





Christian Cynosure.

IN SECRET HAVE I SAID NOTHING.—Jesus Christ.

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We are able to announce that the New York State Anti-secrecy Convention is to be held at Binghamton late in October. Particulars will be given later.

The annual State Convention of the Iowa Christian Association, opposed to secret societies, will be held in the Wesleyan Methodist church at Marengo, Iowa county, Tuesday and Wednesday, November 8, 9, beginning at 1:30 in the afternoon of the first-named day. All who are in sympathy with the anti-secrecy reform are invited to attend, and all churches in harmony with the movement are urged to send delegates. Free and ample entertainment is insured to those coming from a distance, by the Executive Committee.

By reference to the report of Rev. M. A. Gault, who is now laboring in Nebraska in behalf of the N. C. A. work, it will be observed that the first annual State Anti-secrecy Convention is to be held at Wahoo, in that State, October 18 and 19 (next month). Arrangements have not yet been completed, but it is confidently expected that there will be several pastors present from local churches opposed to the lodge, to give addresses upon the suicidal policy of mingling Christianity with the pagan worship of secret societies. Among those mentioned who will be in attendance are the following: Rev. E. B. Graham, Rev. J. W. Morton (North Loup), and Rev. W. C. Paden. Prof. S. M. Hill, principal of the Luther Academy, Wahoo, is to present the issue with Jesuitry, and Rev. Jno. M. French, pastor of the First United Presbyterian church in Omaha, will also

address the convention. The Swedish Lutherans are strongly imbued with the importance of our work, and carry considerable influence in Nebraska. A full program is expected soon. Let our friends in the Western District rally on this occasion, in force.

The attempt to Christianize Freemasonry, in order to harmonize it with the orthodox church doctrines, is unmistakably a scheme of the devil to obtain possession of both the lodge and the church. Such a combination, however, is authorized by neither the Bible nor the Landmarks of Masonry.

"The increase of lodges still continues, but no wonder, when Masonic benevolence and beneficence are unparalleled in amount."—*Voice of Masonry*. The increase of saloons in Chicago continues, but no wonder, when beer, whisky and other intoxicants are unparalleled in amount. Both the lodge and the saloon seem to be very prosperous in a similar ratio.

Rev. W. C. Paden writes: "We desire the friends of anti-secrecy to bear in mind that I am now in the field for Kansas, Missouri and Iowa. I trust they will be free to write to me anything of interest to the cause, and especially that they desire a lecture, or lectures, in their communities. Always address me at Oakland, Kans." Bro. Paden will be sure to give satisfaction wherever he is called.

A letter from Rev. W. W. Ames, Menominee, Wis., on the 9th inst., announces the death of our excellent friend and co-worker, Capt. William Wilson, on the 4th, of old age and Bright's disease, after an illness of six weeks. He died strong in the assurances of a faith in the Lord Jesus Christ. One by one the pioneers of the anti-secrecy reform are passing away, but as they go they bear undeniable evidence to the justice of opposing the lodge in the name of the Lord of Hosts. An obituary sketch will soon appear in the *Cynosure*, together, we hope, with a portrait of our lamented co-laborer.

One of the lodge papers makes public the fact that fifteen residents of a certain city invested in one of the cheap endowment societies, which afterward passed into the hands of a receiver. Fourteen of them had paid in \$99 each, in the hope of receiving \$100 for a much less sum, and, at last accounts, had a prospect of getting nothing, or, at best, a mere trifle. The fifteenth member went into the society a fortnight or so sooner than the others, and as his certificate matured much earlier, his assessments were less in number, and he escaped with payments amounting to only \$83, but he will receive about as much as the others. Assessments of \$16 per member within fifteen days indicate a very unhealthy lot of members, or a sickly institution—perhaps a very mercenary one. How long would it take to ruin the average laboring man by these assessments?

In the Canon law, the undisputed fundamental code of Romanism, it is written: "The church is empowered to grant, or to take away, any temporal possession." A gentleman in Detroit, in his will, bequeathed the use of a certain house and lot in that city to the Roman Catholic church as long as the house (a frame one, we believe,) should resist the natural wear and tear of occupation and the elements; and when it should become, from those causes, uninhabitable, the possession of the premises should revert to a certain heir. The church accepted the property on the terms of the will; and to prevent the further de-

cay of the house, completely enclosed it with a new one, making the bequest perpetual. It was a "smart" Yankee trick, but not too mean for the church which denounces "the godless public school."

The end has come to one of Chicago's most prominent plague-spots—the resort of gamblers and thugs—the Garfield Park race course. For years it has cast its gloom and blight upon the fair West Side of the city. It has been closed in ignominy and bloodshed, the result of the heroic treatment demanded by the law for its suppression. It is well; and while we may deplore the necessity of a resort to firearms and the extinguishment of three lives, we should not forget the hundreds of fair young lives whom it led into all the pitfalls of gambling and other vices. Chicago's atmosphere is clearer for the removal of the curse. Let us be thankful.

The editor of the *Reformed Presbyterian and Covenanter* (Pittsburgh), in its issue for September, remarks: "There are but few if any of our city congregations in which there are not members of some of the many trades unions. What to do in these cases is a question which sessions must answer. One of our sessions has since the meeting commenced to deal with individual cases. A member of the I. O. U. W. has been told he must either give up his connection with it, or lose his church privileges. This is but carrying out the directions of Synod," which, at its last session, lifted up its protest "against the formation of those modern organizations, even when they are not secret, in which employer and employes are banded against each other in antagonistic unions to wage against each other an industrial war, dishonoring to God and damaging to the interests of both." "We urge separation from such defensive measure and the irreligious fellowship involved as by all means the safer and more consistent course for the true followers of Christ." If all the denominations in the Union were as plain-spoken in a determination to oppose the lodge as the Covenanters, its arrogance and evil would sooner come to naught.

THE GRAND ARMY OF THE REPUBLIC.

[A Pamphlet issued by the Mixed Lutheran Pastors' Conference of Sheboygan and Manitowoc Counties, Wis., (Concluded.)

CARELESS SWEARING IN UNNECESSARY AND UNCERTAIN THINGS.

The members of the Grand Army of the Republic admit that they have been obliged to render the oath of secrecy at their reception; so, then, the G. A. R. requires oaths. "The services for the uses of the G. A. R." prescribe for the installation of the officers the following formula: The official says: "You will raise your right hand and repeat after me the obligation of the office: I (A. B.) bind myself solemnly, on my word of honor as a man and a comrade of the G. A. R., faithfully and impartially to administer all the duties of the office which I am about to assume; so help me, God." See the *Lutheran*, page 55.

Who has given the G. A. R. the right to administer oaths? It does not, in this matter, act with the permission of the government. The government does not punish him as a perjurer who breaks an oath administered by the G. A. R. God has neither founded nor recognized the order. It is true, the Christian is permitted, after the example of Paul (1 Cor. 1: 23), in order to strengthen a declaration to call God for witness, if the honor of God demands it, or the salvation of one's neighbor makes it necessary, or if the exigencies of one's office and calling requires it. True, the head of the household is permitted,

after the example of Abraham, to administer, under certain circumstances, an oath to those who belong to his household; but the household has been founded by God; the head of the house is the representative of God to those who belong to it. The same holds true, also, of the government; it was instituted by God. Who is it, however, that has given the G. A. R. the power to administer an oath? He who allows the G. A. R. to administer an oath of secrecy to himself takes the name of God in vain. He is not permitted to say that in this matter the command of the government compels him to swear, nor the honor of God, nor the salvation of his neighbor, nor his office or calling. A certain member of a conference reported how a member of a church who had refused to render the oath had his conscience quieted on that point; he was told that the only thing in question was the pass-word and other insignificant things concerning the ritual and the unwritten forms of the G. A. R.; that there was nothing dangerous contained in these; furthermore, that he might at any time withdraw if he should find anything that was against his conscience; for these reasons he had been impelled to render the oath. Did this man do right? Certainly not. The Word of God says: "Cursed is the man who puts his trust in man." He should have declared: "Swearing is for me a matter much too serious; I do not risk my soul thus carelessly; perhaps you tell what is true, but if I am to swear, your asseveration is not enough for me; I will have to ascertain for myself what things your ritual contains." And then, when he had become persuaded that the ritual contained nothing offensive or dangerous, and that the assumption of secrecy did not mean anything, then he could not have sworn at all, according to the teaching of Christ. He would then have been obliged to declare: "I will give you my promise that I will conceal these things; if that is enough for you, very well. I will not swear. I have learned from my catechism that swearing in insignificant things is a misuse of God's name; for Christ says: 'Let your speech be yea, yea; nay, nay; what is beyond this is evil.'"

Then the upshot of the matter would, perhaps, have been that the intention was to administer the oath of secrecy to him on account of certain things which possibly would have become the subject of discussion at a session. In that case he would have been obliged to declare: "Now there is additional reason for not swearing, if I have learned that swearing in uncertain things is careless swearing. King Herod gave his oath concerning uncertain things, and was thereby impelled to murder."

Let him who must swear take careful thought for himself; for it is a solemn thing to call God to witness the truth and to avenge falsehood. God is not mocked. He forbids, in his Word, not only false but careless swearing by his name.

God says: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who takes his name in vain." If a Christian looks upon this divine command rightly, he will well take heed lest he swear in insignificant and uncertain things.

If, however, he has done this he will sever his relations with the society that has led him to it and leads also others the same, in order that he may not become participant in another's sins.

FRATERNAL RELATIONS WITH INFIDELS AND HETERO-DOX.

If we take a look at the persons who may be members of the G. A. R., according to the constitution of the same, we find that they consist of one-time war comrades who have obtained an honorable dismissal from the army. Just as upon admission to the army, there is no question raised whether the recruit is a believer or not; whether he is leading a Christian life or not; whether a member of the church or not; whether a Lutheran or Catholic; so also none of these things are taken into consideration upon being received into the G. A. R. There may, and actually do, belong to this society Christians and infidels, orthodox and heterodox, non-believers and scoffers of religion.

In the war, all of them fought side by side against the common enemy of the land. God also called him who was a Lutheran by means of the government and placed him at his post. If the danger for a faithful Christian life by means of constant relation with unbelievers were not small, nevertheless he was able to comfort himself

in a special protection of his God; and the Christian who is concerned for his eternal welfare is, in this respect, heartily glad that the war, and with the war the life of the soldier, is at an end.

But how does the matter stand if a Christian enters without divine call such a society in common with those who are outspoken in not believing at all, or in believing what is false? If he cherishes friendly and fraternal feelings with them, can he in this case also comfort himself with the special protection of God? If he falls, by such relations, into soul-danger, is it not much rather true that in such a case the saying applies: "He who purposely walks into danger shall be destroyed?" The Word of God says: "Blessed is he who does not sit in the seat of the scornful." Peter sought, without any call, although with the best intention, the company of the enemies of Christ and of his disciples, and thereby fell, pitifully. It cannot be very wise. Friendly, fraternal intercourse with non-Christians has its effect, although unconscious. Every one may easily notice this in himself if he zealously reads the Word of God, or Luther's writings. It will have its effect if he reads the secular paper and thereby neglects being busy with the Word of God. This cannot be done without injury to his soul. Intercourse with men and with books has its effect, though it may be unnoticed. As Christians, we ought to seek relations with believing Christians.

THE RELIGION OF THE GRAND ARMY OF THE REPUBLIC.

It is, furthermore, to be considered that the Grand Army also has a religious tendency. Every post has its chaplain. Let us see just what are the duties of the chaplain. The formulary for this is to be found in the regulations concerning divine worship of the G. A. R., pages 53 and 54. The mustering officer says to him: "Comrade, you have been chosen by your comrades to conduct the religious exercises of the post. The rules and regulations demand of you that you are to preside also at the funeral of a comrade, if the same is under the direction of the post, and that you are to exercise such other duties in connection with your office as the post may order. Are you willing to assume the duties of this office and to carry them out with a reverent spirit?" After assenting to this, the officer continues as follows: "Comrade, you are expected thus to address your office that your comrades may follow your example and no reflection may be cast on the religion, the teachings of which for our instruction and guidance it is your duty to present."

So, then, the chaplain is solemnly bound to conduct the religious exercises of his post and to present the teachings of religion for the instruction and guidance of his comrades. That these are not mere farces, the services for the use of the Grand Army prove. In these we have, in the first place, the order of conducting divine services on Memorial Day when the celebration takes place in their hall. Then another one for the celebration in the cemetery, and, finally, another one for celebration in public halls. Still another formulary prescribes what is to be the order of exercises of dedicating a monument; another, still, prescribes the order at the funeral of a comrade; finally, there is another one in case the G. A. R. intends to celebrate the memorial of one or more of their deceased comrades. In all of these services the chaplain has to offer prayer and to say the benediction. It is also required that either the commander or the chaplain either read or deliver an address; thus, for instance, it says in the burial formulary. "The chaplain shall thereupon either recite the following or deliver an address of the same length." Page 38.

These addresses, also, are religious in contents; thus, for instance (page 38), "This open grave reminds us of the transitory character of human life. The Son of Man will come at an hour that you think not."

Like as the deceased at that time when he, weary, laid himself at rest on the field of battle, so also now he is in the hands of the Heavenly Father. God giveth his beloved sleep. We bring our comrade to his resting place, not doubting, but believing, that the merciful Captain of our salvation will call us to that brotherhood which endures without interruption on earth and in heaven. Jesus says, 'Thy brother shall rise again. I am the resurrection and the life.' We

commit the body to the grave, where dust returns to the earth again and the spirit to God who gave it. Earth to earth, ashes to ashes, and dust to dust, awaiting the resurrection and the coming life through Jesus Christ."

So thus it is not a mere form of words by which the chaplains bound to conduct the religious exercises of the post and to present the teachings of religion for the instruction and guidance of his comrades. This he does when he reads such addresses and prescribed prayers, and certainly also then when he makes voluntary addresses or a voluntary prayer.

So, then, it is a fact that the G. A. R. man, when he belongs to the church, has two spiritual advisers, to-wit his pastor and the chaplain of his post; and these two do not work in the same mind and spirit, so that the one might represent the other one as the deacon of the church, or the teacher may represent the pastor when the latter is prevented from standing in his place. The chaplain has not been appointed by the church, but by the post; although he advises and serves members of the church, he is responsible neither to the pastor nor to the church for his addresses and prayers. For his addresses and prayers, and so also for the doctrines which he holds, he is not responsible to the church or pastor, but to his post alone. It is not the church, nor is it the real pastor who prescribes what is to be read, but the G. A. R.

What would a Lutheran church say if one of its members were at the same time a member of the Methodist church, and should demand that the Lutheran pastor and the Methodist pastor should together bury him, seeing that he was a member of both churches. Without doubt he would very soon have to hear: "No one can serve two masters; either you will have to be entirely with us or not at all."

One would certainly think that even the weakest ought to recognize that the appointment of a chaplain, now that the soldiers have returned home and are in churches who have their pastors, is a superfluous thing. But is the chaplain perhaps intended for the irreligious element in the G. A. R.? Is he, perhaps, for the purpose of teaching the advantage of the dispensing of the Word and the sacraments on the part of the unbelieving one? Is it, perhaps, the intention to say to him, you are right, there is no need of remaining attached to the church? A veteran who has risked his life for the fatherland has no necessity for the Word and the sacraments. It is true the pastors will make an outcry about your worldly mindedness, but never mind, we will take thought for a Christian burial for you. Are Christians willing to lend a hand to this and to become co-responsible for the destruction of these despisers? Is that a specimen of genuine love for them, thus to confirm them in their un-Christian frame of mind?

Listen; the chaplain declares at the grave of such a one, "He is in the hands of the Heavenly Father. God giveth his beloved sleep. The Captain of our salvation will call him to that brotherhood which endures without interruption on earth and in heaven." Is that your faith, Lutheran G. A. R. people? Are such despisers of the means of grace God's beloved ones? Are they, after death, in the hands of their Heavenly Father? You know very well that they are now in the hand of the righteous Judge, who declares, "Thou dost reject the Word of God and therefore I will reject thee."

NATIONAL REFORMATION—HOW?

BY REV. M. A. GAULT.

For more than ten years I have given my time to national reform work, and so long as health permits I feel constrained to continue the work. I have a growing conviction that this work is most important to the salvation of souls and the coming of Christ's kingdom. No department of Christian work is so necessary at this time, because so much neglected. More than nineteen-twentieths of the churches' effort is now employed in applying the Gospel to men in their individual, family and church relations, to the neglect of their civil or political relations. The strategic movement of Satan in these times is to get control of the world's politics and operate it against the churches. He is doing this by inducing Christian people to restrict their efforts

to prayer meeting, Christian Endeavor, missionary society and Y. M. C. A. work; and to neglect and even oppose efforts to bring religion in contact with politics. This is the secret of the opposition our anti-secret work and prohibition work has to encounter. It is because they propose to apply the law of Christ to the government and to the corporation, as well as to the individual. The prevailing impression in the churches is that evangelistic efforts for the salvation of individual souls are the only efficient means of national reformation. It regards, as dangerous and disturbing questions, the direct application of Bible law to government or the contact of religion with politics. According to this idea the nation is to be reformed by the same method with which Francis Murphy proposes to carry the temperance cause—warning us not to interfere with saloons or the liquor traffic, but duly persuade individuals to quit drinking. It is like permitting batteries to shell towns, and then try to save people by training them in the art of dodging. It is like letting the vessel sink, and then trying to save the passengers with life-preservers, or like allowing the building to burn while only trying to save the inmates by the fire-escapes.

This delusive idea is based on the popular error that the reformation process is always from the individual to the mass. How did God convert the Israelites from the sin of idolatry? How did he reform France from the oppression of a false religious aristocracy, and Great Britain from the oppression of the American colonies; or our government from the crime of American slavery? Was it by the conversion of individuals, and these in turn making other converts? Was it not rather by war and national revolution that the nation was converted?—and then the influence and power of the government was brought to bear upon the individual. How long would it have taken the Abolitionists to abolish slavery by converting individual slaveholders? But when God, by the civil war, converted the nation, and its influence was brought to bear upon the individual, the process was rapid and complete. By the same process we believe God will convert the nation from the modern idolatry of lodge-worship. The indications are that such secret organizations as Jesuitry and the American Protective Association will soon come in collision, and crimson the streets of our cities with blood; and likewise the capitalistic secret forces and the secret labor organizations are nearing a collision which will shake the nation and the world. In the meantime let us awaken the churches to the enemy that confronts them in the form of upwards of two hundred secret orders in our land, comprising more than two million members, all being trained in Christless rituals, prayers and ceremonies, paralyzing the religion of Christ and corrupting the church more than did the Baal-worship of Samaria.

Kearney, Neb.

Can't you get us a few subscribers for the Cynosure in your town?

TO STUDY THE BIBLE.

Mr. Moody's Bible Institute in Chicago is making great preparations for the coming winter and next year, with especial reference to the need there will be for aggressive Christian work among the vast crowds who will visit the Fair. Two new stories upon the main building are about completed. These will afford accommodations for one hundred additional men. Mr. Moody, himself, expects to spend a large proportion of the year '93 in Chicago, and is trying to secure leading men from the old country and America to preach the Gospel in English and other languages, and also to give instructions in the Institute, in addition to the regular corps of teachers.

Those who enter the school in October, or as soon after that as possible, will have the best opportunities in the work. In accepting applicants, preference will, of course, be given to those expecting to stay throughout the year. None are admitted but such as are preparing for some form of Christian work.

It seems likely that more room will have to be provided for the Women's Department in order to accept all the promising applicants.

Special attention will be paid to the work of the Musical Department of the Institute. It is

proposed to gather and train a large male choir, to sing at the services to be held during the World's Fair, and extra privileges will be granted to pupils having exceptionally good voices, who will remain during that period. The musical terms begin the first Tuesdays of October, January, April and July.

All inquiries regarding any of the Departments should be addressed to Bible Institute, 80 Institute Place, Chicago, Ill.

WHY ROMANISM OPPOSES THE PYTHIAN KNIGHTS.

The most Rev. Archbishop of Cincinnati has written a letter setting forth reasons why Catholics should not join the Knights of Pythias. His objections to it may be imperfectly summarized as follows: All objectionable secret societies have more or less affiliation with Freemasonry, which has lately expressed its purpose to destroy religion; men are inevitably influenced by their associates and surroundings; Catholics who have been led into secret societies have too often fallen away from the practice of their religious duties; the initiation of the Knights of Pythias is made a religious ceremony; the candidate invokes on himself "all the anguish and torments possible for man to suffer" if he should ever expose the secrets of the order; he swears "to obey all orders that may be given emanating from the supreme lodge, so long as they do not conflict with my political or religious liberty;" and from the decisions of the king and his nine counsellors there is no appeal, as their "edicts once sent forth are established laws." The absolute authority of the rulers of the Knights and the absolute obedience demanded of the members are insufferable; and the ritual of the order is an infringement on the territory of the church. How can any free American citizen subject himself to the slavery of such an oath-bound secret society?—*New York Catholic Review.*

RELIGIOUS DIVISIONS OF EUROPE.

The population of Europe may be set down in round numbers as 350,000,000, and is divided religiously about as follows: Roman Catholics, 169,000,000; Protestants, 90,000,000; members of Oriental churches, 85,000,000; and about 5,000,000 each of Jews and Mohammedans. Italy with 31,000,000, as well as Spain and Portugal with 25,000,000, are almost wholly Catholic. Belgium with 6,000,000 is papal about twelve to one. In France, out of 39,000,000, less than 1,000,000 are Protestants. Austria contains some 37,000,000 inhabitants, of whom 12,000,000 are non-Catholic. In Switzerland nearly two-thirds of the 3,000,000 accept the Reformed faith. The German Empire holds 30,250,000 Protestants in a total of 48,000,000. Denmark, Sweden, Norway, and the Netherlands, with a combined population of 13,500,000, are almost solid against the papacy; the latter being overwhelmingly Presbyterian, and the others Lutheran. Great Britain and Ireland are Protestant by 29,620,000 against 5,640,000. Of the Catholics 1,370,000 are found in England and Wales, and but 330,000 in Scotland. In Ireland are found 1,155,000 Protestants and about 4,000,000 Catholics. Russia and Greece have a population of 100,000,000, of which two-thirds belong to the Greek church. Mohammedans comprise about one-half of Turkey's 5,000,000.

THE UNPATRIOTIC PENSION LIST.

This pension legislation is not primarily for the old soldier. It is for the pension shark, the pension attorney and the politician. It is for the "pull" that wasteful extravagance will give these people on the patriotic sentiment of the country. It is for the purpose of helping charlatans in power by playing falsely upon the very best sentiments of the human heart. There is no legislation on the statute book so soiled with corruption, so tainted with the meanest of human vices, as the pension laws.

In the years that have passed since the end of the war many of the old soldiers have died, but the pension disbursements have increased from \$13,460,000 in 1866 to \$134,000,000 appropriated for next year, while the list has grown from 127,000 to 676,000 pensioners. According to Congressman Tucker we seem to have just en-

tered upon our career of pension extravagance. Bad as the past has been and the present is, the future is worse. There were 689,000 survivors of the war on June 30th, 1891—13,000 more than the pensioners on the rolls. There were 880,000 dead soldiers not represented on [the rolls] by widows or dependent relatives. This made nearly 1,570,000 persons entitled to be placed on the rolls. Of these 928,000 had made application. Upon this basis Mr. Tucker estimates that at the end of three years \$281,000,000 will be annually required to pay the pensions. This is an enormous list—so extravagant that patriotism and gratitude can have little relation to it. Much of it is pure plunder for political purposes. It is more than ten times the pension list of Great Britain or France and more than twenty times that of Germany.

The amount we will give in gratitude to the dead would nearly pay for the 1,156,000 active soldiers of Great Britain, France and Germany. Here is the list:

Country.	Army.	Cost.
Great Britain.....	182,000.....	\$ 91,000,000
France.....	529,000.....	121,000,000
Germany.....	445,000.....	55,000,000
Totals.....	1,156,000.....	\$297,000,000

It is time that this evil should be reformed. In justice to the honest pensioners, to the deserving old soldiers, to the real widows and orphans of the defenders of the Union, in order that the memory of the republic's heroes shall not be maligned by association with the republic's plunderers, and for the cause of good government itself, the Democratic majority in Congress should gain the courage to deal honestly with this subject and to put into it the sharp-edged knife of economy. Bring down the pension list to honest figures and make a pension synonymous with honorable and patriotic service. This is one of the chief duties of the hour.—*World.*

Renew your own subscription and get your neighbor to subscribe.

MASONIC AGGRESSION IN ITALY.

The Grand Master, Adriano Lemmi, has mapped out a new plan of campaign for Freemasons in Italy against the Catholic church. The lodges must insist, so he said lately at a banquet in Florence, on "the abolition of the law of guarantees, prohibition of religious instruction and of religious marriage not preceded by the civil ceremony, the institution of divorce, and the suppression of the ministry of worship." Religion is no longer to be tolerated by the State. The secret societies, having apparently accomplished the downfall of the temporal power of the Pope, are bent on destroying his spiritual authority. They will advance their lines now, and having begun by rejecting the influence of Christianity in the Government, they will forthwith proceed to efface it. The step from negation to persecution is to be taken, and a new chapter of suffering will at once begin for the church in Italy and for the holy Father. However, *in hoc signo vinces*—our hope is perennial that the Cross will yet triumph over the Triangle.—*New York Catholic Review.*

CLEVELAND AND SIGMA CHI.

A dispatch from Indianapolis, Ind., August 31, says: "That part of the proceedings of the Sigma Chi convention recently held in this city relating to the admission of Grover Cleveland as a member of the order has just leaked out. The University of Michigan 'Sigs,' a prominent law chapter, invited Mr. Cleveland to join the order last winter while he was lecturing there. He accepted the honor, but by a recent change in the constitution all honorary membership is barred, save by special dispensation of the grand council. So Mr. Cleveland and the Ann Arbor Sigma Chi had to wait the action of the Indianapolis convention of last week. It was known some months ago that politics had crept into the question and a vigorous fight was expected. A most vigorous debate on the question, 'Shall we initiate Cleveland?' was carried on for seven or eight hours at the convention here. The Cleveland men lacked a few votes of the three-fourths majority required and the minority was as firm as granite. So the matter was compromised by Mr. Cleveland's membership being accepted without formal initiation, and the matter was peacefully settled."

NEW ENGLAND LETTER.

The "cholera scare" and its uses.—The Iron Hall and its corrupt methods.—Is the world growing better?—Middle-aged working women.—A good work for the next International Woman's Congress.

The "cholera scare" is not without its beneficial uses. If human beings refuse to live with a decent regard to sanitary laws; if whole families are allowed to cook, eat, sleep and work in one room, and sewers are permitted to overflow and empty their filthy contents into bays and rivers, poisoning the fishes and preparing the way for the angel of the pestilence, all the balsam-scented air of our woods and hills will not save us from the dreaded scourge. The need of city mothers as well as city fathers was never more urgently proved and illustrated than at the present time. Everybody knows what kind of a housekeeper the average man makes when he lives alone; and the mystery of it is how we can expect anything better when the average man, taken not individually, but in the gross, attempts to do the house-keeping for our cities and large towns. A woman does not clean up partially, or by fits and starts. She goes at it systematically and thoroughly, bringing to light the hidden things of darkness in attic and cellar, which, if her worse half ruled alone, might for all him rest undisturbed till doomsday. If a few such women could be given the important positions in our cities and large towns which are now filled by foreigners, there would be little fear of the cholera. We should have cleaner streets, more scientific methods of disposing of our garbage, and a renovating or tearing down of all buildings unfit to be homes for human beings. When woman comes to the front, look out for a grand spring-cleaning all around. No wonder that our foreign fellow-citizens, with whom squalor and filth have been a birthright for generations, are almost a unit in denying her the ballot!

The Iron Hall investigation reveals more and more "rotteness in Denmark" the deeper it goes. Supreme Justice Somerby's letter, alluding to his visit to Maine to buy up the Legislature of that State, says: "It is expensive business, but it pays in the long run;" and the statement that he had "fixed" the New Hampshire body, shows the corrupting power of these orders. Perhaps such business does "pay" from the standpoint of Somerby and men like him; but the question is who gets the pay? Who got the fruits of the \$10,000 which was used in New England to secure the passage of laws to favor these swindlers? Surely not the poor, deceived, hard-working men and women who deposited their money in good faith, and find that they will receive little or nothing back.

The *Watchman* has recently had an editorial on "Manless Churches," founded on an estimate given by the Epworth League that "two-thirds of our church members are women, and that they do about three-fourths of all religious work." The noticeable thing about this editorial is its persistent ignoring of the real source of the trouble. The *Watchman* considers that the best reason why this is so is to be "found in the temptations incident to the more public life which man leads in his constant exposure to worldly influences," and "his opportunity to see more of the inconsistencies and failures of professing Christians." Now, an examination of the membership roll, in most of our country churches, will show that in the latter part of the last century and the beginning of this, the sexes stood nearly equal, where now a male adult applying for admittance is almost an unheard-of thing. Set by the side of this fact the opposite one, that the lodges never lack for members, and we have found an answer to the problem by a shorter cut than that taken by the *Watchman*. Furthermore, the disparity between men and women as regards exposure to worldly influences, no longer exists in the same degree as formerly, now that women are found more or less in all the walks of public and professional life. This question is a vital one to our churches; and better that our leading religious journals preserve a discreet silence than treat it thus superficially.

In the last *Fortnightly Review*, Coventry Patmore says: "Christ and his apostles did not prophesy that the world would get better and happier for his life, death, and teachings, but rather that it would become intolerably worse." One cannot read the newspapers thoughtfully

and not see that so far from getting "better" or "happier," the world seems to be growing every day sadder and more wicked. The way in which a portion of the public press has fairly gloated over every circumstance, true or untrue, in the Borden case which could be made to throw a darker shadow over the accused woman, has seemed to me perfectly horrible; I could almost go farther and say fiendlike. Think of coolly saying, as one paper did, that the failure of Prof. Wood in his chemical analysis to find anything that could criminate Miss Borden "was a great disappointment." Such a comment is instinct with savagery;—the tiger's claw under the velvet sheath of our boasted civilization. It is safe to say that Miss Borden, with scarcely a particle of evidence against her, would not now be lying in prison to await further trial if she had been a man and a Freemason.

A petition to the West End Company, signed by many of the saleswomen of Boston, to put on extra cars for their convenience, brings out the fact that these saleswomen are "docked" for every minute lost in the morning, without any regard to the cause of the delay, which may be perfectly unavoidable on their part; and thus to them a street "blockade," when they are hastening to their work, may mean serious financial loss. How hardly this iron rule must fall on many a poor girl who perhaps has a helpless parent or young brother or sister dependent on her scanty earnings! Another hard thing in the life of a woman who works for her daily bread, is that when she grows middle-aged, a time when men are considered in their prime, she is liable to be discharged to make room for some younger applicant. And especially, if she be a school-teacher, she fares as hard as the ministerial profession with its "dead-line of fifty." This is one of the wrongs to the sex which women's organizations should not fail to take up, for it is the cause of more hardship than is generally realized, the victims being mostly of the uncomplaining type whose appeal for justice is made in silent tears to the Judge of all the earth, and not from the platform, or through the columns of the press.

It is rumored that the styles of the First Empire are to be resurrected, which would mean the banishment of the corset, as of course that garment would be superfluous with the waist-line just below the arm-pits. Pleasing as Empress Josephine or Madame Recamier may have looked in the Grecised, would-be classic styles of that day, I doubt if we, with our changed ideas and manners, will ever go back to them. One tries to imagine our slender, willowy damsels and plump matrons in such a rig, but imagination refuses to take the leap. Why can't there be a symposium of the leading women of all nations to settle this everlasting dress-question at once and forever? The International Congress of Women might spend their time much less profitably than in thus trying to break the shackles which hinder the sex from attaining its highest development. Let designs be submitted, and those which shall best combine the hygienic ideas of the dress-reformers with artistic adaptation to the feminine form, be selected as the basis of a permanent style of female dress. Then shall the reign of bustles, trains and corsets be perpetually at an end; then shall be evolved a simple, graceful, common-sense fashion of dress;—one which shall both please the eye and minister comfort to the wearer; and the consolidated good sense of womankind will lay down the law how we shall dress ourselves, and not the demi-monde of Paris, London or New York.

ELIZABETH E. FLAGG.

Please renew your subscription now.

OUR WASHINGTON LETTER.

WASHINGTON, Sept. 7, 1892.

The setting up of a Gospel tent in the southwest section of Washington, under the auspices of the Salvation Army, has been the cause of the beginning of a suit in the Supreme Court of the District of Columbia, the outcome of which cannot fail to interest the citizens of all cities, as well as those of Washington. When it was first proposed by the Salvation Army to establish this tent, a number of residents in its immediate vicinity signed a petition to the Commissioners of the District, asking them not to grant a per-

mit for its erection. After considering the petition, the Commissioners decided that so long as the owner of the ground upon which the tent was to be erected did not object, and the services in the tent were conducted with a reasonable regard to religious decorum, they could not refuse the permit any more than they could a permit applied for by any regularly established church organization.

The tent was erected some weeks ago, and largely-attended evening services have been regularly held therein. Now, two citizens, living adjacent to the tent, have filed a voluminous bill with the court, against Capt. John W. Proctor, who is in charge of the tent, charging him with maintaining a nuisance, and praying the court for a permanent injunction against the continuance of the tent. Capt. Proctor is charged with disturbing the complainants and their families by his loud preaching and exhorting, which, the complainants say, excites the rabble which attends the meetings, causing them to join in the loud shouting, singing and clapping of hands which is a component part of all the services held in the tent. The question raised by this suit is one which involves the construction of two guarantees of the Constitution of the United States—religious liberty and toleration, and the right of the individual citizen not to be interfered with in "life, liberty and the pursuit of happiness." It is by no means a new question, nor is it one that is easy to satisfactorily answer. If the court grants the prayer of the complainants, many will consider the decision a violation of the guarantee of religious freedom, which brought to our shores thousands of good men and women who were largely instrumental in making this country what it is to-day. On the other hand, should the court decide to refuse the injunction, there will be many who will regard the decision as an invasion of the individual rights of private citizens. It would, perhaps, be well if the question could be permanently disposed of by having it passed upon by the Supreme Court of the United States, although I am not informed as to whether either of the parties to the present controversy proposed appealing the case from the District to the U. S. Supreme Court.

There is considerable talk about and admiration of Mrs. John A. Logan's pluck in undertaking the task of raising \$1,000,000 for the woman's department of the great Methodist University to be erected here, and those who are most familiar with Mrs. Logan's energetic method of working in all her undertakings predict that she will succeed in this the greatest of them all. If good wishes will help her, she has them in abundance from all classes of people.

There is no excitement here about the cholera. Our people are assured that the national government is leaving nothing undone that medical science and ingenuity can suggest to keep the disease away. The rest must be left to an all-wise Providence.

An able and strong sermon against intemperance, particularly among the female patrons of drug-store soda-fountains, which was preached Sunday evening by Rev. E. Hez Swemm, was marred by an unjust statement concerning an organization, known not only in the United States, but in many foreign countries, for its good work. Mr. Swemm, in concluding his sermon, said: "The Woman's Christian Temperance Union is not for the salvation of men only. Yet I have never heard them say one word in reference to women. I call upon you, women, to look out for your own sex as well as that of the men." As might have been expected, the president of the W. C. T. U. made a reply to this statement as soon as she learned of it. She said: "I am sorry that one of our honored city pastors has never heard of the Hope and Help Mission, conducted under the auspices of the W. C. T. U., through which help has come to over 700 women during the last five years. True, many of these were simply poor women temporarily out of employment, but far too many have been addicted to drink, until they had lost will-power and hope, and, alas! too often all that is most sacred to womanhood. We deplore the drink habit among women, and are daily doing all in our power to save them from the curse." *

A dollar and a half in hand now, for a subscription to the *Cynosure*, is better than two dollars a year hence.

REFORM NEWS.

REV. J. P. STODDARD'S WORK IN CANADA.

MARKHAM VILLAGE, }
County of York, Ontario. }

DEAR CYNOSURE, with family greetings:—With pleasure I report the anti-secrecy lectures delivered in this section by one of your agents, Rev. J. P. Stoddard. He exposed some of the great evils that so much hinder the cause of Christ in this day and age, destroying vital godliness in many Christian hearts and blighting many homes. The lectures were very much appreciated by most of those that attended. Of course, the secrecy devil was considerably roused, but then that is what we want—to rout him out of his lair and expose his deceitfulness and meanness which he and his followers call "charity."

Your agent also preached very acceptably for us here, on the Sabbath day. May God bless him in his arduous and blessed work, is the prayer of many hearts in this community. We would gladly welcome his return in the near future.

Wishing you God's abundant blessing in your work, I remain your brother to cry aloud against all evil, especially in high places.

(Elder) DAVID S. SHANTZ.

ANOTHER WEEK IN THE CONFERENCES.

BISHOPS ARE NOT ALWAYS RIGHT.

Tuesday, the 6th inst., at the invitation of Rev. H. H. Succop, pastor of a large parish whose church is at the corner of Superior and Bickerdike streets, I visited the Chicago conference of German Lutheran ministers. It was a body of strong men, and some thirty or more were present. The N. C. A. representative was received by unanimous vote, and addressed the conference briefly on the especial feature of our work which is now being taken to the churches; promising to speak more at length, if desired, at the conference for Northern Illinois, soon to be held in Oak Park, near this city. One of the pastors was appointed to confer with the secretary further about the work; and very "earnest heed" was given by all present to a theme which our foreign pastors have studied with far more care than have their American brethren.

In the evening of the same day Pastor C. O. Brohaugh of Trinity Evangelical Lutheran church had arranged that I could address his young people's meeting. It was a most interesting gathering of something like one hundred youth with a few of their seniors. It was with deepest satisfaction that I marked the effect of the argument on the importance of right beginnings, and the danger of evil ones, and especially of once setting foot over the threshold of a secret society and worshipping at its altar. In private conversation with a group of the young men their convictions seemed to be thoroughly aroused; the address was requested for publication, and two invitations were accepted to speak to Sabbath congregations.

In conversation with brethren in different branches of the M. E. church, I have found the influence of Bishops Walden, Newman and Fowler in giving adherence to Freemasonry a serious evil, checking the enthusiasm of many pastors in preaching a full and free Gospel of love to all men and separation from the unfruitful works of darkness. Good men, who sympathize with our work, dread to preach truth that condemns the practice of their church leaders. So, too, the same restraint made Bishop Fitzgerald, though not a Freemason, refuse to let me speak on Friday to the German Conference meeting in Kenosha, Wis. I did not very much object to his ruling against my speech, though the pastors, so far as I could learn, were unanimous for it, but believed he ought to compromise on the request for a representative from the body to meet other like representatives for conference at our next annual meeting. Several pastors promised to present this request, which seemed not unreasonable, and some of them wish to attend the meeting, whether delegated or not.

I was pained to learn from one conference, whose distance compelled me to reach it by letter, that, while very heartily endorsing the reform, they refused as unanimously to aid this work among the churches by appointing a delegate.

This resulted from a misunderstanding. Our annual meeting will not, it is true, be composed of Christians of the same sect name, but all will be one in respect to the great question of Christ vs. the lodge; and no one will be in danger of contamination there, nor will they be having communion with those who seem to take the "cup of the Lord" and "the cup of devils" (1 Cor. 10: 20-22) at the same time. Let us remember, too, that when a man gets into the lodge he is our neighbor fallen among thieves. Christ in us will try to rescue him and not turn to the farther side of the highway.

Brethren, pray for this work.

HENRY L. KELLOGG.

FROM THE WESTERN DISTRICT.

DENISON, Kans., Sept. 2, 1892.

We have opened the battle against the anti-Christian powers of darkness in church and state by two able and effective lectures, delivered by Rev. W. C. Paden in the R. P. church at Denison, commencing on the 31st of August, in which the "Objections Considered" was his theme; on Sept. 1, the "Relation of Freemasonry to Christianity and to Christian Duty."

These themes were ably handled before small but attentive and appreciative audiences, being backed up with the best Masonic authors in such a way as to be plain to every one, leaving the profound impression that this is Antichrist organized, and, consequently, no place for any of God's people. Brethren, send for this servant of the Lord to help turn on the light.

Yours in the work, J. A. TORRENCE.

THE OREGON CONVENTION.

PORTLAND, Ore., Sept 5, 1892.

EDITOR CYNOSURE:—Having just read Bro. P. B. Williams' outline sketch of the District Christian Association Convention that met at Canby, Oregon, I felt that it would rejoice the hearts and add an inspiration to the faith of the brethren "scattered abroad" to hear a little more about the same.

In the first place the convention was the most pronounced religious meeting it has been our privilege to participate in upon this coast. There were representatives from many denominations. The prayer of Christ seemed to have been answered in a good measure, "that they all may be one." There was much prayer, earnest spiritual singing and old-fashioned, Holy Ghost exhortation to a spiritual life and separation from the world. The whole convention was a spiritual, holy revival, from beginning to the end.

The second day was a prohibition convention, and, spiritually, followed, with intensifying power, the same line as the day before. It was a grand success. In the evening, a large number signed the pledge. Among them was a goodly array of young men and boys.

Rev. S. Matthew, the father of this movement, is quite aged and has been unwell; his sight is failing him, but he has the true Spirit of God in him. He is one of the old-fashioned, whole souled, up-and-down men for God who have for many years been baptized with the Holy Ghost; that makes them "swift witnesses" against not only the sorcery of Freemasonry, but every other sin. He paid every preacher's expenses. Let every reader of the *Cynosure* pray that this man of God may be spared some years to successfully finish the much-needed work.

The subject of "Social Purity" was discussed, and God's blessing especially rested upon that line of thought. The purpose is to hold district conventions and push the work of the separation of God's people from the worshipers of Baal in these holes in the wall, and all sin and the enlightenment of the people in regard to true spiritual worship, that they may be converted to the true and living God.

Father Matthew, the next day after the convention, took his "grip" full of anti-secrecy, anti-devil worship literature, and came to Portland to the Oregon M. E. Conference, intending to have the question discussed there. Bishop Walden, who is reported to be a thirty-three-degree Freemason, with the ruling power of the conference of the same complexion, would not allow any such exposure of the works of darkness. So the old Elijah-troubler-of-Israel had to return

home without a contest with the hundreds of the prophets of Baal.

Baal worshipers know too well, in these days, "the God that answers by fire," and the devil has taught them to hide in the dark and avoid a contest that must certainly bring defeat. "He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." "He that doeth righteousness cometh to the light, that his deeds may be made manifest that they are wrought in God." W. T. ELLIS.

WORK IN NEBRASKA.

KEARNEY, Neb., Sept. 5, 1892.

DEAR CYNOSURE:—After presenting the question of a Nebraska State convention to the brethren of the Swedish Lutheran conference at Funk, and at the U. P. Synod here, it has been decided to hold the Nebraska State convention at Wahoo, Oct. 18 and 19. In addition to those mentioned last week who have promised to make addresses, we have engaged Prof. S. M. Hill, principal of the Luther Academy at Wahoo, who will present the issue with Jesuitry, and also Rev. John M. French of the First U. P. church, Omaha, who will make an address. The issue with the Jesuits is an exciting question in Omaha and other large cities of the State. The American Protective Association is being organized extensively over the State to resist their encroachments. It is a secret order, and is enlisting the masses in the Protestant churches. In Council Bluffs they have been compelled to guard halls in which they have held their meetings. There is great danger of an open conflict between these orders in the near future.

I was much encouraged by the Swedish Lutheran conference at Funk. After my half-hour's address, these devoted pastors came forward and invited me to visit and lecture in the churches, and eight of them gave me their subscriptions for the *Cynosure*. I was quite favorably impressed with the sincere devotion and simple faith of these Swedish Christians. Their service is conducted in the Swedish language, and they use mostly the Psalms of David in praise, singing some of the old familiar tunes of the Scottish Covenanters; indeed, if it were not for the strange language, you would think yourself in a Covenantant congregation. Their ministers are well educated, noble looking men, who speak out on reform questions with the courage of strong conviction. Their church bears the impress of being born in the great Reformation. There is a reverence and devotion characterizing their service which contrasts strongly with that of many American churches.

The U. P. Synod here will adjourn this evening. I hope for an opportunity to present the cause before them to-day. Dr. H. P. McClurkin is here, who in former years figured prominently in reform conventions. He still speaks out with his old-time fervor when reform issues are up for discussion.

I occupied the pulpits in two of the churches here yesterday, but was warned by both pastors not to introduce the subject of anti-secrecy. I made good use, however, of my tracts at the

(Continued on 9th page.)

CORRESPONDENCE.

PROFIT-SHARING AS A SOLUTION OF THE LABOR PROBLEM.

SAN FRANCISCO, Cal., Aug. 23, 1892.

EDITOR CYNOSURE:—As the labor question, evangelistic work and social purity are three of the most important departments of the Woman's Christian Temperance Union, I hope for the sake of this philanthropic body of women you will give space to this little article.

The Carnegie troubles with the laboring men have brought the labor problem to the front in the minds of all. The only solution lies in the divinely-given Golden Rule, "As ye would that men should do to you, do ye also unto them." This has been strikingly illustrated by the millionaire merchant prince and evangelist, Mr. Charles N. Crittenton, who has taken into partnership five of the heads of departments in his great wholesale house in New York, pronounced by the *New York Times* "probably the largest in the world." The *New York press* is full of praise

for this notable deed. The New York *Herald* says: "On its face the transaction was simply the reorganization of the house of Charles N. Crittenton as an incorporated company."

As a matter of fact it was a voluntary surrender by Mr. Crittenton of a considerable interest in his very prosperous business to five of his old employees. Many employers have adopted one means or another of making their employees sharers in the profits of their business and thereby securing their hearty co-operation. But the voluntary transfer by a man of large means of a large interest in his business to his employees without the payment of a penny, is unique.

Edward G. Wells, third vice-president of the company, says: "It is capitalized at \$800,000, Mr. Crittenton having turned into it every dollar's worth of assets of the house of Charles N. Crittenton, of which he was the sole owner. The stock is all taken, being held by Mr. Crittenton, Messrs. Alfred B. Kennedy, William A. Demarst, Franklin B. Waterman, Thomas E. Delano and myself. Mr. Crittenton is president of the company."

"All of the men who have been taken into the company are old employees, the youngest of the five in point of service being myself, with a record of thirteen years in Mr. Crittenton's employ. Mr. Kennedy, who is the buyer for the house, has served twenty-six years; Mr. Demarst, the head of the retail department, twenty years; Mr. Delano, the general manager, twenty-eight years, and Mr. Waterman, who runs our advertising department, sixteen years. Others may be taken in."

"I presume that we were selected on account of our long service and thorough familiarity with every detail of the business of the house, but I should not be surprised if some other old employees were taken into the company later."

Mr. Crittenton is himself devoting his entire time to evangelistic work and his fortune to founding Florence Crittenton Missions for the rescue of erring girls. The story of their founding touches all hearts to tenderness and all eyes to tears. A few years since his little 4-year-old Florence, on her dying bed pleaded, "Papa, sing 'The Sweet Bye and Bye.'" With choking voice and breaking heart her father sang the beautiful words and her beloved spirit floated heavenward on the wings of song. Though the Bye and Bye might be sweet, the present without his darling seemed so overwhelmingly dreary that he did not care to live. But in his sorrow the Saviour, who had taken the little child in his bosom, brought comfort to his bleeding heart and he found strangely true the words of Christ, "My peace I give unto you."

Then he began to prove that he was indeed a follower of the lowly Nazarene who forever dignified labor by being himself a carpenter, who in the midst of his toil uttered these royal words, which would forever settle all strife between capital and labor, "By this shall all men know that ye are my disciples if ye have love one to another."

Mr. Crittenton was so full of love that he went down into the slums and helped to uplift the fallen; and one night when he was pleading with a poor erring girl to leave her life of shame, he said in the words of Christ, "Neither do I condemn thee; go and sin no more." Through her tears she said, "Where can I go?" Quick as a flash came the thought, "Where *can* she go?" Scarce a door save a door of sin is open to her; and then and there he determined as a memorial to his own little Florence to found a home where other fathers' little girls lost in the whirlpool of shame might be rescued and restored to a life of virtue. So at 21-23 Bleeker street, New York, nine years ago, was opened the First Florence Crittenton Mission, a large double four-story house, where food and shelter and clothing and a home are freely given; and under the influence of Mother Prindle, the W. C. T. U. matron, hundreds become Christian women. Over five hundred girls annually find a home here and three-fourths of them are redeemed.

Mr. Crittenton has also established Florence Crittenton Missions in New Brunswick, N. J., San Jose, Sacramento, Los Angeles and San Francisco, California. The latter was formerly known as "The Pacific Rescue Home," successfully carried on by a number of philanthropic people, but since Mr. Crittenton has become its president the name of his darling child has been given to it.

These missions represent an investment of nearly a quarter of a million dollars, while his private charities foot up nearly as much more. It is the dream of his life to found a Florence Crittenton Mission in every large city in America and Europe, and plans to that end are made with the Woman's Christian Temperance Union, under the leadership of Miss Frances E. Willard and Lady Henry Somerset.

As an evangelist, Mr. Crittenton is wonderfully blessed of God, thousands having started heavenward under his loving ministrations. He gives his services freely, and though himself an Episcopalian, being an officer of Holy Trinity church, Harlem, New York, he is perfectly at home in pulpits of all denominations, where he is warmly welcomed by the pastors. Perhaps the one distinguishing characteristic is the universal love he inspires in all hearts, which make many think as a little child said, "Mamma, don't you think Jesus when he was on earth must have been like Mr. Crittenton?" Fraternally,

MRS. M. G. C. EDHOLM,
Supt Press, World's W. C. T. U.

HORRIBLE MASONIC BLASPHEMY.

SEYMOUR LAKE, Mich., 1892.

EDITOR CYNOSURE:—When God called me out of the Masonic lodge, he let light shine on the Masonic obligation.

The question is asked: "Where were you first made a Mason?" Ans.: "In my heart." "What made you a Mason?" Ans.: "My obligation."

The light shines on the last part of the obligation with such power that it is evident that the gates of heaven must be closed against any adhering Mason. The readers of the *Cynosure* may ask why? My answer is: It is blasphemy against God. The question may be asked: How do you make that out? The last part of the obligation reads or says: "All of this I promise, or swear—so help me God!" Calling on God to help me to keep this terrible oath! calling on God to help me commit murder, when he says, Thou shalt not kill! What did I do but commit blasphemy when I took this terrible obligation? Compare the Masonic obligations with God's Word, and see how they clash.

Oh, ye Masonic preachers, how the devil has blinded your eyes and stopped your ears! I wonder not that you have lost God out of your hearts. Surely, Satan is blinding the world through secretism!

My prayer to God is that he will keep the National Christian Association pure and in the narrow road to heaven. Yours in Christ,

D. BENJAMIN.

A VISIT TO EASTERN NEW YORK.

WEST HEBRON, N. Y., Sept. 5, 1892.

EDITOR CYNOSURE:—It has been our privilege to visit West Hebron, N. Y., this week. We came over the Fitchburg Railroad, and passed through the Hoosac tunnel. This tunnel is $4\frac{1}{2}$ miles long and cost \$15,000,000. It was begun in 1851. In 1862 the State of Massachusetts took charge of the work, and completed it in 1867. They pierced the mountain from each side; first used powder; then dynamite, and when that failed, glycerine. The calculations of the engineer were so accurate that the two shafts met in the centre of the mountain, not one-half inch out of range. This was the greatest triumph of the age.

It was followed by the Mount Ceniz tunnel, connecting France and Italy by rail, in 1871. This tunnel is seven miles, $4\frac{1}{4}$ furlongs in length. Others followed.

With high mountains tunneled, great rivers bridged, and oceans traversed by floating cities, this world has become one small neighborhood. There are no hermit nations. All can hear the Gospel.

West Hebron is twenty miles east of the Hudson, and south of Lake George. The county in which it is located is the grant of the Duke of Argyle to the Scotch seceders who came here in 1764. They were followed by Associate Reformed Presbyterians. In 1858 these two bodies were united. There are now in this county twelve large and flourishing United Presbyterian congregations.

The country is broken. From a high hill I could see the Green mountains of Vermont on

the east, the Adirondacks beyond the Hudson on the west, lakes and rivers, hills covered with pines, gardens in the valleys—a scene quite as enchanting as that upon which Moses looked from Pisgah's summit.

The Reformed Presbyterian congregation of West Hebron is small but strong. Their pastor, Rev. T. A. Rusk, is doing good service. The United Presbyterian congregation of this place celebrated its centennial two years ago. The United Presbyterian congregation of Argyle celebrated its one-hundredth anniversary last Wednesday. The pastor, Rev. Dr. Turnbull, gave a sketch of its history. These thirteen Psalm-singing congregations in Washington county make this a model after which we expect all the counties of all the States to pattern when the great reformation shall have been accomplished. We received much encouragement and strength in mingling with this lion-hearted people.

J. M. FOSTER.

832 pages—52 weekly issues—of the *Cynosure* for \$1.50, in advance.

LITERATURE.

CURRENT MAGAZINES.

The September *Century* presents its usual variety, embellished with fine engravings as follows: Portrait of Antonin Dvorak, illustrating a life-sketch by H. E. Krehbiel; The Grand Falls of Labrador, by Henry G. Bryant; Between Two Fires, a painting, by Francis D. Miller; Imagination as an Element of Poetry, by Edmund C. Stedman; Out of Pompeii, by William W. Campbell; Pioneer Pack Horses in Alaska, by E. J. Glave; Christopher Columbus (continued), by Emilio Castelar; Columbia's Emblem, by Edna Dean Proctor; Claude Monet, by Theodore Robinson; Two Poems, by Anne R. Aldrich; The Chosen Valley (continued), by Mary Hallock Foote; Herbert Mapes (obituary), by Robert U. Johnson; An Elk Hunt at Two-Ocean Pass, by Theodore Roosevelt; Architecture at the World's Columbian Exposition (continued), by Henry Van Brunt; The Sunset Thrush, by Elizabeth Akers; The Chatelain of La Trinite (continued), by Henry B. Fuller; Tintoretto (Old Italian Master), by W. J. Stillman; The Pictorial Poster, by Brander Matthews; Thumb-Nail Sketches ("Strange to Say"), by Geo. W. Edwards; A Mountain Europa, by John Fox, Jr.; A Bachelor's Counselings, by Richard M. Johnson; Phyllida's Mourning, by Grace W. Conant. The conventional departments of Topics of the Times, Open Letters, and In Lighter Vein, are replete with minor articles of considerable interest. New York: The Century Co., 33 East 17th street.

American Gardening for September is an able representative of the higher possibilities of fruit, vegetable, floral and arbaceous culture, beautifully printed and illustrated, and presenting a fine variety, as follows: Some Attractive Native Plants, by L. H. Bailey; Notes on American Wild Flowers, by W. A. Brotherton; Our Native Orchids, by Frances Wilson; Washington Park, by E. A. Long; An Ideal English Garden, by Lilian Chauter; The Economic Plants of Japan, by C. C. Georgeson; A Talk on Road-Making, by George Troop; Taste and Tact in Arranging Ornamental Grounds, by E. A. Long; This Year's Floral Fashions, by Emily Louise Taplin; Prospects and Problems for the Grape-Grower, by Nott Vineyardists; Grape-vines from Grafts and Cuttings, by S. Miller; Seasonable Observations at Woodbanks, Editorial Notes; A Strawberry Aftermath, by a Number of Specialists; Field Notes, by L. B. Pierce; Celery-Growing in Florida, by Stephen Power; Subtropical Plants for Winter, by James MacPherson; Practical Notes on Pansy-Growing, by David B. Woodbury; The Lilies of the Field, Emily Louise Taplin; One Bouquet a Day, by L. Greenlee; Buds, Blossoms, Fruits; Comments by Readers; Dictionary of Seasonable Garden Work; Current Garden Lore; Light from the Societies; Questions Asked and Answered. The Rural Publishing Co., Times Building, New York.

The September installment of the *Cup-Bearer* is a choice specimen of a child's magazine; and although it is edited, printed and published in the "windy city" of Chicago, is, in its unpretentious way, the worthy rival of older and more popular periodicals in the same line. The visit to Gunther's candy-store and rare antiquities, by the editor, is a charming description of one of the notable resorts of Chicago; and, with the dozen other attractions which it contains, the entire number amply commends itself to the numerous class for whose delight and instruction it is prepared. The New Era Publishing Co., 358 Burling street, Chicago.

Our Animal Friends, published by the American Society for the Prevention of Cruelty to Animals (New York: 10 East 22d street) ought to be a regular visitant in every home. It is a grand instructor in the methods of treating domestic and other animals with kindness and proper care. There is often too much thoughtlessness and neglect in looking after the comfort of even our cherished pets.

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ADVANTAGES OVER ANY OTHER SIMILAR WORK, IN THE FOLLOWING IMPORTANT PARTICULARS:

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2d. **Its Modernness.** New light is continually being thrown upon the Scriptures by the researches of travelers who have visited every region on which the light of revelation originally shone, by investigation in science, the expository labors of scholars and critics, and the discovery and deciphering of ancient inscriptions, monuments, and manuscripts, thus rendering the commentaries of former days comparatively useless.

3d. **Its Compactness.** The text and the comments are not printed in separate parts, as is usually the case, but are intermingled, so as to form one continuous history. There are no blank spaces, nor is the book filled up with unnecessary portions of the text. It is what it purports to be—a Commentary—not a Bible. "It is literally packed," says Bishop Wiley, "full of good things."

4th. **Its Brevity.** Dr. Smith, editor Chicago Standard, says: "I have, in several instances, seen a sermon in a sentence."

5th. **Its Liberal Spirit.** It is more unsectarian than any other Commentary. "The names of the authors are a sufficient guaranty against any denominational traits in it." These authors are each of a different denomination. The hearty recommendation of the leading men of all denominations gives this still greater emphasis.

6th. **Its Scripture References.** These are more numerous than will be found in any Commentary extant. Parallel passages are given wherever they are needed. Scripture is thus explained by Scripture, and the Commentary will thus be found to answer the purpose of a Concordance to a very great extent.

7th. **Its Illustrations and Maps.** These are sufficiently numerous to decidedly enhance its value and attractiveness; while the great majority of Commentaries have no illustrations.

8th. **Its Cheapness.** No Commentary of its size and merit was ever sold for anything like the price.

CHARLES P. SUMNER, father of the Senator, and a renouncing Mason: "Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed."

CHIEF JUSTICE MARSHALL was the intimate friend and biographer of Washington, and was himself a Freemason in his youth. Marshall left the lodge in 1793. He had then for some sixteen years been acquainted with Washington, who died six years later. Marshall wrote to Hon. John Bailey from Richmond, Oct. 18, 1833, of Washington and Freemasonry: "I do not recollect ever to have heard him utter a syllable on the subject."

TESTIMONIALS

Rev. J. H. Vincent, D. D., Giving in "No. 1 of Chautauqua Text-books" a list of "Aids to Bible Study," says: "The BEST condensed Commentary on the whole Bible is the Commentary on the Old and New Testaments by Jamieson, Fausset & Brown."

Rev. Edwards A. Park, D. D., Andover Theo. Sem. I have been more and more pleased with the Commentary of Jamieson, Fausset & Brown, the more I have read of it. I can cheerfully recommend it.

Rev. Joseph Cummings, D. D., LL. D., Prest. N. W. Univ. My first impression on the great merits of your Commentary have been confirmed upon further examination.

Rev. Philip Schaff, D. D., Union Theo. Sem., New York. I do not hesitate to recommend it to English Bible readers as a sound, judicious, devout, and—considering the size—comprehensive exposition of the Word of God.

Rt. Rev. Thomas M. Clark, D. D., Bishop of Rhode Island. It must be of immense practical value to all students of the Bible, and especially to Sunday-school teachers.

Rev. Enoch Pond, D. D., late Prest. of Bangor Theo. Sem. I have looked over the Critical, Explanatory and Practical Commentary, and have formed a highly favorable opinion of its contents; it is sound and evangelical throughout, a safe instructor to those who commit themselves to its teaching.

Rev. James McCosh, D. D., President Princeton College. It is the work of highly competent scholars, who have succeeded in bringing out the mind of the spirit as revealed in the Scriptures. It is clear, brief, judicious, and eminently fitted to be useful alike to pastor and people.

Rev. J. N. Murdock, D. D., Sec'y Am. Baptist Miss. Union. I know of no work that throws so much light on the Scriptures, gathered from many sources, and condensed into so small a space.

Rev. C. H. Spurgeon, London, England. I think it is the best Commentary upon the whole Bible which has been issued within the last fifty years, and I should be very sorry to be deprived of the pleasure of consulting it.

Rev. Norman Macleod, D. D. The most practical, suggestive, orthodox, and scientific Commentary which has ever been published in this country.

Rev. H. Clay Trumbull, Editor S. S. Times. A comprehensive Commentary on the entire Bible, at a moderate cost, has been long desired by American School-teachers. I think that the work you now offer is admirably suited to meet that want. I do not know of its equal, within its scope and cost, and I believe it will have, as it merits, a very wide circulation, and will do great good.

Rev. Joseph F. Tuttle, D. D., President Wabash College. It is a noble work that ought to be placed on a hundred thousand shelves in this country.

Rev. Stuart Robinson, D. D., Louisville, Kentucky. Having for more than twenty years been myself engaged in the popular exposition of the Scriptures from the pulpit, every Sabbath evening—and, of course availing myself of all the aids within my reach—I have met with none among them which so well accomplishes the great end of a popular exposition—viz.: to show the people, in the fewest words, how to read the Bible for themselves—as the very comprehensive Commentary of Jamieson, Fausset & Brown.

Rev. James B. Angell, D. D., LL. D., Prest. Univ. of Mich. I am acquainted with no Commentary of such conciseness which is so likely to prove satisfactory and helpful to American Christians.

Prof. Samuel C. Bartlett, D. D. Prest. Dartmouth College. An admirable companion for the Sabbath-school teacher, for heads of families, and for daily readers of the Bible, and inferior to no work of the kind and compass with which I am acquainted.

The present edition of this excellent work deserves, and undoubtedly will receive, a large circulation among families and students of the Scriptures who wish to learn what God has revealed and taught. Aside from the Bible itself, they can go to no better source of instruction.—Interior, Chicago.

The unqualified commendations of this Commentary, from the highest sources, together with its already extensive and rapidly increasing sale, have given it a position in the religious world superior to that of any similar work, and prove conclusively that it will soon be universally adopted by Sabbath-school teachers and Bible readers generally, to whom its uses has now become indispensable.

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THURLOW WEED: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

GEORGE WASHINGTON, to Friends in 1794, Quoted by Myron Holley: "The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

JOHN MARSHALL, Chief Justice, in a Letter to Edward Everett, July 22, 1833, said of Freemasonry: "That the institution ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

HON. SAMUEL DEXTER, in an Open Letter to the Grand Master of Mass., 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there is a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

JOHN MARSHALL: "I never did utter the words ascribed to me, nor any other words importing the sentiment they convey. I never did say, 'Freemasonry is a jewel of the utmost value, that the pure in heart and life can only appreciate it fully, and that in a free government it must, it will be sustained and protected.' The fact mentioned in the resolution, that I have been in a lodge but once, so far as I can recollect, for nearly forty years, is evidence that I have no disposition to volunteer in this controversy, as the zealous partisan which this language would indicate."—Letter to Hon. John Bailey, Oct. 18, 1833.

GOVERNOR RITNER, in response to a communication from the Legislature of Pennsylvania, prepared a vindication of General Washington from the stigma of adherence to secret societies, in which he proves from authentic documents:

1. That in 1768 Washington had ceased regular attendance on the lodge.
2. That in 1798, shortly before his death, his opinions were the same as thirty years before when thirty-six years old.
3. That he was never "Grand Master" or "Master" of any particular lodge.
4. That in 1781, as appears by the record of King David's lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason.
5. That all the letters said to be written by Washington to lodges are spurious.

HON. WILLIAM H. SEWARD, Speech in the Senate: "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No. No, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

THANKS TO WASHINGTON.—Edward Livingston was the General Grand High Priest of the General Grand Royal Arch Chapter of the United States and the great Masonic champion of his day, and Andrew Jackson was also a high Mason. In view of Washington's non-affiliation and his farewell address there can be little doubt that General Jackson and Edward Livingston considered Washington a seceded Mason. The following is an article published in 1830 in the Pennsylvania Intelligencer, which is an evidence of striking import:

"Who opposed a vote of thanks to Washington?—When General Washington retired to private life, Congress passed resolutions giving thanks to this great man. Only three men were found in Congress at that day, that voted against these resolutions. One of these three is now dead, and we do not wish to disturb his ashes. The grave should cover the foibles of all men. But there are two men now alive, whose names are on the journals of Congress, denying the poor pittance of a vote of thanks to Gen. Washington. We ask who these two men are."

"We have asked this question without expecting an answer from those to whom it is addressed. But there is no reason why our readers should not be gratified with the fact. Let the journals of Congress reply—'They are Andrew Jackson and Edward Livingston!'"

Never let the most wary commander fancy himself secure from discovery: for rocks have eyes, and trees have ears, and the birds of the air have tongues, to betray the most secret enterprise.—WASHINGTON IRVING.

ALL ABOARD AT JAFFA FOR JERUSALEM.

The passage of the first through train on the railroad from Jaffa (the ancient Joppa) to Jerusalem, on the 29th of August ult., marks an era in the history of Palestine and the world.

There was nothing very strange in the construction of thirty or forty miles of iron track even in the slow-moving Turkish Empire. The strangeness is in the long neglect to build it.

Four hundred years ago the condition of Palestine was not materially different from what it was fifty years ago. Turkish rule has not been prolific of progress, and the influences of Christian governments have been too conflicting to exert any permanent effect. The two-fold curse of barrenness and of bad government have kept this ancient home of the Jews (Palestine) from being anything but a desirable land, except for the nomadic tribes that have roamed among its mountains and valleys. Meanwhile, America has been discovered and explored, almost filled with people, and in many places covered with a perfect network of railways. The shores of the Great Salt Lake, in the heart of the American continent, were to resound with echoes of the locomotive long before those of the older Dead Sea of Palestine.

But the tide of civilization that has been tending westward during all these centuries now begins its reflow towards the East. Egypt has felt its influence, and better government and greater prosperity have been brought to her people. The whole Turkish Empire feels that if civil rule is to be prolonged there must be at least an attempt at good order and public security. The interest which the entire Christian world has in the sacred places of Palestine, the constantly increasing number of travelers to that land, the great unrest of the Jewish people in all parts of the world, but especially in Russia, have fixed attention on Palestine, and demanded its rehabilitation. Now, one hour from Jaffa to Jerusalem, at a cost of two dollars, takes the place of a dangerous and tiresome horseback journey, at large expense, and with wearisome delays.

The fertile valley of Esdraelon is now brought into close contact with excellent markets. The Bedouin freebooter will find his occupation gone when he confronts the locomotive; and under reviving industries there will be an encouragement for better local government.

Above all, the Hebrew can hardly fail to see that the land of his fathers is the land not simply of the past, but of the future, and of that wonderful promise recorded in Ezekiel 37: 21-27: "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people."

THE NUMBER OF SECRET ORDERS.

A correspondent recently requested us to print the number of secret lodges and their membership in the United States. The task is not an easy one; but from statistics and estimates, for the year 1891, we gather the following suggestive figures, which are so far official that they can be relied upon.

Besides the purely "fraternal" and ostensibly "benevolent" orders, there are the Orangemen and the so-called "patriotic" orders opposed to Romanism. Of these we have no account.

Mr. O. M. Shedd, Secretary of the "National Fraternal Congress," furnishes the following statement in detail, as printed in the *American Legion of Honor Journal* for September, 1892. The *Journal* is published at 20 Beacon street,

Boston, Mass. Mr. Shedd's summary does not include Freemasons, Odd-fellows, labor unions, or the orders mentioned in the preceding paragraph.

Ancient Order of United Workmen, Knights of Honor, American Legion of Honor, Royal Arcanum, Knights and Ladies of Honor, Knights of Pythias, Order of Chosen Friends, Order of United Friends, Senate National Union, Equitable Aid Union, Knights of Maccabees, Royal Templars of Temperance, Knights of the Golden Rule, Supreme Council Home Circle, Supreme Lodge of Mutual Protection, Fraternal Mystic Circle, Royal Society of Good Fellows, Supreme Camp Fraternal Legion, Improved Order of Heftasophs, Northern Mutual Relief Associations, United Order of Pilgrim Fathers, Protected Home Circle, Artisans' Order of Mutual Protection, Iowa Legion of Honor, Independent Order of Foresters, Order of Golden Chain, Knights of St. John and Malta, Modern Woodmen of America, United Order of Golden Cross, Legion of the Red Cross, Modern Woodmen of the World, United Friends of Michigan, Ancient Order of Foresters of America, New England Order of Protection, National Provident Union, Legion of Justice, Empire Knights of Relief, Royal Conclave Knights and Ladies, Free Sons of Israel, B'nai Berith (Dis. 1), Catholic Benevolent Legion, Catholic Knights of America, Catholic Mutual Benefit Association, Golden Star Fraternity, Empire Order Mutual Aid, National Benevolent Legion, Order of Scottish Clans, Knights of the Golden Eagle, Order of Canadian Home Circles. These forty-nine societies (with the exception of the Legion of Red Cross, which furnished no report for 1891), showed a total membership of 2,606,097, and paid total benefits of \$26,894,793.95. Their total receipts from all sources were \$28,377,234.62, and their total payments on losses and expenses were \$27,506,546.59. The foregoing list does not include the "Iron Hall," which is just now running the gauntlet of public opinion and the courts, relative to the character of its purposes and methods.

The Philadelphia *Ledger* furnishes these figures of organized labor: American Federation of Labor, 588,617; Knights of Labor, 300,000; independent bodies, 108,000; total, 996,617.

The Freemasons in this country, it is stated, number 600,000 and the Odd-fellows about as many more. The Good Templars and Rechabites are not brought into the statement, and many others, undoubtedly, exist but are not reckoned in the account. The total membership of all must reach nearly or quite 5,500,000.

As a sufficient commentary on this showing, we quote from a paper written by a high-degree Mason: "While the names, rituals, etc., of these many organizations differ, the principle is the same. You cannot condemn one and justify any other. Even a secret temperance society involves the essential principles of Freemasonry, and one who is a faithful member of the one cannot be a consistent enemy of the other." "We who are more conversant with the order know that the Mason's lodge is non-Christian, and even anti-Christian. No Christian has any business with the titles and regalia they use; the religion of the Lord Jesus Christ is humble, serving and aspires to be useful to others, while Masonry is proud, vain and loves display. The higher in the order a man stands, the more vain titles, the more decorations, feathers and collars he is entitled to wear. What a heaven of a 'Grand Lodge above' he must expect!"

CHURCH VS. LODGE.

"Nearly every paper, from the days of Martin Luther to the present time, has denounced Freemasonry, either by a bull, encyclical, or some other demonstration. What good have these tirades done? Masonry is stronger to-day than it ever was. The time is past when the word of a pope can shake the tiled walls of the Masonic fraternity."—*N. Y. Sunday Times*.

"Bishop Hennessy has informed a correspondent of his that 'the Catholic church does not allow its members to join the Knights of Pythias, or any other secret society.' And Bishop Cosgrove says that 'according to decree 247 of the Third Plenary Council of Baltimore that society is to be numbered under the forbidden societies, and consequently no Catholic can join or belong to it.'"—*Catholic Review*.

The "any other secret society" is a phrase too sweeping in its identification of secret orders.

Where do the Jesuits, the Clan-na-Gael, United Irishmen, Catholic Order of Foresters, and Hibernians come in? And yet the Catholic church has no plea against them. Strange, is it? Not at all. They are members of the Catholic church and bow to its authority. The Masons and Knights of Pythias do not.

EXPOSITION POETRY.

The closing stanza of Prof. John K. Paine's "Columbian March and Chorus," to be performed at the dedication of the Exposition buildings at Jackson Park, next month, is as follows:

"All hail and welcome nations of the earth!
Columbia's greeting comes from every State.
Proclaim to all mankind the world's new birth
Of freedom, age on age shall consecrate.
Let war and enmity forever cease,
Let glorious art and commerce banish wrong.
The universal brotherhood of peace
Shall be Columbia's high, inspiring song."

What we would like to know, Is God in it? If not, we prefer the older couplet:

"Praise God from whom all blessings flow;
Praise him, all creatures here below."

Really, we would like to know what is meant by "the world's new birth of freedom," and what is the use of trying to unite all nations in "the brotherhood of peace" without the aid of Christianity? Will some one, not a pagan, tell us.

ALLEGED MURDER BY THE FARMERS' ALLIANCE.

A dispatch to the press, from Topeka, Kan., Sept. 1, reports that the Farmers' Alliance in Center township, Chautauqua county, that State, has the charge of murder placed at its doors. It is alleged that the plot was there formulated for the murder of John T. Frazier in 1890. Frank Kimsey and Jerry Hutton, two of the leaders, have been arrested, and warrants are out for every member. Frazier was a wealthy Texas cattleman, who, with his partner Gibson, drove large herds of cattle into the county to pasture. At that time there was a scare among the farmers about Texas fever raging among the herds. Objections were made because Frazier and Gibson had brought their cattle there, and the Farmers' Alliances throughout the country adopted resolutions condemning them. The cattlemen refused to take their stock away, and Gibson was poisoned. A short time afterward Frazier's mutilated body was found in a marsh.

JOHN G. WHITTIER.

On Wednesday morning of last week, at Hampton Falls, N. H., the poet and friend of humanity, John Greenleaf Whittier, passed from time to eternity, beloved, honored and admired for his manly virtues as well as his poetic genius. Sprung from humble New England parentage, he first saw the light in 1807.

Raised upon a farm, with scant opportunities for obtaining an education, by making shoes he earned sufficient money to pay for his tuition at the Haverhill Academy during a term of six months. Then he taught the district school long enough to pay for another term at the Academy.

June 1, 1826, he submitted his first poem to William Lloyd Garrison, editor of the *Free Press*. It was received with marked favor; and from that day the great Abolitionist and the poet became firm friends.

Three years later Whittier assumed the editorship of the *American Manufacturer*, at Boston; the following year he succeeded Geo. D. Prentice as editor of the *Haverhill Gazette*. Subsequently, for a brief term, he edited the *Hartford New England Weekly Review*; but in 1832 failing health compelled him to relinquish journalism, and for several years, his father dying, he conducted the home farm. In 1835-6 he served in the only public office that he ever filled—a representative in the Massachusetts Legislature.

Then and onward he was an ardent Abolitionist—the poet of freedom, the Secretary of the American Anti-Slavery Society. All through his earlier writings the spirit of the despised party to which he belonged was eminent, and not until the exigencies of civil warfare brought slavery to a sudden close did he cease to labor for its extinction.

Such was Whittier, the record of whose life is

his best epitaph. Human praise can add little to the exaltation of the dead poet. He sleeps the sleep of the just and pure patriot; and his memory is blessed to all his posterity.

—Rev. L. G. Jordan, who first came to us from Texas years ago, and has since proved himself a live worker in reforms, is now preaching in Philadelphia, his residence being in the Williamsport suburb. He finds some of the pastors about him earnestly opposed to the lodge.

—Miss Frances E. Willard tells us, in the *Union Signal*, why she is a prohibitionist. If she had not done so, we should have said that it was because she couldn't help it. She is that sort of a woman who would be a prohibitionist if she was a man, and not being a man, like a sensible woman, she is a prohibitionist anyway.

—A good practical Commentary on the Bible, and one that has achieved an enviable popularity, is that of Jamieson, Fausset and Brown, which is advertised on the seventh page of this paper. Bishop Vincent, of the M. E. church, pronounces it "the best condensed commentary on the whole Bible." It is eminently designed for a profitable study of the Scriptures, and its price is very reasonable.

—Parties in search of sound evangelical books relating to Christian evidences, Bible readings, young men's helps, work among children, prophecy, missionary labors, biographies, comfort and consolation, commentaries, etc., are requested to send to this office for the "Condensed, Classified Catalogue of the National Christian Association," which will be sent free on application. It contains descriptive titles of hundreds of useful and instructive books, with their respective prices.

—In the annual convention of the American Bankers' Association, at San Francisco, last week, the report of the executive council recommended the adoption of a resolution favoring the doing away by all bankers of the customary three days' grace on all notes. The recommendation provoked a lively debate, but was finally adopted. When this action was referred to Chicago bankers, they indorsed it, but it was pronounced "impracticable." This feature may disappear when the measure is put into actual operation.

REFORM NEWS (Continued from 5th page).

close. I spoke for an hour, last Wednesday, at the W. C. T. U. convention in Thayer county. It was a beautiful day, and we met in the grove near Rufus Park. They have the strongest W. C. T. U. in the district, led by Mrs. Park, who has Scotch Covenanter blood in her veins, and with her husband and family is at the front in the most radical reform work.

The pastors from the surrounding towns were present and a good audience from the country around. The platform was of good seasoned oak, and from it I was permitted to speak freely on the anti-secret issue. M. A. GAULT.

THE CANBY ANTI-SECRECY AND PROHIBITION CONVENTION.

This part of Oregon is the first oasis I have found in this Sahara of secrecy—the Pacific Coast. The sacred fire from heaven having died out upon the altars of some of the anti-secrecy churches, the strange fires of a strange god have been kindled by idolatrous priests in the very shrines of Jehovah. Incense now goes up to Baal where once incense of prayer, of praise, and of service went up to God. How strange it is that so few of those who have not bowed the knee to Baal themselves never succeed in finding the hole in the wall which Ezekiel describes in the vision which God carried him five hundred miles by the hair of the head in order that he might show it to him! But there are those, and some of them preachers of the Gospel, who are so blind to these things that they would become bald-headed before they would make any discovery. But, thank God, there are not only some individuals, but some churches in this part of Oregon which see the evils of secrecy and enter an earnest protest against it. The radical wing of the United Brethren and the Free Methodist churches have more strength here than anywhere else on this coast. The Friends, also, have some strong colonies in northern Oregon, but they are

ignoring one of their ancient landmarks, their rule against the admission of persons who are members of secret oath-bound societies.

The time chosen for the conference was opportune. It was the same week in which the Oregon Conference of the M. E. church met in Portland, presided over by Bishop Walden, who within the last year placed himself on record for the thirty-third time as a worshiper of the false Christ of Freemasonry, Hiram Abiff. After learning this fact, Father Matthew, the originator of this convention, an aged Methodist Episcopal preacher, wrote to Bishop Walden, expressing his surprise and sorrow; but the only answer Mr. Walden condescended to make was in the form of a Knight Templar Easter service. But can it be possible that the learned D.D. and LL. D. does not know that the Christ of Knight Templarism is the Christ of the Blue Lodge, who is not the Christ of the Gospels, but one of the many anti-Christes which have gone out into the world? Mackey, in his "Jurisprudence of Masonry," says, under Landmark Third, page 19: "The legend of the third degree is an important landmark, the integrity of which has been well-preserved. There is no rite of Masonry practiced in any country or language in which the essential elements of this legend are not taught. The lectures may vary, and, indeed, are constantly changing, but the legend has ever remained substantially the same. And it is necessary that it should be so, for the legend of the Temple Builder constitutes the very essence and identity of Masonry. Any rite which should exclude it, or materially alter it, would at once, by that exclusion, or alteration, cease to be a Masonic rite." It does seem as though a Methodist bishop ought to know enough about heathen mythology to know when he is submitting to any of its rites. And ought he not to know Christianity well enough to distinguish it from the counterfeit invented by the Jesuit priests of Paris? Verily, if some of these reverend gentlemen master a few more courses of study and get a few more of the letters of the alphabet affixed to their names, they won't know anything. And it may be well to state, in this connection, that this infection seems to be general, especially among the Methodist Episcopal preachers on this coast. "Ascension Day" was duly celebrated by the Knight Templars of Tacoma, the Rev. F. B. Cherrington, pastor of the First M. E. church, taking part. Now, if the legend of the Temple Builder "constitutes the very essence and identity of Masonry," then whose ascension was celebrated, if not that of Hiram Abiff?

HOW AND BY WHOM THIS CONVENTION WAS GOTTEN UP.

It is the result, principally, of one man's work. Rev. S. Matthew, of Canby, who is now more than three-score and ten, has been preaching, praying, writing and distributing tracts against this lodge-religion for some fifteen or twenty years; in this way, together with the work of the anti-secrecy churches here, the foundation was laid for a successful convention. But in order to awaken enthusiasm on this subject, it was necessary to use some extraordinary means. Bro. Matthew saw this, and the Lord having prospered him financially in his old age, he was moved by the Spirit of God to use some of it to inaugurate this work. So, after having circulated copies of a constitution for an auxiliary branch of the N. C. A., and having secured some sixty-five members, he issued a call for a convention.

To show his faith by his works, he offered to pay the traveling and hotel expenses of all who might come as delegates from northwestern Oregon. The result was quite a respectable attendance of both men and women. Up to date, over four hundred members have been secured, thirty-five of whom are preachers, and thirty of whom were at the convention. Father Matthew has been a liberal supporter of foreign missions; but after having watched the encroachments of secret society idolatry in his own denomination for at least a quarter of a century, he is convinced that this anti-secrecy work is more important than even the conversion of the heathen abroad. It is a well-known fact that Christian churches are sending Freemason missionaries to heathen countries, who, instead of getting the heathen converted to Christ, lead the educated, and in some cases converted, heathen into the secret sun-worship of Masonry, the very same religion from which they have been converted.

The president of Bowdoin College, in an arti-

cle in the *Forum*, tells the condition of the churches in some parts of Maine. He quotes statistics and the statements of careful observers, to prove that in not a few of the country places the churches have so dwindled as to have on their rolls only the names of a few women, with hardly enough men to do the practical work of a church organization. In one county where there are 6,987 families, 4,850 attend no church; in another county, where there are 7,288 families, 4,577 attend no church; in fifteen counties, which contain 133,445 families, 67,842 families attend no church.

The title of this article is "Impending Paganism in New England." Who will write one on Impending Paganism in the Methodist Episcopal church? The author of the article above referred to attributes this state of the church in Maine to sectarian rivalries; but, while much may be due to this cause, is it not true of these families of Maine that they have accepted of the religion of the lodge in lieu of the religion of Christ?

As the secretary of the convention has no doubt given a detailed report of its proceedings, I will not need to say much about it.

WAS IT A SUCCESS?

The venerable promoter of the enterprise, in his opening address, expressed the wish that all the exercises might be characterized by deep spirituality and the presence and power of the Holy Ghost. There was no note of discord on this point, and the wish was so fully realized as to elicit the remark from many present that it was the most religious convention and the most harmonious that they had ever attended. It was a decided success, religiously, on both days and both lines—that of anti-secrecy, and that of prohibition.

It was a success so far as the discussion of the subject of secrecy was concerned. My own part of the work was not well-done, because of my physical condition; but the others performed their parts in a very creditable manner.

Rev. R. Loggan, of the United Brethren church, read a lengthy and able paper on "The Religion of Freemasonry." He was followed by P. B. Williams in an extempore address which was logical and masterly. During the afternoon and evening a number of short speeches were made, some of which were quite pithy and pointed. One of these was made by a seceding Mason.

THE IMPRESSION MADE

upon the members of the convention and upon the community was profound, and there was quite a stir among the Freemasons and other secret society members in the town. The anti-secrecy sentiment in the churches which are on that line was re-enforced; and there were some from other denominations which will carry the war into Africa.

It was a success, because it made provision for the continuance and enlargement of the work. A committee of seven was appointed to confer with the National Association and secure the services of an agent and lecturer for the coast; and another of three was appointed to secure volunteer lecturers. The following persons were enrolled by the latter committee, viz.: Rev. J. Cripps of Seattle, Wash.; Rev. J. C. Scott of Fremont, Wash.; Rev. P. B. Williams of Portland, Ore.; Rev. R. Loggan of Portland, Ore.; Rev. H. L. Barkley of Woodburn, Ore.; Rev. W. T. Ellis, of Portland, Ore.

The work is to be prosecuted in this State by lectures, sermons, the circulation of literature and by the calling together of anti-secrecy men and women in county conventions.

The leading feature of the prohibition exercises of the convention was two most excellent addresses by Mrs. A. W. Unruh, of McMinnville.

They covered the most important points requiring discussion, and the subjects were presented in an able, lucid and elegant manner. A number of extempore addresses were delivered; and the interest was not only sustained but increased up to the close of the convention. The exercises, both days, were interspersed frequently by the singing of the long-metre Doxology, and will long be remembered because of the manifest presence and power of the Holy Ghost.

Readers of the *Cynosure*, pray for us that this feature of the work may continue, and that He who holds the keys of David may throw many doors of usefulness wide open before us, in spite of the tylers of the lodges and the churches.

M. H. NICHOLS.

THE HOME.

ABIDE WITH ME.

Stay with me, Jesus, in the light,
When all is calm, and fair, and bright;
Be with me in each glad some hour,
My sun and shield, my safety tower.

Stay with me, Lord, when friends increase,
When all within, around, is peace;
When joys and comforts all abound,
Leaning on thee may I be found.

Stay with me, Lord; in toil, in care,
In pain, in grief, my burden bear;
To-day as yesterday the same,
Immanuel still be thy name.

Stay with me! yea, I know thou wilt,
Who gave thy life, and bore my guilt;
Help me to dwell, O God, in thee,
Thus in thy light to ever be.

—The King's Highway.

LIFE IN A NEW ENGLAND VILLAGE.

Every genuine New England village is like an apple orchard. The trees are all apple trees, and yet there is not one of them that does not insist upon its own individuality, and assert successfully its right to a special character of its own. If its neighbor leans to the north, then it will go to the east or south. At any rate it will be something in and for itself. So, as the crowding file comes towards us through the narrow passage, we catch for every fact its own peculiar traits. That man looks not unlike the city type. He is a rich man, and is always ready to lend money to the poor farmer, taking his farm, his cattle, and his furniture for security. The next one, with the bright blue eyes so full of kindness, the face bronzed and full of lines, every one betraying fun and good humor, is the old stage driver. There is not a man, woman or child within a radius of ten miles whom he does not know, and scarcely a stone on the ten-mile mail route that he does not recognize as an old friend as he drives past twice a day in all weathers. He it is who can manage the most obstinate horse, and make it do his will by dint of native shrewdness and tact. Following him comes a tall, slender, somewhat stooping farmer with the kindly farmer's face. He lives in the delightful old brick house by the side of the stage road, known and respected of all, and the men who hire out to him for the summer think themselves fortunate, for he is "just and kind." Here comes a mechanic—a wheelwright, carpenter, farmer. The sharp, watchful mechanic's eye looks clear ahead, and has no need to lower itself before any man. There are lines of sorrow and lines of care, but when he smiles they all disappear in a glow of sunshine like those that sweep over the landscape in which he has always lived, smoothing out the ridges in their gleam. He is the grave-digger, too, and knows all the resting-places under the grass of the pretty little cemetery, which he cares for as if it was his own garden. The young man behind him in shirt sleeves—"boiled shirt" sleeves—caught up with elastic, is the Democratic candidate. He has run over from the grocery store to cast his vote, presumably for the Republican candidate, as they are very good friends, and as soon as he has got rid of it, runs back again to his business. The next one, tall and dark, the "honest man" who was once sent as representative, has driven four or five miles with "the nicest colt you ever saw," and has just come down from the platform, where he has been helping to count the vote. Following him, a very old man leaning on a stick. We seldom see him except at night when he comes after the cows. There is something touching in the fact that it is always the very old men or the very little boys that go after the cows at night.

It makes one think of what some phrenologist has said that when a baby is born, God sends it into the world with a bare head, so that every one can see just what material, what powers, it has to work with. Then he covers it up with hair and says, "See what you can do with that!" And the child goes on working till, after his work is almost done, God uncovers the head again, that all may see what has been accomplished by the man. So the old man who goes after the cows must often remember how he used to run behind them long years ago, before he had almost "got through," as the people here touchingly say when a man dies. And so they pass

farmer after farmer, though almost every man of them is something more than a mere farmer. There is nothing which strikes a city-bred person with more astonishment in the New England villages than the number of things every man can do.—*Harper's Magazine for September.*

STORY OF GENERAL GRANT.

The Louisville *Courier-Journal* tells a story of General Grant which it says has not been in print. It shows that the great general had a large heart as well as rare good sense. He must have felt, as every patriotic Northerner would, indignation for the murder of Colonel Ellsworth; but the daughter of the man who committed the deed was in no way responsible for it.

Early in the war the New York Fire Zouaves were a crack regiment commanded by Colonel Ellsworth. Every man in the ranks had been a fireman, and it was confidently believed that Ellsworth's command was able to put down the rebellion without assistance. The colonel was a young man, handsome, gallant, burning with military ardor, and thirsting for military fame. He was as much the idol of the North as Ashby was, a few months later, the idol of the South. The Fire Zouaves were the first troops to march into Alexandria, Va. Their colonel was at their head, and after the town had surrendered Ellsworth saw a rebel flag flying from a hotel.

Instead of ordering a squad to remove it, he bolted into the house, ascended the stairway, went out on the roof, and captured the flag; descending he was confronted by the landlord—one Jackson—who shot him dead. Jackson himself was then shot to death, and the affair created more sensation than considerable battles a few years later. After the war a daughter of Jackson secured an appointment in one of the departments at Washington. She was a modest, diligent, and capable young woman, and discharged her official duties acceptably. In the course of time a superloyal gentleman was put in charge of the bureau in which she worked. He soon discovered the antecedents of the young clerk and discharged her. She was friendless and penniless, and as a last resort went to the White House and called for General Grant. He received her, and she related her story to the silent man. Without saying a word he took a piece of paper and wrote: "The war against men is ended, and my administration shall not begin one against women. Restore Miss Jackson to her former clerkship instantly." This was addressed to the loyal bureau official, and the young lady is yet in the public service.

A MARRIAGE IN MEXICO.

Nine o'clock was the hour appointed for the marriage. Formerly it was customary here for the wealthy to marry at 12 o'clock—midnight; afterwards, as early as 5 or 6 in the morning. This custom has been given up, and a more convenient hour has been fixed.

A few minutes before 9 the church was very well filled. Mrs. Pressly, Miss Boyce, and I were sitting not far from the altar, thinking that it would be a desirable place for both seeing and hearing. As we were awaiting the arrival of the bridal party, our eyes were feasting on the elegant decorations of the church. The main altar of the Virgin was ornamented with white and gilt flowers, which the long burning wax candles made splendid; beautiful vases of flowers were sitting at the feet of many of the saints; the images of the Virgin were robed in pure white. Peter, the fisherman, had exchanged his costly robe of green and brown satin for an equally extravagant one of blue and red. We noticed that every one who entered the door went to an earthen vessel in one corner of the church, and with fingers dripping with the "holy water" made crosses on their foreheads. Even the babe in its mother's arms was taught to dip its fingers in the so-called blessed liquid, and make crosses on its little face.

As the old clock in the steeple chimed the hour, "aqui estan," here they are, was whispered. We then prepared ourselves to get a good view of the bride as she passed up the aisle. Just as we were expecting to see her, four little boys in red flannel passed, followed by the priest with clasped hands, and attired in a robe of white satin, elaborately embroidered with gilt. Before we had

fully decided whether we should look before or behind us, the priest was reading the ceremony, while the sweetest strains were pouring from the grand organ. The party had come in very quietly, and stopped just inside the door. We did not see the order in which they entered. When we looked around, the bride and groom were kneeling—their hands joined; the godmother, godfather, father and sister of the bride, and sister of the groom were kneeling around them, and the priest in a plush chair in front of them, reading the vows in a very low voice. We could not hear what was said, but saw the jeweled finger, and the silver chain linking them together. The groom then placed a few coins on a salver which the priest held in his hand.

This we naturally thought was the marriage fee. But the priest, after blessing it, and jingling it for some time, gave it to the bride.

These coins are called "arras," thirteen pieces of money, usually gold, which the bridegroom gives to the bride, as a pledge, in the act of marriage—endowing the bride with all of his worldly possessions.

The organist then played a grand march, while the party, preceded by the priest, with the groom on his right, and the bride on his left, walked up the aisle, and knelt on the plush cushions before the altar of the Virgin. Again the music was soft and sweet. The effect on the stop "vox humana" was quite touching. All the party held long lighted wax candles. In all the storehouse of memory I think I have not a prettier picture than that.

The bride is a beautiful woman of almost pure Spanish type, a full round face, soft black hair, large, expressive brown eyes, complexion just tinged with the hue of olive, and a graceful figure. She was dressed in pure white—the only color being the little green sprays in the garland of orange blossoms around her shoulders. Her dress was of handsome satin made with a very long train, over which her delicate veil lay in soft folds. She held in her hand a bouquet of the loveliest flowers. The groom usually pays for the bride's trousseau. The groom wore a full dress suit of black goods, white kid gloves, and gold spectacles. They knelt about an hour, while the priest was reading, chanting and praying in Latin, and fuming the air with incense.

The latter was the most impressive feature of the service; and we thought of the prayer filled with the fire of holy love and fervor, which the "sweet singer" asks "may be set forth before thee as incense."

After the priest had blessed the happy couple, he accompanied them to the door, each of them holding his robe. They both kissed his hand; and went to the house of the bride's father, where the civil marriage was performed. They had followed the Spanish proverb, "Before you marry, have where to tarry," and are now in their own home in San Luis Potosi.—*Macie Stevenson, in Associate Reformed Presbyterian.*

DANGEROUS NEGLIGENCE.

Every one knows, in a general way, how fatal habits of carelessness may prove. Yet few mothers—we say mothers, because the training of the young is mainly in their hands—are sufficiently impressed with the importance of vigorously training their children to habits of carefulness.

An old Latin proverb said, "The mothers of the timid seldom weep." We do not wish children trained to timidity, but to thoughtfulness—to considering the probable consequences of their conduct. Certainly, in the transition period from childhood to youth, the formation of right habits in this respect can be begun.

"I didn't think," should not be a full excuse for many little misdeeds, or for a costly piece of carelessness.

If the habit of negligence is once formed, it will assert itself through life—possibly in a disastrous way. If a habit of carefulness is formed, it will be a life-long benefit—probably beyond all that its possessor may realize.

Stagings are constantly giving way, resulting in death or broken bones, because those who put them up were careless in their construction. A friend of ours, a retired housebuilder, never had an accident of the kind during his long life. He had formed the habit of assuring himself that every stick of timber and every nail was sound, and that every nail was well driven home.

A gentleman who had gone to watch with a sick friend opened a door which led to the cellar, but from which the stairs had been removed. He fell and was killed. What a wicked neglect to have such a door unbarred in the front hall!

A mother stepped out for a moment, leaving a tub of boiling water on the floor and a young child in the room. She was detained somewhat, and returned to find her child scalded to death.

At a camp-ground last summer a lady intending to do some ironing filled her stove with wood and went to a neighbor's while the irons were heating. The stove door opened, coals fell out, the cottage and several others were burned, and the utmost exertions barely saved from destruction all the other cottages and public buildings, with many grand and priceless trees.

A physician left his horse and buggy in a lane a short distance from his patient's house, where he thought he could see them from the window. The horse was well-broken, kind, tractable, and accustomed to stand untied for hours. But it quietly backed out of the lane and ran, and killed another horse. The law held it a case of gross neglect, and the physician had to pay for the other horse, besides the cost of the suit.—*Youth's Companion.*

TO BOYS COMMENCING BUSINESS.

Be on hand promptly in the morning at your place of business, and make it a point never to be late, and perform cheerfully every duty. Be respectful to your employers and to all in authority over you, and be polite to every one; politeness costs nothing, and it will help you wonderfully in getting along in the world. And above all, be honest and truthful. The boy who starts in life with a sound mind in a sound body, who falls into no bad habits, who is honest, truthful and industrious, who remembers with grateful love his father and mother, and who does not grow away from church and Sunday-school, has qualities of mind and heart that will insure him success to a remarkable degree, even though he is endowed with only ordinary mental capacity; for honor, truth and industry are more than genius.

Don't be foppish in your dress, and don't buy anything before you have the money to pay for it. Shun billiard saloons, and be careful how you spend the evenings. Cultivate a taste for reading, and read only good books. With a love for reading, you will find in books friends ever true and full of cheer in time of gloom, and sweet companionship for lonely hours. Other friends may grow cold and forsake you, but books are always the same. And in closing, boys, I would say again, that with truth, honesty, and a living faith in God, you will succeed.

Honor and shame from no condition rise;
Act well your part; there all the honor lies.

—*Christian at Work.*

KEEPING THE HOUSE IN ORDER.

Mrs. Fairchild was sick, and as there was no help in the kitchen, there was nothing for Mr. Fairchild to do when he came at night but turn in for an evening of housework.

There was always an accumulation of dishes to wash, rooms to sweep, and shelves to arrange, to say nothing of meals that must be either bought or cooked.

He did not mind the work for a few nights, it seemed only a relief from his office work; but what puzzled and annoyed him was that nothing stayed in order. There were just the same dishes to wash and just the same rooms to sweep night after night; there was no change, no variety, in the work. After a week of it he became heartily tired of housework, but he had to keep at it just the same.

In time Mrs. Fairchild's health returned, and household matters ran again in the smooth, comfortable way as of old, with this difference, that Mrs. Fairchild noticed that her husband never asked her when she was going to do this or why she had not done that.

She was surprised to find that he was even wearing some of his clothes untrimmed.

She chided him gently for not having told her of his wants, and he replied:

"Why, dear, I never realized how hard your work, even your sewing, was, until you were sick and I had to do it. I tried to mend the lining of

my coat, one day; it took me an hour to do it, and I was actually tired when it was done. I never realized," he added, "what heroines good wives and mothers are to do the drudgery of house-keeping uncomplainingly and unflinchingly for months and years together, with often never a word of appreciation from those for whom they work."

Dear, tired housewife, don't get discouraged because the house will not stay in order. It is a mountainous task to keep a house in order. Don't try too hard; be particular indeed about actual cleanliness, but better tolerate a little disorder than worry your life out overdoing what will never stay done.—*Selected.*

HOW WE LEARN GREAT THINGS.

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Bought in the market at the current price,
Bred of the smile, the jest, perchance the bowl;
It tells no tales of daring or of worth,
Nor pierces even the surface of a soul

Great truths are greatly won. Nor found by chance,
Nor wafted on the breath of summer-dream;
But grasp in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth;
Not 'mid the blaze of regal diadems;

But in the day of conflict, fear and grief,
When the strong hand of God put forth in might,
Ploughs up the sub-soil of the stagnant heart,
And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit, in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest from the well-ploughed field,
And the soul feels it has not wept in vain.

—Rev. Dr. Horatius Bonar.

TEMPERANCE.

"THE NEW DECLARATION OF INDEPENDENCE."

[From the Fourth of July Address of Jno. C. Woolley, at Prohibition Park, Staten Island, New York, 1892.]

(Continued.)

Our fathers rebelled against non-representation in a foreign court; comes now the greater rebellion against *misrepresentation* in our own. They fought for independence; we fight for inclusion and the right of line in honest government. It is high time.

The will of God is "House File number one" in every civilized congress. Who stands for that at Washington? What business has Jesus Christ at Albany? None, whatever, save what he has equally at Sing Sing.

Federal, state and municipal legislation ignores the Christian man, or, worse still, makes him seem to say in ordinance and statute, there is no God but policy, and party is his prophet. For instance, the Chinese exclusion bill, in violation alike of contract and conscience, could not have become a law without the consent of a Christian President; but it has gone, a slimy, cringing, dastard thing, into the literature of bad faith and is the law—the price of votes to be got for it *ferce nature*—"on the hoof," as cattlemen say. And henceforth our missionaries to China ought to preach Janus instead of Jesus, "for the sake of euphony." My church will celebrate to-day by spurning that and any candidate that stands for that.

Again, the trend of population is to cities; the trend of cities is to the political enthronement of the vicious, and the trend of the vicious is to lower drifts of baseness. It is not easy to say whether Republican government in American cities is simply lunacy or grand larceny. The gambler and "Madame" bawd confer with mayors-elect as to the *policy* of each new administration, and the police confess their inability to more than "hold their own" with criminals, and to be an alderman is, *ipso facto*, to be a "suspect."

The cause is alcoholic in the main. The cardiac artery of the municipal body politic is the liquor traffic pulsing with the rhythm and resistless might of law, pumping torpor into the industries, poverty into the home, paralysis into the spine, and insanity, vice and crime into the brain

of citizenship, and never resting, any more than the heart of a man rests this side the grave; and all this hellish enginery has piety for its balance-wheel, for I need scarcely remind you that every recognized saloon in the States, except the two in the Capitol at Washington, are steadied and regulated by being belted on to the church by license laws. The figure is no stretch of truth, for the principle of license is an alloy of piety with cowardice, hypocrisy and greed.

A municipal corporation has no soul or body, it is true, but it has a moral character, and the greatest municipal question to-day is whether moral character is a thing to contend for, when by treating it as a commodity we can sell it in our own streets and alleys for a fair equivalent for such stuff, cash in hand. The matter bristles with economic questions which I do not touch, because they are not worth the breath of a busy man; but although the commercial theory of piety went down at Aceldama, yet, it seems to-day that, in politics, the purse of the disciples is carried by Judas Iscariot *redivivus*, for the saloon-keeper, fitly representing the whole spawn of crime, is not afraid to say to the Christian citizenry, "You have virtue; what will you take for it for a year?" and we have hawked our principles so long, that now we put a tag upon the public conscience every year and expose it in the city hall for sale, *before we are asked to sell*; and the orthodox excuse for the baseness is, that to decline to sell would tempt the potential ravisher to use force; to prevent that, we are advised to yield and compound the felony, in advance, for money; we do. And the Christian state becomes the mistress of the Christian church's deadliest enemy.

Again, four-fifths of the Christian power of the commonwealth is ungeared from the political main-shaft, because it belongs to women, who could not if they would give it to men, and the church weakly adjourns from year to year without a quorum, and the world wags its head, saying, "She would save others; herself she cannot save." And Christian men, "blown" like bird's eggs, so they will not spoil, are kept by political collectors in cabinets as curios. I propose we stop that, and before we grind another grist, belt on the power of women.

Martin Luther's Reformation was a toy compared to this, if we could celebrate to-day an end of that; for if it could run through the land to-morrow morning that Christian men had united to-day in a new declaration of independence, the liquor-dealer and his cousin germane, the "practical politician," would "fold their tents like the Arabs and as silently steal" something and leave the country for the country's good. For the liquor traffic has been tried and convicted, but by bribery of the judges, has been reprieved from year to year; let it be called now for sentence. It is nonchalant but nervous; it has millions of slaves and patrons, but few friends, and every friend it has is a traitor to something else. Are the judges purchasable this year? Yes, and worse than that, men in high places—leaders, statesmen, who are called Christians—sneer at the prosecutor and call him fool, and knave; but let them have a care at whom they sneer!

"Hear the word of the Lord God; thus saith the Lord God, because thou saidst, Aha, against my sanctuary, when it was profaned, and against the land of Israel when it was desolate, and against the house of Judah when they went into captivity. Behold, therefore, I will deliver thee to the men of the East for a possession, and they shall set their palaces in thee, and shall make their dwellings in thee. They shall eat thy fruit and they shall drink thy milk; and I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks; and ye shall know that I am the Lord."

The temple of God on the earth is the family; the real sanctuary of godliness and patriotism in this country is the American home. Drink is the great profaner of that sanctuary, the arch-insult of virtue, the scourge of motherhood and desolator of the land; yet the men who make war upon the drink traffic are more jeered at than sneaks and hypocrites. There are Ammonites amongst us in Christian America; let a man offer himself in wager of battle, champion of the home against that traffic, and forthwith the whole pack, "little dogs and all, Blanche, Tray, Sweetheart, see, they bark at him."

(To be continued.)

BIBLE LESSON.

A LESSON FROM PAUL'S EPISTLES.

LESSON XIII.—Third Quarter, 1892.—September 25.

SUBJECT.—The Lord's Supper Profaned.—1 Cor. 11: 20-34.

GOLDEN TEXT.—Let a man examine himself, and so let him eat of that bread, and drink of that cup.—1 Cor. 11: 28.

[Open the Bible and read the lesson.]

COMMENTS BY E. E. FLAGG.

A crying abuse condemned. Vs. 20-22. Some of the Corinthian converts were wealthy, and retained when they became Christians many of their former selfish and voluptuous habits. Abuses of various kinds crept in among them; scandalous sins, as well as heresies and divisions. Our present lesson deals with an evil which so far as we know was peculiar to the Corinthian church—the making of the Lord's Supper a mere drunken festival. The early Christians held what they called a love-feast before they celebrated the supper, in imitation of the Passover, the eating of which by our Lord and his disciples preceded the instituting of the Eucharist. All clubbed together and brought their portions, the rich, extra portions for those who were poorer; and it was at this initiatory feast, but not at the Lord's Supper proper, that these excesses and abuses which are here so severely rebuked took place. The rich had precedence, and obliged the poorer ones to sit down later at a second table. The natural results were gluttony and drunkenness on the part of the more favored, while others had to go away hungry, and in making a most offensive line of demarkation between the two classes at a place and on an occasion when to recognize any such difference is sacrilege. Any spiritual celebration of the Lord's Supper was thus rendered impossible. How often it becomes an almost meaningless thing because the communicants have been immersed in worldly cares and pleasures all the week; and how often the same selfish caste-spirit is manifested in our churches, the members of which say in effect, "we want no poor people among us." Can such a church ever celebrate worthily this divine ordinance?

2. *The true way of celebrating the Supper.* Vs. 23-27. Paul was honored with a special revelation in this matter, for at the time of his conversion none of the Gospels were in existence. The fact that there were no written words on this subject tends to explain in a great degree these abuses. It was certainly some excuse for the Corinthian church, whose converts had only just emerged from heathenism; but the church of Rome has corrupted the ordinance full as much, though in a different way by her fable of the "real Presence," her adoration of the Host, and denial of the cup to the laity. As instituted by our Lord it was simplicity itself; and yet no other has been so overlaid with the traditions of men, and so hedged about with pompous display and vain ceremony as this. The simpler the manner of celebrating it, the nearer we come to the primitive form. Our Lord "broke" the bread, which shows that the "wafer god" Rome has put in its stead has no authority in Scripture. He "gave thanks," even though holding in his hands the symbols of the fearful death he was about to suffer for our redemption. Then, however bitter the cup we may be called upon to drink, if we have the same spirit that was in him we too shall offer thanks. "Take, eat." How tender and free the invitation. Can we not trust with every care and burden One who thus gave himself for us? Shall we count any sacrifice too great, remembering that he sacrificed all things that we might have eternal life? "This do in remembrance of me." It is not our weak, sinful selves that we are to remember at his table; we are to remember him. If a dead or absent friend gives us a parting memorial, it is our friend, not ourselves, that the gift is designed to recall to memory. "Ye do show forth the Lord's death till he come." The two things are not to be separated. To simply show forth his death would be useless, meaningless without the latter part, "until he come." The church has too much lost sight of the fact that one prime object of the institution was to testify to the world that she expects her Lord to come again. One of the greatest evidences of the truth of Christianity is the survival of this ordinance—through wars and revolutions, the disruption of empires, and all the silent, subtle changes in human belief, it has continued to

comfort believers, and will last till this dispensation gives place to another.

3. *The sin of eating and drinking unworthily.* Vs. 27-34. This may be done by making it a mere formality, without any spiritual discerning of the truth it was meant to commemorate. We are to examine ourselves, not in order to feel worthy, for it is our unworthiness which gives us a right to be there—if we were not sinners there would have been no need of such a sacrifice—but to know if we are walking in the Spirit, or fulfilling the lusts of the flesh. "For this cause," etc. Their gross carnal habits brought upon them disease, and, in some cases, death. The gluttonous and intemperate cannot expect long lives. If they had thus "judged," or examined, themselves, they might have been "chastened," but not "condemned" with the unbelieving world."

RELIGIOUS NEWS.

BAPTIST.

—The Baptist missionary car has been recently side-tracked at various places in California, where most interesting services have been held. It is estimated by the missionary in charge that the services held by means of the car have been blessed to the conversion of more than 500 persons. California has contributed \$2,500 toward the purchase of a second car.

—Of the 8,000,000 Negroes in America, 1,400,000 are Baptist.

METHODIST EPISCOPAL.

—Bishop Taylor has attended twenty-three camp meetings this season. After attending three more he goes to California, and, after the meeting of the missionary committee, he sails for Africa. The bishop looks somewhat worn, but he is better than when he was last home.

—Another Methodist church is to be built in Harvey, Ill. The foundation will be laid at once. A building costing not less than \$4,000 will be completed by January, 1893. The community interested has no fears as to the success of the undertaking.

—The circulation of Rev. Hugh Price Hughes' volume of sermons, entitled "Ethical Christianity," has been prohibited by the Russian censor. This is a distinction enjoyed by no other Methodist.

—Rev. Wade Preston, formerly of the Little Rock conference, who some three months ago left the M. E. Church South and went into the Baptist communion, and whose defection was heralded throughout the land, has returned to his first love.

—Bishop Taylor gave eleven-twelfths of his last year's salary to the African work.

—The Methodist Episcopal church has thirty-six missions among the Cherokees and Choctaws, and over 6,500 adherents.

—Dr. Lambuth is planning for a vigorous campaign to extinguish the missionary debt of the Methodist Episcopal Church South. It aggregates about \$118,000.

—The new census shows that of the 20,347,360 church members in the United States, 2,240,354 belong to the Methodist Episcopal church. The church property is valued at \$96,000,000.

—British Methodists are moving for "fixity of tenure" in the pulpit. There are exceptions now for London, Liverpool, Glasgow, Manchester, and Birmingham. Six years are proposed as the available term.

PRESBYTERIAN.

—The American Presbyterian church is conspicuously able to take care of itself and take care of the truth as well. A year ago Patton and Princeton influences were blamed for the deliverance given in the Briggs case in Detroit. Neither Patton nor any other professor in Princeton was in the last Assembly, but the Assembly was quite as conservative as its predecessor of a year ago. Ecclesiastical leaders, called "wheel-horses," over there, were also accused severely for the Detroit verdict, but the "wheel-horses" were conspicuous by their absence in Portland. The Assembly of this year was composed almost exclusively of new men, but Dr. Briggs had no more defenders than he had a year ago. The fact is, the American Presbyterian church is the most conservative member of the Presbyterian family. There are so many varieties of the ecclesiastical mollusk over there that the orthodox people find it highly necessary to keep their vertebral column stiff. The fence is so high that nobody can sit on it with any reasonable amount of comfort and consistency. Our neighbors know their own business and attend to it properly.—*Canada Presbyterian.*

—Dr. T. Dewitt Talmage had a grand interview with the Czar of Russia, was assigned rooms in the palace, banqueted by the nobility and city authorities, presented to the empress and all the children of the imperial family, and had a long conversation with the czar, we are told, on subjects political and religious.

PROTESTANT EPISCOPAL.

—Bishop Walker, whose cathedral car was recently described, is about to add another traveling church to its

means of usefulness. A wealthy New York citizen, with extensive interests in the West, has presented him with a "Gospel barge," for use on the Missouri River. It is ninety-three feet long and twenty-five feet wide, and is appropriately fitted up for church services. It will be called "The Missouri Missioner," and the bishop hopes to be able in this barge to visit the mining-camps for a distance of 500 miles.

REFORMED PRESBYTERIAN.

—Heidelburgh University at Tiffin, Ohio, of which the Rev. J. A. Peters, D.D., is the energetic president, will enter the new academic year with an increased equipment in building, professors and courses.

ROMAN CATHOLIC.

—The new Archbishop of Westminster, Dr. Vaughan, successor so far to Cardinal Manning, was installed on August 15 last. A papal envoy had brought the "pallium" from Pope Leo, and the new archbishop was duly invested with it; "a ceremony," says a London paper, "not performed in England since Cardinal Pole received the pallium in 1556." We read further that "before being decorated with the pallium the archbishop recited to Monsignor Stonor, the papal envoy, the oath of allegiance to the Pope. The 'veneration' of the pallium followed. The clergy, nobility, and humbler laity kissed it kneeling." The pallium itself is described as "a narrow collar of pure white sheep's wool, adorned with purple crosses, with two lappets hanging before and behind, and fastened by jeweled pins. What Peter would have thought of it," adds the paper quoted, "is doubtful." Perhaps, after all, not so very doubtful.—*Standard.*

UNITED PRESBYTERIAN.

—Rev. J. B. Galloway has been installed as pastor of Caledonia and Arlington congregations in the presbytery of Wisconsin. This work is in a prosperous condition. His address is now Poynette, Wisconsin.

—The Synod of Iowa, in session at Colfax Springs, adopted the following resolutions relative to the temperance question:

The continuance of this evil and the changing phases which it assumes makes it an imperative duty to give expression,

1. To our abhorrence of the liquor traffic in every form, licensed or unlicensed, legal or illegal, in drug-stores or in saloons.

2. To our belief that abstinence is the only safety for the individual, and is the duty of every Christian.

3. To our earnest exhortation to the voters of the United Presbyterian church to use their ballots at the coming election in such a way as to most effectually check and rebuke this traffic; and we would call their attention to, and endorse the action of our General Assembly in declaring that "only that party that will wash its hands of complicity in the awful crime of the licensed saloon traffic, by taking positive ground against, it can expect their support and votes."

WORLD'S FAIR RELIGIOUS EXHIBITS.

—Preliminary steps have been taken by several religious denominations, looking to what may, inexplicitly, be called a religious exhibit in the Columbian Exposition. There is provision for a showing of this character in the classification of the Department of Liberal Arts, of which Dr. S. H. Peabody, formerly of the University of Illinois, is the chief. The Presbyterians, the Congregationalists and the Christian denomination have already taken action in the premises. In this connection the following suggestions as to what might properly be gathered in such an exhibition will be read with interest. It is taken from a circular prepared by the committee appointed by the Presbyterian General Assembly:

1. Statistics—Representing the growth, extent and distribution of the various organizations, by means of maps, charts and globes.

2. Publications—Representative collections of distinctly religious books and periodicals.

3. Education—Illustrations of theological seminaries, colleges and schools, including those in mission fields, under directly religious control.

4. Evangelistic Work—Representative church, Christian association, Sunday-school, and other buildings for religious uses.

5. Charities—Illustrations of hospitals, asylums, orphanages, reformatories, and other charitable institutions under religious control.

6. History and Biography—Pictures and memorials of men, places and events of special interest in connection with religious work.

Accompanying the exhibit should be comprehensive descriptive publications concerning it and the work it illustrates.

Here are some of the questions suggested for presentation at the proposed "Parliament of Religions," to be held during the Columbian Exposition. The Parliament includes all sects:

"How do you worship the Supreme Being?"

"How do you explore the will of the Supreme Being?"

"What do you call evil or sin?"

"What does your religion teach about family life?"

"How does your religion deal with the poor?"

"What do you know about human existence after death?"

"What do you believe about the judgment of mankind after death?"

NEWS OF THE WEEK.

CHICAGO AND WORLD'S FAIR.

The Catholic bishop of Chicago has been made defendant in a \$10,000 damage suit in the Circuit Court by John Malinowski, a contractor. The latter was employed to build a church at West Hammond, Ill., on a foundation which was already constructed. After the work was completed the church fell over, and Malinowski claims it was on account of the defective foundation. This suit involves a dispute over the amount to be paid the contractor.

Frank D. Kettelle, son of Judge George D. Kettelle, of the Superior Court, was thrown from a buggy in a runaway and killed.

Dr. D. R. Brower, who has recently returned from Europe, said that he did not think cholera would gain a foothold in this country.

The annual report of the Chicago, Milwaukee and St. Paul railroads shows a large increase in revenue.

Mayor Washburne, in a letter, approves the course of Chief of Police McClaughry in the Garfield Park raids.

A theatre building is to be erected at Jackson Park.

The idea of erecting a grand stand on the lake front is indorsed.

Adams and Cobb will have 1,600 wheeled chairs in operation next year at the Fair.

Arrangements are being made for a general decoration of business blocks during the dedication.

COUNTRY.

All the lumber mills at Marinette closed on Friday. Between 2,000 and 3,000 men went out.

Two deaths from cholera occurred upon the steamer Wyoming in quarantine at New York, Friday.

Friday was the forty-second anniversary of the admission of California into the Union. It was observed as a legal holiday.

Andy Jefferies and Adam Foster, two 20-year-old colored men, were executed in the jail yard at Spartansburg, S. C., on Friday.

Anarchist Bergman, who attempted to take the life of H. C. Frick, stated in an interview that if his sentence was for more than ten years he would kill himself.

The old Academy of Music at Cleveland, Ohio, was totally destroyed by fire Thursday afternoon, involving a loss of \$10,000, partly insured.

Mrs. James Fisher, wife of a prominent physician of Durand, while watching the performance of a wild West show, in connection with the Winnebago County Fair, was hit and fatally injured by a bullet fired from a pistol in the hands of one of the performers.

Governor Fifer was unable to speak at Peoria Thursday, owing to illness. Besides the severe cold, from which he has not entirely recovered, he is suffering from his old wounds.

Congressman Luther F. McKinney, of Manchester, N. H., was Thursday nominated for governor by the Democrats of that State.

Dun and Bradstreet's latest weekly report of trade states that crop, stock and money markets show a decided improvement in all lines, except that export trade has been interfered with by anti-cholera measures, and stocks are in professional hands.

Wisconsin Democrats renominated the old ticket, headed by Governor George W. Peck.

Cholera has come in to cause hesitation in business, says Dun's review of trade, while industry and business were improving daily and prospects were brighter than ever. Crop prospects are better; money is in greater demand but ample supply everywhere, and industries are producing more than ever before. Fears that exports may be curtailed by the pestilence in Europe has depressed the markets. Manufactures in this country

have never been in better condition on the whole than that which reports now indicate. All the textile branches are producing more and consuming more than ever, and the demand has rarely pressed so closely upon the supply. Most woolen mills are running night and day to meet orders and cotton mills are crowded while stocks of goods in sight are phenomenally low.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the Cynosure from Sept. 5 to Sept. 10:

A J Millard, J Soult, A Sullivan, H Frost, E D Slayton, J C Rider, Rev J Lytle, Mrs M M Shaw, D K Lawrence, R Canning, J H Gray, L Baldwin, J S Baldwin, G A Greene, G W Clark, J Young, Mrs M Wilson, S Edgerton, J Thynne, Rev S Matthew.

Sufferers from dyspepsia have only themselves to blame if they fail to test the wonderful curative qualities of Ayer's Sarsaparilla. In purifying the blood, this medicine strengthens every organ of the body, and even the most abused stomach is soon restored to healthy action.

The Temperance Manufacturing town of Harvey has had indeed a wonderful growth. It has grown within the last two years from a prairie to an energetic, go-ahead, and independent manufacturing town of nearly 5,000 inhabitants. Harvey has several church organizations, not a saloon in the place nor any possibility of one, and a permanent basis for growing prosperity in the location of a dozen or more great manufacturing plants, employing over 2,000 hands.

Hot Traveler, take BEECHAM'S PILLS with you.

THE "SERMONS AND ADDRESSES,"

by Jonathan Blanchard, is a noble volume in behalf of reform, but it is to be regretted that so few friends of reform, readers and supporters of the *Christian Cynosure* are availing themselves of the opportunity of securing copies for themselves and of inducing others to buy it. "Being dead," our beloved teacher "still lives" in his works, and in his writings reflects the great and noble spirit that actuated him in his effective life-work. There should be an earnest desire to possess his manly and fearless assaults upon the evils of his day and ours, to study them in the light of Christianity, and to cherish them as lasting mementoes of his services in the cause of truth.

Of this volume, the (Baptist) *Standard* of Chicago aptly says, referring to his early lecture, "Temperance a Political Test:" "Other like great questions have occupied him during the almost sixty years since that date. He was with like promptitude enlisted against secret societies, against slavery, against Sabbath desecration, and has been, indeed, during his whole career, the advocate of great principles lying at the very base of Christian society and the Christian state. A book like this, apart from the brief but interesting autobiography with which it opens, is a history. One learns from it what are the subjects which for more than a half-century have occupied the thoughts and energy of such men as Dr. Blanchard, and also something as to the phases such questions have assumed, from time to time; more especially the fundamental principles announced in the beginning and substantially at the foundation still. Happy the man whose privilege it has been, during so long a period, to devote such high powers in a service so grand and so beneficent."

The book is neatly printed, substantially bound, embellished with a portrait, and sold at this office for seventy-five cents, postage included.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	73 3/4 @	73 3/4
Winter No. 2.....	69 @	73 3/4
Corn—No. 2.....	47 @	49 1/4
Oats—No. 2.....	34 @	35 1/4
Rye—No. 2.....	56 @	57 1/4
Bran per ton.....	12 37 1/2 @	13 50
Hay—Timothy.....	8 50 @	10 50
Butter, medium to best....	13 @	25
Cheese.....	03 @	9 1/2
Beans.....	1 25 @	1 85
Eggs.....	17 1/2 @	18
Seeds—Timothy.....	1 60 @	1 64
Flax.....	1 00 @	1 07
Broom corn.....	04 @	07
Potatoes, per bu.....	53 @	60
Hides—Green to dry flint..	3 1/2 @	07
Lumber—Common.....	10 00 @	13 00
Wool (washed).....	24 @	32
Cattle—Choice to extra....	4 90 @	5 50
Common to good....	3 50 @	4 10
Hogs.....	4 90 @	5 50
Sheep.....	3 50 @	4 70

NEW YORK.

Wheat.....	79 @	83 1/4
Corn.....	47 1/2 @	49
Oats.....	38 @	39 1/2
Eggs.....	21 @	21 1/2
Butter.....	14 1/2 @	25
Wool.....	15 @	35

KANSAS CITY.

Cattle.....	1 35 @	4 40
Hogs.....	4 35 @	5 45
Sheep.....	4 00 @	4 35



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In the Far East.

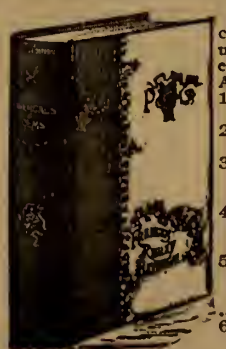


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HOME AND HEALTH.

GRAPES AND THEIR USES.

A pyramid of grapes of different varieties makes a handsome centerpiece for the table and a delicious dessert. Grape shears are very unique and should be used on the table, as many of the clusters are too large, and with shears can be easily separated.

Iced Grapes.—Take perfect bunches of grapes and wipe them, dip into white of egg well beaten, then sift fine sugar over them and lay them on a sieve in a warm place, where they will dry quickly. These are very ornamental.

To prepare Grape Juice for Winter.—Select ripe, perfect grapes, pick them from the stems, leaving out any that are unripe or imperfect, wash and measure, and put them in a porcelain kettle with one pint of water to three quarts of grapes. Cook slowly ten minutes, skim off anything that rises; while hot pour into a jelly bag and drain; wash the kettle and return the juice, put over the fire, and as soon as it comes to a boil, dip into fruit jars same as fruit. Put the covers on securely. Keep in a cool, dark place. Pack the jars in a wooden box which is a little higher than the jars are, then put a cover over the top; this will keep them from the light. This makes a pleasant and healthy beverage with the addition of a little sugar and cracked ice.

Spiced Grapes.—Allow five pounds of grapes, three pounds of sugar, two teaspoonfuls of cinnamon, one of allspice, and half a teaspoonful of cloves. Wash the grapes and take the skins off; boil the skins in water until tender; cook the pulp and strain through a sieve; when the skins are tender add them to the pulp; then put in the sugar and spices and cook slowly, watching them closely that they do not burn. When thick enough put in jars and cover closely. Keep in a cool place.—*M. J. Ashton.*

SUCCESS IN CANNING.

Good fruit and good sugar are essential, of course; fruit that is so soft that it contains a large surplus of water, or so over-ripe that fermentation has already set in, may be pardoned for getting spoiled; and the cook cannot be blamed except for using fruit which cannot help being spoiled. The next point is the application of sufficient heat to drive out the air; after this, effort is to be directed toward keeping it out. This is attained by filling the cans to overflowing with fruit and syrup. The fruit may be allowed an instant to steam and settle, and then the cover is to be put on and screwed on at once.

The probability is that the difficulty usually lies with the rubber ring. If this is too small, it will stretch a little; but if too large, nothing can make it fit. Sometimes the rubbers harden with use; sometimes they soften. With the porcelain-lined top, they sometimes stretch and push out of place at one point, when of course the can does not seal. Again, with the two-piece top, the metal ring may become bruised so that it does not screw far enough to press upon the cover. All these points must be watched, and then after the fruit is cold it may be put away in a dark closet. A boot box will make a practicable closet, if no other is available; or, failing other methods of excluding light, each can may be placed in a paper bag.

The plan of cooking the fruit in a boiler with a wooden frame at the bottom is a good one, if the fruit comes in large quantities, so that many cans can be cooked at once. It consists in filling the cans with fruit, filling the spaces with a previously prepared syrup, and placing the cans covered up to the shoulder in cold or lukewarm water, where they will remain until the water has boiled from fifteen to thirty minutes. The jars are then removed, filled to the brim with hot reserved syrup, and sealed at once. The time required for boiling and the amount of sugar vary according to the ideas of the cook.—*Rural New Yorker.*

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FARM NOTES.

POULTRY FOR THE FARMER.

Poultry on the farm, says a writer in the *Rural New Yorker*, should net the owner at least \$1 a head clear profit; but as a rule the case is just the reverse, the hens putting the farmer in debt each year. I have no faith in an exclusive poultry farm, believing that there is too much risk in it, unless the entire business is gone into—broilers, roasters and eggs. Then, if the operator has any experience and working capital, he can make a success of it. But there is a big opening on the farm for poultry culture. There will be money in every farmer's pocket if he will kill off all the hens over three years of age; if he grade up his common hens with thoroughbred males; if he will provide better shelter; if he will keep the premises cleaned; if he will stop corn feeding and supply better feed; and if he will give the hens as good attention as he does the cows.

I stopped one day at a farmer's to look at his poultry, and thought as I watched the movements of the hens, is it a wonder that poultry on a farm don't pay? Two hundred fowls in one flock, and an average of two eggs a day! At least half of the flock ran in age from four to six years. The house was an old dilapidated shed, and the roosts the highest points of the trees. I did not ask him what he fed; it was not necessary. He was but a fair example of what one generally finds on the farm of a man that knows that there is not a dollar in "a whole flock of hens."

But I have been visiting farms where the owners take a pride in poultry, and are making a good thing out of the investment. They use poultry as an adjunct, and they find that it pays to give the fowls the best of care. A farmer in the town of Hammonton, N. J., by the name of Swank, combines broiler-raising with the milk business. With a brooding-house of 1,000 capacity, and a dozen cows, he says he can make more clear cash than at general farming. Another farmer devotes his time to the butter and egg business, believing it to be the best combination. He keeps nine fine Jersey cows, and about 300 fowls (Brown Leghorn and Black Minorcas), and by feeding good egg foods to the latter, and the best of feed to the former, and by providing warm and comfortable stabling, has butter and eggs for sale just when those articles are scarce and when prices are at their best. Henry Philipps, of Hammonton, combines broiler-raising with the growing of fruit. He has the largest brooding-house (one having a capacity of 5,000 every ten weeks). He also ships every season tons of small fruits, and seems to be in the best financial health. Mr. Adams, of the same place, combines egg-farming with the growing of small fruits. F. W. Steuhmer, also of Hammonton, raises vegetables and eggs.

And so I might go on and give a score or more of illustrations with which I am personally acquainted, but these will do to show the value of poultry as an adjunct. If instead of having a big flock of 100 or 200 fowls of a "hit or miss" character, the farmer would cull out all old fowls and pick out the most serviceable ones, and then mate them into families, headed by good thoroughbred cocks or cockerels, he would soon learn the value of a well-protected henry. There is no use in trying to keep poultry on the "hit or miss" plan. Well cared for, they are a profit; neglected, they are a loss. If every farmer properly situated would give the business the proper attention, it would not be long before Uncle Sam would have to give up the large importations of eggs he is annually compelled to make from abroad in order to supply the increasing demand.

OUTLOOK OF THE MODERN FARM.

There is no doubt that the outlook for the farming interests is bright. The exceptional crops of last year will not be yearly repeated, but the era of continued low prices for farm products is probably over for good, and he who by intelligent labor reaps good returns from that labor will be pretty sure of obtaining good

prices for those returns. The reasons for this are on the surface. The supply of available public land suitable for agricultural purposes is about exhausted. An increased acreage in any crop will mean a decreased area in some other crop. The increase of population, together with the exhaustion of the supply of new land, will both tend to increase the demand and lessen the pro-rata production, except as the latter is affected by improved methods of farming, which latter would mean better returns to the intelligent, go-ahead farmer. This does not mean that every farmer has a golden future assured him. But it does mean that he who employs the same intelligence and industry on his farm that the successful merchant does in his business, will have an even greater measure of success than the latter. In all other industries, methods have been revolutionized in the last twenty years, and those who have failed to keep abreast of these changes have been pushed to the wall. In the farming industry the same change has taken place, but not to so large an extent. But methods and implements have changed enough to show that he who clings to old practices and old ideas will drop to the rear and remain a member of the grand army of grumblers. It requires thought, study, experiment and enterprise to wring success from the conditions which govern agriculture to-day.—*Practical Farmer.*



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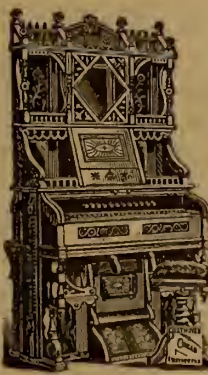
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NEWS OF THE WEEK (Continued from 13th page).

By a collision of trains, in a fog, on the Fitchburg railroad, near Boston, Sunday evening, ten persons were killed and over fifty wounded.

Peary's Arctic expedition has returned to Newfoundland in good health. The expedition is deemed successful. It occupied eighteen months, and consisted of Lieut. Peary, his wife and seven men. One of the latter was killed, it is thought, by falling into the crevasse of a glacier.

A New York syndicate has bought 296 acres or land in Lake and Porter counties, Indiana, and will establish a summer resort.

Grand Chancellor Fitch C. Gook, of Peoria, Wednesday evening instituted a new lodge of Knights of Pythias at Jacksonville, Ill.

James B. Kidd, of Salt Lake City, Utah, is under arrest at Toronto, Ontario, charged with embezzling funds of the Cudahy Packing Company of Milwaukee, Wis., whose agent he was.

Mrs. William L. Barclay, wife of the trotting horse owner, was fatally burned with gasoline at Lexington, Ky., on Wednesday.

It has been decided to coin the World's Fair souvenir coins at the Philadelphia mint.

Favorite Lodge, 376, Knights of Pythias, has been organized at Jacksonville, Illinois.

Dr. Burroughs, of Amherst, was on Thursday elected President of Wabash College.

The St. Louis Exposition of 1892 opened Thursday night with an attendance of 25,000 persons.

The harvesting of wheat in South Dakota is about over, and the reports indicate an average yield.

The whaleback steamer Charles W. Wetmore is reported ashore and a total wreck on the Oregon coast.

Charles Craig (colored) and Edward McCarthy, a brace of Cincinnati murderers, were executed in the Ohio penitentiary Friday morning.

Four persons died of cholera in the quarantine stations at New York.

Labor day was celebrated in Chicago and other large cities with great parades.

Henry George's single tax organ, the *Standard*, has suspended.

Mrs. Harrison left for Florida for her health, and will not return to Washington again this winter.

One dollar for three is what the members of the National Three Year Benefit Order will get as a result for their investment in that endowment order. Its affairs are being closed up by a receiver.

John Brooks, a Stamford (Conn.) convict, on Wednesday shot his wife, put one bullet into his child, and then shot himself twice. Brooks will die, but the wife and child will probably recover.

Indiana Knights of the Maccabees have elected the following officers: State commander, Stephen Zelnner; lieutenant

commander, G. Kinsley. The next convention will be held at Indianapolis in September, 1893.

Ohio River coal operators decided to close down the mines on Saturday last. A cut in wages is probable, which will be strongly resisted by the men.

Simeon J. Ahern, a St. Paul lawyer and capitalist, on trial for criminal libel, was on Thursday sentenced without the option of a fine to serve sixty days in the county work-house.

On the Clearfield and Cambria branch of the Pennsylvania railroad, Thursday, the engineer and fireman of a passenger train, and seven foreigners on a work train, were killed by a collision.

Martin Burke, one of the Cronin murderers serving a life sentence in the Joliet penitentiary, has been compelled to quit work in the cooper shop on account of ill health, and now spends his time in the idle room.

George S. Graham on Thursday at Philadelphia filed a bond for \$250,000 as receiver of the Mutual Banking Surety and Trust Company, and \$15,000 as receiver of the Order of the Iron Hall in Pennsylvania.

FOREIGN.

A special dispatch from Shanghai says that a missionary and a number of native Christians have been massacred in the province of Shensi. The bodies of the victims were mutilated by the mob.

Protestant missionaries at Barbadoes baptized 1,600 converts in the ocean during the first nineteen months. Full salvation, separation from the world and secret lodges, as well as divine healing, are faithfully proclaimed.

Already the number of deaths from cholera in Hamburg exceed those of any of the nineteen outbreaks of the scourge in that city since 1831, and that it is believed the official figures do not show the actual extent of its ravages.

At the corn fair in Vienna the president of the corn exchange declared that American competition had taken all profit from corn growing in Europe.

German authorities have prohibited the passage of Russian emigrants through the country.

At the Schuvalovo barracks, St. Petersburg, a bandsman of the Imperial guard, actuated by jealousy of a comrade, stole up behind his victim while the latter, with regiment comrades, was at mess, and dealt him a terrific blow with a sabre, which completely beheaded him, his head falling into his plate.

There have been a series of gigantic bank and building society failures in London, aggregating liabilities of £6,000,000.

At Glasgow, Friday, the Trades Congress adopted a resolution calling on Parliament to establish a compulsory eight-hour law with local option, but refused to demand the stoppage of foreign labor importation during strikes.

Four new saints were added to the calendar Friday at the celebration of the Feast of the Virgin Mary's Nativity in the Vatican.

Cholera has broken out again in the Shah's dominions. A report sent out from Teheran says that the daily death rate now averages twenty-one.

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The announcement was made in this column, last week, on what was considered good authority, that the New York State Anti-secrecy Convention is to be held at Binghamton late in October. A note from Bro. W. B. Stoddard informs us that by an arrangement made at last year's convention, it is to be held at Walton, Delaware county, next month. The date has not been announced.

Letters from Rev. L. Mendenhall and T. P. Robb, President and Secretary of the Iowa State Christian Association, opposed to secret societies, announce that the Iowa State Anti-secrecy Convention has been postponed from the 8th and 9th days of November next until the 15th and 16th—one week later. The first appointment brought the hour of meeting on election day, which fact might have been a detriment to the convention by preventing the attendance of many friends of the cause. Secretary Robb writes that programs have been made out, but incompletely, and include addresses from Pres. Blanchard, Rev. M. A. Gault, Rev. W. C. Paden, and others. The Convention will assemble in the Wesleyan Methodist church at Marengo, Iowa county, Tuesday and Wednesday, November 15, 16, beginning at 1:30 in the afternoon of the first-named day.

Friends will kindly remember that the first annual State Anti-secrecy Convention of Nebraska is to be held at Wahoo, October 18 and 19. Arrangements are not yet complete, but among those who are expected to attend are the following: Rev. E. B. Graham, Rev. J. W. Morton, (North Loup), and Rev. W. C. Paden. Prof. S. M. Hill, principal of the Luther Academy, Wahoo, is to present the issue with Jesuit-

ry. Rev. John M. French, pastor of the First United Presbyterian church in Omaha, will also address the convention. The Swedish Lutherans are strongly imbued with the importance of our work, and carry considerable influence in Nebraska. A full program is expected soon. Let our friends in the Western District rally on this occasion, in force.

The *Catholic Review* complains that the Freemasons in Europe are unanimously in favor of non-sectarian schools. That is because Masonry is only a "religious" institution, while Romanism is both religious and sectarian.

Among the marked effects of the renewal of the Chinese exclusion law by Congress, is the course pursued by the "Six Companies," a Chinese oligarchy having a prominent interest in the immigration of the "Celestials" to this country—in fact, one of its greatest promoters. The regulation requiring all existing Chinese citizens in the United States to register and furnish their respective photographic portraits to the government, met with pungent opposition from the "Six Companies," who advised non-compliance with the law. Acting on this advice, the Chinese in Chicago (whom a contemporary classes as "Highbinders," but probably unjustly) have perfected an organization, for the alleged purpose of defying the laws and protecting its members. It is too soon to affirm what will be the result of this combination against the government. The situation is to be regretted. The law is unjust, and the formation of armed resistance to it is equally culpable. The spirit of anarchy is not lessened by these events.

The fourth Congress of Peace and Arbitration, otherwise known as the Universal Peace Congress, and formed of 308 delegates from the various Peace societies throughout the world, met at Berne, Switzerland, on the 22d of August, ult. M. Louis Ruchonnet, Federal Councillor of Switzerland, presided. In his opening address he said: "We are here assembled to organize war against war. That is the common object of all the associations here represented. We desire that justice may control all relations between nations, as it has long governed those of private individuals. We demand that differences between States shall be settled by arbitration and not by the sword." This was the keynote to the entire proceedings of the Congress; and while the increasing armaments of European nations, with the augmenting social disorders in nearly all countries, offered but little encouragement for continued peace, the spirit of the Congress was hopeful in the interest of arbitration as a means of averting threatened conflicts; and on this basis the consultations were conducted.

Last week was distinguished by the reunion of naval veterans at Baltimore, from the 15th to the 19th inst., and the interest of the occasion was heightened by the presence of the government's "white squadron" in the harbor at Baltimore. The National Encampment of the Grand Army of the Republic at Washington began on the 20th inst. The attendance is immense, and it is said to be the greatest military assemblage in Washington since the great review of returning soldiers in 1865. The number of these veterans is gradually lessening; but what puzzles the average citizen is the continuous accessions made to the list of government pensioners. Commissioner Raum reports that not less than 25,000 pensions were dropped from the rolls last year through death. Next year he estimates that the number will be no less than 40,000, and the following year 50,000, with no original claims to add. Yet every week long lists of new

pensions are granted to others than original claimants. What for? And will the list ever cease to grow until the "Sons of Veterans" and grandsons of veterans are dead? No reasonable person will object to the pensions paid to the real veterans or their widows; but their posterity should be able and willing to earn a livelihood without government support.

Isn't the *Chicago Catholic News* slightly unjust when it remarks that "President Harrison perpetuates the vindictive spirit of hatred of the Irish that influenced his ancestor, one of Cromwell's bloodthirsty officers, who directed the slaughter of tens of thousands of men, women and children in Ireland?" Without expressing any partiality for President Harrison, or wishing him success in the present campaign, we must say that he hardly deserves this denunciation. The public records show the exaltation of numerous Irishmen to fat Federal offices in this administration, among whom is Patrick Egan. If these men have proved themselves unworthy of the honors conferred upon them, the President has need to exercise caution in promoting more of them. Besides, it is not fair to lay the sins of the fathers upon the children.

In the trial of the iron-works strikers of Homestead, Pa., for overt acts, including resistance to officers of the law and destruction of private property, the defendants received but little comfort from the charge of the presiding judge to the grand jury. Said he: "He is a party to a riot who is active either in doing or countenancing, or supporting, or ready, if necessary, to support the unlawful acts of any one who joins the rioters after they have actually commenced; and he is equally as guilty as if he had joined with them while assembling for the purpose; and all persons who promote, encourage and take part in a riot whether by words, signs, or gestures or in any other manner, are to be considered as rioters. There are no aiders or abettors in this offence; all concerned in any way as stated are principals." This expression of the judge was fully supported by former judicial decisions. All are guilty under the law; and if the law is duly respected when the cases come before the proper tribunal, it will probably be vindicated and the rioters taught a salutary but bitter lesson.

MASONIC RELIGION.

Religion, according to Mr. Webster, is a "system of faith and worship." There are many such systems. Prominent among these are Buddhism, Judaism, Christianity, and Freemasonry. Of these many systems there are some having the form of godliness; but the religion of the Lord Jesus Christ is the only "pure and undefiled religion." However beautiful the form, if the power to keep its votaries "unspotted from the world" is lacking, regardless of the fact that the orphans and widows are visited, such religion is false. Be the system what it may, except it give redemption from sin and its dire consequences, it fails to meet the necessities of our race. Realizing this fact, some of these systems claim to meet this requirement. If they accomplish this great object, man's salvation here and hereafter, they are to be accepted as true; otherwise they are false.

Masonry claims to be a religion, saving from sin in this world, and in the world to come,—as will be readily seen by the writings of its acknowledged standard authors. It is a system of faith and worship, having its religious rites and ceremonies, and claiming to meet all the needs of man's nature; hence they cannot "conceive that anything can be suggested more, which the soul of man requires." As a Master Mason, they "find man complete in morality and intelligence, with

the stay of religion added." What other religion claims to perfect man thus?

Again, as found on page 205 of Mackey's "Lexicon of Freemasonry:" "The Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation."

Same volume, page 16: "Acacian—a term derived from *akakia* (innocence), and signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin."

Thus in plain, unmistakable terms is the Masonic faith declared. Can Masonry substantiate its claims of salvation? Does it meet its obligations? Let it reply in its own behalf.

A Masonic midnight funeral service was held in this city, a few nights ago (the first held here), over the remains of a prominent Mason. The service was published in full in the *Sunday Oregonian*. Though held in the lodge-room, it was not secret; many of the non-Masonic friends of the deceased were present.

We quote in part from the *Oregonian*: "The last office at the obsequies of a Knight Kodesh were carried out according to ritual." After ordering the body prepared for burial, owing to its length the writer omits the fore part of the service. "The Eminent Commander struck three blows on the iron cross (painted black) at the head of the casket, after which there was heard some plaintive music, and the coffin lid was removed, exposing the body of the dead knight. The hands and feet were found tied with a cord; the temples adorned with a chaplet of laurel and vine leaves; and on the heart was a bunch of freshly-culled violets. On the breast was a cross of gold sparkling with jewels.

"When the music ceased the Eminent Commander said: 'Knights, serving in your respective stations, give heed to my commands, and make answer to my questions! What means the chaplet of laurel and vine?'

"Orator—'That man lives for honor and enjoyment.'

"Em. Com.—'There are better things than these to live for in this world, and better things await the good and wise in a higher life. The laurel and vine decay and perish; honors fade like leaves, and enjoyment bears but little fruit, except regrets. Disparage not the dead by such vain distinctions.'

"The master of ceremonies took the chaplet from the temples of the deceased.

"Em. Com.—'What means the sparkling cross?'

"Almoner—'That dignities and splendor are the prizes of life.'

"Em. Com.—'How cometh man into the world?'

"Senior Expert—'Naked and poor.'

"Em. Com.—'As we brought nothing into the world with us it is certain we can take nothing out.' We leave behind us all the glories of our earthly state, and lay down all our dignities when we drop into the grave. Take from the dead the glittering bauble for which he no longer cares.'

"The cross was then taken from the breast of the deceased.

"Em. Com.—'Why are his hands and feet bound with cords?'

"Orator—'To show that in this life man is the slave of his habits, and bondman of his circumstances.'

"Em. Com.—'Death has ended that bondage, and freed our brother from that servitude. Remove the bonds.'

"Em. Com.—'What mean the violets on his breast?'

"Orator—'They are the symbol of purity and affection, the offering of brotherly love to one who deserved to be remembered, and whose death should make us sad and sorrowful.'

"Em. Com.—'Do you know of a truth that our brother in the coffin is dead, and doth not merely sleep?'

"Junior Warden—(Taking the hand of the dead). 'The flesh cleaveth not unto the bones, nor the skin unto the flesh. Verily, our brother is dead.'

"Em. Com.—'How looketh his grave?'

"Sr. Warden—'Deep, dark, narrow and cold.'

"Em. Com.—'Even such will be the grave for each of us. Yet there the wicked cease from troubling and the weary are at rest. Brethren, do the last sad offices for the departed, and give him a brother's blessing, for he was one of us;

and though the dead cannot come to us again, they do see and hear us.'

"The officers in succession slowly approached the coffin, and each laid his right hand, the Senior Warden, on the head; the Junior Warden, on the eyes; the Orator, on the cheek; the Treasurer, on the mouth; the Almoner, on the heart; the Senior Expert, on the hands, and the Master of Ceremonies, on the feet of the dead, each accompanying this solemn rite with a fervent blessing, as follows: (I omit all these except the Grand Master's closing one.) Then the Grand Master struck the iron cross three times with the iron hammer, and in a deep and solemn voice said, 'I bless thee, O dead brother, in the name of Almighty God, in the name of the Order of the Holy House of the Temple, and in the name of the Knights and brethren here assembled. May the light of the face of God shine upon thee, and bless thee! Amen.'

"This closed the ceremony."

The above ceremonies were held over the remains of a "thirty-third degree member of the Scottish Rite," who "served for four years as Eminent Commander of the Knights Templar." Certainly, having "lived in strict obedience to the obligations and precepts of the fraternity" for nearly thirty years, and having "step by step passed through every important office in the fraternity," this Master Mason was, according to Masonic belief, "free from sin."

Here is a great discrepancy. The hands and feet of this deceased Knight are bound to show that in this life man is the slave of his habits, and the bondsman of his circumstances. We see now the extent of Masonic freedom from sin. Then the Eminent Commander informs us that "death" has procured the freedom from servitude, and ended the bondage. Freemasonry was, then, in no sense the emancipator; and there is no redemption from sin in this life. Is it not apparent that Freemasonry contradicts itself. It is a self-evident fact that all Freemasonry has to offer is bondage and servitude to sinful self on earth, with death as the emancipator from this; and as an emancipation, a "deep, dark, narrow and cold grave," to be followed by a hoped-for future "higher life." Assuredly, then it, does not meet its obligations.

Neither can Masonry substantiate its claims as a religion which saves from sin. Masonry rejects the One of whom it was said: "His name shall be called Jesus, for he shall save his people from their sins." Masonry has no Christ, no cross, and no Redeemer; hence no salvation from sin. Therefore it repudiates its own false claims.

It rejects the Bible, and it rejects the Christ of the Bible. It perverts the Scriptures by omitting the name of Christ from every passage they quote in which it occurs. It will be observed the Saviour's name is not once mentioned in the "impressive and beautiful service" (?) of the "Knight Kodesh;" not even in the blessings pronounced.

"Bound with cords!" A fitting emblem! After its emancipator, death, has accomplished his work, Freemasonry can offer nothing more in keeping with itself than bondage. Death, too, is its sanctifier. They speak of their "holy dead," and the Junior Warden says: "They who have lived well, and honorably, and usefully, are consecrated by death."

Verily is Masonry a false religion. It serves one good purpose like all others of its kind: it sets the true in bold relief. There is genuine salvation; but not in Masonic rites and faith.

There is a Gospel of which we are "not ashamed, for it is the power of God unto salvation to every one that believeth." It is the Gospel of Jesus Christ. It makes no pretences. It is humble, as much so as the lowly Nazarene; but through him it offers salvation, freedom from sin. "If the Son, therefore, shall make you free, ye shall be free indeed." Blessed freedom! Freedom from the guilt and power of sin. Christ has no bond-servants. No cords of carnal death here! This is "the liberty wherewith Christ hath made us free." It is freedom here, and glory hereafter.

The Gospel portrays no "dark, deep, narrow, cold grave."

"For Christ himself hath in it lain,
And Christ has conquered there."

The salvation of the Bible is free, "without money and without price." No initiation fee; no dues; and no "degree" of saving grace, can be

received for any money. One of old who vainly imagined it, was told, "Thy money perish with thee." Christ purchased a full and free salvation for us. Through him we become "heirs of God and joint heirs of Jesus Christ;" no longer servants of sin, but of righteousness, children of God, and heirs of glory.

One of the clearest evidences that the current religion of to-day is not the religion of the Bible, is the fact that it is not pure and undefiled. It is a mixture. It has form, but lacks power. Even its ministry is no longer *clean*. Church members, ministers and bishops deny Christ, and seek the secret lodge; notwithstanding the command, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Disobedience to the command forfeits the promise. They reject sonship and heirship. They will be of the many to whom it will be said: "Depart from me, I never knew you." "Many shall seek to enter in, and shall not be able."

Reader, have you "fellowship with the unfruitful works of darkness," or do you reprove them?

"If we deny him, he also will deny us." Let us, then, accept of his salvation, and acknowledge him in all our ways, by doing whatsoever we do, in word or deed, to his glory.—*Alice C. Philips, of Portland, Oregon, in the Earnest Christian.*

SURVIVING REMNANTS OF SUN-WORSHIP.

LIGHTS IN WORSHIP.

The pagan origin of lights in worship is universally acknowledged. Their use was sharply condemned in the earlier times. (See Tertullian, *Apologeticus*, chap. 46, and *Ad Uerum*, lib. 2, chap. 46.) The Synod of Elvira (305 or 306 A. D.) condemned their use in cemeteries, where they already formed a part of the services for the dead. Canon 34 reads: "It is forbidden to light wax candles during the day in cemeteries for fear of disquieting the spirits of the saints."

Baronius explains this as follows: "Many Neophytes brought the custom from paganism of lighting wax candles upon tombs. The Synod forbids this, because, metaphysically, it troubles the souls of the dead; that is to say, this superstition wounds them."

Abespine gives another explanation, which is, that the Synod accepted the belief that was then general, that the souls of the dead hovered around their tombs. "The Synod consequently forbade that wax candles should be lighted by day, perhaps to abolish a remnant of paganism, but also to prevent the repose of the souls of the dead from being troubled." (See Hefele, *History of the Councils*, etc., to 325 A. D., pp. 150, 151, Clark's edition, Edinburgh, 1872.)

Maitland says:

The burning of lights is specified among the idolatrous rites forbidden by the Theodosian Code: "Let no one in any kind of place whatsoever in any city, burn lights, offer incense, or hang up garlands to senseless idols." Vigilantius, in reference to the custom of using lights in divine service, exclaims: "We almost see the ceremonial of the Gentiles introduced into the churches under pretence of religion; piles of candles lighted while the sun is still shining; and everywhere people kissing and worshiping, and I know not what; a little dust in a small vessel wrapped up in a precious cloth. Great honor do such persons render to the blessed martyrs, thinking with miserable tapers to illumine those whom the Lamb, in the midst of the throne, shines upon with the splendor of his majesty." This passage proves that Vigilantius, who must have known well the customs of paganism, was struck with the resemblance between them and the rites newly introduced into the church. (*The Church in the Catacombs*, p. 225, London, 1846.)

But love for paganism was too strong, and the custom soon became universal. Paulinus, Bishop of Nola (396 A. D.), glorified in the use of lights. In "Natalis" (3: 100) he says:

"The bright altars are crowned with thickly clustered lamps, the fragrant lights smell of waxed papyri; day and night they burn; so that night glitters with the splendor of day; and day itself glories with heavenly honors, shines the more, its lustre being doubled by innumerable lamps." (See Maitland, p. 228.)

The persistency with which the use of lights yet holds a place in many branches of the church

shows how long and how vigorously paganism has continued to corrupt Christianity.

"ORIENTATION."

Another residuum from sun-worship led to building churches with the altar at the East, praying toward the East, burying the dead with reference to the East, etc. Of the pagan origin of the custom, Gale speaks as follows:

"Another piece of pagan demonolatry was their ceremony of bowing and worshiping towards the East. For the pagans universally worshiped the sun as their Supreme God, even the more reformed of them, the new Platonists, Plotinus, Porphyry, and Julian the apostate, as it appears by his oration to the sun. Whence it came to pass, that the sun rising in the East, they usually worshiped in that way (as the Jews in Babylon usually worshiped West, because Jerusalem stood west thence). Hence, also, they built their temples and buried their dead toward the East. So Diogenes Laertius, in the life of Solon, says that the Athenians buried their dead towards the East, the head of their graves being made that way. And do not anti-Christ and his sons exactly follow this pagan ceremony in building their temples and high altars towards the East, and in bowing that way in their worship? (*Court of the Gentiles*, by Theophilus Gale, part 3, book 2, chap. 2, section 3, paragraph 4.)

Various explanations were made concerning this practice, to cover up the prominence of this paganism. For instance, Clement of Alexandria says:

And since the dawn is an image of the day of birth, and from that point the light which has shown forth at first from the darkness increases, there has also dawned on those involved in darkness a day of the knowledge of truth. In correspondence with the manner of the sun's rising, prayers are made looking towards the sunrise in the East. Whence, also, the most ancient temples looked towards the West, that people might be taught to turn to the East when facing the images. "Let my prayer be directed before thee as incense, the uplifting of my hands as the evening sacrifice," says the Psalms. (*Stromata*, book 7, chap. 7.)

Tertullian seems to avoid the charge of paganism while defending this practice, as follows:

Others, with greater regard to good manners, it must be confessed, suppose that the sun is the god of the Christians, because it is a well-known fact that we pray toward the East, or because we make Sunday a day of festivity. What then? Do you do less than this? Do not many among you, with an affectation of sometimes worshiping the heavenly bodies, likewise move your lips in the direction of the sunrise? It is you, at all events, who have even admitted the sun into the calendar of the week; and you have selected its day, in preference to the preceding day, as the most suitable in the week, for either an entire abstinence from the bath, or for its postponement until the evening, or for taking rest and for banqueting. (*Ad Nationes*, chap. 13.)

EASTER FIRES.

Another element of pagan sun-worship continues to the present time in the Easter fires, which abound especially in Northern Europe. Fire is regarded as a living thing in Teutonic mythology. It is often spoken of as a bird, the "Red Cock." *Notfuer*, "Need-fire," is yet produced by friction, at certain times. Such fire is deemed sacred. On such occasions all fires in the neighborhood are extinguished, that they may be rekindled from the *Notfuer*. This fire is yet used to ward off evil, and to cure diseases in domestic animals. Traces of sex-worship appear in connection with the producing of this sacred fire; "two chaste boys" must pull the ropes which produce the friction necessary to generate the fire; and a "chaste youth" must strike the light for curing the disease known as "St. Anthony's fire." In Scotland such fire is held as a safeguard against the "bewitching of domestic animals."

Grimm, who is the highest authority on the mythology of Northern Europe, has abundant material touching all forms of fire-worship in that region. Here is a single extract with reference to Easter fires:

At all the cities, towns and villages of the country, towards evening, on the first (or third) day of Easter, there is lighted every year, on mountain and hill, a great fire of straw, turf and

wood, amidst a concourse and jubilation, not only of the young but of many grown-up people. On the Weser, especially in Schaumburg, they tie up a tar-barrel on a fir-tree wrapt around with straw, and set it on fire at night. Men and maids, and all who come, dance, exulting and singing; hats are waved, handkerchiefs thrown into the fire. The mountains all around are lighted up, and it is an elevating spectacle, scarcely paralleled by anything else, to survey the country for many miles around from one of the higher points, and in every direction at once to see a vast number of these bonfires, brighter or fainter, blazing up to heaven. In some places they marched up the hill in stately procession, carrying white rods; by turns they sang Easter hymns, grasping each other's hands, and at the hallelujah clashed their rods together. They liked to carry some of the fire home with them.

For these *ignes paschales* there is no authority reaching beyond the sixteenth century; but they must be a great deal older, if only for the contrast with mid-summer fire, which never could penetrate into North Germany, because the people there held fast by their Easter fires. Now, seeing that the fires of St. John, as we shall presently show, are more immediately connected with the Christian church than those of Easter, it is not unreasonable to trace these all the way back to the worship of the goddess Ostara, Eastre, who seems to have been more a Saxon and Anglican divinity than one revered all over Germany. Her name and her fires, which are likely to have come at the beginning of May, would, after the conversion of the Saxons, be shifted back to the Christian feast. Those mountain fires of the people are scarcely derivable from the taper lighted in the church the same day; it is true that Boniface calls it *ignis paschalis*, and such Easter lights are mentioned in the sixteenth century. Even now, in the Hildesheim country, they light the lamp on Maundy Thursday, and that on Easter day, at an Easter fire which has been *struck with a steel*. The people flock to this fire, carrying oaken crosses, or simply crossed sticks, which they set on fire and then preserve for a whole year. But the common folk distinguish between this fire and the wild fire produced by rubbing wood. Jager speaks of a *consecration fire of logs*. (*Teutonic Mythology*, by Jacob Grimm, four vols., London, 1883, vol. 2, p. 115.)

MIDSUMMER FIRES.

Midsummer was the central point of a great pagan festival in honor of the sun, who had then reached his greatest height, from which he must soon decline. Catholic Christianity continued these festivals, in St. John Baptist Day. Many of the peculiarities of these midsummer fires were similar to those of the Easter fires already noticed. The following description of the modern festival in Germany is taken from Grimm:

"We have a fuller description of a Midsummer fire, made in 1823 at Konz, a Lorrainian butstill German village, on the Moselle, near Sierk and Thionville. Every house delivers a truss of straw on the top of the Stromberg, where men and youths assemble toward evening. Women and girls are stationed by the Burbach springs. Then a huge wheel is wrapt round with straw, so that none of the wood is left in sight; a strong pole is passed through the middle, which sticks out a yard on each side, and is grasped by the guiders of the wheel; the remainder of the straw is tied up into a number of small torches. At a signal given by the Maire of Sierk (who according to the ancient custom earns a basket of cherries by the service), the wheel is lighted with a torch, and set rapidly in motion; a shout of joy is raised; all wave their torches on high, part of the men stay on the hill, part follow the rolling globe of fire, as it is guided down the hill to the Moselle. It often goes out first; but if alight when it touches the river, it prognosticates an abundant vintage, and the Konz people have a right to levy a tun of white wine from the adjacent vineyards. Whilst the wheel is rushing past the women and the girls, they break out into cries of joy, answered by the men on the hill; and inhabitants of neighboring villages who have flocked to the river side, mingle their voices in the universal rejoicing." (Ibid. vol. 2, page 619.)

BELTANE OR BAAL FIRES.

The Beltane or Baal fires and the ancient sacrifices to the sun-god still continue in modified

form in Scotland. Grimm speaks of them as follows:

The present custom is thus described by Armstrong *subv. bealtainn*: "In some parts of the Highlands the young folks of a hamlet meet in the moors, on the first of May. They cut a table in the green sod, of a round figure, by cutting a trench in the ground, of such circumference as to hold the whole company. They then kindle a fire and dress a repast of eggs and milk, in the consistence of a custard. They knead a cake of oatmeal, which is toasted at the embers, against a stone. After the custard is eaten up, they divide the cake in so many portions, as similar as possible to one another in size and shape, as there are persons in the company. They daub one of these portions with charcoal, until it is perfectly black. They then put all the bits of the cake into a bonnet, and every one, blindfold, draws out a portion. The bonnet-holder is entitled to the last bit. Whoever draws the black bit is the devoted person who is to be sacrificed to Baal, whose favor they mean to implore in rendering the year productive. The devoted person is compelled to leap three times over the flames. Here the reference to the worship of a deity is too plain to be mistaken; we see by the leaping over the flame, that the main point was to select a human being to propitiate the god, and make him merciful; that afterwards an animal sacrifice was substituted for him; and finally nothing remained of the bodily immolation but a leap through the fire, for man and beast. The holy rite of friction is not mentioned here, but as it was necessary for the 'needfire' that purged pestilence, it must originally have been much more in requisition at the great yearly festival."—*The Sabbath Outlook for August*.

WHY HE LEFT THE LODGE.

My convictions are that I should write my experience in Masonry. I joined the lodge about nineteen years ago, a little before I was converted. A short time after I was converted I came in contact with Bro. James Sullivan of South Lock. He asked if I was a Mason. I said, I was. He then asked me if I could live a Christian and walk with the lodge. I told him I saw nothing as yet to hinder me; when I did I should leave it.

Soon after this a brother Mason came along one lodge night, it being on prayer meeting night, and asked me if I was going to the lodge. I replied: "I can't leave the prayer meeting for the lodge;" and then the Scripture came to me, "Have no fellowship with the unfruitful works of darkness." I was then a member of the M. E. church. The next thought was, how can I take the communion cup from the hand of a Mason who had taken such awful oaths? Conviction came more and more as the light shone. I called for my demit in the lodge, and said: "I will pay my dues and leave honorably." They said, no we want you with us. For five years I lived in this way, they all this time urging me to return to the lodge. I then said: "No, sir; give me a demit and I will give you five dollars." They did so. I took my demit home and burned it. I never attended the lodge after I was converted. Since I have left the lodge I have talked against it, and God has wonderfully blessed me in so doing. I suffered persecution from the church of which I was a member nine years, doing the best I could for God and humanity all this time. I then left the church and for nine years have had no church fellowship, but serving the best I could and where I could, sometimes going to the Wesleyans, sometimes to the Free Methodists; but neither one was very convenient.

Last winter I was privileged, in an adjoining neighborhood, to attend a revival meeting held by Rev. V. M. Thompson. I found in him and his people a spirit that dare oppose wrong, and God wonderfully blessed them. I have found a church home with them. I intend to stand wherever God calls me and renounce Masonry as he may dictate. Since I have thus decided I have never been able to see how a man can be a Christian and a Mason at the same time. May God have mercy on all who dare claim this! My convictions are, also, I can no longer raise barley to sell to brewers. If I do I am a partaker with them in this sin. Full and free salvation from sin is my privilege to live.—*John P. VanSycle, of Wilkamsston, Mich., in Wesleyan Methodist*.

NEW ENGLAND LETTER.

The death of Whittier.—How our papers pander to a depraved taste.—A victim of the first cholera episode.—The saloon and the pestilence.

If the question, "In what time of the year would you choose to die?" could be submitted to a general symposium, I think, without doubt, most of the answers would favor autumn. The thought of a burial in the depth of winter strikes a chill to one's heart; and perhaps the spring-time is the saddest of all, for when do the mementoes of death seem so thoroughly funereal, so mournfully anomalous, as when they cast their shadows over earth's grand resurrection season? But there is a poetic appropriateness in going with the flowers and birds of summer; with the falling leaf and the harvested grain, which appeals with equal force to the fancy, whether it be of a child, a mature adult, or a man of fourscore; and in the passing away of New England's poet-laureate, Whittier, one recognizes the same felicitous circumstances attending his death which have followed him through life. To-day the country sorrows for the man who dared to take the unpopular side and give the best that was in him to aid the cause of the slave, though while he was penning these burning lyrics which were to become a national heritage, neither fame nor fortune waited on the obscure shoemaker, farmer and poet. To use his own words, "with the exception of a few dollars from the *Democratic Review* and *Buckingham's Magazine*, I received nothing for my poems and literary articles. Indeed, my pronounced views on slavery made my name too unpopular for a publisher's uses." We have hundreds of clever writers whose highest aim is to amuse the public and win money and celebrity, but few and far between are the men and women who are willing to lay all their talents on the altar of God and humanity. Yet these are they whose names will be held in honor by coming generations. Beautiful as are Whittier's poems, they owe much of their abiding charm to the life behind them, which, like a lamp burning at the back of an alabaster shrine, interpenetrates every verse with the holy radiance of perfect sincerity and truth. He penned no line which did not come from the heart. He occupied a place without parallel in the pride and affection of every true American; yet he was pre-eminently the poet of New England. The scent of her pine woods, the stainless purity of her lakes, the strength of her hills,—all these are in his verses; but it is the way in which he has voiced the *spirit* of his native section,—her sympathy for the oppressed, her stern wrath against the oppressor, which gives him his best and most enduring claim to the title; as, for instance, in that finest of his early poems, "Massachusetts to Virginia." Only genius of the highest order could have penned this one line:

"And sandy Barnstable rose up wet with the salt sea spray."

"Norfolk's Ancient Villages" is another felicitous touch. In his poem on the death of Rantoul, there is one stanza in particular which always seemed to me perfect in its majestic, Spenserian rhythm:—

"His steps were slow, yet forward still
He pressed where others paused or failed;
The pale star clomb with constant will,
The restless meteor flashed and paled."

I shall never forget hearing the Rev. Reuben Thomas read, as the climax of his address at the Commencement exercises of a young ladies' school near Boston, "The Yankee Girl." Lucy Larcom well says that New England womanhood crowned Whittier as her laureate from the day that he gave to the world this picture of the New England working-girl rising,

"With a scorn in her eye which the gazer could feel,
And a glance like the sunshine that flashes on steel."

and indignantly spurning the offer of marriage with the wealthy Southern slaveholder. Well may the bells toll and the flags droop at half-mast. New England may have other poets, other good and great men to dare all for the cause of human rights, but she can never have another John G. Whittier.

His simple burial, without ostentation or parade, and according to the Quaker custom, with the funeral sermon omitted, was consistent with the grand simplicity of his life. And it was also in accordance with the sweet catholicity shown in his writings that he should take advance ground

on Christian unity. One of the last letters he wrote has this sentence: "For years I have been desirous of a movement for uniting all Christians, with no other creed or pledge than a simple recognition of Christ as our leader."

Taking up one of our oldest New England newspapers—one which prides itself, and not unreasonably, on its pure moral tone and high literary qualities—I saw pictured on the same page the venerable head and face of Whittier, and the brutal physiognomies of Sullivan and Corbett. I felt a shock at the incongruity of the thing, which I trust was shared by many of its readers. Nor was this all. Side by side with a really able and appreciative review of Whittier's life-work, was more than a column filled with details of the recent slugging match at New Orleans, given with disgusting minuteness, thus illustrating what a hodge-podge our public press places daily before its readers under the pretence that it "must cater for all classes." Is it not about time that the rights of the decent class, the men and women who hate all such brutal displays, and have not the least interest in knowing how a champion slugger looks, should be respected?

Who does not remember the beautiful and touching hymn beginning

"There is an hour of peaceful rest
To mourning wanderers given?"

The talk about the cholera brings to mind the fact that the author of this hymn, Rev. Wm. B. Tappan, was among its earliest victims when it first made its appearance in the United States. He was, at the time of his death, residing in the little country village destined afterwards to become famous under the name of Wellesley. Gentle-faced and retiring in manner, he doubtless preached many and excellent sermons and did good work in his Master's vineyard; but his name is only held in remembrance through this one brief but classic contribution to our church hymnal, which very likely he wrote off at a sitting.

Will the cholera come to Boston next summer? The doctors differ in regard to the danger, but on the importance of cleaning up and getting ready for it if it should come they are all a unit. Speaking of differing doctors, it is generally supposed that cold weather will kill all the germs, or at least render them dormant till another season; but now for our comfort an eminent medical authority starts up and tells us that so far from this being the case it has been known to rage with the greatest virulence during the Arctic cold of a Russian winter. On the whole, as a white-ribbon friend suggests, would it not be well to have more faith in God and less in the doctors; and while not relaxing a whit in enforcing measures of cleanness, to pray more?

The *Traveller* calls attention, and most pertinently, to the importance of closing up the saloons in view of the fact that cholera makes its greatest ravages among the intemperate class; from which it certainly follows that if nobody drank or could get the means to drink, we need not have much fear of the dreaded pestilence.

Prof. J.J. McCook, of Hartford, Connecticut, in his recent article in the *Forum* on "Venial and Intemperate Voters," shows up another side of the drink problem. It is bad enough that the saloon should furnish soil for the seeds of a physical plague, "the pestilence that walketh in darkness," but it is far worse to think of the moral plagues which it brings in its train. We boast of our representative government, but if in one town the votes of 700 out of 1,000 intemperate Americans can be purchased, and 800 out of 1,000, where the voters are both intemperate and hard-drinking; while out of 1,000 temperate voters only 17 can be purchased—a proportion which it is probable holds good in other towns, and other States besides Connecticut—does not the saloon really govern us? and what shall be the end of a saloon-governed people?

ELIZABETH E. FLAGG.

"It is a common delusion," says the *London Hospital*, "that beer, being brewed from malt, contains all the nourishing properties of the barley which yields the malt. As a matter of fact, these properties are converted in the process of malting into sugar, which only maintains the warmth of the body and supports respiration, and into alcohol, the tendency of which is to make the body colder and destroy healthy structures."

OUR WASHINGTON LETTER.

WASHINGTON, Sept. 14, 1892.

More than two thousand ministers who served in the army as chaplains during the late war have signified their intention to attend the National Encampment of the Grand Army of the Republic, to be held here next week. They will open sessions with brief religious services, followed by music, recitations, personal reminiscences, etc.

The Treasury Department officials propose utilizing the half-million visitors expected to attend the encampment to get a lot of crisp new money in circulation in place of the old and ragged bills so common in remote sections of the country. With that end in view, it has notified the merchants in Washington that they can have all the one, two and five-dollar notes they want, and requested them to give out nothing but new money in change to the visitors. A circular has also been issued to the visitors, telling them that they can exchange their old money for new, in any amounts, by calling at the cash-room of the Treasury.

About every temperance organization in Washington has adopted plain-spoken resolutions condemning the action of the attorney for the District in compelling prosecuting Attorney Dumont to resign and to dismiss actions he had begun against saloon-keepers for violating the law; and several influential protesting delegations have personally called upon the commissioners of the District of Columbia, who deny that they had anything to do with Mr. Dumont's resignation and say that they do not believe it was brought about by the influence of the liquor-dealers. That sort of talk satisfies no one. The rum-sellers boasted of their power in getting rid of Mr. Dumont several days before the general public had any idea that his resignation would be demanded, and what is worse they actually named his successor, who was not appointed until several weeks afterwards. It is certainly curious how they should know these things so far in advance of the rest of the community, if they did not bring them about. They could hardly have guessed them. This whole matter will be brought to President Harrison's attention as soon as the rush of encampment visitors has passed and he has a little time to devote to looking into it; and if he takes the same view of it that a majority of those not interested in the liquor-traffic do, it is among the probabilities that the attorney for the District may experience how it feels to be compelled to resign, and that his position may be tendered to Mr. Dumont. That would be poetic as well as real justice. The law-abiding people should always stand by and reward, whenever possible, the officials who defy and fight the rum-power—it would increase their number. Those who favor them are always looked out for by the liquor-dealers in the most substantial manner.

Miss Clara Cleghorn Hoffman, President of the Missouri W. C. T. U., delivered an address, Sunday afternoon, on the power of the rum-sellers in our large cities, that attracted much attention and is still being talked about. She argued that it was their influence in controlling votes that gave the saloons a greater power in moulding public policy and public opinion than the churches; and that the policy of allowing the ignorant and vicious of other countries to come here and after a comparatively short residence acquire the privileges of native-born citizens, was to some extent responsible for this condition of affairs. The only effective remedy, in Miss Hoffman's opinion, is to place the ballot in the hands of the good women of the land, which, she thinks, would enable the churches to outvote the saloons and bring about needed reforms.

Yesterday was the twenty-fifth anniversary of the founding of the secret order of "Sons of Jonadab" in this city. The event was celebrated by a public meeting, attended by the members of the Sovereign Council of the organization, which held its twentieth annual meeting yesterday. The total membership in this jurisdiction is about 800.

The news that Mrs. Harrison's illness had assumed an alarming turn was sorrowfully received here, where she is dearly loved for her many good traits and Christian virtues.

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REFORM NEWS.

FROM THE CORRESPONDING SECRETARY.

ROCKFORD, Ill., Sept. 17, 1892.

EDITOR CYNOSURE:—Marengo, Belvidere and Rockford have been visited. In these places very few of the pastors are indifferent to the lodge, though they may be dumb. Some of them have subscribed for the *Cynosure* and will begin hereafter to instruct their young people more faithfully. At Marengo I attended the Freeport Presbytery, and one of the pastors presented the N. C. A. request for a delegate to next annual meeting. The paper was promptly tabled, but the brethren were not altogether of one mind, as I learned by conversation afterward. At Belvidere I found Bro. Porter had been before me in some places. A good meeting can at some time be held here when time can be taken to secure co-operation of the men who see truly in spite of lodge fog. Here, at Rockford, outside of the Swedish and German churches, the friends of our cause seem to be few. If the issue could be strongly made, the rally to our banner might be beyond present expectation. I spoke to the large and earnest conference of the Swedish Mission church, of which I will write later more fully.

H. L. K.

FROM THE EASTERN AGENT.

ON TRAIN, Sept. 15th, 1892.

DEAR CYNOSURE:—I am returning from a week's work in the city of "brotherly love." Like all large cities, this has its share of the baser element, but I find also many who love the Saviour, whose hearts, made tender by his love, respond to the truth.

The cheerful home of Edwin and Virginia Sellew was open, as usual, for your agent, no grips or passwords being necessary to secure a welcome. I feel it indeed a privilege to visit such friends. Edwin is a minister in the "Society of Friends." As a token of their regard, they have recently elected him editor of their paper, *The Friend*. A friend who subscribed with me, three years ago, for our paper spoke of reading it with much interest and paid for copies to be sent to Y. M. C. A. reading rooms. When a young man he was induced to become a member of the Masonic lodge. He noticed, in a year's report of the lodge with which he was identified, that \$1,500 was expended for lodge suppers, and about \$15 for so-called "charity." His dislike for this and kindred organizations has grown with years.

Bro. W. S. Hausman feels specially called upon to bear testimony against the "unfruitful works of darkness," and meets with no little opposition in the church with which he is connected [the Scott M. E.]. But recently Richard Baxter, his class-leader, became much offended when, in giving his testimony, he spoke of the way the Lord had led him out of the Knights of Pythias and I. O. O. F., and asked him not to testify again. Bro. Hausman suggested that it was as proper to tell how the Lord had delivered him from the lodge snare as for others to tell how they had been delivered from a drunkard's grave. A general discussion resulted, it is thought, in much good, Bro. H. feeling especially helped of the Lord in setting forth the truth. As he expects to continue this work, he may write to the *Cynosure* of his conquests.

On First-day I worshiped with the Orange street meeting of Friends. Their customs and habits seem especially adapted to longevity. There are many aged among them.

Last evening I addressed a goodly number who gathered in the "Heavenly Recruits" church. The members of this church are engaged in mission work among the lowly. They were organized by Frank Haas (a *Cynosure* subscriber) ten years ago, and have greatly prospered under his administration. He has organized several mission stations where the Gospel of separation is preached. A church paper has recently been started. Several questions were asked at the conclusion of the lecture, and one Mason, attempting a denial, helped to confirm what I had said. A friend accompanying me remarked that I was "making hay while the sun shone," as I took a subscription to the *Cynosure* on the street-car when returning home.

I received promises of co-operation for future

addresses from United Presbyterian ministers on whom I called.

Going down Market street, to-day, I met John Quincy Adams, a classmate when in Wheaton College. Though we had not met for years, our recognition was mutual. Prof. Adams, having completed his course of study in Europe, is now professor in the Philadelphia University. He has maintained his Christian profession, and is opposed to secret societies, as would be only natural considering that he studied at Wheaton College.

Washington is soon to be given over to the G. A. R.'s for their annual gathering. I am returning home to welcome friends who are to visit us from the West. My next trip will (D. V.) be to the Empire State, where I hope to help in working up the State Convention to be held in Walton, Delaware county, next month.

W. B. STODDARD.

REFORM WORK IN KANSAS.

OAKLAND, Kan., Sept. 2, 1892.

EDITOR CYNOSURE:—I have opened the campaign, commencing in Jackson county, Kansas. I lectured, in the evening, August 31, in the R. P. church in Denison, before a small audience, on "Some Objections," and on Thursday evening on "The Relation of Freemasonry to Christianity and to Christian Duty." There were more present on the second evening; but neither audience was large. Our R. P. brethren and some others were convicted and confirmed on this question long since.

We should have been glad to reach the ear of many others in this community, but they were not present. At the conclusion, when some questions were asked and remarks made, one said that he had been informed by a Mason that Masons sometimes reject as members persons who are received into the churches. It was given to me for reply. I consider the reply rather easy. Persons are received into the church of Jesus Christ along different lines, and according to different standards, from those employed in receiving members into the lodge. The lodge makes nothing of repentance toward God and faith toward our Lord Jesus Christ. One who has lived a wicked life may, upon a credible profession of faith in Jesus Christ, be properly received into the church, yet be rejected by the Pharisaical standards of the lodge. He may be rejected by the lodge because he is not twenty-one years of age. Never thus by the church. He may be rejected by the lodge because *he is a woman*. Never so by the church. He may be rejected by the lodge because he is a poor man. Never so by the church. He may be rejected by the lodge because he has but one leg, one arm, or one eye. Never so by the church. Yes, some persons are received by the church that are rejected by the lodge. It is not because of the higher morality of the lodge, or higher standards of the lodge. It is because of something else.

It is also true that the church rejects some whom the lodge receives and retains. The church does not receive infidels into her communion. Masonry puts no obstacle in her confession of faith in the way of an infidel. Hence she has thousands and tens of thousands of infidels in her communion in good and regular standing, and never were in any other standing because of their infidelity.

We desire the friends of anti-secrecy to bear in mind that I am now in the field for Kansas, Missouri and Iowa. I trust the friends of the cause will be free to write to me about anything of interest to the cause, and especially that they desire a lecture or lectures in their communities. Always address me at Oakland, Kansas. Yours for Christ's cause.

September 12.—I this week enter upon a two or three weeks' tour in Northern Kansas. Let all friends of the cause of anti-secrecy in Iowa, Kansas or Missouri, address me at Oakland. If any one has anything to suggest for the advancement of the cause, let us hear it.

We desire a place for holding a State Anti-secrecy Convention in Kansas. We also desire a place for holding a State Anti-secrecy Convention in Missouri. Let us decide as soon as we can on the places for these conventions, and then fix the time. We can then have a rallying-point and can consult together hopefully for the advancement of the work during the remainder of the

year. What do the Missouri friends say about having a State Anti-secrecy Convention at Albany, Mo? When—last of October?

It is definitely decided that the Iowa Anti-secrecy Convention will be held at Marengo, Iowa Co., Iowa, Nov. 15th, 16th. Let the friends of the cause keep time and place in mind, and arrange their work according. Let us have a rousing convention.

In early October Bro. Gault and I will be working together in Southwestern Iowa and Northwestern Missouri.

I hope to be at Conference of our Wesleyan brethren at Willis, Brown Co., Kansas, at the last of September. W. C. PADEN.

FROM THE WESTERN DISTRICT.

AURORA, Neb., Sept. 12, 1892.

EDITOR CYNOSURE:—I have read somewhere that the Knights of Reciprocity was the 215th secret order in the United States. Think of 853 secret lodges in Boston, catalogued, against 252 churches, and 2,000 lodges in New York City against less than half as many churches! It has been estimated that at least 5,000,000 of the people of the United States are members of secret orders. And it is safe to say that the expense of running these lodges is double the expense of all the churches. But their tremendous financial drain upon the church and the nation is not the most alarming feature of these secret orders. Still more alarming is the time and interest they subtract from the church, and their influence in side-tracking the church and leading thousands into the fatal delusion that the lodge is "good enough religion" for them.

The multiplication of secret societies is diverting means, thought, attendance and effort from the church of Christ to such an extent as to compel pastors and working Christians to take up the fight against the lodge for dear life.

Yesterday I preached twice in the M. E. church at Loup City, a beautiful county-seat in Central Nebraska, on the Loup river. It has two weak, struggling churches, subsisting on the crumbs that fall from the tables of some half a dozen lodges. Their pastors are devoted, hard-working men, and one, the Baptist, can afford servi-

(Continued on 9th page.)

CORRESPONDENCE.

IS BEING FILLED WITH THE SPIRIT A MATTER OF DISTINCT CHRISTIAN CONSCIOUSNESS?

WORCESTER, Mass., Aug. 27, 1892.

EDITOR CYNOSURE:—It was Sabbath morning in the heart of the Adirondacks. Late Saturday evening I had been reading the masterly report in the *Tribune* of the remarkable Northfield discourse by Rev. E. B. Meyer, of London, on "The filling of the soul with the Spirit by faith." (Gal. 3: 14.) I was meditating upon the blessedness of such an experience, and longing for its personal realization, when tired nature fell asleep; and when I awoke after midnight and looked out through the open windows and that pure mountain air, upon the starry heavens and these cloudcapped mountains on either hand, both alike revealers to reason of the eternal power and glory of God, I was still yearning for that spiritual knowledge of Him, implied in the filling of the Spirit of which I had been reading and burning with warm desire. Sleep came again while repeating to myself, as a lullaby, the hymn of Charles Wesley:

"Thou hidden love of God, whose height,
Whose depth unfathomed, no man knows;
I see from far Thy beauteous light;
Inly I sigh for Thy repose;
My heart is pained; nor can it be
At rest till it find rest in Thee!"

Rising early, in the impressive stillness of the Sabbath morning, there came at once to mind the sweet monody of Harriet Beecher Stowe, beginning:

"Alone with Thee—amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn."

The eternal power and Godhead were clearly seen by the things that are made, and I wondered, loved, adored.

But there was no conscious filling with "the

Spirit of truth," after the promise of the Master, "taking of Christ and shewing unto me." The enthusiastic preacher had said: "If you are filled with the Holy Spirit, you will be very sweetly conscious of the all-pervading presence of the Saviour; and the man who is most Spirit-filled is most Christ-filled, for the Holy Ghost reveals the Christ." I was waiting, I was longing for that conscious spiritual revelation of the Lord Jesus Christ.

The dew-fall had been heavy in the night, and every leaf, twig, stem, blade was loaded, so that when the sun, from over the steep ridge of the shaggy mountain, struck the foliage at such an angle as to be reflected upward to my eye, millions of diamond dew-drops flashed before me, some of them very kobinoors of brilliancy, reflective and radiant with the glory of the unseen Creator. Such, I thought at once in adoring admiration, are the elect of God, whose eyes anointed by the Spirit have seen the King in his beauty; whose souls have been irradiated and filled with the Holy Spirit, so as to receive and transmit the spiritual image and lustre of the Lord. And I said to myself, If you may only be a diamond dew-drop, with the heaven-endowed capacity of receiving and reflecting the likeness of God through the indwelling of the Spirit, be not restless to know or to feel it, but be content, all unconsciously, to shine on in the light of God, that others may see and glorify our Father in heaven.

Then I called to mind one of the Scripture sonnets of the beloved and holy professor of Upham, which years ago I had committed to memory, and had made a part of my mental furniture, headed by the words of the apostle:

WE ARE CHANGED INTO THE SAME IMAGE FROM
GLORY TO GLORY, EVEN AS BY THE SPIRIT OF
THE LORD.

"Upon the morning flower the dew's small drop,
So small as scarcely to arrest the eye,
Receives the rays from all of heaven's wide cope,
And images the bright and boundless sky.
And thus the heart, when 'tis renewed by grace,
Recalled from error, purified, erect,
Receives the image of Jehovah's face,
And, though a drop, the Godhead doth reflect!
It hath new light, new truth, new purity;
A rectitude unknown in former time;
A love, that in its arms of charity
Encircles every land and every clime;
Submission and in God a humble trust,
With quick'ned life to all that's pure and kind and just."

The man of God who penned this sonnet, now passed into the heavens, was the spiritual teacher of many, among them the writer, who owes him, under God, a debt of gratitude that can never be paid. His thoughts and principles have become the property of Christendom, and they have essentially modified the thinking and theology of the age in which we live. To be a tender to such a mind is a privilege and honor of no small account. What would he say to the question, Is being filled with the Spirit a matter of distinct Christian consciousness?

Perhaps it would be what Madam Guyon said to Bossuet, in reply to a similar question from him to her: "I regret that you have to speak of a defect in your personal experience. The theology of the head is often obscure and uncertain without the interpretation of the higher theology of the heart. Those who live by faith, who see God equally in the storm and the sunshine, and who rejoice alike in both, know what I mean; while those who do not thus live can hardly fail to be perplexed." HENRY T. CHEEVER.

A dollar and a half in hand now, for a subscription to the Cynosure, is better than two dollars a year hence.

MRS. ANNA E. STODDARD AT BEREÄ.

KNOXVILLE, Tenn., Sept. 10, 1892.

DEAR CYNOSURE:—After spending five weeks in Vermont, my native State, I returned to Boston on the 2d of September, Mr. Stoddard having returned from his Canada trip a few days previous. My stay in Vermont was made doubly pleasant by the company of our oldest son, W. B. Stoddard, and the evidence of returning health and vigor I could see coming back to him, and which he so much needed to fit him for the fall and winter campaign for the Master. The cause was much strengthened by the work done by him there, and more open doors made for our work

in the future. I believe the Lord helped me to do some work for him which will tell for his honor and glory; and, should I return there, I was assured of co-operation and more opportunities to speak for truth and righteousness.

Finding, on my return to Boston, that Mr. Stoddard had decided to go to Berea, Ky., I concluded to accompany him, never having had the pleasure of visiting that place, although I have for a number of years felt a deep interest in the college there, and the grand work being done by John G. Fee and his faithful and courageous wife, with others who stood so nobly by them in those days when peril was on every hand, and life held so lightly by the enemies of the cause of right and truth, in the section round about the now quiet and peaceful Blue Grass region of country.

Although our arrival was at the quiet midnight hour, as we stepped from the train out into the clear moonlight we found some at the depot awaiting us; and a hearty welcome made us feel that we were among friends and at home, while we sojourned among them.

Having been assigned to the home of Bro. J. G. Fee, we wended our way up the hillside and along the street to find "a light in the window for us," and an open door where Mrs. Embree (Bro. Fee's daughter) awaited us. We were tired enough to at once retire to rest, and as the clock chimed one, we laid our heads upon our pillows, only to awaken at a rather late hour to find the sunlight streaming into the window. The two days spent there were not only profitable but exceedingly pleasant, made so by the cordiality of the friends, each one doing all in their power to entertain us. As I listened to Mrs. Fee when she told of the trying scenes through which she passed, in the early period of the school, of the journeys by carriage, with only a child by her side, often taken for a spy, sometimes within the lines of the Confederate forces, then again in the Union lines, sometimes kindly treated, at others refused a place to stay for the night, frequently separated from her husband for months, not knowing his whereabouts, knowing not his fate, he having been carried off by a mob; and all this, and much more, all done for Christ's sake, made me feel how little we who lived in the North, only reading of the results of the battles and a few of the trials, really knew what the late war meant to those who lived South, yet were loyal to the stars and stripes.

To-day, as we look over the college campus, so extensive and so beautiful in its location, with its numerous trees, so grand, making almost a forest, yet not too many to be pleasant, we see the chapel in front, a very pretty wooden structure; a little to the right, and back a ways, the fine recitation building called Lincoln's Hall, built substantially of brick, yet very pretty; then, still farther back, Howard Hall, the dormitory for young men; and circling around the rear of the grounds, the primary, intermediate and grammar school buildings.

To find the dormitory for the young ladies we cross the street and enter a large and pleasant lawn, with shade trees and seats here and there; this is a brick building, large and very nicely arranged; a basement kitchen, and the cellar, divided into compartments for different vegetables, etc.; then a laundry and ironing room. Upstairs is a nice, airy kitchen, with a large dining-room, seating two hundred when necessary; in the front, at either end, are large parlors, and at either side of the front entrance is a sitting-room and the lady principal's office. The dormitory occupies the two upper floors, the lady principal having a sitting-room and sleeping-room, and the teachers their sleeping apartments on the second floor. The building accommodates ninety-six students.

An industrial department is very much needed, both for the white and colored students, so that they may be fitted to enter homes of their own; for by thus fitting them, when they come to settle in a home they will wield a great influence among their own people, which is very much needed, as any one may know if they visit the homes from which the larger proportion of the young women come who attend this college. A regular cooking department should be among the first; then can be added dress-making, plain sewing, and such other industrial branches as shall fit these young women for all the varieties of work which come to all women sooner or later. Some would excel in one branch, others in another,

but each would retain enough of all the departments as to be more useful to themselves and a blessing to others.

I was much pleased to meet Prof. Frost, of Oberlin, who has accepted the presidency of Berea, and under his guiding hand I predict for Berea a grander, broader, and more efficient work than she has ever had in the past, great as that has been. I have somewhat I would like to say to the women of the anti-secret cause, but will leave that for the future, or until my return to Boston. Yours for the Master,

ANNA E. STODDARD.

LITERATURE.

From the Arnold Publishing Association, Boston, Mass., we have received the following tracts: "Church and State: Their True Relations, by Rev. I. J. Lansing, M. A., author of 'Romanism and the Republic,'" pp. 24. "Rome's Avowed Purpose to Control the State, and Her Success in Great Cities," by Rev. I. J. Lansing, M. A., author of the foregoing, pp. 36. "The Pope as Spiritual and Moral Head of the World," by Chas. J. Little, LL.D., pp. 5. "The Public Schools," by Father McGlynn; including, also, "Illiteracy—Roman Catholic and Protestant Countries Contrasted," by William Wheeler; and "Why the Parochial School Should Have No Abiding-place in the United States," by Dr. Sydney Strong. The work of this publishing house, recently, has been the maintenance of communication with thousands of clergymen, editors and other leaders of public opinion, furnishing them reliable and non-sensational literature upon issues forced upon the country by the Roman Catholic authorities—notably the school question. Its object is to continue to help, in every way possible, the busy men now in the field in their efforts to awaken and unify public sentiment. In addition, it seems needful, to the publishers, to reach out helping hands in every direction to the persons most likely for a long time to be unfavorably affected by the present trend of events—Catholic fellow-citizens and their children. There are Catholics in every locality who deprecate the effort to force their children out of the public schools and to dictate their course in politics and other matters affecting their personal rights. These persons are Americans, in so far, at least, that they submit to interference only under protest. They are for the most part but little known beyond their own localities, but their number is rapidly increasing, and they are on the way to be free men, and will help others to freedom. The publishers greatly desire to reach them, but can only do so through the co-operation of those who are on the ground and are personally concerned for the general good. To this end they desire correspondence with interested parties in relation to prices of publications and proposed plans of operation. The titles of the above tracts, with this explanation, very well indicate their character.

CURRENT PERIODICALS.

Our Day for September is replete with interest. Among its more prominent papers are the following: The Workingman as His Own Capitalist—Governmental Supervision of Corporations, by W. O. McDowell, founder of the "American Institute of Christian Philosophy," organizer of the "National Society of the Sons of the American Revolution," and the "Daughters" also; a prominent projector of the "Pan-Republic Congress" and the "Human Freedom League," besides being an arbitrator with T. V. Powderly in the great Southwestern strike. This article is but an expansion of the ideas presented on that occasion to the investigating Congressional committee as to the importance of governmental supervision of all corporations. The American Newspaper Press, from the *Nineteenth Century*, is an amusing review of certain newspapers in New York City. Joseph Cook contributes a poem, "Flitting Wings," which we have already copied, and in his Boston Monday Lecture deals with Rumselling at the World's Fair, and The Nation as a Partner in the Saloon Business—both capital "hits." The usual departments of Book Notices, Vital Points of Expert Opinion, Questions to Specialists (including Joseph Cook on the value of total abstinence to literary men), and Editorial Notes, are varied, able and attractive. Published at 28 Beacon St., Boston.

The principal articles in *Home and Country Magazine* for September are: A Sketch of Caroline Scott Harrison, with a Portrait; Instruction of the Blind; An American Garden of Eden, illustrated; Popula Education in Louisiana, illustrated; Economy and Harmony in the Home; The Bloodless Battle of Edinburgh; More Cameos from the Rocky Mountains, illustrated; The Draft Riots of 1863; with stories, statistics, camp-fire notes and news, etc., etc. A genial companion for the fireside. Published at 96-98 Maiden Lane, New York.

Vick's Monthly for September has a magnificent, full-page collection of flowering bulb plants for winter culture for a frontispiece, with numerous other floral illustrations, and a great variety of useful information relating to the culture and care of flowers and plants. *Vick's* is a most acceptable visitor, and very trustworthy in its instructions for obtaining successful results. Published at Rochester, N. Y.

OBITUARY.

MRS. DELILAH M. HUBBARD,

widow of the late Rev. Alfred B. Hubbard, an indefatigable advocate of true religion and Anti-masonic principles, and mother of Hubbard Bros., book publishers, of Philadelphia, Penn., died about the first of September inst., at the home of her niece (Mrs. M. C. Hutchings), near Philadelphia, in the 85th year of her age.

Mrs. Hubbard was a woman of more than ordinary brightness and intelligence, and had retained all her faculties to a wonderful degree until her health failed, some time since, when her mind became affected in consequence.

Her remains were taken to Philadelphia on Wednesday, where funeral services were conducted at her late home, the residence of her son, A. T. Hubbard, Esq. A quartette furnished very impressive music, the opening piece being, "Saviour, more than life to me."

The address of the officiating minister was upon "The Christian's Death," suggested by the text, "Blessed are the dead who die in the Lord."

The preacher paid a most beautiful tribute to the memory of the deceased, dwelling upon the devoted and self-sacrificing life which she had led—living for the good of others, forgetful of self; after which the choir sang, "Asleep in Jesus," closing with "When shall we meet again?"

The floral offerings were costly and beautiful, and among them were a lovely cross of tube-roses and other choice flowers, a sickle and sheaf of wheat, and a mantelpiece of most elegant design, in which were the words, "We shall all meet again," she having uttered that sentence to her niece, when she realized that her end was near.

She was laid to rest in the beautiful West Laurel Hill Cemetery. We shall love to think of her as being free from all sorrow and turmoil of earth.

Rest, sainted mother, rest;
Thy long life-work is done;
With folded hands upon thy breast,
And crown of glory won.

Sleep, aged pilgrim, sleep;
No fears disturb thee more;
While loving hearts thy mem'ry keep,
And cherish o'er and o'er.

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O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.—PSALM 31:23.

THE "AFRO-AMERICAN LEAGUE"

is a society formed among the colored people in the United States and designed for their mutual protection. In unity is strength; but no cause founded in evil, and darkening its career with deliberate outrage and murder, can ever hope to prosper and win final success. Hence the honest American citizen will look with abhorrence upon this proposition from G. H. Refro (a bachelor of laws), in the *African Methodist Episcopal Review*: "To make the idea of a protective league effective, we should bind the conscience of every member with an ironclad oath and make the organization as secret as death. Thousands of our brethren live in that section of our land which suggests the return of the dark ages and the revival of the Inquisition. These are the ones that must be reached. They would hesitate in open action where exposure means death, and where nothing beneficial is to be gained. Let a protective league pursue its course silently and cautiously and covertly in their midst until it penetrates into every village and hamlet in the land, bearing as its watchword, 'Protection and Defence.' Thus can be gathered thousands into the fold, until the whole territory of tyrannic sway is embraced. A gigantic organization of this sort would be prepared to demand and maintain equal rights." This is all wrong. If the Southern slaves, before the Rebellion, had formed such a diabolical scheme, it is probable that they would still be slaves, or else exterminated. They patiently waited then for the glory of God to be manifested in their deliverance, and were signally emancipated. Cannot they again wait for the interference of the Almighty to set them free from their oppressors? There is no freedom in an oath-bound secret society. Mark that.

ANTI-SECRECY AT OCEAN GROVE.

Ocean Grove, N. J., besides being a popular seaside summer resort for idlers and invalids—the former devotees of fashion and the latter seekers for health—is also a religious camping-ground for the M. E. church of the United States. During the recent "season" thousands and thousands of visitors sought its salubrious atmosphere and natural attractions for recreation and worship with (it is claimed) the best effect in bringing sinners into the fold and largely increasing the membership of the Methodist church.

After the manner of Lake Bluff, Chautauqua and other educational and religious centers, Ocean Grove had a five days' session of the National Temperance Society, in which several distinguished speakers participated, including Rev. Theo. L. Cuyler and a number of pronounced prohibitionists. The speakers were consistent in blaming the newspapers for willfully misrepresenting the temperance people, and in urging the workers to be careful about opposing Christian churches, which were ordained to be lights to the world and the leaders in all true reforms.

An intelligent correspondent of the *United Presbyterian* calls attention to an immense Bible-class which formed an important element in the religious work at the Grove, and was conducted by Dr. Hanlon. "From 1,500 to 2,000 men and women meet every Sabbath afternoon," she writes, "to study the Sabbath-school lesson and answer questions put in the question-box. One seldom sees a more intelligent class. It is composed of ministers of all denominations, professors in colleges, teachers in select and public schools, home and foreign missionaries, editors, authors, and men in all the trades. Once in awhile a question is asked that provokes discussion, and it is amusing to see how well the doctor manages to harmonize their views, without settling the question. One Sabbath the class was trying to find the reason why so few men attend church. Two questions were put in the box that Dr. H. would have gladly passed over. One was, 'Have secret societies anything to do in keeping men from church?' The doctor was excited, and said,

'I would not for a moment compare the society with the church. Years ago I joined the Masons, but I have not met with them for a long time.' A brother who had tried to speak during the discussion made another effort, and succeeded in making himself understood. In a full, strong voice he asked Dr. H. how long it was since he joined the Masons. Dr. H. replied, 'Thirty-two years,' and immediately asked, 'How long since you joined the Masons, Bro. Osborn?' The reply was, 'Thirty-six years ago; but after I was converted I had no use for such societies, and I left them. We are commanded to come out from them and be separate.' These searching words caused a ripple. After adjournment, men and women stood around in little groups discussing the matter. Some of the men were excited, but the women evidently enjoyed it. The light is breaking. Men who love the Lord are to be no longer lodge-ridden. Perhaps this great class of thinkers is brought together to help solve the knotty social problems of the age."

Well, if judgment against the lodge is to begin in the house of God, there is no more promising starting point than in the Methodist Episcopal church, which is probably more thoroughly honeycombed with Freemasons than any other denomination on earth. It is certain, also, that if American Methodism shall decide to separate itself from the evil lodge influences that have well-nigh destroyed its spirituality and usefulness, it will not be long before all other Christian churches can be led out of the miserable murkiness which secret societies have cast about them. And then, as our Corresponding Secretary aptly says, "The mission of the N. C. A. will be happily ended."

A WEEK WITH THE KNIGHTS AT DENVER.

Reports of the latest conclave of Knight Templar Masons have been slow to tell us of any feature of the Denver meeting in August, but its glitter, parade and pomp. Whatever could advertise the order with men of worldly spirit has been said; but other facts, which are always found in company with lavish expenditure of money in sensual indulgence, are quietly suppressed. Say nothing, is the world's rule, that shall humble men's pride, tarnish their gay banners, or put them in mind that they are vile sinners who must give account to God of their folly.

The wholesale desecration of the Sabbath is one of these unwelcome facts, and probably the most obvious one. These Masons of high degree, who call themselves "chivalrous" and "Christian," are leading all the other secret orders in this fearful crime against the social peace and order of the nation. Our Sabbath reform movement cannot overlook this matter.

Another fact is briefly mentioned in the *Denver Times* in summing up the hotel profits of conclave week. The reporter of that paper found some figures that the *Times* declares are "astounding." They are that seven hotels in from four to five days cared for 25,000 people and took in \$100,000. In several instances the bar receipts are given; in others it is only said the bar did a "great business," or "a lively business." Where the figures are given we find that the bar receipts average 16 per cent of the whole hotel business, or \$16,000 for the 25,000 people accommodated; and when we remember that a considerable portion of the excursion parties were women, the amount of drinking was no light thing. If the increase of saloon profits for that week could be thrown into the account, the American public would find that this "chivalric and Christian" order of Masons is still playing the part of deceiver, as when they visited Chicago in 1880, and strewed the lake shore with evidence of their licentious revelry.

BOOMING PAGANISM.

Dr. David Swing, we are informed, is not a Freemason. Yet, not long ago, he announced (says the *Christian Instructor*) "that Epictetus and other pagans were exemplars of the Christian graces; that Jesus Christ simply preached natural religion; that the Shorter Catechism, in the answers to the questions, 'What is Sanctification?' and 'What is adoption?' indorsed the natural religion of paganism." We are very glad that Dr. Swing is not a Freemason; but we should like him better if he did not preach so much like one.

It is very evident that all the Freemasons are not members of that fraternity. Hundreds, like Dr. Swing, are "duly and truly prepared in their hearts" to join the Masons and advocate the principles of the order. It requires a complete surrender of all vital Christianity, and the man who is more of a Mason than he is of a Christian will be more at home in the lodge than in an assembly of the saints.

TRUE TO ITS MISSION.

The Salvation Army originated in a desire to raise the humblest, vilest and totally neglected sinners from their lost and hopeless condition to purity and heirship in the kingdom of heaven. It has done a wonderful work in this direction among the depraved in numerous countries, and it is still capable of performing work equally good and of a similar kind in other lands, as well as in those where it has firmly established its camps. The soldiers in this army deserve the kindest consideration for the willingness and the energy with which they pursue their work among the lowly, being fully consecrated to it, and winning favor among nearly all classes of religious people by the fervor of their devotion. Most of the opposition with which it has had to contend, aside from that with which all true Christian work is confronted, has arisen from the uncouthness or singularity of its methods; but even this prejudice is rapidly wearing away, and the Salvation Army is now but seldom reproached for its peculiarities.

Older and wiser Christians can tell us, with words of warning, that there is danger that certain religious sects, starting out in the panoply of Christianity, like the Salvation Army, to teach its simple doctrines in the spirit of humility and earnestness, and having its pious works graciously acknowledged and accepted by the Lord, no sooner become popular than they are apt, likewise, to become corrupted by various innovations and complications, which, like parasites in vegetation, tend to destroy their usefulness. Thus the love of pleasure and lodge influence has led to a great deterioration in the ranks of some very (numerically) strong and (financially) powerful denominations, which have therefore lost favor with God, having the form but retaining little of the spirit of Christian organizations. The reader will readily recognize the denominations to which this reference applies.

We are thankful that this charge cannot yet be made against the Salvation Army, and hopeful that it never will be. If it is, and sustained, the Army will lose its spirituality, and become, like Samson, shorn of its strength. As one may expect from such an organization, it is opposed to the folly and wickedness of secret societies.

"ROYAL ARCANUM."

One of the prominent insurance orders of the country bears this pretentious title—meaning a kingly, regal, princely, noble, magnificent secret and mystery, from *arca*, a box or chest.

The order has one or more typographical organs, one at Wooster, Ohio, which rejoices in the name of *The Royal Arcanum Journal*. It is true to its name, zealous for the order, and jealous of everything that opposes it. Its August number devotes a leading editorial to "Lodge Charity," which is merely a very uncharitable attack upon the *Cynosure*, and a glorification of the secret fraternal orders in general, and of the Royal Arcanum in particular.

The *Cynosure's* offense was in giving publicity to the following: "Benevolent" orders have recently been in session in various parts of the country, and some statistics relating to their membership and finances have been given to the public. As usual, the amounts of money expended for lodge charity bear but a light proportion to the sums in their treasuries and lodge expenses. In other words, the rank and file members pay a heavy tax to 'run the machine.'"

Take the reports of any grand lodge or other supreme secret organization in the United States, and they will verify our statement.

The *Cynosure* is not the only one that has discovered this disproportion in lodge statistics. Rev. B. Carradine has noticed the same thing: "From the United States statistics of 1883," he said in his admirable sermon on secret societies, "I get this: A fraternity of 550,000 members

received \$5,000,000; \$2,000,000 of that were given to the poor and the sick, the afflicted and the troubled, and it took over \$3,000,000 to meet their (the lodges') expenses, so that it cost that fraternity \$3 to give away \$2."

Our office library shelves contain much of such evidence, which is not very valuable testimony in favor of "lodge charity"—testimony printed at the expense of the lodges themselves, and therefore legitimate and ostensibly trustworthy.

We do not class the Royal Arcanum (at present) with the "Iron Hall" and kindred endowment societies, whose coffers have overflowed into the pockets of their officers and robbed the unsuspecting novices that "put their trust in 'princes'" and other high-titled nabobs of these secret business associations. But every time one of these endowment companies with a lodge attachment discloses its true character, the Royal Arcanum and similar "charitable" institutions must suffer a marked depreciation in the minds of the public who are not permitted to know how these things are worked, unless they pay the price of admission to the kingly mysteries.

The *Royal Arcanum Journal* complains that the *Cynosure*, a few years ago, attacked that order for its secret operations. Well, the secrecy of the Royal Arcanum is no more credit to it than that of the Iron Hall. It is the secrecy of these and other "benevolent" institutions that casts a doubt upon their benevolence. Why don't they come out openly and declare that if the public will unite with them in their insurance scheme, everybody who joins them will be benefited? No, that would never do. The select few only are admitted into its mysterious realms, taught to prattle Arcanum stuff and nonsense, curve fingers in a peculiar manner, and call themselves "brothers." Therein lies the secrecy and kingly mystery. The public may starve; but the initiated is welcome to all the "lodge charity" for which he regularly pays,—if he can get it.

It is not long since that in this same *Royal Arcanum Journal* there was printed a shockingly blasphemous paraphrase of one of David's most devout Psalms. The original is full of grandeur, laud and honor to Jehovah; the paraphrase was a glorification of the Royal Arcanum.

"By their fruits ye shall know them"—these "charitable," "benevolent" mysteries. They come into the sunlight with their pretentious claims to the glory of men, clad in their gay regalia and flying banners; but their kingly mysteries in the "closed chest"—the less said about them the better. No Christian, whatever church members may do, can fellowship with their works of darkness.

MASONIC KNOWLEDGE.

"The want of Masonic knowledge and information among a large majority of the membership" (writes Richard Vaux, Committee on Masonic Correspondence for the Grand Lodge of Freemasons in Pennsylvania), "is a serious condition. Of course it follows that the brethren do not have a proper appreciation of what Masonry is, and of what its objects and aims are. That want of 'correct and efficient work' produces 'a lack of interest in the members, and they only attend the lodges on special and festive occasions,' goes without saying. It is the necessary result of so unfortunate a cause."

The lodge with all its symbols is only the *form* of the Masonic *thought*. The affectation of possessing a secret (which is no longer a secret) is a childish and mischievous weakness. The objects Masons profess to pursue are brotherly love, relief and truth; surely the pursuit of these objects cannot need any secret instructions, rites, or traditions. In spite of the great parade made in Masonic publications about the science and learning peculiar to the craft, who knows that the discovery of any new scientific facts or principles can be claimed for the fraternity? Are even well-known and long-established truths familiar to them, and made the objects of study in the lodges? Nothing of the kind. The truth is, we obtain neither science nor learning from a Mason, *as a Mason*. The order forbids religious and political discussion in its meetings, and yet pretends that mankind is indebted to it for human progress, and that, were it abolished, mental darkness would overshadow the world. Nonsense! If the

highest knowledge now possessed by men were taught in the lodge, it would not be Masonic knowledge, but diffused among all studious men. Under its present conditions it is useless to expect or believe that modern Masonry will ever reach that standard of knowledge needed to make it really the instructor of mankind.

"Oh, but (says the Mason) the knowledge we need in the lodge is not to be imparted to those outside of it. It relates to the *work* of the fraternity." The work of the lodge, as is well known, is both "written and unwritten," but is printed in books and distributed in every part of the world, to be read of all men. It is in these publications that the public learns the deceptiveness of the rites themselves, designed to excite curiosity without ever satisfying it; the puerility of the symbolism; the paltriness of the secrets imparted to the novice in all the degrees, and his ill-concealed disgust when he has learned it all. This is the *work* which Mr. Vaux deems it essential that every Mason should know, and for which knowledge he makes so strong a plea.

A NEW ARMY.

The "church militant" comes now to the front with a new side corps, known as "The Army of Heaven at Hand," and having for its motto the words, "Prayer and Politics." It is described as a religio-political combination, and had its origin in California.

"Its aim"—so runs the press description—"is to enlist church people more in the active work of the politician, thus arraying them against the 'bummer' element in politics and the methods of the present day practical politician, and also to purify politics by the injection into the campaigns of more faith and prayer. Large delegations of people representing certain principles are to meet and pray for the success of their party. Incidentally, by the pursuance of this method all that is rancorous, bitter and personal will be swept away and all campaigns will be carried on in a spirit of brotherly kindness. The big political prayer meetings will always end with the sincere expression, 'Thy will, not mine, be done, O Lord,' and each of the candidates will be fighting, not for personal aggrandizement and gain and for the emoluments of office, but for principle. In fact, if it can be demonstrated to the defeated candidate that he has represented wrong principles, he will rejoice more than anyone else over his defeat."

Notwithstanding that its object has plausibility, Christians will hesitate to indorse this "army" when they learn that it begins its work of reform by dethroning the Holy Trinity and creating another that is socialistic and blasphemous. Like Freemasonry, it is religious, but not Christian; and it would not be surprising to learn that it is a Masonic institution *in toto*.

—The rumsellers appear to have captured the Knights of Pythias at the recent session of the Supreme Lodge in Kansas City, Mo. A warm discussion of the question of admitting liquor-sellers and bar-tenders to the order, was compromised by a decision to refer the matter to the different State lodges. If a liquor-seller is barred out of the lodges in one State, he may unite, by letter, with a lodge in some other State where the exclusion rule has not been adopted. The rum power has won in this case.

—Prevalence of cholera in several European countries has brought not only hundreds of victims to the grave, but it has also brought to light the unhallowed rapacity of one or two ocean steamship companies, who for money have filled their steerages and cabins with infected passengers and attempted to land them in this country. Fortunately the United States government, with the State and municipal rulers at the principal seaports, have promptly resented this horrible attempt to bring the pestilence into this country. There has been turmoil and trouble, at times, on this account, and in spite of all precautions, some infection has found its way into New York City. This promptitude of the authorities, however, has prevented any important spread of the plague; and the wise suggestion to lay an embargo on all foreign immigration until the danger is past will probably be adopted. The demand for such action is imperative.

Please renew your subscription now.

REFORM NEWS (Continued from 5th page).

ces only every other Sabbath. The main influence of the town is on the side of lodge idolatry and infidelity. The only hope for Loup City is a revival that will unite the churches, weed out the lodge members, and draw the line between the lodge and the church so that fellowship between them will be impossible.

I was kindly entertained at the houses of Elder John Hogue, Judge Geo. Bent and Bro. L. W. Chandler, pastor of the M. E. church. Judge Bent is the youngest brother of the late Mrs. Jonathan Blanchard, and was for many years pastor of the Congregational church at Burr Oak, Iowa, and Seneca, Kan. He is now administering the law as judge of the county court. Father Hogue is a Wesleyan Methodist and a veteran in the anti-secrecy reform. Many years ago he arranged meetings for Edmond Ronayne and Bro. J. P. Stoddard, in Indiana, near La Otto. He and his wife are in feeble health. They have a lawsuit, involving many thousands of dollars, soon to be decided in the Supreme Court of the State. It appears that a bank in Loup City, on the point of failure, and officered by lodgemen, elected Father Hogue Vice President, and voted him a share of the stock while he was East on a visit. Then the bank broke, and the scheme was to draw on Father Hogue's hard-earned accumulations to meet the losses. He proposes, in case he loses or gains, to write up the case as an illustration of the unscrupulous tactics of lodge members in their dealings with those outside.

At the United Presbyterian Synod, last week, at Kearney, I was kindly welcomed and given the opportunity of presenting the anti-secret cause. Several of their pastors subscribed for the *Cynosure*, and others are old subscribers. Many of them invited me to visit their congregations in the interests of the cause, which I have arranged to do before our Wahoo convention. Rev. J. M. French, of Omaha, has promised to address our convention.

There certainly never was a time when the churches were as ripe for this agitation as now. The law of self-preservation is driving many pastors to openly denounce the lodge. Rev. C. A. Mastin, a presiding elder of the M. E. church, and residing at Holdridge, Nebraska, preached a strong sermon against secret orders recently in the M. E. church at Minden. The pastor of this church, Rev. D. F. Rodabaugh, has also preached on the same subject, and traced the lodges in their origin to the secret Baal worship of Samaria. Rev. G. W. Wilson, of Jacksonville, Ill., an evangelist of the M. E. church, held meetings at Wahoo, Neb., for several weeks last winter. In almost every meeting he denounced the lodges unsparingly as the great enemy of religion. The M. E. church in which his meetings were held was full of lodge members, yet the interest increased at each meeting, and at the close he was urged to return.

Rev. H. L. Powers, pastor of the M. E. church, Papillion, Neb., who years ago helped us in National Reform conventions, in Iowa and Missouri, said recently that the lodges were a great hindrance to the growth and spirituality of the church. The time is certainly near when the tide of Christian sentiment will set in against the lodges, and there will be no neutral ground on this question.

As the Baptist pastor at Loup City told me yesterday, the lodge power must be broken or the life of the church will be imperiled.

M. A. GAULT.

THE IOWA STATE ANTI-SECRECY CONVENTION TO BE POSTPONED.

FAIRFIELD, Iowa, Sept. 13, 1892.

Rev. W. I. Phillips—

DEAR BRO:—The probability is that the time of our State meeting will be changed from the 8th and 9th of November to the 15th and 16th (a week later). Perhaps you have received such notice from Bro. Robb (Secretary of the Iowa State Association, opposed to secret societies) by this time.

We expect Bro. Paden to co-operate with us. I am in close correspondence with him.

Bro. Robb will no doubt furnish you with items concerning our work. We desire to make the State meeting a success, and will gladly accept your assistance. Yours, L. MENDENHALL,
President Iowa State Association.

THE HOME.

HYMNS THAT MOTHER SUNG.

Through the changing scenes of life,
The shadowed vale of smiles and tears,
Where all is lost within the mist
That hides the bygone years,
Some strains there are that linger still,
And many hearts no longer young
Are thrilled with joy again to hear
The hymns that mother sung.

We used to gather at the hearth
When darkness overcame the day
And, dreamily, as children will,
We'd watch the shadows play;
And sitting by the glowing fire,
As to and fro the kettle swung,
We learned the songs we've always loved,
The hymns that mother sung.

We seem to hear again her voice,
So long remembered, clear and sweet
As when, in days of long ago,
We sat at mother's feet;
And gazing upward on the wall,
Where dearest father's picture hung,
We thought he smiled, for he, too, loved
The hymns that mother sung.

On many snowy wintry nights,
When all without was cold and drear,
We've clustered close around her chair
In happiness and cheer.
No more for us the glowing fire,
No more the cricket's chirping tongue,
And never more on earth we'll hear
The hymns that mother sung.

To them we owe our happy home.
Praise be to God who reigns above,
For keeping ever bright and clear
The lessons learned in love.
Outliving sorrows, bearing hope;
The dear old songs have ever clung
And never can the heart forget
The hymns that mother sung.

—Newark Journal.

THREE LITTLE WORDS AND A SHRUG.

"Don't ask me." Mrs. Patterson smiled significantly into her friend's blue eyes, then she gave her shoulders a little shrug.

"But if you know anything against Mrs. Bryce you ought to tell me, Mabel."

Hannah stood still by the door swinging her garden hat with an impatient hand.

"I shall not say another word," said the little woman in the sewing-chair.

"O, tell your mother I expect her over to supper to-night. Mr. Patterson will go to meeting with us."

The tall girl by the door, seeing that this was all she was likely to receive in the way of information, went slowly off; by the time she had reached home her mind being quite made up.

"I would not rent the cottage to Mrs. Bryce, father," she said, going in by the side door to his small writing-room.

"Mrs. Patterson has told you enough to prove her an undesirable tenant, eh?"

Mr. Prescott dropped his pen and glanced keenly at his daughter.

"I am afraid so," she said, reluctantly, and twirling the string of her hat absently around her fingers. Suddenly she started, threw the hat on the table and sat down by her father's side.

"Father, would it be a very serious thing if this rent were not paid promptly?" her eyes pleading that the answer may be "No."

"It would make such a difference in our income that I should not be warranted in assuming a risk," said her father, gravely. "Pine Cottage must help us pay our next year's bills, Hannah."

"Then the letter refusing to rent it to her ought to be sent at once," said his daughter, with decision. She did not even voice her regret that the gentle widow who had come to Maybury, bringing her little daughter Dorothy to win all their hearts, had proved in some mysterious way unworthy of trust. She had only been there a day, yet Hannah had begun to love her and to hope for future friendship. It was now all over—the delightful prospect of having them for permanent neighbors—and at once her father and she must be on the lookout for another prospective tenant.

Mr. Prescott did not give himself the trouble to inquire into the nature of Mrs. Patterson's verdict. As she had been at the same boarding-

school with the applicant for his house and at one time had visited in her family, she surely ought to know something as to the reliability of the woman. That Mrs. Patterson could not know about the little widow's hope of becoming a resident at Maybury, since, for private reasons, Mr. Prescott preferred not to let it be generally known that Pine Cottage was on the market, he did not now stop to consider.

He pushed away his writing and drew up a fresh sheet of paper, and Hannah went off to her household duties.

"I feel," said Mrs. Patterson, on the way to church meeting that evening, "that we cannot do enough, Mrs. Prescott, to hold up our pastor's hands in the parish work."

Mrs. Prescott gave a sigh. She was one of those weak Christians who lament in sackcloth and ashes their inability; meanwhile, the work goes steadily on without a finger's help from them.

"I shall throw myself into this new work he is opening up for us in the Mission chapel," continued Mrs. Patterson, in her most energetic way, "and shall begin to-morrow to canvass a district."

"You do so much," said Mrs. Prescott, helplessly.

"O, no," protested Mrs. Patterson, yet immensely gratified; and she passed into the lecture-room with a serene expression of duty well done and took her seat, settling back to well-earned enjoyment of the service.

"The tongue is a little member; behold how great a fire it kindleth." For hearts made tender by communings with the Divine Giver of all grace, their pastor's words were full of earnest, solemn inspiration as he opened up the text to them. Hannah, in her seat back of the piano, weary and depressed, bent her head upon her hand to lose herself in the words that seemed meant for her. They burned themselves into her soul, attacking, like tongues of fire, all idle or unkind speech that thronged her memory.

"Help me, O my Father," she prayed, "so to watch the door of my lips that nothing evil can issue from them."

"What a beautiful exhortation!" breathed Mrs. Patterson, as they came out, "so spiritual and inspiring."

At this moment a woman was sitting in her widowhood, her head bent over a letter in her clasped hands and sobbing as if her heart would break.

"God forgive me; I thought I could bear anything, but I was so sure of this. O, my Dorothy!"

The letter read:

"MY DEAR MADAM: It will be impossible for me to rent you the cottage under consideration, and I hasten to inform you without delay. Trusting that you will be able to secure a house that will please you, I am,
Yours respectfully,
"ROBERT PRESCOTT."

"Maybury."

The child in the bed in the corner stirred fretfully and murmured in her sleep. The mother shivered at the sound. "She would have been so happy and strong there," she sobbed. "She was so delighted that we were going, and I could have opened my little school and had a chance of life for us two. But now—O God, help me, for I know not where to turn."

"Hannah," said Mrs. Patterson one morning, a month or so after, as the two were busy over the intricacies of a new knitting stitch, "what has changed you so lately? Confess, what have I done?"

"Mabel," the girl dropped the skein of wool she was winding and impulsively seized the strip of fancy work hanging from her friend's fingers, "I cannot rid myself of Mrs. Bryce. I am haunted by her constantly."

"Mrs. Bryce?" cried Mabel, with a laugh. "Silly child, you are too impressible; the idea of taking such a violent fancy to a woman you have met but once."

"It is not a mere fancy," cried Hannah earnestly. "Her gentle face keeps appearing to me; and always reproachfully. Mabel, why isn't she a trustworthy person? She ought to be with such a face."

"She is trustworthy enough," said Mrs. Patterson, carelessly. "Don't ask me anything more, Hannah. You are positively disagreeable now."

"Is trustworthy?" began Hannah, springing to her feet, her blue eyes flashing. "Why did

you insinuate to the contrary, then, when I asked you about her?"

"I didn't say anything," cried Mrs. Patterson, in an injured way. "Do stop, Hannah, you put me out. One, two, three, four!"

"And you can go on counting those miserable stitches," cried Hannah, a storm of remorse making havoc with her naturally sweet temper, "just as if a woman who needed our help as we need hers had not been turned away. You don't know what you have done, Mabel, by that shrug."

Mrs. Patterson dropped her work. "I'm sure I didn't say anything," she repeated, frightened at the storm she had raised.

"Say!" repeated Hannah in scorn, "if you only had put your dislike into words, it would have been weak beside the doubt you raised in me." And then she related the result of her question.

Mrs. Patterson sank back in her chair and covered her face with her hands. Like a flash it was revealed to her that in no more cruel way could a woman work ill to her neighbor than by the insinuatingly gentle manner and significant shrug that refuses to put into words aught to that neighbor's hurt.

"I only thought that you were taking an immense fancy to Lucy Bryce," she confessed, "and I love you so I suppose it hurt me, Hannah. I don't like her pinching ways and her queer ideas about training Dorothy, but I never thought of anything like this. What have I done, O Hannah! And I call myself a Christian," she moaned.

"We will repair this evil," said Hannah, quickly, and bending to drop a kiss on her friend's bowed head, "for father hasn't rented the cottage—and it will teach us both a lesson."

But it was too late to give a helping hand to the widow and her child. The letter dispatched in the next mail from Maybury was, after long delays, answered from a Western city.

"My Dorothy is in the green fields that the Father has prepared for his little ones," wrote the crushed mother. She longed for the sweet air and a life with the birds and flowers and he has given it to her. She died one week ago here, where I came to be with relatives, as I could find no other place. God has my treasure, and will comfort me in his own time."

Only three little words and a shrug, but they made two Christian women jealously watchful for all future time lest any wrong impression should be given by them that they would not be willing to express in words. And they became so habitually careful of the reputations of others that the Maybury church to which they belonged, following their Christ-like example, worked together in the spirit of unity that held up most effectively their pastor's hands in the parish work.—*Congregationalist*.

Renew your own subscription and get your neighbor to subscribe.

TRAINING FOR BACHELORS OR HUSBANDS.

"In the future there are two or three women who are going to rise up and call me blessed," remarked the mother of three boys.

"Two or three special ones, do you mean?"

"Yes, indeed, I mean just that. I have no ambition to be a benefactor to the general public. And I don't know, by the way, that I have any special kindly feeling to the two or three women I spoke of. It isn't for the sake of my affection toward them I'm earning their blessing now."

"Well, will you kindly tell me, how are you earning it?"

"Why, I'm training my three sons to sew on their own buttons. They are beginning to do it of their own accord. They don't follow me about the house now, with a coat in one hand and a button in the other. They go and get a needle and thread and sew the button on. They've found out it saves time and strength and words."

"It seems cruel to make boys sew on their own buttons."

"Cruel? It's kind! Those boys won't always have me to sew on buttons for them. They would be badly off indeed if they had to do it some time, and didn't know how. It's right they should learn to do such things for themselves. A boy should be taught to make his own bed, put away his own clothing, and sweep and dust his room occasionally, and not always expect an overworked mother or younger sister to do such work

for him. I think a boy ought not to be entirely ignorant even of cooking. It might be a great advantage to him some time to be able to make a good cup of coffee, broil a chop, or cook potatoes. Some people profess to think that such knowledge comes by nature; but I believe it's oftener the case that if not learned early, it has to be bought of bitter experience, and we all know experience is a high-priced teacher to employ."

"Then it's for the boys' own sake, after all, and not for the sake of their future wives, that you let them sew on their own buttons?"

"Why, of course! But sometimes I do think how deliciously some girl will be surprised. When one of those boys finds a button off his shirt, he won't stand and declare there hasn't been one on in that place for at least six months. He will know better. He will only say meekly: 'How careless I am! My dear, will you kindly hand me my little button-box out of the front right hand corner of the second drawer? I must sew this button before I can put on the garment.'"—*Harper's Bazar*.

UP TO THE HILLS.

O hills that lie so restful, blue and calm
Within the circle of God's sheltering arm,
I fain would leave the busy world below,
And scale thy heights aflame with sunset glow;
For like a pictured gleam of Paradise
The purpling amethyst and ruby dyes
Half veil and shade the rich deep green which lies
On wooded knolls that fair and stately rise.

O hills of life, thy paths are rugged, sore,
Rising to cloud-tipped summits evermore;
We leave the valleys lying cool and sweet
And strain to reach the heights with eager feet.
Below the vale is pleasant, dreamy, soft,
Tempting the tired soul to linger oft,
Beckoning the weary head to pause and rest
Each throbbing temple on her scented breast.

So oft I turn, O stately hills, to thee;
With longing eyes thy summits faint I see.
Up thy green views, outlined by swelling crest,
I trace the glorious harbinger of rest.
Methinks the clouds which lie full soft and fair
Above thy brow, like palms outstretched in prayer,
May be a benediction from the skies
To bid our hearts in silent praise arise.

—Helen N. Packard.

Can't you get us a few subscribers for the Cynosure in your town?

TEMPERANCE.

"THE NEW DECLARATION OF INDEPENDENCE."

[From the Fourth of July Address by Jno. C. Woolley, at Prohibition Park, Staten Island, New York, 1892.]

[Concluded.]

And the mother's cry goes on, up to the powers and high places of state and nation, and refuses to be silent because of the slaughter of her children, and the crowd says, "Aha!" Women organize and ask for champions or suffrage to defend against the saloon, and religious newspapers, which claim to represent the better sentiment of the community, say, "Aha!" Great churches sit in convention, consider the saloon, and say, "It cannot be legalized without sin," but the Christian voter goes on his way, treating the matter as a ghastly joke, and says, "Aha!" and the saloon-keeper answers him back, "Aha!" and the two deposit in the ballot-box duplicate expressions of opinion on public affairs, and the devil says, "Aha!" The people petition the legislature for a hearing on the subject of the saloon, and the legislators, servants of theirs, say, "Aha!" An office of great trust and power is to be filled; the people say, "Let us have no man who is friendly to our enemy," and the caucus says, "Aha!" and names a man who offers wine to every guest, and scorns the God who says, "Look not upon the wine." Christian people ask their leaders to stand for the outlawry of the liquor traffic, and the man from California says, "We make better wine than Jesus made at Cana;" his party catches the jest, and says, "Aha!" A town adopts prohibition; the saloon across the way says, "Aha!" for while the imaginary line that bounds the town will stop the officer, it does not stop the boy who is baited by the drink. The city makes a patrol limit; the saloon within the line says, "Aha!" and puts a placard on the bar,

"Remember the patrol limit; take home a bottle." And the bottle goes home, and from some cranny in the wretched place peers out upon the sorrowful wife and children and says, "Aha!" The state declares for prohibition, and the federal government says, "Aha!"

I am not here to teach you history; but I wish to recall the fact that in the confederation of the States they gave the government control of commerce with foreign countries and between States, and that was wise; but the States would not have given up that power if they could have foreseen that in the future it would be used to hurt their people and make local self-government a lie; but strange to say, that time has come and that event has happened, happens now.

There is a tradition in this country that the people rule, and that public officers are public servants. A citizen of Kansas who believed this, applied to the collector of internal revenue for the names of men in that State who had paid to the federal government the retail liquor dealer's special tax for that year. The collector answered him, "I cannot give you the names." "Then," said the fanatic, "let me see the books. I have a right to." "So you have," said the collector, "but it would do you no good. I am instructed by the department to keep the books so that they will not convey to you any information. It would not be right for the government to issue licenses to those men and then furnish evidence to detect them in the crime of using them. Do you see? Aha!"

Again, Iowa has a prohibitory law, and under it has made good progress against the saloons in that State. Marshalltown, one of her finest cities, was free from the drink. Barnum's circus came there to exhibit, and a great crowd attended; many men were drunk. Investigation showed that the Chicago dealer had shipped to Marshalltown a carload of whisky and a carload of beer. The beer was in bottles packed in straw in a car, and the whisky was in bottles nailed up in little wooden boxes. The whisky seller denied the authority of Iowa to prevent shipping whisky into the State in that way, and on a trial in the Supreme Court of the United States it was held that these were original packages within the meaning of the revenue law; that it was legal to ship them into Iowa, and by a necessary inference to sell them there, and Iowa stood dismayed at her helplessness, until Congress said to the States, in substance, "I am the liquor dealer's friend, and shall give him safe conduct within your boundaries with his wares, so that as between you two there shall be a fair field and no favor. Catch him if you can; Aha!"

Again, in the capital of Iowa to-day, there sat, or may have sat, an officer of yours and mine, the collector of internal revenue for that district, when a man entered or may have entered and asked for the collector, who, greeting him, said: "What is your name?" "My name is Aaronsdorf." "Where do you live?" "I live in Sioux City." "What is your business?" "I have no business, now. I have been for the last few years engaged in defending myself from the charge of killing a preacher, without license, for meddling with my business; I have been acquitted by a jury of my beers. Now, I desire to return to Sioux City and retail whisky there, and I would like authority from the United States government to do so." And what does this officer of ours do? Kicks the insulter of the government out of the office? Oh, no, he doesn't; he says, "Certainly, have a seat while I make out the paper; it will cost you \$25." And John Aaronsdorf goes back to Sioux City to be a criminal by the laws of his State, but he will carry with him the certificate, the letter of credit, the diploma of the federal government; and as he steps across the bloody place where Haddock fell, with a chuckle to himself, says, "Aha!"

Again, Maine has a prohibitory law. A shipload of gin anchored, or might have anchored to-day, in the harbor of Portland, and is ordered off by the State. The master applies to the federal government for instructions. What instructions does he get? "Land your merchandise in Maine and ship it in original packages into every hamlet in the State, and I will stand by you!" and the government, which threatened to hang her own citizens in South Carolina for the nullification of federal law, in Jackson's time, deliberately protects a foreign insulter, nullifier, of the law of Maine.

The flag of the sovereign Commonwealth of Maine floats over the harbor of Portland; this Dutch gin-seller sees it; he cannot land his cargo in the face of that emblem of sovereignty, and so he lays hands upon the halyards to lower it. Let us imagine the governor of Maine telegraphs to Washington, "A Dutch gin-seller from Holland proposes to land a cargo of gin at this port despite the sovereignty of this State, and is now lowering the flag of Maine, and a Dutch fleet is in the offing. What shall we do?" and the telegraph clicks back the answer: "Aha!" A little later another message comes to the authorities at Washington, "He has our flag on the ground, stamps it, is tearing it to shreds." And the answer comes back, "Aha!"

And this is the government that was formed by the States to insure domestic tranquillity, provide for the public safety, and secure the blessings of liberty; and to-day the saloon stands with its foot upon the neck of American citizenship and says to the government: "Wait. Don't disturb me; he has twelve hundred millions of dollars in his pocket; wait till I get it and I will give you ten per cent of the swag."

"The men of the East" were the lawless men; they are coming, the criminals of every nation, and their gin palaces have the right of way against our boys, and do they not eat our fruit? There is many a sick woman in this country to-night with lips parched with fever to whom the taste of fruit would be delicious, healing medicine, but she can't have it because the money that should be hers has gone to the saloon; but no saloon-keeper's wife or child needs to go without fruit.

There is many a pitiful little voice in this country to-night, crying for milk that it cannot have because its father is a drunkard, and a pauper in consequence; but no saloon-keeper's child need be without milk.

Down on your knees, you men who love your country, you Christian men, and pray God to avert the prophecy and save us from ourselves.

No, rather up, up from your knees; catch step with the Son of God; plait a scourge of Christian ballots and lash from the temple of our liberty the last money-changer; and let us stand or fall for righteousness, and let the priests lead or leave.

Celebrate that!

NUGGETS.

The Christian Endeavor Society is sending out temperance literature to all of its local auxiliaries.

The City Liquor Agency in Portland, Me., established under the provisions of the Prohibitory law, sold last year over \$57,000 worth of whisky for medical purposes.

Dr. Cranfill was formally notified of his nomination as Vice President on the Prohibition ticket at Waco, Texas, on Thursday week, in the presence of nearly 1,000 people.

"I know a man," said Eli Perkins, who was meaner than a dog. This man and dog went into a saloon together, but the man got beastly drunk while the dog kept sober and went home like a gentleman."

Austin Madigan, a Niagara Falls hack-driver and a gold-cure patient, went into a highly nervous state, in which he tore a closet door off, and when his wife tried to quiet him he tore her dress. He died suddenly that same night.

The Prohibitionists of Rhode Island met in convention Wednesday, and Presidential electors were chosen. The National Prohibitory platform was adopted as the platform of the convention. A resolution was passed sanctioning the election of women delegates to the future conventions.

Germany is not giving up the beer-drinking habit. The president of the German Brewers' Exhibition in Hamburg announced that last year Germany drank 52,304,000 hectolitres of beer, an increase of 7,662,450 hectolitres over the consumption of the previous year—that is, fifteen per cent increase.

A non-union Carnegie workman, on receiving a month's wages, ventured into a Homestead saloon to "get a drink." He got it and also got lured to the woods by the strikers, who robbed him and left him half dead to stagger back and report to the militia. He was probably too drunk to identify his assailants.

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON I.—Fourth Quarter, 1892.—October 2.

SUBJECT.—Saul of Tarsus Converted—Acts 9:1-20.

GOLDEN TEXT.—Except a man be born again, he cannot see the kingdom of God.—John 3:3.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 9:1-9. T.—Acts 9:10-20. W.—Acts 22:1-13. T.—Acts 26:9-23. F.—2 Chron. 33:9-16. S.—Gal. 1:11-24. S.—Eph. 2:1-10.

COMMENTS BY E. E. FLAGG.

1. *The persecutor arrested.*—vs. 1, 2. The "yet" here is emphatic, and shows that at the very instant when Saul was arrested by divine grace, he was filled with as much malignant rage and hate as at any previous period in his career. The death of Stephen, though it must have deeply impressed him, only added fuel to the fire of his bigot's zeal, for now we find him going to Damascus, 130 miles from Jerusalem, bearing letters from the chief priests empowering him to arrest all he could find of the hated faith, and bring them bound to the bar of the Sanhedrim, to suffer whatever punishment that body might have the will or power to inflict. The authority to punish with death had been taken from them by the Romans; yet we find them, in defiance of all law, exercising it in the case of Stephen; and in Paul's own words, in chapter 22:14, when they (the Christians) were put to death, he gave his voice (or vote) against them, which would make it seem that other victims followed in the wake of the proto-martyr. "Men and women." Two or three times the fact is mentioned that he made no distinction, in his blind rage, between the sexes, but persecuted both with the same furious malevolence. Men may say they do not believe in miracles, but what can they do with such a miracle as the conversion of this blood-thirsty persecutor into the Apostle to the Gentiles?—"tender as a nurse among her children" with his little flock, yet bold as a lion in braving bonds and death for the sake of the Name which once he sought to destroy!

2. *The heavenly vision.*—vs. 3-9. Suddenly, as he journeyed, a great light shone about him, above the brightness of the noonday sun, and he heard a voice speak his name in tender expostulation, "Saul, Saul, why persecutest thou me?" Perhaps Saul had never thought that it was Jesus he was persecuting, just as many who bear the name of Christ forget that the cup of cold water given to one of the least of his little ones is given to him. "And he, trembling and astonished, said, Lord, what wilt thou have me to do?" The lion was changed into the lamb. The surrender was complete. He was willing to go anywhere and do anything he was directed to do, with the simple obedience of a little child. It was a very simple command. He was to arise and go into the city and there await a further revelation of his Lord's will. So our way is not always made clear to us at once. We must often obey without knowing the reason why. The men who were journeying with him saw the light and heard the voice, but they did not understand the words spoken. They were for Saul alone. A general entrusting an important command to one of his men would not be likely to give it in such a way that others could hear, and so perhaps betray or thwart it. So we may hear a divine call that no one around us hears. It is not needful they should hear it. The message is for us; not for others. It is for us to hear and obey without conferring with flesh and blood; that is, with those about us who might, if the command went against their prejudices, seek to persuade us that we heard no voice at all. Blind, and led by the hand, the fiery young Pharisee entered Damascus. He must be humbled before he could be exalted; he must be taught thoroughly the lesson of trustful faith before he could say to Jew and Gentile, Greek and barbarian, "the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

3. *The blind made to see.*—vs. 10-20. We have here a double vision: one to Saul, who sees a man, named Ananias, laying his hand on him that he might recover his sight, and one to Ananias himself. "Behold he prayeth." Paul as a zealous Pharisee had doubtless prayed before, the formal prayers of his sect, but never as now, the publican's prayer, "God, be merciful to me a sinner." The perplexity of Ananias we can well understand. Perhaps, at first, he almost

doubted the genuineness of the vision. To be sent to Saul, the church's bitterest persecutor, who had come to Damascus to carry on his work of death, and who, perhaps, had his own name first on the doomed list; could it be of the Lord to send his faithful servant into such a snare? With what wonder must he have listened to the answer: "He is a chosen vessel unto me;" not that he would if left to himself have ever chosen God, but God had chosen him. "To bear my name before Gentiles, and kings, and the children of Israel;"—the hated name of Jesus of Nazareth. And even more:—"I will show him how great things he must endure for my sake." Saul was made willing in the day of his power,—willing to be reviled, stoned, beaten, beheaded, for Christ's sake. "And immediately there fell from his eyes as it had been scales:"—a type, no doubt, of the spiritual illumination which accompanied the gift of the Holy Ghost. "And straightway he preached Christ." Everything is "straightway." He had the same earnest, positive nature as of old. Action with him *had* to follow on belief. Grace by its divine alchemy changes our individuality by making our wills one with God, but does not destroy either our individuality or our will.

Do you take the Cynosure? Why not? Do you pay for it? Why don't you?

RELIGIOUS NEWS.

BAPTIST.

—The Galveston (Tex.) *Baptist Star* reports that Rev. J. W. Wilson closed an important meeting at Woodlawn, which resulted in the baptism of 22 happy souls. Bro. Wilson boasts of having baptized 22 people in ten minutes, and at Wascom he baptized 72 in 26 minutes—averaging 23 seconds to each dip.

—The Rev. Dr. S. S. McBride, of the Baptist church, who resigned a prominent pastorate some months ago, to enter upon an effort for the evangelization of Ireland, has recently received a check of \$5,500 from a merchant in New York City, who is a native of the North of Ireland, to aid in carrying forward the good work.

—We regret to note the seeming growing dissatisfaction in the ranks of the 100,200 Baptists in Texas. Texas has too good a reputation abroad for unity and progress to stop here.—*Afro-American Banner*.

—The following advertisement of a Baptist pastor is copied from the *Wiltshire Times*, of England: "Notice—Baptizing by Rev. A. E. Johnson, Stormore water, next Sunday, at 10:30 A. M. Photographers invited."

METHODIST EPISCOPAL.

—The Cincinnati conference has three General conference secretaries, five college presidents, three editors, four missionaries, and one superintendent of missions in South America.

—The various branches of Methodism in Australia will probably unite. The name suggested for the new church is "The Methodist Church of Australasia."

—A Methodist university settlement is to be established in one of the tenement districts of Boston.

—The first Sunday-school in America was taught by Francis Asbury in the house of Thomas Crenshaw in Hanover county, Va. The place is now owned and occupied by a colored man.

—The first international Epworth league convention will be held in Cleveland, Ohio, in July, 1893. This will be a representative body, and undoubtedly the largest and most important meeting ever held in the interest of the young people of the world's Methodism. The sessions will be held in the new Epworth Memorial church, in course of erection by the Central society, in whose church the league was organized.

—Soon after it was decided that the Columbian exposition should be held in Chicago, the board of trustees and the executive committee of the Chicago District Camp-ground association resolved that an international Methodist camp-meeting should be held on the Des Plaines camp-grounds in the summer of 1893. From present appearances there will be a large gathering of Methodists from all parts of the world. The trustees have decided to make many improvements on the grounds, including sewers and waterworks, necessitating an outlay of several thousand dollars. This will be a meeting of all branches of Methodism throughout the world, and is expected to be not only the largest but the most interesting and profitable of its kind ever held. It will begin July 15 or Aug. 1, and will probably continue for one month.

MISCELLANEOUS.

—In point of number the Methodists stood first in 1850, and still retain the lead. Nearly one-third of all the church edifices belong to the Methodist church, while the Baptists can lay claim to more than one-quarter. Relatively speaking, the Episcopal church retains about the same position to the other denominations as it

did in 1850. On the other hand, the Roman Catholic church has advanced considerably, from a trifle over 3 per cent of the total number to over 6 per cent. In point of value, however, the Catholic church has made still greater strides, from an ownership of 10½ per cent of all the church property to an ownership of 18¼ per cent. In this respect the Catholic church now ranks second in importance, being exceeded only by the Methodist church, which returns a trifle over 20½ per cent of the total value. In 1850 the value of church property of four denominations—Methodist, Presbyterian, Baptist, and Episcopal—outranked the Catholic church in this respect.

—The eleventh census shows that there are in the United States nearly one hundred and fifty separate and distinct religious denominations. After the seven great denominations—Congregational, Lutheran, Methodist, Presbyterian, Roman Catholic, Baptist, and Episcopal—have been accounted for, the other one hundred and thirty-four religious associations represent less than fifteen per cent of the church edifices and less than eleven per cent of the aggregate value of church property.

MORMONS.

—There is said to be considerable anxiety among religious people in London because of the recruiting done by Mormon missionaries in England. Their alarm is not needless, as large numbers of people are every year drawn into this terrible maelstrom of corruption from English towns and cities and brought to the United States. Religious people in America ought to have considerable anxiety about the matter.

OLD CATHOLICS.

—Not a great deal is heard of the Old Catholics. There is still enough vitality and strength in the movement, however, to arrange for an international conference. It is to be held at Luzerne, Switzerland, about the middle of next month. At least two of the bishops of the Church of England will be in attendance, and the Archbishop of Canterbury will be represented by a delegate.

—"So long as the Pope was allowed to retain his temporal sovereignty, his government was notoriously the most corrupt the world ever saw, and his subjects the most degraded."—*Primitive Catholic*.

PRESBYTERIAN.

—The Irish Presbyterians have unanimously accepted an invitation from Dublin University to establish a Presbyterian Faculty in Trinity College.

—From McCormick Theological Seminary, Chicago, thirteen go as missionaries. This is a remarkable showing.

—Dr. John G. Paton, the well-known missionary to the New Hebrides, is a delegate to the Pan Presbyterian Council that meets in Toronto, Canada, this month. He will spend a few weeks in the United States, and will seek to influence our government to act in accord with other great nations in preventing the traffic in slaves and rum at the New Hebrides.

—Contrary to recently published and unwarranted reports, the Rev. Dr. Stryker, of the Fourth Presbyterian church of this city, has accepted the presidency of Hamilton College.

THE "GALLIC CHURCH"

is now represented in Chicago by Mme. Hyacinthe Loyson, wife of the famous recalcitrant Carmelite monk, of France. The church which she represents, and for the support and extension of which she has come here to raise money, claims to be neither a sect nor a reformation, but a restoration. Its declared purpose is the revival of the forms of worship and practices of the first Christians in the early days of Christianity; the removal of all sectarian lines. The changes demanded include the abolition of auricular confession, vernacular service, and forced celibacy of the clergy, the election of the clergy, and the resumption of the privilege of offering the Bible to the people and the cup to the laity at the communion. Madame Loyson will remain here, lecturing and canvassing for several weeks.

UNITED PRESBYTERIAN.

—General Synod brethren have just completed a new church building in Los Angeles, Cal., and in connection with a mention of the fact by the *Los Angeles Express*, Aug. 25, Rev. John Graham, of Philadelphia, has a column sketch, from which we quote the following remarkably newsy paragraph: "In 1833 a division occurred in the church, a party taking the ground that according to the Reformation principles her members must refuse allegiance to any participation in the affairs of the United States government—went out from it and organized a Synod under the same name and claimed to be the Covenanters."

—Omaha Presbytery has been divided by Nebraska Synod. The new presbytery will be located in the northwest part of this State and beyond. It will be called North Platte.

—The Sabbath-schools in the New York recent Synod were reported as having 14,077 scholars, and \$17,333 contributions, four mission schools. Thanks were given to God for his blessing on that work. Presbyterian Sabbath-school conventions were commended as a means likely to promote the efficiency of the schools.

NEWS OF THE WEEK.

CHICAGO.

Health Officer Ware will probably establish a quarantine against New York.

Hawthorne race track has been found to be 1,330 feet from the city line and is not amenable to the city authorities.

The Chicago Public Schools opened with the largest attendance in their history, 280,000.

It is denied that the price of milk to consumers will be advanced. It is argued that the farmers are preparing to increase production next year, and that as milk is perishable it must be sold, and to do so reasonable prices will be demanded.

Walter E. Scott is under arrest for selling Thomas R. Walkup, of Evanston, a bogus gold mine in Nevada.

The city will be profusely decorated for the dedication of the World's Fair. Three grand-stands, big enough for 100,000 people in all, will be put up on the line of march.

The new Hyde Park water works are furnishing 24,000,000 gallons daily and everything is now satisfactory. The new four-mile city tunnel will be in use in about three weeks.

The city is being thoroughly cleaned and all incoming trains examined by the health officers, for fear of cholera.

Rock River Methodist conference will meet at Sterling, Ill., on Oct. 7, Bishop Fitzgerald presiding. It has not met at Sterling since 1874, when Bishop Bowman presided. The sessions generally last two weeks.

The Treasury Department has decided that foreign exhibitors may bring in liquors for their own use free of duty.

Ex-Mayor Carter Harrison was thrown from his horse Saturday and had an arm broken. He will be about in a fortnight, probably.

The Drainage Board has 123 employes and \$1,003,678.59 on hand for the work.

Many distinguished visitors have accepted invitations to be present at the dedication next October.

A meeting of florists was held yesterday at the Sherman House, when the question of forming a company, to be known as the "Chicago Flower Exchange," was discussed. It is proposed to form a stock company with \$10,000 capital stock.

The Pennsylvania and Baltimore & Ohio roads have refused to execute iron-clad tickets on account of the G. A. R. encampment at Washington. They have adopted a ticket which requires the signature of the purchaser on the face of the ticket only.

COUNTRY.

A tin-plate factory was formally opened at Elwood, Ind., by Gov. McKinney.

Eight thousand coal miners struck in Pennsylvania against a reduction of wages.

Jonathan R. Bass, famous as the "ossified man," died at Lewiston, N. Y.

Three thousand men are idle at Marinette, Wis., on account of the strike in the lumber mills there.

New York's contingent of celestials celebrated the five thousandth anniversary of the establishment of Freemasonry in China, Sunday and Monday.

President Harrison sent to the Secretary of the Treasury a telegram to be forwarded to steamship agents terming the continuance of immigration from cholera infected ports an outrage and notifying them that it should stop or else the pest laden ships may be sent back to sea.

Boys, men and others on Fire Island prevented the landing of the quarantined Normannia cabin passengers again Monday by threats of violence, and the steamer was compelled to anchor on the inlet.

A sharp frost in the vicinity of Boone, Iowa, on Wednesday night cut down most of the vegetation.

After a consultation of physicians at Loon Lake, Wednesday, it was announced that Mrs. Harrison's condition was crit-

ical, and that her primary malady was pulmonary tuberculosis of the right side, complicated by sub-acute pleurisy.

The accused officers of the Order of Solon living in Pittsburg have been removed pending their trial for embezzlement.

Sheriff Laumeister of San Francisco was sentenced to twenty-four hours' imprisonment for contempt of court in neglecting to hang murderer John McNulty on the day he was sentenced to swing.

Mary Jansen of Quincy, Ill., has sued the Chicago, Burlington & Quincy road for \$10,000. She was injured a year ago while leaving a train.

Bridge-Jumper Meredith Stanley of Cincinnati now proposes to go over Niagara Falls in a barrel.

Puddlers of the Old Dominion Iron and Nail works of Richmond, Va., struck for higher wages.

Time for receiving corn at Mexican ports of entry duty free has been extended to Dec. 1 by the Mexican government.

Mrs. Irene Partridge of Waco, Tex., has brought suit for \$30,000 against the Missouri, Kansas & Texas Railroad company for causing the death of her husband, who was forcibly ejected from a train.

John Sharkley of West Salem, O., has been indicted for wearing a G. A. R. button illegally.

At the great council of Red Men in Atlanta, Ga., Thomas K. Donnelly of Pennsylvania was elected great prophet.

Failing to get the advance for which a strike was inaugurated by the trammers at the Atlantic mine at Houghton, Mich., the men have returned to work on the old scale.

Cholera has at last broken out in New York and six victims were counted up to Wednesday night.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the Cynosure from Sept. 12 to Sept. 17:

Rev H B Wolcott, W W Lathrop, Mrs A Amsbury, G Perry, R Wait, J Kummer, L D Hollingsworth, S P Bushnell, O A Thoreson, P Kribs, Rev L Hillery, A L Hunting, Estate of Philo Carpenter, J W Riner, A I Salisbury, S F Fisher, J H Brockman, R Jones, Mrs L Hess, J W McEwen, Mrs M C Eaton.

What Stronger Proof

Is needed of the merit of Hood's Sarsaparilla than the hundreds of letters continually coming in telling of marvelous cures it has effected after all other remedies had failed?

Hood's Pills cure Constipation.

BEECHAM'S PILLS will save doctor's bills.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	63	@	72 1/4
Winter No. 2.....	68 1/2	@	72 1/2
Corn—No. 2.....	45 1/4	@	48 1/4
Oats—No. 2.....	32	@	35 1/4
Rye—No. 2.....	55 1/2	@	57
Bran per ton.....	12 50	@	12 75
Hay—Timothy.....	9 00	@	12 00
Butter, medium to best....	14	@	25
Cheese.....	03	@	10
Beans.....	1 25	@	1 85
Eggs.....	17 1/2	@	19
Seeds—Timothy.....	1 64	@	1 70
Flax.....	1 02	@	1 07
Broom corn.....	03	@	06 1/2
Potatoes, per bu.....	50	@	63
Hides—Green to dry flint..	3 1/2	@	06 1/2
Lumber—Common.....	10 00	@	13 00
Wool (washed).....	24	@	32
Cattle—Choice to extra....	4 90	@	5 65
Common to good.....	3 45	@	4 05
Hogs.....	4 80	@	5 50
Sheep.....	2 50	@	4 80

NEW YORK.

Wheat.....	78	@	82
Corn.....	54 1/2	@	56
Oats.....	37 1/2	@	38 1/2
Eggs.....	22	@	21 1/2
Butter.....	14 1/2	@	25
Wool.....	15	@	35

KANSAS CITY.

Cattle.....	1 00	@	4 65
Hogs.....	4 00	@	5 25
Sheep.....	3 00	@	5 00



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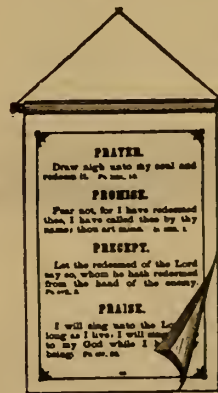
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—Exchange.

WHAT NOT TO DO IN THE SICK ROOM.

Don't tiptoe. A tiptoe will sometimes cause more disturbance than a carefully, squarely placed footfall. Don't tiptoe.

Don't whisper. A whisper will often wake a light sleeper, when an ordinary voice would not. Don't whisper.

Don't sniff or sigh. Sniffs and sighs may better be indulged in in the open air, where a gust of wind can blow them away. Don't sniff or sigh.

Don't handle rattling papers. The folding and unfolding of papers that rattle is well calculated to "rattle" invalids, to say nothing of those who are strong and well. Don't "rattle."

Don't shout or allow the voice to be keyed on a high note. Shouting may be a necessity in connection with the treatment of "beasts of burden," but should be counted a luxury for indulgence only indoors when conversing with those who are "deaf as a post." Don't shout.—*Good Housekeeping.*

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To eat a raw onion late in the evening will, it is said, prevent the coughing often most troublesome at night in the event of a cold. A favorite remedy for a cough is a sirup made by alternating slices of raw onion with white sugar. Cut a large onion horizontally into thin slices; put one into a dish, sprinkle sugar over it, then another slice of onion, building it up thus by layers until all are used. Cover the dish. About once in three hours a teaspoonful of sirup will have formed, which should be taken at intervals of about this length throughout the day.

A ROOSTER IN A NEW ROLE.

A farmer living near Pulaskville, O., has a rooster that has thrown itself into

a domestic breach in a manner to make it advisable for the incubator to look to its laurels. Jeremiah, as the bird is called, is a white Bramah of gigantic size. He is very tame, likes to have his head scratched and eats off the table or from the hired girl's apron pocket.

He often takes a stroll through the house, and, if not stopped, will go up into the attic and have a peck at the "stores." Until recently he has been in the habit of coming every morning to the kitchen window and crowing for his breakfast, and when it was placed for him, eating it off the sill. Meanwhile he does not neglect his duties at the barnyard.

This spring a mother hen was accidentally killed and Jerry immediately adopted her brood of eleven brand new chicks. Of these he has reared nine, having unintentionally trodden on two. He has devoted his entire time to his family, clucking and calling to them and scratching for them like a hen. The youngsters evidently recognize no difference. They follow him all about, and though at first it was feared he would tire them to death, it was soon found out that he kept well within the small barnyard and garden limits. From the outset Jerry scratched so conscientiously for his brood that, although plenty of food was thrown them, he was nearly starved himself. One evening it was noticed that he looked faint and tottered in his gait, and upon examination, his craw was found to be empty. After that he was fed each night. On no account, however, would he ever eat a mouthful until, squatted on the ground, he had gathered his family under his wings. Having, with much fuss and feathers and "goo-gooing," settled them for the night, he would then eat greedily.

Within the last fortnight he has been teaching his children to roost. His method is to call and talk to them in regular hen dialect, while he mounts the perch at bedtime, and looking down at them encourages them to follow. This they do with much scrambling and squawking and pushing each other off the perch. Finally, when the huge wings have covered all the chicks that can crowd under them, Jeremiah, with the rest of his orphans on his back, dozes off into such fitful slumber as comes to the eyes of bipeds who have assumed domestic responsibilities for which they are by accident of sex unfitted.—*Exchange.*

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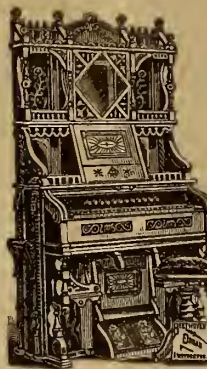
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If you have late hatched turkeys it will be well to see that they do not get out into the grass until the dew is off, even though the sun is bright.

If the yards and pens are not naturally drained, let them be drained artificially. Stagnant water is often the beginning of serious and fatal diseases among poultry.

Do not wait until winter before cleaning out the hen house. You may have been neglecting that "chore" during the "busy season" of harvesting. Neglect it no longer.

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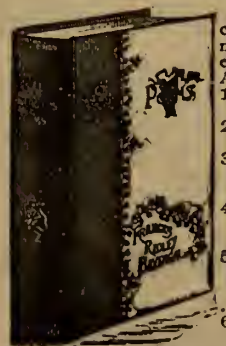


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NEWS OF THE WEEK (Continued from 13th page).

Six members of the family of Morley McGuire of Champaign, Ill., were poisoned by eating canned beef. All recovered.

Next year's meeting of the Illinois Grand Lodge of the Independent Order of Good Templars will be held at Galesburg.

Water works are to be constructed in Naperville, Ill., at a cost of \$100,000.

An infernal machine was sent to Gov. Flower, of New York. As it had been preceded by a letter of warning an explosion was averted.

Subordinate bodies of Scottish Rite Masonry in the South will ask that the constitution be so changed as to make the Rite a representative body with all the officers elective.

It is expected that President Harrison will this week issue a decision concerning the right of Americans abroad to come home in steerage during the cholera scare.

Militia continue to guard the quarantine lines at Fire Island notwithstanding the protests of the Islip health authorities.

Nothing short of an absolute river patrol, night and day, will stop immigrants from crossing from Canada into the United States, near Detroit.

Labor Commissioner Peck, of New York, was arrested by the Cleveland Democrats, charged with destroying public papers.

John S. Johnson, of Minneapolis, rode a half mile on a bicycle over the kite-track at Independence, Iowa, cutting the world's record to 55½ seconds.

FOREIGN.

A London financial paper declares that a crisis is at hand; that a crash must come in the near future.

Seven men were instantly killed and over twenty badly hurt by a boiler explosion in a stove factory at Staples, about four miles from Toronto, Ontario. As the boiler had been condemned there will be an investigation by government officials.

Three cases of cholera were reported at Quebec.

Ontario is now quarantined against passengers and merchandise from the city of New York.

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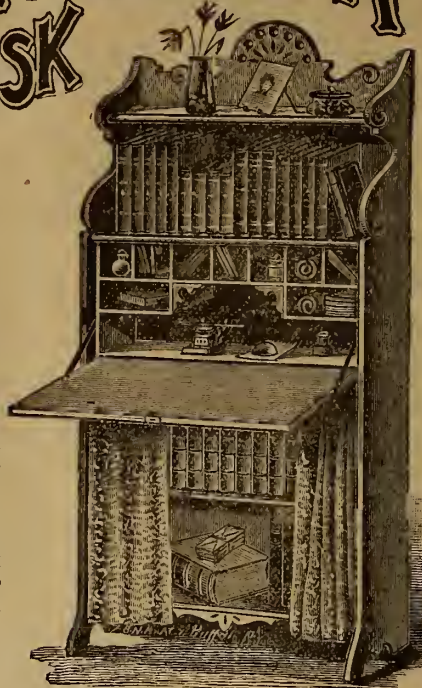
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VOL. XXV., No. 3.

CHICAGO, THURSDAY, SEPTEMBER 29, 1892.

WHOLE No. 1,170.

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The monster celebration of the Landing of Columbus, Oct. 19-21, it is expected, will attract a proportionate assemblage. The number in attendance on that occasion is estimated at 350,000.

We publish elsewhere in this issue the official call for the Iowa State Anti-secrecy Convention. The completed program of exercises is not yet received, but we learn that it will include addresses from Pres. Blanchard, Rev. M. A. Gault, Rev. W. C. Paden, and others. The Convention will assemble in the Wesleyan Methodist church at Marengo, Iowa county, Tuesday and Wednesday, November 15, 16, beginning at 1:30 in the afternoon of the first-named day.

The Sovereign Grand Lodge of Odd-fellows, the highest authority in that order, has recently been in session at Portland, Ore. This is the governing body that forbade the use of the name of Christ in Odd-fellows' lodge prayers. At the current session a resolution was introduced to refuse the admission of saloon-keepers to membership, but the prohibitory measure was coolly voted down. It is proper that a Christless secret society should find fit associates in whisky-sellers.

The German Catholic Society of Dubuque, Iowa, last week, adopted a special address to Archbishop Katzer of that diocese, asking him to invite the approaching council of archbishops in Brooklyn to define, beyond question, the term "secret society," and to warn Roman Catholics to shun those institutions under pain of excommunication. Does this apply to membership in such Catholic secret societies as the murderous Clan-na-Gael, United Hibernians, the Society of Jesus and similar organizations? Not at all. They are the children of the church, and obedient to its behests. The church has no quarrel with them.

The opposition to the temporal authority of the Pope has hitherto promised little hope of its ever being restored; but a recent change in the sentiment of the people of Italy, it is said, has taken place, and, under the sanction of the Vatican, republicanism is advocated with increasing interest. The alleged admiration felt for republican institutions by the Pope was made public several months ago. Its first fruits threaten to be a revolution in Italy, and the restoration, if possible, of the Pope to the rule of the people. It is very difficult to believe that he really admires the self-rule of a people by the people, for the benefit of the people. That is not a Vatican idea.

The Knights of Pythias in one of the Southern lodges, some time ago, expelled a white member, merely on suspicion that he had some Negro blood in his veins. This characteristic movement was brought to the notice of the recent session of the Supreme Lodge of the order, and investigated. It having been proved that the suspicion had no foundation in fact, the man was restored to his former standing in the subordinate lodge. The Knights of Pythias is one of the most-professedly "benevolent" institutions in the country, but it has no benevolence for any except its white members, and for them only as long as they continue to be a source of income to the lodge. This is not the benevolence commended by the Lord Jesus Christ: "Do good, and lend, hoping for nothing again; and your reward shall be great."—Luke 6: 35.

The common practice of the great Reading anthracite combine is to raise the price of coal every month or two, without any reasonable cause, or any explanation. But the anti-trust statute of Illinois expressly forbids this system of oppressing the people, and provides a severe penalty for infractions of the law. It also provides that persons who purchase goods of such combines at exorbitant prices cannot be compelled to pay for them if bought on time. A gentleman who is intimate with the design of the Reading combine to advance the price of coal fifty cents on the first days of October and November next, states that the provisions of the Illinois statute will prevent the proposed rise and check the avarice of the monopolists. This combination also violates the federal laws, and there seems to be a healthful opposition to it in public sentiment.

A private letter from Munich (Bavaria), September 8, speaking of the cholera plague in Hamburg, says: "It is as bad as can be there. I wonder they let any ships from there enter New York harbor at all. Everybody who could has left Hamburg, and two or three persons from there came to Munich and died of it; but there have been no other cases since; and the sanitary condition of the city is said to be unusually good. A 'sick room' has been opened at the railroad depot, where two doctors are required to be at every train, and all passengers from Bremen or Hamburg are examined and disinfected before they are allowed to go on. The same happens to every one who is ill. It cannot be very good times for travelers here. On the limits of Austria, all travelers from Germany are also disinfected. I believe they smoke them for a day or two with sulphur; at least some of Miss ———'s friends said their dresses were ruined."

The "higher" criticism of the age has pervaded the Sunday-school lessons prepared for the use of children in England, and complaint is made by teachers in the Sunday-schools that the effect of much that they read in the line of Biblical criticism is to unsettle their previous beliefs. One of the senior teachers writes to a Sunday-school journal

at Birmingham that he has "followed the reports of the Mansfield Summer School of Theology," and confesses that he has been "fairly dazed by some of the strange things said. Here are a few: The Old Testament miracles are (many of them) spoken of as not actual. Ruth, Jonah, Esther, and other books are boldly declared to be purely Hebrew fiction. Canon Cheyne says the story of David and Goliath was not an actual incident, and he asserts that few of the Psalms attributed to David were written by him, and most of them were written after or during the Babylonish captivity." It were better to abolish all religious instruction than to teach such wholesale denunciation of inspired Scripture. It is rank infidelity to God and his Word.

Those of the Cynosure's readers who contributed means for the establishment and support of the Training School and St. John's Maternity Hospital, located at Sitka, Alaska, under the auspices of the Presbyterian Board of Missions, will be interested in the first annual report of the hospital, recently published by Dr. Clarence Thwing, the acting treasurer. It recalls the reasons for creating this excellent charitable institution, and records, clearly and briefly, its growth and labors during the past year. It appears to have done much good in the semi-savage regions where it is situated. It always needs contributions of money, bedding, clothing and gifts intended for the comfort or improvement of the female patients. Goods, packed in barrels, may be sent by freight, addressed: "St. John's Hospital, Sitka, care of Wm. Wadhams, Portland, Ore." Cash may be forwarded to "Treasurer St. John's Maternity Hospital, Sitka, Alaska." Dr. Clarence Thwing has removed to Fort Wrangel, Alaska, at which place he is employed as minister of the Gospel, doctor, and superintendent of a small home for native children. All will wish him success.

THE TRUE HERO.

BY REV. J. M. FOSTER.

The 111th and 112th Psalms are alphabetical. The first eight verses of each have two clauses, and the last two verses three clauses each, making twenty-two clauses, and each clause begins with one of the twenty-two letters of the Hebrew alphabet. The same theme runs through the two Psalms, the second taking it up where the first left off. The first closes saying: "The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." The second begins: "Blessed is the man that feareth the Lord; that delighteth greatly in his commandments." Then the Psalmist proceeds to enumerate the elements of this blessedness; and among other things he specifies this: "He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord."

The true hero has three characteristics: (1) *He fears the Lord.* The wicked fear God's wrath. Theirs is a base and servile fear. This is the fear that perfect love casts out. But there is a holy and reverential fear which perfect love brings into the believing heart. True love fears to offend the object of the affections. Athanasius said: "I fear nothing but sin." The true believer has a reverential fear of God, a watchful fear against temptation, and a vigilant fear of himself. He is not a good soldier who has no sense of fear. The best soldier has a sense of fear that keeps him from rushing into danger and exposing himself unnecessarily; that keeps him alert and watchful against surprises, and enables him to avail himself of every advantage of the foe. The soldier of the cross has this fear. He fears the Lord, and so needs to fear no one else. "Rejoice with trembling." The needle of the

compass trembles as it turns toward the attractive force. The heart of the believer trembles with holy fear as it responds to the love of God which constraineth us. When Alexander was laying siege to Tyre, he sent a message to the officers of the city: "Whom do you fear most?" expecting they would reply, "The conqueror of the world." But they replied: "We fear nothing but lest the heavens should fall upon us;" and they did not fear that. The believer fears the God of heaven and in him he trusts. "Behold on those that do him fear, the Lord doth set his eye; even those who on his mercy do, with confidence rely." David joins fear and trust together. In the 40th Psalm he says: "The Lord took me from the fearful pit and the miry clay and set my feet upon the rock, and put a new song in my mouth;" "many shall see it and shall fear, and on the Lord rely." In the 147th Psalm, David says: "But in all those that do him fear, the Lord doth pleasure take; in those that to his mercy do, by hope themselves betake."

2. *He delights in God's law.* He is not under the law but under grace. He is not under the law as a covenant of works. The Lord Jesus Christ has borne the penalty of the law in his room and stead. When exaction was made of us, he submitted himself. Our sins were placed to his account and punished in his person. The penalty of our sins was executed upon him in all its stupendous severity, and full satisfaction was made to justice, in her highest and most inexorable claims. The obedience of the Son of God magnified the law more than the perfect obedience of every son and daughter of Adam could have done had man never sinned. The sufferings and death of the Son of God honored the broken law more than the eternal punishment of the whole sinful human race could have done. "There is therefore, now, no condemnation to them that are in Christ Jesus." "It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, and who also maketh intercession for us." This is the believer's confidence. There is no penalty for him to endure. The evils, the afflictions, the trials of this life are, to the believer, not penalties for sin, but chastisements from the hand of a gracious and loving Father. David sinned in numbering the people. God sent the pestilence. While the hand of God was upon them, David said in the 49th Psalm:

"Amidst those days that evil be
Why should I fearing doubt?
When of my heels the iniquity
Doth compass me about."

What was the source of his confidence while under the hand of God? He tells us in the same Psalm, the Redeemer gave him confidence. "But from hell's hand God will me free, for he shall me receive." In the 130th Psalm David tells us of his troubles resulting from his sins. He was sinking in the deep sea. The waves were passing over him. But from the depths he cries to God. He confesses that if God should mark one of a thousand of his sins there would be no hope. But there is forgiveness and plenteous redemption, because he was made sin for us who knew no sin. "Let Israel hope in the Lord, for with him mercies be." The believer delights in God's law, which has no power to condemn him, which is his rule of life in the hands of the Mediator, and which the Spirit has written upon his heart.

3. *He trusts in the Lord.* He that believeth sets to his seal that God is true. You cannot offer your friend a greater affront than to be always questioning his regard for you and always bringing up evidences that he cares not for you. "If you will not believe, surely ye shall not be established." Let him that walketh in darkness and hath no light trust in the name of the Lord and stay on his God. "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee." He believes that God reigns; that his plan extends from the beginning to the end; that it embraces every possible event; that nothing comes by chance, that all things occur according to his design; that the wrath of man he makes to praise him, and the remainder of wrath he restrains; "that all things work together for good to them that love God." He knows that God loves him; that he is reconciled to God; that he has found out God's plan and is working in harmony with it, and no evil can befall him. "He is not afraid of evil tidings; his heart is fixed, trusting in the Lord." When

the Sabeans fell upon Job's oxen and asses and took them, the lightning burned his sheep and servants; the Chaldeans fell upon the camels and took them away, slaying the servants; and the desert storm smote the four corners of the house in which his sons and daughters were eating and drinking, and buried them in the ruins, that humble believer said: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." And when he was smitten with a loathsome disease, he said: "Though he slay me, yet will I trust him." He was not afraid. His heart was fixed. David said: "Some trust in chariots, and some in horses, but we will remember the name of our God." Solomon said: "The rich man's wealth is his strong city, and as a high wall in his own conceit." But it is only such in his estimation. Riches take wings and fly away. At best the possessors must soon fly away from them. But "the name of the Lord is a strong tower; the righteous runneth into it and is safe." When Nero tried to bribe a Christian with honor and wealth to deny his Saviour, he said: "Offer these things to children; I regard them not." Then the Emperor tried to intimidate him with the lions, the fire and the scaffold. "Threaten your effeminate courtiers; I fear none of these things." When Luther stood before the Diet at Worms, he said: "I cannot submit my faith either to the Pope or the council. I stand here and can say no more. God help me. Amen." John Knox stood before Queen Mary and the Privy Council of Scotland and said: "I am in a place where I am demanded of conscience to speak the truth, and therefore the truth I speak; impugn it whoso list."

What is the secret of the courage of those who are making war on the "secret empire," that in the face of seeming defeat they go on with daily increasing zeal and hope? Their hearts are fixed, trusting in the Lord. They know that he is planning the battle and it is going just as he intends it, and victory will soon perch upon their banners. Why is it that National Reformers continue assailing secularism in this government and calling on the nation to bow to King Jesus, although the enemy seems to be gaining stronger footing every day? Their hearts are fixed, trusting in the Lord. Though hills be cast into the sea, and the waves roar, he is confident in his God. A thousand may fall at his side, and ten thousand lie dead at his right hand; the evil shall not come nigh unto him.

The ship at anchor may be rocked by the waves. The inexperienced passenger may be affrighted and think all is lost. But the old sailor laughs at his fears. The believer laughs at fear when the storm rages and the wind and waves toss his boat to and fro. He has a sure and safe anchor which entereth into that which is within the veil. The Lord sits on the floods. He sat on the flood when Noah's ark floated upon its bosom, and the life within the ark was preserved. He sat on the flood when Israel passed through the Red Sea, while the Egyptians were drowned. He sat on the flood when the waters of human society were so agitated in the revolution which resulted in the overthrow of paganism and the establishment of Christianity on the throne of the Cæsars. He sat on the flood when the waters ran red with blood in the late war which resulted in the freedom of the slaves; and he will yet sit on the flood as King when the great revolution comes which will overthrow the "secret empire," destroy anti-Christ, bring down secularism, and exalt Christ to the throne of universal dominion over nations.

Boston, Mass.

JOHN G. WHITTIER.

BY REV. H. H. HINMAN.

The death of Whittier, at an advanced age, and so soon after he had paid a most beautiful tribute to another octogenarian poet, marks an era in our national history, and calls up a flood of recollections of the most eventful period in our national progress.

Whittier has been justly called our most distinctively American poet. No other one, however eminent, had so large an influence in American affairs, and none has left a more lasting and beneficent influence on our national literature.

Born of Quaker parentage, he faithfully adhered to the distinctive features of that class of

Christians; not, however, with a spirit of slavish conformity, but with a mind always receptive of truth, and a largeness of charity that included in its fellowship all who love God and abhor that which is evil.

The marked characteristics of Mr. Whittier were his gentleness and sweetness of spirit—a self-abnegation, together with a moral courage that was most truly heroic. He threw himself into the anti-slavery conflict when it meant not simply social ostracism and the obscuration of talent, but bitter persecution and mob-violence. There was no opprobrium heaped on the Abolitionists, and no violence done to its defenders, but what he cheerfully accepted. One of his earliest poems was a tribute to William Lloyd Garrison, and one of his latest was a commendation of that great moral gladiator.

Whittier was, first of all, a Christian. It is true that even the Society of Friends did not always esteem him strictly orthodox; but his vindication is his spotless life and untiring devotion to the good of humanity.

He was by no means lacking in reverence or in affectionate consecration; but he had small respect for merely human creeds. To the questionings of his friend he replies:

"I have no answer for myself or thee,
Save that I learned, beside my mother's knee,
All is of God that is and is to be;
And God is good. Let this suffice us still,
Resting in child-like trust upon his will,
Who moves to his great ends unthwarted by the ill."

Again, in his "Fast-day Thoughts:"

"Walking as one to pleasant service led,
Doing God's will as if it were my own,
Yet trusting in mine, but in his strength alone."

Again, in his "Eternal Goodness:"

"Oh, friends, with whom my feet have trod
The quiet aisles of prayer,
Glad witness of your zeal for God
And love for man I bear....

But still my human hands are weak
To hold your iron creeds;
Against the words ye bid me speak
My heart within me pleads....

I walk with fear-hushed feet the ground
Ye tread with boldness shod;
I dare not fix the mete and bounds
The power and love of God,....

No offering of my own I have,
Nor works my faith to prove;
I can but give the gift he gave
And plead his love for love."

But in all this there was the farthest remove from mere sentimentalism. The sternness of the old prophets is seen in his scathing denunciations of all that was iniquitous. I quote a few brief specimens from his Reform poems. A Christian slave was advertised, and her market value commended because she was a Christian:

"A Christian going, gone!
Who bids for God's own image, for his grace?
Which that poor victim of the market-place
Hath in her suffering won....

My God, can such things be!
Hast Thou not said that whatsoever is done
Unto Thy weakest and Thy humblest ones
Is even done to Thee?....

Shall priestly robbers of thine altar stand,
Lifting in prayer to Thee the bloody hand
And haughty brow of wrong?....

Hoarse, horrible and strong
Rises to heaven the agonizing cry,
Filling the arches of the hollow sky;
How long, O God, how long?"

It is probable that in all our literature there is nowhere such a terrible rebuke as in his "Ichabod." Webster was the idol of New England; in statesman-like ability, the foremost man of all our nation. "Ichabod" was written on the occasion of the delivery of Mr. Webster's speech of March 7, 1850, in which he sold himself to the slave-power:

"So fallen! So lost! The light withdrawn which once he wore!

The glory from his gray hairs gone forevermore....
All else is gone; from those great eyes the soul has fled.
When faith is lost, when honor dies, the man is dead.
Then pay the reverence of old days to his dead fame;
Walk backward with averted gaze and hide his shame."

Though living in the midst of a conflict which grew into one of the most terrible of modern wars, Whittier always maintained his integrity as a follower of the Prince of Peace. Recogniz-

ing, as he did, the providence of God in the great conflict and its results, he consistently held that no end, however desirable, was a sufficient warrant for a resort to war, and that both persons and nations ought to suffer wrong than seek their redress in armed violence. One of the most pathetic pictures of the horrors of war is seen in his "Angels of Buena Vista;" but it is among the poems addressed to his own people that he spoke out with the most distinctness. In the Anniversary Poem read at the Friends' Yearly Meeting at Newport, R. I., June 15, 1863, he says:

"Our path is plain, the war-net draws
Round us in vain.

While faithful to the Higher Cause
We keep our fealty to the laws
Through patient pain.

The leveled gun, the battle brand
We may not take.
But calmly loyal we can stand
For conscience' sake."

I close with a brief extract from "My Psalm," which in a large measure I have felt that I could appropriate:

"I mourn no more my vanished years;
Beneath a tender rain,—
An April rain of smiles and tears
My heart grows young again.

The west winds blow, and singing low
I hear the glad streams run;
The windows of my soul I throw
Wide open to the sun.

All as God wills who wisely heeds,
To give or to withhold;
And knoweth more of all my needs
Than all my prayers have told.

And so the shadows fall apart,
And so the west winds play,
And all the windows of my heart
I open to the day."

Oberlin, O.

"THE PURROW SOCIETY."

The Purrow Society is a secret organization on the West Coast of Africa, called "Am-Purrow," and a member is called "O-ko-Purrow." It is for men only, and is chiefly for political purposes. All the chiefs in the country are members of it. They assume a great deal of power and are very violent, especially when offended by one not initiated into their society, upon whom they look as unclean, calling him "O-gorka," which signifies "one not initiated into the great institutions of the country." Offenders and non-members are frequently boycotted; this is done by fixing a Purrow greegree at their farm or yard, consisting of a stick, at the top of which they tie some grass. When such a greegree is placed at a person's place, no one will dare work for him or have any dealing with him. The officers are Pa-Yam-ba, who is king; Gbanna-Gboom or vice-president; Raka, who is messenger; Pa-Kasse, priest; and the Kriffi, or devil.

Pa-Yam-ba decides all important matters; his word is law, and his decision final. Gbanna-Gboom stands next to Pa-Yam-ba in authority. He has the power to kill, or to appoint some one else to kill, anyone condemned to death. The third officer is Raka. He carries a sword wrapped in black and white, and has six followers. They make all public announcements, and precede any parade of the society. On entering a town, this Raka and his followers have a right to catch all the fowl they can find; and if the people want them again, they must redeem them. Pa-Kasse, the priest, travels all about and over-sees or visits many purrows. He has for sale all the various medicines and poisons used by the society. He wears a kind of a huge cap when dancing, which is adorned with a half-dozen or more human skulls, from those who were killed by his poisons.

The Kriffi, or devil, is reported to be a spirit, and to keep up the delusion, no woman or non-members are allowed to see him. He has always an interpreter with him, who speaks to the people. To disguise his voice, he speaks through a kind of a hollow tube, called "Ka-Mendie," which makes his voice sound unearthly. Not long ago a Purrow man died here, and the devil came into the tartar, and kept up the most unearthly sounds for two nights, cheating some of us missionaries out of much needed sleep. When a person is initiated, he is tattooed on his back and chest.

This is done by lifting the skin up with a sharp hook, and then cutting off a small bit of skin, which leaves the person marked for life. It is said to be a very painful operation. The candidate is also required to give an oath, in connection with which he must drink water out of a human skull. They are often kept in the Purrow bush for a long time. But sometimes children of a Purrow man are taken in at one or two years of age, when they are only kept one day. They are not marked nor tattooed, but are called "Gba," and ever afterward have all the rights and privileges of full members. There are three degrees, or ranks. The first, "Purrow bush boys," the second, Gbangkallo, and the third, Sim-oree; and from the last-named rank the officers are elected, and serve for life, or as long as they please the majority.

The Purrow sign is a low bow, with the hands placed together near the ground as if begging. I forgot to say that the Kriffi Ka Purrow, the Purrow devil, is believed to be always near their persons and able to turn any matter in their favor. When a person is taken into the society they say "the devil ate him;" and when they are pulled or brought out again they say "the devil born 'em." As soon as the candidate is taken into the bush, he is given a new name, and when he is through, he receives another name, which is his name for life. Anyone calling him by his old name gets into trouble. If you want to find out his new name you must approach him as a stranger, give him a present, and ask him his name. When a person objects to being initiated and tries to run away, he is told that his head will burst if he does not yield. They make their poisons by taking the dead body of one who has succumbed to their treachery, and placing it in a slanting position, head downward, then build fire under it, and catch all the fluid that is stewed out of the body into a bowl, which is then mixed with various vegetable poisons. This poison is administered to the person who dares to make himself obnoxious to any one of the society. The ashes of human bones are frequently worn about the body in deer horns as a charm against various evils. The dead are called Ma-ma-So-ko; i. e., "mother of the Purrow."

A person who has committed some great crime is executed by being tied by the feet to the tops of two saplings that have previously been drawn together with ropes, then loosing the ropes, allowing the trees to spring apart. My informant tells me that the person who is thus suspended, sometimes lives as long as two days before death comes to his relief. This form of punishment is not very often administered. But death by poisoning is very frequently practiced. They do not honor nor mention God's name, but worship their dead and their Kriffi, or devil. Their dances and festivities are of the most debased kind. By their secret tyranny they can sway the whole country; and while the English government has taken some of their power away, we are by no means rid of them. And it is one of the greatest enemies against the cause of Christ on the West Coast. We all thank God for the "Brussels Treaty." That promises to stay the flood of rum from this land; and now may we not pray that God will speedily break down this gigantic evil in Africa,—that he may strike the shackles of Purrowism from off the thousands who are now held captive in its wild haunts, so that they may learn to know him whom to know aright is life eternal. —Rev. Jacob Miller, in the *Woman's Evangel*.

WHY HE LEFT THE LODGE.

Rev. J. W. Snively, of Ingleside, Pa., once a Mason, but convicted of the sin of belonging to the Christless order, thus testifies in the *Wesleyan Methodist*:

We found out that a neighbor belonged to a church that did not fellowship members of secret societies. He was asked for reading on the subject, and lent us "Valance's Confession of the Murder of William Morgan." We found in the book a new revelation; light was breaking on our eyes now; as we had a little light we determined to get more if possible. The cover of the pamphlet named above had an advertisement of the *Christian Cynosure* and of the "National Christian Association, Opposed to Secret Societies." Here we were directed to headquarters for light. A copy of the *Christian Cynosure* was at once sent for and obtained. Since that time it has been a

regular weekly visitor. Now my eyes were opened to see secret societies as presenting a system of false religion; in other words, pretending to save their members without reference to faith in Jesus Christ. They thus plainly contradict the teachings of God's Word, "There is none other name given under heaven, or among men, whereby we can be saved, but in and through the name of Jesus Christ." We had been driven from the church of our early choice, and for a time were wanderers, without a fold. He who was, under God, the means of introducing us to the Wesleyan people, himself turned his back upon the light and entered the great secret society army. I have been informed that he now is, or lately was, "Grand Chaplain of the Grand Lodge F. and A. M. of Illinois."

CHURCH AND LODGE.

A telegram to the dailies of Fort Dodge, Iowa, says: "Whether to forsake allegiance to the Roman Catholic church or to the order of Knights of Pythias, is a question that is troubling about one-third of the active members of the Knights of Pythias lodge here. The same question will have to be decided by Catholic Knights all over the State. In response to a personal letter from L. F. Gemmett, the two Iowa Catholic prelates, Bishops Cosgrove and Hennessy, have written letters declaring that the Knights of Pythias order is condemned by the church in common with all secret societies. They say that no Catholic should be allowed to join the order. The penalty for doing so or maintaining membership is excommunication." Poor fellows! They are not Americans enough to declare their independence of priestly tyranny, but will continue to be led about tied to their masters' apron-strings.—*British American*.

Upon this matter, says the *Wesleyan Methodist*, we offer two comments. The Roman Catholic church is the enemy of those orders and societies only which it cannot use to its own advancement. It has given official endorsement to the labor unions, but Mr. Powderly, their leader, is a good Roman Catholic. It silently tolerates the Grand Army, but that organization may become at any day a strong aid to Romanism, for, doubtless a majority of its membership in many places is Roman Catholic. The Masonic lodge is a rival to the Romish church in the fact that it is a rival religion. In every other particular there are striking resemblances. And even here the only real question is, which shall rule? The clipping above given speaks of the Romanists not being "American enough to declare their independence of priestly tyranny," and the inference is that it would be an American, act to leave the priest-ridden church and join the Knights of Pythias. We affirm that to remain under the "priestly tyranny" is un-American and to join the Knights is equally so. The tyranny is no less in one than in the other, and they are both contrary to the spirit of American citizenship.

JEWS IN THE UNITED STATES.

The first company of Jews in this country came from Brazil in 1654. The first synagogue was established in New York City. The first synagogues in Pennsylvania were those of Lancaster (1776) and Philadelphia (1780). The Orthodox Jews, who consider the Talmud Ritual as binding as the law of Moses itself, have 316 organizations, 122 synagogues with a seating capacity of 47,000, 193 halls with 25,000 seats, both valued at \$2,302,000, and a membership of 57,597, which, however, only represents the house fathers. The Reformed Jews, who worship with the hat off, mingle the sexes in the synagogue, and use the organ and a female choir, have 179 synagogues and 38 halls valued at \$6,952,000, and a membership of 72,899. There are 30,000 Orthodox Jewish families in New York, and 2,447 in Pennsylvania. Of the Reformed Jews, there are 16,743 in New York, and 5,582 in Pennsylvania. There are only 40 Orthodox in Washington, D. C.

Prominent ministers in the Christian church are loud in condemning Mormonism, and heathenism of all kinds, but they lock arms with them in the Masonic lodge and worship with them at the same altar, and are brethren!—*Mennonite Gospel Banner*.

NEW ENGLAND LETTER.

Letter-writing a lost art.—The higher education of women.—The American Savage.—Dining on singing-birds.—Boston Knights of Labor on the side of Sunday opening of the Mechanics' Fair.

How many of us, when reading the entertaining letters of Madame de Sevigne, Lady Montagu, and other celebrities of a past age, have wondered why letter-writing, in the real sense of the word, has become a lost art? Of course, one, and perhaps the chief reason, is because we are living in a fast age. Those delightful delineations of men and manners, those delicious bits of gossip, those keen criticisms, and frankly written details of personal history which reflect, as in a mirror, life as it went on one hundred, two hundred, three hundred years ago, belong to the times "when summer afternoons were spacious and the clock ticked slowly in the long winter evenings." To-day Madame de Sevigne, unless circumstances had forced her to bury her talent in a napkin of housewifely duties, would have been a newspaper correspondent, and her friends would receive only the briefest and most unsatisfactory missives. In our rushing American life we have accepted too literally the saying that "brevity is the soul of wit," and bid fair to run it into the ground. See how our noble mother English is cut up and abbreviated by the letter-writers of to-day in every possible manner because the writer is too "rushed" or "drove"—these expressive Americanisms belong only to the present times; people a hundred years ago would have hardly understood them—to attend to the small epistolary courtesies which went out along with quill pens, and that exquisitely fine handwriting which we have all admired on old deeds and records. Never were there so few letters written, using the word in its true sense, as to-day, though it may seem a paradox to say so when Uncle Sam's mail-matter has reached such enormous proportions. It is true, nevertheless.

Looking over a pile of old letters, written when the century was in its infancy, has started me off on this train of musings. What is there more touching, more pathetic?—the yellow paper, the faded ink, the fine, close writing. Poor mute mementoes of the love, and the hope, the joy, and the sorrow of a generation who for the most part are slumbering

"Where they neither sigh nor sing,

Though the robins be awing,

Though the leaves of autumn march a million strong."

It affects me something as did the sight of one of the mummies in the Metropolitan Museum at Central Park, last summer;—a fair young daughter of the Pharaohs, who long ages ago "fell on sleep" and was gathered to her fathers. Life and love were the same to her that life and love are to us. She saw the same sun, she looked up to the heavens. And now, after she has slumbered undisturbed through the rise and fall of empires, to be torn from all that solemn past and brought here to be merely an object of cold curiosity for the careless multitude! I am glad she could not foresee it, nor the loving, breaking hearts that saw her placed in her rocky sepulchre. Isn't this rather too sentimental, some utilitarian will say, wasting pity on a mummy? No; for I am sure that no single throb of human sympathy was ever wasted, whether bestowed on the living or the dead.

What would she say, this daughter of the Nile to whom the Sphinx was only a thing of yesterday, to Wellesley College, with its young women discussing such themes as Qualifications for Voting, Ballot Reform, Divorce Laws, etc., etc.? But perhaps it would not surprise her so much as to know that American women have, in many of our States, fewer legal rights than Egyptian women had under the reign of the Pharaohs.

Brown University, which has so lately thrown open its doors to the female sex, took in, at the opening of its fall term, about forty young women-students. President Andrews speaks very highly of the proficiency of the entering class, which he said averaged decidedly higher than that of the young men in college when examined in the same branches. He believes in co-education to its fullest extent; that is, he believes in admitting women to our colleges through the front door instead of that side entrance called an annex, thus giving them the full university status, degrees and all; which, as is well-known, the annex never confers, either in our own country

or in England. If Harvard only had a president equally progressive and broad-minded!

"What is education doing for us anyhow?" queried a friend of mine the other day, herself a cultured and educated person. A very fitting subject for somebody to write a paper upon for the *North American Review* would be, "What is the American Savage Doing for Us?" It is needless to say that I am not referring to our copper-colored, blanketed brothers who roam the plains of the wild West, but to men with white faces and civilized garb, such as packed Music Hall, a few nights ago, to hear the result of the prize-fight at New Orleans, and the crowds which welcomed Corbett as a conquering hero. Decent people are glad of Sullivan's defeat; but, after all, his vile character was only on a level with his calling. The day after his contest with Corbett, a teacher of a public school in—not Mississippi, but Massachusetts, wishing to call the attention of her pupils to the death of Whittier, inquired, when the school opened, how many had seen the morning papers; and then asked, when every hand went up, "Well, of what sad event did you read?" Like a dash of cold water came the unexpected reply, "John L. has got licked." As soon as she could recover her breath she inquired, gravely, "How many of you think that is a good way to get a living to do as he has done?" when one of the pupils instantly responded, "Father says there isn't a minister in Springfield who earns as much money as John L. does." What can education do for a boy whose training, both at home and on the street, gives him a drinking, wife-beating, prize-fighter for his highest ideal of manhood and teaches him to hold the minister of the Gospel in less esteem than the pugilist because he cannot earn as much money? When the Boston dailies, with one or two honorable exceptions, will give ten times the space to this worse than brutal exhibition which they do to an event of such national importance as the death of Whittier; when \$100,000, so it is reported, is to be raised as a fund for Sullivan, and \$5,000 for a monument to the dead poet, what teacher will not find it difficult to make the pupils think the latter is not the greater man of the two? The American savage is increasing fast. He fills the city slums; he startles, every now and then, with some dreadful tale of vice and crime, the peaceful dwellers in our secluded country districts; he is in our army and navy; he is in our police force; he helps makes our laws for us. The American savage is ubiquitous; he is everywhere; he is made up of the blood of all nationalities, in some few cases the bluest blood of New England; for, great families, like great rivers, have a tendency to run into the mud; but in the great majority of cases he is a foreigner, whom even the accident of having been born here cannot make anything else. He is a threatening—nay, an appalling factor in our civilization. What shall be done with him? or rather what will he do with us?

It may be slightly apropos to the above to refer to the fact brought out in the late Congress of American Ornithologists, which shows that the decrease of American song-birds is not to be laid entirely at the door of the English sparrow, who has sins enough to answer for without accusing him of more than he commits. Robins, thrushes, meadow-larks, and other sweet songsters, are killed in large numbers for the markets of our American cities, and sold at high prices to rich epicures. People who will eat singing-birds must be as dead to all refined feelings as they are to any appreciation of our Maker's goodness in creating these songful denizens of our fields and woods. In the interests of the higher civilization this thing ought to be stopped. To be sure, the people who can enjoy a dinner for which scores of melodious bird-lives have to be sacrificed are in a minority, like the women who will order thousands of rare, tropical birds with which to trim an evening dress; but so the Roman emperors and nobles who feasted on nightingales' tongues were a minority that showed the rottenness within.

Boston, last Saturday, completed the 262d anniversary of her settlement, and Woburn will soon celebrate her 250th. The editor of the *Pilot*, James Jeffrey Roche, an Irish Romanist, is to write the poem for the occasion! Where are our women-poets that they are never called upon at such times? Where is Lucy Larcom, for instance, since Whittier has gone, the most truly representative New England poet we have left?

The Mechanics' Fair, if the Knights of Labor Alliance have their way, will be opened on Sunday. This is the first time that the idea of having it open all the seven days has ever been agitated. This is of a piece with the action of the Chicago Trades Assembly in stigmatizing those who want the Columbian Exposition closed on Sunday as "narrow-minded, Puritanical bigots," "hypocrites," and "prohibition cranks." The Knights of Labor in Boston are apparently of the same way of thinking. It is only another proof how entirely the labor lodges throw their influence on the side of Sabbath desecration.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Sept. 21, 1892.

Washington has never been quite so full of people as it is now. It is estimated that more than 350,000 strangers are in the city to witness and take part in the entertainment provided for the twenty-sixth annual encampment of the Grand Army of the Republic, now being held. The city is most beautifully decorated, and at night its principal streets are illuminated as the streets of no other city ever were. The visitors are being most hospitably entertained, and as a rule they are enjoying themselves in a rational manner, and yet there is one foul blot upon the good name of the national capital in connection with the occasion. It is the same that has broken up so many happy families, made tramps and criminals of so many men who began life with honorable names, aye, and dragged woman, noble woman, into the lowest depths of shame. Need I say that it is the slimy trail of the liquor serpent that is referred to?

It was bad enough, heaven knows, for the thousand bar-rooms of Washington to be legally open at all hours of the day and night of weekdays, but infinitely worse and more disgraceful when they, in open defiance of the law, threw open their doors on the Sabbath, as they did last Sunday. The manner in which this infamy was put upon our fair and beautiful city bears out what has before been said in this correspondence—that the associated liquors-dealers are always against law and order, notwithstanding their protests to the contrary. Sunday morning our visitors began to arrive in large numbers and all of the bar-rooms were at least supposed to be closed; but seeing an opportunity to make money a hurried meeting of the liquor-dealers, association was called, and a resolution adopted to stand together and defy the law by opening their places of business; and during the early afternoon hours of Sunday every bar-room in the lower section of the city, if not all over the city, was thrown wide open, and have remained so, night and day, up to this time; the result being only too soon apparent upon the streets, where staggering men and maudlin language were seen and heard by every one who happened to be out of doors. You naturally ask, where were the authorities of the city? Candor compels the statement that they were right here, fully cognizant of the open violation of the law by these dispensers of ruin, and that not a single arrest has been made, or at least none have been made public if they have been made.

For the second time in its history—the first being when the United States officials formally received the distinguished representatives of France, who came to this country to participate in the centennial of the battle of Yorktown, in 1881—the rotunda of the Capitol building was on Monday evening, under the authority of a special act of Congress, used for a public reception, the receiving party consisting of Mrs. John A. Logan, the ladies of the Cabinet, Miss Clara Barton and a number of ladies who, like Miss Barton, had been army nurses. So great was the desire of the old soldiers to pay their respects to these ladies that they by their large number made it a physical impossibility for all of them to do so, and the reception was brought to an end by the exhaustion of the receiving party before one-half of those present could get into the building. A number of pathetic incidents occurred when those who had been nursed through sickness or dangerous wounds were presented to the good women who nursed them, but none more so than that which followed a hearty shake of Miss Clara Barton's hand by an old man who limped badly in one leg. A moment afterwards

Miss Barton's attention was attracted by some one else, and the old fellow bent his head over her hand and one of the big tears that were in his eyes fell on the sleeve of her pink silk dress, leaving a spot. He turned apologetically to a bystander and said, pointing to his lame leg: "She nursed me through this." That spot will make that dress one of the most valuable of Miss Barton's possessions.

Notwithstanding the many interesting counter-attractions, the daily camp fires of the ex-army chaplains, which have been held in a number of our churches this week, have been fairly well attended, and those who visited them found themselves amply repaid.

President and Mrs. Harrison returned to the White House this morning. Mrs. Harrison is a little better than she was a few days ago, but it was a very sad home-coming for both of them. There is little earthly reason to base any hopes of her ultimate recovery upon, and she is fully aware of her situation; but all things are possible to an Allwise Providence, and the many devout prayers that are being offered for her restoration to health and the life of usefulness which she has always led, may do what skillful physicians have not been able to do.

If newspapers are not promptly paid for, they become accusing angels.

REFORM NEWS.

ATTENTION, IOWA!—OFFICIAL.

The Iowa Christian Association is called to meet in Marengo, Iowa, November 15 and 16, instead of November 8 and 9, as before announced.

This change is made in order to avoid an unforeseen and very serious conflict in time.

By order of Executive Committee,

T. P. ROBB, Sec'y.

Linton, Iowa, Sept. 20, 1892.

FROM THE NEW ENGLAND AGENT.

WASHINGTON, D. C., Sept. 20, 1892.

We have encountered a variety of incidents in our brief journey of seventeen days since leaving Boston.

Leaving Knoxville, Tenn., on the 13th, we reached Columbus, Ohio, on the day following. There we were warmly welcomed at the home of our son and daughter, Mr. and Mrs. W. S. Orvis. Our stay of four days in the capital city of Ohio was made doubly pleasant by the opportunity afforded to attend the State Fair, which made a fine exhibit of the agricultural and other industries of the Buckeye State. The swine, sheep, and agricultural implements impressed me as equal, and perhaps superior, to any I had ever seen; while the horticultural, vegetable, fine-art, and carriage departments were a credit to the State.

I called on a number of the pastors, but, aside from Bros. Beck, Harley, and Rohe, I found little sympathy or interest in our anti-lodge reform. Rev. A. E. Davis, pastor of the Liberal U. B. church, said the church had lost heavily by mixing up with the anti-secret discussion and he didn't take much interest in the question. I suggested that "if the Chinese should start a joss-house in your city, and you should find that your young men were going there to worship, would you take any interest in that?" He replied: "I am on the other side, and I don't care to discuss the question." Of course, as I felt confident that we are on the Lord's side, I felt sad to find a minister who declared that he was "on the other side," but was not surprised that he declined to discuss the question.

Bro. K. A. Orvis has for many years been employed among the earnest Christian workers who visit and labor among the convicts in the penitentiary, and Mrs. Stoddard and myself gladly accepted an invitation to accompany him on his mission of good will to the unfortunate and fallen. We were cordially received; and as the lady in charge of religious services in the "woman's ward" was absent, Mrs. Stoddard accepted an invitation to take charge of that department. I was given a class of some thirty men, and found them very attentive to the truth. The Sabbath-school was followed by a prayer meeting, conducted by Chaplain Dudley. The time was well occupied by the convicts in brief testimonies and

earnest prayers. At the earlier services, the women, the Romanists and the Protestants, met in separate apartments, but all assembled in the chapel at 10 o'clock for preaching. The organist and choir were from the men in "uniform," and this part of the service seemed to be in the Spirit as well as with the understanding. Two solos, by Miss Chestnut, a specialist, were applauded and added much to the interest of the meeting. The chaplain's discourse, from John 9: 25, was a plain, practical application of the truth to men who need both the reproofs and consolations of the Gospel, and there was a marked attention to his words from nearly every one of the seventeen or eighteen hundred "uniformed" men present. By request, I spoke a few words at the close, and then the congregation filed out in squads, under guards, passing to the dining hall, and from thence, after dinner, to their cells, where they were locked in until Monday morning. Those upturned faces, most of them on the youthful side of life's meridian, and many of them intelligent and eager, were a deeply interesting study. How many blighted lives, were there, and how many sad homes and hearts had been left outside when they entered those walls, to mourn and wait the return of one dearer than life itself, could only be conjectured. What a comfort to know that there is a tribunal where the "Judge of all the earth," presiding, will "do right." The tempter, who seduced the inexperienced youth, or proffered the "maddening bowl," and the victim, whose integrity, or resolve, was unequal to the temptation, will each receive their "portion in due season."

At 4:30 P. M. I gave a "parlor talk" to about a score who assembled on invitation of Bro. Orvis, to learn something about the secret empire; in the evening I preached at the church of loyal United Brethren; and at 12:30 A. M., on Monday, we took a B. & O. train for this city.

Without intending it, we found ourselves in the midst of a restless but good-natured tide of humanity flowing in to this center from all parts of our country, to attend the annual reunion of the old soldiers at the capital city of the nation. Even standing-room was at a premium, and vexatious delays were numerous. By the special courtesy of the conductor, Mrs. Stoddard and myself were stowed away in a corner on a sleeper, where we sat through the night, under special injunction to "keep quiet," as those who were the rightful occupants of the births beside us wished to sleep. When I thanked our benefactor for his kindness in the morning, he replied: "I always try to help those who treat me fairly when I have a specially hard task to perform." It might be well for any disposed to be censorious, when traveling, to make a note of this incident.

We reached this city about 4 o'clock on Tuesday morning, twelve hours late, and were soon ensconced in the "prophet's chamber," 215 4 $\frac{1}{2}$ street, N. W., sleeping off the fatigue of two nights' and one day's consecutive travel in the press and jam of the most thoroughly packed coach I was ever in.

An accident near Grafton, W. Va., in which fortunately no one was seriously injured, added variety as well as delay to our trip. The depots, Pennsylvania avenue and adjacent streets, and, in fact, the central part of the city, were almost as densely packed as the crowded coaches that brought the eager throngs by tens and hundreds of thousands, and from every State in the Union. The parade and the weather were very fine. Mighty thousand veterans, accompanied by three hundred bands of music, occupied nine hours in the grand march, and it is estimated that besides the soldiers there were two hundred thousand strangers in the city. Old inhabitants tell me the jam was greater than anything they had ever witnessed. The fireworks, last evening, surpassed anything I had previously seen in extent and variety, but as the whole program is so generally and fully reported in the press of the country, I will not attempt a detailed account of what is admitted to be the grandest and most elaborate and successful affair of the kind ever attempted in this country. Last night and to-day the crowd has been departing as rapidly as coaches could be filled and trains sent out with safety, until there is a very perceptible diminution of pedestrians and sight-seers on the streets this evening. I have not ventured to enter the throng to-day, but design to leave for Boston on

the 10 o'clock A. M. train to-morrow, when the railroad men say they hope to have their regular trains on schedule time. JAMES P. STODDARD.

THE WORK IN NEBRASKA.

BURCHARD, Neb., Sept. 21, 1892.

EDITOR CYNOSURE:—I addressed a good meeting Tuesday evening, the 13th, in the Beulah Covenant church, near Bostwick. I had often spoken here before, and the pastor, Bro. W. S. Fulton, and his wife, always give me the kindest reception. They are thoroughly devoted to the anti-secret reform. Years ago, when pastor in Ohio, they had worked in anti-secret conventions; and while now surrounded by a Covenant community where there are no lodges of any kind, they are still strong in all surrounding towns, and more than ever they feel the need of the agitation. Bro. Fulton says that the circulation of the *Cynosure* is the best means to awaken a permanent interest in the cause. He spent a day taking me around in his carriage among his people, talking up the *Cynosure*, and obtained eight annual subscribers. Would that every pastor was as ready and willing to help in this work. No more important work can be done for the cause than to introduce such a paper into homes where it will be read by old and young.

I spent a day at Superior, where Bro. Fenton (last spring) lectured in the U. P. church. It was the first lecture they had heard on the anti-secret question, and awakened much feeling. I proposed to give another lecture, but some of the leading members were afraid of the opposition. The town is strongly under lodge influence. Rev. S. E. Martin is building up a large U. P. congregation at Superior, and most of the Covenant congregation have united with them. He subscribed for the *Cynosure*, and will, we trust, give the Gospel trumpet no uncertain sound on this question. But here I could do nothing beyond taking a few *Cynosure* subscriptions.

Friday evening I lectured in the M. E. church at Humboldt. Father Bissell, a graduate of Yale College, has long been a leader of the cause here. I was glad to find him and Mother Bissell in such good health. The meeting was not large, but the pastor, Bro. G. W. Hawley, presided, and is strongly identified with the anti-secret movement. The pastor of another church was also present, and was in sympathy with the cause. Some half-dozen *Cynosures* are taken here, and the sentiment of the people has greatly changed since Elder Rufus Smith and Secretary J. P. Stoddard were egged on the street when returning from a meeting. Father Bissell drove me out the next day, four miles, to the S. D. Baptist church, where he had arranged for me to speak at 11 A. M.; but an evangelist from Virginia was holding meetings and did not wish to give up the hour.

The next day I preached to large congregations, morning and evening, in the Second U. P. church in Pawnee City, Rev. W. I. Brooks pastor. This congregation has grown and has obtained an elegant new building since my last visit to Pawnee, and they are in hearty sympathy with

(Continued on 9th page.)

CORRESPONDENCE.

REV. J. P. STODDARD AT BEREA COLLEGE.

KNOXVILLE, Tenn., September, 1892.

We reached this enterprising city of battle memories on a morning train. The tediousness of night-journeying was relieved by the companionship of Bro. A. P. Foster, of Boston, and Bro. A. A. Myers, of Cumberland Gap, Tenn., as far as that stronghold and mountain fortress, so conspicuous in the annals of the late civil strife. Bro. Myers, backed by the A. M. A., is "holding the fort" in this region "for God and home and native land" against the assaults of the "prince of darkness."

Leaving Boston at 9 A. M., the 5th inst., we reached Cincinnati on the evening of the 6th, where we were joined by Dr. Stewart, of Toronto, former president, and Prof. W. G. Frost, president-elect of Berea College; Pres. L. J. Aldrich, Prof. E. A. Devore, of Merom College, Ind., Dr. Geo. R. Leavitt, of Cleveland, Dr. A. P. Foster, of Boston, and Bro. E. P. Fairchild, and Prof. L. V. Dodge, arriving at Berea at 12:08 A. M., on the 7th. Anticipating our coming, each had been assigned to quarters, and the lot of Mrs. Stoddard

and myself fell to the hospitable home of Bro. John G. Fee, where we were received with cordial greetings.

The significance of our mission and the deep solicitude of the Trustees was evinced by the presence of every qualified member when the Board was called to order at 9 o'clock A. M. by its veteran president, Bro. John G. Fee. Several earnest petitions for divine guidance and the "unity of the Spirit" were supplemented by attention to routine matters, and the unfinished business of the June session was taken up. Bro. John Jackson was chosen to fill a vacancy in the Board occasioned by the expiration of his term of office as provided in the by-laws; and Bro. A. A. Myers, announcing his unwillingness to be a candidate for re-election, Bro. J. A. R. Rogers was subsequently elected to complete the number. By request of Prof. Frost, a joint meeting of the Trustees and the Faculty was held in the afternoon, for mutual conference and to facilitate acquaintance and better understanding between those whose future life's work might be closely interwoven.

The Professor gave his position on the vital issues and living reforms involved in the founding, maintenance and future administration of Berea College, in a concise and clear summary of the situation. This paper was discussed with the spirit of frankness and candor in which it was presented, and then informally accepted with marked approbation, in which no one more heartily concurred than Bro. Fee, whose fears, lest the "old landmarks" should be removed and a "new departure" inaugurated, had occasioned great anxiety and watchfulness on his part and on the part of some of his personal friends.

At the morning session, on the 8th, Prof. Frost announced his acceptance of the office tendered him by a unanimous vote last June, and at once entered upon his duties as president of Berea College, and ex-officio president of the Board of Trustees. A long and anxious suspense was thus ended in a most happy, harmonious and satisfactory union, in which the Board, Pres. William Goodell Frost, and every member of the Faculty most heartily concurred. It was a consummation evidently "ordered of the Lord, and sure." It has greatly rejoiced the hearts of Bros. Fee and Rogers, whose joint efforts under God laid the foundations in "perilous times." It gives a new and vigorous impetus to local influence and added courage to those who stand face to face with the onerous burdens and multiplied perplexities of the class-room and administration of college-work and discipline. It should be a guarantee of good faith to former donors and patrons, and a prophecy of an enlarged and successful future. With assurance comes the unwritten appeal for a generous support and the prayers and hearty co-operation of all who seek an intelligent, practicable solution of the "race problem," in the Christianization, education and social elevation of all classes, without distinction of "sex, race, color or former condition." JAMES P. STODDARD.

A LABORING MAN'S PLEA.

OAKLAND, Kan., Sept. 12, 1892.

EDITOR CYNOSURE:—Within is a copy of an article which I handed in to one of our Topeka city papers, shortly after Labor-day. It has not yet appeared, and probably will not appear. I send it to you, as bearing upon our work. We must do a good deal of testifying along this line.

Yours in Christ's cause, W. C. PADEN.

OAKLAND, Kan., Sept. 6, 1892.

EDITOR CAPITAL:—I am a *laboring man*; followed the plow-tail until eighteen years of age; then taught school; went through college, and am now a minister of the Gospel of Christ—not one whit less a laboring man. If your columns are open to the laboring man, you should give me a little space at least. I was at the fair grounds on Labor-day and heard some speaking, though the advantages for speaking and hearing were not good. We had a mixed program.

I heard part of Editor Kansas-Morgan's speech. Mr. Morgan said some good things, and said them well; but there were some things that were not so well. What does Mr. Morgan mean by this remark, either his own or an approved quotation: "College education helps to study the Bible, but does not help to the study of humanity?" This is substantially as it fell from Mr. Morgan's lips,

as I took it down at that moment. Is the implication of that question true? Is our Labor-day appointed to give speakers an opportunity to prejudice minds against colleges and college education? Who are the best students of humanity and of methods of uplifting humanity?

Mr. Morgan had some counsel, also, to give to ministers and churches. He remarked: "The labor organizations recognize the God of the church." Is Mr. Morgan prepared to say that these secret labor organizations, in any important sense, recognize Jesus Christ as their law-giver and Saviour? They may refer to him as a carpenter, as Mr. Morgan did. But do they recognize Jesus Christ as the Son of God—God over all, blessed forever? He is the God of the church. I maintain that they do not thus recognize Jesus Christ, and hence do not have the God of the church.

There is a fearful ignoring of Jesus Christ in these days.

Mr. Morgan gave us the information that he belongs to two labor organizations, and that they who gained entrance to these took an obligation to uphold the laws of the country. He told us, too, that before entering he was given the assurance that he should find nothing that should interfere with his duty to his country and to his God. Is it right and sensible for you and me to go into an institution, leaving the decision as to whether it be right or wrong to the assurance of somebody else? We do not so in other matters.

Mr. Morgan also remarks that an objection is made to labor organizations,—that they foster strikes, and great evil is done. His reply to this objection is the imperfection of humanity and also the advantage taken by wicked man. But we should insist upon Mr. Morgan's giving us a better answer than that. Now the ritual of the Machinists and Blacksmiths' Union lies before me. There is a special part of this ritual—"Rules Concerning Strikes," "Manner of Procedure," etc. Now Mr. Morgan's remark would lead us to think that strikes are things that come of themselves, and which the unions simply try to control. But is it not the simple fact that unions create and direct these strikes, and sometimes do lose control of them?

I am a laboring man, myself, and have a very grave sympathy with laboring men. I believe the vast majority of the ministry of this land are in sympathy with the laborers and are striving in many ways to help them. Can our labor organizations point with pride to the great help they have given to the laboring men, especially in the way of strikes, and turn about and give advice to ministers and churches in these matters?

Let our laboring men be assured that so long as they lend themselves to secret oath-bound unions they will be duped and deceived. Stay in God's clear sunshine. Let churches and ministers, and other laboring men, work together to this end and for the uplifting of labor and laborers. It seems to be the popular thing to counsel and criticize ministers and churches in these matters. I enter a protest from the other side. God grant that the principles of the religion of our Lord Jesus Christ may be more fully recognized and followed by all parties! Let all rules be founded on Christ's golden rule.

Respectfully submitted, A LABORING MAN.

Can't you get us a few subscribers for the Cynosure in your town?

VICE ON THE PACIFIC COAST.

THE DALLES, Oregon, Sept. 8, 1892.

EDITOR CYNOSURE:—God bless you! As an evangelist traveling in California and Oregon, I give your readers my observations on the liquor question and Sabbath-breaking.

I was in Amador and surrounding counties in California. This is one of the old 1849 mining regions, and millions in gold have been dug from its earth.

An old miner, who was asked where all his money had gone, put his head back, in imitation of taking a drink, and said: "Down here"—his throat.

Saloons abound around all the mining camps, with houses of prostitution near by. Liquors are sold in the stores, hotels, and restaurants. The Sabbath is not observed. The stores and saloons are open on that day; teaming and mining are carried on; and, worst of all, stages carrying the

regular United States mail compel the postoffices to open, contrary to the Federal Constitution, which confers upon every man the right to worship God according to the dictates of his own conscience. How can a Christian keep a postoffice and be compelled to open it on the Sabbath against his conscience? Between Murphy's Camp and the Big Trees is a large hotel, with a bar, and over the door a sign—"Postoffice," where people get their mail and liquors. A short distance from the hotel is a school-house, and children coming to it from the surrounding country, and going to the postoffice for mail, are compelled to see and hear much that is not proper.

Most of the towns are rum-ruled. At Plymouth, while holding a meeting, the justice (?) stood inside the churchyard, to prevent his wife (a church member) from attending the services, and obliged her to go to a Saturday-night supper, ending with a Sunday-morning dance. I am told that this justice, with his nearest neighbor, was drunk several times during the meeting, and that both were out in the streets, keeping their neighbors awake with vulgar and blasphemous language. His companion's wife was compelled to flee to a friend's house for the night. I heard her husband use vile and profane words on the street, before a large number of women and children, in the presence of the town officials, unmolested.

The first week of the meeting a majority of the members were attending the Rebekah and other lodges in the town, destroying the influence of the meeting for good.

Here is an exact copy of handbills given to passengers on the trains in California and Oregon:

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Renew your own subscription and get your neighbor to subscribe.

LITERATURE.

The Missionary Review of the World for October contains:—Literature of Missions: The Greek church and the Gospel, I. E. Budgett Meakin; Imprisoned for Protestantism; Lengthened Cords and Strengthened Stakes, Editor-in-Chief; Anti-Missionary Crusade in Turkey, Rev. James Johnston; The Church of Russia, W. Armistage Beardslee; Carey's Covenant, Editor-in-Chief; Zarathustra and the Zend-Avesta, Alfred Hillebrandt; Our Indebtedness to Christ for Temporal Blessings—II., Rev. T. Laurie; Present Condition of Peasants in the Russian Empire, Vicomte Combes de Lestrade; An Unique Missionary Meeting on the Himalayas, Rev. Jacob Chamberlin, D.D.; Extracts and Translations from Foreign Periodicals, Rev. C. C. Starbuck. International Department, Edited by Rev. J. T. Gracey, D.D.: Recognition of Roman Catholic Missionaries, Rev. Robert H. Nassau, M.D.; Rescue Work in Western India, Miss Helen Richardson; Educational Evangelism, Rev. David S. Spencer; Estimating the Population of China, Rev. Arthur H. Smith; Intercommunication by Speech and Letters in China, Rev. W. H. Lingli. Department of Christian Endeavor, Prof. Amos R. Wells. Editorial Notes on Current Topics, by the Editor-in-Chief: Missionary Lectureships; Co-operation Between Missionary Boards and Committees; Central Asia for Christ; The Uganda Trouble; Missionary Dress and Food. Monthly Concert of Missions, Edited by Rev. C. C. Starbuck, D.D.; Mission Work in the Levant. General Missionary Intelligence: Organized Missionary Work and Statistics, Rev. D. L. Leonard; British Foreign Missions, Rev. James Johnston; Monthly Bulletin. Funk & Wagnalls Company, Publishers, 18 and 20 Astor Place, New York.

The *Century* announces the immediate publication of a series of important letters which passed between General W. T. Sherman and his brother, Senator John Sherman, giving an inside view of certain interesting periods and events in American history, and marked by a candor and vigor of expression characteristic of their distinguished authors. The letters are printed by arrangement with Senator Sherman and the heirs of General Sherman, and with notes by Mrs. Rachel Sherman Thorndike, the General's daughter.

John G. Whittier recently sent to *St. Nicholas* Magazine a long poem commemorating a visit made to the poet by a party of young girls. The verses will appear in the November *St. Nicholas*.

LODGE NOTES.

(From Secret Society Journals.)

It looks as if the Iron Hall had become scrap iron.

The cry among Pythian publications is to legislate on the initiation fee, making it higher.

If you remain silent when our order is attacked, you condemn by your actions what your conscience approves.

The new K. of P. ritual as adopted by the Supreme Lodge, will be promulgated to the subordinate lodges by the first of January, 1893.

The American Legion of Honor and the Royal Arcanum both own and occupy handsome buildings in Boston, Mass. It will not be in good form hereafter for the organs of these orders to talk about the palatial structures of old line insurance companies.

No man should be placed at the head of an order who is willing to make affidavit that there is \$20,000 in the general fund when there is not one penny in it. When it is found necessary to lie about the finances of an order, the rocks upon which it will go to pieces are not very far away.

One by one the endowment societies are being wound up. The latest one to get into trouble is the American Protective League, which has had an injunction against it granted by the Supreme Court of Suffolk county, Mass. The petition was brought in behalf of several Boston clients, and grave charges are made against the officers.

A Freemason who died a few days ago in Paris, left his Masonic sash to an old friend by will. When at the point of death, however, he sent for a priest in order to confess, and receive absolution for his sins. On the priest's arrival in the room he observed the sash occupying a place of honor, and addressing himself to the servant inquired "what that sacrilegious object was doing there?" and ordered her to throw it into the fire. The servant, convinced that unless the sash was burned here above, her master certainly would be destroyed by fire down below, complied with the ecclesiastic request. The disappointed heir has lodged a complaint with the police.—*Times and Messenger*.

President Porfirio Diaz, Grand Commander of the Scottish Rite of the Jurisdiction of the United States of Mexico, in a letter under date of May 2, 1892, to a Knight Templar, now a resident of the City of Mexico, said: "Dear Sir and Brother: I have your letter of the 2d inst., to which I have the honor to reply. I have received notice thereby that you and other companions of the Royal Arch have received a dispensation from the General Grand Chapter of the United States of Royal Arch Masons, to establish in this country a chapter of that degree and of the annex degrees. I have the satisfaction to hear this. With all consideration I remain, your friendly brother," etc.

The following decision, which has been rendered by the Court of Appeals in St. Louis, Mo., will prove of interest to societies engaged in furnishing assessment insurance: The heirs of John P. Glarden sued the Knights of Pythias on a benefit certificate, which the order claimed was forfeited, Glarden having been expelled. The plaintiff urged that the expulsion was illegal and introduced evidence to that effect in the lower courts, but that court held that as Glarden had not taken distinct action to disavow and set aside his expulsion, his heirs could not maintain an action on the grounds presented. The lower court, therefore, decided in favor of the order and the Court of Appeals affirmed the decision.

The most interesting relic of the prehistoric ages, and one peculiarly appropriate for the present occasion, is a perfect Maltese cross, the world-wide symbol of the Knights Templar organizations, which cross was recently brought to light by a party of scientific explorers sent out by the Rev. O. H. Green, secretary of the Society of Cliff Dwellers Ar-

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chæology of America. While exploring among the cliff dwellings in the Grand Gulch of the San Juan county, Utah, which is tributary to the Grand Canon in Colorado, one of the party discovered a section of a broken earthen bowl about five inches square. It was buried under nearly three feet of debris, and on the concave side was found a perfect Maltese cross about three inches square. Different scientists estimate these ruins to be from 1,000 to 10,000 years old. If such is the case and the Maltese cross is peculiar to Masonry, it would seem that there existed a tribe who had some idea of Masonic principles long before this country was discovered, and, perhaps, before the Egyptian pyramid builders.—*Colorado Sun*.

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221 WEST MADISON STREET, CHICAGO

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPTEMBER 29, 1892.

It is high time that the church of Christ was awake to the character and tendency of Freemasonry. . . The institution is highly dangerous to the state, and in every way injurious to the church of Christ.—CHARLES G. FINNEY.

THE NEBRASKA STATE CONVENTION.

The First Annual State Anti-secrecy Convention of Nebraska is to be held at WAHOO, SANDERS COUNTY, OCTOBER 18 AND 19. The friends at Wahoo are prepared to entertain all delegates; and the supporters of the cause in Nebraska are looking forward to the assembling of this, their first State convention, with increasing interest. The present indications are that it will be one of unusual interest and importance. While the official program is not yet received, we are enabled to announce that among those who are expected to attend are the following: Rev. E. B. Graham, Rev. J. W. Morton (North Loup), and Rev. W. C. Paden. Prof. S. M. Hill, principal of the Luther Academy, Wahoo, is to present the issue with Jesuitry. Rev. John M. French, pastor of the First United Presbyterian church in Omaha, will also address the convention. Rev. W. I. Brooks, of Pawnee, will give an address on the Church versus the Lodge. Rev. W. S. Fulton, of Bostwick, Neb., will also address the convention. Bro. Wm. C. Bissell, of Humboldt, will furnish a paper; and J. R. Dodds, an excellent singer, of Wahoo, will conduct the singing during the sessions. The Swedish Lutherans are strongly imbued with the importance of our work, and carry considerable influence in Nebraska. A full program is expected soon. Let our friends in the Western District rally on this occasion, in force.

THE GRAND ARMY OF THE REPUBLIC.

The gathering of the Grand Army of the Republic at Washington, to the number of many thousands, has brought out some fresh information relating to its growth, present membership and its probable rapid decline in the near future.

Formed at first of the surviving Union soldiers of the Rebellion, then in thousands of young and middle-aged men, it showed a strong array of military heroes. In a few years the boys (minors of various ages) who had served in subordinate stations in the various army corps, became men and united with the older veterans. Hence the growth of the order. Although the exigencies of war had undermined the health and shortened the lives of many, the membership has been well-maintained. To day it is at its highest point, the total number in good standing being 407,781. It is hinted that during the past year 3,000 members, not veterans, were received into the order, but by what authority, or on what claim, does not distinctly appear. In the last calendar year, reports show that there was a gain of 229 posts, making a total of 7,568, and in that year there was an increase in membership of 64,401, though the losses, through death, discharge, and other causes, were 66,109, the apparent loss of 1,708 being offset by the unauthorized new membership, making the actual gain about 1,200.

If there is any one thing that tends to throw discredit upon the organization, it is the admittance of members who are not veterans. Whatever has invested the Grand Army with the respect of the public accrued from the single fact that it was composed of men who had imperiled their lives, limbs and health in the defence of the country when it was threatened with disintegration, and aided in the great work of destroying Negro slavery. Beyond that it has no more claim to public interest than any other secret, oath-bound society in this lodge-cursed nation.

As the order reserves the right of decision when application is made for membership, it alone is responsible for the character of its members, and it has discovered ere this, that even a sturdy veteran of the war of the Rebellion may possess

traits very undesirable in a member. Thus, it is not remarkable that the dishonorable discharges last year amounted to 467 and the "delinquencies" to 13,582.

The losses of the order by death during the same period were 6,440; the honorable discharges were 1,829; the suspensions, 34,367. The disproportion manifest in these figures is very great, and indicates one of two things: Either that the order was not sufficiently careful in its selections of members, or that the secret oath-bound lodge is not a success as a reformer or as a promoter of righteousness.

The Adjutant General expresses his belief that, for a few years to come, the membership will remain at about its present status; but that it will, after that, by death, rapidly decrease; his estimate is, at the fearful rate of 50,000 per annum. This is in accordance with the established tables of mortality. In a few decades, therefore, the veterans will have passed away.

Col. Aug. G. Weissart, who was elected Grand Commander of the G. A. R. last week, is a resident of Milwaukee, Wis. His military record may be without flaw; but he was notoriously implicated, some years ago, in the great western whisky frauds against the government.

EDUCATIONAL.

The Roman Catholic Archbishop of Chicago, and the Roman Catholic bishops of Peoria, Alton, and Belleville, in this State, have just issued an encyclical letter to the clergy and members of that church, relating to the education of their children. They take the ground that the church which they represent should have supervision and control, both general and special, of the tuition of all infants and youth in that communion.

The arguments used in the address of these prelates are those with which the readers of the *Cynosure* are well-acquainted, advocating exclusive separation of Catholic children from all others, and aiming a deadly blow at the common school system of this and other States, by which all children are freely taught a variety of useful information, without regard to religious doctrines.

The common school they would eliminate because, they say, it is "godless," or "ungodly;" and yet when it is proposed to introduce the reading of the Bible, without study or comment, into these public institutions, the Catholics have opposed it, first and last, as a "sectarian" and inappropriate measure. If the Bible is "sectarian," let us thank God and rejoice.

Not only do the Catholics condemn the common school because it affords them so little opportunity to proselyte children in behalf of their religious faith and ceremonies—which is the real grievance in this case—but, say the prelates, in their encyclical, "It is not right that we Catholics should have to contribute to the support of both the public and parochial schools." This is where the shoe pinches; but as long as they claim the rights and immunities of American citizenship, why should they hesitate to pay the taxes required by the government to educate the poor children who are not in the Catholic church, and make them useful to themselves and those around them? Even bachelors, without children, and out of the churches, are assessed for this purpose, and pay their taxes cheerfully. There is no reason why Catholics, or Protestants, should not have parochial schools if they wish; but let these schools be classed as "select," or private institutions, supported exclusively by those for whose benefit they are maintained. But the common school is a part of the public economy, and, like other State institutions, should be supported by public revenue.

Nor do we believe in State or municipal supervision of parochial schools, so long as they break none of the laws of morality and do not teach criminal practices. Then, and then only, let them be inspected and curbed by the public authorities.

There is one very serious objection to the Roman Catholic parochial schools. In the system of education adopted by them, they falsify the records of history, and this because they dare not teach their children the truth. If they did, the numerical loss to their church would be significant, if not destructive. If in any Protestant sectarian school the scholars were taught such abominations as the following from Segur's

"Plain Talk About the Protestantism of To-day," published recently by T. B. Noonan & Co., we should vote for the summary closing of its doors forever:

"Luther died forlorn of God—blaspheming to the very end. His last word was an attestation of impenitence. His eldest son, who had doubts about the reformation and the reform, asked him for a last time whether he persevered in the doctrine he preached. 'Yes,' replied a gurgling sound from the old sinner's throat—and Luther was before his God."—p. 225.

"Calvin died of scarlet fever, devoured by vermin, and eaten up by an ulcerous abscess, the stench whereof drove away every person. In great misery he gave up his rascally ghost, despairing of salvation, evoking the devils from the abyss, and uttering oaths most horrible and blasphemies most frightful."—p. 225.

This may be "religious" instruction, but it is diabolical also, like the religion of Freemasonry, which professes to save its members from sin, while it drives them to perdition.

THE COLUMBIAN EXPOSITION.

The work on the Exposition buildings is being rapidly pushed, and preparations for the formal dedication are fast assuming a practical shape. The following is the program for the opening ceremonies on the 21st of October:

1. Columbian March, composed by Prof. John E. Paine, of Cambridge.
2. Prayer by Bishop Charles H. Fowler, D.D., LL.D., of the M. E. church.
3. Introductory address by the Director General.
4. Address of welcome and tender of the freedom of the city of Chicago by Hon. Hempstead Washburne, Mayor.
5. Selected recitation from Dedicatory Ode, written by Miss Harriet Monroe, of Chicago. Music by C. W. Chadwick, of Boston. This number is introduced as a tribute to woman's work.
6. Presentation of special commemorative medals to the master artists of the Exposition, by the President of the World's Columbian Exposition.
7. Chorus—"The Heavens are Telling," Haydn.
8. Presentation of the buildings on behalf of the World's Columbian Exposition, by the President thereof, to the World's Columbian Commission for dedication.
9. Presentation of the buildings, by the President of the World's Columbian Commission, to the President of the United States.
10. Dedication of the buildings by the President of the United States.
11. "Hallelujah Chorus," from the "Messiah," Handel.
12. Dedicatory oration, by Hon. William C. P. Breckinridge, of Kentucky.
13. "Star Spangled Banner" and "Hail Columbia," with full chorus and orchestral accompaniment.
14. Columbian oration, by Hon. Chauncey M. Depew, of New York.
15. Chorus—"In Praise of God," Beethoven.
16. Prayer, by Most Rev. John Ireland, Archbishop of St. Paul; or His Eminence Cardinal Gibbons, of Baltimore.
17. Benediction, by Rev. H. C. McCook, of Philadelphia.
18. National salute.

Preparations for the proper decoration of the city during the exercises at the Fair grounds are also progressing. At least 250,000 strangers are expected to visit Chicago on this occasion. The opportunities for welcoming them and providing for their comfort during their stay will forcibly appeal to the hospitality of all citizens.

The attractions of the occasion, aside from those noted in the above program, will be numerous and very fine.

—We purpose, next week, to print, with a portrait, a life-sketch of our late fellow-worker, Capt. William Wilson, who died of old age and disease, in the early part of this month, having attained his eighty-fifth year. He died, as he had lived, a consistent Christian and reformer.

—Among recent welcome visitors at the *Cynosure* office, were Rev. Dr. James Kerr, of Glasgow, Scotland, a Covenanter of deserved eminence, then on his way to participate in the proceedings of the great Pan-Presbyterian Council at Toronto, Can.; and Rev. William Dillon, editor of the *Christian Conservator*, and our esteemed co-laborer in the work of religious reform.

—Friends interested in the American Sabbath Union, which has its headquarters in New York City, with its Central, Inter-State office at 185 Dearborn street, Chicago, was organized upon a

permanent basis as a great American promoter of the observance and maintenance of the American Sabbath. Those who are willing to help the cause by their means and influence should visit the Chicago office, or address the District Secretary, Rev. James P. Mills, at that number.

—The National W. C. T. U. Convention in Denver, Oct. 28 to Nov. 3, promises to be one of rare interest, with its 400 delegates from 44 States, 5 Territories, and the District of Columbia. William T. Stead, of England, editor of the *Review of Reviews*, will probably be among the distinguished guests, and it is rumored that Lady Henry Somerset may return in time to participate in this great gathering.

—We are in receipt of the program of the Fall Meeting of the Blue Valley Association of Congregational Churches at DeWitt, Neb., September 27-29 inst. It is auspicious of a most enjoyable gathering, both as to number and variety of the papers to be read on this occasion. Among others we observe one on "The Advantages or Disadvantages to the Church of the Fraternal Orders," by our good friend and co-worker, Rev. D. W. Comstock. It will undoubtedly attract attention.

REFORM NEWS (Continued from 5th page).

the cause of anti-secrecy. This is largely because Bro. Brooks and wife always stand in the front rank in reform work and are interested readers of the *Cynosure*. Few pastors are as devoid of that great weakness which cripples so many ministers, "the fear of man, which bringeth a snare," as Bro. Brooks. I devoted my evening sermon largely to the anti-secret issue, and many told me it was the first on that subject given at Pawnee. It is the strongest U. P. community in the State. The large majority of them have not bowed the knee to this modern Baal, but, like the seven thousand in Israel, their testimony is largely a silent testimony. Elijah had no knowledge of them. How it would have strengthened him if they had come out and taken their stand with him.

Like all Western towns, Pawnee is fearfully lodge-ridden. Their hall is in the upper room of the court-house building, where their sworn favoritism in manipulating the courts can be most easily exerted.

A leading physician of Pawnee said what I have heard so often testified, that the men who take the most interest in the lodges are those who take the least interest in the churches.

I heard many testimonials here to the faithful and uncompromising testimony for Christ given by the late Rev. Geo. R. Milton while he was pastor at Pawnee. Many who opposed him in his struggle for reform, now come forward and praise his memory.

M. A. GAULT.

ANTI-SECRECY WORK IN OREGON.

PORTLAND, Ore., Sept. 17, 1892.

EDITOR CYNOSURE:—Rev. P. B. Williams, of Portland, Ore., Secretary of the Oregon Association, lectured on Tuesday and Wednesday evenings, the 13th and 14th instant, at Newberg in Yamhill county.

The lecture on Tuesday night was in the Baptist church, on the subject of Temperance. On Wednesday night the service was in the Free Methodist church, and the subject was Freemasonry and kindred secret societies. The attendance was fair, and the attention good.

M. H. N.

THE CORRESPONDING SECRETARY AT SUMMERDALE.

SUMMERDALE (Chicago), Sept. 20, 1892.

EDITOR CYNOSURE:—It was recently our fortune to have with us Rev. Henry L. Kellogg, who spoke both morning and evening to our usual audiences. The evening discourse was more particularly concerning the worship of God. In his kindly manner and clear style Mr. Kellogg showed that the worship we owe to God, and which He demands of all rational creatures, is turned aside from God by intervening objects—as lodge services. It was shown that the natural man is a worshipping creature, and that he finds no perfect satisfaction till he bows before the true God. The unregenerate man owes this worship to God, and much more do the children of God, born again by the power of the Holy Ghost.

Mr. Kellogg's address was intended for candid, truth-seeking Christians, and was admirably adapted to find entrance into the minds and hearts of his hearers. There was nothing of the slap-dash or defiant attitudes, but rather a confidence and tender bearing which begat confidence in those who heard it. There has been too much answering of fools according to their folly in the reform movements. "Carry the matter to the consciences of the true followers of God," said Bro. Kellogg, in a private conference; and it seems to me that the time has come to take the question into the churches in the way the Corresponding Secretary is doing.

May unhopd success crown the efforts of this new department of the National Christian Association. Very truly, EDGAR B. WYLIE.

SECRECY IN ST. PAUL CHURCHES.

ST. PAUL, Minn., Sept. 23, 1892.

EDITOR CYNOSURE:—So far as I know, all the religious denominations in this city, except a few foreign churches, forbid an exposure of the spiritual scoundrelism practiced by themselves. They treat the truth as God's ancient church treated Christ; i. e., cast him out and crucified him.

On last Sabbath afternoon I spoke on Market Square to an interested audience upon this theme, detaining them until a quarter past 6 o'clock. At the close of the sermon, I gave away tracts, and they crowded around me, eager to receive them.

A timid young Christian brother feared that I might injure the influence of the churches. I do not know which to admire the least—this young Christian, or Peter at the trial of Christ.

There are many incidents transpiring that are convincing evidence that the spiritual leaders of the churches above alluded to are in league with that personal being whom the Bible calls the prince of liars. Yours truly, WM. FENTON.

THE OUTLOOK ENCOURAGING.

CANADA REJOICES.

One of her best citizens writes: "I think the morning has begun to dawn on Toronto. Ontario Province has been stirred, first, by the coming of Mr. Fenton, and then by Mr. Stoddard." As one result of the latter's work, the Lutheran church in Ottawa determined that those of her members in secret societies must choose between "leaving the lodge or the church." Its result was most happy, none leaving the church.

IOWA.

In about six weeks Iowa will hold her annual convention. Every friend in the State can aid the efforts of the Executive Committee to make this gathering one of great good to Iowa. Rev. W. C. Paden has been invited to spend some time previous to the convention in working up and waking up an interest.

W. L. Enlow, editor of the *Free Press*, will give much of his time to the same object. I hope the readers of the *Cynosure* will not only open the way for him to make addresses, but also take the *Free Press*. Every State anti-secrecy paper ought to be supported, as well as the national organ, the *Cynosure*.

OREGON.

Rev. M. H. Nichols, who has been laboring in Oregon since the Canby Convention, reports the delivery of three lectures in Yamhill Co., the last one in the county-seat, the home of friend Stratton, who was one of the first colporteurs sent out by the N. C. A., and will be remembered by many in Illinois, where he once labored.

I insert here the Constitution of the Pacific Coast Association, and request every friend of the cause in that district to join it. Send your name and postoffice address to Rev. S. Matthew, Canby, Oregon.

"This Association shall be auxiliary to the National Christian Association, at Chicago, Illinois. Art. 1. This organization declares itself opposed to all oath-bound secret societies, and more especially Freemasonry. Art. 2. We believe these secret associations to be very injurious to church and state; and antagonistic to the mutual and general welfare of all mankind. Art. 3. We will use the best possible means to enlighten, convince and save the people from these evil associations.

Art. 4. The officers shall consist of a president, a vice president, a secretary and treasurer; to be elected annually."

OUR VENERABLE COLLEGE AGENT,

Rev. Samuel F. Porter, is about to begin his winter campaign. His field will be Southeastern Ohio, West Virginia, and Old Virginia. His work is a labor of love and faith. He cannot hope to live to see whatever influence for good the anti-secrecy libraries which he is placing may have on the destiny of many a Sumner, or Lincoln, or Blanchard, of the future. Let us not forget to pray that his physical strength may be sufficient for the work.

REV. DR. GRAY.

I had the pleasure of meeting Rev. Dr. Gray, of Boston, last week, at the Moody Bible Institute, where he has been lecturing. He is a prominent Baptist pastor, who is true and faithful to his anti-secrecy convictions. He spoke very cordially of Bro. Stoddard as a Christian worker. Dr. Gray said he thought it important that the Bible doctrine on secretism be presented to the students at the Moody Institute. I trust that this will be done during the year. He led the Gospel Mission services here in the *Cynosure* building one night last week.

REV. J. P. STODDARD.

Few have traveled more miles, and labored in season and out of season during the summer and fall, than has the New England agent.

Bro. Stoddard was recently called to Kentucky on business, and then went to Knoxville to see friends and rest a day or two. He doubtless feels as did Wesley,—that "there will be time enough to rest in the grave." I learn, from private sources, that on Sabbath morning he preached in the Knoxville College chapel, at a "grove meeting" in the afternoon, a Presbyterian church in the evening, and attended a Baptist ministers' meeting the next morning! It is no wonder, I thought, that Dr. Gray appreciates him as a co-laborer in Boston.

THE CYNOSURE.

Are you pleased with the *Cynosure*? Do you realize that it is confessed to be the most efficient agent of the reform possible? Mr. Robert Burk's letter is just received and contains a new subscription. He writes: "I would like your excellent paper in every family in the land." How do you like the way he shows his faith? Perhaps he pays for it himself. Cannot you do the same? Mesdames Cheney and Hildreth have just paid for the paper to be sent to 500 pastors as the best method, in their judgment, of advancing this cause.

If you are tempted to send for some other paper because of the premium, I can doubtless furnish you the same premium with the *Cynosure*, just as cheaply. Try it.

TRACTS AND BOOKS.

What if every reader of this paper should undertake the thoughtful distribution, during the year, of 25 cents' worth of our tracts? It would not amount to much, do you say? It would amount to over 3,000,000 pages of seed-sowing! One gentleman wrote me that a torn two-page N. C. A. tract opened his eyes and saved him, and he had saved a number of others. Who will say that three million pages will not bring a glorious harvest? Will you try it?

During September I have sent out some forty thousand pages of these leaflets, which is an evidence that some are already enlisted in this army.

What a strong hold on the popular mind Dr. Carradine's sermon has had. At least two other houses besides the N. C. A. have published it. Our sales have averaged over twenty copies per day for every working day since we first printed it, some eighteen months ago. We have just printed the thirteenth thousand, and by adding two pages of testimonies of divines and statesmen have made it more valuable than ever.

This has been a good month for foreign book orders, especially to Canada, India, South Australia and New Zealand. Every country seems to be cursed with lodge worship. It only shows the largeness of the reform which confronts us. No subject in the index can be selected so vital to man as this one. We can not destroy evil. God alone can do that. He does not ask us to try to do it. He reserves that to himself. But we are to do two things—keep out of evil, and testify against it.

W. I. PHILLIPS,
Sec'y, Pub'r and Treas.

THE HOME.

THE TINKLING OF THE BELL.

The summer sun was setting,
And the hills were all aglow,
And a glory and a beauty
Rested in the vale below.
Suddenly, from out the stillness,
Over hills and through the dell,
Came the sweetest notes of music
In the tinkling of a bell.

And I stopped me there to listen,
'Mid that evening paradise,
For the sounds somehow had thrilled me,
Filled me with a glad surprise.
And I looked across the meadows
And the valleys rich and green,
With the lengthening evening shadows,
To my boyhood days again.

Just the tinkling of a cow-bell
O'er the hills and far away,
And a barefoot boy I wandered
In the golden summer days.
And the world looked like an Eden
With its round of mirth and joy,
For it seemed that God's own blessing
Rested on the farmer's boy.

Once again I saw them coming,
Through the timber—coming home,
Now "Indian file" across the "clearing"
Whitefoot, Cherry, Lineback, Roan,
So I make this glad confession,
Naught can stir my heart so well
As that plain old-time procession,
And the tinkling of the bell.

While the curfew's tones are falling
On the quiet evening air,
And L'Angelus is calling
Worshippers to bow in prayer,
Let me listen for the music
Which I heard at close of day—
Sacred be the blessed mem'ries
Of the good old times for aye.

—W. L. Ferris.

FAITH AND SIGHT.

When Jesus put the clay on the eyes of the man born blind he left him with a command, but just as blind as he was before Jesus had finished his work; but the man was not benefited until he obeyed the command, "Go wash." He might have said, "I can't see my way to the pool," but he didn't. I have often thought that Jesus took pity on the man's ignorance and gave him something easy to do. He put clay on his face and said, "Go wash it off." Why shouldn't he! It was not likely that he would care to let it remain, and yet it was obedience. The man went blind; he came seeing. He received like so many others in Scripture, and as every one must to-day, his blessing in obedience. Sight often comes by faith, but faith by sight never. The witness of the Spirit is given to those who obey him, and feeling is but one of the results of faith in action. —*Record of Christian Work.*

PUTTING ON CHRIST.

No man's example will precisely fit his fellow-man; but there is this strange virtue about the character of Christ, that you may all imitate it, and yet be none of you mere imitators. He is perfectly natural who is perfectly like Christ. There need be no affectation, no painful restraint, no straining. So wonderfully is Jesus the second Adam of the new born race, that each member of that family may bear a likeness to him, and yet exhibit a clear individuality. A man advanced in years and wisdom may put him on, and so may the least instructed, and the freshest comer amongst us. Please remember this; we may not choose examples, but each one is bound to copy the Lord Jesus. You have a special personality; you are such a person that there is not another like you, and you are placed in circumstances so peculiar that no one else is tried exactly as you are;—to you, then, this exhortation is sent: "Put ye on the Lord Jesus Christ." It is absolutely certain that, for you, with your personal singularity and peculiar circumstances, there can be nothing better than that you array yourself in this more than royal robe. You, too, who live in ordinary circumstances, and are only tried by common temptations, you are to "put on the Lord Jesus Christ," for he will be suitable for you, also. "Oh," cries one, "but the Lord Jesus

never was exactly where I am!" You say this from want of knowing better, or from want of thought. He has been tempted in all points, like as you are. There are certain relationships which the Lord Jesus could not literally occupy; but then, he took their spiritual counterpart. For instance, Jesus could not be a husband after the flesh. Does any one demand how he could be an example for husbands? Harken! "Husbands, love your wives, even as Christ also loved the church and gave himself for it." He is your model in a relationship which, naturally, he never sustained, but which in every deed, he has more than fulfilled. Wherever you may be, you find that the Lord Jesus has occupied the counterpart of your position, or else the position is sinful, and ought to be quitted. In any place, at any hour, in any circumstances, in any matter, you may put on the Lord Jesus Christ, and never fear that your array will be unsuitable.—*Chas. H. Spurgeon.*

A MAN OF PRAYER.

Men of might are men of prayer. He who is to prevail with men must first prevail with God. It is said "as a matter of habit and rule, John Wesley's ordinary private praying consumed two hours a day." At times he would gather his company and pray all night. Nothing was considered too great or too small to take to the Lord. Seized with a pain in the midst of his preaching, so that he could not speak, "I know my remedy," he says, and immediately kneeled down. In a moment the pain was gone. Being seized with a pain, fever and cough, so that he could hardly speak, "I called on Jesus aloud to increase my faith. While I was speaking my pain vanished away, my fever left me, and my bodily strength returned."

The elements as well as sickness were often in his way, and prayer removed the hindrances. "Just as I began to preach the sun broke out and shone exceedingly hot on my head. I found if it continued I should not be able to speak long, and I lifted up my heart to God. In a minute or two it was covered with clouds, which continued until the service was over." And he says, "Let any one who pleases call this chance; I call it a answer to prayer." It was raining, and Wesley and his congregation were crowded out of the church, and the rain ceased the moment they came out. He says in regard to this incident, "How many proofs must we have that there is no petition too little, any more than too great, for God to grant."

Wesley moved things mightily. He became the prince of evangelists, because he was the prince of prayers. He stirred the world with the fire of his zeal, because he had stirred heaven by the fire of his prayers. His pleas had access to men's consciences because they first had access to God. If more men prayed as John Wesley prayed, there would be more of John Wesley's thoroughly spiritual work done.—*Selected.*

A LITTLE DUTCH GIRL.

More than two hundred years ago a little girl was born at Amsterdam, in Holland, whose name was Joanna Koerten. She was a peculiar child, in that she cared nothing for play and sport, but found her greatest delight in making copies of things about her, imitating in wax every kind of fruit, and making on silk, with colored floss, exact copies of paintings, which were thought wonderful.

But after she had become very accomplished in music, spinning and embroidery, she abandoned all these for a still more extraordinary art—that of cutting.

One is seized with astonishment in looking at her work, for all that the engraver accomplishes with the graver, she effected with her scissors.

She executed landscapes, marine views, flowers, animals, and portraits of people of such striking resemblance, that she was for a time quite the wonder of Europe.

She used white paper for her cuttings, placing them over a black surface, so that the minute openings made by her scissors formed the "light and shade."

The Czar, Peter the Great, and others of high rank paid her honor. One man high in office vainly offered her a thousand florins for three small cuttings. The Empress of Germany paid

her four thousand florins for a trophy she had cut, bearing the arms of Emperor Leopold, crowned with eagles and surrounded by a garland of flowers. She also cut the Emperor's portrait, which can now be seen in the Royal Art Gallery in Vienna. A great many people went to see her, and she kept a book in which princes and princesses wrote their names. After she died, which was when she had lived sixty-five years, her husband, Adrian Block, erected a monument to her memory, and had designed upon it the portraits of these titled visitors. Her cuttings were so correct in effect, and so tasteful, as to give both dignity and value to her work, and constitute her an artist whose exquisite skill with the scissors has never before nor since been equalled. So both her art and her monument were unique, and have kept her in "memory green" for nearly two hundred and fifty years.

A BOY WHO REMEMBERED.

A BIT OF HISTORY.

During the reign of Alexander II. of Russia, one of the banks of Moscow was swindled out of a large sum of money. Colonel Olonetz, then in command of a regiment of Cossacks, was suspected of being the adroit scoundrel, but there was not evidence enough to convict him, although he was under arrest in one of the towns of Novgorod.

The missing link in the evidence was the one necessary absolutely to prove the colonel had driven the vehicle which had stood outside the bank, and which had been traced from Moscow into the district of Novgorod, where it had been abandoned.

One morning a confederate of the swindler stopped at the door of a country smith's shop in the district, where the smith, Ivan Feodor by name, was hammering away on his anvil.

"Good morning," cried the visitor, his suave manner in keeping with his fine clothes. "About ten days ago you shod a black horse, for a heavy-built, dark-faced, military-looking man."

"I don't know," replied the smith, as he leaned on his sledge. "I shoe a great many horses—black, brown, gray and piebald—for all sorts of people, and I don't tax my memory with it."

"He drove a pair of black horses, with flowing tails and manes," particularized the visitor. "They were harnessed to a black carriage with panels picked in with green. The man had a loud, clear voice, and—"

"I remember the occasion distinctly," interrupted Ivan Feodor.

"But I don't want you to remember with distinctness," the stranger bluntly said.

"Ah, indeed!" exclaimed the smith. "Then why press me so minutely?"

"I'd rather your memory were vague—nay, exceedingly treacherous," the other said in a significant tone. "I have a thousand rubles here," he added, with a shrug of his shoulders. "They are yours just as easy as that," and he snapped his fingers.

Ivan Feodor was at once on the alert. He was needy, greedy, unscrupulous. "I'd like to make a thousand rubles that easy," he said with a grin.

"Who wouldn't, I'd like to know?" asked the stranger, at the same time displaying a bag of coin. "You may be called upon to testify to-morrow. Now, you know, you need not be able to recall the man, the team, or the occasion, with anything like definiteness. You can edge away, when questioned, without your conscience troubling you about it afterwards."

"I understand you," responded the smith, with a grin, his eyes on the bag of gold. "Really, I don't know that it was ten days ago. It might have been twenty. There are many dark-faced men and many dark horses. As I didn't repair the carriage, I am not sure that I looked at it. I had no occasion to."

He laughed cunningly, whereupon the visitor said: "I find you can do me a service. Here is the money."

The smith took the bag with an avaricious chuckle. "But my wife saw the man and the team," he slowly said.

"Oh, she did, eh?" cried the visitor; "but I have no bag of rubles for her. Perhaps they will not send for her."

"Anyhow, her memory is ten times worse than

mine," Ivan Feodor said, with a significant leer. "Then, too, my boy was looking on."

"Pooh!" cried the other as he walked away.

The next day the officers of the law arrested the smith, his wife and his son, a bright, honest, observant boy, and took them before the magistrate.

Colonel Olonetz, the prisoner, was present at the hearing, but the smith and his wife would not swear to his identity. The one thousand rubles had befogged their memories, and the conflicting character of their testimony was purposed.

A look of gratification came to the face of the prisoner, for he knew the evidence was not sufficient to convict him. His equanimity was a little disturbed, however, when the prosecuting officer of the Viceroy of the valosti (district) called the blacksmith's son to the stand.

After it had been ascertained that the boy knew the nature and responsibility of an oath, it was administered.

"What is your name?" he was asked.

"Paul Feodor," was his prompt reply.

"How old are you?"

"Fourteen years, sir."

"You are Ivan Feodor's son?"

"I am, sir."

"You are learning your trade with him?"

"Yes."

"You saw the stranger and his team about ten days ago?"

"I did, sir."

"Describe the horses."

"They were black, heavy, handsome."

"With flowing tails and manes?"

"Yes, sir."

"Were they well mated?"

"Yes, sir."

"Your mother said they were not matched in size or color."

"They were a well-matched pair," insisted the boy.

"What do you know about the carriage?"

"It was a new carriage, painted black, with panels picked in with green, and wheels of the same color."

"Your father testified that the wheels were painted red; and your mother said they were yellow."

"The wheels were black, sir."

"Colonel Olonetz, stand up!" ordered the prosecuting officer. Then he asked Paul Feodor, "Is this the man who drove the team?"

"He is, sir," answered the boy, fearlessly.

"Are you positive about it?"

"I am, sir."

The direct testimony of the boy annoyed the colonel, for he saw that it was not without effect.

"I claim the right to cross-examine this boy," he said.

"Proceed," the prosecuting officer quietly rejoined.

In spite of the most adroit and persistent questioning, the colonel could not get the boy to stultify himself; he did not even succeed in confusing him.

"What hour of the day was I at your father's shop?" he asked at last.

"At five o'clock in the afternoon," replied the boy.

"Your father said I was there at noon; your mother says I was there in the morning. Why is your memory any better than theirs?"

"You were there at five o'clock in the afternoon," persisted the boy.

"How do you know?" fiercely asked the colonel.

He did not in the least suspect that the answer to that question would cost him his commission and banish him to Siberia.

"Because you looked at your watch," slowly and impressively replied the boy, "and it struck five while you held it in your hand."

The colonel sat down with an ashen pallor on his face, his knees weak and twitching.

"What do you say, Master Feodor?" cried the prosecuting officer, as he sprang to his feet.

"Do you mean to say that the watch struck?"

"It did, sir. It struck five. I never knew that watches struck."

"Colonel Olonetz," the prosecuting officer blandly said, "be so kind as to let me look at your watch?"

The timepiece was ungraciously surrendered to him.

"A valuable old heirloom," the officer said,

admiringly. "A relic of the sixteenth century, no doubt. It is one minute of five o'clock now."

He held out the watch in his flat, open palm. He lifted his other hand in a waiting gesture, a perfect stillness filling the room. The silence was broken by the watch striking five times with silvery distinctness, and the prisoner's doom was thereby sealed.

"Ivan Feodor," the officer said frowning, "your hearing is bad, your vision dim, your memory too accommodating. I dismiss you for an honest boy's sake."

Paul Feodor's part in the affair was related to the Viceroy, who in turn informed the emperor. The latter made a mental note of it. At least the boy, after he grew up and had mastered his father's trade, became chief of farriers in the emperor's favorite brigade.—*Harper's Young People.*

TEMPERANCE.

THE GROGGERY CASH-BELL.

* From the earliest glimmer of day

To the setting of every sun,

There's a chiming of bells that merrily tells

Of shame and of crime begun.

Ching!

Five cents for a glass of beer;

Ching!

Ten cents for a whisky straight.

And the devil stands near with a horrible leer

Like the wrath of a hideous fate.

And all through the wearisome night

In noisome and smoke-tainted air,

Men are mixing their brains with horrible pains

And branding their souls with despair.

Ching!

Ten cents for a glass of rye;

Ching!

Fifteen for a Bourbon sour.

While the little babes cry because hunger is nigh

And tortures them hour after hour.

Oh, vain for the church bells to sound

The beautiful praises of Christ.

By a merrier chime ringing all of the time

Are the souls of our brothers enticed.

Ching!

Ten cents for a glass of wine;

Ching!

Fifteen for a bumper of rum.

While the desolate pine with a patience divine,

And the mourners with sorrow are dumb.

Then what though hard times be abroad,

And the gaunt form of famine appear?

There is gold and to spare to buy whisky and care,

And enough to buy sorrow and beer.

Ching!

Ten cents for insanity's spell;

Ching!

Five cents for a bumper of woe—

'Tis a musical knell ringing souls down to hell,

And to frenzy and shame ere they go!

—George Horton, in *Chicago Herald.*

A SATIRE.

IS IT UN-AMERICAN OR UN-CHRISTIAN TO SELL LIQUOR AT THE FAIR?

The Local Directory's Reply.

To the members of the American churches of all ranks, from laity to bishop, including editors of the religious press:

Since it became known to the public that we have decided to permit some foreign exhibitors of certain products (beverage liquors) to sell samples upon the Exposition grounds, you have not ceased to charge us with engaging in the saloon business and to vehemently protest substantially that our action is un-American, un-Christian, immoral, etc. We ask you to pause long enough to hear our defense.

We admit that in a certain sense, and to a slight extent, we are in the "business." Perhaps fifty, possibly a hundred restaurants will sell beverage liquors with their meals. But guided by the safe example of our municipal, state and national government we have fully guarded against all evils by exacting a large license fee—"sharing the profits." We needed the revenue. Is that un-American? Investigating on our own account we find in our country 200,000 saloons, to which the American people in their individual capacity pay annually \$1,200,000,000, and from which in their governmental capacity, they exact for the general government \$200,000,000 and for the States as much more. We find these saloons

established and protected by law, and the laws enacted by legislators elected by 12,000,000 voters. Is such a traffic American and our mild form un-American?

Is it un-Christian? Here we have also investigated. We learn by consulting officials and official records of American churches, that about 4,000,000 voting members exercise the political power of the 20,000,000 citizens, constituting one-third of the voting strength, the political power, the real government of the nation. We learn that more than ninety-five percent of these Christian voters, during at least twenty-five years, have, in state and national legislative elections, sustained with their ballots the administrations which have enacted the above-named liquor laws. Can such a traffic, sustained with such a practical unanimity by the political power of Christian churches, be un-Christian? Why do you single us out for your savage denunciations? Is the traffic worse inside than outside the Exposition grounds? There are 6,000 saloons in the city outside our grounds licensed by our good Mayor Washburne. Why don't you jump onto him to revoke those licenses, and make the Exposition as safe outside as you wish it to be inside? Thousands of you voted for him and will do so again, knowing his record, if he is again a candidate. Why don't you strike the officials who have established the nation's 200,000 saloons instead of voting for them? If we are guilty, the mayor is 6,000 and you voting Christians are 66,000 times as guilty. Why strain out our gnat and swallow the nation's camel?

We confess that the traffic is immoral everywhere. But will not our little restaurants be comparatively innocuous to those who have safely run the gauntlet of the nation's 200,000 saloon dives and doggeries, scattered "thick as leaves in Vallambrosa?" Why, Christian friends, our grounds with the permitted traffic will be a secure asylum—will be absolute safety—to which every native inhabitant and foreign visitor should flee, from the overwhelming saloon scourge outside.

You wield one-third of the political power of this nation. Unite upon a prohibition platform and ticket, and you will infallibly attract enough voters to make a governing plurality at next fall's election, and can destroy utterly the saloon. Will you do it? If not, permit us to sorrowfully point out that while you refuse this or some other equivalent exercise of your undeniable power, you are posing as exhibitors in a vast Columbian Exposition of hypocrisy; and to say "Fudge" and "Fie upon you" in reply to your continued accusations; and to suggest in the spirit of your Leader, that you yoke up to our nineteenth century steam and electric motors and drag that ponderous beam from your own eyes before you poke your annoying tweezers into our visual organs in search of our alleged mote. So mote it be! Sincerely,

THE LOCAL DIRECTORY.

By the hand of F. M. Vincent, Sr.

Farina, Ill.

A COLD WATER STORY.

Somewhere lives a small farmer of such social habits that his coming home intoxicated was once no unusual thing. His wife urged him in vain to reform. "Why, you see," he would say, "I don't like to break off at once; it ain't wholesome. The best way is always to get used to a thing by degrees, you know."

"Very well, old man," his helpmeet would rejoin, "see now if you don't fall into a hole one of these days, while you can't take care of yourself, and nobody near to take you out." Sur enough, as if to verify the prophecy, a couple of days after, returning from a drunken frolic, the fellow reeled into his own well, and, after a deal of useless scrambling, shouted for the "light of his eyes" to come and help him out.

"Didn't I tell you so?" said the good old soul, showing her cap frill over the edge of the parapet; "you've got into a hole at last, and it's only lucky I'm in hearing, or you might have drowned." "Well," she continued after a pause, letting down the bucket, "take hold." And up he came, higher at every turn of the windlass, until the old lady's grasp slipping from the handle, down he went to the bottom again. This occurring more than once made the temporary occupant of the well suspicious. "Look here," he screamed

in fury, at the last splash, "you're doing that on purpose—I know you are."

"Well, now I am," responded his old woman, while winding him up once more; "didn't you tell me it's best to get used to a thing by degrees? I'm afraid if I were to bring you right up of a sudden you wouldn't find it wholesome."

The old fellow could not help chuckling at her application of his principle, and protested that he would sign the pledge on the instant, if she would lift him fairly out. This she did, and packed him off to "swear in," wet as he was.—*Exchange.*

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON II.—Fourth Quarter, 1892.—October 9.

SUBJECT.—Dorcas Raised to Life.—Acts 9: 32-43.

GOLDEN TEXT.—This woman was full of good works and almsdeeds which she did.—Acts 9: 36.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 9: 32-43. T.—Deut. 15: 7-11. W.—Luke 10: 25-37. Th.—Gal. 6: 1-10. F.—Job 29: 11-16. S.—1 Tim. 6: 17-21. S.—2 Cor. 8: 1-9.

COMMENTS BY E. E. FLAGG.

1. *The healing of Eneas.* Vs. 32-35. There was now a rest from persecution. The loss of their leader, Saul, must have been felt keenly by the Jewish party, for there seems to have been no one in their ranks willing or qualified to take his place. Peter could now make a leisurely missionary tour, comforting and building up the rent and scattered churches; and on his way he came down to the saints which dwelt at Lydda. Nothing is more noticeable than the common use of this word "saints," by the apostles, when speaking of or to these early converts, yet now it is a term carefully avoided even by those who ought to feel it their highest honor and joy to wear it. All Christians are "called to be saints." See 1 Cor. 1: 2. How careful, then, should we be to make our calling sure, and, so far from being ashamed of the term when applied to us by a godless world, esteem it far more glorious than any title of nobility. Here he found a poor paralytic who had kept his bed eight years, but who was made immediately whole when commanded by Peter, in the name of Jesus Christ of Nazareth, to rise up and take his bed. The result was a very general conversion of the people in Lydda and Saron who witnessed or heard of the miracle. Eneas was made whole that the glory of Christ might be made manifest in his healing. We do not read that he ever became a noted evangelist or teacher; and yet this paralytic, though he may have been a poor and ignorant man, by his simple faith in Jesus became himself an embodied sermon, so eloquent that it turned the population of two cities to Christ. Faith is a mighty power, and in the poorest and most illiterate often brings forth the grandest fruits.

2. *The death of Dorcas.* Vs. 36-38. Joppa is the modern Jaffa, the scene of many stirring events both in the crusades and during Napoleon's campaigns in Egypt; but the fact that it was the abode of this lovely and beloved Christian woman, whose name has become synonymous with deeds of charity, gives it a deeper interest than all the wars and sieges through which it has passed. Tabitha is the Syro-Chaldaic, and Dorcas the Greek, for an antelope or a gazelle, which, because of its beauty and gentleness, was often used for a woman's name, just as we to-day use the names of flowers, like the rose or lily, in the same way. A beautiful character does not always accompany a beautiful name, but it did with Dorcas. She was full of good works and almsdeeds. She combined both the active and passive form of Christian benevolence. She not only gave liberally of her money to help the poor, but she gave herself. To those widows and orphans who had been fed and clothed by her bounty, mysterious indeed must have seemed the dispensation of Providence which thus took her and left others who might seemingly have been better spared. From the action of the disciples in sending for Peter, we can see that the church at Joppa felt her death as a severe blow. Perhaps they had come to rely on Dorcas too much, just as in our churches to-day the tendency is to let the peculiarly efficient members bear the brunt of the work, thus fostering a self-complacent spirit of laziness in those who should be emulating their example. Bengel says, in reference to the disciples sending for Peter, that it shows they did not possess any miraculous gifts. We do not know

to what heights their faith might have risen had there been no Peter to call on; but it is true that the gift of miracles is mentioned along with others, such as the gift of tongues, of healing, etc., as not given to all alike. Paul expressly implies (1 Cor. 12: 28-30) that all cannot work miracles. "Then Peter arose and went with them." His faith seems not to have faltered at the extraordinary call made upon it. He puts all the weeping throng out of the chamber, reminding us of Jesus when he raised the ruler's daughter; but unlike him in this, that he kneeled down and prayed. He had not, like Jesus, life in himself. He was only the human channel to convey that life to the dead and motionless form before him. What must have been the joy of those weeping widows when he presented their benefactress alive! The result of this miracle, as in the other, was that "many turned unto the Lord." We are told that in the last days deceivers shall arise who will work great signs and wonders. We may always know them by their fruits. A work which is of God will turn the people to God, but a work which is of Satan will turn the people away from God, to follow wild speculations and anti-Christian theories.

3. *Simon the tanner.* V. 43. A tanner's trade was not considered reputable by the Jews, because the necessary contact with blood and dead animals made it ceremonially unclean. Even among heathen nations it was a business carried on outside of towns. Peter, by lodging with a tanner, shows that he was already divested of many of his Jewish prejudices, and therefore prepared for a still broader experience.

RELIGIOUS NEWS.

BAPTIST.

—The London *Freeman* says: It is reported that the deacons of the Metropolitan Tabernacle, in answer to an invitation from the church that Dr. Pierson should return to its pulpit, have received the following telegram: "Philemon, Verse 22."

—Mrs. Spurgeon received a letter from an admirer of her late husband, requesting that she would send his sermon on "The Greatest Fight in the World" to 35,000 ministers, of various denominations, in every part of Great Britain and Ireland. He enclosed in his letter a sum of money sufficient to defray the cost of complying with his request.

CONGREGATIONAL.

—The minutes of the Congregational churches of Connecticut, just issued, show that that denomination is barely holding its own in that State. There are but 306 churches in the State, and only 115 churches have settled pastors. The membership of these is 59,444, showing an increase during the year of but 437. The number of scholars in the Sunday-schools of these churches is not so large as it was a year ago; and 118 churches with a membership of 12,499 report no infant baptisms.

—The annual contributions of the Congregational churches in the United States, for benevolent purposes, amount to \$2,448,875.

EVANGELICAL.

—The Moody Institute on 80 Institute Place, Chicago, is being enlarged by the addition of two new stories to the men's building. This will give accommodations for something like a hundred and fifty new men; and Superintendent Torrey says they are waiting to enter. There are more calls for accommodations than he has heretofore been able to meet, and the demand for lay help from among the students and graduates of the school have been far beyond his ability to supply.

—Mr. Moody will hold a mission in London in October, for eight or ten days, at the Metropolitan Tabernacle, to reach the central and southern portions of the metropolis.

—The weekly evening vocal class which has been carried on in the Bible Institute for the past three years will resume on Tuesday evening, October 4. This class is specially for Christian young people who are not members of the Institute, and last year numbered nearly five hundred members. The daily vocal classes will meet at 10 A. M., and are also open to any such who wish to attend. No tuition is charged, the only expense being the price of the book, which is furnished at fifty cents, the wholesale price. The Institute is located at 80 Institute Place, between La Salle avenue and Wells street.

FRIENDS.

—Anson Cox, of Estacado, Texas, is doing a noble work. He has traveled in a cart to various points and held meetings, some of which have been very successful revivals, resulting in many conversions, and great good to the church. One appointment required 68 miles of travel each month, and the aggregate of his travel for the last few months has been 425 miles.

—A conference of the Peace Association of Friends in America is called to be held at Friends' Meeting House

at Indianapolis, Ind., commencing on the 22d of Tenth month (October), 1892, at 7:30 P. M. The object of the conference is to consider how Friends may best increase the interest in and carry forward the cause of peace. Subjects of much importance will be discussed, both as regards the general and special aspects of work, the interests of the Association, and the progress made in the several yearly meetings.

MENNONITE.

—The General Conference is to begin on the 1st of October, at Harrisburg, Ohio, at 10 A. M.

—The *Christliche Botschafter*, Cleveland, Ohio, tells its readers that in Prussia and throughout all Germany the Mennonites are on the decrease, and adds, among the Mennonites in America alone an increase in membership is manifest. This increase is due, not only to immigration but also to accessions from other churches.

—A step far in advance of their practice of former years was taken by the camp meeting people at Perkaspie, Pa., this summer, in that they closed the gates of the ground on Sunday.

METHODIST EPISCOPAL.

—All branches of Methodists are being welcomed to City Road Chapel, London, the mother church of Methodism. The Primitive Methodists are to hold their missionary breakfast there in May.

—Rev. Charles H. Kelly, Methodist book-steward in London, Eng., has made another discovery of valuable manuscript books in the cellars of the book-room. The find consists of fifteen volumes in excellent preservation. Of these the greater number contain hymns and poems in the beautiful handwriting of Charles Wesley.

—Ohio Wesleyan University opened its fall term with more students than have been present at any preceding matriculation day. The attendance will exceed 1,200.

—Bishop Foster says he is one of only eleven in all the world who have preached the Gospel for fifty-five years consecutively, and without rest, in the ministry.

—The *Christian World* of London, in a note relating to Miss Willard's visit to England, says: "Miss Willard is connected with the American Methodist Episcopal church, and her influence therein is probably equal to that of several bishops put together; but, like the other women members, she is not allowed to take part in the government of the church."

—The corner-stone of the new church at Houghton, Mich., was laid Saturday afternoon, Sept. 10, by Mrs. R. Edwards, the oldest member of the church, and nearly seventy-six years. She did her part well, too. This is probably the first case of a woman performing such a service in connection with a church.

—The venerable Henry Martin, a member of First Methodist church in Elgin, Ill., died suddenly, Sept. 18, aged eighty-seven. He aided to build the two larger churches in Elgin, and had purchased homes in that city in which several superannuated preachers have been sheltered.

The National Association of Local Preachers of the Methodist Episcopal church will hold its thirty-fifth annual meeting in the First M. E. church, Cleveland, O., Oct. 1 to 4.

PRESBYTERIAN.

—On Wednesday last, at Toronto, Can., there was commenced a ten days' session of the Pan-Presbyterian Alliance, or, to give it its full title, "The Fifth General Council of the Alliance of Reformed Churches Holding the Presbyterian System." The first of these councils, which are held every four years, was held in Edinburgh in 1876. The others since that time have been held in Philadelphia in 1880; in Belfast in 1884, and in London in 1888. To-day there are in the city about 200 delegates, comprising ministers and elders, and this number will be increased by over one hundred more ere the session closes. The churches represented are the English Presbyterian church, the United Presbyterian church of Scotland, the Free church of Scotland, the Presbyterian church of Australia, the Presbyterian and Reformed churches of the continent of Europe, the Presbyterian church of Canada, the Reformed churches of the United Presbyterian church of North America, the Presbyterian church in the United States, the General Synod of the Reformed church in the United States, the Cumberland Presbyterian church, the Church of Scotland, the Reformed Presbyterian church, Original Secession, and the Welsh Calvinistic. Rev. Prof. Blaikie, of Edinburgh presides.

ROMAN CATHOLIC.

—The Roman Catholic church is making strenuous efforts in the United States to win the Negro race, and with skilful methods, as well as no inconsiderable success. Thus an annual collection is called for. And on January 1, 1891, twenty-one churches were set apart for the use of colored Catholics, with thirty-four priests in charge. During 1890 baptism was administered to 4,883 children and 704 adults. From the same report we learn that in 115 schools 8,280 children were in attendance. Over twenty different sisterhoods are in charge of these schools, of whom two are composed of colored women—the Oblates of Baltimore, and the Holy Family Sisters of New Orleans. There are, moreover, a foundling asylum, six orphanages, three industrial schools, a guild for servant girls, an academy, and a home for the aged. The Catholic Negroes are put at 152,692.

NEWS OF THE WEEK.

CHICAGO AND WORLD'S FAIR.

Israelites celebrated their New Year's day last Thursday and Friday, beginning on Wednesday evening. It is now, with them, the year of the world 5653.

Chief McClaughry issued a general order to the police relative to the suppression of gambling and to discipline in general.

Arrangements have been completed by which there will be at the Fair a complete Esquimaux village.

The council of administration delegated Colonel J. T. Dickinson to take charge of part of the dedicatory exercises.

President Harrison will be received by President Higginbotham, of the Board of Directors, and President Palmer of the commission.

Preparations are now complete for the dedicatory ceremonies.

The City Hall will be decorated during the ceremonies.

The fish exhibit will be installed early the coming winter.

Coal dealers tell how the Reading combine will drive them out of business if it can.

The Gaelic Association has decided to hold an indignation meeting and continue their Sunday games.

Farmers in Illinois are selling their corn more freely.

Investors are buying wheat to hold, owing to the low prices.

A clever hotel thief stole a fine overcoat, several hundred dollars worth of butter, and a horse and wagon.

Examination for entrance into the Chicago University commenced Thursday under the charge of Professor Abbott at Cobb Hall on the University grounds.

The Commercial and Traveling Men's Republican Club is going to send a big delegation to Washington Sept. 29. President Harrison has promised to receive them at the White House.

The annual statement of Cook county finances shows a satisfactory condition.

Michael C. McDonald was arrested on a warrant sworn out by Assistant Corporation Counsel Du Puy, charging him with attempting to bribe Justice Charles W. Woodman. He was acquitted.

William Dallin says that the air line railroad from New York to San Francisco is to be built at a cost of \$300,000,000.

The Drainage Board will try to provide the city with temporary relief from impure water pending the construction of the canal.

Dr. Hermann Paasche, especially commissioned by the Emperor of Germany to make a study of the political and social condition of the United States, was in the city.

The prize for the most appropriate badge for lady managers was awarded Miss Bessley, of New York.

The council of administration passed a code of by-laws to govern its sessions.

Harley & Sons, of Chicago, secured the contract for the Texas State building.

Ten minutes in the dedication program will be devoted to the Columbian Ode.

COUNTRY.

Nine cars and two locomotives on the Pittsburgh, Fort Wayne and Chicago road were wrecked and buried in a collision near Shreve, Ohio, Wednesday morning. Eleven persons were killed, and many others were injured. The dead include three women and a child.

F. P. Sargent was re-elected Grand Master of the Locomotive Firemen by the Cincinnati convention Tuesday.

Unknown parties, supposed to be robbers, derailed an express train on the Santa Fe road, near Osage City, Kan., Wednesday morning, killing four persons and wounding a large number of employes and passengers. The express car contained \$1,000,000 in money, en-

route to Boston from the Mexican Central Railway Company. The money was secured by the express company in whose care it was shipped. Heavy rewards have been offered for the arrest and conviction of the guilty parties.

At Thursday's session of the State Board of Equalization the committee to report on Powers' resolution reported that the Board had power to assess the capital stock of stone, ice, packing and brewing companies. Action on the report was made a special order for September 28.

Governor Fifer on Wednesday issued a proclamation making October 21, Columbus Day, a public holiday, and calling upon the people to observe it by abstaining from business and holding appropriate exercises.

Members of the International Presbyterian Alliance convened at Toronto, Canada, Thursday. Representatives were present from almost every Christian nation in the world.

H. C. Frick and other officials of the Carnegie Company were arrested on Wednesday, charged with riot and conspiracy, the complainant being Burgess Luckie, of Homestead. All gave bail and were released.

Mrs. Harrison rested well at the White House Thursday, there being no apparent ill effects from her journey from Loon Lake.

The National Colored Men's Association convened at Indianapolis Tuesday. Their object is principally to secure better treatment for the Negro in the South.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the Cynosure from Sept. 19 to Sept. 24:

J S Williams, O W Watkins, M Plummer, J Higbee, W Brisco, Estate of Philo Carpenter, Robt. Burk, Mrs. H A Prest, Mrs A Hanghawout, Dr Q A Brown, Rev. W. P. Tibbet.

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It is only twenty-five cents a year, and should be in every home in America.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	73 3/4 @	73 3/4
Winter No. 2.....	70 @	74
Corn—No. 2.....	45 @	47 1/4
Oats—No. 2.....	31 1/2 @	34
Rye—No. 2.....	57 1/2 @	59
Bran per ton.....	25 @	12 50
Hay—Timothy.....	9 00 @	11 50
Butter, medium to best....	14 @	25
Cheese.....	03 @	11
Beans.....	1 25 @	1 85
Eggs.....	17 1/2 @	19
Seeds—Timothy.....	1 59 @	1 75
Flax.....	99 @	1 08 1/2
Broom corn.....	03 @	05
Potatoes, per bu.....	40 @	50
Hides—Green to dry flint....	03 @	06 1/2
Lumber—Common.....	10 00 @	13 00
Wool (washed).....	24 @	32
Cattle—Choice to extra.....	4 70 @	5 35
Common to good.....	3 30 @	3 80
Hogs.....	4 80 @	5 60
Sheep.....	4 05 @	4 60

NEW YORK.

Wheat.....	79 @	84 3/4
Corn.....	53 @	53 3/4
Oats.....	36 @	40 1/2
Eggs.....	22 @	21 1/2
Butter.....	15 @	25 1/2
Wool.....	15 @	35

KANSAS CITY.

Cattle.....	1 25 @	3 95
Hogs.....	4 70 @	5 30
Sheep.....	4 00 @	4 50

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Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, \$1.00; paper cover, 50cts.

Anti-masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, William M'Nary, Dow and Sarver, and the addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth, \$1.00.

Between Two Opinions: OR THE QUESTION OF THE HOUR. By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy. 389 pages, cloth, postpaid, \$1.00.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, pastor Evangelical Lutheran church. This is a very clear argument against secretism of all forms, and the duty to dis fellowship Odd fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

Proceedings of Pittsburgh Convention. Containing official reports. Addresses by Rev. D. R. Kerr, D.D., Rev. E. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D.D., Pres. J. Blanchard, Rev. A. M. Milligan, D.D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquette. 25 cents each.

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Temple." 828 pages, cloth, \$1.00.

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Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

Holden with Cords. OR THE POWER OF THE SECRET EMPIRE. By E. E. Flagg, author of "A Sunny Life," etc. This is a thrillingly interesting story, accurately true to life because mainly a narration of historical facts. In cloth, \$1.00; in paper, 50cts.

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HOME AND HEALTH.

HELPFUL HINTS.

Clean bronzes with sweet oil carefully rubbed on, then polish with chamois.

Put a teaspoonful of salt into a kerosene lamp once in awhile.

If an article has been slightly scorched in ironing, it may be whitened by placing in the bright sunlight.

In pouring out medicine turn the bottle so that the label is on the upper side, and thus will not be soiled or defaced.

To remove grass-stains from light summer dresses put a little alcohol in a saucer, wet the stained part with it, rub well and the green will be gone.

If the mirror is placed where sunlight or any very strong light falls directly upon it, the quicksilver will be liable to dissolve, leaving dark spots on the glass.

Never bite sewing silk nor pass it through the mouth, as it is soaked in acetate of lead to make it heavier. Lead-poisoning has been known to result from such a habit.

Instead of putting food into the oven to keep hot for late comers, it is a good plan to cover closely with a tin and set it over a basin of hot water. This will keep the food hot and at the same time prevent it from drying.

A scientist says that, of all fruits, the apple is the most nutritious, being the richest in sugar and albumen. The juiciest apples are more digestible, but the mealy sorts are usually preferable since they are more nutritious.

The amount of dust which works into a mattress is scarcely comprehended by a housekeeper unless she sees it as it flies in clouds when the hair is cleansed. This dirt, unhealthy in all ways, cuts the hair and injures it, so that mattresses should be renovated as often as every four years.

If you are obliged to be on your feet for many hours, it is a great relief to change your shoes occasionally. There is a practical reason for the rest this simple artifice affords. No two shoes compress the foot in exactly the same place, so it is rested in one sore spot although it may be tired in another.

A thorough and faithful use of the brush is the best medicine for the hair, always remembering that it is the hair, not the scalp, which is to receive the vigorous treatment. The brush should be immaculately clean, with fine, soft bristles that go through the hair, taking with them every particle of dust.

What is left of a prescription, the use of which is permanently discontinued, should be thrown away, as it is not likely that the same combination will ever be used again; and most of them undergo changes in character by age, so that to keep them only swells the contents of the medicine chest and increases the liability to error.

Before returning home in the fall, when the house has been shut up all summer, certain precautions should be taken. First, all the windows should be opened, flooding the house with air and sunlight. Then the water must be turned on and the pipes flushed thoroughly. It is important to have all the plumbing carefully examined and good disinfectants should be used.

A wet umbrella should always be placed handle down, so that the moisture shall drip from it at the edges of the frame and the material with which it is covered dry evenly. If it is allowed to stand, handle upward, the water runs down to one spot at the top, where the strong lining about the ring holds a good deal of it. This in a comparatively short time rots the material and it breaks easily.

One of the simplest ways to remove fruit-stains from linen or cambric, is to place the stained part over a bowl and pour boiling water through it. Do this before the stained article has been put in water containing soap or any helps to remove dirt. If the water is poured through soon after the stain is made it will take less to remove it.

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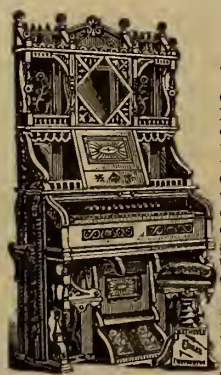
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push them back on the shelves, dusting the front only. The best thing for the daily dusting of the books is a small hair brush with long bristles, which enables one to brush the top of them easily. Once in two or three weeks they should be thoroughly dusted by taking out half a dozen at once, cleaning them and the shelf from which they came and putting them back in order.

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Feeding cold milk is a frequent cause of scours in calves. Feed milk at blood heat.

It is not the amount of food consumed, but that digested, which keeps the horse strong and plump.

When buying yearling or weanling colts it is well to see both sire and dam and know what you are buying.

The beef cattle men are all complaining that beef is low, while mutton and poultry are proportionately higher.

The horse that wears a cruel bit attached to an over check-rein, has an owner that hasn't a bit of humane feeling.

It will be safe to keep young stock off of low, damp pastures, especially at night and till dew and fog are gone in the morning.

It is easier to wash and keep the legs clean now than to cure the scratches after awhile. But be sure the legs are thoroughly dried after washing.

You will find the horses will rest much better during the night if you clean them up well in the evening. A good night's rest means better work the next day.

When the colt is first hitched to a wagon, don't give him a load that requires any effort to move. The foundation for many a balky horse has been laid in this way.

If you wish to form a dairy herd to procure a large yield of milk for a cheese factory or for sale by the quart or gallon, use a pure-bred Holstein-Friesian or Ayrshire bull of a good milking family.

POULTRY.

Give one feed of good, sound grain daily. Wheat is good.

Fowls like fresh water in the fall as well as in the summer.

When you see the fowls busy scratching you may conclude they are thrifty.

More than 3,000,000 eggs are used annually by three factories in this country, which make the albumen-paper used in photography.

It matters but little where the roosts are arranged provided they are out of the way of those who are compelled to pass in and out. The roosts should be in such a position that the fowls will be comfortable, the main object being to avoid drafts or currents of air which soon play sad havoc with a flock.

HORTICULTURAL.

Save seed from the finest and smoothest tomatoes.

Get in your bulbs for winter and early spring blooms.

Leaf mold makes good material for potting most plants.

Save the earliest and best lima beans for seed—not the tallings of the crop.

If there are large weeds in the garden mow them and burn so as to destroy as many seeds as possible.

The apple-trees of a Wheaton, Illinois gentleman (W. B. Guild), are blossoming for the second time this season. That is a pretty sure sign that he won't get any apples.

Will some of our readers who have had experience in caring for sweet potatoes during the winter give us, for publication, the mode they have found the best for keeping them in good shape till spring?

Of the cheap remedies used to rid cabbage of worms, our neighbor gardener found two ounces of saltpetre and a handful of salt to two gallons of water the most effective. On our own plants air-slaked lime did the best work.

If Kinsley, Kansas, subscriber who wishes to know the best way to destroy seedling cherry sprouts will cut them off close to the tree at once, we think it will kill them. If the "sprouts" are the "seedling" itself, dig up by the roots.

John Thorpe, Chief of the Bureau of

Floriculture, has a night-blooming cerus at Jackson Park. He expects this plant, which has forty-two buds, to burst into beauty in a short time. It came from Freeport, Ill., and is more than twenty years old.

A Freistatt, Mo., subscriber asks: "When is the best time to replant strawberries for next year's crop, and which of the runners are best, young shoots or older ones, for planting?" Set them out just as soon as you can, and use the older plants from this season's runners.

The prices of potatoes this season will be remunerative to those who follow the plan of putting in about the same amount to the crop year after year. Some always plant less the year following low prices. They usually meet disappointment in having none to sell when prices are good.

Seeds of either peas or beans infested with the pea weevil, may be disinfested by placing them in a tight receptacle with camphor, chloroform, ether, or better still, bisulphide of carbon. Before planting, it is well to throw them into water, when the "buggy" seed will float and may then be separated from the perfect ones and destroyed.



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NEWS OF THE WEEK (Continued from 18th page).

At Thursday's session of the Boys' and Girls' National Home Employment Association, Colonel Alexander Hogeland was re-elected president and J. H. Bradford, of Washington, D. C., corresponding secretary. Among the new directors is Private Secretary Halford, of Washington.

At a conference of People's party leaders in Indianapolis Wednesday, the State election law, which does not recognize that party at the counting of the votes, was denounced as infamous, and if justice is not done an appeal will be made for Federal supervisors.

The available stocks of grain in the United States east of the Rocky Mountains, including elevator stocks in the Northwest, increased for the week 3,250,000 bushels, and Pacific Coast stocks increased 943,000 bushels, making an increase for the whole country of 4,193,000 bushels.

At the business meeting of the Grand Army of the Republic, Indianapolis was selected as the place of meeting of the encampment next year.

Harrisburg, Pa., is to be the next meeting place of the Brotherhood of Locomotive Firemen.

Governor Hogg, of Texas, issued a proclamation quarantining against New York and other places where cholera prevails.

A temporary injunction was granted against the American Protective League at Boston on Wednesday. The complainants assert that the liabilities are \$2,000,000, and the assets \$100,000.

The National Switchmen of North America were honored in Dallas, Texas, Monday, and the convention will be attended by over 400 delegates.

Mrs. President Harrison was removed from Loon Lake to Washington Tuesday. Her health is improving.

Thomas Nolan, of Chicago, was re-elected President of the Illinois Liquor Dealers' Association on Tuesday.

Five policemen were badly burned Monday in Washington, D. C., by flying powder from a cannon used in firing a salute in Grand Army place.

In the Grand Army parade in Washington on Tuesday, it is estimated that 50,000 veterans marched down Pennsylvania avenue.

Chinamen have been addressed by the Six Companies and urged not to submit to the provisions of the Geary law. An appeal to the Emperor of China to interfere has also been made.

Rockaway Beach, a famous Long Island summer resort, was almost totally destroyed by fire Tuesday. Over 100 buildings including twenty large hotels were burned, involving a loss of \$2,000,000. One life was lost.

The Sovereign Grand Lodge of Odd-fellows on Tuesday elected the following officers: Grand Sire, O. F. Campbell, London, Ont.; Deputy Grand Sire, J. W. Stebbens, Rochester, N. Y.; Grand Secretary, Theodore A. Ross, Columbus,

Ohio; Grand Treasurer, Isaac A. Sheppard, Philadelphia.

A circular to prevent the entrance of infected vessels or steamships from infected ports entering smaller ports of the United States, where quarantine restraints are insufficient, was issued Monday.

Reports at midnight Monday received at Pine Bluff, Ark., from the Calhoun county race war, stated that nine Negroes and two white men had been killed during the day and several persons on each side wounded.

Influential men of German birth and extraction have started a relief fund for the cholera sufferers in Hamburg. Mr. A. Lattmann, of No. 148 Pearl street, is treasurer; Oswald Ottendorfer, Herman Oelrichs and others are of the committee.

Alexander Bergman, the anarchist, who attempted July 23 to shoot H. C. Frick, chairman of the Carnegie Steel Company, was sentenced in Pittsburgh, Pa., Monday, to twenty-one years in the penitentiary, also one year's imprisonment in the workhouse for carrying concealed weapons.

FOREIGN.

Four thousand Dahomeans attacked the French troops Sept. 14, and one-third were killed, with slight French loss.

There is renewed excitement in Dublin on account of the eviction movement of the landlords among its tenants in arrears.

Sydney, N. S. W., is threatened with a bloody riot on account of the demand of 6,000 people for the release of labor agitators being refused.

It was officially admitted by the president of the United Kingdom Chambers of Commerce meeting Tuesday, that the volume of England's trade was declining, owing mainly to the tariff, and the prospects for improvement were dismal.

Finance Minister Romero's presentation to the Mexican Congress of a measure declaring to be good the titles to land formerly belonging to the church but now owned by private citizens has created a sensation in the clerical party.

A dispatch from Leovo, a town of South Russia, on the Pruth, says that cholera has broken out in the military camp there. Owing to the movements of the troops the disease is spreading throughout Bessarabia, in which province Leovo is situated.

A Berlin paper charges that American railways and express companies are conspiring to compel German exhibitors to pay a rate of \$3 per 100 weight for the transportation of goods from New York to Chicago, and says that unless this wrong is redressed, Europeans will not exhibit.

France celebrated the centennial of her existence as a republic Wednesday in the usually brilliant style.

According to a medieval Russian law a woman who poisoned her husband, a college professor, has been sentenced by the court of appeal to be beheaded, her body burned, and one hand cut off.

Mr. W. D. Wentz of Geneva, N. Y., was cured of the severest form of dyspepsia by Hood's Sarsaparilla. Full particulars sent if you write C. I. Hood & Co., Lowell, Mass.

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VOL. XXV., No. 4

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Bro. I. R. B. Arnold of the "River Mission" is again visiting Illinois for a few days. He speaks or has spoken in Glen Ellyn and Wheaton before he returns.

A private letter from Munich (Bav.), Sept. 18, states that the cholera panic all through Germany was then beginning to subside. All means possible were used to prevent the spread of the epidemic, and not a single case had then appeared in Bavaria.

As intimated in a former issue, the Chinese Six Companies, of San Francisco—an oligarchy to which the Chinese in America unreservedly render strict obedience—have issued a proclamation urging resistance to the United States laws which require every Mongolian to register his name, residence, etc., with the authorities, accompanying the record with his photographic portrait. This step will place the dusky aliens in serious opposition to the Government, and tend to inaugurate anarchy and bloodshed.



CAPT. WILLIAM WILSON.
(See page 8.)

News from the Sandwich Islands reports that a syndicate of citizens of the United States has applied for an exclusive franchise by the Hawaiian legislature to establish a lottery in Honolulu for a term of twenty-five years. The company is to

pay for the franchise \$500,000 each year in quarterly installments, the minister of the interior to disburse this sum for the following purposes: Ocean cable between Honolulu and any port on the North American continent, connecting with the American telegraph system, \$100,000 per annum; a subsidy for the construction of a railroad around the island of Oahu, \$50,000 per annum; a subsidy for a railroad through Hilo and Hamakua, Hawaii, \$50,000 per annum; roads, bridges, landings and wharves in Hawaiian kingdom, \$175,000 per annum; improving Honolulu harbor, \$50,000 per annum; encouragements to industries in the kingdom, \$50,000 per annum. Other inducements and concessions are added, which, if the franchise is granted, will place this enterprise on a footing similar to that of the old Louisiana State Lottery, which is now happily extinct. Hawaii will find it a gigantic and pestiferous monopoly.

The German Catholic Congress, in session at Newark, N. J., last week placed itself, unmistakably, in opposition to the American public school system. Thousands of persons were in attendance at the public meeting on Tuesday evening, drawn thither by a rumor that Cahenslyism would be recommended. Resolutions were adopted, declaring, among other things, that "we approve what St. Peter approved; we recommend what he recommends; we condemn what he condemns, and we tolerate what he tolerates." Touching upon the school question, they indorsed those bishops, especially the bishop of Illinois, who have declared that parochial schools must be maintained, and an emphatic protest was made against any attempt on the part of the State to enact any laws which should in any manner infringe upon the rights of those schools. All Catholics are called upon to give their votes to such men only as are "right upon the school question." If the friends of the public schools, and of taxation for the education of all children, expect to maintain their position, they will understand from the action of the Roman Catholics that they have no school-boy quarrel on their hands. Vigilance, earnestness and united effort can alone save "the little red school-house" from demolition.

ANTI-SECRET STATE CONVENTIONS.

Members of the National Christian Association and all friends of Anti-Secrecy Reform are hereby invited to attend and participate in the approaching State Conventions in behalf of the cause:

NEBRASKA

The Nebraska State Anti-Secrecy Convention will convene at WAHOO, SANDERS COUNTY, TUESDAY AND WEDNESDAY, OCTOBER 18TH AND 19TH. While the official program is not yet received, we are enabled to announce that among those who are expected to attend are the following: Rev. E. B. Graham, Rev. J. W. Morton (North Loup), and Rev. W. C. Paden. Prof. S. M. Hill, principal of the Luther Academy, Wahoo, is to present the issue with Jesuitry. Rev. John M. French, pastor of the First United Presbyterian church in Omaha, will also address the convention. Rev. W. I. Brooks, of Pawnee, will give an address on the Church vs. the Lodge. Rev. W. S. Fulton, of Bostwick, Neb., will also address the convention. Bro. Wm. C. Bissell, of Humboldt, will furnish a paper; and J. R. Dodds, an excellent singer, of Wahoo, will conduct the singing during the sessions. Let our friends in the Western District rally on this occasion, in force. Dr. D. H. Coulter, of Winchester, Kans., has consented to attend.

NEW YORK.

The New York State Anti-Secrecy Convention will be held at WALTON, DELAWARE COUNTY, OCTOBER 27TH AND 28TH, beginning at 2 o'clock on Thursday afternoon. There will be five sessions, the convention closing on Friday evening. The official call and program will appear later. Everything seems favorable for a rousing convention. Among those expected to be present are the entire State Committee. There is promise of abundant entertainment for all who will attend. Rev. J. P. Stoddard is to be present with his charts; and the effect of secret societies upon the labor question is to receive consideration. Let arrangements be made for a large attendance.

IOWA.

The Annual State meeting of the Iowa Christian Association, auxiliary to the N. C. A., is called to meet AT MARENGO, IOWA COUNTY, TUESDAY AND WEDNESDAY, NOVEMBER 15TH AND 16TH, beginning at 1:30 Tuesday afternoon, assembling in the Wesleyan Methodist church. The completed program of exercises is not yet received, but we learn that it will include addresses from Pres. Blanchard, Rev. M. A. Gault, Rev. W. C. Paden, and others.

THE LODGE IN THE CHURCH.

BY S. L. COOK.

Nearly fifty years ago a Presbyterian church was organized at this place, then in the forest. Those who organized this church were settled in new homes and were true to the religion they professed, making uncommon sacrifices and fertilizing the vine with their prayers and tears. It grew, and was a light which made the surrounding moral darkness visible. About seventeen years ago it had seventy-five members, and had sufficient strength, moral and financial, to build a very respectable house of worship, the old stand-bys bearing the chief burden; but, alas, to those who could see, the eye of the lodge was fastened upon the church which to human view was about to become the centre of influence in the community.

The lodge had already an agent, in the person of an elder and a frivolous assistant. From that time to the present, the work and management of the church had been a sealed book to all except to the lodge agent and a few illiterate and thoughtless. Many could not and would not believe that they were led by lodge dictation; and yet, with claw and beak, it was at work, and the mismanagement was so palpable and offensive that one by one our most intelligent and reliable members withdrew, thus frittering away the strength of the church. Although still blind to

the Christless, disturbing element until the concealment could no longer be maintained, weakness, instead of strength, ensued.

Finally, without any personal quarrels, a condition of chaos was discovered. One of our elders had acquired an unenviable general reputation. In addition to being indicted by the Grand Jury for arson, our old elder, being deputy prosecutor, in the face of universal and unanimous belief of guilt, had a *nolle prosequi* entered, both belonging to the same lodge. The thoughtful then began to see that they were made the unwilling and unsuspecting ally of lodge rascality, if not the silent accessory of sin and the harborers of crime. Ft. Wayne Presbytery was asked to send a committee to investigate matters. They came, composed of lodgemen and their henchmen. The decision was for Elder Easterday (the alleged criminal) to cease to act, with the advice for Elder Prentiss to cease also. He assented; but in a few weeks one of the committee came back to administer the sacrament and recognized the elders more prominently than ever before. A large portion of the church refusing to commune, at the next meeting of the Presbytery Dr. Hays (also an elder and lodgeman) made a statement, and the Presbytery suspended the whole session and assumed the management and entire control of the church.

Another committee came, with the lodge tactics in good working order, and made things no better fast. Then the plain declaration was made that they were fighting for secrecy in the church, a matter that the Presbytery, by resolution, had forbidden to be discussed a year before.

The secretists are the only ones who ever mentioned the subject in the church.

And now came another committee, a few weeks ago, composed of Revs. T. E. Hughs, of Lagrange; Weir and J. M. Boggs, of Ft. Wayne—not apparently to harmonize the church, but to co-operate with the four secretists in the church. The meeting was at half-past seven P. M., on the supposition that the country members would not be there, and outsiders and people who had not been in church for years, and the infirm, were hauled in, and every one with their tickets prepared by a Mason, to elect elders and trustees. The committee, without one word of advice or exhortation, readily acquiesced in the fraud. The thinking portion of the members refused to vote. The result was that the four secretists were elected elders and trustees; two of them in their dotage; one of the others more or less soiled with dishonesty and want of chastity; the other a frivolous, unreliable and conceited gatherer of knowledge on the street.

A most ridiculous and pitiable scene occurred during the farce. Robert Dykes, one of our sincere and irreproachable members, one who has served another church as elder for many years in a quiet way, asked a proper question. The Rev. J. M. Boggs, of Ft. Wayne, turned upon him with the ferocity of a hyena and replied: "Shut your mouth, or I will throw you out of the house!" Certainly he did not get this in his theological course of training, or in his ordination vows. It is certainly sadly shaded with the spirit of the lodge and its manners.

The memorable closing of a prolonged effort to surrender the Presbyterian church to lodge methods and dictation, makes a page in its history. The strength of the church for the last forty years walked quietly to the committee and called for their dismissal by letter. That element represents, and has always represented, the mental, moral and financial strength of the church, financially not less than \$100,000. They have now the four male members, heretofore described, financially possibly \$10,000, and, like the old Methodist, after hearing some glowing experiences in class meeting, rose up and said: "Brethren and sisters, I have no religion to brag on." Covering so long a period, many things must be omitted in an article of this kind; but the times are such, and the encroachments of Satan so manifest, that it behooves every friend of the kingdom of Christ to guard well the walls of Zion; and when we can do no more, do just as we did—refuse to be partners in building up a rival system of religion.

The last thing noticeable that we have seen was on last Sunday morning—what appeared to be a building, or repair, committee, examining the church building, both fraternity men, and using extreme profanity. This may suit the officary,

for they have often refused repair work to good, moral men. Blow thou, north wind, and come thou, south wind, and blow upon the garden of the Lord.

Albion, Ind.

WHITTIER AS A PROSE WRITER.

BY REV. H. H. HINMAN.

By the popular mind little is thought or known of Whittier except as a poet. Yet three volumes of his essays and occasional articles have been published, and they reveal a style that for beauty, strength, and clearness will compare favorably with that of our most eminent authors. Unlike Emerson and Holmes, who were more distinguished for their prose than their poetic contributions, Whittier was mainly—almost solely—a poet; a poet not of the highest order, but of a capacity that is never mediocre, and never other than highly respectable.

It was perhaps mainly because his life was devoted to the promotion of human freedom that he was so much a poet; for poetry, like eloquence, is the natural language of liberty. Not all reformers have been poets, but all true poets, from the ancient prophets down to our times, have drawn their inspiration from love of justice and liberty.

Whittier's prose is all of the same general type as his poetry; that is, it is reformatory—gentle in spirit, yet bold, manly and aggressive. His conception of a reformer is given in the following from "The Scotch Reformers," and is an admirable pattern by which to test our fitness for such a work: "He who undertakes to tread the pathway of a reformer who, smitten with the love of truth and justice, or indignant in view of wrong and insolvent oppression, is rashly inclined to throw himself into the great conflict, which the Persian seer not untruly represented as a war between light and darkness—would do well to count the cost in the outset. If he can live for truth alone, and cut off from the general sympathy, regard her service as his own exceeding great reward; if he can bear to be counted as a fanatic and crazy missionary; if, in all good nature, he is ready to receive, from the very objects of his solicitude, abuse and obloquy in return for disinterested and self-sacrificing efforts for their welfare; if, with his purest motives misunderstood and his best actions perverted and distorted into crimes, he can still hold on his way and patiently abide the hour when the whirligig of time shall bring about its revenges; if, on the whole, he is prepared to be looked upon as a sort of moral outlaw or social heretic, under good society's interdict of food and fire; and if he is well assured that he can through all this, preserve his cheerfulness, and faith in man—let him gird up his loins and go forward in God's name. He is fitted for his vocation; he has watched all night by his armor."

"Great is the consciousness of right. Sweet is the answer of a good conscience. He who pays his whole heart's homage to truth and duty—who swears his life-long fealty on their altars and rises up a Nazarite, consecrated to their service, is not without his solace and enjoyment when to the eyes of others he seems the most lonely and miserable. He breathes an atmosphere which the multitude know not of; a serene heaven which they cannot discern rests over him, glorious in its purity and stillness."

One of the first and most vigorous of the prose writings of Whittier was his "Justice and Expediency," written in 1833, which contains the principles that run through his entire writings and those of the earlier Abolitionists, namely, that both justice and expediency demand the immediate abolition of slavery, and that such abolition was to be sought for by appealing to the conscience and the good sense of the nation. He amply vindicates the early Abolitionists and doubtless correctly states their position in regard to war in his letter to the *Jeffersonian and Times*, Richmond, Va.

He says, "All the leading Abolitionists of my acquaintance are, from principle, opposed to war of all kinds, believing that the benefits of no war whatever can compensate for the sacrifice of one human life by violence."

In this position he stood side by side with Daniel O'Connell, of whom he was a profound admirer and defender. In O'Connell's long and

earnest labors for the repeal of the union between England and Ireland, his appeals were always to reason,—always in protest against hatred and violence. He says, "The Repealers must not have our cause stained with blood. Far, indeed, from it. We can and ought to carry the repeal only in the total absence of offence against the laws of man or crime in the sight of God. The best revolution that was ever effected could not be worth one drop of human blood." Again he says, "I have a soul and a God to answer to, in another and better world, for my thoughts and actions in this. I disclaim here any act of mine which would sport with the lives of my fellow-creatures, any amelioration of our social condition that must be purchased by their blood." Had such principles as these pervaded our religion, we should never have witnessed the fratricidal strife of '61-'65, and we should not now be confronted with the vast race problem that is at once our dishonor and our perplexity.

Oberlin, Ohio.

A CENTURY OF STRIKES.

The history of strikes in the United States dates back to 1796. It lacks but four years to make it centenary. The straddle of the caliper is patriarchal and includes a series of struggles of which history has more to note of financial losses than of moral repentance. This slit in the public pocket is said to have cost the nation more than an equivalent for its national debt, with the State debts of New York and Pennsylvania added to the total. There is more in this cold arithmetic than can be figured on a slate. Statistics are not biographies. We get the numerals but not the men, in a count of noses and dollars; the principles and privations involved in a century of industrial struggles, with its unsung songs of sacrifice and its untold tales of folly, are securely but necessarily left untouched. Of fools there are always enough, of good men more than we ever hear, but of petrified humanity there is no such thing earning its living. Every strike has had its poorhouse, its tragedy, and its Golgotha.

The initial strike of American labor was that of the journeymen boot-makers of Philadelphia. It was repeated in 1798 and 1799, the object an increase of wages. In 1803 occurred the New York sailors' strike. Here the strikers compelled other seamen to leave their ships—a step that caused the muster of the town guard, the arrest of the leader, and the ignominious failure of the strike. In 1805 the shoemaking guild of Philadelphia repeated their previous experiments, but were fined for "conspiring to raise their wages." In 1809 the New York cordwainers imitated their Philadelphia brethren of St. Crispin. In 1815 the ubiquitous shoemaker laid down his awl and last at Pittsburg, and ended his claim for higher pay by getting on the wrong side of the jail door and contributing to the city exchequer. In 1821 the printers inaugurated their first strike at Albany, N. Y., as a protest against the employment of non-union men.

The agitation for shorter hours was started in 1830, at Boston. In 1834 the laborers on the Providence railroad made a wage demand, and were subsequently handled by the local militia. 1835 saw the first big mill strike at Paterson, N. J., resulting in twenty-six weeks' idleness and a loss of \$24,000 in wages. From 1836 to 1842 some fifteen strikes were reported, in three of which the militia had to shoulder their muskets to prevent rioting. In 1842 was inaugurated the struggle of the ironworkers in the Pittsburg district. It broke out again in 1845, and in 1850 made a volcanic outburst, women drawing bars from the grates of furnaces and using them for weapons. In 1868 and 1869 some seventeen strikes occurred, while from 1871 to 1876 they were more numerous than ever. In 1877 occurred the great railroad strike, in which the military arm was called into service, and candidates provided for the morgue and the coroner. The damage done in Pittsburg was placed by government experts at \$5,000,000. In 1880 the strike-slate had a total of 762. From 1881 to 1886 inclusive there were 3,692 strikes, involving not less than 1,323,203 men and 22,304 establishments. Since 1877 we have added to the list the Reading strike, the Carnegie strike of 1888, the Pittsburg puddlers, and the Turtle Creek miners. In 1890 the eight-hour question brought

about a series of strikes at Chicago, Boston, Indianapolis, etc., involving about 50,000 men, the cost running up into the millions. The government statistics show that between the years 1881 and 1887 inclusive there occurred 24,518 American strikes, with a direct loss to the strikers of \$51,814,743, to which might be added the incalculable losses to employers in damage to property and the compulsory closing of works, and the cost to the various States in the maintenance of troops, etc. The Homestead appendix will represent a costly event, and perhaps do something in the way of arousing public sentiment as to the urgent necessity of adopting corrective measures. Lives, property, and money have had the sluices wide open, folly and obstinacy have had their ghastly carnival, and it is time for common-sense to find its way into the hat it has so long vacated.—*Age of Steel.*

THE OATH OF THE SOUTHERN FARMERS' ALLIANCE.

Quite a number of letters from members of the Farmers' Alliance have been received at this office protesting against the idea that the Alliance is oath-bound, or that it desires to do anything in secret.

That such an attempt is altogether likely to be made, and in fact has already been determined upon, is evident from the contents of a little book which one Alliance man has sent us. This book is called the "Ritual" of the National Farmers' Alliance and Industrial Union, and claims to have been printed in 1890 by order of the executive board of that organization. In it we find the following:

President: Mr. ———, you will give your name when I use mine and repeat after me as follows:

OBLIGATION.

"I, ———, in the presence of Almighty God and these witnesses, do solemnly promise and affirm that I will never reveal any of the secrets of the order to any one not entitled to receive the same. I will never, under any circumstances, write, engrave, indite or print, or in any way make any impression, picture or design, that would convey any idea of the secret work, signs or password of this order. I will faithfully support the constitution and laws of the order. I will never wrong or defraud or deceive a member, nor will I permit it to be done, if in my power to prevent it. In my intercourse with a member I will always speak the truth. I will not oppose the admission of any one to membership solely on account of a personal matter, nor will I propose any one whom I have reason to believe is an improper person, or who would be an unworthy member. I further solemnly affirm, that, should I be expelled or dismissed from the order, I will faithfully keep this obligation as sacred out of the order as when a member. So help me God."

It is difficult to understand how honest men could be asked to take a stronger oath or pledge of secrecy than that. And in one of the manuals sent us the pledge, which is not in the form of an oath, is, nevertheless, made binding until death. These pledges would seem to sustain all that has been said about the secrecy and oath-bound condition of the Alliance in so far as this national organization is concerned.

The secret organization known as the National Farmers' Alliance and Industrial Union was formed in Oct. 1, 1889, out of a heterogeneous mass of alliances, unions and wheels, many of which began their existence as non-secret bodies as long ago as 1873, and some of these have evidently been independent enough to reject the order of things sought to be imposed upon them by the national organization. We hope they will persevere in well-doing and maintain their independence and personal freedom to the end.

We sympathize most heartily with the feelings which have prepared so large a number of farmers to enter into this movement, and for that very reason we are anxious that the movement should take on such a form that it will be possible for all good men to take part in it. The farmers have long enough allowed the political bosses to count upon their votes as a matter of course, and it is high time that they should assert themselves. Moreover, no one doubts the perfect honesty or the desire to do right of the great body of members of the Alliance. What we are anxious about is that, having begun to think for themselves, our farmer friends should not jump to the conclusion that they have thought it all out at one effort, but that they should keep on

studying the great economic questions which they are trying to settle, and hold themselves free to change their minds whenever they receive new light.

Alliance Independent assumes, as a matter of course, that we would justify the Prohibition party in having a secret plan of campaign against the saloons. In that he is entirely mistaken. We want no secrecy "in ours," even if it be only in the matter of grips, signs and passwords. If the Prohibition party should require of its members a pledge, even such as the most innocent of the Alliance pledges that has been sent us, we would at once repudiate that party and declare it to be utterly unfit to undertake the government of a great nation. We would condemn secrecy or a membership pledge very much more severely in the Prohibition party than in any other party, for the very reason that we believe that party to contain the germ of the great reform movement which we hope to see sweep over the nation before many years, and therefore needs to be kept true to right principles of action in order that the reform for which it is preparing the way may be inaugurated on a lasting basis.—*New York Witness.*

THE MINOR SECRET ORDERS.

There are some secret orders for which specious pleas are presented that seem to have power to deceive some of the very elect. These minor orders, as they are called, are professedly in the interest of noble and praiseworthy causes, and are said to be free from some of the principal objections which hold against Masonry and Odd-fellowship. That the reader may not be in doubt as to what orders I mean, I refer particularly to Good Templars and the Grand Army of the Republic. They take advantage of things that in themselves are good to push themselves into prominence, are intensely sensitive to opposition or criticism, and are defended by some from whom we had hoped better things. It is a matter of special regret to see Miss Willard, as head and representative of the W. C. T. U., coddling the Good Templars, and even the Knights of Labor; as if either of these orders were necessary to the success of the cause of temperance and prohibition.

Some good things have been said in the *Cynosure* in reference to Miss Willard's position; but on the general subject of the encouragement of these orders there is much that might yet be said. We regard the encouragement of these orders on the part of Christian men, and especially on the part of those who oppose Masonry, etc., as much to be deplored for several reasons:

1. Not one of these orders but bears the image and superscription of the harlot, Masonry.

Men may tell me I know nothing about them; but I answer, it needs but the most superficial observation to discover that everything connected with these minor orders was laid out by the compass and square of Masonry. And if it is a Christian duty to refrain from following after the Beast, it is manifestly a Christian duty to worship nothing that bears the image of the Beast. When a person once consents to worship the image of the Beast it is only a short and easy step to the worship of the Beast.

Miss Willard may write a thousand times that she believes "the greatest secret of Good Templars is they have no secret;" but ten thousand Masons and Odd-fellows will answer, "I thank thee, Frances, for the word," and ten thousand Good Templars, members of the G. A. R., will be ready to take an advance step and say they believe the greatest secret about Masonry and Odd-fellowship is they have no secret.

2. When good men, who say they are opposed to secret societies, defend or apologize for the G. A. R. and Good Templars, they encourage these orders in the indulgence of a malignant spirit towards those who conscientiously oppose them.

More than thirty years ago I was charged with being opposed to temperance because I opposed the Sons of Temperance. In later years I have been charged with being opposed to temperance because I opposed Sabbath desecration and Sabbath speeding under the name of temperance work; and now I am held by some as an enemy to the old soldiers because my anti-secret principles set me in opposition to the organization

known as the G. A. R., which wears the short frock of Masonry.

Such want of magnanimity and such a spirit of bitterness does secrecy engender, that the best friend the soldier had when in the field will be spotted by many as an enemy if he dares to lift up his voice against the order in which the soldiers have banded together. And it is more the matter of regret because many of the old soldiers, by reason of the bitter and resentful spirit they manifest, will lose the respect and confidence of those who would otherwise be their friends.

3. As a matter of fact, when a man becomes identified with or ready to defend and apologize for these minor orders he weakens along the whole line.

I know a member, I believe an elder, in the United Presbyterian church who was once a veritable "crank" on the secret society question. He read the *Cynosure*, he talked the *Cynosure*, and tried to get every one to take the *Cynosure*. But in the course of time he became identified with the G. A. R., and a neighbor and friend tells me that he is now dumb on the whole question. And how can it be otherwise? When such a man goes into any of these orders he must feel that he has sold out, surrendered his principles, and rendered worthless any testimony he might profess to bear against "secret oath-bound societies."

4. When toleration is extended to these orders, Masonry and Odd-fellowship demand the same toleration.

At the meeting of the General Assembly of the U. P. church at Topeka, in 1885, certain action was taken in reference to the G. A. R. which was interpreted to mean toleration. The next morning the moderator received a communication from one signing himself a "Presbyterian and a Christian Odd-fellow," demanding in the name of consistency that Odd-fellows should be admitted, as no objection lay against them that did not equally lie against the G. A. R. As a matter of fact, I believe that the influence of the G. A. R. at the present time is doing more to break down the force of the testimony of some churches against secret societies than all other influences combined.

5. These orders seem in some respects to command such attention and such an interest as is not shown toward the church which Christ has purchased with his own blood.

Two illustrations will show my meaning. A ministerial brother said to me, with a funny twinkle in his eye, "There is one good thing about the G. A. R. They make lots of delicate women strong. Why," said he, "I have women too delicate to go to prayer-meeting that can climb lofty flights of stairs and be out till midnight helping on with their entertainments." I thank God that I have no story of that kind to tell from my own experience, but I know there are hundreds of pastors who have seen the same thing.

The other illustration is the case of a farmer, who, I supposed, was in fair circumstances. He was a prominent member in the M. E. church, but has withdrawn, and, I have been told, gives as his reason, want of ability to pay his church dues. But he is a Grand Army man through and through and able to keep up his dues in that order. Can the reader see the secret of his inability to pay, his readiness to leave the church of God for the man-made lodge? There is only one tenable ground to hold on the question of secret societies, and that is to hold the ground against the whole brood. Neither the interests of society, of the country or the church, demand any of these orders; the endorsement of one is practically an endorsement of them all; therefore we say, avoid everything that bears even the image of the Beast.—*Rev. Wm. Johnston, D. D., in the Cynosure.*

The *Public Ledger*, of Philadelphia, says: Notwithstanding the presence of thousands of otherwise innocent men in the Masonic lodge, it is well understood that a ring within a ring runs the order, and the order in turn runs such innocent societies as the Good Templars, Red Men and nearly or quite all the so-called secret beneficiary orders. . . . The danger arising from such conspiracies is not imaginary but real. If the truth were known we are suffering from nothing so much as from this evil. And the worst of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream.

The *Advance*, of Chicago, says: A Masonic writer in the *New York Herald* is quoted as say-

ing that Masonry is "an effort to bring all mankind to a common religion; to harmonize the mysteries of Christianity, Judaism and Paganism; for the most scholarly Masons hold that there is only one religion, and that religion is the worship of deity under the image of the sun." If the above is a correct enunciation of Masonic doctrine, the less Christians have to do with it the better. Indeed, it would seem to be equally inconsistent for the honest Jew to be identified with these sun-worshippers.... The inference is fair that Masonry and Christianity do not harmonize.—*The Reformed Presbyterian and Covenanter*, for October.

NEW ENGLAND LETTER.

Autumnal dog-days.—A new disinfectant.—The old-fashioned singing-school.—Dr. Quint and the American Board.—The Iron Hall.—The Borden case.

The dog-days are singularly depressing when they extend later into the season than the almanac warrants, which has been the case this year; but to-day "the besom of the thunder" has swept the sky clear, and the air is chill and bracing, with a hint of frost in it, which up in the hill-country of Vermont and New Hampshire will probably prove more than a hint.

I notice that the fumes of burning leather-chips are recommended, among other things, as a sure warder-off of cholera, and I am quite inclined to believe it. As I lived near a shoe manufactory in my childhood, I can well remember how on a warm, damp morning in spring or fall, when every particle of ozone seemed to have left the atmosphere, that dark, ill-smelling, smoky pall would settle over us, filling all the interstices in our lungs, and sending the spiritual barometer down to its lowest point. I can certify that it is a grand preventive against mosquitoes and other winged pests; and if it has half as depressing an influence on the cholera-microbes as it has on human beings, they must be very unintelligent microbes indeed if they do not give it a wide berth.

The papers, in their comments on the Fire Island episode, have failed to notice the fact that it was off this Island that Margaret D'Ossoli was wrecked when returning home from Italy with her husband and child. It seems that half a century has not altered materially the character of the people on this part of the New Jersey coast, as they did not on that occasion make the smallest effort to save the ill-fated passengers and crew drowning before their eyes. Poor Margaret Fuller! A glamour will always invest her name which does not depend at all on her published writings. It is like the scent which clings to a queenly rose long faded. She would have been over fourscore to-day, had the sea spared her; but was it not as well, nay, better, to go in the first gorgeous ripening of her womanhood? our New England Hypatia, born before the time, and strange to herself and others because she found no niche at that early day large enough to enshrine her unique individuality.

A pleasant event, which must recall to the minds of many old people now living the hours passed in their youth at the district singing-school, was the late reunion at Providence of the Billings family, descendants of the famous William Billings, the head of New England's musical world—if such could then be said to exist—eighty or a hundred years ago. "Billings' pupils" have, almost without exception, followed their instructor "into the silent land," but his work still lives. I remember hearing once of a famous singing teacher of those olden days (his name has slipped from memory, but he certainly illustrated in his career not only the true Yankee grit, but the old saying that genius is hard work), who went to singing-school a great, overgrown boy of eighteen, unable to sing a note, and laughed at by the older pupils for his awkward efforts at time and tune. But, instead of giving up and accepting everybody's verdict that he had neither ear nor voice, like Demosthenes of old, of whom he had possibly read, our Yankee boy went off into the woods to practice all by himself, and by sheer dint of dogged, painstaking perseverance, became at last one of the country's leading vocalists. From a book published years ago I quote the following description of an old-fashioned winter singing-school, thinking it may awaken pleasant reminiscences in the minds of some of the aged readers of the *Cynosure*:

"Winter after winter the singing-school was kept up. Without a single exception it had always held its meetings in the little, low brick school-house that stood exactly at the junction of the village street and a cross-road. The room was small, illy ventilated, provided with no greater comforts in the line of seats than a double row of low planks for benches, that formed a hollow square about the hot, iron box-stove, and always so meagerly lighted that recognition was, not unfrequently, quite out of the question.

"There they sat, ranged in double rows around the room on those hard, wooden benches—the males on one side of the house and the females on the other. It was expected of every scholar, whether man, woman, or child, that he or she bring a separate candle, that so the expense of weekly illumination might be equally defrayed. This regulation was often the occasion of a great deal of mirth; for some came with little, blunt stumps of candles, just in their last sputtering throes, blackened all over with previous fires, and stuck, as a final resort, into a flat turnip carefully pared for this particular time. It was ludicrous to see them going about from one seat to another, now leaning backward, and now reaching forward to get a light from a neighbor, and incidentally whisper something that had no connection with the light at all. A stranger would have done more than merely smile, I fear, if he could have looked in unexpectedly on our musical group—candles wavering, dancing and glimmering; heads and figures in all possible attitudes and positions; feet, some of them perched high on the backs of the benches before them; eyes staring and mouths agape; and the persevering instructor trying to make accomplished musicians of every one."

Isn't this a delicious Rembrandt picture of scenes and institutions gone by forever?

The next annual meeting of the American Board is going to be an important one, and the great question to come before it will be, "Shall the Board continue to keep its character of a close corporation?" The Board is composed of 250 men—no women admitted—with a life-membership and the power to fill recurring vacancies vested only in themselves. This rigorous exclusion of the sex, from which emanates three-fourths at least of all the missionary effort in the churches, is too Masonic altogether. According to Dr. Quint, in the last number of the *Congregationalist*: "A committee of ten, chosen by the corporation, conducts all our missionary work, and a committee of seven determine who shall constitute that corporation. To the other 250,000 members of Congregational churches is extended the privilege of the contribution-box alone." No wonder so many of their sincerest members refuse to avail themselves of it, and prefer to work on independent lines. Two points are very significant in Dr. Quint's article: His admission that there are ominous signs of disaster coming to the Board, and the words with which he closes: "The people have come to care little or nothing for a Board. They love the cause, but a dead parchment which stands between them and the honored men and women in the field, excites in them no reverence."

This is true to the letter, even though Dr. Quint said it; only he does not go far enough. It is time that boards of any kind ceased to stand between the churches and their missionary work. Every church of Christ should be a board in itself, as in apostolic times, and every Christian man and woman should be brought into such a feeling of individual nearness to the workers as shall add a zest to the giving and make it no longer, as is too often the case in our churches to-day, a heartless, perfunctory duty, performed unto men but not unto the Lord. It is ominous of coming changes when a man like Dr. Quint begins to see this truth, though ever so dimly. It is also a strange instance of judicial blindness that the inconsistency between his active interest in foreign missions and his life-long adherence to Masonry should not be at least equally apparent. The greatest anomaly on earth, it seems to me, is a Masonic missionary, and, next to that, a Masonic pastor preaching a missionary sermon. How can heathenism in America cast out heathenism in Asia or Africa?

I see that the order of the Iron Hall is to be formally resurrected, and Supreme Justice Somerby is again at its head with flying colors.

Without doubt he will find that the crop of fools is not yet exhausted.

I have alluded in former letters to the Borden case at Fall River, the most peculiar in court annals. A Christian lady, of education and refinement, the treasurer of the Y. W. C. T. U., of most exemplary life and ready for every good word and work, is arrested on charge of murdering her father and step-mother; and after a trial in which all the elaborate theories worked up by the Fall River officials to prove her guilty fell to the ground, and all the evidence is in favor of her entire innocence, the judge who, having presided at the inquest had no right to sit on her case at all, pronounces her "probably guilty." She is then sent to Taunton jail, to await her trial in November, confined to her cell, forbidden even the fresh air, and treated in every respect like a criminal already condemned and sentenced. The whole proceedings, from beginning to end, have been as mysterious as they are outrageous. That they must arrest somebody, and Miss Borden happened to be the only eligible scape-goat, is not an adequate explanation, for an Irish-Catholic servant-girl was in the house at the time, and had really a better opportunity to commit the murder than her mistress, who, according to her own undisputed statement, was at the barn. That it is not a prosecution but a persecution has been clear to many minds from the start, including the writer. Why were all these Fall River officials, who have been conducting the case, even to Medical Examiner Dolan, Roman Catholics? Why did that part of the daily press which is subsidized to Rome assume at the outset that Miss Borden was guilty, and publish, with malignant satisfaction, all kinds of false and damaging stories calculated to hurt her cause with the public? And why, when the latter was refused bail, was the bail of Bridget Sullivan, the Catholic servant-girl, paid by Marshall Hilliard, the very official who was chief in working up the case against her mistress? Our W. C. T. U. women, and indeed all thoughtful, justice-loving people, are beginning to put these things together, and to realize that they have an ugly look. We have fallen on strange times indeed, when the most exemplary life is no barrier against being hounded to imprisonment and perhaps death—for men who will proceed to such lengths would not hesitate to manufacture evidence against her—by Romish officials, who interpret the law to suit themselves. Meanwhile Miss Borden's touching response to the query how she could be so calm, "It is only by entire reliance on my heavenly Father," will sink into many hearts, moving them to pray that these men may be brought to deserved shame and her innocence triumphantly vindicated.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Sept. 28, 1892.

Mrs. Harrison's condition, to-day, is regarded by her physician and her family as a little better than it was when she came back to the White House, a week ago, although she is still considered critically ill. She fully realizes her situation and bears it with Christian resignation. President Harrison spends every moment that he can spare from his official duties with her and hopes for the best, although he is too good a Christian to murmur at the chastisement the good Lord has seen fit to send upon him. To hope and to pray is all that mortals can do; the result must be left in the hands of God, whose work is always just, although often mysterious to man.

To-day is the birthday of that good woman, Miss Frances E. Willard, whose work in the spread of Christianity and temperance is well-known throughout the English-speaking world, as well as in other parts of the globe, where branches of the Woman's Christian Temperance Union have been established. One old gentleman, who gives her the credit of having, by a public address delivered in this city, which he accidentally heard, saved him from a drunkard's, perhaps a criminal's, grave, said with tears in his eyes: "I would rather be Frances Willard than the greatest statesman or soldier that the world has produced; she has a patent of nobility, based on the loves of the hearts she has been instrumental in making purer and better, that, in the eyes of God, will outrank the highest ever issued by royal command; and America could ask no great-

er blessing of divine Providence than to have ten thousand Frances Willards enrolled under the pure white banners of Christianity, temperance and moral reform, to fight those who, by command of Satan, are working day and night to make men, women and children worse."

A movement has been inaugurated here by the Methodists, which it is believed will result in raising \$500,000, that is to be used in erecting the first building of the great American University to be conducted under the auspices of that denomination, at the national capital. The idea, which made a most auspicious beginning last Sunday, is to raise this money by \$1 subscriptions—no person being allowed to subscribe more, each subscriber receiving in exchange for the dollar a handsome aluminum souvenir medal. The building to be erected by this fund will be known as the Abraham Lincoln Memorial Hall.

The final preparations for the presentation of the case of the United States before the international court of arbitration, soon to assemble in Paris, for the purpose of deciding questions in dispute between this Government and Great Britain concerning certain rights acquired in Behring's Sea by the purchase of Alaska from Russia, are going on in the State Department and in the Department of Justice. How much more satisfactory this is than if the country was being made wild with excitement by preparations in the War and Navy Departments for a war with Great Britain!

Rev. Stanford Mitchell, the singing evangelist, occupied a Washington pulpit, morning and evening, last Sunday. In addition to singing such popular hymns as "Rock of Ages," Mr. Mitchell makes use of the airs of ballads which have been family favorites for years and which are familiar to nearly everybody in his song-service, using words appropriate to his text, and the effect is wonderfully enthusing. Among the old airs sung by him, with words of his own, were "Rocked in the Cradle of the Deep," and the "Swanee River." He will preach and sing at the same church next Sunday.

The international monetary conference, which was to have been held in October in some European city, to be agreed upon by the representatives of the several governments taking part therein, will, on account of the prevalence of cholera in Europe, not be held for some time to come, possibly not until next year, although there is a possibility of its being held in November or December.

Washington has resumed its usual quietness, and it hardly seems possible that only last week we had so many thousands of visitors;—there is a difference of opinion as to the number, but by actual count the White House, which is always the center of attraction with strangers, was visited by 400,000 people. Of course some of the strangers may have gone there twice, and some of them were accompanied by Washington friends, but it may be judged from the figures that a good many people were in the city.

Among Washington's visitors this week, are Lieutenant and Mrs. Peary, who have but recently returned from a stay of nearly a year in the Arctic regions. *

REFORM NEWS.

THE NEW YORK STATE CONVENTION.

WALTON, N. Y., Sept. 30, 1892.

DEAR CYNOSURE:—I am here arranging for the N. Y. State Convention. Wednesday evening the State Committee met at the residence of Dr. Stone, Binghamton, for prayer and conference relative to the coming convention. After reading correspondence from friends and looking over the situation as best we could, the time selected is Oct. 27th and 28th. The convention will open at 2 P. M. Thursday and have five sessions, concluding Friday evening. The date earlier in the week suggested by some of the friends would not suit those here; hence the selection of this date, which we trust will be satisfactory to all. The official call will be sent you in due time. Everything appears favorable for a rousing convention. There will be a strong delegation from Binghamton. The entire State Committee expect to be here. State Secretary Rev. S. R. Wallace, of Syracuse, writes, while attending a meeting of the N. Y. R. P. Presbytery. He says: "I write in haste during our meeting, to say that I accord

with your arrangement for the convention, and will do all I can to make it a success. You can depend on me for an address on the subject you name, or any other that you wish me to speak upon. We are having a good meeting."

A call on Rev. Mr. Shaw, pastor of the Covenantant church here, assured me that we will receive a royal welcome. His church will be open, and his people glad to entertain. He does not wish to be selfish, and so suggests that I see some of the other church pastors and offer them the privilege of entertaining the convention. The place of meeting will be definitely announced later, but we are sure there will be plenty of open doors in Walton.

Some have inquired if the New England agent is to be with us this year, and I am glad to reply that he is expected. He will be the "general all-around man," as usual, of course showing the royal road to Hiram's grave with his chart-aid. Those who can and do not hear him will miss a treat.

One of the questions we hope to have discussed at this convention is, The effect of secret societies on the capital and labor questions, or What's the matter at Homestead?

Rev. W. H. Clark, District Chairman for the Free Methodists, will have charge of the Conference meeting for the morning of the second day. Dr. Stone, who remembers back to the Morgan times, will doubtless give us some reminiscences of those times.

Let all who can plan to be at this "coming up to the help of the Lord against the mighty." There will be plenty of free entertainment for those from a distance. You will find Walton on the Ontario and Western R. R., about fifty miles from Binghamton.

En-route for this place I made several stops in Pennsylvania, which were both pleasant and helpful.

I was glad to make the acquaintance of Bro. W. W. Sible, of Harrisburg, Pa. This brother, like Paul, works at his trade while preaching the Word. He has gathered around him a little company of the faithful, who have purchased a lot and built a church. They are known as United Brethren, and purpose to be faithful in bearing testimony against the modern Cain worship. I hope to accept the invitation to address these friends in the near future. Bro. Sible subscribed for the *Cynosure*, and will, I trust, write us of his conquests.

Time and space forbid mention of much personal kindness given your unworthy servant. May the Lord richly reward all whose hearts are made warm by the love of Jesus to aid the furtherance of his cause in the earth. We lose nothing by our sacrifices for truth here, for there remaineth to the faithful "a far more exceeding and eternal weight of glory" hereafter. More anon.

W. B. STODDARD.

REFORM WORK IN NEBRASKA AND KANSAS.

VERDON, Neb., Sept. 29, 1892.

DEAR CYNOSURE:—Last week, with me, was a busy one in Pawnee county. Tuesday evening we had a good meeting at Burchard, in the U. P. church. The pastor, Bro. S. S. Stewart, did all he could to make it a success. The Presbyterian pastor, Bro. Junkin, also took part.

There is a strong prohibition sentiment here. The Prohibitionists are mustering all their forces for a vigorous fall campaign. They are disposed to think the anti-secrecy issue should not be brought in, for it might divide their forces. "One issue at a time," say they, "is all we can carry. When the liquor power is overthrown, we should then take up the anti-secret issue."

But if there is one fact more than another that the experience of prohibitionists has demonstrated, it is that the strongest prohibitory law which can be formulated, with the most perfect machinery for its operation, cannot be executed or enforced where the judges, sheriffs, jurors, councilmen, mayors and policemen are members of secret societies, sworn or pledged to obey each other's signs, grips and passwords. I am satisfied, from careful observation and from the testimony of thousands, that at this point lies the secret of the non-enforcement of prohibitory legislation. If we are at great pains and sacrifice to construct a locomotive, but raise no question as to the competency or fidelity of the engineer who is to take charge of it, then may it be said

that the anti-secret question must not be raised in connection with prohibition. Why jeopardize the cause which has cost so much labor and sacrifice, by committing it to unfaithful leadership? Besides, through the machinery of the secret lodge system, liquor can be brought into any community, no matter how strong may be the prohibition sentiment.

I saw an illustration of this at Summerfield, Kan., last Sabbath, where I preached twice in the U. P. church. Here there is a large Romanist and infidel element, with a secret organization known as a Turner Hall, which has a large membership. Its chief influence is conviviality and intemperance. Through this organization large quantities of liquor are imported, and the authorities, many of whom are members of the organization, can do nothing to prevent it.

The U. P. pastor, Bro. W. T. Warnock, is a *Cynosure* reader, and this aspect of the question has led him to take a deep interest in the cause; and it is this impression that is leading many pastors to consider the anti secret issue as fundamental to every other. It is the great question, into what hands should the momentous interests of civil government be entrusted? The pleasant Sabbath I spent with Bro. Warnock's people, just over the line in Kansas, will be long remembered, and also the two large audiences I addressed in the Mission Creek (U. P.) church, Neb., Bro. J. S. Colvin, pastor. This is one of the strongest reform churches in the State, and it is owing largely to the leadership of Bro. Colvin, who for many years has been at the front in the most radical reform work. One of his members and best reform workers is J. D. Barr, who is candidate for the State Legislature on the Pro-

(Continued on 9th page.)

CORRESPONDENCE.

GEO. W. CLARK ON KNIGHT TEMPLARISM.

Geo. W. Clark, the "reform singer," of Detroit, Mich., recently received a letter from another Clark—his cousin, who was formerly a member of the Legislature in Maine; since employed in the Patent Office at Washington, and, later, connected with a great Pacific railway. The tenor of the cousin's letter was in superlative praise of the recent great Masonic conclave of his "fraters" at Denver, Colo., and also of the Republican party. Among other things, he said he "doubted whether there was a society of men on this continent that could equal them in nobility of character;" and added: "It is mere accident that caused me to allude to this subject, for I am aware that it is like displaying a red flag in the face of a male of bovines. But I was about to tell you I have not yet received the record of our Grandfather Clark, which I am called upon to furnish for printing in the Annual Year Book of the 'Sons of the Revolution.' Please send it to me."

In speaking of the Republican party, he says: "The world has never seen its equal in all history! And that will be its record in the future when men get past the chagrin of their defeats, and when the unbiased historian shall make up the books! And I thank God that for thirty years I have been a part of it."

GEO. W. CLARK'S REPLY.

76 WEST MONTCALM STREET,
DETROIT, Mich., Sept., 1892.

MY DEAR COUSIN:—Your flaring "red flag" is received, and read and re-read, and the address you enclosed also; but this "bovine" of the male department neither paws nor tears the earth.

He has seen too many of those phantasmagorical phantasms since your secret oath-bound *fraters* murdered Capt. Wm. Morgan, Dr. Cronin and others, to be otherwise moved than with pity for the young men who are duped by the blare and blarney of the tinselled lodgites into their hidden, tylered and guarded, exclusive chambers, where "it is a shame to speak of those things that are done of them in secret." And then not only duped into its tomfooleries, but fooled out of their native manly independence; and fooled out of their money, for they really get no valuable equivalent in exchange for the cash spent and the time worse than wasted. Furthermore, any foolish quiz, who is so anxious to know the "sublime but hidden mysteries" of these pompous "orders," can get all their pretended,

but long-ago-revealed, secrets, for from fifty cents to a dollar—by applying to 221 West Madison St., Chicago, Ill.

And now I wonder what Cousin Addie, thy good wife, must have thought when you read to her that wonderful, high-faluting address to that wonderful body of wonderful men in their wonderful trappings and wonderful toggery and gewgaws and feathers, when she remembered that that same "Most Worshipful" and grandiloquent orator and the "ancient and noble order" he was exhorting to such chivalrous deeds, inexorably excluded—and shut out—the "better half" of creation (to which she belongs), barring out their own mothers, wives and sisters from sharing in the "sublime," "elevating" and ennobling "mysteries," and enjoying the most exalted privilege, pleasure and honor of being locked in and led round the tylered lodgeroom with a cable-tow, blind-folded, and in a half-nude condition!

God's word of truth hath plainly said
They twain shall ever be as one!
One's joys the other's joys shall be,
Shall share alike in shade or sun!

And you say, "You doubt if there is another society of men on this continent that can equal those men," collected at Denver, "in nobility of character," and think there must have been considerable advance in the animal man since one of the descendants of the dwellers in those caves could stand up before such an assemblage and make such a speech! As to the "nobility" of that secret conclave you laud so highly, let us see: Men are "known by the company they keep." "A tree is known by the fruit it bears."

What was the mission of that body of men at Denver? Was it to "rescue the perishing?" No. Was it to lift up the fallen? No. Was it to save our youth from the snares and pitfalls of the secret lodges and the saloons? No. Was it to beat back the powers of darkness and the devil—to have no fellowship with them, but to reprove them? Not so. Was it to set an example of Sabbath observance, by traveling over the country on the Lord's day, desecrating it by wholesale? No! Was it to protest against and help to save our country, its homes, its sons, its institutions, its laws, from the deadly liquor traffic and the iniquitous license scheme that legalizes and sustains it all over the country? Not much.

But, what, then went they out to Denver for to see, or to do? Oh! perhaps it was to "rescue the tomb" of the Son of man from the sacrilegious Colorado "Saracens." Pious souls! Rescue the "tomb" of the Saviour with swords and guns and bayonets, which he forbids to use, and whose name they exclude from their lodge ceremonies! Beautiful consistency! Oh! tempora! Oh! mores!

Now pray, tell me in what consists, or where comes in, the vaunted "nobility" of these men? What was the real object of all this "fuss and feathers?" It was simply a vain show—a glaring advertising show-bill; a pompous dress-parade; a vain-glorious exhibition of military glitter and glare—of a set of "high cockalorums," with their costly trappings, their fustians and their feathers, to advertise their unhallowed secret conclaves, to gull and draw into their covert meshes unsuspecting, over-credulous young men and older gudgeons. I don't quite see; perhaps Cousin Prentis can inform me how this kind of jugglery can make "noble men." Henry Ward Beecher used to say: "Dress did not make the man, though the man looked a little better dressed up." Better yet the Irishman's idea, when he said: "The togger did not make the man, but the charracter."

Now, can you or any mortal man tell me how these "Grand Puissant," "Royal Arch Worshipful Masters" serve the Lord Christ, or their human kind, by the useless waste of the millions of money and time expended on these costly displays of toggery and trappings and feastings and the erection of such costly idolatrous temples?

Now, compare for a moment these high cockalorum Denver and Kansas City swell displays with that body of able, earnest, devoted, patriotic Christian temperance workers—men and women too—who met at Cincinnati last June, in that great National Prohibition Convention, with the patriotic and humane purpose of abolishing from our country its greatest and most deadly foe, the liquor traffic—a baleful traffic on which is annually worse than wasted all of TWO BILLIONS of the people's money, and which drives 150,000

souls to perdition every year in the United States.

There was no "fuss and feathers" or vain display about or with this consecrated host. They were animated and inspired by a holy and divine purpose—"for God and home and native land." And, what is more, not a liquor "bar" or "bad-house" got a customer; nor was the taint, or smell, or the smirch of rot-whisky, or foul-poison tobacco, found upon their garments. More still, this Prohibition Convention raised over \$20,000 to carry forward the great work of saving the country from the bitter and blighting curse of intemperance. How much did your vaunted Denver conclave raise for reform work?

And now, tell me, my cousin, which of these "bodies" best deserves the extravagant, the superlative meed of praise which you so enthusiastically assumed for your secret society fraters of the Denver conclave? It seems to me this is a very easy question for you or any one else to answer.

Again: The address of your "Grand Puissant Master," Hon. Hugh McCurdy, of Michigan, which you so thoughtfully sent me, I have carefully read *three times*. It is a carefully written discourse from a *Masonic standpoint*, and contains some good suggestions by which anybody might be benefited in reading; but the eloquent speaker was indebted to no dark-lantern, secret order for the fine moral sentiments and the good words of advice he uttered, but to Christianity and Christian civilization; sentiments inculcated by the Christian religion long ages before speculative Freemasonry had an existence; and it would be the wildest misnomer to credit the origin or the exclusive possession of such principles to any secret society on earth.

It is from the sacred Scriptures the Masons steal what little of "the livery of heaven" they have to "serve the devil in."

(To be concluded.)

"GOOD MEN ARE MASONS."

DEKALB, Iowa, Sept., 1892.

EDITOR CYNOSURE:—To defend the lodge, it is claimed that "certain good men have been Freemasons," and especially "ministers." Then why oppose secret societies, since so many good men compose them? If the principles of the lodge are bad and only the vile compose it, there would be less cause for opposition. Prove that there is nothing in the lodge worth saving—that its members are totally depraved, and opposition will largely cease. Christianity is at war with principles that curse humanity, not with men. And as long as a man has not "sinned away his day of grace" he should be saved from lodgery as well as other sins.

It is known that the principles of secret societies are bad, and as long as it can be proved that "good men" help compose them, the Lord will send the light to undeceive them.

If the lodge is the synagogue of Satan—place of false worship, using the material of the church—people of God—good men—then it cannot be successfully denied that it is our duty to oppose the lodge and defend the church in the Spirit of Christ.

It has been proven, by the best of lodge authority, that it is a religion not founded on the Bible. So, if lodgery is a religion not founded on the Bible, it is of the god of this world, to deceive Christians.

There are two sources of religion: God in Christ, and Satan, the god of this world. In one is salvation only. The other is a deceitful counterfeit. That good men are deceived by it is a pity.

CYRUS SMITH.

LITERATURE.

The adoption of a national uniform law regulating all cases of bankruptcy in every portion of the Union upon a just and equitable basis is very desirable. The necessity for such a general statute is obvious in every community; and to meet this exigency, in the House of Representatives at Washington, last June, Mr. Oates, from the Committee on the Judiciary, presented a report favoring the system incorporated in what is known as the Torrey Bankrupt bill. It is tersely described as "a measure for the discharge of honest insolvents, the diminution of fraud, the prompt and economical administration of bankruptcy estates, the maintenance of integrity in transactions on credit, and the promotion of commerce."

This bill was passed by the House, July 24, 1890. The Senate Committee on the Judiciary reported it favorably, but it was not reached for consideration by the Senate in the Fifty-first Congress, because of its place on the calendar. In the Fifty-second Congress it was introduced in the Senate. As previously noted, it was reported favorably to the House, where it is known as Bill 9,348. It has the approval of hundreds of bankers and business men, and is probably as perfect a measure of the kind as Congressional wisdom can frame. Those who wish to learn more of it should write to their member of Congress to send them "Report No. 1674, H. of R., 52d Congress, First Session." It is well worth reading for the history of bankruptcy laws and the summary of the provisions that make the Torrey Bankruptcy bill meritorious.

Scribner's Magazine for October begins a group of articles (illustrated) on the World's Fair at Chicago, with a picturesque description of "The Making of the White City"—at Jackson Park—by H. C. Bunner. Other articles on this subject are promised from Franklin McVeagh and Frank D. Miller. The frontispiece of this number presents a view of the Electrical Building from the Lake. Other papers include the following varied and attractive titles: Salem Kittredge, Theologue—His Secular Excursion, by Elias Perry; French Art—Romantic Painting, by W. C. Brownell, with reproductions of pictures by French artists; Stories of a Western Town—Tommy and Thomas, by Octave Thanet, illustrated; The Education of the Deaf and Dumb, by Walter B. Peet, illustrated; Autumn and the After-Glow, by Edith M. Thomas; The Poor in Great Cities—A School for Street Arabs, by Edmund R. Spearman, illustrated; Launching Cruisers and Battle-ships, by Wm. J. Baxter, U. S. N., illustrated; Wood-Songs, by Arthur S. Hardy; Homer, by Andrew Lang; Thomas Jefferson in Undress, by Paul L. Ford; In a Medicean Garden, by Grace E. Channing; Historical Moments—The First Capital Operation Under the Influence of Ether, by Dr. Daniel D. Slade; Editorials on Local Loyalty, Morals and Principles, Picturesqueness in Common Speech, Wanted—An English "Mot." New York; Published by Chas. Scribner's Sons.

St Nicholas for October is a "blooming" number, brilliant with talent and art combined in one grand coruscation. The first two articles treat of Volcanoes and Earthquakes, by Mrs. Chas. F. Hartt and Prof. Fred D. Chester, and Ewing Gibson contributes another on The Earthquake at Charleston, S. C.—all of absorbing interest. Tom Paulding, by Brander Matthews, and Two Girls and a Roy, by Lieut. Fletcher, are concluded; and the current volume is also ended. The other more prominent papers are: A Land and Water Tussle, illustrated, by Clarence Pullen; How Columbus Reckoned; by Royal B. Smithey, illustrated; The Stone Autograph Album, by Chas. F. Lummis, illustrated; Learning to be Weather Prophets, by S. A. Wetmore, illustrated; The Dodish Moral Signal Service, by S. Edward Paschall, illustrated; Tapir-Hunting in Brazil, by H. H. Smith, illustrated; A Page of Fun, and a variety of pleasant verses, sketches and pictures. New York: The Century Co.

No one can read the *Herald of Health*, edited and published monthly by Dr. L. M. Holbrook, 46 East 21st street, New York, without being greatly edified and interested in its hygienic expositions. It is designed to instruct the common people in the arcana of health and vigor, and admirably does it perform its mission. The October issue is no exception to the general rule, and interest concentrates in the following articles which it presents; A Case of Acquired Deformity Transmitted Through Three Generations to Both Sexes, by the editor; Notes Concerning Health; Sanitary History of a New Town; Hygiene of the Teeth; Women's Underclothing and Health; Of Interest to Women; Topics of the Month, and New Books. \$1.00 a year.

Historia for October, the new illustrated magazine of historical stories, is replete with heroic deeds and national events, presenting exploits of Decatur and Somers in the U. S. Navy; A Soldier of His Country; The Test of Courage, a poem; Morgan, the Buccaneer; Adventures of a Young Norseman; The Combat of Hector and Ajax; Duty Well Done; Fighting the Mexicans—continued, and the Death of Sarsfield. A good number. The Historia Company, Chamber of Commerce Building, Chicago.

The 1893 edition of "Peloubet's Select Notes," the acknowledged standard commentary on the International Lessons, is announced for early publication by W. A. Wilde & Co., Boston. Its universal use in years past has proved its intrinsic worth to thousands of teachers and scholars, who have been materially helped in their Bible study through its original and carefully selected comments on the Sunday-school Lessons.

The *Century* has sent a man to Europe to gather the latest data with regard to railway crossings. The magazine is soon to have an article on this subject and kindred topics which relate to "Good Roads."

A year's numbers of the *Cynosure* would make six good-sized volumes of valuable reform literature, containing 550 pages each.

IN BRIEF.

THE LAST ENGLISH CARDINAL DEAD.

Cardinal Howard, who died a few days ago, was born in Nottingham, England, in 1829. He was grandson of the younger brother of Bernard Edward, fifteenth Duke of Norfolk. In youth he was an officer of Her Majesty's Second Life Guards. At the age of twenty-six he became a priest, and consecrated himself entirely to the service of the Pope. He was made archbishop in 1872, and cardinal in 1877. In 1878 he was given charge of the English college in Rome. He excelled as an Arabic, American and Russian scholar. He was troubled during the past few years with a brain affection, but the immediate cause of his death was pneumonia, contracted in Brighton, England, where he died.

THE SOUVENIR COINS.

The managers of the World's Fair sought an appropriation of \$5,000,000 during the last session of Congress. This was refused, but a gift of 5,000,000 souvenir half-dollars was given on condition that the Fair be closed on Sundays. These souvenir coins will be made from uncurrent subsidiary coin now in the Treasury. A large number of the proposed souvenirs have been contracted for at one dollar each. And it is supposed that the whole amount can easily be sold by the World's Fair managers at that price, thus realizing the full extent of the original appropriation asked for.

The souvenir half dollars, unlike medals of the commemorative order, will be legal tender of their face value, the same as the ordinary half dollars. There are now \$14,000,000 of uncurrent subsidiary coin in the Treasury. From these will be coined the souvenir half dollars, and given to the World's Fair without expense, the government paying for the coinage. Before they are turned over the World's Fair managers must stipulate in writing that the gates will not be opened on the Sabbath day.

A RESERVATION TO BE OPENED.

It is likely that the Northwest will be the scene in the near future of one of those land excitements which created such a furore in Oklahoma and the Dakotas recently. According to the *Helena Journal*, that part of the Crow reserve ceded to the United States two years ago will be opened for settlement this fall. A new treaty has been concluded with the tribe.

The reservation begins on the Yellowstone river, nine miles east of Billings, and runs southwest between Clark's Ford and Pryor Creek, to the foot of the Pryor mountains. Thence it runs east to the Big Horn river. The land is rich in mineral, and much of it well adapted for agriculture. Irrigation can be practiced there with little of capital.

In 1885 allotments of land in severalty were made to the Crows. The tribe numbers about 2,300 at present. They are said to be doing well. The government is constructing a system of irrigation for them. But it is thought that when government paternity is withdrawn they can not stand against the advancing white man. Disease is making serious inroads among the tribe, and it is only a matter of time when the whole reservation will be occupied by white people.

WHERE DOES THE GOLD GO TO?

What becomes of the gold? This is a question which an exchange puts and at the same time attempts to reply to it. Since the discovery of the metal in California to the present time the United States has produced \$1,900,000,000 in gold. These are the figures of the Superintendent of the Mint. According to his report the total amount in coin and bars, on December 31st, 1891, in the United States was \$688,665,211. This latter amount was known to be in the country in the shape of coin and bars in the mint, in the treasury and in the possession of banks. Gold exports to the amount of \$57,000,000 can be accounted for, and so can \$3,500,000 turned into plate, jewelry, gold leaf, dentists' foil and so on. But all this only aggregates about \$740,000,000, which subtracted

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from \$1,900,000,000 leaves over \$1,100,000,000 unaccounted for. Trade returns between the United States and Europe from 1843 to 1891 inclusive, show an excess of exports from Europe to this country over exports from here to Europe of \$473,000,000. This sum, it is supposed, was paid in gold, but still about \$700,000,000 remain unaccounted for. How much is hidden away by thrifty persons who are their own bankers can never be accurately ascertained. Vast quantities of gold have been buried and, perhaps lost forever. Some has been sunk in the seas with lost vessels and so on. But still the interesting problem comes, up, what becomes of the gold? In round figures the United States produced up to the present nineteen hundred millions of dollars in gold. She has now in her banks, mints and treasuries, only about seven hundred millions. For plate and jewelry she used about four millions, and paid four hundred and seventy-three million for foreign goods. That leaves about as much gold unaccounted for as there is now known to be in the form of bullion and currency in the country.

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4th. **Its Brevity.** Dr. Smith, editor *Chicago Standard*, says: "I have, in several instances, seen a sermon in a sentence."

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8th. **Its Cheapness.** No Commentary of its size and merit was ever sold for anything like the price.

TESTIMONIALS.

Rev. Joseph F. Tuttle, D. D., President Wabash College.

It is a noble work that ought to be placed on a hundred thousand shelves in this country.

Rev. Stuart Robinson, D. D., Louisville, Kentucky.

Having for more than twenty years been myself engaged in the popular exposition of the Scriptures from the pulpit, every Sabbath evening—and, of course availing myself of all the aids within my reach—I have met with none among them which so well accomplishes the great end of a popular exposition—viz.: to show the people, in the fewest words, how to read the Bible for themselves—as the very comprehensive Commentary of Jamieson, Fausset & Brown.

Rev. James B. Angell, D. D., LL. D., Pres. Univ. of Mich.

I am acquainted with no Commentary of such conciseness which is so likely to prove satisfactory and helpful to American Christians.

Prof. Samuel C. Bartlett, D. D., Pres. Dartmouth College.

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The present edition of this excellent work deserves, and undoubtedly will receive, a large circulation among families and students of the Scriptures who wish to learn what God has revealed and taught. Aside from the Bible itself, they can go to no better source of instruction.—*Interior, Chicago.*

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GEORGE WASHINGTON, in *Farwell Address*: "Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the paths which are the instruments of investigation in the courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion."

The Christian Cynosure.

CHICAGO, THURSDAY, OCTOBER 6, 1892.

"Freemasonry in a pagan country is pagan; in a Mohammedan country it is Mohammedan, and in a Christian country it professes to be Christian; but in this profession it is not only grossly inconsistent, but intensely hypocritical."

—CHAS. G. FINNEY, a Master Mason.

MASONIC LITERATURE.

Thousands of books relating to Freemasonry, many of them written by Freemasons for the promotion of Masonic principles, and others teaching the ancient origin and character of the fraternity, have been published; and it is wonderful how much importance Masonry attaches to the great majority of these works as unanswerable arguments in favor of its excellence and perpetuity.

On this subject, Rev. Chas. G. Finney (himself a "bright" Mason) writes thus plainly: "Masonry cannot be known from a perusal of the eulogistic books which adhering Masons have written. Of course they are under oath in no way whatever to reveal the secrets of Masonry. But it is their secrets that the public are concerned to know. Now their eulogistic books, as any one may know who will examine them, are silly, and for the most part little better than twaddle. If we read their orations and sermons that have been published in support of Masonry, and the books that they have written, we shall find much that is silly, much that is false, and a great deal more that is mere bombast and rhodomontade. I do not say this rashly. Any person who will examine the subject for himself must admit that this language is strictly true. . . . Adhering Masons do not profess to publish their secrets; and that which the country and the church are particularly interested to understand they never publish—their oaths for example—and, therefore, we cannot tell from what they write what they are under oath to do."—*Finney on Freemasonry*, pp. 23, 24.

Since Mr. Finney died, this statement requires some modification; for the Masons have recently published "Ecce Orienti," a ritual of the three Blue Lodge degrees (oaths and all) in cypher; but any one having either of the expositions of Freemasonry made by Ronayne or Doesburg will find it a perfect key to the cypher; so that this official ritual assuredly verifies the two Anti-masonic expositions referred to, and all others extant. If the authors of "Ecce Orienti" have not broken their Masonic oaths, committed perjury and "given away" their secrets, as surely as has the National Christian Association, then language fails to express the truth when it comes in sight.

We have before us, in the September issue of the *Masonic Chronicle* (a fraternal organ of considerable reputation among Masons, and printed at Columbus, Ohio), some choice specimens of Masonic "fine writing," a few of which we reproduce for the edification of those of our readers who know the real value of such "twaddle" and "rhodomontade," as Mr. Finney calls it:

"Let us live up to the teachings that Masonry gives; keep it in its purity; frown down innovations, and when the journey of life is ended, we may receive our reward at the hands of the 'blessed Emanuel.'"

A dissection of this passage thus strips it of its *ad captandum* pretensions: "The teachings that Masonry gives:"—"Freemasonry is not Christianity, nor a substitute for it."—*Mackey's Encyclopedia*, p. 641. "Frown down innovations;"—No true Mason dares to improve or change Freemasonry: "These (Masonic) landmarks can never be changed. Nothing can be subtracted from them—nothing can be added to them—not the slightest modification can be made in them."—*Mackey's Encyclopedia*, p. 453.

"Receive our reward at the hands of the blessed Emanuel;" this is blasphemy. "Emanuel"—the Greek form of "Immanuel, God with us," one of the titles of the Lord Jesus Christ, whose name the Masons cut out of their Scriptural allusions, or use blasphemously in some of their rituals. Such a hodge-podge is Masonic literature, of which the above is a fair specimen.

Here is another interesting sample, from the same paper:

"That rusty old locomotive Anti-masonry creeps along on a dilapidated side track at a snail's pace, its machinery worn out, its boiler leaking, but it does try to make an awful noise; a few fanatics are trying to run the train, but it's hard, uphill work. Once in a while, they pick up some one that has been bounced from the Masonic train; we are willing, and they make a great noise over it. The simple truth is they have not got the right kind of lubricating oil; we use truth and our machine runs smoothly; they use untruth and they don't make any headway, and are troubled with hot boxes all the time."

So writes Frank W. Baxter, Highgate, Vt. What do our *Cynosure* friends think of it? Mr. Finney was right.

THE GREAT IMPORTANCE OF THE ANTI-SECRECY REFORM.

There is peculiar significance in the opening paragraphs of the letter from Rev. M. A. Gault, on another page of this issue. His ideas may not be new to many readers, but their force and importance deserve a wider range than the *Cynosure* can give them, for they strike the keynote of the tendency of the age, and reveal the high and sublime character of the reform in which the National Christian Association is engaged.

Not only so, but they plainly show that in the present crisis of our political affairs—when the times are so pregnant with danger to Christianity and civil government,—the secret societies are rapidly becoming the rulers of the nation, in spite of the great reform movements of the day, and that the warfare on the lodge is indeed and in truth the REFORM OF ALL REFORMS, second only to those instituted by the early Christian church.

Let Bro. Gault's letter be carefully read and re-read and candidly pondered. The enemies of Christianity, justice, morality, purity and freedom are not afar off, but at our very doors, and even in our households. Shall they prevail against us?

OPPOSED TO THE LODGE.

At the recent session of the Michigan Conference of the United Brethren in Christ (Radical branch), the following stirring resolutions were adopted:

WHEREAS, We believe that organized secret societies are evil in their nature; and,

WHEREAS, Anti-Christian combinations are rapidly increasing and clearly demonstrating their anti-Christian character, endangering the peace and prosperity of church and state; therefore,

Resolved, 1. That it is the imperative duty of all Christians to refrain from connection with such combinations.

2. That this is no time for us as a church to compromise with worldly secret associations.

3. That we, as ministers and members of the United Brethren church, will seek through grace to overcome all such worldly conformity as would rob us of our peace, or destroy our usefulness.

IN MEMORIAM—CAPT. WILLIAM WILSON.

The first intimation received of the death of Capt. WILLIAM WILSON, at his home in Menominee, Wis., at half-past 9 o'clock, Sunday forenoon, September 4, 1892, was received in a letter from our esteemed associate, Rev. W. W. Ames, Secretary of the Wisconsin State Association, auxiliary to the N. C. A.

Captain William Wilson was eighty-five years old on the 9th of February last, he having been born at Chatham's Run, Lycoming county, Penn., in 1807.

His last illness was of about six weeks' duration. Once during that period he was able to ride out. Much of the time he suffered but little pain and retained his usual faculties.

He heartily joined in religious exercises, and as long as he had strength he persistently attended the prayer-meetings of the church greatly enjoying participation in the ordinance of the Lord's Supper at the covenant meeting just before he was overtaken by his last illness. He seemed to be sensibly impressed that his end was at hand. His whole trust was in the atoning mercy of the Lord Jesus Christ.

In the Sunday-school he held the position of superintendent, from the day of its organization, more than twenty-three years ago. This school, under his administration, was very prosperous. In 1876 the names of 2,000 attendants were on the records.

He held his strong aversion to secretism to the last. If any stranger sought the use of the

church for lectures or meetings, he was sure to investigate his attitude toward the lodge, and would refuse admission to all who manifested sympathy with it.

His benefactions to the poor, and to Christian enterprises, were many, and often very large and cheerfully bestowed.

A great admirer of our free American institutions, he deeply deplored the legal disability of woman, and longed for the day when she might have the full power and benefit of the ballot. As a reformer, he ranked as a strong Abolitionist and temperance advocate, and did much for the support of these causes.

He was a man of great physical strength, and possessed remarkable business capacity. More than to any other man belongs to him the credit of developing the resources and prosperity of that portion of Wisconsin in which he early established his home and business. The wisdom of his counsels was highly valued by his associates and legislative committees, who cheerfully concede their indebtedness to him for the success of their great enterprises and investigations.

At the same time he was as simple and humble as a little child in his deportment. He seemed never to be ashamed to answer a difficult question by saying: "I don't know." Even in the strength of his manhood, twenty-five years ago, he said to the little, despised church of which he became a member, when he was requesting the privilege of starting a class for the study of Bible doctrine: "My place is with the children." In the church, always ready to bear his part, he never manifested a desire to have his vote count for more than that of the poorest member. He had no desire to be in the majority, only as that should stand for the triumph of righteousness, preferring to be counted in a small minority in the right, to forming part of the largest majority devoid of truth and justice.

He appreciated eloquent sermons, provided they were thoroughly Scriptural, and the speaker frank and sincere; but no amount of learning or eloquence could reconcile him to the absence of these qualities. Briefly, he loved to listen to the plain, simple truth for its own sake.

In the language of another: "In his death has passed away one of the oldest pioneers of the Northwest, he having penetrated the wilds of Wisconsin Territory about fifty years ago. Settling at Menominee, he has seen his personal schemes develop beyond all precedent conceptions, and, all about him, has seen the wilderness blossom as the rose, growing into populous cities and prosperous villages, threaded upon gigantic railways and held but a moment apart by telegraphic ties, where once lay the long, lonesome, tortuous Indian trail. He has noted the change from the startling whoop of the Indian to the regulated sound of the steam whistle. Where once glided the Indian canoe, he has sent his floats of timber designed for the palatial structures of civilization. From the slow, and anxiously looked-for, communication by the follower of the trail, he was permitted to listen to the electric whisper from ear to ear.

"He lived to see the third generation of his posterity by the wife of his youth (Miss Maria Blair), who departed this life before the hardships of Wisconsin began.

"His second beloved companion (Miss Angeline Hale) became his true yoke-fellow in the frontier experiences of the then Northwest, leaving her loving imprint in the hearts of savage and pioneer alike, as well as those within his reach in prosperous years of later life, by kindly acts and Christian deeds.

"He has at last followed these loved ones, having been privileged to see the birth and development of the greatest scientific features that the world has so far possessed. Thus has God blessed the life of a man of noble deeds."

Nine children, and about twenty-five grandchildren, deeply mourn his loss, with other relatives and a host of friends.

An immense concourse escorted his remains to their burial. A train of well-nigh two hundred carriages, followed by about three hundred and fifty employes of the company (Knapp, Stout & Co., of which Capt. Wilson was a member), on foot—the largest funeral cortege ever witnessed in Menominee. The funeral services were conducted by Rev. Mr. Kidder, of Eau Claire, the pioneer minister of the Chippewa Valley. The remains were interred in Evergreen Cemetery.

Capt. Wilson was, during his long life, engaged in various enterprises. First, a farmer, lumberman and pilot in Pennsylvania; afterwards a contractor on the Illinois Central Railroad; proprietor of a stage line in Iowa; justice of the peace; then a lumberman in Wisconsin.

"To some he appeared," says the *Menominee Times*, "as a man with eccentricities, . . . but to those who knew him best, by contact, business and social relations, and were brought nearer to him and saw more of his real life, these were but the outward manifestations of a noble enthusiasm, a high sense and appreciation of justice, truth and a spirit of helpfulness."

On the first page of this issue we present a fine portrait of our loved and lamented friend and co-worker.

SENATOR DAVIS ARRAIGNED.

United States Senator Davis, of Minnesota, in his seat in the Senate, last spring, when the Chinese exclusion bill was under discussion, distinctly stated that "there is more matter for profound concern in the attempts of Herr Cahensly, made last year to denationalize American institutions and plant as many nations as there are people of foreign tongues in our midst, than in all the Chinese questions that have arisen since 1858."

This accusation, coming from a gentleman of so much influence, greatly incensed the German Catholics by its sweeping severity; and at the recent session of the German Catholic convention at Dubuque, Iowa, that society authorized its president "to request Senator Davis to withdraw these remarks publicly. Should, however, he refuse to withdraw them," they add, "we will consider it our duty to appeal to our Catholic brothers in Minnesota to use all honorable means to prevent Senator Davis' re-election."

The result will be looked for with interest, as the insult is deemed so great that it must be re-sented."

—At the sessions of the German Catholic Congress, in Newark, N. J., last week, a resolution was adopted denouncing all anti-Catholic secret societies. Rightly interpreted, it is not secrecy to which the Romanists object; it is the indifference or opposition of those societies that will not acknowledge the rule of the papistry.

—The German Baptist General Conference was opened in this city last week, to continue until Tuesday. At the invitation of Rev. J. L. Meier, pastor of the First Church, the N. C. A. Corresponding Secretary addressed a large union meeting on the danger of lodge worship Sabbath afternoon. There was a full program, and ten or more speakers, but fifteen minutes was given our cause. In the evening, Immanuel Norwegian Lutheran church was visited, and a good audience heard of our work with deep interest.

—Tarkio College, the U. P. institution in Missouri, has had a remarkable experience during the past year. First, its buildings were burned, with a heavy loss; then ensued unfavorable weather, delaying reconstruction; the new doors and windows were destroyed by fire at the factory; then new stairs and bannisters were burned in another factory; and these and other delays have retarded the completion of the structure for several weeks. We are pleased to learn, however, that the college opens with much larger attendance than in any previous year.

REFORM NEWS (Continued from 5th page).

hibition ticket. He is clean, from hat to heel, from the secret society infection and is quite popular in his district, in which he stands a strong chance of being elected.

Tuesday I attended the S. E. Nebraska Baptist Association at Falls City—a town that is cursed more with saloons and lodges than any other of its size in the State.

This week I hold meetings in this county (Richardson), at Verdon, Silver Creek, Salem and Dawson. Rev. S. W. Patterson, pastor of the Evangelical church at Verdon, has arranged these meetings, and will go with me from point to point. He has charge of three congregations, and is a devoted worker, thoroughly imbued with the spirit of reform. He was for many years a member of Rev. J. S. T. Milligan's congregation, in Kansas, and is now saturating his people with

the old-time theology and reform zeal he imbibed from Bro. Milligan.

I am now able to announce positively that Dr. D. H. Coulter, of Winchester, Kan., will make an address at the Wahoo State Convention, Oct. 18, 19. He has been with us in many conventions, and cannot be excelled as a convention worker and speaker. There is none whom the Wahoo people are more interested to hear.

M. A. GAULT.

AMONG NORTHERN ILLINOIS CHURCHES.

"SKANDIA."

This word does not appear in the first impressions of our Illinois Forest City, but it emphatically does in the second.

Rockford is a city of some 30,000 people, extended widely, and growing rapidly. The churches are among the most remarkable buildings. The Second Congregational (Dr. Barrows) is one of the finest structures of the kind in the West. Chicago can surpass it in size only. The First Swedish Lutheran is the largest in the denomination, seating 3,000 people. Its pastor, Rev. L. A. Johnston, has spoken at our reform conventions, and at various times read papers against the lodge in local ministerial meetings. The Court St. M. E. church is also a very fine and large building. Throwing all its rooms open some 2,500 people could hear the Gospel from its platform. I was told that a canvass of the city showed about one-half its people attending church more or less regularly. This probably includes the two Roman Catholic and the two Unitarian churches; but it is nevertheless a remarkable showing. No other place of the size equals it, to my knowledge.

Another striking feature of the city is its manufacturing. They meet you on every hand, and on the east and south are stretching away into the country. Another item of remark is the comparative absence of saloons. Rockford has at times prohibited these places. This year a few are licensed; but their time promises to be short. The best sentiment of the city is against them, and the Prohibitionists seem to be the only active party. Mr. James Lamont, aided by several students from Wheaton, who are called the "College Quartet," is pushing a strong campaign for Bidwell and Cranfill.

Among the causes for this excellent pre-eminence of Rockford among our inland cities it is natural to speak first of the Swedes. This people number nearly one-half the population. They are found in all departments of business and are the right arm of the factories. "Skandia" is written over ten or a dozen of these hives of industry. Seven churches, some of them large, receive the multitudes of these kinsmen of ours from North Europe on the Sabbath. They could accommodate near 10,000, and the throngs that pour into them show the spirit of the people.

The rule among the Swedish people is opposition to the lodge. Some serious exceptions are found, but that is the rule; and if Swedish influence is felt in business, religion and temperance, it is in our reform also. Visiting among the pastors I found the objections to the lodges widely felt and more or less clearly stated. Several churches will be open for addresses and when time can be given a good work can be done.

THE SWEDISH MISSION CONFERENCE.

I visited Rockford at the request of Rev. C. A. Bjork, of the large Mission church in Chicago and president of the Conference or "Covenant" meeting of his people. It was an earnest and devotional assembly of some 250 pastors and delegates. They gave audience to the request of the N. C. A., adopted resolutions condemning the lodge, and appointed editor Hallner of the *Missions Wannen* (*Mission Friend*) of Chicago and Rev. F. M. Johnson of Rockford, delegates to the pastor's conference at our next annual meeting. They raised in a short time nearly \$1,700 for their Alaska mission, and projected stronger educational work in St. Paul. The religious services, afternoons, evenings, and on the Sabbath, were crowded by thousands, and a revival spirit prevailed.

OTHER ROCKFORD CHURCHES.

The Free Methodist brethren meet in a hall on State street. They welcomed me speaking on the dangers of lodge worship; and the day was profitably spent with them and at other services.

Bro. H. P. Marks of this church was my kind entertainer.

Rev. S. G. Ohman of Zion Lutheran church wishes an address before his people at some early day. He is a young pastor of noble bearing and true heart. He subscribed for the *Cynosure* to better inform himself and instruct his people respecting the dangers of secret societies. Pastor Dorn of the German Lutheran church is equally awake, and will be true to his trust. Both the Congregational pastors are quietly but decidedly against the orders; so are some of the Methodist and Baptist pastors, but I was grieved to find one interesting young Methodist brother full of lodgery and blind to its evils. May our short conversation lead him to see a better way.

THE ILLINOIS WESLEYANS.

This Conference met on Wednesday the 21st in the Kishwaukee church of which Rev. W. C. Mullenix is pastor. Bro. Mullenix and his motherly wife extended a welcome to their home, and I visited the Conference during the first day. By suggestion of Rev. William Pinkney, president of the body, I was permitted to occupy the evening and spoke to a good house on the undivided worship which our Lord demands of all mankind. Bro. Pinkney followed with a rousing exhortation which will be felt in that interesting community, for the Patrons of Industry are insidiously intruding their secret methods among the people.

THE NORWEGIANS OF HAUGE SYNOD.

At the suggestion of pastor Brohaugh of Trinity Lutheran church, Chicago, I visited a quarterly conference of this interesting people on the 30th of September at Norway in LaSalle county. In every direction for ten, fifteen to twenty miles the beautiful rolling country is filled with Norwegian farmers. The colony began at an early day—1830 or thereabout—and has been gaining steadily ever since. Norway is but a country center with two or three stores, a postoffice, school and three churches, two Lutheran and one Methodist—all Norwegian. The Conference postponed an auction sale of articles made for the purpose, to provide money for missions, for a half hour while the people were told something of the N. C. A. work and its urgency. They crowded the church and listened eagerly. To many of them the theme was new, but the older men were glad of the movement. The Hauge Synod differs chiefly in its devotional methods from the Lutheran brethren whom I met in Decoriah. They use the Gospel Hymns in English and are less conservative and formal than the larger body. Each local church, as I understand, makes its own rule for the lodge, although the Synod is committed by resolution and practice to opposition.

I left this interesting meeting immediately to reach a train for Chicago where the Sabbath is to be spent profitably if God wills.

HENRY L. KELLOGG.

FROM THE NEW ENGLAND AGENT.

PROVIDENCE (R. I.) DEPOT, }
Sept. 26, 1892. }

On reaching home Friday last, I found, among others, two urgent letters from Bro. Z. Graves to visit him at once. I left Boston by the 2 o'clock P. M. train and reached his home in the early evening, to find him seriously ill, but able to talk quietly. He has been confined to his bed for four weeks, and has suffered greatly. His trust in Christ is unshaken, and his interest in our special line of reform unabated. His regret is, not that he has been true to his convictions and fearless in their defence, but, rather, that he has not been more faithful and persistent in defending the faith and keeping Christ's bride "unspotted from the world." I remained over Sabbath, preaching in the Congregational church, meeting Bro. and Sister Viol, who had been in my congregation when I was a pastor at Byron, Ill.

The doctor gave little encouragement, when he called yesterday, and last night was one of anxious watching to Bro. Graves' wife and children who were at his bedside. He was resigned and cheerful, and suffered less pain when I left him at noon; and if the dear Lord has a work for him yet to do, he can raise him from his couch of suffering, as he called Lazarus out of his tomb.

Let this dear family, who are united in our work, be remembered in the prayers of the saints.

J. P. STODDARD.

THE HOME.

COVENANT LOVE.

And we know that all things work together for good to them that love God.—Rom. 8: 28.

All things, dear Lord? Is there no thread of woe
Too dark, too tangled, for the bright design?
No drop of rain too heavy for the bow
Set in the cloud in covenant divine?

I know that all thy full designs are bright;
That darkest threads grow golden in Thy hand;
That bended lines grow straight—the tangled right—
The bitter drops all sweet at thy command.

Command the sweetness! make the crooked straight!
And turn these dusty, tangled threads to gold!
Swifter, dear Lord! I cannot longer wait;
Faith has grown weary, longing to behold.

I know the promise, but I crave the sight;
I yearn to see the beautiful design;
To hail the rose-tints of the morning light;
To watch the straightening of the bended line.

Why these enigmas? Wherefore not receive
Their bright solution? Then a voice drew near:
"Blessed are they who see not, yet believe!"
And one I knew approached, and wiped my tear

With wounded hand, and sighed. Ah! then I fell
Down on my knees, and held him by the feet,
And cried, My Lord! My God! All, all is well!
With thee the dark is light, the bitter sweet!

—Our Bible Teacher.

A TENDER FATHER.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." There are some who know what it is to have a tender father who "pitieth his children." For many years they have been fed by a father's bounty and a father's toil. They have been dandled on a father's knee and pressed to a father's heart. They have been cautioned by a father's voice and watched by a father's eye; borne in a father's arms, protected by a father's care. For them hunger and thirst and cold and heat have no terrors. A father has guarded against all these things, and his care has protected his loved ones. When sickness has come the father has sat by the bed-side, watched the beating pulse, and ministered to the necessities of the sufferer, and rejoiced with new joy when health has been restored and life prolonged.

"A father pitieth his children." When they go wrong, he pities them. When they disregard his advice, and are laying up for themselves sorrow and trouble, he pities them, and perhaps feels himself powerless to shield them from evils which they might have escaped if they had heeded his kind warnings.

It is God that has planted the sense of fatherhood in the human heart. It springs from him. It is a spark from the flame of eternal love; and as a father loves and pities his children, so the great God yearns with all the pity of a loving father over those who are creatures of his creation, the monuments of his mercy, the objects of his care.

Let the saints of God rejoice in the love of their compassionate Lord. Let the broken-hearted and the sad come to the throne of his grace and seek his mercy; and let those who have found the world a desert waste, and a howling wilderness, whose earthly homes are desolate and whose earthly fathers are laid in the dust, turn their thoughts to their heavenly Father, and, casting all their care upon the Lord, look forward to the day when they shall see his face, and abide in his presence for evermore.—*The Christian*.

SWEETEST THING IN THE WORLD.

"What is sweeter in the world than a baby?"
"A sweet mother."

This was the question and answer I heard when walking through the park, one morning, in early summer, passing with others one of the dainty bits of humanity that one sees at every turn, being trundled along beautiful walks.

Why did that beautiful answer, "A sweet mother," so stir the deepest, tenderest feelings of my nature?

I had heard the words many times before, but they came to me then as a revelation, gathering, as I repeated them over and over, a beauty, a

strength, and a magnitude, that seemed to reach eternity.

"A sweet mother!" aye, sweet in the truest sense of the word!

Mothers, do you realize that in granting to you motherhood, God has placed upon your brow a regal crown? Worn and weary as you sometimes are, it may be hard to realize this; you have possibly looked with a feeling akin to envy upon those of your sex, who, untrammelled by home cares and responsibilities, have risen to fame in the eyes of the world. Nevertheless, grand as is the work of some of them, it is not so lofty and honorable as yours, even the lowliest among you; and there are times when the most famous would exchange all her years of worldly honor and applause for one hour of your sweet home-world.—*Exchange*.

LINCOLN ON MARRIAGE.

In his wanderings about the city a few days ago the writer had occasion to call on a man who was an intimate acquaintance of Lincoln—and such men are growing fewer. The conversation turned on the great man naturally, for if a man knew Lincoln intimately he is sure to run to Lincoln before the conversation is over if it lasts sufficiently long. "In some respects," said the gentleman referred to, "Lincoln's memory suffers by reason of his having been the king of wit. There are those who think that he never said anything serious. I cannot understand how such an impression exists, but I know it does. Why, he was one of the greatest philosophers I ever heard, and his philosophy was always modestly put, but at the same time he was always so sincere in it that he was at times almost solemn. I remember on one occasion he was talking about marriage, a subject in which he always took the most profound interest. He said that every man who contemplated marriage should stand over a doctor with a club and make him tell the truth in reference to the chosen partner for life, if there was no other way of getting it out of him. And he went further. He declared that the parents who would allow a girl to marry a man without knowing as nearly as could be known his physical as well as his moral condition, deserved to be scalped. In his opinion the whole marrying business was wrong. He declared that fashionable girls too often were cursed with foolish mothers, who cared for nothing but to see their flesh and blood sold to the highest bidder. There was nothing funny in that sort of talk, was there? It ought to be framed and hung up in every home in the land. How few men knew the depths of that master of men. What a loss to the world that he should have been taken away from it at the time when he was just being understood."—*Chicago Tribune*.

THE DATE OF THE CRUCIFIXION.

That the time of the crucifixion of Christ may be approximately demonstrated by astronomical calculation, after paying due honors to the historical data we possess concerning that most important transaction, has been all but positively proven by an eminent United States Supreme Court Justice, Judge Joseph P. Bradley. The cardinal points in this much controverted question are these: 1. The time must be brought within the reign of Pontius Pilate. 2. It must be after the fifteenth year of the reign of the Emperor Tiberius, and after the thirtieth year of Christ's age. 3. It must occur on the fifteenth day of the Jewish month Nisan, and on the sixth day of the week, or Friday.

After a great deal of laborious research, Mr. Bradley deduced the following interesting conclusions: There were only three years between the year A. D. 27, and the year A. D. 35, both inclusive, in which the 1st of Nisan, and consequently the 15th of Nisan, happened on a Friday. These were A. D. 27, 30 and 33, the last being very doubtful. But the crucifixion could not have happened before the year A. D. 28, and probably not later than the year A. D. 31. Therefore the year 30 is the only one which satisfies all the conditions of the problem. It satisfies them because it gives opportunity for Jesus to teach publicly for about three years and to attend three passovers during his ministry, or four, according as it commenced on or before April 3, A. D. 27. Now, since in A. D. 30 the

1st of Nisan fell on Friday, the 24th of our March, the 15th fell on Friday, the 7th of our April. Therefore, Friday, April 7, of the year A. D. 30, was the day of the crucifixion.—*Philadelphia Press*.

THE LOST HOURS.

The limited express on the Pennsylvania railroad was speeding into the city of Philadelphia with its precious freight of human lives, when suddenly the great engine slackened its force, and the train ceased to move.

"What is the matter?" cried a portly man in the rear of the car.

"There is an obstruction in the way, and we shall be detained two hours," was the reply.

"What, sir!" cried the portly man. "Why, I tell you I have an important business engagement in which my life's interests are at stake! I tell you, man, I must reach the city on time."

"We cannot do it, sir," said the official; "we shall be detained here at least two hours."

"Oh," cried a gentleman with flushed cheeks, "this is more than I can bear. My mother is dying and I shall be too late to receive her blessing. I could bear it," he bitterly added, while the sobs shook his frame, "but I have been a wayward child, and was not thoughtful of her comfort."

"And I," said a gentleman in evening suit, "was to have addressed an audience at the academy to-night. I shall reach the hall just one hour too late."

Two girls on the opposite side of the car discussed the mishap with indignation.

"I cannot see to match that silk by gas-light," cried one; while the other, with tears of vexation answered, "I shall miss that musical social now! To think that the first chance I ever had to listen to a brilliant star should be lost through this luckless mishap."

In a seat by the window sat a sweet-faced lady, with silver hair, and hands folded peacefully before her. A bustling man, passing her, said, "Madam, you at least are not inconvenienced, I see!"

The patient face lighted up with a sad smile. "Sir," she answered, "he that believeth shall not make haste." Seeing the puzzled look on his countenance, she continued, "I am a widow, sir, and childless. There is one family tie left me still, a little grandson, who attends the grammar school in Philadelphia. Yesterday, upon returning from school, a runaway horse broke his leg, and he is now lying in the Children's Hospital. I, sir, am on my way to be with him while they amputate his limb. But," she continued as she brushed the tears from her eyes, "there is a heavenly Father whose child I am, and he bids me run with patience the race that is set before me. I cannot doubt his promises, for they are yea and amen to his children, sir. I am waiting for his commands, and trusting peacefully in his Word."

A hush fell over the car. An angry man who but a moment before uttered an audible oath, with a shamed face slipped out of the car door. The pale man brushed away his tears, and the two girls who had complained so bitterly resumed their talk in an undertone, with tell-tale blushes on their faces.

The two hours struck, the engine whistled, the train moved slowly at first, and then once more the Pennsylvania express, with its mighty iron horse, was speeding over the line to the city of Philadelphia.—*Sallie V. DuBois*.

CHURNING-DAY.

They dearly loved the house-mother's churning-day—these three blue-eyed little children—because that was one of the few times that the busy mother could tell them stories; sometimes about the wonders of the Black Forest; sometimes fairy tales; sometimes stories of when she was a little girl; but the stories they loved best were of the old days when Spain did not allow any people in that country to have any Bibles, or to worship God in the simple Bible way. It made them thrill all over to hear of men and women, and even little children, that would die, burning at the stake, rather than kneel to the image of saint or virgin.

"I wish I had lived then," cried Hans, clenching his small fist; "I'd show the Spaniard a thing

or two; I would have died shouting rather than to give up to him."

"Ah, Hans, Hans!" said the mother, resting on her dasher, "dost thou not know that God asks of thee something harder than that?"

"Harder than being burned, mother!" exclaimed timid Ernest; "how can that be?"

"Ay, does he! He means thee to *live* for him, boys. Dying was over in a few minutes; one could make up one's mind to bear that, and so go quickly home to the Lord; but living for him means hard trying every hour of every day—oh, so many hours, so many days!"

Then the dasher began its noisy journey again, and Mother Gretchen's three little boys watched it with very sober faces.—*Selected.*

WE ALL MIGHT DO GOOD.

We all might do good
Where we often do ill;
There is always the way
If there be but the will;
Though it be but a word,
Kindly breathed or suppressed,
It may guard off some pain,
Or give peace to some breast.

We all might do good
In a thousand small ways;
In forbearing to flatter,
Yet yielding due praise;
In spurning ill rumor,
Reproving wrong done,
And treating but kindly
The heart we have won.

We all might do good,
Whether lowly or great;
For the deed is not gauged
By the purse or estate;
If it be but a cup
Of cold water that's given,
Like the widow's two mites,
It is something for heaven.

—*Selected.*

Please renew your subscription now.

HE COULDN'T GET THE GATE OPEN.

More than sixty years ago, a boy, ten or twelve years old, started one morning to go to school. He didn't like his teacher and did not like to go to school. He wanted to stay at home, but he knew he could not do that because he was not sick, and had no excuse. But he thought he could invent one that would answer.

His mother started him off with his dinner-pail in his hand, and thought, of course, her little boy would go straight to school, as he often had done before. But after he had been gone fifteen or twenty minutes the little fellow came back.

Was he sick? No. Had he been hurt? No. Did anybody or anything frighten him? No. What then?

Well, he told his mother "he couldn't get the gate open."

His mother knew this was a poor excuse. She knew he could very easily climb over the gate if it was fast, and that her little boy was only shamming.

What do you think she did? Let him stay at home? Go and open the gate for him? No. She just went towards the wood-pile, and picked up a little switch, and then, turning to the boy, said:

"Come on, I will help you get the gate open."

He soon took the hint and was off as nimble as a cat, not caring for gates or fences either.

This boy lived to be nearly eighty years of age. He died on the day before last Christmas.

During his long life he found many gates to be opened—as we all do—and that a lively step and a lively switch will help, not only over gates, but over wide ditches, steep hills and high mountains.

After many years the gray-haired man came to the last gate. It opened of itself, and led into the graveyard, where he now sleeps.

The last gate is before us all. It may be just a little way off, or it may be a long journey. No matter, it is surely ahead somewhere, and we will come to it sooner or later. When we reach it, may it not only lead into the graveyard, but beyond it into the brighter world where gray hairs and trembling limbs are never seen.—*Anonymous.*

TEMPERANCE.

ASTOUNDING FACTS ABOUT LIQUOR.

Prof. Peabody, of Harvard, in a recent lecture, says that there are at present in the liquor traffic throughout the country some two hundred thousand persons, one hundred and sixty-three thousand in the retail and the rest wholesale. These figures represent only the dealers. The number of persons employed is upwards of one million. The worst of these horrible figures is that they mean the withdrawal of just so many persons from the right kind of employments. In their present occupations they contribute little or nothing to the wealth of the country. As to the amount of liquor consumed in 1886, \$337,000,000 was spent for spirits, \$304,000,000 for beer, \$16,000,000 for domestic wines—a frightful total of about \$700,000,000. This is one-twelfth of the amount spent for food, clothing and necessities of life. In the same year there was received as wages \$947,000,000, and the liquor bill consumed two-thirds of it. Again, it costs \$320,000,000 a year for churches, and the drink bill would buy all the churches in six months. Behind all this is the great importance of the moral aspect. That drink is injurious to the person in nine hundred and ninety-nine cases out of a thousand goes without proof.

In New York, last year, 1,434 husbands procured divorces from their wives on the ground of drunkenness. During the same year, 12,432 wives procured divorces from their husbands on the same charge.

An English paper, from statistics taken from the press of the United Kingdom, reports the records of the murders of women by inebriated husbands from Jan. 1, 1889, to Jan. 1, 1891, to be 3,004.

It is said that New York City alone contains one hundred thousand men and women disabled on account of the use of strong drink. Being disabled they are removed from spheres of usefulness, and are burdens to their fellows. Their brains are sodden, their nerves are alert to pain and suffering, and they hang upon the ragged edge of expectancy, hoping, yet fearing, for the end.

Thousands of such facts could easily be collected. In the aggregate they are appalling; and they all show how enormous is the guilt of the American people who tolerate and legalize this the accursed traffic. If God is the Judge of nations, awful judgments are impending if this nation will not repent.

WHAT ARE WE GOING TO DO?

Discordant elements are springing up everywhere, and riot, bloodshed, destruction of property, defiance of civil authority, characterizes the movements of the day. Civil authority has to be appealed to, and the military is called out to quell riot and anarchy. When we see the growth of communism, the rapid increase of crime, the progress of anarchy, the sympathy extended to law-breakers and the truckling fear and cowardice of sworn officers of the law, the question naturally arises, "What are we going to do?" The number of deaths by murder in the United States is more than double the average in the most criminal countries of Europe; and this number is increasing in our country every year, and at a ratio far greater than the increase of the population.

Recent statistics published in sundry journals show very clearly this great increase. We have reached very high figures, and figures evidently destined to go higher. In 1890, the number of murders in the United States was stated by statisticians to be about 4,000; in 1891, it was close upon 6,000. At the time of the tenth census there were 4,608 persons in prison charged with homicide, and in the eleventh census 7,351. This seems enormous, especially in view of the fact that here is an increase of persons held for murder of over 59 per cent, while the increase in population has been less than 25 per cent.

We see but one way to put a stop to all this iniquity, and that is to strike at the saloon, the known source of nine-tenths of it. Men are already realizing their helplessness to grapple with so serious a situation; and some from principle, and others from the thought of necessity, are fa-

voring the granting of the franchise to women, that her influence, combined with the better class of men, may overcome the evil.

Mrs. Livermore has well said, that just as in normal vision we need two eyes in order to get a correct perspective, so we need to have both the masculine and the feminine at the ballot-box to view the present and future and prepare for its needs by guarding it from evil and opening the way for the good.—*Pacific Ensign.*

THE ORGANIZED AND POWERFUL EVIL.

The saloon no longer stands alone, unconnected and unsupported by any other. The whole liquor business is to-day thoroughly organized, and is full of resources, cunning, vigilant, politically powerful and carefully entrenched. A very large portion of the saloons are owned by the big distillers and brewers or the wholesale dealers. Various causes have contributed to this organization and concentration of the traffic, among which we may mention the peculiar method of government taxation during the war, which led to large investments of capital in the business; the general concentration of trade of all kinds in our time, and the pressure of temperance reform, specially of its faulty methods of restriction, of license high and low, which utterly failing to control or exterminate the evil traffic, have only served to concentrate and train it to successfully meet opposition. It has gone into politics, and where it does not own or control one or both of the great parties, it wields the balance of power between them. It employs a half million of men, and these with the dependents and hangers-on of the saloon, make an army of a million and a half of men, or about one-eighth of the voters of the nation. This is a voting force with which it has been able to turn elections at its will. A vast capital is invested in the traffic, and it yearly collects from the people a revenue of more than a thousand million dollars, while its indirect cost to our nation is perhaps a thousand million more. The nation pays a third more for liquors than for bread and meat combined. The saloon has a revenue, it is said, equal to that of all our great railways combined.—*John C. Scott, in Knoxville Journal.*

Do you take the Cynosure? Why not? Do you pay for it? Why don't you?

NUGGETS.

A dispatch from Hamburg says that the cholera there has been especially severe on beer drinkers and intemperate people generally.

The Prohibition party has gained 278 in Vermont, as shown by recent State election, while the Democratic party lost 1 as compared with last year, and the Republicans 6,262—the latter, however, carrying the election (as in Maine also) by reduced majority.

Resolutions are being adopted in many places asking the Columbian Commission, which meets in Chicago Oct. 18, and remains in session for some days, to investigate the charge made on the floors of Congress and in the press that the local Directory of the World's Fair have contracted to violate the liquor laws of Illinois.

The Treasury Department has decided that representatives of foreign governments who desire to entertain visiting exhibitors or representatives from their governments with liquors need not pay duties on the liquors used. The department will also permit exhibitors to give away samples of liquors, cologne and similar goods. These gifts, however, must have no commercial value.

Last year the inhabitants of Germany drank 52,304,000 hectolitres of beer, an increase of over 7,000,000 over the quantity imbibed in 1890. If they would abstain from lager, the occupation of the Socialists would be gone, for so many of them would be so far on the road to a moderate prosperity, that they would have no temptation to covet their neighbor's goods. In poverty is anarchy bred, and alcohol is the mother of poverty and crime.—*Catholic Review.*

A dollar and a half in hand now, for a subscription to the Cynosure, is better than two dollars a year hence.

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON III.—Fourth Quarter, 1892.—October 16.

SUBJECT.—Peter's Vision.—Acts 10: 1-20.

GOLDEN TEXT.—Of a truth I perceive that God is no respecter of persons.—Acts 10: 34.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 10: 1-20. T.—Matt. 15: 10-20. W.—Luke 11: 33-41. T.—Acts 11: 1-18. F.—Gal. 3: 7-14. S.—John 4: 1-10. S.—Eph. 2: 11-22.

COMMENTS BY E. E. FLAGG.

1. *The devout centurion.* Vs. 1, 2. This lesson marks the beginning of a new era for the Christian church. It is true that when Christ expired on the cross the middle wall of partition was broken down, and there was neither Jew nor Gentile. But it took some time for men brought up as strict Jews, holding rigidly to all the requirements of their law, which demanded their complete separation from all heathen foreigners, to recognize these changed conditions. Cornelius reminds us in many respects of another centurion mentioned in Luke 7: 5. He was "a devout man;"—not merely observant of all his outward religious duties, but intensely spiritual. He "gave much alms to the people," as in the case of the centurion to whom we have likened him, described by the Jews as one who loved their nation and had built them a synagogue. It was natural that he should testify his gratitude for the spiritual benefits he had derived from this despised nation by ministering to them in carnal things. His good works were accompanied by prayer. One result of the numerous organizations characteristic of this age is that they absorb all the time and energy of the workers, leaving no "still hour" for reading the Scriptures and communing with God. "If we cannot do anything else," said a devoted white-ribboner whom years and infirmity had laid aside from active duty, referring to others similarly situated, "we can at least pray for the leaders, who are given no time to pray for themselves." But, as in Cornelius' case, every soul should have two doors:—one inward, opening towards the Holy-of-holies, the other opening outward towards the world of humanity. Works without faith are as dead as faith without works. If Cornelius had simply prayed and given no alms, or given alms, but never prayed, it could not have been said to him, "*Thy prayers and thine alms are come up for a memorial before God.*"

2. *Cornelius' vision.* Vs. 3-8. Cornelius without doubt was yearning after a deeper experience,—a "second blessing," which would perfectly satisfy his spiritual cravings. Judaism was an immense advance over the heathen religion in which he had been reared; but with the instinct of a plant growing in the shade, but always stretching up towards the light, so he was certain that there was something better beyond if he could reach it. If his had been the haughty, arrogant spirit which a military life tends to develop, he might have caviled at the idea that one who could help him should be lodging with a humble tanner. But he was immediately "obedient to the heavenly vision," and sending for three of his servants to whom he declared what he had seen, he sent them to Joppa. We are told that Cornelius "feared God with all his house." Fewer Christians would stand alone if, like Abraham, and this Gentile centurion, they commanded their households after them, and used their authority in every way to keep their children and servants from unholy and contaminating influences. His was a religion not kept for outside show. Even for his most intimate and trusted servant he chooses one of like mind with himself. His piety was not woven into his life as a mere ornamental design, but was a part of its warp and woof.

3. *Peter's vision.* Vs. 9-18. Cornelius needed Peter to show him the way of God more perfectly, but Peter needed Cornelius no less. Christ had promised that he would make him a fisher of men; but how was this promise ever to be fulfilled, while he clung to his caste prejudices and called every Gentile unclean, when God, by sending his Son to die for him equally with the Jew, had declared emphatically that there was no difference? In this vision of Peter's we have a graphic representation of the world of humanity. It was a great sheet, thus typifying the vastness of the field. It was knit at the four corners, so that of all which it contained nothing should fall out. So the Gospel offer includes all. No one can slip outside the pale of the gracious invita-

tion and say, "It is not for me." Christianity recognizes no outcasts, no Pariahs, but continually cries, "Whosoever will, let him come."

4. *Peter's obedience.* Vs. 19, 20. It was God's plan to bring these men together. The way in which he did it should teach us the need of being spiritually receptive; open to every impression which he may send. Peter had no clear light on the vision till the messengers arrived from Cornelius. Like any of us, he had to wait for providential leadings. To follow our impressions, without first being sure that they agree with Scripture, reason and Providence, is to run on the quicksands of fanaticism and make spiritual shipwreck.

RELIGIOUS NEWS.

BAPTIST.

—A brief note from President Harper states that his duties are very pressing just now: "With a faculty of one hundred and ten to get in working order you can well appreciate the demands at present in Chicago."

—This is news from the Mission Rooms in Boston: "A party of twenty-eight persons will sail from Boston, Sept. 24. Besides these about a dozen candidates go out this autumn, several from the Pacific ports, to Japan and China."

EVANGELICAL.

—Thursday, August 25th, was observed in San Francisco as the mid-week Sabbath. Several thousand business houses were closed during more or less of the day. Many neighborhood prayer meetings were held in the morning at eight. Services were held in forty churches at nine. Mr. Mills preached in the Pavilion at ten to an audience of 5,000 people, a large number of whom were business men. Two thousand were present at the noon prayer meeting in California theatre, and hundreds were turned away. At half-past two there were 6,000 at the Pavilion, and in the evening 8,700 by careful count. Deep and widespread interest was manifest. Many of various ranks and ages appeared among the converts; in many instances husband and wife arose together. The interest was fully sustained throughout Friday. The evening after-meeting was given up to the converts, several hundred speaking. Multitudes rose silently to announce their purpose of leading a Christian life. Saturday evening, was for the Chinese only. There were 1,000 present, including the Chinese Consul and Vice-Consul. Three hundred Chinese signed cards declaring their purpose to become Christians, nearly all of whom were men. Over 5,000 cards have been signed so far.

—Methodists, Presbyterians and Quakers have had the largest increase among evangelical churches in Germany.

—In the name of the State University of Colorado a composite, pan-sectarian theological school has just been organized, with a faculty composed of two Baptists, two Episcopalians, a Congregationalist, a Disciple, a Unitarian, and a Universalist. The Methodist is missing because Denver University is so near a neighbor.

—The British Young Men's Christian Association has a membership of 83,817—an increase during the past year of 5,123.

LUTHERAN.

—The twenty-first annual convention of the N. Y. and N. J. Synod will be held in St. Paul's, Wurtemberg, N. Y., Rev. G. W. Fortney, pastor, October 4-9, 1892.

—The sixth annual convention of the Woman's Home and Foreign Missionary Society of the Central Illinois Synod will convene at Shipman, Ill., October 13 and 14, 1892.

METHODIST EPISCOPAL.

—Miss Gertrude Howe, of the Woman's Foreign Missionary Society, from Kiukian, China, arrived in this country Aug. 6, bringing with her five Chinese students—three boys and two girls. One of the latter, Mary Stone, was educated by the Des Moines branch and comes as the protegee of that branch to take a course of study in the medical department of Ann Arbor University, Mich.

—Northwestern University is more prosperous than ever. Even the attendance from Chicago, so far from being decreased, has advanced 125 per cent over last year's record. The registration so far in the college of liberal arts alone has reached the imperial figure of 471, and the late comers will increase this to over 500. The most sanguine did not quite expect this.

—The census returns show that the Methodist Episcopal Church South has forty-two annual conferences in this country and three in mission fields abroad, with 1,209,976 members and 15,017 organizations. These organizations have in all 12,687 church edifices, which are valued at \$18,777,362. Of the more than 200,000 colored members reported by this church in 1860 only a very few remain in connection with it. Thousands at the close of the war joined other Methodist bodies, and in 1870 the church set off most of those it then had into a separate organization known as the Colored M. E. church. Adding to the returns respecting the Southern Methodist

church those already reported in relation to the Methodist Episcopal Church North, we have as a total in regard to the Methodist Episcopal body in the United States: Organizations, 40,878; church edifices, 35,531; seating capacity, 9,662,174; value of church property, \$115,498,770; communicants, 3,450,330.

—The General Missionary committee of the Methodist Episcopal church will meet in Baltimore, Md., Nov. 9.

—Twenty-seven charges in the Texas conference pay their pastors \$200 or less a year.

—The majority of English Methodist preachers lose their votes at every election by reason of the long period of residence required—two years.

MISCELLANEOUS.

—We learn from a recent article in the *Forum* that, during the last decade, the Roman church in the United States has not kept pace, in the way of growth, with the Protestant communions. The communicants of the Roman church increased 15½ per cent; of the Congregational church, 33 per cent; of the Methodist Episcopal church, 30 per cent; the Presbyterian church, 40 per cent.

—There are now eighteen missions of the American Missionary Association among the Chinese of California. Sixty-five joined the church during the last year, and about three hundred Christians are connected with the missions. Their offering for Christian work for the first fiscal year amounted to \$6,290.40. The other denominations, the Presbyterian, the Methodists, the Baptists, and others, have a similar record; and it is an encouraging fact that the Gospel is making steady progress among the Chinese in California.

—The report of the fifteenth year of work at the Pacific Garden Mission has just been issued. It is prefaced with a memorial card in honor of Col. George R. Clarke, the founder and promoter of the Gospel enterprise, who was called to his reward June 21, 1892, and "being dead yet speaketh." Mr. Chas. Cook, one of the active helpers, has also passed away. Mrs. Clarke and Harry Monroe have had the main burden of the mission, valuable assistance being given by Mrs. Carlos Swift, superintendent of the Bible class, and by other helpers from Central Baptist church, the Training School and Moody's Bible Institute. \$7,710.61 represents the expenditure of the past year, nearly half of which, as usual, is contributed by the founders of the mission. Much good has been accomplished by this veritable life-saving station amid the breakers. Meetings have been held every night with an average attendance of about 300, and of 500 on Sunday nights. The number of souls helped, who can estimate?

PROTESTANT EPISCOPAL.

—Several female delegates to the Protestant Episcopal Convention, of the diocese of Mass., were refused admission by a vote of 86 to 85.

REFORMED CHURCH IN AMERICA.

—The record of the First Church, Westfield, Mass., is, according to an exchange, unparalleled. Its first pastor died in 1729, after a pastorate of nearly fifty-seven years. Then followed pastorates of fourteen years, thirty-five years, twenty years, forty-four years and thirty years. None of the pastors thus serving the church during its first 200 years were dismissed; all died in service.

—On September 12th, a missionary party started from Jersey City for China, via Portland and San Francisco, in whom the readers of the *Cynosure* will take interest. The party consisted of the Rev. E. P. Thwing, M. D., his wife and daughter Gertrude, with his son, Rev. Edward W. Thwing, and his wife. Dr. and Mrs. E. P. Thwing and daughter go to China at their own expense, the Dr. with special reference to establishing an Insane Asylum in Canton. The readers of the *Cynosure* may recall Dr. E. P. Thwing as one of its contributors. The Rev. E. W. Thwing and wife go out under the appointment of the Presbyterian Board. The party were to sail from San Francisco on Sept. 27th.

—Tidings have reached us that about the middle of October a party of 300 persons will emigrate from the Netherlands, in order to found a New Holland colony in San Louis Valley, Colorado. This colony is to consist only of professing Christians.

SALVATION ARMY.

—The Salvation Army intends to show at the Columbian Exposition, in a complete manner, its whole scheme of moral and social reform.

—In Australia, a judge recently handed over a prisoner to one of the Rescue officers, with the remark: "We can do nothing with her; if any one can do her good, it is the Salvation Army."

—The social wing of the Army has entered into a contract with the London School Board to supply the schools of the metropolis with fire-wood for the ensuing winter. This will amount to 1,250,000 bundles.

—"Whatever has the Salvation Army done to our Dan? He's not the same lad since he went there. All he's fit for now is to read his Bible and pray," said an Irishwoman whose son had been captured by the Army.

—Five hundred and fourteen thousand one hundred and fifty-nine destitute people were sheltered and fed last year by the English Salvation Army.

NEWS OF THE WEEK.

CHICAGO.

Chinamen are greatly excited over the arrest of Sam Moy at Detroit on the charge of smuggling Chinamen into this country.

The grand jury by a vote of 15 to 8, indicted Michael C. McDonald for attempting to bribe Justice Charles W. Woodman.

The elevated road will enter Jackson Park at Sixty-third street and Stony Island avenue.

The Orange Free State will have an exhibit.

Catholics may make no educational exhibit.

The Unity Club, of Humboldt, Iowa, will inaugurate a thirty-four weeks' course of study of the Fair.

Many prominent ladies are to take part in the exercises of the World's Congress auxiliary.

General Miles announced the route of the civic parade.

Charles Speed and Carl Richter, of the Speed-Richter Dry Goods Company, were arrested on a charge of larceny.

Opponents of Sunday Gaelic games have determined to appeal to the courts for an injunction.

Grand Army veterans tendered a reception to Captain A. G. Weissert, the new Commander-in-Chief.

Residents of River Forest are being terrorized by thugs and burglars.

A coroner's jury held Drs. Louisa Hagenow and Mary E. Helien responsible for the death of Mrs. Sophia Kuhns.

Charlie Kee, the Chinese merchant, has applied for a certificate of residence.

The Council did not confirm the Mayor's appointment of Ada C. Sweet to the school board.

Municipal reform will be considered by an auxiliary congress.

A mass-meeting was held at the Oak Park Congregational church to protest against the sale of liquor and the operation of the race track at Hawthorne.

Collector Mamer has issued a circular notifying Chinamen that certificates of residence must be taken out at once.

Seven persons were indicted for murder by the grand jury.

Another Indian village will be erected on Midway Plaisance.

Two young women were locked up in the county jail on a judgment for debt.

Two troops from the Seventh Cavalry are to be stationed at Fort Sheridan.

Corea will probably make a small exhibit.

Receipts of wheat for September were the largest on record.

Dun's weekly report of business shows an improvement in trade and the crop outlook over last year all along the line.

In the clearing-house returns for the last week Chicago shows an increase of 25.5 per cent, leading Boston by over \$11,000,000.

The receipts of cattle here for September were 385,000, the largest on record. The arrivals of hogs were 565,000, the largest September receipts on record.

General Henry Dearborn's sword, a relic of Bunker Hill, will be exhibited.

Many curious specimens of Chinese junks, warships, and other vessels have been sent to the Fair.

Lathers at Jackson Park are on a strike.

Siamese women will take part in the Fair.

The ceremonies will be open to the public.

Treasury agents think they are on the trail of a big gang of Chinese opium smugglers.

W. S. Elliott, who has been one of Mr. Longenecker's assistants for the last five years, severed his connection with the State's Attorney's office.

Prices of Texas cattle are the lowest ever known in Chicago. About 1,000 cows sold at 10 per pound. While range

Health has its weight. We cannot go far above or below our healthy weight without disturbing health. We cannot keep health and lose our weight.

It is fat that comes and goes. Too much is burdensome; too little is dangerous.

Health requires enough fat for daily use and a little more for reserve and comfort. That keeps us plump. The result is beauty—the beauty of health.

A little book on CAREFUL LIVING shows the importance of keeping your healthy weight. We send it free.

SCOTT & BOWEN, Chemists, 132 South 5th Avenue, New York.

48

cattle are ruinously low, the best natives are selling at \$5.75 per 100 pounds, the highest of the year.

About fifty freight cars belonging to the New York, Chicago and St. Louis railroad were destroyed by fire.

The Gaels were allowed to play football undisturbed on Sunday.

J. R. Peats, a West Randolph street druggist, was fined \$100 for giving a counter prescription.

COUNTRY.

The Grand Lodge of Illinois Knights of Honor on Wednesday elected the following officers: E. B. Garrett, of Murphysboro, Grand Director; H. F. Day, Grand Reporter, and N. C. Mason, of Moweaqua, Grand Treasurer.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the Cynosure from Sept. 26 to Oct. 1:

G Shryock, Rev T S Hubbard, Dr S Simpson, Rev E Hildreth, S Dubois, J C Casteel, E Avery, J Sconler, S L Cook, W B Avery, J J Milne, Mrs J H Coe, A J Foord, J Walters, J Davis, Eld R Smith, J W Thompson, R M Stevenson, C Hillemonds, W Schmitt, Dr F J T Fischer, G Koppel, W Whittemore, Mrs E M Livesay.

The formula of Ayer's Sarsaparilla is well known to the medical profession, and universally approved. The reputation of the firm guarantees excellence and uniformity in the medicine, and the world's experience for nearly half a century has fully demonstrated its value.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	72½@	73½
Winter No. 2.....	68½@	73
Corn—No. 2.....	43½@	44½
Oats—No. 2.....	31 @	34½
Rye—No. 2.....	57½@	59
Bran per ton.....	11 00	11 50
Hay—Timothy.....	10 00	11 00
Butter, medium to best....	14 @	25
Cheese.....	03 @	11
Beans.....	1 25 @	1 90
Eggs.....	17 @	19
Seeds—Timothy.....	1 40 @	1 55
Flax.....	1 03 @	1 07½
Broom corn.....	03 @	05
Potatoes, per bu.....	37 @	52
Hides—Green to dry flint..	03 @	06½
Lumber—Common.....	10 00	13 00
Wool (washed).....	24 @	32
Cattle—Choice to extra....	5 00 @	5 75
Common to good.....	3 20 @	3 70
Hogs.....	4 75 @	5 70
Sheep.....	2 80 @	4 40

NEW YORK.

Wheat.....	77½@	79½
Corn.....	50½@	52½
Oats.....	36 @	46
Eggs.....	21½@	22
Butter.....	17 @	25
Wool.....	15 @	35

KANSAS CITY.

Cattle.....	1 15 @	4 00
Hogs.....	3 75 @	5 25
Sheep.....	3 25 @	4 25

STANDARD WORKS

—ON—

SECRET SOCIETIES.

FOR SALE BY THE

National Christian Association.

221 W. Madison St., Chicago, Ill.

TERMS:—Cash with order, or if sent by express C. O. D. at least \$1.00 must be sent with order as a guaranty that books will be taken. Books at retail prices sent postpaid. Books by Mail are at risk of persons ordering, unless 10 cents extra is sent to pay for registering them, when their safe delivery is guaranteed. Books at retail ordered by express, are sold at 10 per cent discount and delivery guaranteed, but not express paid. Postage stamps taken for small sums. A liberal discount to dealers.

ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, \$1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

Knight Templarism Illustrated. A full illustrated ritual of the six degrees of the Council and Commandery. A book of 341 pages. In cloth, \$1.00. Paper covers, 50 cents.

Scotch Rite Masonry Illustrated. The complete illustrated ritual of the entire Scottish Rite, in two volumes, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I. of "Scotch Rite Masonry Illustrated" comprises the degrees from 3rd to 18th inclusive. Vol. II. of "Scotch Rite Masonry Illustrated" comprises the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive. Price per volume, paper cover, 50 cents each. In cloth, \$1.00 each.

Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers, 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Light on Freemasonry. By Elder D. Bernard. In cloth, \$1.50 each. Paper, 75 cents each.

The Master's Carpet, or Masonry and Baal Worship Identical, explains the true source and meaning of every ceremony and symbol of the lodge. Bound in fine cloth, 420 pages, 75 cents.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, \$1.00.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

Ex-President John Quincy Adams' LETTERS on the Nature of Masonic Oaths, Obligations and Penalties. Price, cloth, \$1.00. Paper, 35 cents.

Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario. 5 cents each.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

Reminiscences of Morgan Times. By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

Freemasonry Self-Condemed. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church. Paper covers, price, 20 cents each.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, \$1.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15cts each.

Secrecy vs. the Family, State and CHURCH. By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown. 10cts each.

Sermon on Masonry. By Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference M. E. Church—a seceding Master Mason. 10 cents each.

Oaths and Penalties of the 33 DEGREES OF FREEMASONRY. To get these thirty three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths. 15 cents each.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 5 cents each.

Freemasonry a Fourfold Conspiracy. Address of Pres. J. Blanchard. This is a most convincing argument against the lodge. 5 cents each.

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The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Post-paid. 25 cts.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor. By a Templar of Fidelity and Past Worthy Chief Templar. 25cts each.

Pres. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to dis-fellowship secret societies. 10cts each.

Secret Societies, Ancient and Modern, AND COLLEGE SECRET SOCIETIES. Composed of the two pamphlets combined in this title, bound together in cloth. \$1.00



Mr. L. B. Hamlen,

Of Augusta, Me., says: "I do not remember when I began to take Hood's Sarsaparilla; it was several years ago, and I have found it does me a great deal of good in my declining years."

I am 91 Years

2 months and 26 days old, and my health is perfectly good. I have no aches or pains about me.

Hood's Sarsaparilla

regulates my bowels, stimulates my appetite, and helps me to sleep well. I doubt if a preparation ever was made so well suited to the wants of old people." L. B. HAMLEN, Elm Street, Augusta, Me., Sept. 26, 1891.

HOOD'S PILLS are a mild, gentle, painless, safe and efficient cathartic. Always reliable.

HOME AND HEALTH.

HOW TO AVOID CHOLERA.

The following are the views of Dr. Shakespeare, the port physician of Philadelphia, concerning cholera. The doctor is a bacteriologist—that is, a germ expert. He says:

In my opinion Asiatic cholera, highly infectious and frightfully mortal as it usually is when it obtains a footing amid ignorance, poverty and squalor, is, fortunately—even in such a favorite locality—of all the dangerous epidemic diseases the most easily and certainly avoided by the individual, if only the proper precautions be constantly and scrupulously observed. Cholera victims may be lived with, handled, nursed and treated with absolute impunity if these precautions be never once forgotten or neglected. The cholera poison does not affect the air, even of the sick room; it cannot be inspired with the breath; it does not enter through the skin, or through cuts, sores or abrasions of the body. It enters through the stomach only, and assails by way of the intestinal canals.

All cause, of whatever nature, of disturbance of the functions of the stomach and intestines should be studiously avoided; such as intemperance of all kinds, either in drinking or eating; all irregularities of personal habits, either as to time of meals, occupation, exercise or hours of sleep; all emotional excitement should be removed—in short, every circumstance which experience has shown may exercise a disturbing influence upon these important functions should be carefully guarded against; the use of articles of food which are liable to occasion indigestion, or to cause an unusual or unhealthy activity of the digestive apparatus should be interdicted.

The importance of a healthy condition of body is pre-eminent. A healthy person could take cholera germs into the system and not be affected by them, unless they were introduced in great numbers, as the natural juices of the stomach are strong enough to kill a small quantity of the germs. The popular notion that large quantities of whiskey are beneficial to a person who has been exposed to infection is fallacious. Strong drink should be avoided, as it weakens the system and lowers vitality, while it does not kill the germs of disease. The cholera germ is the easiest to kill of any germ of infectious disease.

Experience has abundantly proved two laws which have an important bearing upon the spread of cholera: (1) The tendency to infection varies exceedingly among individuals, and is with the majority small. (2) Disturbed conditions of the digestive apparatus greatly increase the susceptibility of an individual, and render him far more liable to an attack after exposure to the infection.

Cholera is never generated by fright, ill-health or constitutional weakness, filth, starvation or anything else, unless this infectious principle be first introduced into the stomach. Without the actual presence and multiplication of the cholera bacillus in the intestinal canal, an attack of Asiatic cholera cannot occur.

What, then, are the rational and reliable preventive measures for the individual during times of actual or threatened prevalence of cholera? They are crystallized in four words—prompt isolation, thorough disinfection.

A YOUNG LADY'S RULES.

The following rules of conduct fell out of the pocket book of a young lady, and an unscrupulous newspaper reporter picked them up, says the Paducah Standard.

1. I don't let a man smoke when he walks or drives with me. If he knows no better than to do it, I promptly tell him what I think of it.
2. I don't give my photograph to men. I used to, occasionally, but I am wiser now. I should hate, by and by, to know that my face might be hanging up in Tom, Dick or Harry's room.
3. I don't let a man take my arm when he walks with me. If he does, I tell him I prefer him to give me his arm.
4. I don't go out with a man friend just because he asks me. I like it better if he asks another lady to go, too—his sister, for instance.
5. I don't let any man "see me home" from church. If he hasn't gumption enough to take me there and sit through the services with me, he may stay away altogether.
6. I don't let a man friend give me presents unless it is something of a trifling cost, like fruit or flowers. And I always gauge a man by his taste in this respect.
7. I don't encourage any young man who is not perfectly polite and agreeable to my mother. Whoever calls upon me sees a great deal of her.
8. I don't allow a caller to stay later than ten o'clock. If he does not go home at that time, I politely tell him my custom.

A neglected cough may lead to consumption, therefore, take Dr. Bull's Cough Syrup.

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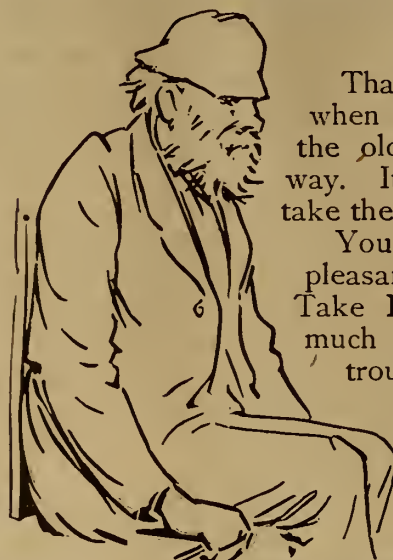
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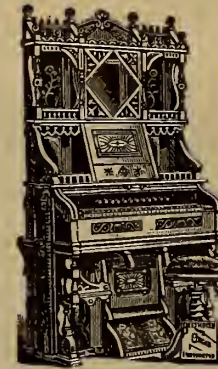
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FARM NOTES.

THE BEST LIVE STOCK IS THE CHEAPEST.

A writer for the *Ohio Farmer* says: In these days of low prices for beef and pork it does not pay the farmers to keep any but the best breeds. Inferior stock is kept at a loss, while the well-bred animals, whether cattle or hogs, are paying fair profits on the feed consumed. We hear men say that it does not pay to go to much trouble to get good stock, or to pay much attention to it. Let us investigate a little.

Some of the neighbor farmers have been practicing in that line. One man bred his three sows to a hog which was well bred, but on account of the low price of fat hogs, was the only male stock hog kept in the vicinity, and was thus bred to excess; result—fourteen pigs raised from the three sows. Others had the same experience, except that some of the sows raised no pigs. Other men bred to any kind of cheap hog, and from twenty sows only sixty pigs were raised. In the same vicinity four men have paid strict attention to using none but the best male hogs, which were well cared for and allowed to give but one service; result—litters of seven to ten pigs of good quality.

While one man complains of his hogs not doing well, another gets good growth. A butcher not long since hunted around for some good larded hogs, and paid \$3.60 per hundred pounds, while shippers were buying at \$3.30. Does this careless manner pay the farmer? Is it not a fact that those farmers who have secured the best hogs have got more for the corn fed to the hogs during the last two years of low prices than those who have been careless? Good, well-bred male hogs have been fattened and sold off during the last two years, while an inferior class has been used by the general farmer. It is discouraging to breeders of good stock to be offered only fat hog prices for well-bred breeding stock; and as for service fees, it is worth as much to collect them as they amount to. The writer has established the rule of pay at the time of service, in cash or grain. Several farmers in this vicinity have kept up the quality of their stock but a majority have not, and three-fourths of the live stock, especially cattle, are much inferior in quality to those kept twenty years ago.

Had the farmers of the United States held rigidly to the practice of rearing none but the best live stock, grain, fruit, produce and poultry, there would never have been any need of an alliance society to get legislation. If each and every farmer would study his own needs and wants and labor to have the best, debts would disappear as the smoke does, gradually and surely. They would be the money loaners instead of borrowers. Let each and every one strive to have nothing but the best, and success will be the result.

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We have known some farmers, who were sensible in most things, to handle their orchards as if they did not know that any trees were growing there. They would plow, grow crops that impoverished the soil, or use the orchard for pas-

ture, as if the trees were no more to be considered than fence posts. It is no wonder that in such circumstances the trees become discouraged and die, or, if they live, become stunted and sickly, and produce fruit that is of little worth.

Clean up fallen leaves and rubbish in orchards and anywhere else upon the farm that it may have collected, as early as possible. Not only is it unsightly, but it furnishes shelter and a breathing place for innumerable insects and vermin that will come forth another season to annoy you. Burn all such, or put it to good use in the compost heap.

We shall never again attempt to fight the potato bug with any application of dry poison. Our experience this year has shown a better way. A single good sprinkling with a solution of Paris green, one pound of poison to twenty gallons of water, killed them off more effectually than we have ever been able to do in any other way. If the sprinkling has to be done by hand it is a good deal of work, but not so much as to go over two or three times with dry powder. If one has a spraying apparatus the work may be done with that quickly, easily and economically.—*Exchange*.



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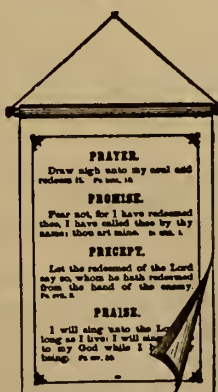
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NEWS OF THE WEEK (Continued from 15th page).

There was only a slight favorable turn in the condition of Mrs. Harrison Monday, and the physicians can hold out no hope of recovery.

T. J. Lyons attempted to deliver an anti-Catholic lecture in Cheyenne, Wyo., Sunday night, and a fight was precipitated in which two men were wounded.

Jacob Breitenstein, whose wife had sued him for a divorce, shot her fatally Sunday night at San Francisco, Cal., and then inflicted a mortal wound upon himself.

Premier Gladstone in the *North American Review* answers the arguments of the Duke of Argyll in regard to home rule and compares the Irish scheme to colonial autonomy.

At Newark, N. J., Monday, the German Catholic Congress of the United States began its sixth annual session with 2,000 delegates present.

Senator Roger Q. Mills is lying seriously ill at his home in Corsicana, Texas.

Samuel Adkinson's residence at Telcup, Kan., was struck by lightning Tuesday night. Mr. and Mrs. Adkinson and their two children were killed.

Massachusetts Democrats in State convention Tuesday, re-nominated Governor William E. Russell.

The steamship *Pennsylvania*, from Antwerp, with over 500 immigrants on board, was released from quarantine at Philadelphia Tuesday.

Five members of a band of smugglers were captured by custom-house guards near Del Rio, Texas, Tuesday, with large quantities of dutiable goods in their possession.

The watch trust is not dead. Tuesday jobbers were notified by the manufacturers that prices must be again put up and maintained under penalty of having the supply cut off.

Five of the notorious Jackson gang of moonshiners, including a cousin of Rube Burrows, were captured red-handed by Federal officers at their illicit distillery in the Tennessee hill fastnesses Tuesday.

The McCahan Sugar Refining Company, which is opposed to the sugar trust, organized at Philadelphia Tuesday, with a capital stock of \$2,000,000.

The President has appointed Prof. Thomas C. Mendenhall, superintendent of the coast geodetic survey, as the United States Commissioner on the International Committee which is to settle the differences between Great Britain and the United States in the matter of the boundary line between Alaska and British Columbia.

The North German Lloyd steamer *Murchin*, from Bremen, arrived at Baltimore Friday with 1,200 emigrants on board. All were well.

Colonel William P. Canaday, ex-Sergeant-at-arms of the United States Senate, who was a promoter of various enterprises in Washington, was found bound and gagged in his office Tuesday, and being accused by his partner of do-

ing it himself to cover up a theft of \$2,000 deposited in the safe, put a bullet through his head.

Captain V. E. Smith, of the British barque *Frechny*, and ten of his men were brought into New York Tuesday night by the steamer *Yucatan*. The *Frechny* foundered Sept. 19, and the men took to the small boats. After twenty-four hours at sea without food or water they were picked up by the *Yucatan*.

Bourbon leaders are greatly alarmed at the white revolt in the South as shown by the third party movement. It is believed the Republicans will carry Tennessee and West Virginia, while the populists have excellent prospects for carrying Alabama and North Carolina.

Mrs. Harrison's illness prevented the trip of the Traveling Men's Club to Washington.

Maine's official vote shows the Republican plurality at the recent State election to be 12,512.

Governor Fifer and the other Republican candidates attended the State Fair at Peoria Thursday. They were given a hearty reception by the thousands of farmers on the grounds.

Senator Roger Q. Mills' condition is worse, and he may be unable to take further part in the campaign.

J. A. Robertson was on Thursday selected as general manager of the Monterey and Mexican Gulf Railroad Company.

John W. Wilson, of La Crosse, was, on Thursday, elected Grand Master of the National Association of Switchmen.

Western and Eastern Coal Sales Agents, in session at New York on Thursday, decided to make no changes in present prices.

The Rev. R. H. Allen, Secretary of the Presbyterian Board of Missions, died at Pittsburg, Pa., on Thursday, aged 71 years.

George A. Pettibone, John Murphy, M. L. Devine, and G. Sinclair, four of the *Cœur d'Alene* miners charged with conspiracy, were on Thursday sentenced to various terms of imprisonment in the penitentiary. Pending an appeal, the men were released on \$4,000 bonds each.

H. T. Nippal, Sheriff of Cowley county, Kansas, was shot and killed by bandits in the Osage country.

Fire at the Union Stock Yards, South Omaha, destroyed \$10,000 worth of sheds and burned or smothered 993 head of sheep.

Four persons were killed and one fatally injured in a windstorm which swept over Brooklyn and Long Island City Monday.

It is reported at Houston, Texas, that the Southern Pacific Railroad purchased Aransas Pass Road Monday.

FOREIGN.

Pilgrimages to Rome in honor of the Pope's jubilee have been postponed until after November, on account of the health of Europe.

England's cotton-spinners have refused a 5 per cent reduction proposal of the masters, and a general strike in the trade may follow.

After a show of guns and a threat of bombardment from the commander of the United States cruiser *Concord* at La Guayra, Venezuela, the government officials decided to allow the Red D Line steamer *Caracas* to land, permission having been refused because she had touched at a rebel port.

Great Britain is disposed to resent promptly the encroachment of a Belgium expedition on the Upper Nile territory, which is designated as "within the British sphere."

At the meeting of the National Federation in Dublin, Thursday, a home rule manifesto was approved expressing to fellow Irishmen in America and Australia confidence in speedy victory and announcing the need of help for evicted tenants.

London editorial opinion of the home rule manifesto issued to Irishmen in America and Australia is that it is a "mendicant whine," intended only to raise funds so that McCarthyite members

of Parliament can live comfortably in London.

At a meeting of the British Cabinet Friday the Irish eviction question was considered and the ministers are inclined to adopt the recommendation of Secretary Morley that a money grant be made for the relief of evicted tenants pending the report of the Royal Commission of Inquiry.

Dr. Stanhope, who was inoculated with cholera virus at Paris, and subsequently served as a nurse in the cholera hospitals of Hamburg to test the efficiency of inoculation as a preventive of the disease, was in Berlin Friday. He believes inoculation to be a good thing.

If the Tory landlords of Ireland persist in enforcing wholesale evictions of their tenants in arrears for anti-home rule purposes, the Liberals promise a bitter land war in retaliation.

There was the display of opposition on the part of a few Church of England adherents to the election of Mr. Knill as Lord Mayor of London because of his Roman Catholic faith, but he had all the votes needed to win.

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The 100,000 Chinese residents in California are reported as being in open rebellion to the

oligarchy of the Six Companies, which recently ordered them not to register their names, addresses and photographs, as required by the amended Chinese Exclusion bill.

Alfred, Lord Tennyson, poet-laureate of Great Britain, is dead, at the age of eighty-three. Had he not been poet-laureate or a lord, he would still have ranked as England's greatest secular poet. All the fame that he achieved in this distinctive position was honestly deserved, and cheerfully accorded. Now that he is dead, it is difficult to designate any other living English poet who can claim the honored office which he so ably filled for many years. We look in vain in Tennyson's poems for the sentiments of a true reformer, nor can we look up to him as we can to Cowper and Young as the poet of Christianity. We may accord to him unqualified praise as a writer, endowed with manliness and brilliancy of ideas, and as one on whom the gift of poesy was lavishly bestowed; but while the world was charmed by his fancies, we find in his poetry little that testifies to the advancement of any of the great questions of the age that make men of less genius great because of their connection with these important reforms.

This construction put upon President Harrison's reference to education in his letter of acceptance, by the *Catholic Review*, is both liberal and reasonable: "It amounts to this—that parents who cannot conscientiously use the present public school system may, after helping to pay for the education of the children of their neighbors who can do so, build and support schools for their own. On the same subject ex-President Cleveland writes in his letter of acceptance: 'An

enforced education, wisely deemed a proper preparation for citizenship, should not involve the impairment of wholesome parental authority nor do violence to the household conscience.'" "This," adds the *Review*, referring to Cleveland's expression, "is not clear, definite, or specific." It seems, however, to support Mr. Harrison's views. "If not, why not?" On this subject the *North-western Christian Advocate*, the mouthpiece of the Methodist Episcopal church, has this to say: "He who is sleepy, or indifferent, or ignorant with respect to this public school question, needs prodding. The best fruits of general intermingling of children in the public schools are mutual acquaintance, adjusting of diverse habits of thinking, and that practical averaging of mundane instincts which begets republican respect for one's equals in a land where there is no supreme king."

"Maine has," says the *Voice of Masonry* for October, "an eminent Committee on Ancient Craft Masonic Correspondence," of which Josiah H. Drummond is the chairman, with the reputation of being "a veteran expert in such work." His expressions, therefore, should have great weight with the Masons. Among others, he "hands down" this decision: "A Christian can pray only in the name of Christ; a Hebrew cannot pray in his name. While there should be no petition in a Masonic prayer to which Christian and Hebrew cannot alike say 'amen,' each must be allowed to approach Deity in the only manner which he conscientiously believes to be according to the law of God. It is precisely the same as in taking an oath; the Christian has one way, and the Hebrew another," etc. This makes the Masonic prayer, like Pope's, "universal"—suitable, alike, to be addressed to Baal, Joss, Buddha, or any other representative of "deity," and gives it, besides, such a general direction that it goes nowhere, reaches nobody, and receives no answer. Masonry has yet one thing to learn from Holy Writ, which it professes to hold in such high estimation, and that is, that prayers addressed to the Almighty, devoid of the Spirit and name of Christ, are worthless. This trying to pray "good Lord" and "good devil," just as it may happen, is a very poor sort of petitioning for a blessing.

A TRUE HERO.

BY REV. M. A. GAULT.

The daily papers, both in Canada and this country, have recently been lauding as a hero a young Covenant minister, Rev. John Ramsey, who was a delegate to the Pan-Presbyterian Convention at Toronto. He, with a large body of delegates, came with an excursion on Saturday, Sept. 24, from Toronto to Niagara Falls. That afternoon, as Bro. Ramsey and a few other delegates were walking across the new suspension-bridge, a lady of the party, Mrs. Grimson, lost her balance and fell over, her feet catching between the gas-pipe and the lower girder, where, as if by a miracle, she remained hanging, head downward, over the foaming river that flowed nearly two hundred feet below. While the bystanders seemed paralyzed with terror, Bro. Ramsey, who is a powerful athlete, jumped over the railing and, seizing a cable, let himself down to the lower girder and grasped the lady, holding her safely until the bridge officials lowered ropes and pulled them both up. Mrs. Grimson was completely prostrated, while Bro. Ramsey was none the worse for his heroic venture.

We sincerely congratulate him on being the instrument of saving a precious life. He spent several days with us at Blanchard, Iowa, last summer, and subscribed for the *Cynosure*. He was impressed with the fear that secret societies

ANTI-SECRET STATE CONVENTIONS.

Members of the National Christian Association and all friends of Anti-Secrecy Reform are hereby invited to attend and participate in the approaching State Conventions in behalf of the cause:

NEBRASKA

The Nebraska State Anti-Secrecy Convention will convene at WAHOO, SANDERS COUNTY, TUESDAY AND WEDNESDAY, OCTOBER 18TH AND 19TH.

The following is the official program:

TUESDAY EVENING, Oct. 18.—7:30 P. M.: Address of Welcome. The Lodge an Enemy of the Home, by Miss Annie Bell Lee, Wahoo. Significance of the Growth of Secretism, by Rev. D. H. Coulter, D.D., Winchester, Kan. Our Right and Duty to Know Masonry, by Rev. E. B. Graham, Omaha. Appointment of Committees.

WEDNESDAY MORNING, Oct. 19.—9 A. M.: Devotional Exercises, by Rev. H. D. McClurkin, D. D., Wahoo. Discussion of Resolutions. Need of State Organization. An Irrepressible Conflict, by Rev. M. A. Gault, Blanchard, Ia.

WEDNESDAY AFTERNOON.—2 P. M.: The Little Foxes that Spoil the Vines, by Rev. W. S. Fulton, Bostwick. The Church the Bulwark of Secret Societies, by Rev. J. W. Morton, North Loup. Jesuitism a Foe of the Republic, by Pres. S. M. Hill, Luther Academy, Wahoo. A Seductive Enemy of the Sabbath, by Rev. J. M. French, Omaha.

WEDNESDAY EVENING.—7:30: The Lodge or the Church—Which? by Mrs. J. H. Knowles, Freemont. The Secret Lodge System, by Rev. W. C. Paden, Topeka, Kan. The Lodge and the Church Antagonistic, by Rev. W. I. Brooks, Pawnee.

Each session will begin with devotional exercises. The Convention will be held in the Covenant church, opposite the Court House, where delegates will report when they reach the city, and be assigned by the committee to their respective places of entertainment.

NEW YORK.

The New York State Anti-Secrecy Convention will be held at WALTON, DELAWARE COUNTY, OCTOBER 27TH AND 28TH, beginning at 2 o'clock on Thursday afternoon. There will be five sessions, the convention closing on Friday evening. The official call and program will appear later. Everything seems favorable for a rousing convention. Among those expected to be present are the entire State Committee. There is promise of abundant entertainment for all who will attend. Rev. J. P. Stoddard is to be present with his charts; and the effect of secret societies upon the labor question is to receive consideration. Let arrangements be made for a large attendance.

IOWA.

The Annual State meeting of the Iowa Christian Association, auxiliary to the N. C. A., is called to meet at MARENGO, IOWA COUNTY, TUESDAY AND WEDNESDAY, NOVEMBER 15TH AND 16TH, beginning at 1:30 Tuesday afternoon, assembling in the Wesleyan Methodist church. The completed program of exercises is not yet received, but we learn that it will include addresses from Pres. Blanchard, Rev. M. A. Gault, Rev. W. C. Paden, and others.

were about to take this country, for everywhere their lodge-rooms were conspicuous, and their badges and parades and conclaves were flaunted in the faces of the people. In Ireland, he said, Masonic lodges were numerous, but their existence was much more concealed from the public, and it was seldom they marched in funeral or other processions. Bro. Ramsey visited Denver during the Masonic conclave, and was startled at the power of this organization and its fearful hold upon popular sentiment.

The Blanchard people were delighted with a stereopticon lecture he gave, while there, of "A Trip through Ireland." He will remain in this country until December.

ON REFORM.

[Report of the Committee on Reforms, New York Annual Conference, Free Methodist Church, 1892.]

It is the duty of the church of Christ to raise the voice of warning against all evil; to be on the lookout for its manifestations, and to point them out when they appear.

That there are gigantic evils which beset us upon every side, none can deny. They endanger the peace and prosperity of our fair land, and are a blot and a stain upon our nation.

1. The chief of the number, the curse of all curses, the sum of all villainies, is intemperance. As has been well said: "It cuts down youth in its vigor, manhood in its strength, and age in its weakness. It breaks the father's heart, bereaves the loving mother, extinguishes natural affection, erases conjugal love, blots out filial attachment, blights parental hope, and brings down mournful age in sorrow to the grave. It produces weakness, not strength; sickness, not health; death, not life. It makes wives widows, children orphans, fathers fiends, and all of them paupers and beggars. It feeds epidemics, imports pestilence, and embraces consumption. It covers the land with idleness, poverty, disease, and crime. It fills our jails, supplies our almshouses, and demands our asylums. It engenders controversies, fosters quarrels, and cherishes riots. It crowds our penitentiaries and furnishes the victims for the scaffolds. It is the life-blood of the gambler, aliment of the counterfeit, the prop of the hangman, and the support of the midnight incendiary. It countenances the liar, upholds the hypocrite, resurrects the thief, and inspires the murderer. It violates obligations, reverences fraud, and honors infamy. It defames benevolence, hates love, scorns virtue, and slanders innocence. It incites the father to butcher his offspring, helps the husband to massacre his wife, and aids the child to grind the parricidal ax. It defeats life, curses God, and despises heaven. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness. With the malevolence of a fiend, it calmly surveys its desolations; and, insatiated with havoc, poisons felicity, kills peace, ruins morals, blights confidence, and slays reputation. It curses the world and then laughs at its ruin. It banishes the soul from the regions of the blest to the place of the damned.

We pledge ourselves to stand by every consistent effort made for the overthrow of this demon.

[Note by the Conference Secretary:—The Committee on Reform did not mention the Prohibition party, as it is well known, far and near, and repeated by conference after conference, that our church, preachers and people, with scarcely an exception, preach, pray, and vote prohibition, first, last, and all the time.]

2. Romanism differs from the evil of intemperance, in that it is an insidious foe. It lays its plans in secret, and, as far as possible, executes them in the darkness. Rum and Romanism are closely allied. Rome practically controls the rum traffic. She uses this traffic to accomplish schemes. The greater *per centum* of rumsellers belong within the pale of the Romish church. Her priests absolve them for their murderous work of destroying souls, and then preaches them into the land of glory when they die. She is filling our land with foreigners, who, while professing to be citizens of this country, have sworn allegiance to the Pope of Rome. She is seeking to destroy our public schools by driving out Protestant teachers and filling their places with those of Catholic faith. Wherever she can get the power she banishes the Bible from the school-houses, or substitutes her own version in its place. Rome

seeks to run the whole political machine of our country, caring for the parties only as they serve to carry out her wicked plans. As has been said, New York State generally determines the political complexion of the Republic; New York City controls the State; 40,000 voters hold the balance of power in that city; 5,000 saloons control these 40,000 voters; these 5,000 saloons are controlled by the holders of 5,000 chattel mortgages upon the saloon property; these 5,000 mortgages are held by about twenty brewers, distillers and wholesale liquor-dealers; the majority of these twenty men are controlled by the Roman Catholic church, and the Roman Catholic church is controlled by the Pope of Rome. So, through the agency of the rum traffic, the Pope is running the political machinery of our nation; running it to the ruin of our free institutions, running it to secure supremacy of our land and to bring it into subjection to the Roman Pontiff.

We fear that unless the Protestant church awakens to the real condition of affairs, and takes consistent, persistent and united action against the doings of this foreign potentate, we will live to see great trouble and distress, and behold our fair land again deluged in blood.

3. Organized secrecy is another great evil which stands directly in the way of the progress of the Christian church. It is one of the greatest exhibitions of intense selfishness that exists in the world. With its humiliating and degrading initiations, blasphemous oaths, horrid penalties, un-Christian and anti-Christian principles, it is a menace to good government, a destructor of the home, and a blight upon the church. Its tendency is to cause men to violate conscience, to disregard the law of the land, and to trample upon the rights of others. It often shields crime, thwarts justice, and punishes the innocent. It substitutes so-called good works for real faith, the decrees of the conclave for the law of the land, the rules of the order for the precepts of the Word, and the god of the lodge for the Christ of the Bible.

4. We protest against all forms of Sabbath desecration, and deplore the fact that we are fast becoming a nation of Sabbath-breakers. Railway trains, street cars and milk wagons roll along our streets and destroy our peace and quietude, and violate God's law. The pernicious Sabbath newspaper, with its sensational trash and moral filth, debauching the people and depopulating the churches, is doing incalculable injury. We call upon professors of religion everywhere to lift their voices against these moral plagues which are spreading spiritual blight and death wherever they go.

These are perilous times, and there is great need of loud voices, strong nerves and brave hearts, to assail the foe and win victory for the cause of God.

We declare ourselves in favor of all reform movements which have for their object the destruction of evil and the purification and elevation of the human race.

We rejoice that, as a church, we have taken our stand against all these evils; and we pledge ourselves anew to continue the work on this line until the end comes.

J. T. LOGAN,
O. D. SEWARD,
A. H. KRESGIE, } Com.

THE GOSPEL IN UTAH.

[The following address was delivered before the sixty-sixth annual meeting of the American Home Missionary Society, last May, by Mrs. A. J. Bailey, wife of Rev. A. J. Bailey, of the Congregational church, now preaching in the State of Washington, but formerly stationed in Utah.]

It is with great pleasure, dear friends, that I stand here to-day to speak for the work of the American Home Missionary Society, to me one of the grandest societies that I know anything about. Are you oppressed? Do you feel the weight of responsibility as you have listened to this one or that one telling of this opportunity or that opportunity for Christian work? It reminds me of that little story which Dr. Smith Baker told us a while ago of the little girl who walked home with him one night from prayer-meeting, where he had been unusually earnest, and said to him, "What a world of good you might do, Dr. Baker, if you would only wake up." [Laughter.] That is what I have been thinking about all the time: What a world of good we could do

if we would only wake up. This is the Lord's idea—his thought concerning us.

I wish to talk to you first about Utah. What hope is there for the Territory? To get right down to facts, what has been done there? We have been working there a good many years, and it is your privilege to know what the Gospel has done for Utah, and for that part of our country which has been so blighted by the curse of a false religion—Mormonism. Have there been any changes?

You read the reports and are somewhat disappointed. I do not wonder. The fruits of the work cannot be told in figures. But there are changes in Utah; wonderful changes, too. We have a very ignorant people out there, but there are ignorant people in other parts of the country.

It was in an Eastern church the other day that an Eastern lady of culture said to me, "Why, the Mormons, they are those men who all have many wives, don't they?" "No; they do not." "Why, you don't mean to say that polygamy is done away with?" "Certainly I do." I should be ashamed to speak of it to an Eastern audience if it had not been so lately demonstrated. We have laws in Utah. There was a time in my earlier acquaintance with the Territory when I could not go anywhere without this matter of plural marriage being thrust upon me. In years past polygamy and Mormonism have been synonymous terms with us. It made our cheeks tingle with shame when we thought of American women suffering thus and brought so low. But during the past five years I have gone freely about the country and I have known just one case of plural marriage. I have heard of others, but I have known just this one case during that time—one man who boasted that he owned two wives and who boasted of a score or more of children, crowded into a little dirty hovel, whose misery I could not describe. That man, a few weeks after I saw him, was put in the State penitentiary of Utah, and he is there still. I want to emphasize this fact, that it is not a common thing to-day to see men in Utah with more wives than one. I heard of a case—and I believe it to be true—where the Mormon church itself, only a few weeks before I left Utah, excommunicated a man because he did not obey the commands in regard to plural marriage. The people have been commanded by the church not to take more wives than one, and this man was excommunicated because he did not obey. But this picture of the man who boasted of having more wives than one, living with his family in utter wretchedness, is a complete illustration of what all that Territory would have been had it been left to go on its downward course, because it was on the downward track. It was fast approaching the level of Asiatic heathenism when it was arrested in its course by three strong forces: Commerce, United States law, and the work of Christian evangelization. Of those three forces which have broken down the barriers of Mormonism and have changed that part of our country so as to make it possible to go anywhere and preach the Gospel there, I claim that the most potent force is that of Christian evangelization. You say it was due to the Edmunds Law. A stronger thing than law has accomplished the work. Polygamy has been crushed under the weight of public opinion; public sentiment is against it in Utah, and I do not believe it can ever live again because of that, and this Christian work has brought about that state of public opinion.

You would like to know something about the home life. What can we do for them in a Christian way? I have been asked to give a little account of the work mentioned by one of our secretaries this morning. In one of the settlements out there, over four years ago, the young women of the place tried to have a little Sunday-school, and the question came up what they should do. They wanted something that was not Mormon, and something on the Sabbath day. What should they read? One of the girls, who had spent a little time in the Territory of Idaho and had attended a Sunday-school there, said they always read a piece from the Bible. That seemed to astonish some of them, but others thought it might be true, and finally they decided by vote to always read a piece from the Bible. Shortly after that my husband and myself were invited to go there regularly and preach to them. We went, and we labored among them constantly for four

years. I would like to picture them to you in a better way than I can in the few moments that I have to-day. We have never been disappointed in that people. We found them—the men and the older women particularly—very pronounced in their opposition to the Bible. They called themselves infidels; they believed that they were followers of Robert Ingersoll; they declared that they hated the Scriptures, and they never wanted to have that book read to them any more. We began preaching the Bible, and it was not long before they themselves built a little house for chapel and school purposes. They paid for it themselves. They have taken a decided interest in the work from the first. Their attitude has been entirely changed toward the Bible and toward Christian churches. As one of the women expressed it not long ago, she said of our work there: "They have converted this whole neighborhood," meaning by that that their whole attitude toward Christianity was entirely changed. Two years ago, when we were having a series of meetings, there was a woman who was very strong in her opposition to the church, and said with a good deal of bitterness to her sister, who had risen in the meeting and expressed her desire to be a Christian: "I thought you had been fooled enough when you joined the Mormon church; I did not think you would be such a fool again." This past winter, while we were holding meetings there with a great deal of interest and the evident power of the Spirit, one night I was passing down the hall when this woman stopped me with the question: "Mrs. Bailey, what would you do if you had brought up your whole family to hate God and to hate the Bible, teaching them that it was all a lie? What would you do? I cannot reach my children now. Some of them have grown up; some of them have gone from home and have homes of their own. I cannot reach them now. What shall I do?" She was intensely in earnest. I told her I did not know what she could do except to repent and believe on the Lord Jesus Christ. But she said: "Mrs. Bailey, I have thought again and again that if I had had the early training which you had I should believe just as you do; but I thought I was right; I thought so for many years." That woman's daughter has come into the church, but she herself has not. Her last words to me were: "I am waiting, hoping that my husband will come in with me."

That church there is not large, but we believe it to be a true church of Christ. There are as many as a score there who have given evidence that they are Christians; but I want you to make it possible for those who are there in Utah to-day to have such teaching that they will not have the attitude which these people had toward Christianity in the past. You can do great things for the future if you will.

ORANGEMEN AND THE CANADIAN GOVERNMENT.

The history of Orangeism in this country (Canada), and especially in the Province of Ontario, where it has its stronghold, is a deeply interesting one. It is a curious fact that, although the organization is one of the oldest and strongest in the Province, and has been one of the chief factors in the politics of the Province and of the dominion at large, there is no such thing extant as a history of its progress in British America. This, together with the fact that the whole powerful organization supports only one small weekly newspaper, will convey an idea of the standard of literary culture among its adherents. The reader of history is apt to entertain a very strong prejudice against this society. Charles Dickens in his "American Notes" speaks of having had pointed out to him a window in a Toronto house from which a shot was fired with murderous intent at a passer-by. He goes on to say that a flag floated over that window and that he "need hardly say that the color of that flag was orange." So impartial an authority as Chambers' Encyclopedia gives such an account of the order as would lead the reader to believe that it was a great conspiracy of violence against the Roman Catholics. The society, we are told, was the successor of ruder forms of organization in the north of Ireland, which had carried on for a century before the warfare against Roman Catholics. The Orange order was to be called after the Prince of Orange, who became King William III., of En-

gland, and who has been, after their fashion, canonized by the Orangemen as the chief representative of the idea of Protestant succession on the throne of England and of the defense of what they call "Protestant rights." The steps to relieve Roman Catholics in Ireland of the disabilities under which they labored aroused the Orange order to the greatest activity, and in 1829, when the Catholic relief act was proposed in Parliament, the promoters of the order sent out to every part of the Empire and even to the United States to organize branches.

In Canada the religious rancor caused by feuds between Roman Catholics and Protestants, together with the existence of considerable settlements of people from the north of Ireland, many of them already members of the order, had prepared the ground, and the organization extended its power with great rapidity, especially in Upper Canada, now the Province of Ontario. The objects of the order as represented to the public were of the most pacific and praiseworthy nature; but for some reason which the promoters do not explain, the order had the good or bad fortune to attract almost wholly bigots of the most deplorable class, so that for a time the name became identified in Canada, as it had elsewhere, with outrages of all kinds. It even went so far that whole townships were settled by fanatical Orangemen, who would not allow a Roman Catholic to dwell in their midst, and from these townships sallied forth bands of stalwarts on election day to terrorize those whom they could not convince. Many are the tales that old residents tell of the doings of the "Kitley Blues," the "Cavan Blazers," the "Wallace Lambs" and other lawless gangs of the same order. To one Ogle R. Gowan, a man of mediocre ability but much fanatical zeal, the Orangemen of the old days used to ascribe the chief glory of establishing the order in Canada. As one of their balladists put it:

'Twas Gowan in honor first planted the tree,
And its fine orange fruit you plainly may see;
'Tis wide at the top and 'tis sound at the root,
And the heart of each orange is virtue and truth.
Singing down, down, down Derry down, etc.

Beginning with Gowan, the Orange institution either attracted or developed a most rancorous class of politicians. The membership was such that only men of the bulldog character could make their way to high office in the institution, while the man who once succeeded in making a place for himself had in the fact of his success what in these days is known as a "big pull." Nominally, the order is non-political. But then it is specifically organized to defend the "constitution," and as the members, as a rule, are not close students of that very ill-defined thing, their leaders have no difficulty in convincing them that a man who seeks changes which they do not desire is another Guy Fawkes, traitorously plotting the most complete of revolutions and the most diabolical of crimes. Some reformers were foolish enough over half a century ago to allow themselves to be goaded into armed rebellion. For years before the outbreak and almost ever since (in the back townships at least), it has been a part of the Orange creed that a Liberal is a rebel and a traitor. Some Liberals have joined the order, and there are even some districts where the institution has been used for the benefit of the Liberal party, but these are exceptional instances. Where time has worn away the rock-founded belief among Orangemen that Liberalism and rebellion are the same thing, the new belief has been zealously propagated that every Liberal desires to annex Canada to the United States, which is even worse in the eyes of the brethren. Thus, while the Orange order has been always "non-political," its dread and detestation of rebels, traitors and "emissaries of Rome" has kept it always in line with the Conservative party. The facts that the same man is to-day at once the principal secretary of the Orange order and the chief organizer of the Conservative party in Ontario, and that this gentleman directs the affairs of both from the same desk, indicate the relations subsisting between the two. It is a strange commentary upon the "loyalty" of the order, however, that when the Prince of Wales came to Canada as a youth in 1860 he was not allowed by his advisers to land at the city of Kingston because the emblems of the Orange order were displayed by some of those that assembled to welcome him. The royal family to which these people in such fulsome fashion professed their devotion would

not recognize their organization even in an inferential way.

The closeness of the Orange organization is the greatest feature of this strange body. Founded in Ireland at a time when property and even life itself depended upon constant vigilance and prompt, united action when the call was sounded, it seems to have maintained this characteristic almost intact even in the Canadian offshoot, degraded as it is to the post of the mere political drudge. A prominent Liberal politician is fond of telling how in conducting a forlorn-hope campaign in an Orange stronghold he asked an old citizen whom he met how he would vote. "I don't know, sorr," was the reply; "we haven't got the word down this line yet how we're to vote." Arguments are lost on such people, because their votes express not their own opinions, but the opinions of their leaders. The society has its ramifications everywhere. In many districts in the Province about the only buildings other than dwellings and barns are the church, the school-house and the Orange Hall. In these districts the chief public holiday of the year is the "Glorious Twelfth," as the brethren call it, the 12th of July, which they celebrate as the anniversary of the battle of the Boyne, an engagement in which William of Orange, coming to Britain in 1690 by invitation of all classes to take the throne, met and decisively overcame his opponent, the monarch of that time, James II. In former years, when Canadian society as a whole was much more uncouth than it is now, the "Glorious Twelfth" was in many places a day for decent Protestants to keep indoors and Roman Catholics to visit their friends at a distance. Drunkenness and disorder of every kind marked the occasion. In recent times there has been a decided and general improvement. Toronto has been for many years the scene of the great demonstration in honor of the battle of the Boyne. Those taking part came in from everywhere within 700 miles of the city. With handsome and brilliant regalia, gorgeous banners and plenty of music, the procession, which is always one of the principal features of the day's program, is an imposing manifestation of the solid strength of the Orange body. Toronto is dominated in political affairs by the Orangemen. The present mayor, Edward H. Clarke, who has been four years in office (longer than any previous occupant of the civic chair), is the editor of the newspaper organ of the body. It is one of the marked evidences of the good understanding between the leaders of the two sets of extremists, the Orange and the Catholic, that Mayor Clarke has always received the bulk of the Catholic vote; and that even when disaffection in his own machine threatened him with defeat the steadfast support of the Roman Catholics saved him.—*Canadian Correspondent of the Chicago Herald.*

WHY THEY LEFT THE LODGES.

TESTIMONY OF C. N. BABCOCK.

I have several reasons.

First, I wanted a clean heart; and in order to get it, I knew it came by an entire consecration, and entire means everything, so I had to give up the lodge.

Second, After I had given myself to Him I could not go where He was not allowed to go, for there is no Christ in the lodge.

Third, To be in the lodge was to be "unequally yoked together with unbelievers." Also, "what part hath he that believeth with an infidel?" I have been called a liar for saying there were infidels in the lodge. But we know there are.

Fourth, To be in the lodge was to be "conformed to the world." And last, but not least, we believe in a regular old-fashioned religion that takes a man out of all worldly institutions and takes all love of the world out of him.

We might write more on this subject, but we forbear.

Hope and pray that these few lines may help along on this question of moral reform. Your brother in Christ.—C. N. Babcock, of Shelby, Mich.

TESTIMONY OF A. G. MORSE.

When I was converted I was a Mason and had belonged to four other secret societies, but I found that when I went to the lodge I got lean in my soul. I found also that after going to the lodge I did not have such a relish for the meet-

ings as before I went. Then I took it to the Lord and found I had to give it up or lose my soul. I decided to go to heaven, cost me what it would, and I am in the straight way that leadeth up to the city of God. He that keepeth the commandments of God hath a hope within himself; he that believes God believes his Word also, and God says: "Come out from the world and be ye separate and I will receive you." That is where I stand. Glory to God for the light which the Holy Ghost has shed on my path. I am walking in it, and I am filled with the Spirit.—A. G. Morse.

[The foregoing testimonies first appeared in the *Wesleyan Methodist*.]

NEW ENGLAND LETTER.

The subscription book.—A new study for Maine public schools.—The death of an anti-secret veteran.—Other matters.—A novel plan of a Connecticut Congregational pastor.

Among the chief things which have conspired to the degradation of American letters is the mania among publishers to secure as writers, by the payment of large sums, men and women who have achieved notoriety in some other profession, and are without any literary ability whatever. The report that the defeated prize-fighter, Sullivan, is going to betake himself to the pen may be only a canard, but I have no doubt that should he do so, he would find publishers—aye, and readers, too—without any difficulty. Next to this nothing has contributed more to lower the standard by crowding out genuine literature than the book "sold only by subscription." Everybody knows it by sight as well as they know a subscription book-agent; it occupies a place in every library. Thick paper, generous margins, print so large as to make spectacles superfluous, and a corresponding paucity of letter press;—such are the distinguishing characteristics of these handsome and portly volumes, which in so many cases we are wheedled into buying despite the protests of our better judgment, to think with a pang of regret every time we see them on our shelves that we could have bought some gem of standard literature with half the money that would have been a joy forever. That there have been some valuable works offered to the public in this way does not alter the fact that the regular subscription book, from cover to cover, is a grand money-making scheme, containing no information that could not be obtained in a cheaper form. The famous suit of Messrs. Estes & Lauriat against Gen. Butler for breach of a contract made with them to publish his book, has brought out some curious facts for the book-buying public to ponder. One is that these companies are willing to pay high for a famous name. Fifty cents a word is certainly good pay—better than our most noted writers usually receive, but this is what this firm paid James G. Blaine for his share in the collaboration of their latest and most popular subscription book, "Columbus and Columbia." But it is not generally known that these firms keep "book-carpenters," who, on being given a certain subject to write upon, with general directions as to length and other important points, will proceed at once to hew out a book to order, as complacently as a real carpenter would proceed to build a house. However, the true book-lover, who goes to his library for inspiration quite as much as instruction, knows how wide the difference between all such productions and genuine literature.

Forestry has been made a study in the public schools of Maine. It would be well if her example could be followed by every State in the Union, and the rising generation be imbued with a reverential love for our grand forest trees as well as some idea of their value in the great economy of Nature. Let us by all means have more tree-lovers. After all, what is more satisfactory than to plant a tree?—to make of it a friend, a teacher; to watch its growth year by year; to see it leave out in the spring-time miracle of resurrection, and in the fall put on its royal attire as for kings' courts? And then to see how carefully the same kind Providence that watches over us—you and I, reader—tucks the baby-buds away for the winter in their tiny hermetically-sealed caskets, all soft and downy within, without all pitch and varnish, frost-proof and storm-proof. I do not wonder that the favorite figure of the Psalmist to

which to compare the righteous man is a tree.

The death of Bro. Zephaniah Graves, of Rehoboth, Mass., will leave a gap in our ranks not soon filled. To him may well be given that high Scripture eulogy, "He was a good man,"—true as steel to the anti-secret reform, and brave as a lion in advocating it, unmindful of results. This beautiful autumn day, with its golden hush, its softly falling leaves, its gentle melancholy, seems full of the memories of our brave leaders who have—not fallen, but been promoted. Who will take their places?

The historic spot in Gloucester, called Fisherman's Field, where the first permanent settlement was made after the landing of the Pilgrims, has passed into the hands of Cornelius Vanderbilt, who paid for it the snug sum of \$100,000. Our few places of historic memory are priceless, and should be owned by the people. The apathy and lack of public spirit which will let them become private property is something worse than surprising.

The resolution in the Central Labor Union, requesting the managers of the Mechanic's Fair to keep it open on Sunday, was adopted well-nigh unanimously, only three votes being cast against it. This is a sad proof that the general trend among the laboring classes to-day is away from the Sabbath. Meanwhile what are our churches doing to stem the tide? Readers of the *Cynosure* may be interested in learning how Rev. C. A. Dinsmore, pastor of the Congregational church in Willimantic, Conn., proposes to keep the boys and young men within its fold. The *Willimantic Chronicle* gives an outline of his plan as presented in a sermon preached to his people, one or two Sundays ago. He starts out with the statement that both the home and the church are failures in the influencing and developing of our boys;—that the former "has not solved the problem of directing the boy's exuberant spirits in proper channels," and the latter "has never given him a fair chance to grow into Christian manhood." Statements so surprising as these are some slight preparation for what follows. He would have a "Boys' Brigade" started—a movement first begun in Glasgow, and introduced into this country by the way of San Francisco;—its object being "to promote Christ's kingdom among the boys, and train them in habits of reverence, self-respect and Christian manliness." A most worthy object truly, but the way in which it is to be attained is fully equal to Dr. Rainsford's scheme for promoting temperance by establishing church saloons.

"They are equipped" (I quote from the *Chronicle*) "in the uniform, and drilled in the tactics of the United States army. They have breech-loading Springfield rifles, and are as well furnished as the State militia. Every Sunday they march into the Bible class to receive religious instruction, and are under strict military discipline. Every boy pledges himself to attend the weekly drill and Bible class. If he is willfully absent two consecutive weeks, without reasonable excuse, he is dishonorably discharged from the company. Boys are appointed to the offices for proficiency in drill and in Bible lessons. Each boy furnishes his own uniform, costing about five dollars. If a boy is unable to do this, the church will provide him with one. The guns are owned by the church. Only boys who attend this church or who have no other church connection are admitted. Great care will be taken not to encroach on other denominations. With these qualifications the company is open to any boy between the ages of twelve and twenty-one. To buy the guns and provide for incidental expenses, we shall need two hundred and fifty dollars. Next Sunday we shall take a collection for this purpose, and we are confident you will contribute the amount needed."

The idea of training these boys in the service of the Prince of Peace by giving them military uniforms and Springfield rifles, and of passing round the contribution-box, not to get money to send Bibles to the heathen but to buy guns for Sunday-school scholars! I have not yet heard what response the church has made to its pastor's singular appeal; but if these Christian fathers and mothers can look upon it with the least degree of allowance we are surely in the last days, when the greatest punishment of a lukewarm Christianity is "that God shall send upon them strong delusion that they should believe a lie."

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Oct. 5, 1892.

Every one will agree, on general principles, that the local authorities of the national capital should set an example in dealing with the nefarious liquor traffic worthy of being followed by the authorities of other cities; but alas! every resident of Washington who is familiar with the facts knows that it is just the reverse; and those who have been engaged in temperance work here for any length of time can tell you of a long series of promises of "an improvement next year" made to them by the District Commissioners every year, and just as regularly broken when the time comes around for granting liquor licenses. It is highly creditable to the temperance people that they continue to work for a reduction of the number of bar-rooms just as though the many promises made to them had been kept. Last year, at the request of the temperance workers, every saloon-keeper was required to promise on his word of honor—personally, I do not believe it possible for a rum-seller to be possessed of even a spark of honor—not to sell liquor on Sunday before being granted a license, and was, in addition, told that if he violated his promise no license would be issued to him this year. The license year begins November 1, and it remains to be seen whether this promise, on the part of the District Commissioners, to refuse licenses to those who have violated the law against selling liquor on Sunday, is to be broken or to be kept. If the treatment of the saloon-keepers, large numbers of whom kept their places wide open on the Sunday preceding the opening of the National Encampment of the G. A. R., may be taken as an indication of the feelings of the authorities towards these law-breakers, the promises will be again broken. It was confidently expected that a number of cases would be made against the saloon-keepers who kept open on Sunday, but up to this time not half a dozen of them have been arrested, while there are known to be hundreds who were guilty. Some people say that our police authorities instructed the men not to arrest the saloon-keepers. Of that I cannot speak with authority. But some of the most courageous of the temperance people are at work gathering evidence against all of the saloon-keepers who have, during the present license year, sold liquor on Sunday, which they propose placing before the Commissioners with the demand that licenses for next year be refused to these law-breakers. Of course, they have no authority to enforce this demand, except that of public opinion, which, owing to the system of government of the District of Columbia, is not so powerful here as elsewhere.

The rum-sellers of Washington are directly responsible for the pitiable condition of a number of old soldiers who came here to attend the encampment, and who are still here unable to return to their homes, owing to their having become intoxicated, and while in that condition having lost or had stolen from them all of their money and their return tickets. A public appeal has been made for subscriptions to buy tickets to send these victims of the liquor fiend back to their homes. They are for the present being taken care of by one of the homes in this city.

The Secretary of the Treasury announced this week that the International Monetary Conference, which is regarded by eminent financiers as one of the most important commercial events of the time, would meet at Brussels on Tuesday, November 22.

Three important church legislative bodies are in session this week in Maryland, the Triennial Episcopal Convention, at Baltimore; the fall convention of the Washington City Presbytery, at Hyattsville; and the Annual Lutheran Synod of Maryland and the District of Columbia, at Frederick. A number of Washingtonians, ministers and laymen, are in attendance at each of these meetings.

Mrs. Harrison is not so well as she has been, and unless she gets better, President Harrison will give up his intended visit to New York to participate in the ceremonies connected with the Columbus celebration in that city next week.

Chief Justice Fuller and his family have returned to their Washington residence, preparatory to the opening of the fall session of the Supreme Court, on the 10th inst.

News received at the State and Navy Depart-

ments, from Hawaii, is causing some anxiety. Many officials fear that a revolution is impending in the little island-kingdom. Steps have been taken to protect American citizens and interests in case of trouble. *

REFORM NEWS.

FROM THE WESTERN DISTRICT.

WINCHESTER, Kansas, Oct. 6, 1892.

Last week I finished an interesting and, I trust, profitable tour of labor in Northern Kansas. I was laboring in Jewell, Republic, and Clay counties. I have already reported several of them; but I have not yet reported my visit to Talmo.

I addressed two fair audiences in the U. P. church five miles from Talmo on Wednesday and Thursday evenings, Sept. 21 and 22. My train was late getting to Talmo, and I did not get to the church until 9 o'clock. But under Friend Oscar Park's management, the audience had remained engaged in singing. They were just getting ready to leave as my friend and I drove up. They returned immediately to the house and listened to me for an hour, and voted to have me give another address on the next evening. I did so.

I enjoyed the kind hospitality of Bro. Oscar Park. I found in Bro. Park a staunch friend of every desirable Christian reform. Some opposition was awakened among our secret society brethren. But that was to be expected.

I went from there into the northern part of Jewell county. I preached Sabbath morning and evening to our U. P. brethren in their country church called Amity, three and a half miles west of North Branch, and lectured for them on Monday evening.

I found here an attentive and appreciative people. Danger threatens from the minor orders here. I enjoyed the hospitality of Mr. Samuel Fairis and wife and Mr. and Mrs. S. W. Puntene. I was kindly received by all and gained something for the N. C. A.

On Tuesday and Wednesday evenings I lectured in the Academy, in the town of North Branch. This Academy is under the direction of our good people the Friends. Prof. Townsend, with able assistants, has charge of the work. I have been thrown among our Quaker brethren but little, and I must express, very emphatically, my appreciation of the kind treatment I received at their hands in every way, and the hearty response to the truth as I presented it.

I shall not forget the kind favors I received from Bro. Dillon and his wife and family. The Lord reward them.

On both these evenings I met a full house of interesting people. I was glad to be given the opportunity to address so many young people. The students turned out, and many other young persons were present. I distributed literature, and gained some help for the N. C. A.

I am trying to sow beside all waters. At three o'clock next morning, Friend Asa Dillon brought me across to Burr Oak, ten miles across the country, to take the 6:30 train for Clifton.

On Thursday and Friday evenings, Sept. 29 and 30, I lectured in the U. B. church, seven miles north of Clifton. We had two profitable meetings. A number of our U. B. friends were then on their way home, by wagon, from their yearly conference at Lecompton. They arranged to be at Roscoe church for the lecture on Thursday evening. We had two good meetings. After the meeting several secret society men or sympathizers sought to create a diversion and call attention away from the main issues, by talking about the benefits of Masonry. The U. B. church is now divided upon this question. That is, the church is now irrevocably divided into two parties, and because of this question. The liberals

(Continued on 9th page.)

CORRESPONDENCE.

THE DEATH OF BRO. ZEPHANIAH GRAVES.

Boston, Mass., Oct. 6, 1892.

"LIFT ME HIGHER," were the last words of Bro. Zephaniah Graves, of Rehoboth, Mass., before he fell asleep, on Saturday last, to awake in "the morning of the resurrection."

There were anxious weeping ones about him, but there was "no night there;" only the dawn of a brighter day, which he greeted with a smile, as the attending angels, in answer to his last request, "carried him into Abraham's bosom."

Neighbors and friends gathered on the 5th inst. to "weep with those who wept;" and after a quiet service at the old home, they "took up" his body as the disciples took up John's body, and buried it in the churchyard, there to await the call of Him who is "the resurrection and the life."

Bro. Graves' record is best given by himself, in a letter to the pastor and members of the church to which he belonged. It was dictated by him just one week before his departure, when he was too weak to use the pen himself:

To the Pastor and Members of Stewart Street Baptist Church, Greeting:

BELoved IN CHRIST:—Believing "the time of my departure at hand," I am impressed to send you a brief and parting message, praying that some soul may find comfort, strength and help in the testimony and experience of one who feels that he is near the appointed end and the judgment so soon to follow.

It has pleased our heavenly Father to chasten me sore, but he has given grace to bow submissively and say, Let Him do what seemeth good; "Thy will be done." "Though He slay me, yet will I trust in him."

I was deeply impressed with a sense of God's presence and love when a child. My mother commended me to God's care when an infant, and left for her heavenly home when I was only four months old. Her faith prevailed, and her prayers have been answered, for truly God has led me in "a way that I had not known."

Knowing that I was a sinner, and feeling the need of a Saviour, I used often to go away alone in some secluded place and there kneel before God in prayer; and I cannot recall a time when I found any pleasure in the companionship of the immoral or profane. When about seventeen years of age, I received the witness of the Spirit that I was a child of God, to the exceeding joy of my soul.

On the sixth day of June, 1858, I "confessed Christ before men," and publicly entered into covenant relations with his people in Stewart Street Baptist church, where my membership remains to the present.

I am conscious of many shortcomings, and I am profoundly grateful to God for his long-suffering and tender mercies, and to my brethren for their counsels, admonitions, and watch-care in the more than thirty-four years in which I have been numbered among the "little flock," and regret, most of all, that I have not done more and better service for the Master.

Owing to poor health and other causes, I have only met with you occasionally for worship during the last four or five years; but I have not forsaken the Lord's house or his people, nor have I withheld my substance and testimony in maintaining the blessed Gospel of the Son of God, which is now, as it has long been, my chief comfort and support. "I know in whom I have believed," and, whether living or dying, I am the Lord's alone, and I shall soon see him face to face and "know even as I am known." I have encountered storms, but never have I suffered shipwreck since I embarked with the "Captain of my salvation." When it has been very tempestuous round about, my anchor has held in the "sure word of promise," "all things work together for good to them that love God." "The eyes of my understanding" were opened by the Holy Spirit to see the wicked abominations of American slavery, and I stood in the ranks of the despised and persecuted Abolitionists when the church and the nation joined hands with that "sum of all villainies." The ravages of intemperance and the terrible havoc made by the curse of "strong drink" fills me now, as it has for years, with horror, and I could only keep a conscience void of offence toward God and man by giving my voice, my influence and my vote for its total abolition.

I cannot recall the time when I was not opposed to secret organizations; and when I became a Christian my earlier impressions deepened into the most radical conviction that they were from *beneath*, and not from above. I have carefully studied the system as explained by its

most distinguished advocates and authors, and after comparing it with God's Word, and its teachings and practices with the teachings and life of Christ and his apostles, I am fully persuaded that it is a device of the evil one to rob Christ and his bride, the church, of men, of means, of talent, time and effort that is sorely needed in "spreading Gospel holiness over all lands."

While admitting that many upright men of honorable intentions have been drawn into these secret nets, I can but hold the system itself in abhorrence as an enemy of the state, the family, the church, and the progress and highest attainments of the human race. For holding and advocating views aversive to these and other popular evils, I have at times suffered the censure of brethren and been branded as a disturber of the community and the peace of Zion; but I can say truly that I harbor no ill-will towards any one, and I shall finish my record and go to my final account without a feeling of bitterness or hatred toward a single human being.

Looking back from the very threshold of eternity, my regret is, not that I have been true to my convictions, but rather that I have not been more faithful, and more persistently insisted that the "body of Christ" should have no fellowship with the "unfruitful works of darkness, but rather reprove them." It is my earnest desire that my own dear children and my beloved brethren and sisters in Christ who survive me may be more faithful in opposing popular sins than I have been, and more diligent in keeping my Master's bride "unspotted from the world."

To the Judge of all the earth, and to his grace do I commend you in love, intrusting my companion and children to Him who has never forsaken the widow and the fatherless. I bid adieu to the things that are seen and temporal, and go, at the Master's call, to join that company who have washed their robes and made them white in the blood of the Lamb.

Beloved in Christ, farewell until we meet beyond the river.

An orphan and homeless boy, yet never without friends, the early life of Bro. Graves was a constant struggle, under serious difficulties, but undaunted, he toiled on until his efforts were rewarded with a competency which he won with the reputation of being a *thoroughly honest man*. That which he gained he consecrated to Christ in the maintenance of his household and the promotion of his principles.

His companion and four surviving children did everything possible in watching and waiting and ministering to his every want during his weeks of painful sickness, and fully shared his views and seconded his efforts on all questions of reform. May they receive richly the blessing promised to the "widow and the fatherless," until each shall hear, as their beloved has heard, the "well-done," "it is enough;" "Come up higher."
JAMES P. STODDARD.

RIFLES AS A MEANS OF GRACE.

OBERLIN, Ohio, Oct. 1, 1892.

EDITOR CYNOSURE:—In a recent number of the Willimantic (Conn.) *Chronicle* was an abstract of a sermon by the pastor of the Congregational church of that city, on "Boys' Brigades," a part of which is as follows:

"They are equipped in the uniform and drilled in the tactics of the United States Army. They have breech-loading Springfield rifles and are as well furnished as the State militia. Every Sunday they march into their Bible class to receive religious instruction and are under strict military discipline. Every boy pledges himself to attend the weekly drill and Bible class. If he is willfully absent two consecutive weeks without reasonable excuse, he is dishonorably discharged from the company. Boys are appointed to the offices for proficiency in drill and in Bible lessons. Each boy furnishes his own uniform, costing about five dollars. If a boy is unable to do this, the church will provide him one. *The guns are owned by the church*. Only boys who attend this church or who have no other church connection are admitted. Great care will be taken not to encroach upon other denominations. With these qualifications the company is open to any boy between the ages of 12 and 21. To buy the guns and provide for incidental expenses we shall need two hundred and fifty dollars. Next Sunday we shall take a collection for this purpose and we are confident you will contribute the amount needed."

This is not peculiar to Willimantic, but like innovations are found elsewhere. Even in Ober-

lin they have a boys' brigade, duly armed and drilled. Possibly they do not drill on the Lord's day.

There are serious objections to all such performances:

1. They present an unworthy motive as a reason for attending divine worship and the study of the Bible. All persons should be taught that attendance on public worship and Bible study is both a duty and a privilege. The character of the worship and the worshipers ought to be such as to make it attractive in the best sense of the word. At least, it ought to impress its importance on all as something to be loved and valued for its *own sake*. Boys that are hired to go to Sunday-school, or who go there for *military drill* and the chance of promotion to a military office, may *possibly* learn something useful, but they are quite sure to get false notions of the nature of Christian worship, and to regard it as a grand frolic or a farce.

2. I object, because it is "doing evil that good may come." It was once thought necessary that all able-bodied citizens should be armed and drilled; but it was found that this was not only entirely useless but promotive of violence and drunkenness. It was wisely put away about half a century ago. We cannot afford to repeat the experiment on our boys.

3. I object, because it is an un-Christian method of keeping the Lord's day. If our Christian Sabbath is to be kept according to the spirit of the Fourth Commandment; if each ought to refrain "from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own way, nor finding thine own pleasure, nor speaking thine own words" (Isaiah 58:13), then surely we ought *not* to engage in military drill or parades, nor to teach others to do so. United States military drill, with breech-loading rifles, is not a good way to keep the Sabbath.

4. The proposed investment of the church in breech-loading Springfield rifles, is quite out of harmony with the spirit of the Gospel. Christ is the Prince of Peace. He nowhere countenanced the use of carnal weapons. He said to Peter: "Put up thy sword. They that take the sword shall perish by the sword."

Some years ago, Plymouth Church, Brooklyn, purchased a lot of Sharp's rifles and shipped them to Kansas, to be used in the border war. It did not commend the cause of Christ, nor tend to promote peace to Kansas or to the nation. Churches now have less excuse than they had then.

5. I object, mainly, because it will foster the spirit and practice of war, and tend to *cheapen human life*. When boys of twelve years old are taught to value military drill and associate the use of breech-loading rifles with religion, we may be quite sure that they will grow up to be *lovers of war*, and ready on any occasion to engage in it.

Considering that under some possible circumstances war may be justified (and this is more than I would concede), still the spirit and practice of war are the curse of the world. The Christian nations are groaning under war taxes and standing armies, and filled with fear of the opening of the dreadful drama of crime and blood. We cannot afford to countenance the war spirit. It is bad enough when secular societies, such as Patriarchs Militant and Knights of Pythias, have arms and military drills over which the government has no control; but when boys are taken into the church to be drilled in the use of murderous instruments, then such a church becomes a corrupter of youth and an enemy of Christ.

H. H. HINMAN.

GEO. W. CLARK'S LETTER.

(Concluded from last week.)

* 76 WEST MONTCALM STREET, }
DETROIT, Mich., Sept., 1892. }

Before I close this letter, permit me to suggest that you seem still as thoroughly devoted to and "stuck" in the meshes of the *Republican party*, as in the folds of the *Masonic fraternity*. Why should you be? These organizations have long since ceased to be *means* to the ends designed, or to any great, useful and ennobling end—the Masons to *perfect and protect their trade*—their *craft*; the *Republicans* to secure and protect the Territories from slavery and to secure just and righteous laws! Now the *parties* have be-

come the end, the *objective* point of their efforts and displays, and their coxcombry shows seem made to secure power and supremacy for our "fraternities," "our party." Not for what they can do for humanity, for their country; not for just laws and a righteous administration of the government; not for the prohibition of the great liquor curse; not for the preservation of the sacred Sabbath; nor for any great reform—or for the glory of God; but for selfish and mercenary purposes—for "the loaves and the fishes." There is no great moral, civic or political issue between the old political parties to-day,—"*six* of one, and *half* a dozen of the other." One prates "Tariff for *protection*;" the other prates "Tariff for *revenue*." Both prate "tariff reform;" but both alike bow the knee and do homage to Baal! Both seem irredeemably sold out—body, soul and breeches—to the liquor power! In *two* things, however, they seem *agreed*. One is, to license the pauper, crime and misery-breeding, home-destroying and Sabbath-desecrating saloons all over the country. In this crime of crimes they are one. They also agree in the tremendous, the herculean struggle in which they will spend millions of *words* and millions of *money*; viz., the *ins* to *stay there*, and the *outs* to *get there*. *Momentous issues!*

Your superlative praise of the Republican party seems to me to be extremely fulsome! Not even in ante-bellum days did it ever go for the *abolition* of slavery, but simply for its "*non-extension*," and opposed the Abolitionists. Now it does not even go for the *non-extension* of the greater curse than was ever chattel slavery—the *liquor traffic*, but fights the protectionists, and actually *legalizes* and protects the liquor crime, and is, therefore, a *particeps criminis* in its most atrocious crimes and miseries. For the *good* the Republican party *did* do, even in opposing the *extension* of slavery and in aiding the suppression of the slaveholders rebellion—I supported it. But for the *bad* it now *does*—and the good it *refuses* to do—I disown, abandon and condemn it. Not for what it *once was*, but for what it *now is*. There was once a good loyal angel, but he fell from grace, rebelled, and became a devil. It doesn't answer to tell us what a good angel he once was, and how much *good* he once did; and that he was the brightest and best angel in *all the heavens*. He is a *devil now*, and I can't support him. As the old Whig party was corrupted and yielded to the slave *power*, and so lost the confidence and support of the moral sense, the anti-slavery and the Christian sentiments of the country, and consequently *went down, and out*, so the Republican party, corrupted by the liquor interest, dominated by its gross and unhallowed demands, and pandering to the base and devilish saloon element, invites, and deserves, and is in a sure way (unless it repents) of inheriting the doom of its "illustrious predecessor," the old Whig party!

The fruit trees in my old orchard, once flourishing and productive of choice fruit, have become worm-eaten and rotten, and ceased to bear good fruit. I cannot live on its rotten or its by-gone productions. I must rear a new orchard of young, vigorous, good fruit-bearing trees, and in due time I "shall reap if I faint not." Come, my cousin, and help us rear this new orchard. Don't eat *rotten fruit any longer*. Come and help us, that we and our country may taste and realize the golden fruits of *prohibition*. Thy loving cousin,

GEO. W. CLARK.

LITERATURE.

We had occasion, in this department, in the *Cynosure* of Sept. 22, to call especial attention to the character of the anti-Romanist tracts published by the Arnold Publishing Association at Boston, Mass., and the object of their publication. In addition to what was then said in reference to these tracts, we are enabled to make the following offer by the publishers in their desire to give a wider circulation to the series of booklets above mentioned. They consist of twelve patriotic addresses on vital topics raised by the Roman hierarchy, bearing the following titles: 1. National Danger in Romanism; or, Religion and the Nation. 2. Columbus and the Discovery of America; or, Papal Claims and Historic Fact. 3. English Protestantism and Spanish Romanism on the Western Continent Contrasted. 4. Despotism in Church and State the Principle of Romanism. 5. Rome's Despotism Intolerance of Free Opinion. 6. The Inquisition an Essential Part of Papal Power. 7. Persecution and Property: Rome's "Death to Heretics," and her Purposes of Plunder. 8. Papal Greed of Money and Vast Accumulations of Wealth. 9. Governments Compelled to

Confiscate the Property Seized by the Papal Church. 10. The Taxation of Church Property as a check upon Ecclesiasticism. 11. Church and State: Their True Relations. 12. Rome's Avowed Purpose to Control the State. Her Success in Great Cities. The ordinary price of these tracts is ten cents each, but any reader of the *Cynosure* who will send a silver dime to the Arnold Publishing Association, Boston, Mass., will receive any *three* numbers desired. This is a very liberal offer. For those who wish to obtain other purchasers of these tracts, especially among Roman Catholics, the publishers will send necessary blanks and special copies of three tracts entitled: "The Parochial School," an open letter to Bishop Keane, by an Irish Catholic layman; "The Public Schools," by Father McGlynn, and "The Pope in Politics," by the same. These three are to be used in canvassing both Protestants and Catholics, to bring them to that knowledge of great truths of which this country now stands in need.

The October issue of the *Century* closes an exceptionally fine volume of this favorite magazine. W. J. Stillman concludes his excellent series of "Italian Old Masters," with a sketch and full-page copy of Correggio and his celebrated "Madonna and Child." The Chosen Valley, by Mary Hallock Foote; A Mountain Europa, by John Fox, Jr.; Nature and Elements of Poetry (The Faculty Divine), by E. C. Stedman, and The Chatelaine of La Trinity, by Henry B. Fuller, most illustrated, are also concluded. Continuations, with engravings, are given of Pioneer Packhorses in Alaska, by E. J. Glave; Architecture at the World's Columbian Exposition, by Henry Van Brunt, and Christopher Columbus, by Emilio Castelar. Other papers and authors are as follows: The Lotto Portrait of Columbus (with a full-page copy), by John C. Van Dyke; What I saw of the Paris Commune, by Archibald Forbes, with his portrait; The Whist-players, by Mary E. Wilkins; Dare-the-Wind, by Alice W. Brotherton; Picturesque Plant-Life of California, illustrated, by Chas. H. Shinn; The Man with a Violin (Portrait of T. Cole), by Wyatt Eaton; Doggett's last Migration, illustrated, by Hayden Carruth; "For Bravery on the Field of Battle," by T. B. Aldrich; Pavement Pictures, by Edgar Fawcett; Poet and Lark, by Mary A. De Vere; Thalassa, by W. J. Henderson; The Village Alien, by Viola Roseboro; Kensal Green, by A. W. Drake, and Money in Practical Politics, by Jeremiah W. Jenks. The editorial departments are replete with varied and pleasant topics. New York: The Century Co.

"Im Netz der Loge" (In the Net of the Lodge), is the title of a 'story from life,' written by Rev. G. Berner, pastor of the Evangelical Friedens (Peace) church, Buffalo, N. Y. It is an interesting narrative of a young German joiner, who leaves his home in Wurtemberg to seek his fortune in America. He lands in New York, and finds work and a home, but, unfortunately, does not find a church home, and forgets the pious counsels of his parents and pastor. He joins a singing club, where singing and drinking beer are practiced with equal zeal. After a time he goes to Baltimore, where he is inveigled into the Odd-fellow and Masonic orders, and becomes thoroughly alienated from the church. The death of a beloved child finally arrests him in his course, and the prayers and exhortations of a loving wife and faithful pastor bring him back to his Saviour and God. The anti-Christian character of the lodge is clearly shown by quotations from their rituals, and in other ways. Incidentally, other evils, in and out of the church, are re-proved. The book will do good wherever it is read. It can be secured from the Pilger-Buchhandlung, Reading, Penn., at \$1 a copy.

The *Review of Reviews* for October contains a group of articles under the generic title, "Religious Co operation, Local, National and International," which includes eight brief papers: one by Dr. Strong, of the Evangelical Alliance, on Co-operation in Practical Church Work; Rev. Dr. Dana on Competition in Home Missions; Dr. Washington Gladden on the Municipal Idea of the Church; Rev. Hugh Price Hughes on National Christianity; Count D'Alviella on the World's Parliament of Religions at Chicago; one summing up the progress or the "Civic Centre" movement in England; one describing the progress of the "Brotherhood of Christian Unity" movement in America; and, finally, one reviewing the recent English religious conferences on the reunion of churches, held at Grindelwald in Switzerland. Numerous portraits accompany these articles. Taken as a whole, they show in a most remarkable way how strongly the movement is setting in toward a minimizing of denominational disagreements and the growth of broad Christian co-operation.

Readers of the *Cottage Hearth* for October will find it a very acceptable number in all respects. Columbus literature is given timely space and possesses interest. The list of contents, mostly illustrated articles, include Columbus and His True Greatness; Second Class Travel in America; Columbus Day, and How to Celebrate It; Will A. Dromgoole, with portrait; The World's Progress; The Vagabonds, by Miss Dromgoole; Cecilia's Mistake; Massacio; Memories of Como, and the usual Sabbath, Home Dress-making, Domestic Science, Household Chats, Girls and their Doings, and Home Garden departments, etc., will well repay perusal. Boston: W. A. Wilde & Co. \$1.50 per annum.

LODGE NOTES.

(From Secret Society Journals.)

The American Legion of Honor has declared its second dividend. It divided \$164,000 among 47,000 members—those who had been members five years or over. It amounted to about two assessments for each person. This society has a guarantee fund of half a million.

The following table gives the number of Knights Templars in the world:

	Commun- deries.	Mcm- bers.
United States	870	87,091
Canada	28	1,003
England and Wales	102	2,900
Ireland	41	1,300
Scotland	10	450
Victoria, Australia	4	80
Total in the world	1,055	92,824

Some wise man writing in the interest of endowment societies wants two insurance commissioners appointed in each State. He thinks that one man cannot do justice to the old line companies and fraternal societies. As far as the Knights of Honor is concerned we do not care how many insurance commissioners are appointed, provided they are honest men. Any society that conducts its business in a straightforward legal manner need not fear insurance commissioners.—*K. of H. Reporter.*

In connection with the celebration of the nineteenth anniversary of the order in Louisville, Ky., a pamphlet was issued containing the names of members in that city who have died, the amount they paid in and the amount of benefits received by their families. The list contained 615 names, and the benefits paid amounted to \$1,228,525.05. With such an exhibition the order ought to increase its membership in Louisville.—*Ibid.*

It is very often said by the member who probably attends two or three times a year, that the lodge is run by a ring or clique. The "clique" are those members who attend every meeting, are there when the meeting opens and remain until it closes, do committee work, fill the offices, and visit the sick, and do what they conscientiously think is for the welfare of their lodge in particular and the order in general. Now, who is the growler? He is the member who comes to the meeting when he doesn't know where else to go, or comes to see an acquaintance have the rank conferred on him, and as soon as the rank work is completed they retire.—*The Artisan.*

An exchange says that the committee appointed by the mayor of New Orleans to investigate the Mafia and similar organizations have brought to light some startling facts. Before Chief of Police Hennessey was murdered, evidence was traced of ninety-four assassinations by Sicilians or Italians, which went unpunished because of the secrecy which accompanied each act. They found the Mafia had gained a strong foothold, and terrorized the Italian population of the city, levying tribute at pleasure under the threat of death. They had even attempted to poison the Italian consul. Several remedies were proposed by the committee, the most radical of which was the absolute exclusion in future of Sicilians and Southern Italians—classifying them with Chinese as an undesirable and prohibited class.

Items from the *Masonic Chronicle*: A new code and burial service are in order for the next meeting of the Grand Lodge of Ohio. . . . The triennial meeting of the Grand Encampment of the United States will be held in Boston, Mass., in 1895. . . . The Committee on Ritual for the symbolic lodge has completed its work, and a report thereof will be made at the next meeting of the Grand Lodge. . . . The Grand Commandery of Ohio will meet in Columbus on October 12, 1893, when, if conditions are favorable, there will be a fine display of the Commanderies of Ohio. . . . The Supreme Council of the Northern Masonic Jurisdiction of the U. S. A. assembled in Providence, R. I., Sept. 20. . . . The constitution of the present Metropolitan Grand Lodge of Ireland dates from the year 1729. . . . The Grand Lodge of Canada has decided, by a large majority, that the business of the

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OLIVER DITSON COMP'Y, Boston.

lodge shall be transacted in the first degree. . . . The Symbolic Grand Lodge of Spain, founded Feb. 24, 1889, was legally recognized by the Spanish government, March 15, 1889. . . . The Master of Mother Lodge Kilwinning is *ipso facto* Prov. Grand Master of Ayrshire, conformably to minute of agreement November, 1887. . . . The *Australasian Keystone* commends to the favorable consideration of Mark Masons in Victoria a proposal to form a Grand Mark Lodge of Victoria. . . . It is proposed to erect a memorial porch at the Church of St. Mary-on-the-Hill, Chester, to Randle Holme, the distinguished historian and Freemason of the seventeenth century, who is buried in that church. . . . There exists a society in England called "The Grand Independent Order of Loyal Caledonian Corks." The name would imply that the principal duty devolving on its members would be that of lifting the cork out of a whisky bottle. . . . Blue Lodge Masonry in the Hawaiian Islands is governed by two jurisdictions. The Supreme Council 33d degree, of France, planted the first lodge at Honolulu, No. 124, and Hawaiian Lodge, No. 21, was organized by the Grand Lodge of California.

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CHARLES P. SUMNER, father of the Senator, and a renouncing Mason: "Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed."

The Christian Cynosure.

CHICAGO, THURSDAY, OCTOBER 13, 1892.

Fidelity to God, and to the souls of men, requires that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion.—CHAS. G. FINNEY.

MISSIONS AND MASONRY.

We have a letter from a ministerial friend in California, who not long since preached a sermon to his people on the subject of Freemasonry, seeking to keep the young men of his congregation out of that and other similar secret orders. Not long after he preached this sermon, an Associational meeting was held in his town, at which Rev. H. D. Wiard, who now represents the American Home Missionary Society, was present. In the congregation of our brother there was a certain family in which there were three grown sons who had been influenced by the sermon of their pastor, so that they had declared their purpose never to unite with the Masonic lodge. Bro. Wiard, in this family, took pains to deny the statements made by the pastor of these young people, and apparently sought to influence them in favor of Freemasonry. He is reported to have said, First: That the Masons themselves do not regard their oaths as binding. Second: That the Masonry of Finney, as declared in his book, is not the Masonry of to-day. Third: That he had taken the Royal Arch degree, and that the Royal Arch Mason does not swear to keep the secrets of a companion, "murder and treason not excepted."

Respecting these statements, we have to say: First: That if Bro. Wiard, whom we knew years ago, and loved much as a Christian brother, is on the Pacific coast for the purpose of persuading young men to unite with the Masonic lodge, he ought to draw his salary from the Masons and not from the members of Congregational churches. There are plenty of Masons in California to pay for such service. The male membership of our churches is small already, and will be still further diminished if the lodges increase, so that it is entirely unjust to tax them to support Masonic propagandists. Second: If Bro. Wiard's statement is true, that the Masons themselves do not regard their oaths as binding, it certainly is little to the credit of the Masons that they adhere to an order the oaths of which they disavow. Of course the fact is, that some good Masons do not consider their oaths binding, but that the great mass of the lodge-men do. The second statement, that the Masonry of Finney is not the Masonry of to-day, is simple falsehood. Of course, we are depending on information; possibly Bro. Wiard did not say this. If he did, he either never read Finney or has never been initiated in a lawful lodge, or he said what he knew was untrue. We do not doubt that there are certain unimportant modifications in phrasing. We know that multitudes of masters of lodges are so ignorant that they cannot repeat the ritual of the lodge with accuracy; but that the Masonry of Finney is the essential Masonry of to-day every honest Mason knows, and no honest Mason denies. Third: His statement that the words "murder and treason not excepted" are not in the Royal Arch obligation, may be true so far as his knowledge is concerned. The obligation is administered sometimes with the words as above stated, "murder and treason not excepted," and sometimes the words are: "I will keep all the secrets of a companion Royal Arch Mason;" sometimes they are: "I will keep all the secrets of a companion Royal Arch Mason without exception." The substance of the oath is the same in any case. The purpose of the oath is evident.

We commend this report from California to the attention of the officers of the Home Missionary Society. Of course, where local churches choose to support professed ministers of Jesus Christ who are connected with the Christless, religious organization known as Freemasonry, we cannot help it. The local churches are free, and if they choose to pay men for attending Masonic lodges and coaxing young men to join Masonic organizations, that is a matter for which they are responsible. But no mission society has any right to use the funds of Christian

churches in the support of men who feel free to perform such service. As intimated above, we write on information received. Possibly an injustice has been done Bro. Wiard in this report. We sincerely trust that it is so; and if further information is received respecting this matter, it will be fully laid before our readers. Our columns are open to our brother himself or any of his friends.

THE "A. P. A."

The *Catholic Review* thus pays its respects to the secret anti-Catholic organization called the "American Protective Association": "Its branches are everywhere. Its members are active, aggressive, persistent and unscrupulous. Where they cannot find a fact to allege against us, they fabricate a falsehood or utter a forgery. They have sworn to vote against every Catholic candidate for public office, regardless of party, and against every Protestant who is friendly toward us. They will boycott us in business. They will injure us in every possible way. Their foremost leaders are Protestant ministers who appear to be working in the interests of one of the political parties, and expect to carry Missouri and other States on the Know-Nothing issue. They are preparing for a conflict with us and predicting that the next war in this country will be between the Catholics and the Protestants. There will be no such war, but we may have to suffer much from this latest of religious persecutions before our fellow citizens put down the A. P. A."

Rebold's "History of Freemasonry in Europe"—a standard Masonic authority—page 152, makes this statement: "The Catholic clergy of Spain exhibited themselves at a very early period the bitter enemy of Freemasonry. The better to enable them to discover the members of the fraternity, and the secret practices and doctrines of the institution, the monk of Joseph Torrubia, censor of the holy office of the Inquisition at Madrid, was ordered, in 1750, to assume a false name, pass himself as a layman, and be initiated into a Masonic lodge. For this purpose he received from the Pope's legate the dispensations necessary to relieve him from the obligations of the oaths he should have to take upon being made a Freemason."

Among intelligent anti-secretists, it is understood that the Roman Catholic church is to-day, through latent espionage and the confessional, in full possession of all the rituals and operations of the A. P. A., as well as of the Masonic fraternity. Thus forewarned, the church will be forearmed. Hence "there will be no such war." The church is very crafty, and strategy, with it, is better than conflict. The plea of "persecution" is an ecclesiastical hoodwink.

MASONRY AS A LAW UNTO ITSELF.

"Bro." Josiah H. Drummond, Chairman of Maine's Committee on Ancient Craft Masonry, explicitly lays down the law of Masonry, in these terms: "Masons, and those intending to be Masons, should understand that THE LAW OF THE GRAND LODGE IS THE LAW OF MASONRY, and that if they cannot obey that law, *whether it seems to them right or wrong, reasonable or unreasonable*, they had better get out of the institution as soon as possible, *as they certainly do not belong in it.*" He should have added, what has long been known and is ever manifest to every investigator of Freemasonry, as exposed by members of that fraternity, that the law of the Grand Lodge is inimical to all the civil institutions of our country, simply because it is the law of Masonry. Take the following clause from the obligation of a Master Mason: "I promise and swear that I will vote for a brother or companion Mason, and promote his election to office, in preference to any other candidate of equal qualifications." Then take this part of the Royal Arch Mason's oath: "I furthermore promise and swear that I will keep all the secrets of a companion Royal Arch Mason, when communicated to me as such, *without exception.*" Sometimes the phraseology is changed, but it always covers, or comprehends, murder and treason; sometimes it is expressed "murder and treason not excepted." In another clause of the same obligation the candidate is sworn to "assist a companion Royal Arch Mason, when engaged in any difficulty, and will espouse

his cause so far as to extricate him from the same, *whether he be right or wrong.*" This oath he takes after having pledged himself to "stand to and abide by *all* the laws, rules and regulations of any chapter of Royal Arch Masons of which I may become a member; the constitution and laws of the Grand Royal Arch Chapter under whose jurisdiction the same may work; together with the constitution, laws and edicts of the General Grand Royal Arch Chapter of the United States of America, so far as they shall come to my knowledge." The inference to be drawn from Drummond's decision, in connection with these obligations, is, that when the Grand Lodge and the General Grand Chapter unite to overthrow the Constitution and civil government, including all the horrors of murder and treason, every loyal member of the Blue Lodge and Chapter must obey them, "without mental reservation or evasion of any kind." It is well to have these conclusions widely and distinctly understood. The laws of Masonry not only promote assassination but high treason.

COLUMBUS-DAY AND THE SCHOOLS.

The National Educational Association, assisted by the G. A. R., have prepared a program for a general celebration by all the school children of the United States in honor of the landing of Columbus. The event will form an auxiliary to the dedication ceremonies of the Columbian Exposition on the 21st of October.

The principal features of the occasion, as outlined by those in charge of the school celebration, are as follows:

The schools everywhere are to assemble at the usual hour on the morning of October 21. A detail of veterans is expected to arrive soon after, and all will repair to the yard. The exercises will begin with reading of the proclamation. Then the flag will be raised by the veterans, and saluted by all pupils in a brief exercise, terminating in the song "My Country 'tis of Thee." After divine acknowledgments, the Song of Columbus Day, an original hymn for the occasion and set to the old tune of "Lyons," will be sung by all. Following, will be a declamation of the Address for Columbus Day, and a reading of the Ode for Columbus Day, both original productions for the occasion.

Opportunity will then be given for whatever additional features local enterprise may provide; and the morning observance will end with short addresses by citizens, and national songs.

For the afternoon a Public School Review is suggested; or, if there is a civic parade, it is urged that the schools, escorted by the veterans, be made the prominent feature. In the mass meeting of citizens, with which many places will conclude the day, it is proposed that among the speeches ample recognition be given to the American system of free, universal education as a source of American progress and the hope of the future.

SUNDAY AT THE WORLD'S FAIR.

The unprincipled secular press of Chicago and other cities, encouraged by the multitudes of persons who have no respect for the Lord or his day, including the saloon interests of the World's Fair city, are moving to the extent of their power to abrogate and set aside the provision of Congress that the gates of the Columbian Exposition must be closed on Sunday. So strong are their efforts in this unhallowed scheme that every Christian and lover of the Christian Sabbath is under obligations to watch and pray continually against it. The design of the enemies of the Sabbath is to influence Congress to rescind its former action, and to coerce, if possible, the managers of the Fair into submission to their will. We trust there will be no compromises on the part of the Christians of the Union, under any circumstances.

The question of closing or opening the Exposition on Sunday rests with the National Commission. If, in defiance of the Congressional provision, for which the Fair is to receive \$2,500,000, equivalent now to double that sum, they shall decide to open its gates on the Christian Sabbath, their position in the eyes of all God-fearing persons will be treason alike to God and the government—a position so despicable and surprising that it will redound to their everlasting disgrace.

Petitions against such a dastardly decision should be signed by all who respect the Sabbath, and sent promptly to the Commission, which is to meet in Chicago on the 18th of October. Let us have our rest-day piously honored.

—The mysterious murder of an Italian in this city, several days ago, gave rise to the opinion that a branch of the detestable Mafia had been established here; but the suggestion meets with a sharp denial from Italian residents. Time will tell.

—Rev. Sam'l F. Porter, the College agent, preached on Sabbath, October 2, at Grafton, North Dakota, and expects to attend the National Council of the Congregationalists at Minneapolis, Minn., on his way South.

—Rev. Dr. Meloy, of the First U. P. Church in this city, returned a few days since from a three-months' tour in Europe. The journey was pleasant and profitable, but even more so seem the pastoral duties which he again takes up.

—The Chicago Secular Union having challenged the State Sabbath Association to debate the Sabbath question with one of their champions, Pres. C. A. Blanchard, at the request of the Association, accepted the gage of battle.

—President Lowe, of Columbia College, New York, recently made a requisition upon the city police department for officers to prevent sophomores interfering with freshmen when assembled for entrance examination. He intends to break up "rushing" and all the ordinary unmanly forms of hazing. The example is worthy of a wide following.

—Heresy trials are among the events of the times. That of Dr. Briggs will occupy the deliberations of the New York Presbytery, and on the 5th instant the Cincinnati Presbytery began consideration of the case of Rev. Henry P. Smith, of Lane Seminary, for a similar offence. The results, rather than the dull details of these investigations, will interest the average reader. It is the individual, not the truth, who is on trial.

—Rev. E. D. Bailey, a reformer well-known to *Cynosure* readers, residing at Washington, D. C., where he has for many years been actively engaged in mission work, we regret to learn, is at present suffering from physical prostration resulting from overwork in his vocation. We trust, however, that this affliction is only temporary and that, having the prayers and sympathy of all our readers, he may soon be restored to health and usefulness.

—Rev. B. H. Cartwright, of Oregon, Ill., is a cousin, not a brother, as we are now told, of the famous Peter Cartwright of early Methodism in the West. A year and a half ago the *Cynosure* published an account of a great debate in the Rock River M. E. Conference on secret societies, in which Barton Cartwright was a leader. He is now 82 years old. Last Wednesday he attended the Conference at Sterling, Ill., and told of founding the first Methodist church in that city.

—F. W. Somerby, the chief manipulator of the notorious "Iron Hall" fiasco, who is charged with being responsible for the wrecking of that fraternal order, was in Chicago, last week, with a plan by which the membership of that institution "will be enabled to recover the face value of certificates." He also stated that he could clear himself of all blame for the disasters of the order and place the responsibility where it belongs. The order is to be revived, if possible.

—Rev. L. N. Stratton, of Waukegan, Ill., formerly for years the well-known editor of the *American Wesleyan*, has just returned from a trip to Europe. When he landed in Paris, a good Providence threw him against Rev. G. H. Gregorian, an Armenian brother, who was educated at Wheaton, and who has for several years been laboring among his own people at Yozgat, Asia Minor. The two renewed old acquaintance, and were several weeks together as brethren in travel as well as in Christ. Bro. Stratton is now removing to South Haven, Mich.

—Miss Frances E. Willard has issued a long circular letter, asking every interested or disinterested person to send a dollar to Miss Esther Pugh, treasurer of the National Woman's Christian Temperance Union, Chicago, to be ap-

plied toward the purchase of stock in the Woman's Temple, which stock is now held by outside parties. With the entire stock at its disposal, the Union would have, not only adequate housing for its benevolent enterprises, but a handsome income with which to extend the work. The request is so reasonable, and the individual amount named so small, that it should meet with a prompt and cheerful response.

—The West Kansas Conference of the Free Methodist church has recently had the "woman question" prominently under discussion. The quarterly conference of the Macksville district refused to renew the license of Maggie Cook, on the ground of its being illegal to grant a local preacher's license to a woman. An appeal was made to the annual conference, when General Superintendent B. T. Roberts ruled that "sex in itself is not, according to our Discipline and usage, a sufficient reason for withholding a local preacher's license. From an early period of our denomination, women, from time to time and in different conferences, have been licensed as local preachers. No change in the Discipline unfavorable to such a license being granted has been made since then. Therefore, it was a violation of our Discipline and usages to refuse to renew the license of the sister in question, solely because she is a woman." The Free Methodist church, happily, does not favor secret societies, but sets a capital example to other denominations. It seems reasonable that if the men desert the church for the lodge, the women should receive every encouragement to perform church work. The decision is in the interest of righteousness.

—A note from Rev. Robert A. Paden, pastor of the Presbyterian church at Sumner, Iowa, and engaged in our reform work, informs us that he recently delivered an address on "Home Missions," in the M. E. church at Littleton. In the course of his remarks he strongly spoke against secret societies and their evils. His fellow-presbyters who were present received his strictures with apparent favor. One of them, Mr. Paden learned, had taken the first degree in Masonry, but it sickened him, and he has since then been quietly working against the order. A letter from a gentleman at Littleton, says: "Your remarks on Odd-fellowship, Masonry, and the Knights of Pythias, have caused quite a jangle here. One man said that you was a fool, and didn't know what you were talking about. I told him to take his 'medicine' like a man, and if the shoe pinched, throw it away. . . . The pastor of the M. E. church, Rev. Mr. Goodsell, you will remember, pronounced the benediction. He had just taken the second degree of the K. of P., at Fairbanks, on the Saturday evening previous; he was as limp as a rag the next morning, and had nothing to say. I agree with you that 'too little' is said on the subject from the pulpit, the press, and the platform."

REFORM NEWS (Continued from 5th page).

admit secretists, and no longer have a testimony against them. The conservatives remain upon the old platform. I need not say that the good people of Roscoe belong to the conservatives. There is need of ventilation right along this line. These conservatives give no uncertain sound upon the question of secretism. The liberals have removed this from the old creed of the U. B. church, and have made other changes in the way of new declarations, and the liberals are seeking to gain possession of the property belonging to the U. B. church. Strange to say, they are gaining decisions in their favor in many of our courts of justice. Does secretism have anything to do with these decisions? Is there a secret bias? It will be well for us to keep our eyes upon this very contest in our courts of justice now and turn on the light.

ST. JOSEPH, Mo., Oct. 7.—I am now on my way to Albany, Mo., to spend the Sabbath among our good Wesleyan Methodist brethren. At the first of the week I shall join Bro. Gault, at Blanchard.

On Wednesday evening Bro. Thos. M. Chalmers, of the U. P. church, and myself addressed the Kansas R. P. Presbytery in a popular meeting at Winchester, Kans. We occupied the time from 8 to 10. We certainly had an interesting and appreciative audience. Our Covenanter brethren give no uncertain sound on this question of secretism, or on any question of desirable

Christian reform. This particular congregation is not fed upon bladeless cornstalks on questions of reform by Dr. D. H. Coulter, their earnest pastor. I enjoyed the hospitality of friends Mr. and Mrs. Reynolds. When one gets into the atmosphere of a Covenanter church meeting he gets into one very strongly charged with the electricity of reform. If you don't want to be struck you had best leave your *fur coat of liberal ease* on the outside.

I do not need to introduce Bro. Chalmers to *Cynosure* readers. His name has already appeared in the *Cynosure*, either in original articles for the *Cynosure* or in selections for the *Christian Instructor*. Bro. Chalmers has written for the readers of the *Christian Instructor* a very able continued article on "The Essential Blasphemy of Freemasonry." These articles touch the heart of this question and deserve a wide reading. When Bro. Chalmers gets upon the floor he goes directly to the center of the question and deals heavy blows for Christ's cause and kingdom. Bro. Chalmers is now preaching, for a few weeks or months, for the U. P. brethren of Winchester, holding himself ready to give addresses on questions of reform. If you want to listen to an address that will unflinchingly go to the core of things and make you think hard and deep, send for Bro. Chalmers.

I went from among this people feeling that it was "good to be there." The encouragement given will sustain for many days. Substantial help was given in way of donations and subscriptions.

W. C. PADEN.

REFORM NOTES IN NEBRASKA.

BLANCHARD, Ia., Oct. 4, 1892.

DEAR CYNOSURE:—I addressed six meetings in Richardson county, Neb., last week. The roads and moonlight were *par-excellence*, and the audience and interest unusually good.

The first meeting was at Verdon; then at Silver Creek and Salem, and three at Dawson. Bro. S. W. Patterson, pastor of the Evangelical church at Verdon and Dawson, worked up these meetings, taking me in his carriage from point to point. It is seldom I meet a pastor so consecrated to the Lord's work. He preaches three times on Sabbath, besides conducting Bible-schools three evenings in the week. His method is to take up a Bible theme, such as the personality of the Holy Spirit, arranging the points analytically and proving each with a text. His pupils, composed mostly of young people, take notes, and are afterwards examined on the subject of the lecture. He is a teacher of long experience, and his method of storing the minds of his young people with Bible truth, is a pattern for pastors everywhere.

The people of Nebraska are much absorbed in politics, and the better class are pushing the Prohibition party agitation with great energy. Politically, we are in the cyclone belt. The two old parties are fighting desperately for existence. Every year an increasing number are realizing that the old parties have no issue to divide them, and might better move into the same house and save rent. The Prohibition platform includes most of the moral issues of the day and marks the highest stage reached politically in moral reform. Yet we cannot forget how Frances E. Willard labored at the last National Convention, till twelve at night, with the platform committee of that party, to induce them to recognize the moral Governor of nations, the Lord Jesus; but they entirely ignored him. We do not doubt but that secret lodge influence was the head and front of that opposition—the same anti-Christ that attempted to rule Christ out of the French government at the close of the last century; the same anti-Christ that ruled him out of our national Constitution, and that prevents President Harrison from recognizing him in his Thanksgiving Proclamation.

On my way home, last Monday, I called upon Harris Johnson, at Nebraska City, who is a most devoted worker in our reform. He and his wife have passed their seventieth birthday, and last week they celebrated their golden wedding, the Presbyterian pastor, Bro. J. K. Hunter, and a circle of friends joining with them in their expressions of thanksgiving and praise to God. Father Johnson will try to arrange a meeting at Nebraska City, previous to our Wahoo Convention.

M. A. GAULT.

THE HOME.

BE PATIENT WITH THE LIVING.

Dear friends, when you and I are gone
Beyond earth's weary labor;
When small our need of help or love
From comrade or from neighbor,
Past all the strife, the toil, the care,
Past all the sorrows, grief and sighing
What do we gain, what do we lose,
Alas! by simply dying?

Then lips too chary for their praise
Will tell our merits over.
And eyes too blind our faults to see
Shall no defect discover.
Then hands that would not lift a stone,
When stones were thick to cumber,
Upon our graves will scatter flowers
When we unconscious slumber.

Dear friends, perchance both you and I,
Ere love is past forgiving,
Should take the earnest lesson home—
"Be patient with the living."
To-day's repressed rebuke may save,
Our blinding tears to-morrow.
Then patience, e'en when keenest edged,
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamor;
And easy to discern the best
Through memory's mystic glamour:
But wise it were for you and me
Ere love is past forgiving,
To take the tender lesson home—
"Be patient with the living."

—Anonymous.

LIFE IN THE HOME.

The only way to make the world a better place to live in is for each individual to make himself a better person to live with. How to live with others is, therefore, the great question for the decision of every human being. In its answer is involved the solution of the problems which vex the social philosophers, and to enable them to settle it is the prime object of Christianity.

If we begin with the application of the rule to simplest routine of daily existence, the extension of it into all the rules of life will become easier. The most trying place in which to start is the home, the family itself; and yet the home is the great school of manners and for the education of the heart. The very certainty of responsive family affection may easily develop disregard for the restraints and requirement of the wholesome rule. It is using a dangerous license that because this affection is natural, and is tolerant, forgiving and charitable, it cannot be abused; and that a carelessness in the treatment of others which would be intolerant and impossible elsewhere, is permissible and defensible in the family circle.

If in the narrower relations of the family, of marriage and fraternity, people scrupulously and sensitively regard each other, they will acquire a habit which will enable them to live with all other people, however they may encounter them and wherever.—*The Baptist Layman.*

FAMILY DEVOTIONS.

It is strange that fathers do not perceive that their children do not understand or enjoy long prayers, in which the language is above their comprehension. Now, family prayer is a home prayer, and the wants of the home circle should constitute the principal part of the petition. Not that selfishness should be encouraged any more in our worship than in our acts, but that all present should feel that the prayer is for *them*—that *they* may be truly obedient to God, faithful at home, at school, or in business—kind, truthful, generous; that they have personally a work to do for the poor and for the rich, and all done for God, out of love to Jesus. Is it not better that the language should be simple, so that the child of four years can understand, than that it should be so lofty that none under fourteen can comprehend it?

We now think of a family where the morning and evening worship seems to be enjoyed by all, and all have a part in it. A portion of Scripture is read, and then any one present asks questions upon it. The children inquire about anything they do not understand, and the parents ask the children to ascertain if they have been attentive.

Then they sing a short hymn, or a Sabbath-school song, and the father offers a short prayer that is simple, earnest, and perfectly understood by children and servants, and the latter are remembered in the petitions, and seem to feel that they are part of the family. They often close the morning prayer by *all* joining with the father in repeating the Lord's Prayer aloud.

We fear that still in many families the worship of God is considered a burden and a hindrance. Now, let parents think of this, and ask themselves if the fault does not lie partly with themselves? Make it a cheerful service—not long and prosy; but let your children see that your heart is in it; that you love to pray with and for them.—*Christian Worker.*

THE YEW OF COWHURST.

A party of friends in England gave a very interesting account of a trip made to Cowhurst church, in the yard of which stands the oldest yew-tree in the country. It is the one mentioned by Aubrey in the reign of Charles I., as measuring at that time ten yards in circumference at a height of five feet from the ground. Its present girth is about thirty-three feet, and it is stated on the authority of Decandolle to be 1450 years old. The church was built in 1304, and the tree was an old, old one then. It had seen the days of Alfred the Good, of Canute the Great, of Harold the Bold, of the Norman William, of the Lion Heart, of John Lackland, from whose weak reign grew up the Magna Charta,—had seen these rulers all rise, play their parts and disappear like phantoms, before the first stone of the foundation was laid; and the five hundred years that afterward hung their weight upon its branches scarce impaired its vigor. The sun has shown on it in peace, and the rain wept on it in war; men have slept under it in life; and in death they have laid beneath it; and if an old cannon ball, found in its heart in 1820, when it was being hollowed out, could only speak, it would doubtless tell fine tales. But what time has dealt with so gently, man has been less kind to, for the covering around it was fired in 1650; then, too, in 1825—the beginning of its fifteenth century—the great wind-storm that swept that part of England, snapped off its bright branches; but there is life in the old tree yet, and it bids fair to live years more. There is a door fitted to it, and twelve persons can sit comfortably within its trunk. Our friends, for the novelty of it, lunched under the protection of its friendly bark.—*Hospital Review.*

OLD MAJOR'S SERMON.

Deacon Hartley and his family were always faithful at the Sabbath services, and they were always in their places in time. Mr. Hartley's father had brought him up in this strict old way. "Never go late to service, James," he was wont to say. "Make it part of your religion never to disturb the religion of others." And the pastor always knew that he could rely upon Deacon Hartley and his family. If the choir was a little late about getting there, Mr. Hartley would start the hymns, and the Hartley children would sing with a force that would make itself felt.

Regularly every Sabbath morning at 10 o'clock old Major, the horse, would draw up to the church door, while the deacon would unload the heavy carryall, and afterward go unguided to the church shed, built for his special use. Rain or shine they were always there. Deacon Hartley was no dry-weather Christian. Years before, when the deacon married, he and Mrs. Hartley formed the resolution never to stay home from service unless kept by the hand of God. And they had always followed the plan.

Religion in the deacon's household was a very simple thing. To be a Christian was to be like Christ. And their lives in the church were useful and happy because they kept themselves in the warm atmosphere of God's love.

But there came at last a Sunday when even Deacon Hartley hesitated. At day-break a cold east storm set in, and the rain fell in heavy gusts, which sent a chill through the frame. As the day advanced the storm increased, while the deacon shivered as he viewed the weather from the kitchen window.

"What about it, wife?" he said; "we would be under the cover of the carryall, but old Major

would have to breast it, and 'a righteous man regardeth the life of his beast.'"

The result was that Deacon Hartley's family composed themselves for a quiet Sabbath at home.

"Father," said James, "old Major has broken his halter, and I cannot find him anywhere."

This was about 12 o'clock, just as Mrs. Hartley was preparing the noon meal. The deacon donned his gum-coat, and a search was instituted; but no Major could be found, and the dismayed family met in consultation as to what should be done.

"Here he comes," cried Harry. And sure enough old Major came trotting into the yard, halted a moment at the gate, and then went on his way and entered the open stable door.

"Bless my heart," cried the deacon, "if I don't believe the old veteran has been to the church, in spite of everything." And sure enough, at just five minutes to 10, as the pastor entered the church path, grasping with both hands an umbrella, old Major passed him, paused at the door, and then went on to his shed, with head down, and the water dripping off his shaggy coat.

"Well," said the deacon, "I never had a sermon to strike home like that preached by old Major. Hereafter, let the weather be what it may, it shall always find me seated in the house of God. Wife, this is the first and last time old Major shall attend Sabbath service alone."—*Sallie V. DuBois, in the Christian Observer.*

TALENTS.

"There is nothing I can do," said Mr. R—, when asked why he did nothing for Christ.

"Surely, my friend, God has entrusted to you at least *one* talent to use in his service."

"I do not know. If he has, I can not tell where, or what it is."

"Laid away in a napkin, perhaps."

"It may be," he replied indifferently; "but it can be no very definite talent, else it would have manifested itself long ago."

"Have you ever given it an opportunity to do so? Have you ever sought to know *how* and *where* you could serve the Lord Jesus? Have you ever tried to use your talents, and to make gain thereon for him who lent you them?"

"I cannot say that I have. To be frank with you, I never thought of those things at all. I like to hear a good sermon, and I am willing to help the pastor; but as for anything else, I leave that to the preachers. It is their business."

"But, Mr. R—, it is *our* duty to share our pastor's burdens. God has given every soul capabilities and powers for doing good. No soul in the universe is so poor, so humble, so ignorant that he does not possess at least *one* God-given talent, for the use or misuse of which he must one day give a strict account; and because God has not given ten talents, he will not excuse the neglect of the one."

"You say I possess more than one talent. Will you tell me what they are?"

"God's blessing rests abundantly upon your daily labors. You have money; and many worthy objects, as our educational and charitable institutions, and missions, plead to you for assistance. Money lent unto the Lord brings in a surer and safer reward than any other, though in this life you may not know its full measure. Then I notice you have great influence among your associates. Do you ever speak a word for Jesus to them?"

"I am not a preacher."

"No; but none of us are without influence upon others, by his every word and act, and God will hold us responsible for the direction of that influence. 'He that is not with me is against me.' He will judge us, too, by the talents with which he has endowed us, for 'Of him to whom much is given shall much be required,' and every circumstance that increases our influence, increases our responsibility. Your influence is great, therefore your responsibility is also great. Nor can you withhold your influence from the cause of Christ without guilt."

"Well, have I any other talent?"

"You have the gift of talking with the pen, of putting thought into clear, forcible, yet beautiful language. If you would use this gift in the interests of Christianity, as you do in politics, who can measure the good you might do?"

"Is that the sum of my talents?"

"These are your special talents as I have noticed them; but if you were to associate yourself with your pastor, and the active members of the church, in the various forms of work that claim their time and attention, you would find abundance of work for which you are fitted, perhaps in a special manner. The ability is there; it is only the will that is lacking. Will you not use your talents in the Master's service?"

"I do not know. I will think of it."

"Ah, if you only *will* think of it, earnestly and prayerfully, I think you will work *with* Christ, and not *against* him."

How many, like Mr. R.—, are letting their talents rust in idleness, or are devoting them to the world instead of Christ—nominal Christians, who bear his name, but do not fulfill his commands, and who imagine that because they do not openly and intentionally work against him, they are therefore upon his side. "He that will not deny himself, take up his cross and follow me, is not worthy of me," says the Master. There is no such thing as neutrality. We must either serve God or Satan. If we are Christians, if we do believe the precious truths of the Bible, why not use all our powers in the interests of the religion we profess? Our one talent, or five, may grow into a hundred by diligent use. McLeod has well said, "I feel assured that every one has given him, of God, much more than he has any idea of; and that he can help on the world's work more than he knows of. What we want is the single eye that will see what our work is, the humility to accept it, the faith to do it for God, and the perseverance to go on unto death." And another writer has expressed a similar thought in a beautiful manner:

"In each life, however lowly,
There are seeds of mighty good;
Still we shrink from all appealing
With a timid 'if we could,'
But God who knoweth all things,
Knows the truth is 'if we would.'"

—Minnie A. Grenier, in *Lutheran Chimes*.

ROBERT MOFFAT.

Robert Moffat was a famous missionary in Africa. Speaking of his conversion and the devotion of his life to missionary work, he himself says:

"I will tell you how it was: When I was leaving home for Warrington, where I was going to work as a gardener, my mother asked me to give her a promise. I wanted to know what I was to promise, but she would not tell me and still urged that I should promise. I was quite loth to give my word to do a thing which I did not know about, but I loved and trusted my mother, and so at length gave the promise she wished.

"Well," she said, "I want you to read a portion of the New Testament every day, and wherever you may be."

"I kept my promise to my mother, and it was some time after that, that I was brought to the knowledge of Christ."

"And did you then devote yourself to the missionary work?" some one asked.

"No," he replied; "that was later; I had gone in from the place where I was working to the town of Warrington on a Saturday night to buy a book, when I saw a placard about a missionary meeting. It was an old placard, and the meeting was past, but it fixed my thoughts on the subject; and so I went to the minister whose name was on the placard, and after I had knocked at his door, I would gladly have run away, but it was too late. So I saw him and talked with him, and afterwards he introduced me to the London Missionary Society, by which, two years later, in 1822, I was sent out to Africa."

When Moffat had come to Africa, an African chief came with twelve spearmen to command him to leave the country on pain of death, but Moffat calmly replied, "You may shed my blood, you may burn my dwelling, but my decision is made—I do not leave your country." With a calm courage, which nothing could daunt, the missionary for many years labored faithfully among his "beloved Africans." On Aug. 9, 1883, the "good and faithful" entered into the joy of his Lord.

What wonderful changes have taken place in Africa since Moffat entered that country in the year 1822! Changes that have been brought about also by the work of that faithful mission-

ary! Over the harvests that have been gathered from the deserts of Africa that godly mother also rejoiced, who trained her boy in the fear of the Lord and made him promise to read the New Testament every day.—*Little Missionary*.

AT LAST.

When on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown,

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O love divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting—
Earth, sky, home's picture, days of shade and shine,
And kindly faces to my own uplifting,
The love which answers mine.

I have but thee, O Father! Let thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
No street of shining gold.

Suffice it if, my good and ill unreckoned,
And both forgiven through thy abounding grace,
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of thy peace.

There, from the music round about me stealing
I fain would learn the new and holy song,
And find at last beneath the trees of healing
The life for which I long.

—J. G. Whittier.

TEMPERANCE.

PROHIBITION IN IOWA.

A year ago the Presbytery of Iowa City passed a resolution endorsing the Republican party, with only one dissenting vote. Last week this same body met and by a like vote passed a series of resolutions upon the subject of temperance; one of which we quote as follows:

"That while it is not the province of the church to dictate to any man how he shall vote, yet this presbytery declares that no political party has the right to expect the support of Christian men so long as that party stands committed to the license policy, or refuses to put itself on record against the saloon."

These are almost exactly the words of the resolution passed by the General Conference of the Methodist church. Last year the Republican party of Iowa stood upon resolutions favoring the enforcement of the prohibitory law. This year it has placed a license law advocate at the head of its electoral ticket. Whether this change in policy caused a change in the tone of the Presbyterian resolutions, can be figured out by yourself; also what effect it is likely to have upon the vote of that State.—*Geneva (Ill.) Patrol*.

ILLINOIS LIQUOR-DEALERS' CONVENTION.

The Liquor Dealers' and Manufacturers' State Protective Association held its 12th annual meeting at Decatur this week, and was welcomed by the mayor in a public speech.

As Decatur, with a population of less than 20,000, has 47 saloons, this is not to be wondered at. The Association now claims a membership of 6,000. The resolutions adopted declare "undying allegiance to the constitution and laws of Illinois and the nation as far as it is possible for man to comply with the same," which leaves a very convenient loop-hole for avoiding those provisions with which it is impossible to comply and make a living at the business. The resolutions further say that "we are absolutely opposed to the sale and gift of liquors to a drunkard or a minor," and in favor of "all wholesome, fair and proper restrictions of the liquor traffic; but add that the trade should not be treated otherwise than any other business, particularly so as the liquor traffic is recognized by our state and national constitution and contributes vast sums of money to sustain our local, state and national governments in license fees and taxes."

This last statement shows where their power comes in, and gives hint of the great weakness of the license law. It is for this "recognition" by state and nation that they are willing to "con-

tribute vast sums." "Contribute" is a very good word in this connection. Who ever heard of a man talk of contributing to the government when he paid his taxes? The saloonists do not regard this money as a legitimate tax, but as a sum exacted by force of circumstances, which any of them would be glad to avoid paying.

Touching the matter of politics, they declare that only friends and liberal persons should be supported for legislative positions. Party labels will cut no figure in this respect. Does any one think it will be a difficult task to name the men for whom the liquor-dealers will vote in this district? Are you going to vote for the same men?—*Patrol*.

JEREMIAH AND HIS PA.

Jeremiah [thoughtfully]—"Say, pa, if I tell Willie Smith to tell Tom Hooker to tell Jack Hades to kill my little dogs, would it be right for me to tell the p'lice and get Jack in jail?"

Rev. Elijah Wimbleton [taking a long view of his hopeful son over the rim of his steel spectacles]—Jeremiah, I have always encouraged you to ask questions and thus gain knowledge, but I have never been guilty of encouraging you in asking foolish ones. But, in order to show your responsibility, I will inform you, Jeremiah, that of the four that would be involved in the killing of the dogs, you would be the greater criminal. Now, don't ask any more questions."

[Silence for ten minutes.]

"Pa."

"Yaas, yaas, what is it now?"

"Kin Jack Jones, the s'loon-keeper, jine your church?"

"Most decidedly not!"

"Why, pa?"

"Why, because he is engaged in the diabolical business of making drunkards; turning the home of comfort and peace into a hell; taking the bread out of the mouths and shoes from off the feet of mothers and children; filling our jails, poorhouses and insane asylums with victims. No, Jeremiah, no saloon-keeper could join my church for the whole world."

"Well, pa, why do the people 'low them to sell whisky then?"

"For the reason that he has a license to carry on the hellish business."

"Who gave him his license, pa?"

"Judge Grant."

"Isn't Judge Grant a member of your church, pa?"

"Yes, he is; and one of the finest and truest of Christian men."

"If he is such a good man, how could he give a license to Jack Jones to sell whisky?"

"Judge Grant is not responsible for the law which compels him to give license, Jeremiah."

"Who makes the law?"

"The Legislature."

"What is a Legis—Legas—Le—?"

"The Legislature is composed of men elected by the people to make laws for the people. Senator Smith of our church is one of the law-makers."

"Did you vote for him, pa?"

"Most assuredly I did! He is one of the most talented men in the Senate."

"Be you a 'Publican, pa?"

"Yes, sir; I consider it a great honor to belong to the Grand Old Par—"

"Is Senator Smith a 'Publican?"

"Yes, he is."

"Judge Grant, too?"

"Yes."

"Jack Jones?"

"Yaas, yaas! But, see here, if you don't dry up with your questions you will feel the lifting power of my number tens."

[Another long pause.]

Jeremiah [thoughtfully]—"Pa, if I was to blame most for killing the dogs, ain't you to blame too for voting for Sen'tor Smith to make a law that compels Judge Grant to give a license to Jack Jones to engage in a diabolical business of selling whisky? And since you and the Sen'tor and Judge belong to the church, why can't Jack Jones jine too? Ain't he doing just what the 'Publican party said he can do? And ain't you all 'Publicans? Deacon Giles is right, pa; the man that votes for a license party is worser than the s'loon-keeper and——"

"Shut right up, sir! ! Never let me hear

you alluding to this subject again! A boy of your age should never talk about things you cannot understand. Prepare for bed, and you can thank yourself that your father is a Christian man."—*The People*.

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON IV.—Fourth Quarter, 1892.—October 23.

SUBJECT.—Peter at Caesarea.—Acts 10: 30-48.

GOLDEN TEXT.—Through his name whosoever believeth in him shall receive remission of sins.—Acts 10: 43.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 10: 30-43. T.—Acts 10: 44-48. W.—Acts 10: 21-29. T.—Rom. 2: 4-16. F.—Matt. 8: 5-13. S.—Ezek. 37: 1-14. S.—Eph. 1: 1-14.

COMMENTS BY E. E. FLAGG.

1. *A company of inquirers.*—vs. 30-33. Cornelius was not content to receive the truth alone. He wanted his kinsfolks and acquaintances to hear it. This is always the spirit of the true inquirer. When we really thirst for the truth, we long to have all others who are thirsting too come with us to the living Fountain. That is only the corpse of Christianity in which there is no spark of missionary zeal. But Cornelius seems to have picked his little company with discrimination. He selected those who he felt would be receptive to the truth; men of honest minds to whom it would not be as pearls cast before swine. This is an important point which if we fail to regard will not only be to our own loss but to the injury of the cause we are trying to serve. "Now therefore are we all here present before God." Cornelius, though a Jewish proselyte, had come so far into the light as to realize that no place or places have a monopoly of God's presence, and that where a company of sincere inquirers are gathered together there will be in the midst of them. We find here the first example of cottage or neighborhood meeting, an agency which should be more frequently used than it is. The last clause is no less impressive. "To hear all things that are commanded thee of God." They had no intention of being partial hearers of the Word; they fully realized that the message was from God, and that Peter was only his mouthpiece. When such hearers and such preachers meet, we may expect great results.

2. *Peter convinced.*—vs. 34, 35. To Peter and to Cornelius, the one a Jew and the other a Gentile, God had revealed his truth at one and the same time; and of this truth Peter frankly acknowledged himself convinced. There is no favoritism with God. Neither race, rank, nor ecclesiastical condition counts for anything in his sight. There are many Christians to-day who need to learn this lesson, that the Holy Spirit will not confine his gracious work to the narrow bounds of any sect or church line.

3. *The Gospel message.*—vs. 36-43. "That word . . . ye know." The life of Jesus and the wonderful events attending his death and resurrection were well-known facts. As Peter said, on a previous occasion, "these things were not done in a corner." Cornelius and his little company had doubtless heard of Jesus of Nazareth, but not in a way to make any impression on their minds. What little they knew about him was doubtless colored by Jewish hate and bigotry. Peter's preaching of Jesus as the Anointed One was something entirely new to them, and many things in Peter's sermon must have sounded new even to himself. "The word of peace by Jesus Christ" was indeed given to Israel first, but would it have been what its name imports, the Gospel, the good news, if it had stopped there? "He is Lord of all;"—this parenthetical outburst sounds as if forced from Peter as his answer to this question. It must follow, as a natural consequence, that being Lord of all, his salvation is for all, whosoever believeth on him. But only "through his name." It is worse than useless to come in any other. And yet how many are pinning their hope of salvation on their faithful fulfillment of their lodge duties, while the churches, by fellowshiping the professors of this rival religion, practically tell them that they are right.

4. *The Holy Ghost given.*—vs. 44-48. While Peter was yet speaking, the Holy Ghost came upon them. This was because they had received the truth into their hearts and were ready to obey it. The Spirit will not come where there is no open door. That the disciples who accompanied Peter were astonished to see the outpouring at Pentecost repeated in the case of these Gen-

tile converts shows how little they understood the universal scope of the Gospel. It was as if they had taken one of its bays and creeks to be all there was of some boundless ocean. There are no limits to truth, and perhaps to-day we are making as great mistakes. Christ's teachings had been very plain on this point. The prophets had prophesied of it ages before, but their eyes were holden; and so, perhaps, ours may be to many a great and glorious revelation contained in his Word. He may have plans of grace and mercy wider and more far-reaching than any of which we have conceived. "Can any man forbid," etc. The Holy Ghost, in this case, came before baptism. This shows that while it is a seal to our covenant relations, and a type of the cleansing work of Christ, it is not, as Rome teaches, a saving ordinance. Neither did they belong to any visible church. Shall denominational lines exclude those whom God has made his? Shall we deny them the name of brethren, because they do not believe in our creed, or worship in our particular way? Let us rather learn a lesson of Christian liberality from Peter, the great apostle of the circumcision.

Do you take the Cynosure? Why not? Do you pay for it? Why don't you?

RELIGIOUS NEWS.

AMERICAN TRACT SOCIETY.

—The sixty-seventh annual report of the American Tract Society is an interesting document. The society has issued over 7,700 distinct publications, 1,843 of which are volumes. It publishes six periodicals, two of which are printed in German and four in English. During the past year the society issued 100 new publications, printed as follows: Forty-nine in English, one in German, ten in Spanish, one in Portuguese, eight in Italian, three in Swedish, sixteen in Bohemian, seven in Polish, one in Dakota, one in Zulu, two in Bengali, and one in Hebrew and Jargon. Thirty-six are volumes, and sixty-four tracts, booklets, or leaflets. The society's publications have been circulated in all the States and among most of the nations of the earth. The 174 colporteurs who worked for the society the past year found 10,432 families with no religious reading other than the Bible, and 6,332 families who did not have even a Bible. In the fifty-one years of its existence, the colporteurs of the society have found 698,148 Protestant families destitute of the Bible or any other religious reading. The society is undenominational, and is doing a great good. Its assistance to mission work, through its publications, is invaluable.

BAPTIST.

—On Saturday, Oct. 1, the University of Chicago took its place among the great schools of the land and the world. At the early hour of half-past eight, the professors met their classes, and work began. At half-past twelve all met in the room which serves at present for chapel, although ultimately to be employed for library purposes. The service was a purely devotional one.

—Evangelist A. P. Graves has gone to Los Angeles, Cal. He expects to spend a month in Southern California. He returns to begin meetings in Sandwich, Ill., Nov. 2, and then at the Normal Park Baptist church, Chicago, Nov. 15.

—Illinois General Association: The total number of missionaries under appointment this year will be nearly fifty. The number of baptisms has not been as large as last year, yet there has been a good degree of prosperity attending the labors of missionaries. The needs of our State are great. There are two entire counties without a Baptist church, and eighteen county seats where there is now not even an organization.

—The first abundant fruit of the centenary impulse to foreign missions, by the American Baptist Missionary Union, appear in the autumnal departures for the fields abroad. At this particular season sixty-five go. Of this number forty-five are new appointments, and twenty-nine sailed from Boston harbor Sept. 25. Services appropriate to this departure were held in the Ruggles Street Baptist church, Sept. 22.

—Dr. C. H. Parkhurst returned from Europe on Friday, Sept. 23. It is understood that part of his vacation was spent in studying the morals and municipal governments of London and Paris.

CONGREGATIONAL.

—The annual session of the American Board of Missions, in this city, last week, was largely attended and distinguished for the many prominent divines which it brought together. The totals embodied in the Treasurer's report were as follows: Expenditures, cost of missions, etc., \$841,568.77; receipts, \$840,804.72; balance on hand Sept. 1, 1891, \$764.05; total, \$841,568.77. The board has a general permanent fund of \$224,904.46. In addition are several endowments and scholarships, which make the society's resources about \$1,000,000. The annual report of the home department shows that

during the past year there have entered upon missionary work abroad or are on their way thither nine missionaries and twenty-two assistant missionaries, two of whom are physicians, a total of thirty-one. To-day the working force occupies ninety-seven stations and 1,136 outstations, numbers 183 ordained missionaries, of whom eleven are also physicians, nineteen physicians and other men not ordained, and 337 female assistant missionaries, four of them physicians, making a total from this country of 539. The native force is nearly five times that number—a total of 2,648, of whom 757 are native pastors and preachers. The native churches, 410 in number, not including the Hawaiian Islands—enroll 38,226 members, of which over 3,000 were received last year. These 38,226 members of native churches are distributed as follows: Papal Islands, 1,200; Africa, 1,200; China, 1,700; Micronesia, 4,500; India and Ceylon, 7,400; Japan, 10,100; Turkey, 12,000. These churches represent about 127,000 Christian adherents, worshipping steadily at 1,300 preaching places. The Hawaiian Islands would add several thousand more church members. The report of Secretary Judson Smith on the condition of missions in Turkey, China, Africa, and the Pacific Islands, and of Secretary Clark on the condition of Indian stations, showed that good work has been done during the year and that these fields are ripe for further effort.

—The fifty-second annual meeting of the Congregational convention of Wisconsin was held in Milwaukee. Their statistics are as follows: Churches, 216, a gain of nine over last year; fifty-one are without pastors; total membership, 17,665, of which 15,848 is resident; net gain, 1,540; pastors, 138; ministers without charge, 44; Sunday-school officers and teachers, 1,250; scholars, 22,000; Christian Endeavor societies, 104; membership, 4,883. During the year twenty-nine church buildings have been either erected, enlarged or improved. There has been expended for church improvements \$181,615. The total gifts for benevolence and home expenses amounted to \$225,917. The expenditures for mission work in the State the past year were \$13,600, or \$2,600 above the receipts. The national society spent \$8,000 last year in Northern Wisconsin.

JEWS.

—The statement of Dr. Merrill, U. S. consul to Jerusalem, that there are but 42,000 Jews in Palestine, is called in question by a missionary of the Free Church of Scotland, Rev. W. Ewing, who asserts that the Hebrew calendar gives the number at 80,000, while there are well-informed persons who think that 100,000 would be nearer the actual number. It is the habit of the Jews themselves to understate their numbers, as it has a very important bearing on the amount of taxes that they pay the government.

MISSIONS.

—There are more missionary societies represented in India to-day than in any other section of the world. There are more missionaries, more schools, more churches, more communicants, a wider opportunity for every form of Christian endeavor, the use of every weapon of Christian warfare, the application of every Christian principle. And well may it be so; for the population numbers 288,000,000, and the idols worshiped, 330,000,000. Of the women 40,000,000 are shut up in Zenanas, 23,000,000 are widows, and 79,000 were widows before they were nine years of age. Only one woman in 800 is under instruction, and but one Protestant missionary is found to 500,000 of the population.

REFORMED CHURCH IN AMERICA.

—According to the statistical report of the recent meeting of the Reformed Alliance, at Toronto, Can., the delegates represented 78 branches of the Christian church, and about 30 nationalities with a grand total of 4,092,965 communicants, and 3,020,765 Sunday-school scholars. These are cared for by 23,951 ministers in 23,487 congregations. The attendance at the Alliance meetings was very large.

—Heidelberg University is to have a new additional building for museum and gymnasium, 97 by 80 feet, and 54 feet high, to cost \$8,000 or \$9,000. Two-thirds of the money has been secured.

UNITED PRESBYTERIAN.

—Illinois Synod met at Aledo, Tuesday evening, Oct. 11. In addition to business and devotional exercises there are: Conferences—The Advance Movements in S. S. Work; The Responsibility of Laymen in Church Work; The Church, Her Sons and Daughters; Boards of the Church; Our Educational Interests; Evangelistic Preaching. Addresses—Foreign Work, Rev. Dr. Stewart, India; Looking Backward, Rev. A. S. Vincent; Loyalty and Love, Rev. Dr. Meloy; Our Educational Interests, Prof. Graham. Bible Studies, by Prof. White, of Xenia, O.—1. Jeremiah; 2. Amos; 3. Foreign Prophecies; 4. Jonah and Nahum.

—The United Presbyterian Home for the Aged, at Wilkinsburg, Pa., is now ready for occupancy, and its mission in the new location was inaugurated on Friday, Sept. 30, by a "reception," which was largely attended. The rooms have all been furnished by individuals or churches, and in the way of taste and comfort leave nothing to be desired. The building will accommodate a family of about twenty old people, and there are more than applicants enough to fill it. The cost of the property was \$45,000; of this amount \$15,000 has been paid, leaving the rest to be met by annual installments.

NEWS OF THE WEEK.

CHICAGO.

Terra cotta and white have been selected as the municipal colors in the decoration of Chicago for the Columbian Exposition. The general design is a field of terra cotta divided in three parts by broad lines of white. The tripartite division represents the three sides of the city, and the opinion of experts is that no combination of colors will so well meet the requirements of the occasion. The colors blend well with any other decoration and are easily procured. The device is simple and easily executed.

It is reported that a woman has been detained for some time against her will at 565 West Adams street, the residence of Mrs. Dr. Marsters, who is said to be an agent of Schweinfurth, the Poo-Bah of the "New Heaven."

Johana Tichen of Niles Center engaged a hack and driver from John Hoffmeyer to visit Chicago. On the way, it is alleged, the jehu became intoxicated, allowed the team to run away, and Johana Tichen was spilled out, receiving injuries which have since that time prevented her from performing the ordinary duties of life. She has commenced suit before the Superior court for \$75,000.

The estimated gross earnings of the entire system of the Chicago, Rock Island & Pacific railway, both east and west of the Missouri river, for the month of September, 1892, are \$1,979,790.20; increase, as compared with estimated earnings Sept. 1891, \$123,309.81.

The first rehearsal of the great chorus which will take part in the World's Fair dedicatory exercises, under the direction of Prof. Tomlin, was held at the Auditorium, 4,000 voices taking part.

J. Schultz was arrested for driving his express wagon over Thomas J. Curran, a bicyclist. The charges are assault and battery, assault with a deadly weapon, and disorderly conduct. The League of American Wheelmen will push the prosecution as a test case.

Chau Pak Kwai, the Chinese interpreter of 316 South Clark street, took out a certificate of residence under the exclusion act. This is the second taken out here since the law was passed.

A lot of human bones, supposed to have belonged to confederate prisoners who died at Camp Douglas, were unearthed during excavation at Vernon avenue and Thirty-fourth street.

The Public Instructors of the country appointed a committee to confer with the directors of the World's Fair on the matter of space for an exhibit.

Henry W. King, Cyrus H. McCormick, Henry W. Willing, Charles M. Charnley, and Arthur D. Wheeler, at a meeting of the members of the Fourth Presbyterian church, were appointed a committee to secure a successor to Dr. Stryker.

A plan is on foot to establish an Illinois naval reserve. It is being conducted by twenty-six graduates of Annapolis. They will try to secure the battleship Illinois after the close of the World's Fair. Temporary headquarters are at 5208 Kimbark avenue.

Chief Marshal Cahill estimates that he will have more than 50,000 Roman Catholic men in line with thirteen bands, numbering 250 musicians, in World's Fair dedication ceremonies. The Italian division, with 8,000 men, has been accorded the place of honor out of deference to the memory of the great Genoese.

COUNTRY.

Two prisoners dug through the wall of the jail at Algonia, Iowa, and escaped.

Engineer Schaffer and Fireman Johnston of a switching engine at the mines of the New York and Cleveland Gas Coal company, near Pittsburg, Pa., were smothered by the foul air in a tunnel Thursday.

W. E. Keeley, an ex-district attorney of Dodge county, Wisconsin, has been arrested charged with forgery.

Col. Higgins of the Twenty-eighth Ohio Volunteers presented to the North Carolina Grays at Raleigh, N. C., their

flag captured in battle by his regiment. The flag was then presented to the State and accepted by the Governor.

Anna Tribble, a colored woman, was hanged at Newberry, S. C., for the murder of her child.

Kozinee and Moneypenny, two braves, have been held by the coroner's jury as the murderers of Beneash and wife on the reservation near Ashland, Wis.

At Carbondale, Ill., Constable William Terrell was sentenced to prison for fourteen years for killing William Sanders.

Democrats of North Dakota and Idaho, at the behest of the National committee, have withdrawn their electoral tickets and indorsed the electors of the People's party.

Gov. Fifer offered a reward of \$200 for the arrest of Alfred Legiers, alias Fred Legiers, wanted in Iroquois county for killing James O'Donnell.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the Cynosure from Oct. 3 to Oct. 8:

Pacific Press Pub Co, E J Hayes, A F Plummer, F M Stipp, Rev S A Alt, Eld A D Freeman, C R Hunt, H Lewis, J Hart, Rev F E Tilly, M Kurtz, G White, S Besecker, H A Kenyon, D W Bowman, W W Ames, E L Walker, B Harper, Rev I G Bailey, Rev R J Larsen, Mrs M B Park, E Thompson.

When catarrh attacks a person of scrofulous diathesis, the disease is almost sure to become chronic. The only efficacious cure, therefore, is Ayer's Sarsaparilla, which expels scrofula from the system and the catarrh soon follows suit. Local treatment is only a waste of time.

Positions for a Jeweler and Tailor. A pastor from Iowa writes that his town now needs, and would handsomely patronize, a jeweler and a tailor. He wishes Christian men, and would prefer members of the Presbyterian or Congregational church. He writes the Cynosure because of his esteem for its class of readers. Address (Rev.) CHAS. R. HUNT, Kiota, Iowa.

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MARKET REPORTS.

CHICAGO.			
Wheat—Spring No. 2.....	74	@	74 1/2
Winter No. 2.....	74	@	74 1/2
Corn—No. 2.....	42	@	44
Oats—No. 2.....	31 1/2	@	35
Rye—No. 2.....	56	@	58
Bran per ton.....	11 00	@	11 50
Hay—Timothy.....	9 00	@	11 00
Butter, medium to best....	13	@	25
Cheese.....	04	@	10 1/2
Beans.....	1 25	@	1 85
Eggs.....	17	@	19
Seeds—Timothy.....	1 54	@	1 63
Flax.....	1 07	@	1 12
Broom corn.....	03	@	05
Potatoes, per bu.....	40	@	60
Hides—Green to dry flint..	03	@	06 1/2
Lumber—Common.....	10 00	@	13 00
Wool (washed).....	24	@	32
Cattle—Choice to extra....	5 10	@	5 70
Common to good.....	3 25	@	3 90
Hogs.....	4 90	@	5 70
Sheep.....	4 05	@	5 00
NEW YORK.			
Wheat.....	74	@	82
Corn.....	50	@	51 1/2
Oats.....	36	@	48 1/2
Eggs.....	15	@	21 1/2
Butter.....	15	@	24 1/2
Wool.....	15	@	35
KANSAS CITY.			
Cattle.....	1 00	@	4 50
Hogs.....	5 25	@	5 55
Sheep.....	4 00	@	4 75

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Sermon on Masonry. By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Welleville, Ohio. 5 cents each.

HOME AND HEALTH.

OF INTEREST.

Consumption is believed to be more prevalent in Ireland than in either England or Wales.

Somebody has discovered that eggs laid in the spring and early summer are superior in quality to those laid late in the summer.

Dr. Hammond, of Washington, has collected seventy cases which have occurred in that city during the last ten years of men dying suddenly from running after street cars.

Chromatopseudopsis is the medical term for color blindness, and statistics show that men are much more chromatopseudoptically inclined than women.

Not less than 50 per cent of the people in Alaska are afflicted with chronic diseases. Two-thirds of the children born do not live, or rather do not outlive their parents.

Here's a hint for makers of prime butter. Why not keep it packed with roses and violets till ready for sale? Remember, too, that butter can hold and retain foul odors as well as sweet ones. Pack an onion with it and see.—*Rural New Yorker*.

The "sheepy taste" of mutton does not come from contact with the wool in skinning or from tardiness in disemboweling the animal; it is of far deeper origin. It comes from poverty, unhealthy condition, old age, and similar causes.—*Texas Live Stock Journal*.

Prof. Bucher, of Darmstadt, states that in the case of some old women a complete rejuvenation occurs when they have reached an advanced age, and he instances two, the Marquis de Mirabeau and Margaret Verdur, who renewed their youth, one at 65, the other at 80 years of age.

Tobacco consumption is increasing in Great Britain. For the last year it averaged one and six-tenths pounds per head of the population. In France it averages nearly two pounds. In England the consumption of tea is rapidly increasing and coffee diminishing. Cocoa has increased 34 per cent in five years.

A tool chest is a most important adjunct to a well-regulated household. Whether one lives in the country or city, it is a troublesome and expensive matter to send for a workman every time a lock is out of order, or any simple repairing is to be done. Twice as much energy is generally expended in getting the carpenter or locksmith as would have been necessary to do the work yourself. The only way to have tools handy is to have a box expressly for them, to fit it up with good serviceable tools, and to make each member of the family, guilty of not restoring one of them to its proper receptacle, liable to a fine.

RECIPES.

Egg Broth—Beat an egg very light and pour on it gradually half a pint of boiling water, very slowly at first, and stirring the mixture vigorously to prevent curdling. Sugar or salt to taste.

Drop Soup—Beat well together two or three eggs, a pinch of salt and flour enough to make it drop slowly from a spoon. When your beef soup is quite well done, season to taste and drop in the batter in spoonfuls.

Baked Tomatoes—Select fresh, ripe tomatoes of equal size, wipe and cut out the hard core; place them in an earthen pie dish, and put a little sugar, salt and butter in the core of each. Bake about half an hour, covering for the first fifteen minutes.

Broiled Sardines—Place within a double broiler one dozen good sized, boneless sardines and broil for two minutes over a brisk fire. Serve on hot toast with butter and accompanied with quarters of lemon. The sauce is made by mixing a teaspoonful of very finely chopped parsley to one ounce of fine butter, and adding the juice of half a lemon. Flavor with nutmeg very slightly.

The prudent always have Dr. Bull's Cough Syrup on hand. It is invaluable.



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Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from Dyspepsia. She could not eat vegetables or meat, and even toast distressed her. Had to give up housework. In a week after taking

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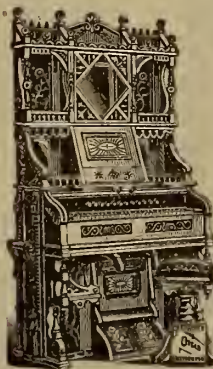
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FARM NOTES.

(From the Farm, Field and Stockman.)

AGRICULTURAL.

North Dakota boasts a pumpkin vine sixty feet long.

The French wheat crop is officially reported at 300,000,000 bushels, or 15,000,000 bushels in excess of the latest previous estimate of the Government.

The Delaware, N. J., subscriber who has a slate farm with thin soil and wishes to sow something to pasture and then plow under, had better use peas instead of alfalfa as suggested.

Build up a reputation for shipping none but the best. It will pay in the end. But remember, to succeed we must know and obey the law that governs our business. Guesses and haphazard work will not do; we must know.

Any readers who are interested enough in Oxford Down sheep to wish an official list of the Registered Oxford Down flocks in the United Kingdom can obtain one free of charge by addressing the secretary, R. Henry Rew, Norfolk House, Norfolk street, London, W. C., Eng.

A subscriber in Boone county, Neb., sends word that corn will probably average thirty-three bushels in that county; that grain is yielding from thresher, oats 35 to 52; winter wheat, 33 to 35; spring wheat, 15 to 25 bushels. He says, "there will be a larger amount of winter wheat sown than usual."

Advices from a number of sources several days ago indicated that in Central Illinois one-quarter of the corn crop was beyond damage by frost, half of it would require fifteen days to put it beyond the danger line. The remaining 25 per cent will not be out of the way before Oct. 20. Under the most favorable conditions, it is not probable that over 75 per cent of a crop will be harvested.

W. J. Workman, Kansas, sends the following in reply to an inquiry from Wisconsin for a substance to put in the holes of wild animals to kill them. "The people here have used successfully bisulphide of carbon. It is a very offensive and volatile liquid which destroys all kinds of animal life when compelled to inhale the fumes of the drug. It is best used by pouring a small quantity on a short section of corn cob, drop into the hole and close the hole with a piece of sod."

BEES.

Bee-keepers of Utah will hold their convention at Salt Lake City, Utah, Oct. 7, 1892. John C. Swamer, Secretary, Salt Lake City, Utah.

It is said that there is a colony of bees in the Statue of Liberty on the dome of the capitol at Austin, Texas. This statue is over 17 feet in height, and stands over 300 feet from the ground.

The Southern and Texas bee-keepers will meet in special session on Oct. 27th, during the Dallas, Texas, Fair and Exposition. It is hoped that there may be a general attendance of the bee-keepers of the South.

A. F. Goldsborough thinks it a bad plan to educate chicks to catch drones. He says: "I do not suppose these 'drone-traps' would make any distinction between drones and queens. Besides this objection, I want to say that the larvae of moths make a nice morsel for chicks, but drones will scour the old birds and kill the young ones."

HORTICULTURAL.

Select single sorts of tulip for pot culture.

The old orchard will respond to a good dressing of manure.

Watch the weeds; their seeds will ripen in October if unmolested.

Clean out grass and weeds from near the base of trees—if you don't wish to house vermin or rabbits.

It is generally conceded that the finest fruit may be grown from fall-set strawberry plants. Did you set any out?

Nearly 1,200 bunches of grapes ripened this season on the great vine at

Hampton Court. They were sent to Queen Victoria. This vine is the largest in England, and is about 125 years old.

To get good blooms from potted bulbs keep them in a cool, dark place for six weeks, while they are getting rooted.

In Michigan the prospects are that winter apples will be less than half of last year's crop, and peaches 61 per cent for the State.

The tomato season may be often prolonged for weeks by covering the plants at time of first frosts. There are usually several weeks of fine weather after the first nip.

If you have a young orchard, shade the bodies of the trees from the ground to the branches with lath woven together with wire, or boards. Do this before freezing weather.

Our good wife has most of the plants re-potted ready for winter. She thinks it best to take time by the forelock and be ready when the cold weather comes. Another gain is they get nicely rooted in their new homes in the outdoor air; one other gain is, it does not have to be done in a rush some cold, raw afternoon, when you "expect a frost to-night."



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Get well: That's the way to look well. Cure the troubles and ailments that beset you, with Dr. Pierce's Favorite Prescription. It's a guaranteed remedy for all the delicate weaknesses, derangements, and diseases peculiar to women.

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Consumption

had laid hold of me, and my hopes of recovery were all gone. I was a mere skeleton, but a friend of mine, who had been some time away, called to see me. He recommended me to try Ayer's Cherry Pectoral, and kindly sending me a bottle, I took it, but with little hopes of recovery. I am thankful, however, to say that it cured me, and I am to-day enjoying the best of health."—J. Wilnot Payne, Monrovia, Liberia.

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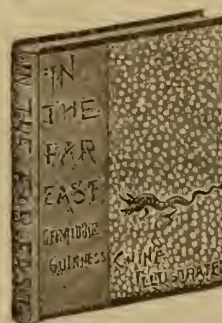
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NEWS OF THE WEEK (Continued from 13th page).

Sam J. Roberts, editor of the Lexington Leader, the only Republican daily in Central Kentucky, was twice assaulted by Democratic thugs Tuesday. His murder was narrowly averted in one instance.

The Hitchcock (Neb.) county seat war was ended on Tuesday by the sheriff recapturing the records and bringing them back to Culbertson.

I. H. Snively, a farmer and politician, is dead from hydrophobia at Wichita, Kan.

C. A. Pillsbury, the "flour king," has been elected president of the Minneapolis chamber of commerce.

President Hubbell, of the Des Moines, Northern and Western Railroad, decided on Tuesday to reinstate the discharged engineers in their old positions.

Robert J. Godfrey, Supreme Treasurer of the Order of Solon, has been indicted by the Grand Jury at Pittsburg for the embezzlement of \$4,000 from the order.

The Washington Post asserts that the President will be compelled, on account of Mrs. Harrison's condition, to abandon all plans for his participation in the Columbian exercises in New York and Chicago.

The United States Court of Appeals in the case of the Edison Company against the United States Illuminating Company, has affirmed the decision of the lower court in favor of Edison. It involves the right to use the incandescent light.

While exploring for iron on the east Vermillion range of hills, near Duluth, prospectors discovered an extensive deposit of nickel. It has been traced for twelve miles, and the width of the vein is from eight to ten feet. Assays have run as high as 9 per cent, which is very rich for nickel ore.

Wisconsin's Supreme Court has overruled the demurrer of Secretary of State Cunningham to the mandamus against him in the apportionment law, the action of the court being a virtual declaration that the recent gerrymander of the State is unconstitutional.

Thirty-six pigs of silver and lead bullion were stolen from the St. Louis smelting works. Detectives discovered all hidden along the wagon roads. Two men have been arrested.

James Hughes, master workman of the Garment Workers' union, Knights of Labor, has finally been sentenced by the Court of Oyer and Terminer at Rochester, N. Y., to one year in the penitentiary. Hughes was convicted of extortion in 1891, and the case was affirmed on appeal.

The 209th anniversary of the first settlement of Germans in America under Pastorius was celebrated at Philadelphia.

Fifteen residences of Freeport, Ill., were entered by burglars Sunday night.

John Armstrong was kicked to death by a colt near Hillsboro, Ill.

The Valley of the Amazon, one of the most prolific of regions, remains untenanted save by a few savages. It is three

times as large as the valley of the Mississippi, and has one stretch of land 1,500 miles long and 1,000 miles broad which has never been explored.

The railroad postal clerks are moving to secure stronger cars, asserting that the postal cars should be as strong as the sleepers.

Rev. Father Leander Schneurr has been installed and consecrated arch abbot of the Order of St. Benedictine in the United States at Latrobe, Pa. Arch Abbot Andrew Hintenach, his predecessor, resigned to accept the presidency of St. Beder College, Peru, Ill.

Judge Hunt, of the Ohio Supreme Court, has in a decision restored the Wesleyan Female College of Cincinnati to the trustees, deciding against the claims of Rev. W. E. Brown.

In the case of James Belden against ex-Judge Burke and others and the Columbus, Toledo & Hooking Valley railroad, which involves about \$8,000,000, Judge Ingram, at New York, handed down a decision giving judgment for the defendants.

Massachusetts Democrats in State convention Tuesday renominated Gov. William E. Russell.

Charles Reiffel, a bartender, had a hard tussle with a burglar in a saloon at Indianapolis early one morning and was badly injured. The burglar got \$826.

The state department at Washington has no advices of new battles in Venezuela, or additional complications resulting from the hostilities in that country.

Stuart G. and A. Percy Culbertson of St. Paul, Minn., grandsons of the millionaire W. S. Culbertson, have commenced suit in the New Albany, Ind., Circuit Court to break the will. They were left only \$100 each because they bet on races.

At Fulton, Mo., a Negro boy entered a revival meeting and commenced shooting at an enemy. A general fight ensued, during which three men were killed and a woman was fatally hurt.

Over an inch of snow fell Tuesday in Beauce, Quebec.

The Arion Musical Society of Milwaukee has decided to accept the invitation to attend the World's Fair in June.

Roosevelt's great organ factory in New York, giving employment to several hundred workmen, is to be closed.

The Masonic home near Utica, N. Y., has been dedicated.

Snow fell in Central and Northern New York Tuesday night.

Missouri farmers are complaining of damage done by grasshoppers.

Miss Minnie Hassett of Aurora, Ill., won the first diamond Demorest temperance medal presented in the State, at Danville.

Joel Reaman, a member of the Northwest government, British Columbia, is dead. He had just accepted office in the new cabinet.

Pleasant McCoy, a member of the McCoy faction of the famous Hatfield-McCoy feud, was convicted of murder in Pike county, Kentucky, and sentenced to life imprisonment.

Work on the new building for the Supreme Lodge of the Iron Hall in Philadelphia, Pa., has been abandoned, owing to the collapse of the order.

Hot Springs, S. D., was visited by an earthquake shock, which lasted 30 seconds, for the first time in its history Wednesday night.

The 3-year-old son of Jacob Nichols was stolen at Dubuque Iowa. There is no known motive for the deed.

FOREIGN.

Mrs. Gladstone denies the report that the Premier is in failing health.

The Duke of Argyll, the Marquis of Dufferin, the Earl of Selborne, the Rev. Benjamin Jewitt, M. A., LL. D., late Vice Chancellor of the University of Edinburgh, and Historian Lecky were among the pall bearers at the funeral of Tennyson.

The Pope has decided to hold a consistory at the end of this year, principally with a view to create several French car-

dinals in order to officially demonstrate the rapprochement which has been effected between France and the Vatican. Some Spanish cardinals will also be created.

President Carnot was hissed by the Socialists at Lille, where he was celebrating the hundredth anniversary of the defeat of the Austrians.

British tradespeople are loudly complaining of the depressed condition of trade.

Never in many years were so few Americans in Berlin as at present. The German exhibit for the Chicago Columbian Exhibition is so nearly completed that Herr Wermuth, the Imperial Commissioner, says it will be dispatched next month.

The Franco-Belgian Company has contracted with a large London railway construction firm to build a line to link the Transvaal with Delagoa Bay at a cost of \$2,000,000.

A London syndicate has been formed to construct a railway from the Northern Zambesi to Lake Nyassa. It will be 350 miles long, and will pass through the Shire highlands.

The friends of Algernon Swinburne ridicule the idea of his accepting the office of poet laureate should it be offered him. It is believed by many that a new laureate will not be appointed.

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The annual State meeting of the Iowa Christian Association, auxiliary to the N. C. A., is called to meet at Marengo, Iowa county, Tuesday and Wednesday, November 15th and 16th, beginning at 1:30 Tuesday afternoon, assembling in the Wesleyan Methodist church. The completed program of exercises is not yet received, but we learn that it will include addresses from Pres. Blanchard, Rev. M. A. Gault, Rev. W. C. Paden, and others.

A note from Rev. W. B. Stoddard, October 14, desires us to mention that he is busy arranging for the New York State Anti-secrecy Convention at Walton, and he exhorts all friends of the cause in that State to attend it. He can be addressed at Walton. Rev. S. R. Wallace, of Syracuse, is to speak on "Secret Societies and the Labor Question; or, What is the Matter at Homestead?" An effort will be made to secure an address from the venerable ex-Pres. Nathan Callender, of Montdale, Penn. Rev. W. H. Clark, of Binghamton, will have charge of the conference meeting on the morning of the second day. Rev. Henry H. Lipse, pastor of the Presbyterian church at East Springfield, if possible, will deliver an address. There will be five sessions, the first at 2 o'clock Thursday p. m., October 27, the convention closing on Friday evening. There is promise of abundant entertainment for all who will attend.

The sixteenth annual meeting of the New Hampshire State Christian Association, opposed to secret societies, was held in the Congregational church, at Canterbury, October 6-9. Up to the present writing we are without a report of the proceedings, which we hope soon to receive.

The remains of Alfred Tennyson, poet-laureate of Great Britain, were interred in Westminster Abbey, beside those of Browning, last week, with

solemn rites. The queen sent appropriate tokens of her esteem to grace his burial; and he now takes his place among the lamented and famous British poets on whom all civilized nations delight to bestow the honor which their genius merits.

The "Supreme Justice" (Somerby) and six other "supreme" officials of the defunct "benevolent" order of the Iron Hall, were indicted, on Thursday last, in the Marion county (Ind.) court first for the embezzlement of \$200,000 of the order's funds which they converted to their own use. The second count charges them with converting to their own use \$200,000 by using it in Somerby's bank at Philadelphia. Arrests and heavy bailbonds followed. If it means the extinction of the order and a satisfactory punishment of the guilty persons, all honest men should rejoice.

The death of Ernest Renan, the other day, removed one who, several years ago, was the most notable deist living. He was also a scholar of high attainments, and this fact, in that day and in France, enabled him to wield an influence in opposition to Christianity more powerful and dangerous than is accorded to most of his enemies. But a change came over the spirit of the French people, and Renan and the philosophy of Comte fell into disrepute. His influence melted away, and as one expresses it, he became a corpse, only awaiting burial. His failure is an interesting corollary on the pretensions of "higher criticism" to reform the religion of the Bible.

Kansas has again been the scene of crime and bloodshed of an aggravated sort. The attempt of "the Dalton gang," five heavily-armed and desperate outlaws, who have long made life a burden in that State, to rob a bank at Coffeyville, was resisted by armed citizens. Four of the latter were killed in the fight, but four-fifths of the gang were also shot down. But one of the Daltons survives, and his capture is only a question of time. The affair naturally created intense excitement; and while the loss of life is deplorable, there is a sense of gratification and increased security in the community, arising from the destruction of the murderous highwaymen.

Those who have any curiosity to see the stuff which the Roman Catholic church treasures up as "sacred relics" will have an opportunity at the Columbian Exposition; but few, we imagine, will view them with the enthusiasm with which the *Western Catholic News* welcomes the coming of these antiques from the Vatican: "To Christians they will be the most attractive exhibit of the Fair, because it will bring them in close contact with the sacred and undisputed evidence of the apostolicity of the church." The great mass of true Christians will find little in these relics to shake their faith in the errors of Romish worship, the truth of the Protestant Bible, and the necessity for the Lutheran Reformation.

In the trial of D. B. Monroe, at Knoxville, Tenn., for the murder of Frank Smith, a member of the State militia, during the recent mining troubles in that State, the prosecution attempted to show the existence of an oath-bound, secret organization among the revolting miners. On the 7th inst., "James DeGruchy, a young Englishman, testified that there was such a society, that he himself had been initiated into it, that Monroe was the head of the society and had administered the oath to all the members. The oath was a horrible one, and the obligation bound the signers not only to absolute secrecy but to kill any one who revealed the secrets of the order. Monroe, who has exhibited great firmness during the

course of the trial, flinched at DeGruchy's fatal testimony, but soon recovered himself." The testimony in the Homestead riot cases is very similar and quite as condemnatory.

The initiatory exercises by which the new University of Chicago (Baptist), in this city, was opened for the reception of students, occurred on the 1st inst., with devotional exercises. Another feature, of especial interest to *Cynosure* readers, was the organization of a chapter of the "Beta Theta Pi" (Greek-letter) secret society for the University. Students desirous of uniting with the order went to the Northwestern University, at Evanston, and there, "duly and truly prepared," were authorized to form a new chapter. It is understood that President Harper, of the new University, was formerly a member of the United Presbyterian church, which denounces secret societies, but the institution is controlled by a denomination which tolerates the affiliation of its members with the lodge. The Greek-letter annex to the University, so early in its history, is no addition to its character or usefulness.

The Chicago Press Club is composed mainly of men connected, in various capacities, with the daily newspapers of this city—men of whom much is expected, as of those who aspire to control public manners, morals and opinions. Hence when the Chicago Press Club engages Robert G. Ingersoll, the notorious infidel, to deliver one of his pernicious diatribes against Christianity before an audience of 5,000 persons, for the sake of sharing the proceeds with him, the Christian people of the Union have a right to form a very low estimate of the moral and religious character, not only of the club but also of the newspapers which they represent. Most of these papers, it is well-known, print mammoth Sunday issues of a demoralizing character, which are scattered far and wide and leave their evil impress wherever they circulate. In view of these facts, those who speak feelingly of "the Satanic press" are not chargeable with slander of this powerful "lever that moves the world."

THE STATE AND ROMANISM.

SERMON BY REV. J. M. FOSTER, DELIVERED IN MUSIC HALL, BOSTON, SABBATH AFTER-NOON, OCTOBER 2, 1892.

TEXT: "Rulers are not a terror to good works, but to the evil."—Rom. 13:3.

There are only two theories of civil government: the infidel theory, viz., that it is only a wise human institution; and the Christian theory, viz., that it is an ordinance of God.

The infidel theory is generally based upon the social compact. This idea originated in the mind of the atheist Hobbes, of Malmesbury. Denying the existence of any fixed standard of right and, consequently, that there can be any such thing as virtue or vice, this speculative philosopher resolved all law into one—the will of the legislature. Here he found "the staff of authority," and Locke saw in this "the shield of liberty." With Kant and Grotius of Germany, it was the *jus naturale*. But its clearest assertion was in France and its highest development was in the Contract Social of Rousseau. The form of the theory, as maintained by Locke, is apparent in the political writings of Adams, while in those of Jefferson the theory of Rousseau is dominant. In our day it appears in the demands of Liberalism. They demand the abrogation of our Sabbath laws, the abolition of the oath from our courts, the expulsion of the Bible from our public schools, and that the government be administered on a purely secular basis. The indictment of this theory may be briefly written. It is unhistorical, for it predicates a pre-social state, out of which the social

order was evolved. But of that pre-social state history gives us no account. It is unphilosophical, for it postulates a contractual law upon which exit is made from the pre-social to the social state.

But this law does not exist. It is suicidal. France adopted it for a day and an hour. The French Senate voted: "There is no God." Over the entrance to their cemetery they wrote: "Death is an eternal sleep." A strumpet graced their triumphal march through the city of Paris. And in a moment the Reign of Terror burst upon the nation. The fairest monuments of literature and art were given to the flames. The streets ran red with blood, and the river Seine was gorged with bodies. France was glad to abandon that theory, and adopt the only true theory, namely, that civil government is an ordinance of God; that settled order of things that is manifestly in harmony with the divine will, having its necessity in the constitution of our nature and its authority in God's Word: "The powers that be are ordained of God;" that it is clothed with authority and power which transcend all human institutions, and so becomes the heaven-ordained and heaven-commissioned agent representing the divine authority among men.

The Jewish nation was a theocracy. God was their King. The Ten Commandments were their constitution. John Calvin and the Reformers set up the Genevan Republic. All the material was found at Mt. Sinai. William the Silent and the Reformers of Holland set up the Dutch Republic. Every stone in that temple was taken from Sinai. Ever since the Barons, on the meadows of Runnymede, with drawn swords, compelled King John, on June 5, 1215, to sign the Magna Charta, England has been a constitutional government. And when Pope Innocent III. ordered them to destroy the Great Charter, the Barons replied: "It was not the Pope's business to meddle with temporal affairs." Pym, Hampden, Sidney, Cromwell, and the Puritans gave England civil and religious liberty. The National Covenant of Scotland, sworn and subscribed at Grayfriar's Church, Feb. 28, 1638, was the constitution of Scotland. Knox, Melville, Henderson and the Covenanters gave Scotland civil and religious liberty.

In 1620 the Pilgrim Fathers brought the Magna Charta to America. Before landing on Plymouth Rock, while in the cabin of the Mayflower, they drafted a constitution which began: "In the name of God, amen. For the glory of God and the maintenance of the Christian faith," etc. Hume said: "The Puritans shipped themselves off to America, and laid there the foundations of a government which possessed all the liberty, civil and religious, of which they found themselves bereaved in their native country." All the colonial charters and compacts contained the principle embodied in the famous ordinance of 1787, which gave rise to the settlement of the Northwestern Territory, in these words: "Religion, morality and knowledge are essential to good government." Bancroft identifies the Declaration of Independence with the Christian Institutes of John Calvin. John Knox carried the Institutes from Geneva to Scotland. The Scotch Covenanters brought them to North Carolina. In 1774 they incorporated their principles in the famous Mecklenburg Declaration. In 1776 Jefferson recast the Mecklenburg Declaration and called it the Declaration of Independence. Our Declaration is the grandchild of Calvin's Institutes. The constitutions of the thirteen original States "invoked a religious sanction and the authority of God upon their civil enactments." In all the inaugural addresses of our Presidents there has been a recognition of the responsibility of all nations in general, and of ours in particular, to "the Governor among the nations." In forty-two out of forty-four State constitutions God and his law are recognized. The Supreme Court of Pennsylvania, in 1824, declared that Christianity is the common law of this land. The Supreme Court of the United States, last May, in a decision delivered by Judge Brewer, declared: "This is a Christian nation." The chaplaincies in our army and navy, in congressional and legislative halls, the Bible in our public schools, the oath in our courts of justice, the oath of office, our marriage laws, our laws guarding the Christian Sabbath, our laws making blasphemy and profanity punishable, etc., these are but the details of the great leading fact, that Christianity

is the common law in our land; *i. e.*, this is a Christian nation. Writers distinguish between the nation and its government. The nation is the creature of God, born in his providence, maintained by his bounty, and responsible to him for its character and conduct. The government is the agent set up by the nation to carry out its will. Now, a Christian nation *ought* to have a Christian government.

I. *Because the character of the nation is ultimately determined by the character of the government;* and if the nation be morally above its government, either the nation must bring the government up to its level at the first, or else the government will bring the nation down to its level at the last. In the book of Kings it is stated twenty-three times that "Jeroboam, the son of Nebat, made Israel to sin," in worshipping idols. The nation was confirmed in idolatry; and in the days of the later kings she was so steeped in idolatry that God carried the people captive to Babylon and placed them in the furnace of slavery, and kept them there for seventy years, until the dross of idolatry was taken away, and they never fell into that sin to this day.

In the year 800, when Charlemagne had the iron crown placed upon his head by Pope Leo III., France became, and was ever after, recognized as "the eldest son of the church." In 1598 Henry IV. issued that famous decree—the Edict of Nantes. Under it the Huguenots flourished. But in 1685, Louis XIV., after a series of detestable dragonnades, signed its revocation. Then 400,000 Protestants—the best and bravest—quit France. That nation has ever since been tossed in the trough of the waves of infidelity and Romish superstition. "The greatest outbreak of atheism in modern times," says one, "was in France shortly before the French Revolution. Now the Protestants had been extirpated by Louis XIV., the Huguenots were driven out of France, and it was left purely Catholic. In two generations the whole intellect of the country had gone over into atheism. Dr. Priestly says almost the only men of eminence not atheists were Voltaire and Rousseau. Rousseau was brought up in Geneva; Voltaire was a great student of English Protestant writers, like Locke, Newton, etc. As soon as free thought broke out of the Catholic church, it went directly into atheism. There was no stopping-place. Blanco White testifies the same about Spain. Protestantism was rooted out of Spain by the Inquisition. The same thing was true of Italy. Protestantism is the safety-valve for free thought. The Roman church fastens it down, and the result is an explosion." Philip II. of Spain was a rank papist. In 1588 he built the Invincible Armada, to destroy Protestantism in England and make the papal tiara supreme in Europe. But God destroyed the fleet by a storm at sea. Spain is today a Catholic country, and that means civil liberty has disappeared. Garibaldi described Rome as a "cancer," "an imposture," as a "formidable enemy, because it exists among the ignorant classes, and is everywhere the foe of education, of enlightenment, and of progress. It rules by falsehood, because it is sacrilegiously covered with the cloak of religion. Its smile is the smile of Satan; its embrace is the embrace of death."

On the 3d of August, 1492, Columbus sailed from Spain to discover the new world. Had he kept the course pursued for the greater part of the voyage he would have landed on the coast of Florida. But by the flight of birds he was led southward and entered the mouth of the Orinoco. He set up a Roman government, and all the South American republics are now Romanized. In 1518 Cortes made the conquest of Mexico for Spain. He burned the ships behind him and played the game of war with human lives for dice. The most shocking barbarities were practiced. Robertson records the fact that fifty nobles who bore food to the Spaniards with friendly intentions, were seized, their hands cut off, and they, with their bleeding stumps, were sent back to their fellows. At last, crazed by fear and shocked by the inhuman cruelties practiced towards them, the Indians sent a delegation, saying: "If you are divinities of a cruel and savage nature, we present you five slaves that you may drink their blood and eat their flesh. If you are men, here is meat, bread and fruit to nourish you. If you are mild deities, accept our offering of incense and variegated plumes." Mexico is a magnificent country, abounding in agricultural and

mineral wealth, extending from the Gulf of Mexico to the Pacific, over territories stretching 1,500 miles east and west, and 600 north and south. But Mexico was overshadowed by the night of Rome-rule. The priests overran the country and left poverty, ignorance and tyranny everywhere. Hon. Thomas Corwin, a minister to Mexico, said: "The great want of the people is that public opinion which is so omnipotent in the United States; and this, again, arises from the want of education. Hence, in the last fifty years, Mexico has passed through thirty-six different forms of government, and has had seventy-three presidents. The cause of causes that itself originates and gives force to all other causes, and which has destroyed public opinion, is Romanism." Rome takes the Bible from the people, keeps them in ignorance, oppresses and robs them. In 1860 it cost Mexico \$8,000,000 to sustain her clergy, while the estimated value of her church property was \$300,000,000; about one-third of the valuation of the whole country, and the income of which is about \$20,000,000."

Philip II. established Spanish rule in India, and in the Southern part of our country. But England wrested the Indian possessions through the great warrior-statesman, Clive, and set up in British India a Protestant government; and Louis XIV. took possession of the Louisiana Territory, including the United States territory west of the Mississippi. He also pre-empted the northern lakes and the St. Lawrence. Rome seems now to have had North America in her grasp. But no. On the 13th of September, 1759, Gen. Wolfe leads his army to the Heights of Abraham, "the French fly," Quebec, capitulates, and Canada is an English possession. In 1776 the American colonists declared their independence. In 1803 the Louisiana Territory was purchased by the United States government for \$15,000,000 from Napoleon I., the emperor remarking as he signed the contract: "I have made a nation." Lord Baltimore established the Maryland colony in 1628 for Rome. They sided with the Tories in the Revolution and opposed the free government. Their hand was with the Southern Confederacy, and to day they are assailing our free institutions. But this has been a Protestant nation. How did our Christian nation prepare to rule a territory greater than ever Cæsar ruled over?—In 1789 she adopted our present national Constitution. It is in many respects an admirable instrument. We regard it as a monument to the wisdom and greatness of the fathers who framed it. Hon. W. E. Gladstone, England's Premier, in a note to the Centennial Committee at Philadelphia, in 1887, said: "I regard the Constitution of the United States as the grandest instrument that has been struck off by the human mind in modern times in its relation to politics." To this we say, Amen. But morally speaking, it is secular. It does not contain the name of God. It is as silent as the grave respecting the King of kings. The words Bible and Christianity are not in it. It is a compact of political atheism. Being the supreme law in the land, it determines the character of our government. And now for more than a century it has been exerting its secularizing influence upon our Christian nation; and what with intemperance, Sabbath desecration, speedy and easy divorce, and political corruption, we are rapidly becoming a secularized nation. More than half of the people never darken a church door. Out of 7,000,000 young men 5,000,000 never go to church. It is a fact that 75 per cent of our young men attend no church, 95 per cent are not members, and 97 per cent do no work and bear no cross for Christ. There are 2,000,000 Sabbath toilers, compelled to break the Sabbath on pain of losing their positions. In the past twenty years 328,000 divorces have been granted. The liquor traffic costs our nation annually, in direct and consequential expenses, \$2,000,000,000, maintains a standing army of 600,000 drunkards, and sends 60,000 men to a drunkard's grave every year. The two great political parties find their time chiefly occupied in exposing each other's political frauds. Neither the Republican nor the Democratic National Convention would entertain the proposal to acknowledge Christ in their platform. No President ever recognized Christ in his Thanksgiving proclamation. Our secular Constitution has taught our nation to ignore the "higher law." Shall this secularizing influence go on to completion, or shall we remove the fatal leaven? Goethe said: "Plant

an oak in a vase, and either the vase must burst, or the oak will die." We have planted the tree of our civil and religious liberty in the vase of a secular Constitution. Shall the vase give way, or the tree perish? Save our Christian nation and amend the Constitution. Charles Sumner contended that the Constitution was anti-slavery. But after the war the 14th and 15th amendments were adopted, recognizing the rights of the black man. Let us have a 16th amendment, recognizing the right of our Saviour King.

II. *Because the powers of the state come from God.* The state wields tremendous powers. It has power to levy taxes, to institute a tariff, and to regulate that mighty factor in our commercial affairs—the currency. It has power to organize schools, to enter the home, take the children and educate them, without asking leave of the parents. It unites husband and wife in marriage and severs those bonds at will. It has power to draw out all the physical, intellectual and moral forces of the nation in self-defense, just as a sword is drawn from its sheath. It has the power of life and death. This power does not reside in the individual. No man has a right to take away his own life, much less to employ another to take it for him. No association of men, whether bank, railroad corporation, or syndicate, has a right to execute the criminal. Sixty-five millions of people have not the right to take the life of the most brutal murderer. That is mob law. And yet the state is every day exercising a power which does not reside in the individual or the mass. Where did it obtain this power? The only answer is, Power comes from Almighty God. As the Saviour said to Pilate: "Thou couldst have no power over me at all except it were given thee from above." In the 82nd Psalm, rulers are called "gods," because they represent God. In the 13th chapter of Romans, rulers are called "ministers of God." They receive their authority from him. God communicates this authority through the suffrage of the people. God indicates his choice in prescribing the qualifications of officers—good, upright and true. The people manifest their choice in electing such men. So it is: "Whom God and his people choose." Civil government is the arm of Jehovah, administering the affairs of his government among men. Obedience to just and legal authority is obedience to God. Rebellion against just and legal authority is rebellion against God. Patriotism is not mere political sentiment; it is a duty to God. Rebellion is not mere mistaken political sentiment; it is treason against God. "And they that resist shall receive to themselves damnation."

But the Pope claims supremacy. Louis the Pious, son of Charlemagne, submitted the division of his empire to the confirmation of the Pope. When Lothaire, King of Lorraine, died, Pope Adrian II., a married man, recognized Louis, his brother, as king. But Charles the Bald seized the government. The Pope wrote: "Impious king, we order thee to retire from the kingdom of Lorraine and to surrender it to the Emperor Louis. If thou refusest submission to our will, we will ourselves go into France to excommunicate thee and drive thee from thy wicked throne." But he went not. Charles was unmoved. Then the Pope caught him by guile. He wrote to Charles: "We retract our former decisions. We declare you king. We, however, beseech you to keep this letter a secret from your nephew Louis." Charles bowed and went to Rome. As the Pope placed the crown on his brow, he said: "Do not forget, prince, that the popes have the right to create emperors." In 1164 Frederick Barbarossa, Emperor of Germany, was at war with Pope Alexander III. The Pope triumphed. Frederick went to Venice to meet Alexander and beg absolution and forgiveness. "When the emperor arrived in the presence of the Pope, he laid aside his imperial mantle, and knelt on both knees, with his breast on the earth. Alexander advanced and placed his foot on his neck, while the cardinals thundered forth in loud tones, 'Thou shalt tread upon the cockatrice, and crush the lion and the dragon.' Frederick exclaimed: 'Pontiff, this prediction was made of St. Peter, and not of thee.' 'Thou liest,' replied Alexander; 'it is written of the apostle and of me;' and, bearing all the weight of his body on the neck of the prince, he compelled him to silence. He then permitted him to rise, and gave him his blessing; after which the whole assembly thundered forth the 'Te Deum.'" The

next day Frederick kissed the feet of Alexander, and, on foot, led his horse by the bridle as he returned from solemn mass to the pontifical palace. Pope Boniface IV. wrote to King Athelbert of England: "If any king succeeding, or any bishop, clergyman, or laic, shall essay to infringe the decrees of the popes, he shall incur the anathema of Peter and his all successors." Pope Innocent III. wrote to Otho of Saxony: "By the authority which God has given us in the person of St. Peter, we declare you king, and we order the people to render you, in this capacity, homage and obedience. We, however, shall expect you to subscribe to all our desires as a return for the imperial crown." But the German crown was taken from Otho by Philip. Then the Pope recognized Philip as Emperor. "When Pope Adrian IV. granted Ireland to Henry II. and authorized him to subjugate the Irish people, he did so expressly upon the ground that it 'belonged to the Holy See' by a divine right, and that he could dispose of it as seemed good to him; asserting, at the same time, the right in all the popes to dispose of every country where Christianity has been received. Innocent III. declared that his power came directly from heaven, and was based 'on a divine ordinance;' and that the authority of princes was derived from him; wherefore he gave away crowns, disposed of governments, and transferred people from one allegiance to another, in the name of God and the church. And Boniface VIII, in his bull *Unum Sanctum*—which remains a part of the canon law—sets forth the doctrine that temporal governments should be conducted 'for the church,' and 'that for every human being subjection to the Pope was necessary for salvation;' deriving the tremendous power he asserted directly from God alone." When the Austrian government, in 1855, abolished the Concordat, allowing liberty of all opinions—liberty of the press, of faith, and of instructions in the schools—the Pope characterized the act as inimical to the church, as "in flagrant contradiction with the doctrines of the Catholic religion;" and by virtue of the power which he claimed to have derived directly from Christ, he declared all the acts and decrees in that respect "null and powerless in themselves and in effect, both as regards the present and the future." In 1870 the French troops were withdrawn from Rome. Prussia humbled France, and the German Empire is unified. The Pope stormed in the Vatican. Bismarck passed the Falk laws. But the Pope's bull was too powerful. The laws were nullified.

(To be continued.)

WHEATON COLLEGE.

BY REV. H. A. FISCHER.

The Executive Committee of Wheaton College have requested me to act as financial agent for the year, for the two-fold purpose of soliciting donations for the current expenses of the year and also raising one hundred thousand dollars before the first of October, 1893. The work seems a large one; and yet the silver and the gold and the cattle on a thousand hills are all the Lord's, and with him nothing is impossible. As I enter upon this work I wish, first, to ask the prayers of all the readers of the *Cynosure* that whatever may be accomplished may be for God's glory; second, to enlist their co-operation.

I have been acquainted with the work of this institution for over a quarter of a century and feel entirely warranted in recommending it to all the friends of Christian education, especially to those who are in favor of various Christian reforms. Of the one hundred and sixteen young men graduated in the past, forty-four per cent have entered upon or are preparing for the Christian ministry, as well as two of the young women. They have been faithful and successful in their work. At present a large number of the students are looking forward to the ministry or to missionary service. The need of an educated ministry need not be dwelt on at length. Paul, the chief apostle to the Gentiles, was the one who sat at the feet of Gamaliel; Luther, the great reformer of the sixteenth century, was a professor in a university; the Wesleys were university students; so, also, was Clarkson, who began the anti-slavery reform in England. While it is true that no amount of education will be of any special service to the world unless it is sanctified, it

is also true that the Holy Spirit can make use of all the powers of men—physical, intellectual and spiritual—and the more thoroughly the young men and young women of the present age can be trained intellectually, if at the same time their spiritual natures are not neglected, the better it will be for our country and for the world.

In addition to this, I feel that Wheaton College has a special claim on all who are interested in the Anti-masonic reform. When a preliminary meeting was held at Aurora, Ill., for the organization of the National Christian Association, Rev. Jonathan Blanchard, then president of Wheaton College, as most of the *Cynosure* readers doubtless remember, took a prominent part in the proceedings, and seven young men, students of Wheaton College, distributed hand-bills through the streets of the city, calling attention to the meeting. From that day to this, teachers, graduates and students of the College have been thoroughly and actively interested in this reform.

Among the graduates whose names are familiar in this connection, are Rev. J. P. Stoddard, agent of the New England Association; Mrs. E. A. Cook, Recording Secretary; H. L. Kellogg, Corresponding Secretary; C. A. Blanchard, E. R. Worrell and Edgar Wylie, Directors of the National Christian Association; A. R. Dodd, President of the New York State Association; W. L. Enlow, Treasurer of the Iowa State Association, and E. D. Bailey, formerly Secretary of the New England Association. The above, together with the pastors of churches who are graduates of the College, and who have, without exception, as far as I know, remained outside of all secret societies, have constituted a powerful factor in this reform. In addition, a number of persons might be mentioned who were students at the College, but did not complete their courses; among them W. B. Stoddard, who has so successfully carried forward the work in and about Washington, D. C. There are no members of secret societies on the Board of Trustees or in the Faculty, and neither are students permitted to attend such societies. It therefore seems proper to call on all the friends of this reform to do what they can to provide means needed by the institution.

There are in and about the city of Chicago five institutions known as colleges or universities. Of these, Wheaton has the smallest endowment funds, but in spite of this, our attendance has been increasing of late years, so that the term that has just opened is the most fully attended fall term, as far as I am aware, in the record of the institution. In order to teach successfully the two hundred or more young people who are here now, and the hundreds who are, as we trust, coming, we need more appliances in the way of buildings, apparatus and libraries, as well as an increased teaching force. During the last four or five years the members of the Faculty have received their salaries nearly in full; but this has only been made possible by a great deal of hard outside work on the part of President Blanchard, which has taxed his strength to the utmost, and which the increased duties within the institution make it impossible for him to render this year.

Will not, therefore, all who have been helpers of the College in the past, and all other readers of the *Cynosure*, make this a matter of earnest prayer, and then render such assistance as may be in their power? It may be that there are some whose attention will be called to this article who are nearing the bounds of this life, and who would like to build for themselves a monument better than those that can be erected of marble or granite. We shall be very glad to learn of any such, who may be moved to make some provision for the institution in their wills. Possibly some may prefer to give what they would like to bestow in this way, now, on condition that they be permitted to retain a life-interest in the property thus left to the institution. Plans could doubtless be devised, on consultation, which would be satisfactory to the friends making the donation, and would at the same time be of material assistance in securing the whole sum which we desire to secure before October first, 1893.

Let me hear from you. If practicable, I shall be glad to call on all those, within a reasonable distance, who would like to have a personal conference with me as to the best way in which they can serve God and their fellow-men in connection with Wheaton College.

The work of the College has been heartily com-

mended by many whom Christians delight to honor for their work's sake; among them D. L. Moody, Joseph Cook, Dr. E. P. Goodwin, Dr. Joseph E. Roy, Miss Frances E. Willard, F. G. Ensign and Pres. W. G. Ballantine, of Oberlin College. It gives me great pleasure to close this article with a letter recently received from the last-named co-laborer in the work of Christian education:

"OBERLIN, O., October 3, 1892.

"Mr. H. A. Fischer, Wheaton, Illinois:

"DEAR SIR:—In reply to your letter of the 29th ult., I would say that the Wheaton College graduates who have entered Oberlin Seminary have taken a very high rank. They have commanded the respect of their teachers and classmates by their scholarship and character. What is best of all, they have shown a moral earnestness, which in these days is very rare. I do not remember one who was not an honor to his Alma Mater. Very cordially yours,

W. G. BALLANTINE."

NEW ENGLAND LETTER.

The endowment orders and Governor Russell.—Young people's societies and the lodge.—An antiquarian treasure.—Mt. Holyoke girls and prohibition.—The Sunday papers.—Sensational journalism.—Rev. J. M. Foster at Music Hall.

The most quiet of all presidential campaigns is the present one, nor is the gubernatorial contest in Massachusetts very exciting. The abolition of the poll-tax may give the Democrats a few more votes, but one of the chief agents which will help forward the re-election of their candidate, Gov. Russell, is the endowment orders, who will be likely to remember how he stooped to curry favor with them last winter. Massachusetts, however, rarely goes Democratic the second year, and to do so the third consecutive time would be an unprecedented happening in Bay State politics.

The Epworth League, which has just closed a grand meeting at Worcester, brought out some interesting speeches as well as much enthusiasm. "Make your league interesting to young men," was the gist of one made by a Connecticut pastor. "Keep them from the saloon and give them something to do." If the speaker had but added, "Keep them from the lodge;" that subtle foe which is throttling the grand old church of the Wesleys, and feeding the saloon with multitudes of the children of her members who have learned to smoke and drink in its secret precincts. These Epworth leagues and Christian Endeavor societies need to have the light turned on.

There are plenty of silly women who are unable to see beyond the fuss and feathers of a Knight Templar's parade and actually believe that it is a modern resurrection of olden chivalry. I was struck, the other day, with this passage from Dr. Arnold, in which the great, clear-thinking Englishman says: "If I were called upon to name what spirit of evil predominately deserved the name of anti-Christ, I should name the spirit of chivalry—the more detestable for the very guise of archangel ruined which has made it so seductive to the most generous spirits . . . essentially Celtic and barbarian;—incompatible with the highest virtue of which man is capable, and the last at which he arrives—a sense of justice, it sets up the personal allegiance to the chief above all allegiance to God and law." This trenchant paragraph puts Knight Templarism precisely in the place it ought to occupy in the mind of every thinking Christian, as not only a sham based on a sham, but the modern development of that spirit of anti-Christ, the distinguishing and essential principle of which is to set itself above all law, human or divine.

An antiquarian treasure was found in an old barn in Hartford, Conn., a few months ago—no less than some ancient chests filled to the brim with old colonial records and papers; among them the pay and muster rolls of the Connecticut troops in the French and Indian war. The fact that the owners had not the slightest idea of their great interest and value suggests the thought that there may be other antiquarian "finds," perhaps as valuable, hid away, dusty and neglected, which might shed light on many dim passages in our colonial history. Those were grim times, when the farmer had to work with his gun by his side, and his good wife had to do her spinning and her churning by the light from windows that were mere slits in the walls, made purposely as high as one's head to keep the hostile Indians from looking in and spying out the weakness of

the household garrison. A popular calendar engraving, entitled, "A Scene in King Philip's War," gives one a vivid idea of the constant fear and unrest in which these early settlers must have lived. A woman, young and fair, dressed in quaint Puritan garb, is going home from church through a dense wood. There is a gray wintry sky overhead; the ground is covered with snow; you can almost hear the chill sough of the wind through the branches. She pauses in startled terror, while her male companion grasps his trusty fire-lock, for both have caught a glimpse of the treacherous savage lurking behind the trees. Talk of those times being slow, when men and women lived ages in a moment with only a step between them and the horrors of Indian captivity and a torturing death! Apropos to this, Connecticut papers lately chronicled the death of the last of the powerful Narragansett tribe, killed by that worst foe of his race, American firewater. If it was of the same kind as that sold to his red brothers farther west, and which when recently analyzed was found to contain chiefly fusil oil, chloroform and ether, no wonder it killed him.

Mt. Holyoke girls are wide awake to the needs of the hour. They have organized a Prohibition Club, and held two enthusiastic prohibition rallies. This is in agreeable and refreshing contrast with the manner in which some collegiate students of the other sex spend their idle time, as illustrated by a New Haven item in to-day's paper, which relates how two local prize-fighters fought thirty-nine rounds before a crowd of Yale men for a purse of \$200. What good can the higher education do such young men? It can overlay, like coarse veneering, their natural brutishness, but not hide it. These sons of rich men, from whom their money has seemed to eliminate all brains, decency or moral sense, are the scandal and disgrace of Harvard and Yale.

Mr. Carpenter, of the *Advertiser*, when addressing the Methodist preachers at Wesleyan Hall, on a recent Monday, gave them a hit which I fear some popular preachers in other denominations might well take to themselves. After picturing the hard life led by a newspaper reporter from early Monday morning till late Saturday night, he quietly asked the audience if they did not think that after such a day of hard labor he had well-earned a day of rest. Hearty responses of "Yes, yes," came from all parts of the hall, when Mr. Carpenter, stepping to the edge of the platform, put this unexpected query: "Tell me, then, why some of you go to the newspaper offices on Saturday afternoon and ask to have a reporter sent the next day to report your sermons?"

Sensational journalism has outdone itself and added another chapter of shameful outrage to those already heaped on the unfortunate and cruelly persecuted Miss Borden. The *Boston Globe*, with its Irish Catholic affinities, caught eagerly at the clumsy fiction which not only pretended to give proof of her guilt, but assailed her honor as a woman. Evidences are continually multiplying in the eyes of thoughtful observers that Romanism has somehow a hidden hand in the business. I for one am heartily glad that the *Globe* has had to go down on its knees, metaphorically speaking, and "eat humble pie," and only wish that the lesson might be clinched by some heavy suits for libel brought by the family of Miss Borden. If such an outrage is allowed to go unpunished, where is the home whose sanctity may not be invaded? Where is the man or woman, however pure and innocent, that can escape the slimy coils of reportorial scandal mongers? The whole affair is a shame to American journalism. It is a pity that some of the best features of the Parisian journals could not be imported along with the Paris fashions;—such, for instance, as the custom of signing the writer's name to every article, even to the reporters and interviewers, thus making them personally responsible for their printed words. The *Traveller*, almost alone among the Boston dailies, refused to publish the atrocious piece of fiction;—not the first time that it has nobly stood like a breakwater against the stream of impurity and scandal which make so much of our daily press really nothing but a vast moral sewer.

A fine picture of J. M. Foster appears in the last *British American*, together with a full report of his grand sermon in Music Hall on "The State and Romanism." Never has this burning topic been more ably or exhaustively handled, or the

law of God in all its naked majesty set in more vivid contrast to the lying traditions of Rome. "Shall the Tiber flow into the Potomac, or the Potomac flow into the Tiber?" Verily, this is a question which in the near future will demand both thought and action if we are to continue a free people.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Oct. 12, 1892.

In no branch of religious and moral reform work at the national capital has there been more rapid progress than in those conducted by the Woman's Christian Temperance Union and by the association known as the Central Union Mission. Both have branches in various sections of the city, and while there is no connection between them they are in no sense rivals. The former has just leased and thrown open to needy and unfortunate women and girls what is to be known as the "W. C. T. U. Industrial Building," which is to be conducted solely with the idea of aiding and comforting any woman in need of either. A dressmaking establishment and laundry are to be conducted on the premises, and an employment agency will be maintained to procure employment for women; those having no homes will be taken care of until work is found for them, and women whose wages are small will be provided with comfortable rooms and good board at very low prices. The ladies of the Hope and Help Mission, who are in immediate charge of the industrial features, believe that the building will be nearly if not quite self-sustaining.

The Central Union Mission has also just secured a new and larger building than the one it has occupied for several years for its main headquarters, and as soon as it is ready for them they will occupy it. This mission does for men what the W. C. T. U. does for women, and is generally recognized as a powerful factor for good in the community. It will hold its eighth anniversary meeting next Sunday, and among those who will speak at the meeting are Hon. J. W. Foster, Secretary of State, and Justice Brewer, of the U. S. Supreme Court.

That "honesty is the best policy" is constantly being shown to all who do not shut their eyes and refuse to see. For instance, a young man came from Idaho during the late encampment, with the intention of enlisting in the United States navy. He was surprised and very much disappointed when he arrived in Washington and learned that he could not enlist until he was of age. "Swear you are old enough," said a man to the boy. "No," replied the lad; "I am two years under the age, and to swear differently would not be honest; I will wait." While walking around near the Washington monument the boy found a pocket-book containing \$20. Although he had not sufficient money to pay for a bed to sleep in, the boy did not think of keeping what he had found, but turned it over to the first policeman he saw, who left it with the custodian of the Washington monument. That night the boy slept on a bench in one of the parks, and a policeman arrested him as a vagrant. The next morning when his case was called in the police court he told his story, but it seemed so improbable that the judge was not supposed to believe it and said that he must furnish bonds or be sent to workhouse. Fortunately there was a kind-hearted policeman in court who knew that the boy's story was true; he told the judge that he would become bondsman for the lad and would find him employment. This led to investigation; the judge released the lad without requiring bond, and the prosecuting attorney procured him a situation. The custodian of the monument still has the pocket-book and the money, and if its owner does not call for it within thirty days it will be turned over to the lad who found it, and whose honesty would not allow him to keep it without making an effort to find the owner, notwithstanding his urgent need. Who wouldn't be proud to be the mother or father of that boy?

Up to yesterday afternoon, President Harrison thought he might be able to go to New York for the purpose of reviewing the Columbus Day parade, but after consulting Mrs. Harrison's physician he abandoned the idea. All of the members of the Cabinet are in New York; also Chief Justice Fuller, who could not sit in the Chicago lake front cases which are being argued to-day before the Supreme Court.

This week the case involving the constitutionality of the Michigan law providing for the election of Presidential electors by Congressional districts was argued before the Supreme Court, and it is expected that a decision will be handed down before election.

It is the intention of all the Justices of the Supreme Court, except Justices Field and Lamar, who are both in bad health, to attend the dedication of the World's Fair buildings on the 21st inst. President Harrison will also go if Mrs. Harrison's condition will permit, which is extremely doubtful, as she is perceptibly weakening.

Among the distinguished ministers who came from the Episcopal convention in Baltimore to occupy Washington pulpits, last Sunday, were Bishop Leonard, of Ohio; Bishop Coleman, of Del.; Ass't Bishop Hale, of Ill.; Bishop Nicholson, of Milwaukee; Ass't Bishop Jackson, of Ala.; Canon Mills, of Canada; Archdeacon Oliver, of Neb., and Dr. Huntington of N. Y. *

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

Boston, Oct. 10, 1892.

It was my good fortune to listen to a part of Rev. J. M. Foster's very able address in Music Hall yesterday. He is a Christian warrior who wields the sword of the Spirit with power. He speaks as one conscious of being in the immediate presence of God, and unawed by men, institutions or the powers of darkness, and yet he is neither presumptuous, assuming or dictatorial in his manner, but tells the plain, straightforward truth, which he enforces with a wonderful array of facts. His third lecture on Romanism was fairly well attended, and many of his points evoked hearty approval from the appreciative audience. In deference to his convictions, the organ was silent and Psalms only were sung in the praise service. I was glad of an opportunity to hand to each one who wished in the retiring audience a 48-page pamphlet, containing three of the speaker's addresses on reforms, among them one entitled "The Church and Secret Societies," which provoked no little criticism at the time it was delivered, in March last. These documents will be carefully read by some of the most independent thinkers and actors in Boston, and as they are "brimful" of facts they cannot fail to accomplish great good.

This Boston lecture course on the evils and dangers of Romanism has already done a great work in Boston, and far beyond the narrow "rim of the Hub" by encouraging others; and its projector and most indefatigable supporter, B. F. Bradbury, is deserving of the gratitude of every true American. But few know what a burden this man has carried on his heart, on his mind, and on his pocket-book, while taking the responsibility and going forward when many who are equally interested in the preservation of our free schools and civil liberties have either criticised or treated the movement with silent indifference. It is much easier to criticise than to step to the front and shoulder the responsibility, and it is much easier to sit down in a spacious auditorium, cozy and cheerful, with good music, on a Sabbath afternoon and listen for an hour to the best platform talent in America, than it is to pay the bills. Romanism is marshaled under the shrewdest, most unscrupulous leadership that ever planned a campaign for the conquest of America, and her army is drunk (if not yet with the blood of the saints in America) yet with that bitter religious enthusiasm which made the slaughter of St. Bartholomew a "gold day" for fiends in human form. To sleep in the face of such a foe to human liberty is infamous and suicidal to all that is dear to the heart of a Christian patriot.

I may be pardoned for a single suggestion as to how those very valuable services may be continued, with increased influence, for good. Let the discussion proceed upon the principle underlying the whole infamous structure, and attack it in whatever form, or under whatever name, it appears. To condemn cunning, craft and priestism in the Society of Jesuits, and to ignore or approve, by silence, cunning, craft and priestism in Masonry or the system of secret societies is neither consistent or Christian. The danger from Romanism, or from the Society of Jesuits, is not in the name but in the detestable principles which

inspire their actions; and the same principles are equally odious and repugnant to Christian patriotism under the name of Freemasonry, or any other title. I trust the day is not distant when the management at Music Hall will recognize and act upon this broad, consistent Christian basis and give the trumpet no uncertain sound in the conflict against craft, cunning, priestism and the enemies of our free institutions, wherever found.

I spoke, last evening, to a very intelligent and appreciative audience in the Baptist church at Jamaica Plains, on Temperance. The cause has evidently warm friends in this delightful suburb of Boston, and the Prohibitionists intend to be counted at the polls in the approaching election. One *Republican* Prohibitionist got very much excited, and so I inferred that my efforts had not been entirely void of results. If people can only be induced to investigate and think, there will be but one opinion, and there will be entire unanimity of talk and voting on this burning question of the hour. As usual, in the support of any cause that requires "grit and grace," the women were about three to one man present.

Boston, Oct. 12.—Bro. E. T. McIntire, saved from twenty-one decrees of Masonry by the power of God, reports a most excellent and real Holy Ghost meeting of the New Hampshire Association, at Canterbury, on the 6th to 9th. It is estimated that some twenty-five lost ones were led to Christ. The interest was so great that Bro. and Sister Pearson remained, at the earnest solicitation of God's children, to protract the meeting. The seed so faithfully and prayerfully sown by Bro. S. C. Kimball on this field is bearing fruit, to the great joy of his heart in the glory of his dear Lord. The illness of Mrs. Stoddard prevented us from attending, but we rejoice and give thanks to God for victory.

J. P. STODDARD.

THE EASTERN AGENT IN NEW YORK.

SCHUYLER'S LAKE, N. Y., Oct. 7, 1892.

DEAR CYNOSURE:—I am reminded that another week has gone, and I should report.

For the third year I visit Schuyler's Lake. I do not wonder that those here who are enlightened very much desire to have the truth, as opposed to the falsity of the lodge, presented to their neighbors.

Since the lodge has had control, this town has been noted as a "hard place." I find little change for the better this year. It is supposed there is as much liquor sold as usual, and general "wickedness in high places" continues as heretofore.

The Baptist pastor has moved away during the past year. The Methodists still have a shepherd, but their condition is anything but harmonious. Rev. Mr. Tisdell, the M. E. pastor, expressed his continued dislike for Masonry when I called, but said he could not welcome me to speak in any of his churches because of the after-effect of my lectures. He found that not only were the Masons "down" on the church for letting in an anti-secrecy lecture, but their friends, also, were alienated. I suggested that he would hardly reason in this way regarding opposition to other evils. If he did, he would not say anything about the liquor traffic for fear of alienating, etc. He has been active in securing members for the Good Templars' lodge during the past year, and thus, it is thought by some, is trying to work into favor with the Masonic element.

We believe he is anxious to see people converted and added to the church, but how shortsighted the policy that thinks to win them in this way!

There are some hopeful features of our work here. So far as I can learn, since we have begun the annual distribution of tracts from house to house, there have been but two accessions to the lodge, and one of these was the saloon-keeper.

Last Sabbath I spoke twice to good audiences in the Lutheran church, at Hartwick Seminary. Last year I lectured to the students in the seminary. I was glad to learn that since the question has been discussed in their literary societies, many have expressed themselves on the right side.

Prof. Kistler and his estimable wife made me more than welcome to their home. I have invited the professor to address us at our State Convention, but he was not sure that he could accept, owing to college and other duties. We shall hope he may arrange to be with us. Bro. Angell and

wife, and others from this county, will attend if possible.

I hope soon to visit friends nearer the place of our gathering. Let all who can come and bring their neighbors. Let those who cannot come pray for God's blessing to attend this meeting. Send any contribution you may have to the State work to Lucius Woodruff, Binghamton, N. Y., Treasurer. W. B. STODDARD.

A ROUSING ANTI-SECRECY CONFERENCE IN KANSAS.

WINCHESTER, Kan., Oct. 8, 1892.

The Covenanter Presbytery of Kansas met in Winchester, Kan., in the evening of Oct. 4. A program had been arranged for Conference meetings to be held during its sessions. The evening of the 5th was to be devoted to the discussion of secret societies, and Rev. Messrs. Gault and Paden had been invited to make the leading addresses. Word was received that Bro. Gault had just returned home for a little very much needed rest after his exhaustive labors in the field, and that expectation of his presence was vain.

When the hour arrived, a large audience had gathered, consisting of the large Kansas Presbytery, the large Covenanter congregation of Winchester, and others from the town and vicinity.

Bro. Paden was on hand.

Bro. Chalmers, of the U. P. church, was supplying the vacant U. P. pulpit in Winchester, and was present, both by personal interest and by invitation.

The evening was occupied by these brethren with speeches of unusual originality and power. They lost no time on irrelevant issues, but went straight to the mark, with a calm dignity that commanded admiration, with a force of logic that was irresistible, and with a spirit of Christian candor and sincerity that disarmed criticism. It is not often the privilege, even of Covenanters, to hear such radical reform sentiments avowed in such a superior manner, with such an admirable mixture of clearness, force, absolute fearlessness, and kindness. It was the most invigorating tonic, moral, mental, and even physical, that the writer has received in many a day. All were delighted.

A ringing vote was passed, thanking these brethren for their able and satisfactory addresses, heartily endorsing the views expressed, and assuring them of our sympathy with the reform they so earnestly advocated.

These brethren are both young men. The former has been in the field only for a short time, but has already proved his fitness for the work. The latter, by the address above referred to, al-

(Continued on 9th page.)

CORRESPONDENCE.

ANTI-SECRECY WORK FAITHFULLY PERFORMED.

582 Toledano St., (Near St. Dennis St.) }
NEW ORLEANS, La., Oct., 6, '92. }

EDITOR CYNOSURE:—Since the receipt of the first installment of tracts a year ago, to date, I have distributed them as means would permit in every village, town and city in the United States and Canada, and have extended their circulation to England, the West Indies, the Bermudas, Hayti, Africa, and to persons in any part of the world where secretism has made any encroachment or is likely to. Besides occasional purchases of various periodicals, I subscribe for six different papers, religious and secular, and am thus able to keep well-informed as to persons and events all over the world. I usually address two or three different tracts to a minister, teacher or promising student and others in any place to where my attention may be directed by any circumstance whatever.

God, in his wisdom—praise his holy name!—will not permit me to see the result of this work which I try to do, with lips to dust; but it is impossible for me to restrain the feeling, every now and then, that some one is praying for me as I scatter precious seed beside the King's thoroughfares.

Engaged in secular work, my time and money are both severely restricted to imperious demands; hence my work is slow but sure. Nothing is

wasted. Our little messages are never sent at random, but to living, thinking persons of whose identity there can be no question. Both first and third-class postage are used, as may be required. I am at present sending out about 200 tracts weekly. Deeply impressed with the sense of the ravages made upon the Christian church and civilization by this arrogant, audacious and monstrous foe, and viewing with no little apprehension the unconcern of my beloved brethren as regards this evil, I am impelled to have recourse to frequent prayer, to study and the most active application, in the hope that the Christ, our precious Redeemer, may use the humble means employed to the purging, to the unifying of his dearest love, his own members, his blood-bought church.

I wish I could recount to you personal reminiscences illustrative of the foregoing subject, but time will not permit; however, I cannot refrain from mentioning one of many pleasing incidents noticed as a sequence to the work I have laid out to do ere the Master calls me. Within the last two or three weeks there appeared in our church paper, the *Christian Recorder*, of 631 Pine street, Philadelphia, an editorial remarkable for its unprecedented position against societies in general, and its vigor in denunciation. Its editor, an able and learned man, represents a church wherein about 60 per cent of its members are, or have been, connected with secret societies, including bishops, general officers, elders, and both male and female laity. To their credit be it said, secessions are being made from these rivals of the church, though seldom openly declared.

Some time ago I sent a tract to a pastor in one of the largest M. E. churches in a metropolitan city, and attending services at said church. The following Sunday I was gratified to hear him advise his members against the danger of secret societies and wittily held them up to ridicule. There was a sensation, and I was surprised at his courage. He still holds the fort. To God be the glory, through Jesus his beloved Son and our precious Intercessor, forever and forever! Your brother,

THOS. R. GRIFFIN.

ANTI-SECRECY WORK IN INDIA.

BOMBAY, India, Sept. 9, 1892.

We have been dispatching those excellent pamphlets, "Stories of the Gods," and "Are Secret Societies a Blessing or a Curse?" Going out to many hundreds of missionaries and mission-workers, these will prove highly awakening and educative. I am sure they will do a vast amount of good. If it were the Lord's will, I would rejoice to have a large stock of anti-secrecy literature to advertise for sale. As it is, the small means of our *Watchman* repository only allow us to order small lots, as we get in small sums of money from our sales. It has been deeply impressed upon my heart that the Lord is going to enlarge our work in some manner—I know not in what direction. I am simply looking to him for guidance.

WALLACE J. GLADWIN.

MODERN WOODMEN.

CHICAGO, October 10, 1892.

EDITOR CYNOSURE:—The following facts concerning this secret order are taken from the official documents of the order as they are recorded in the "History and Proceedings, Head Camp, Modern Woodmen of America," 1880-1886:

It is a secret society, organized in 1882, for improvement and benefit, with insurance features. It calls itself a benevolent and benefit society. It has realistic ceremonies, which teach the Roman mysteries of woodcraft (whatever that may be). (See page 3.)

Its only religious ceremonies are funeral and burial services; and its doors are thus left open to the Jew and Gentile, the Catholic and the Protestant, the Agnostic and the Atheist. Men of whatever nationality or belief can unite, says the history of this fraternity, 1880-1886.

The authorized record says that the history of the order is found in the history of its Head Consul, J. C. Root, of Lyons, of Iowa, he being the author of the ritual and work of the Modern Woodmen. The history of the order states that previous to his organization of Modern Woodmen, as well as now, he was an active member of the Masonic, Odd-Fellows, Knights of Pythias, Legion of Honor and of the V. A. S. fraternities;

and that he "brings to the M. W. A. a ripe experience which has added much to its progress." (Page 19.)

Of its ritual, this history says: "Its original and pleasing ritual, based upon ancient usage, but entirely different from any secret work now in use, is pronounced by thirty-second-degree Masons as creditable to the author and fit to rank with the sublimest conceptions of ritual writers." (Page 18.)

W. F.

LITERATURE.

ASSASSINATION OF LINCOLN: A History of the Great Conspiracy; the Trial of the Conspirators by a Military Commission, and a Review of the Trial of John H. Surratt. By T. M. Harris, Late Brigadier-General U. S. V., and Major-General by Brevet—A Member of the Commission. One Vol. 8 vo., pp. 419. Boston, Mass.: American Citizen Company, 7 Bromfield street. 1892.

The story of this fine volume is not new to those who had attained to years of discretion when the war of the Southern Rebellion closed, twenty-seven years ago; but as few works for popular reading have entered into the details attending the capture, trial and punishment of those operations of secret societies that led to the assassination of President Lincoln, while at the same time they should be familiar to every student, it is proper that the scenes of those terrible days should be recalled and reviewed by one who participated, as did the author of this book, in the official investigation of the crime. The conspiracy of which he writes was that which resorted to the policy of assassination as a means to give aid to the rebellion. To unveil the story and reduce it to a connected narrative Mr. Harris does not trust alone to his own memory of the trial, but properly avails himself of the government records of the testimony given at the trial.

One point, however, of the narration will have special interest for the readers of the *Cynosure*, and that is the direct connection of the conspiracy and its bloody work with the secret oath-bound societies which were formed for its instigation, under the names of the "Knights of the Golden Circle" and "The Order of American Knights." These institutions, it is evident, "had their origin in the South, preparatory to secession and war; but" (says Mr. Harris) "after the war commenced, it was chiefly in the North that they were useful to the Rebel cause; and it was through these that the assassination of the President-elect was to have been accomplished at Baltimore when on his way to the capital in 1861," in order to prevent his inauguration. "By these secret organizations the enemies of the government, wherever they might be, possessed the means of a secret recognition amongst their members; and under whatever circumstances they might be placed, the obligations of their oaths afforded them confidence and security. They constituted a brotherhood, and by their secret grips, signs, passwords, etc., they had a guarantee of unity of sentiment, and of purpose, and of faithfulness to each other and to the obligations of their oaths. These organizations were regarded as allies by the Rebel government, and were counted on as a valuable factor to secure the success of its arms." This element in the North kept itself in constant communication with the Rebel government and the Rebel armies, and thus, in a large degree, filled the place of spies in giving information." To further assist in this work, the Rebel government posted Southern citizens in Canada, whom Mr. Harris designates as "Davis's Canada Cabinet," and these had others aiding them in subordinate positions. At the trial for the extradition of the St. Albans (Vt.) raiders, this "cabinet" claimed, under oath, to be acting as agents of the Rebel government. With these secret societies originated the assassination of Lincoln and the attempted murder of Mr. Seward. The ringleaders suffered the ignominious death which they merited, and their aiders and abettors were banished and imprisoned.

Mr. Harris' book is a welcome addition to the history of the times in which we live.

CURRENT PERIODICALS.

The *Arena* for October will attract thoughtful readers by its variety and ability. Thos. E. Watson, who created considerable furor in the House of Representatives by his charge of drunkenness among Congressmen, appears in a timely paper on the Negro Question in the South. He does not believe in federal interference, but shows that the only solution of the problem is a division of the vote among white and black. Congressman Brosius discusses the plan of limiting the number of federal

representatives. Rev. Thomas P. Hughes, D.D., answers Ibn Ishak in a contribution entitled, *Has Islam a Future?* Under the title, *The True Character of Christopher Columbus*, A. P. Dunlop gives a severe arraignment of the man, quoting numerous authorities. One of the most notable features of this issue is the closing of the symposium on woman's dress, prepared under the auspices of the National Council of Women of America. The papers in this issue are by Lady Harborton, of England, Octavia W. Bates, Ph. D., Grace Greenwood and Mrs. E. M. King. The editor also supplements this symposium with a striking editorial entitled, *The Next Forward Step for Women*. This paper is illustrated. Among other leading features of this issue should be mentioned the illustrated sketch of Edward Hugh Sothorn, the young American actor; the continuation of the Bacon-Shakespeare discussion; a striking paper on astrology, by Edgar Lee, of London, and a paper by Sylvester Baxter on *The Social and Economic Influences of the Bicycle*. Boston: Arena Publishing Co.

The October issue of the *Cosmopolitan* concludes the thirteenth volume of this enterprising monthly, and fully sustains its good reputation. There is a copiousness of illustration in the popular high-art that distinguishes the embellishment of this periodical, and a variety of topics, ably handled, that will attract attention and repay perusal. Among them are the following: Munich as an Art Center, with many copies of notable paintings, by Chas. DeKay; An Old Southern School, introducing several portraits of well-known persons educated therein, by Nathaniel T. Taylor; Totokcmila and Lisayæ (poem), illustrated, by John V. Cheney; A Persian's Praise of Persian Ladies, illustrated, by Ruel B. Karib; The Great Railway Systems of the United States—the South Atlantic Railways, illustrated, by Pres. H. B. Plant, the Southern railway magnate; Three Forms, by Jonathan Sturges, illustrated; Liberal Tendencies in Europe, by Murat Halstead; At Midsummer (poem), by Louise Chandler Moulton; Some Phases of Contemporary Journalism, by John A. Cockerill, illustrated; Mr. Taswell Langdon in Seville, by Marrion Wilcox; As to Certain Accepted Heroes, by Henry Cabot Lodge; To Dante (poem), by Edgar Fawcett; New Mexican Folk Songs, by Chas. F. Lummis; The Discontinuance of the Guide-board, by Thos. Wentworth Higginson; Social Strugglers, illustrated, by H. H. Boyesen; The Human Eye as Affected by Civilization, illustrated, by D. B. St. John Roosa. Published in New York City.

Our Day for October presents a fine photogravure of Whittier for a frontispiece, accompanied by his autobiography. W. F. Crafts contributes another paper on the Closing of the World's Fair on Sunday. No man better understands the obligation of keeping the Christian Sabbath holy. Facts and Fancies of the Higher Criticism form Joseph Cook's Boston Monday Lecture, which will be sure to find interested readers. Rev. Wayland Hoyt, D.D., explains the Failure of Catholic Public Schools; Ex-Pres. Cyrus Hamlin treats of the Latest Andover Attack on the American Board. Vital Points of Expert Opinion embrace Senator Hoar on the Presidential Campaign; The Growth of Afro-American Population in the United States; Compulsory Voting; The Truth about the Salvation Army; Industrial Progress in the South, and President Harrison's Letter of Acceptance. In Questions to Specialists, Rev. W. F. Crafts dwells on the Causes of Lawlessness in the Homestead Labor Riots; and Book Notices and the editors' department contain much of interest, with passing comment. Published at 28 Beacon street, Boston, Mass.

The *Social Economist* for October, as its title indicates, discusses several questions of interest, and of more or less importance, touching the public welfare. It may be well to state, in introducing this periodical to *Cynosure* readers, that it favors the Republican policy of protection to home industries and the advancement of the people in social and economic doctrines. The list of subjects treated, and their authors, is as follows: Rights of Employers, by H. F. Henry, Jr.; The Hub of Social Evolution (Boston); Is Personal Liberty Desirable? by Joel Benton; Temperance Saloons ("Holly-Tree-Inns," etc.), G. T. Ferris; Edward Atkinson and His Economic Methods—a Review; Democracy, Past and Present, by Theodore Cox; Current Economic Discussion, by "Free Lance"; The Editorial Crucible—notes and comments,—and Book Reviews. Published monthly at 34 Union Square, East, New York, by the College of Social Economics. \$2.00 per annum.

American Gardening for October is an excellent number. The illustrated papers are: A New Agave; Cherries Under Glass; A Home-made Dibber; Among the Flowers and Vegetables; And Old City Garden; Gardening in New Orleans; Double and Early Flowering Gladiolas; The Golden-Rods; A Hoop-iron Hoe; A City Lily-Tank; Cultivated Mulleins; A Study of the Native Plum; A Nursery in the Far South; Peach-trees in Pots; Pine-apple Growing in Florida; Ronunculus Colt; Taste and Tact in Arranging Ornamental Grounds—continued; Traps to Catch Winter Sunbeams; Under the Trees; Trellis for Tender Grapes, and Water-Lily Houses at Kew. There are also numerous other articles of timely and comprehensive character relating to horticulture, gardening, etc., with the usually well-filled departments that make this periodical justly a favorite visitor. New York: The Rural Publishing Co., Times Building.

LODGE NOTES.

(From Secret Society Journals.)

Bro. C. G. McMillen, mayor of Dayton, Ohio, is a "jiner." His card contains a list of twenty-five orders and societies of which he is a member. He can be interviewed by those who have new orders to introduce.

At the close of 1891 the Order of I. O. O. F. numbered 721,146 brothers, and in including the sisters of the Rebekah branch, 802,881. The aggregate revenue of the lodges and encampments of the order in 1891 amounted to \$7,726,242, an increase of \$183,000 over the previous year.

"I see they have started another lodge of the improved Order of Red Men in your village."

"Yes, my husband has joined it. But that's not the kind of order needed in our midst."

"No?"

"No, what is wanted is an improved order of white men."

The Illinois Odd-fellows' Orphans' Home, at Lincoln, was dedicated with appropriate ceremony, by the Grand Master of Illinois and a Provisional Grand Lodge, August 21st. The dedication ceremonies were preceded by a procession, participated in by Major General Crocker, of Chicago, and staff, eight cantons, P. M., and about seventy lodges of the subordinate and Rebekah branches of the order.

A member of a lodge in New Mexico was tried by his lodge for un-Masonic conduct in writing the following, and was acquitted: "I believe the Holy Bible to be a dangerous book, one that has been directly the cause of more outrages upon innocence and helplessness than any other cause in the history of mankind. It should be taken from the altars of Masonry as a maligner to the glorious architect of the universe, the God of nature." The Grand Lodge reversed the decision and expelled him.

They have a new kind of Masonic tramp "down East." The *Times and Messenger* describes them thus: "They are not the common tramp, but well-dressed gentlemen who have been at Saratoga, Coney Island, or elsewhere, and have lost their pocket-book with ticket, or had their pockets picked, and want a personal loan of \$5.00 or \$10.00, to be returned in a day or two when they reach home. They do not like to write home or to their lodge for fear they would be the laughing-stock of the community where they reside. If you have not a five with you, \$2.00 would enable them to reach some place where they have a friend who would loan them money. It is said that by this means these gentry can travel, live in first-class style, and save a thousand dollars a year."

A new order for Scotchmen has been introduced into this country by two Scotchmen, James MacCash and John Bruce. It is for Scotchmen, their sons and grandsons. The objects of the order as laid down in the constitution are: 1. To unite Scotchmen, sons of Scotchmen, and their immediate descendants of good moral character, and possessed of some known reputable means of support, who are over eighteen years of age. 2. To establish a fund for the relief of sick members, and to ameliorate their condition in every reasonable manner. 3. To provide or establish a bequeathment fund, from which on satisfactory evidence of the death of a member, a sum not exceeding two thousand dollars shall be paid as provided by the constitution and laws of the Order of Scottish Clans relative to bequeathments and bequeathment funds. 4. To cultivate fond recollections of Scotland, its customs and amusements. 5. The Clans shall at all times be free from all political and theological sectarianism, and be subject only to the laws of God and of the land in which they respectively exist.

The forty-eighth annual session of the National Division of the Sons of Temperance of North America was held in Concert Hall, Metropolitan Opera House

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building, New York City, commencing Wednesday, September 29, 1892, and continued three days. It was the occasion of the celebration of the fiftieth anniversary of the order, and the occasion was one of great interest. There were 179 representatives present from the twenty-four Grand Divisions of North America. B. R. Jewell, Esq., of New Hampshire, Most Worthy Scribe, presented his annual report, from which we take the following statistics: Total number of divisions, 1,401; number admitted during the year, 25,729; re-instated, 907; withdrawn, 7,558; number of members in surrendered divisions, 9,661; suspended, 10,282; expelled for violating the pledge, 1,316; expelled for other causes, 2,525; death, 395; present membership, 67,603; number violated the pledge, 1,882; total receipts by Subordinate Divisions, \$107,733.99; cash paid for benefits, \$23,330.89; cash on hand and invested, \$328,998.80; representatives in Grand Division, 9,550; representatives in National Division, 633; public meetings held, 2,073; tracts distributed, 68,804.

Commercial travelers invariably provide themselves with Dr. Bull's Cough Syrup.

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ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

3. Address to American Pastors.
 4. Freemasonry in the Family.
 7. To the Boys who Hope to be Men.
 8. Modern Heathenism.
 9. Ministers at Rival Altars.
 10. A Pastor's Confession.
 12. Alexander Campbell's Estimate of the Lodge.
 15. Secrecy and Sin.
 22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
 37. Why a Christian should not be a Freemason (German).
 38. Masonic Oaths and Penalties.
 39. Should Freemasons be Admitted to Christian Fellowship?
 42. Our Duty and Ability to Know the Character of Masonry.
 45. Ought a Seceding Mason to Keep his Lodge Oath?
 49. John Quincy Adams on the duty of American Voters.
- The Masonic Oath Itself a Perjury (40 cents per pound).

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform

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They that observe lying vanities forsake their own mercy.—JONAH 2:8.

THE SITUATION AT HOMESTEAD.

The arrest of several members of the advisory committee of the striking union iron-workers at Homestead, Pa., resulted in their indictment by the grand jury for treason against the State of Pennsylvania. The charge is conspiring to oppose the legal authorities with force and arms and resist the laws. The effect of the conspiracy included injury to the lives and property of the Carnegie company. The progress of the case will be watched with interest in its relations to the overbearing tyranny of the secret labor societies.

The character of these unions is thus ably defined by the New York *Tribune's* special commissioner to Homestead, Pa., sent there during the late trouble to investigate matters there and report what he saw and learned. Here is a part of his statement: "There are saloons on or near almost every prominent corner in Homestead, perhaps forty in all, and their owners are growing rich. One of the saloon-keepers wears diamonds, is regarded as a 'high roller' in one of Pittsburgh's expensive sporting clubs, and owns much property. He is a brawny fellow, and I asked him if he had ever worked in the mills. 'Not I,' said he; 'why should I? I have over three thousand of Carnegie's men working for me.' His meaning was plain,"—the unions support the saloons.

According to the hand-book of the Federation of Labor the strength of some of the leading national unions is as follows: The Carpenters' Brotherhood leads with 65,000 members; *Amalgamated Association of Iron and Steel Workers*, 60,000; *Iron Molders' Union of North America*, 41,000; International Bricklayers and Stonemasons' union, 35,000; Brotherhood of Locomotive Engineers, 30,000; International Typographical union, 28,000; Cigar-Makers' International union, 27,000; Brotherhood of Locomotive Firemen, 23,000; Union Mineworkers, 20,000; Granite Cutters' National union, 20,000; Journeymen Baker's National union, 17,500; Journeymen Tailors' union, 17,000, and the Brotherhood of Railroad Trainmen and Brothers of Painters and Decorators each with 17,000.

The tyranny of these secret societies is well-illustrated in the case of a British ship which sailed into Boston to make some repairs. While the carpenters were getting ready to do the work, the captain ordered the sailors to remove some wedges from the mast to hasten the preparation. The boss carpenter told the captain if the sailors worked his men would pack up their tools and quit at noon. The captain replied that they need not wait till noon but might get right off his ship. He weighed anchor and sailed to Halifax to get his work done. It was a \$3,000 job. The sailors did not belong to the carpenters' secret lodge, and hence must not work even on their own ship.

Are not these good reasons for opposing the lodges and emancipating their victims from the slavery thus enforced upon them?

The Homestead indictments have more than a local importance. They affect every city in the United States.

DEDICATION OF THE COLUMBIAN EXPOSITION.

Chicago is, this week, ablaze with brilliancy in decorations, music, parades, fireworks, and throngs of curious and admiring people from nearly all parts of the Union. The dedication ceremonies occur to-morrow, Friday, in the Manufacturers' Building, where seats have been provided for 62,000 guests. There will be present distinguished men and women, the Supreme Judges and other officers of the United States, State officials, and others of equal notability. The daily press has made the event and its details familiar to all readers. The civic and military parade, today, is designed to surpass all other similar demonstrations ever witnessed in this city.

The following particulars concerning the Exposition proper, which is to be opened on May 1,

1893, and remain open for several months, may not be devoid of interest to our readers:

The site selected is in Jackson Park, on the shores of Lake Michigan, and about seven miles from the centre of the city. It is readily reached by elevated and cable railways and by water. Jackson Park covers about one square mile of surface, with a water front of about a mile and a half on Lake Michigan.

In front of the Park a pier has been built extending 1,500 feet into the lake to provide a landing-place for water craft, as well as a delightful promenade. The surface of the Park has been excavated so as to form a series of lagoons with connecting canals, around which the buildings will be grouped. Twenty large buildings with hundreds of smaller structures are in course of erection or about completed. The twenty large buildings and their dimensions are as follows: Administration, 260x260 feet; Machinery, 850x500; Machinery Annex, 550x420; Agricultural, 800x500; Transportation, 960x250; Transportation Annex, nine acres; Horticultural, 1,000x230; Electrical, 700x345; Fisheries, 363x163; Mining, 700x350; Manufactures, 1,688x788; Women's, 400x200; United States, 420x350; Fine Arts, 500x320; Live Stock —; Illinois State, 450x160; Casino, 300x175; Forestry, 500x200; Dairy, 200x95; Saw-mill, 200x130. It is designed to make the Exposition the largest and grandest of any that the world has yet seen.

THE SOUTHERN NEGRO DISFRANCHISED.

The new State constitution of Mississippi, which is now in effect, is surely disfranchising the Negroes. This result, whether so intended or not, is found in the clause which forbids the registration of illiterate citizens, and also those who are too poor to pay the heavy poll-tax imposed upon all voters, either black or white. The Negroes, however, form by far the largest proportion of the proscribed classes.

The first registration under the new law reduced the number of voters in the State from 250,000 to 76,000. Of the colored men only 8,000 were registered, it is said, although three-fourths of all can both read and write, because of their inability to pay the onerous tax required of them. The new constitution seems to have been concocted and adopted for this very purpose.

The effect upon the State, according to the Constitution of the United States, should be to reduce its representation in Congress in proportion to the number of male citizens thus disfranchised. This reduction may be made by Congress upon proper evidence of its equity.

The *Baptist Vanguard*, published at Little Rock, Ark., in its issue of Sept. 16, thus refers to the operation of the newly-adopted Australian system of voting in that State: "The election scheme now known in the State as the 'Australian ballot system' has met every expectation of its designers. It is the very thing to disgust the uneducated and drive them from the polls. It intimidates without bulldozing; it counts out without bearing the stigma; it is the very thing for high-toned fraud." Again, it says: "A very large per cent of the Negro vote was unpolled last week, because of the technicality and worry of the new election law. Of course, as they could not read, rather than be humiliated by worry and exposure, hundreds and hundreds everywhere refused to vote."

The probability is that both Mississippi and Arkansas will suffer loss in their congressional representations by the adoption of these oppressive measures.

The "Dorch" version of the Australian ballot system, referred to above, as adopted in Arkansas, has the form of the original Australian law, but it has all the tickets mixed up on the same ballot and in such a way that the voter must not only be able to read, but to know a good deal of law as well, to have his ballot counted. The law prohibits the judges of election from in any manner assisting the voter in preparing his ticket, except on the condition of physical disability, such as being unable to use a pen or pencil. For them to assist a voter who is unable to read is a criminal offense. If this law applied to the whole State it would cut down the total vote about one-half; but the Democrats had an eye to their own majorities in enacting such a law and they made it apply only to counties of more than 50,000 population. It therefore applies only to the

four counties of Knox, Hamilton, Davidson and Shelby, or to the cities of Knoxville, Chattanooga, Nashville and Memphis. The first three cities are Republican, and Memphis is very evenly divided between the two parties, and was before this law went into effect. Knoxville, Chattanooga and Nashville have had wonderful prosperity since the war, and all are manufacturing cities with large laboring populations. These are Republican, and this new law was passed to make voting for them as difficult as possible and next to impossible. By means of it the Democrats were able to count out the Republicans in South Chattanooga and Nashville, and to swell their majorities in the country.

—Several of the recent annual conferences of the Free Methodists, Radical United Brethren in Christ, and Friends have spoken in unmistakable opposition to the secret lodges and their damaging influences. We propose to print them in full ere long.

—The Faculty of the new Chicago University (Baptist), last week, discussed permission to the students to form Greek-letter and other secret fraternities. President Harper, it is understood, is opposed to these societies, but a large number of the Faculty is said to be fraternity men, whose influence will no doubt be cast in favor of these baneful institutions. The "Beta Theta Pi" fraternity has already been organized.

—The types made nonsense of one sentence of Geo. W. Clark's pungent letter, printed last week, by making him say (page 6, column 2, second paragraph) that the Republican party "does not even go for the non-extension of the greater curse than was ever chattel slavery—the liquor traffic, but fights the protectionists." For "protectionists" read "prohibitionists." Catch the Republicans "fighting protectionists," indeed—the very class from whom it draws its vital breath!

—Rev. J. P. Stoddard and Miss Flagg, in their respective letters printed in this issue, speak highly of the recent address of Rev. J. M. Foster on "The State and Romanism," and of its good effect upon those who had the pleasure of hearing it. We begin the publication of it in the *Cynosure* to-day, and feel that no one can carefully read it through without being convinced of its importance and the excellence with which the subject is presented by our faithful co-worker.

—A correspondent of the *Christian Conservator*, who participated in the proceedings of the recent Oregon Anti-secrecy Convention, at Canby, relates the following incident: "Samuel Terry, of Canby (Treasurer of the State Association), is a seceding Mason, and during the convention, in a most kindly spirit, gave the Masons present and Masonry the sharpest rebuke it has ever been my privilege to listen to. Among other things he said: 'Brethren of the order, my life is in your hands. You know that, according to the literal rendering of our oath, you are bound to kill me; yet I am fearless, for God is with me, and I will die for the truth rather than be bound by such an institution.' " "Of the thirty-three ministers who signed the constitution," adds the correspondent, "thirty-one were present. The signatures footed up more than four hundred. We have thus laid the foundation for future work on these lines of reform. The fight is on us, and we must not, we dare not, retreat."

—The U. P. *Christian Instructor*, of Philadelphia, copies from the *Cynosure* a mass of testimony of prominent dead and living ministers against secret societies, and adds: "It should be noted that all of these testimonials are from ministers outside of our church, and with one exception, they are from ministers whose churches do not testify against secret orders. This indicates that there are not a few excellent men in these churches who are with us in principle on the question of secret oath-bound societies. Steady along the line." Is it not the duty of all Christian churches to testify against the lodge? Is it right for any church to glorify its sect and despise unpopular reforms? If it is better to wreck the spirituality of the church by sectarian exclusiveness and indifference—wreck it; but if by weeding out the lodge and all other obstacles to spirituality the church can be purified and exalted in the Spirit and fellowship of Christ, the issue is in the hands of the church, and God will honor those who honor him.

REFORM NEWS (Continued from 5th page).

though delivered on short notice, in the judgment of many intelligent hearers, manifested such a fitness for the work as ought soon to lead to his being called into the field for his full time. He is a reformer from scalp to sole, within and without, through and through, and altogether too good and too able a "crank" to be otherwise engaged, when greatly needed reforms are crying aloud for just such men to come forward and voice their claims.

D. H. COULTER.

In this connection we are impelled to print the following, from a well-known W. C. T. U. worker in Nebraska:

"One old man, who heard Bro. Gault speak at the Pleasant Plain convention, said he would go fifty miles to hear him speak again. We feel that the N. C. A. is highly favored in securing such an earnest worker as Bro. Gault. I believe no other man is better fitted for the work in Nebraska than is he. He spent a week lecturing in one county, last April; spoke twice at Pleasant Plain church for our Union. His work was highly appreciated in every place where he spoke. We rejoice that Nebraska is going to have an Anti-Secret State Convention. Our prayers go up daily for God's especial blessing on this gathering of true reformers. My husband expects to attend if possible. I would love to be there, too, but both cannot leave."

NORTH BRANCH, Kan., Oct. 10, 1892.

EDITOR CYNOSURE:—On the evenings of Sept. 27, 28, Bro. W. C. Paden gave two interesting talks on secrecy. His earnest words made a deep impression on the students of the Academy at this place. There is a good opening for work in adjoining localities.

Courage to all in this heroic work,

GILBERT BOWLES.

NEARER HOME.

GREAT CHICAGO MEETINGS.

DEAR CYNOSURE READERS:—The week closing October 8th was a busy one, but largely spent in or near Chicago. On the 29th ult. the German Baptist General Conference met in the First church on Paulina street, Rev. J. L. Meier, pastor. It was a large and influential meeting. Pastors and delegates numbering into the hundreds were present from all parts of the country, from New England to the Pacific Coast. It is a triennial meeting and this was the tenth. When first held in Chicago there was but one small church to welcome them. Now the churches number four and the membership thousands. Pastor Meier's church is a large and well-appointed brick structure, convenient and commodious.

On Sabbath afternoon a large union meeting of the different churches was held, and a dozen or more members of the conference made brief speeches, some of them arousing much enthusiasm; but as the German language was used, no truthful report can be given of them by the writer. By invitation of Pastor Meier a place was given on the program for the cause we are called to maintain, and the opportunity and the honor were thankfully accepted, and I trust not extended in vain.

But not until Tuesday, the last day, was I able to present to the conference itself the work of our N. C. A. in any detail. Through Prof. Keyser of Rochester University, chairman of the business committee, a brief space was given on the last and busiest day. These brethren are with us in this great contest, and among them God has a host who testify for him against the lodge.

Tuesday afternoon one of the greatest missionary anniversaries or the year assembled in Dr. E. P. Goodwin's church, the First Congregational,—The American Board of Commissioners for foreign missions. It is not now the place to speak of the interesting features of this great meeting, which at times crowded this church and the Union Park church to their utmost. It was my duty to help men see that the lodge paganism at home needed attention. Private conference with a number was encouraging,—for anything more could not well be undertaken—only some hundreds of copies of the new edition of Dr. Carradine's sermon were distributed. Joseph Cook

was active in the meeting and cordial toward President Blanchard and myself. Dr. Pentecost, who seemed to have come over from London to speak, gave a grand address Wednesday evening. He returns immediately to England. A few words with him were most encouraging. He realized much of the difficulty of our work, and will follow it henceforth with deeper interest. He heartily approved of the effort to

TAKE THE REFORM TO THE CHURCHES.

On Thursday I had the privilege of visiting the Free Methodist Illinois Conference at Elgin.

It need not be said that the good work we urge was most cordially received and delegates appointed to the co-operative conference in connection with the N. C. A. annual meeting. In the evening the church was crowded to hear Bro. I. R. B. Arnold's illustrated lecture, explaining the identity of the modern and ancient lodge worship, the latter now called pagan, why not the other? By a few facts I helped to show how these systems, together with Romanism, had the same birthplace, and were all demon worship. Rev. B. T. Roberts presided at the conference. He travels widely among these fall meetings accompanied by Mrs. Roberts, whose tender aid and sympathy help him to bear up physically under the severe strain of constant speaking and journeying.

I must not forget one of the most interesting of meetings on Sabbath evening, Oct. 2, in Immanuel Norwegian Lutheran church on Powell St., Chicago, of which Rev. J. J. Breidablik is pastor. My reception was most cordial, the attention of the best, and the immediate effect good, as the collection and testimony of individuals proved. One young man said he had been a member of two secret societies, but now he would stand for God; and it will be difficult for any others who listen to Bro. Breidablik to get past their convictions into a lodge.

On the 11th the German Lutheran pastors of Northern Illinois met in conference at Oak Park. Several invitations had been given me to be present, and a very sincere welcome was extended. Rev. A. Reinke of Chicago introduced me, and by vote a request to speak was given. I was thankful for the opportunity. The president responded by desire of the body, expressing warm sympathy with our work. The German Lutherans regard the lodge system a work of the devil by which he would subvert the church and destroy men. With Dr. Colver they hold it to be "Satan's masterpiece," and rigidly separate it from their communion.

On the same day the United Presbyterian Synod of Illinois opened at Aledo. I shall endeavor to reach it.

HENRY L. KELLOGG.

WORK IN IOWA AND NEBRASKA.

ON THE TRAIN, Oct. 12, 1892.

DEAR CYNOSURE:—Last evening Rev. W. C. Paden and I addressed a model meeting at the North Prairie school-house, near Blanchard, Ia. The house was full, with some standing, and good order prevailed. It was Bro. Paden's first work in this part of the State. He spoke for one hour, in a calm, clear, logical and convincing style, holding the close attention of his audience. He has a striking and original style of presenting his argument, in which illustration, humor, plausibility and sarcasm are admirably blended. His address was an answer to the most common objections to the anti-secret agitation, such as "You know nothing about Masonry," "It is none of your business," "It is so ancient," "So many good men in it," "No right to discuss it," etc. Bro. Paden is thoroughly devoted to the work, and convinces his audience that the Lord has called him to the work.

After our Wahoo Convention, we expect to hold meetings together at Tabor, College Springs, Tarkio, Blanchard, Coin and Clarinda; after which he goes to Eastern Iowa. We expect to address meetings this week at Mead, Swedeburg and Malmo, towns near Wahoo, Neb.

The prospects for the State convention, next week, are very encouraging. With favorable weather and the presence of the Holy Spirit, it cannot fail to be a great inspiration to the cause in Nebraska. Will the friends everywhere not fail to pray earnestly that God will manifest his Spirit and power in this the first Nebraska State convention?

Last Sabbath I spent a pleasant day with Elder

J. W. Dake, now pastor of the Free Methodist church at Bingham, Ia. His is the only church in town. He has been district chairman for many years; but now, with his faithful companion, who has often journeyed with him, and been a devoted co-worker in his meetings, he has settled down to the pastorate at Bingham and Coin. These congregations are to be congratulated on having the services of these experienced servants of God.

Bro. Dake's son, Rev. Vivian Dake, died last winter on shipboard, at Sierra Leone, Africa. He was returning home from superintending their missions there when he was stricken down with the dire yellow fever, and went to a home more glorious than any earthly home. His wife, who had remained in America, was much in his thoughts in his last moments, and among his last words were "O my precious Ida." In his death the church lost one of its most efficient workers, for he was the author of some of its best hymnology. His father and mother feel sorely bereaved, but manifest a true resignation to the Lord's will.

I spent two nights at the hospitable home of one of Bro. Dake's leading members, Bro. Drake, at Bingham, where anti-secret reformers always find a warm welcome.

M. A. GAULT.

REV. W. C. PADEN IN MISSOURI.

DARLINGTON, Mo., Oct. 10, 1892.

EDITOR CYNOSURE:—I have just been up to Albany, Mo., to look after the Missouri State Anti-secrecy Convention, and shall report results soon. I was kindly entertained by Mr. and Mrs. Chas. Gilbert.

I found my way out to Mr. Geo. W. Needels', six and a half miles north of Albany. Mr. Needels is just now confined close to the house and his chair because of a severe cut that he gave his foot with the corn-cutter on the 8th. But he is cheerful and will doubtless soon be well, though he will not swallow any medicine to heal his foot. Bro. Needels is one of the pioneers in this reform, having done stalwart service as editor of the *American Freeman*.

From Bro. Needels and others I learned of the exercises attending the laying of the corner-stones of two colleges in this town of Albany. The Southern Methodist Episcopal brethren and the Campbellite brethren are each establishing a college here. The M. E. brethren laid the corner-stone of their college first, and, strange to say, they had the Masonic fraternity to perform this interesting service for them. The corner-stone of a *Christian institution of learning* laid by a heathenish institution, with its foolish mummeries and incantations! Then a gentleman from St. Louis makes the big speech of the occasion, expending most of his energy, as is usual at such Masonic displays, not in speaking of this institution in process of erection, not of its Christian character, not of learning, but in endeavoring to stay up, or boost, the institution of Masonry! This is a spectacle to astonish angels and men. The churches of our Lord Jesus have been padding palms with the harlot of secretism all too long. Masons lay the corner-stone of this college; but will its halls be open to the discussion of secretism, so that these young men and women who tread those halls may be warned and deliver their souls from her sorceries?

But a more cheering report comes from the other college. Her corner-stone is laid under different auspices. No secret organization steps in to usurp the church's prerogative. The corner-stone was laid by the church, amid songs of praise and thanksgiving, and with appropriate addresses. It was laid in the name of Jesus Christ, for the advancement of Christian learning. Assuredly God's blessing will rest upon such honorable endeavor.

I had the pleasure of conversing with a brother in the Cumberland Presbyterian church. I am sorry to learn that secretism in this church is very strongly entrenched. He assured me that the most of the members of this Presbytery are members of the Masonic lodge. He assured me, however, that such were not his views nor sympathies.

Can the devout follower of Jesus Christ properly take the cup of our Lord Jesus from hands polluted by secretism? Can such a course be helpful to his spiritual life? Yours in Christ,

W. C. PADEN.

THE HOME.

A FRIENDS' MEETING.

There were only two or three of us
Who came to that place of prayer;
Came in the teeth of a driving storm,
But for that we did not care;
Since as we waited upon the Lord,
Though never a word was said,
We felt the Master present there,
And he gave us Living Bread.

His Spirit stirred our longing hearts,
And prayer and praise set free!
We felt his touch as our souls were bowed;
We heard his "Come to Me!"
Nobody saw him lift the latch,
And none unbarred the door;
But "Peace" was his token to each of us,
And why should we ask for more?

Each of us felt the load of sin
From the weary shoulders fall;
Each of us dropped the load of care,
And the grief that was like a pall;
And over our spirits a blessed calm
Swept in from the Jasper Sea,
And strength was ours for toil and strife,
In the days that were thence to be.

We were only a handful gathered in
To that little place of prayer:
No word was said, no hymns were sung,
But the Lord himself was there:
He came to redeem the pledge he gave,
Wherever his loved ones be;
To stand himself in the midst of them,
Though they count but "two or three."
Then forth we went in the pouring rain,
But our hearts had grown so warm,
It seemed like the pelting of summer flowers
And not the crash of a storm.
"What a time renewing of strength we have had
From the Lord's right hand!" we said;
As we thought how Jesus himself had come
To feed us with Living Bread.

—British Friend.

THE REV. B. FAY MILLS'S SPIRITUAL BIRTHPLACE.

At the close of the last of the afternoon meetings in the First Congregational Church, San Francisco, Mr. Mills laid his hand on my arm, saying:

"Now I am going to visit my birthplace."

Mrs. Mills joined us at the door and we walked to the house, No. 7 Mason street, only a few blocks from the church. This was the spot where, seventeen years ago, he gave his heart to God. The talk on the way was reminiscent.

"With an aching heart," said he, "I often walked this street, wishing that some one would speak to me about my soul. I attended church, but no one in this city ever said a word to me on the subject of my salvation."

As we approached the house near Market street, he said:

"I'm going to bring my old friend in and introduce him to you," addressing both Mrs. Mills and myself; "or," he added with a smile, "shall I take you into his saloon and introduce you there?"

The saloon-keeper with whom Mr. Mills associated as a boon companion in those days of sin is still in business "at the old stand," next door to the house where Mr. Mills had his room. Mr. Mills called upon him soon after coming to the city in July, to invite him to the meetings and to urge him to give his heart to God; and, indeed, he did attend many of the meetings, but without further result so far as is known. True to his word, Mr. Mills left us at the step, went into the saloon, and in a minute reappeared leading the saloon-keeper, Mr. Hough, by the arm, whom he introduced as:

"My old friend of whom I have told you. We were often together seventeen years ago, and now I want him to give his heart to God." Mr. Hough smilingly said:

"Yes, we were often together. I never expected in those days that you would be a preacher."

The lady of the house welcomed us, and for a little time we chatted in the parlor. Then upon learning Mr. Mills's desire to revisit the room where he gave his heart to God, she cheerfully assented, and permitted him to lead the way. We found it to be a very small bedroom at the front end of the hall, on the second floor. There was just room for us, but there was not room for

chairs at all, and Mr. Mills chose to sit on the bed, remarking:

"This is the most sacred spot on earth to me," he turned with tender entreaty to his former companion to give his heart to God, saying:

"Come, John, this also may be the place of your birth into the kingdom." It was a scene not soon to be forgotten, as the evangelist of world-wide fame and vast successes sat there pleading with one whom he had known in sin to surrender to God. But the saloon had been left without any one to care for it, and presently the owner hastily arose and excused himself, saying that there was "no one to look after the business."

Then Mr. Mills told us the story of his conversion, in the room where it occurred. He had been gambling and had won a large sum of money—"enough to pay all my debts and some over"—and had started for the door with the intention of leaving the place while he could carry his winnings away with him. While his hand was on the latch, someone called to him and asked the loan of a small sum. Mr. Mills consented, handed him the money and turned back to watch the new game. He soon became interested, took a hand himself, and in a short time had lost every cent. This time, as he rose to go, no one called him back. He had nothing that he could lend. Utterly hopeless and dejected, he sought his room, determined to end his life by his own hand.

To such depths did our heavenly Father permit this elect spirit to descend, that he might in him the more fully illustrate the riches of his grace. Ah! it means something when B. Fay Mills says, "God saved me, my brother, and he can save you." Arriving at his room, he did not immediately set about the execution of his purpose, but flung himself upon his bed in utter despair. As he did so, the head of the bed was jarred, and shook a bookshelf which was just above it, and a book fell from it upon Mr. Mills's head. In anger he seized the book and threw it into the farthest corner of the room. But even in the darkness he recognized the volume, in touching it, as a book of Psalms which had been given him by his brother. Chiding himself for having so abused the gift of brotherly affection, he arose and felt for the book until he found it. It was open, and retaining the place, he was seized with a strong desire to see what he could find on the open page. He lighted the gas, and found his thumb at this verse of the 42d Psalm: "Why art thou cast down, O my soul, and why art thou disquieted in me? Hope thou in God, for I shall yet praise him for the help of his countenance."

Trembling with emotion as though God had spoken the words especially to him, he said aloud: "Can this be for me? Shall I yet praise God?" Then there rose before him the vision of the praying mother who was more than three thousand miles away; but in such hours distance is nothing. Memory claimed its own. The godly training of his childhood massed all its forces in that great decisive moment of a great soul, and swept over him with tidal power. With a mingled cry of "O mother! O God! shall it ever be that I shall yet praise thee? My soul is cast down and disquieted in me, thou knowest. May I yet hope in God? Is there hope for me? Then I will begin to hope now, and I will praise thee now and here." Suiting the action to the word, he fell upon his knees by the bed and began to pour out his soul to God. Before he rose from that prayer "the work was done."

It was an experience to kneel with this chosen servant of God at the bedside, on the very spot where he was translated out of the kingdom of darkness into the kingdom of God's dear Son. The substance, and much of the exact wording of his prayer, I shall remember always. As constituting part of a most valuable chapter in the spiritual history of one whom God has so greatly honored in the salvation of thousands, I wrote out the prayer immediately after we separated. I had not at that time any expectation of giving it to the public for some time to come, if ever. But the sensational newspaper account of this incident which has already appeared, would seem to justify its publication as the best possible illustration of the spirit and intention of what actually transpired, when, after the lapse of seventeen years, Mr. Mills re-visited the scene of his spiritual birth. It is not without the hope that God may use the incident and the words of the

touching prayer, that I have consented, in response to the request of the editor of *The Pacific*, to give them publicity. Here is the prayer:

"O God, I thank thee for the privilege of coming back to this sacred place, where I gave my life to thee, and where thy mercy was revealed in washing away my sins. When I was on the verge of despair, looking into the very blackness of darkness, thou didst reach out thy hand and save me. I might have been a lost soul in hell to-day, but for thy saving mercy; and how I thank thee that thou didst spare me, and that I am permitted to come back here having all that can be dear to the heart of man! Thou hast forgiven my sins and I will not ask thee again to forgive them, but I will thank thee to all eternity that thou hast forgiven them. Bless our friend who has received us with such kind hospitality, and my old friend of the former years who was just here. Touch his heart, if it be possible, Lord, that he may give it to thee, and may give up that miserable business. Bless all those whom my life in sin here used to touch, and cause, as far as possible, that no evil influence of mine may prevail or be remembered to the injury of any soul. O God, I have given myself to thee. I can do no more, except to renew the gift; and I do here and now, Almighty God, to the last drop of my blood, give myself, soul and body, to thee, to be used in thy service. Do with me whatsoever pleaseth thee. I thank thee for a Christian mother whose influence from afar reached me in this sacred place. Eternity will be too short, O God, to praise thee for all thy mercies to me. May I go forth from this place, and may these who bow with me go forth newly baptized of the Holy Ghost for service. In thy name, Jesus Christ, our Lord, we ask it. Amen."

When we think of the thousands who have recently given their hearts to God in this city under Mr. Mills's ministry, of the more than six thousand who have joined the evangelical churches of this coast, as a result of his labors since last March, of the many more thousands throughout the land who will thank God in eternity that they knew him, we can see why a kind Providence did not permit him to go forth that night as a successful gambler, to pay his debts with the earnings of the gaming table, and to thus take his departure from this city under such circumstances and with such impulses as would have probably led to the continuance of that kind of a life elsewhere. God had something better in store for B. Fay Mills.—Dr. J. O. Brown, in *The Pacific*.

CAN'T YOU TRUST GOD ABOUT AN OLD COW?

The Rev. James Spurgeon was minister of the Congregational church at Stambourne, in Essex, considerably more than fifty years. He was an earnest and faithful man, and lived to a great age, even to see his grandson in his great tabernacle, and to hear and read of him as the most popular preacher in England, or even in the world.

This venerable pastor was never rich; indeed, he was poor, for he had a large family, a small income, and no patrimony except the blessing of his father and his God. He might have had a heavier purse if he could have devoted his talents to some secular employment. But he loved his Master, and he loved his work, and no inducement would have prevailed on him to give up preaching.

He sought to help his income by the cultivation of a few acres of land, and he kept a cow to furnish milk for his many children.

One day, when he went to the cow, she was ill; she had "the staggers," and died.

When he told his wife, she was much cast down.

"James," said she, "how shall we provide for the dear children now? What shall we do for milk?"

"Mother," said he, "God has promised to provide, and I believe he will. He could send us fifty cows if he pleased."

It fell out that on that same day there was a meeting of gentlemen in London, acting as a committee for the distribution of money to poor ministers. When they had distributed different sums to the various ministers who had applied, there was left only £5. Old Mr. Spurgeon had never applied; he preferred to earn what he could for himself.

The question arose among the gentlemen, "What shall we do with this £5 remaining?"

"Well," said one, "there is a Mr. Spurgeon down at Stambourne, in Essex, a poor minister. I have no doubt he stands in need of £5."

"Oh," said another, "don't send him £5; I will put £5 to it and make it £10. I know him; he is a worthy man."

"No," said another, "don't send him £10. I will give £5 also, if some one else will make it £20."

The next morning Mr. Spurgeon received a letter, with the words stamped or written outside in large letters, "*Ninepence to pay.*"

The old lady begrudged the ninepence, "*merely for a letter,*" as she said. But when it was opened, she said no more about "the ninepence," for it contained a £20 note.

When the old gentleman saw its contents he said to his wife, "Now can't you trust God about an old cow?"

That money helped him to buy a better cow, and some other needful things besides. It came in answer to prayer; it came in fulfillment of God's gracious promises to hear, and help, and deliver those who call upon and trust in him.

Many such truthful stories could be told in proof of God's faithfulness to his Word, relating to the earthly needs of his children, as also his supplies of grace and strength, and comfort in the hour of temptation and trial. But we must ask at all times in submission to the will of God, in humble faith in the merits of Jesus, and confidence in the faithful love of God to his children.

And if God encourages us to ask and expect the supply of our temporal needs, when we ask humbly and in faith, much more are we encouraged to ask and expect spiritual blessings to be bestowed upon us in our unworthiness and need.

Let us therefore plead his Word, as Jacob did, when he said, "Thou saidst, 'I will surely do thee good,'" for "He is faithful that promised."

Especially in view of the needs of our soul, and seeing these free promises, gracious invitations, and rich provision, let us learn to trust him and take him at his Word.

His Word is this: "Poor sinner hear;
Believe on Me, and banish fear;
Cease from your own works, bad and good,
And wash your garments in My blood."

—*Friendly Greetings.*

MRS. AMANDA SMITH.

Since the death of Sojourner Truth, the most noted colored woman of America is Amanda Smith. Mrs. Smith is practically a preacher of the Methodist denomination, although she has never been licensed for that work. In 1879 Mrs. Smith went to England and was given a cordial welcome. She spent almost two years in England, holding evangelistic services in Liverpool, London, Newcastle, Manchester and other places. Two years later she sailed for India in company with Miss Drake, an American missionary. Mrs. Smith spent nineteen months with this lady, and they worked together. In 1881 she sailed for Liberia, and remained in Africa nine years, holding services in towns along the coast as far south as Cape Palmas. Since her return to the United States Mrs. Smith has held meetings in many places, and was a conspicuous figure at the recent general conference at Omaha. She expects to return to England this fall.—*Selected.*

WHAT ONE TESTAMENT DID.

A French Testament was given to a little girl of Romanist parents, who was four months at the Grand Ligne school. She went home, still a Romanist. Her father asked her if she had a Bible. She said she had. "You must give it to me, or put it away, never to take it out." She put it in the bottom of her trunk, and the treasure remained hidden for ten or twelve years. Then she was married and had more liberty. She began to read the Testament in the family; she and her husband were converted. Their zeal led them to labor for one of her brothers who was at her father's house. After many months of labor and prayer, the brother was converted. The three united in labor for a sister. She was led to Christ; and so on until the whole family were converted. A brother wrote in 1866: "Through that little Testament, given to Julia at Grand

Ligne thirty-five years ago, and in answer to the prayers of Madame Feller that followed it, our families, numbering eighty-five souls, are in the light."—*National Baptist.*

MY CROSS.

I cannot change or choose my cross,
However hard it be;
Along life's rough and toilsome way
I bear it onward day by day
Bravely and patiently.

Did Jesus murmur at the cross
That he so meekly bore?
Ah, no, the stinging blow he took,
The angry word, the scoffing look;
The crown of thorns he wore.

And should I not for his dear sake
The cross he gives me bear,
And follow in the path he trod
Through sin and suffering up to God
My crown of joy to wear?

Oh, blessed cross I long have borne!
I would not change it now,
Or choose instead the brightest gem
That ever graced a diadem
Upon a kingly brow;

For nearer to the Father's heart
It brings me day by day,
And shows me how surpassing sweet
It is to follow Jesus' feet
Along the narrow way.

—*Nellie M. Garabrant.*

TEMPERANCE.

A RED MAN'S TEMPERANCE LECTURE.

In the dense forest along the banks of Black River, in Northern Michigan, foxes and wolves are numerous, and occasionally a bear or deer may be seen.

One day a sportsman, after a long chase, succeeded in shooting a deer, and as he was a long way up the river, he decided to call at the nearest Indian hut and borrow a boat to take his game to Sheboygan. He found an Indian working in the woods peeling birchbark, and, thinking to ingratiate himself, he drew from his pocket a flask of whisky.

"Me no drink whisky," said the Indian.

"Don't drink whisky," asked the sportsman, in astonishment; "I thought my red brothers all liked whisky."

"Yes, me like it," said the Indian.

"Like it, and don't drink it?" exclaimed the sportsman. "If you like it, why not drink?"

"Me like it, and drink little; brother drink little, he want more; bimeby, heap drunk Injun. Ugh! me no drink any," said the Indian.

The sportsman looked at the Indian, then at the whisky, and finally dashed the flask against a stone, breaking it and emptying the contents upon the ground. He stood gazing at the broken flask, while repeating: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." I have been a brute, but the red man's lecture shall be remembered.

He then told his errand, and the Indian rolled up his bark, went to the river with the sportsman, helped to get the deer into a boat, and took them to Sheboygan.

At parting, the sportsman grasped the red man's hand, and said: "Thank you for your temperance lecture: I shall drink no more."

The Indian smiled, seated himself in the boat, and rowed back to his hut.—*Nina Tripp.*

APOSTROPHE TO RUM.

[Many are the scathing words written and spoken against King Alcohol; but never have we seen such an array of invectives, such a torrent of hatred and scorn as is contained in the following.—*Free Methodist.*]

O issue of Satan! red with the fiery wrath and curse of Jehovah, stand back and answer the indictment I bring against you. It is found on the inquest of every pure heart under the whole heaven, and is signed a true bill by God as foreman of the grand inquest. Serpent and adder, fiend and fury, enemy of God and man, move thyself aright in the cup and blush crimson with shame. But answer me: What innocence and purity have you bitten with your serpent fang?

What hearts of love and devotion have you stung to death with your foul touch? What hopes have you crushed under the loathsome pressure of your hideous and relentless coil?

Listen to the cry of the orphan whose father you have murdered by your slow, deadly poison. Listen to the heart-broken lamentation. Visit the happy homes which your loathsome and polluting presence has changed into desolation, drunkenness and despair, and hear the cry that rolls up through the sulphurous flames of hell. From every gallows tree and dungeon of darkness, from every roof tree and hearthstone, blackened and blistered by your infernal power, accusing voices come to brand you as the worst enemy of the human race.

Oh! listen to the clanking chains in the maniac's cell, the shriek of violated innocence, the dying moan of the victim of the drunken assassin to-night, and tell me, oh! tell me, in the ears of all, what reason or apology have you an hour, or a minute, or a second longer for corrupting the world with your poisonous breath or polluting presence?

Blessings wait upon all other creatures under the shining sun but you, while only curses follow you in this world and the next. Good there is in all things else but you, even in the meanest insect that crawls upon the earth, or in the smallest island builder of the sea, or the tiniest speck that floats in the illimitable and all-embracing azure fields of space all the countless worlds between; but for you, in you, from you, by you, through you, there is and there never was any good. Evil, and only evil, born of the devil, coming from the devil, leading to the devil, condemned of God, condemned of man, an evil and a curse forevermore! I curse you! I curse you! murderer and assassin, liar and villain, thief and robber, slanderer and blasphemous, seducer and vagabond, flee from the earth and resume your station in your native hell. Without you, oh, how happy this world might be! and how it would blossom again with the peace and beauty of the Eden of God.—*Anonymous.*

THE SHAME OF OUR NATION.

Nothing in this generation tends so much towards the failure of Christianity as the results of the drink traffic. How any really intelligent Christian, in view of all the appalling facts of the case, can consistently pray each day "Thy kingdom come" and yet remain indifferent to the further existence of the drink traffic, is puzzling.

It is not long since the Emperor of Japan sent one of his most intelligent officers to England to inquire into the propriety of making Christianity the State religion of that country; and he reported adversely because Christianity had not been able to suppress drunkenness in that country, where it has been so long established. As a matter of fact, Mohammedanism has been more successful in that respect. It is humiliating to know that drunkenness is much less known among Mohammedans to-day than among Christians. If one thing ought to rouse every Christian worker such a fact should do it.

A very suggestive and ably written article appears in this month's number of *The Arena*, a high-class American magazine, from an educated Mohammedan, vindicating the results of his own religion compared with ours. We have only room for the following suggestive extract, which deserves a thoughtful reading. Is it possible that these deluded people, as we consider them, may rise up in the judgment and condemn us?

In regard to England's greatest shame—and Canada's, too—the writer goes on to say: "The increase of drunkenness and the uncontrolled character of what is called by English writers 'the social evil,' is appalling. No human society can hold together amidst the surroundings of such uncontrolled vice. Here again Islam has its mission. By positively forbidding, under severe enactments, the introduction and the use of intoxicating stimulants, it enforces by law habits of temperance and sobriety. A Moslem community cannot possibly become a drunken community, and it is this very fact that has enabled regiments of Mohammedan soldiers, under the most unfavorable conditions of military organization, to hold their own against the disciplined but drunken armies of Europe. Islam makes drunkenness a criminal offence, and punishes the

drunkard with an unrelenting hand. Islam regards the drunkard as a citizen whose very existence is dangerous to the best interests of the State."—*Hamilton (Can.) Templar*.

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON V.—Fourth Quarter, 1892.—October 30.

SUBJECT.—The Gospel Preached at Antioch.—Acts 11: 19-30.

GOLDEN TEXT.—A great number believed and turned unto the Lord.—Acts 11: 21.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 11: 19-24. T.—Acts 11: 25-30. W.—Matt. 10: 16-23. T.—Phil. 1: 12-21. F.—1 Thess. 1: 1-10. S.—Isa. 60: 1-6. S.—1 Cor. 2: 1-5.

COMMENTS BY E. E. FLAGG.

1. *A band of lay-preachers.* Vs. 19-21. Lay-preaching was a great power in the early church. These were independent faith-workers, sent out by no church, and relying on no missionary board for support. The dogma of "apostolic succession," which forbids any to preach Christ who have not passed through the schools and been regularly ordained to the office, was unknown until a much later period. Antioch was located on the Orontes, and contained a great number of Jews and proselytes. In the words of an eminent authority, "it was almost an Oriental Rome, in which all the forms of the civilized life of the empire found some representative; and through the two first centuries of the Christian era it was what Constantinople became afterwards, 'the Gate of the East.'" They were full of caste prejudice, and so they preached the Word "to the Jews only." But it was God's plan that his own chosen people should receive the light first, even though he foreknew that they would as a nation reject it. So we see that he made use of the very narrowness and illiberality of these early disciples to work out his own plan in his own way. Some among them, however, were Hellenized Jews—men of Cyprus and Cyrene, who were not bound so tightly by the shackles of early prejudice, and they began preaching the Lord Jesus unto the Grecians, by which term is evidently meant the uncircumcised Gentiles. This seems to have been prior to the conversion of Cornelius and his company. At least it was an independent event, which, as it must have been unknown to them, could have had no influence on their conduct. God, by his Holy Spirit, had opened their eyes to the same truth which he taught Peter in the vision on the house-top. Perhaps he did not have to take any such extraordinary way with these humble preachers that he was obliged to with Peter. In the times of the Reformation, there were many, chiefly in lowly circumstances, who had learned the way of faith through Christ alone, but had never heard of Luther, or any movement against Rome. So it is very common to-day to meet with those who have been taught by the Spirit the evils of Freemasonry, without having read anything on the subject. "And the hand of the Lord was with them." Even if the church at Jerusalem had condemned their action and refused to acknowledge their work among the Gentiles, it would have made no difference when the Lord himself had put upon it the seal of his approval.

2. *Barnabas and Saul.* Vs. 22-26. Cornelius and his little company were not the first Gentiles to be received into the church, but they were the first to come in on terms of perfect equality. The great principle that in Christ is neither Jew nor Gentile, was then for the first time formally recognized. They were thus prepared to welcome these new converts with open arms, as it were, by sending them one of their best men, Barnabas, to encourage them in the faith, and direct the efforts of the isolated workers who had labored among them with such rich results. "He was a good man;" that is, he was liberal-minded, large-hearted, above the narrow and petty prejudices of his race. Being himself a native of Cyprus and a Hellenized Jew, he would the more readily sympathize in the work, which so increased on his hands that he was soon obliged to seek a helper. His thoughts turned to Saul, to whom he had been the first to extend the hand of Christian fellowship, when all the rest of the brethren were inclined to be fearful and suspicious of their former persecutor. Without doubt he knew that God was intending him for a great and special work among the Gentiles, and what better occasion than the present crisis afforded to induct

him into his life-labors? From this time we read very little about Barnabas. Paul was the rising luminary which eclipsed all lesser ones; but we know that it mattered not to this devoted disciple that he must decrease while the other increased, if only the work went on and his Master was glorified. Established at Antioch, the two labored together for a whole year. It is persistent, as well as concentrated, effort which tells. Here the disciples were first called Christians. They did not assume the title. It was given them by outsiders, who never thought of calling them by the name of Barnabas or Paul, which shows how completely these two sank their individuality, and preached not themselves but Christ Jesus. And it shows, too, how thoroughly these early converts had learned Christ; how they held themselves as belonging to him alone, so that even unbelievers were forced to acknowledge it in the very name they gave them. How soon all sectarian and party names would be abolished if Christians everywhere showed the same spirit!

3. *Christian fellowship.* Vs. 27-30. Antioch was a rich city. It was therefore a most beautiful act of Christian love, in view of the proscribed famine (there were four famines in the days of Claudius Caesar), to send relief to their poorer brethren in Judea. The latter had freely and joyfully made them partakers in their own hope and joy, and with equal gladness they now make them sharers in their carnal things, thus breaking down forever the last remnant of Jewish hate of the Gentiles in the early church.

RELIGIOUS NEWS.

BAPTIST.

—Of the 2,600,000 Negroes in the South who are members of churches, 1,260,000 are Baptists.

—A great gathering of the colored Baptists of the South was recently held at Savannah, Ga. The churches represented have 1,400,756 members.

—It is stated in the *London Baptist* that the new baptistery for which Rev. F. B. Meyer stipulated upon his resignation at Regent's Park to become the successor of Dr. Newman Hall, "is to be placed, not in the church itself, nor even in Hawkstone Hall, as was subsequently supposed, but will actually be relegated to a crypt, or cellar, beneath that hall." The ordinance is, also, to be administered, not publicly, but in private. One step more, and there will be no baptism in confession of faith at all.—*Standard*.

—The First Baptist church, Chelsea, Tenn., Rev. John Morgan, pastor, has decided to sell the property and divide the money among the members, after paying off the debt, thus leaving the church disorganized.

—The contributions of American Baptists for religious objects last year amounted to over \$12,000,000.

—At a cost of \$10,000 the Baptist Publication Society has a mission car in use in California for a missionary and his wife. It has an auditorium which is often filled. Through this means five hundred have been converted, ten churches established and eight Sunday-schools organized. It is the gift of J. D. Rockefeller and others.

CHRISTIAN WORKERS.

—The seventh annual convention of Christian Workers in the United States and Canada will be held in Tremont Temple, Boston, November 10th-16th. The membership has extended during the first year to England and Scotland, and it is expected that this will be the largest, most useful and practical of these annual meetings; that a number of delegates will be present from Europe, so that the convention will be in the truest sense one of universal interest. The proceedings of the Washington Convention of last year have just been published.

FRIENDS.

—The Friends in England number 22,287. They had an increase of 221 last year.

JERUSALEM.

—A missionary in Palestine writes to a Chicago friend that since the completion of the railroad from Jaffa (Ancient Joppa) into the city of Jerusalem, over three hundred buildings—residences, hotels and business houses have been erected. Real estate agents are swarming into the sacred city, and there is a life and bustle all about that is strange indeed. The Holy Land will soon be gridironed with railroads, of which Jerusalem will be the centre. The road from Jaffa to Jerusalem, which was opened for traffic Sept. 21, crosses the valley of Hinnom and passes within a few hundred yards of the pool of Bethesda. Work on the road to Joppa is progressing well and the Baron Rothschild, who intends establishing a colony of Jews on the line of this road, is building three hundred houses for their use.

JEW.

—The *Jewish Tidings* is constantly urging the rabbis to make Sunday the day of worship, instead of Satur-

day. It now says: "At present there are few Jews in this country who do not observe Sunday as a day of rest, and most of them are as busy on Saturday as on other days of the week. They do not pretend to observe Saturday. The followers of Judaism almost wholly disregard the Sabbath. They refrain from attendance at public worship. The ministers preach to empty benches, and great harm is wrought to religion. The change must come."

METHODIST EPISCOPAL.

—Rev. Dr. Crawford, of New York, states that the proportion of Methodists to citizens in Baltimore is sixty-four to 1,000, in Pittsburgh thirty-seven, Detroit twenty, Buffalo eighteen, Brooklyn eighteen, Cincinnati twenty-two, Washington forty-three, Dayton twenty, Omaha fifteen, Rochester twenty-four, Philadelphia thirty-three, Cleveland twenty-two, New York ten. Chicago has about fourteen Methodists to every thousand of population.

—Rev. Dr. Rutledge, in an article in the *Western Christian Advocate*, shows that the Book Committee apportioned among the annual conferences for the Episcopal fund the last four years \$524,878, whereas the expenses of the bishops were: For salaries, \$254,191.62; for house rent, \$71,166.70; for traveling and moving expenses, \$26,188.53; for printing, postage, etc., \$1,287.28. Total, \$352,834.23. The excess in the apportionment was necessary to provide for shortage in collections.

—The annual meeting of the Freedmen's Aid and Southern Education Society: The board of directors met at the Methodist Book Concern, Cincinnati, Wednesday, Oct. 19; the general committee, provided for by the last General Conference, will hold its first annual meeting in Harrisburg, Pa., Monday and Tuesday, Nov. 7 and 8.

—Rev. Hugh Price Hughes, a leader of British Methodism, comes out squarely for woman suffrage, declaring it to be necessary as an offset to the extended manhood suffrage.

PRESBYTERIAN.

—The Presbyterian board of foreign missions has issued a circular-letter in regard to the establishment of a home for the children of missionaries. One lady has offered the sum of \$5,000 toward the establishment of two such homes, and the board recommended that \$15,000 more be raised for the same purpose in addition to regular contributions. One is to be at Wooster, O., and the trustees of Wooster University have offered perpetual free tuition in the different departments to those who come to the home.

ROMAN CATHOLIC.

—Father Martin is the name of the new head of the Jesuits. He is a Spaniard, 50 years old, and of good repute in science and literature.

—The Roman Catholic church is making strenuous efforts in the United States to win the Negro race, and with skillful efforts, as well as no inconsiderable success. Thus an annual collection is called for. And on Jan. 1, 1891, 21 churches were set apart for the use of colored Catholics, with 34 priests in charge. During 1890, baptism was administered to 4,883 children and 704 adults. From the same report we learn that in 115 schools, 8,280 children were in attendance. Over 20 different sisterhoods are in charge of these schools, of whom two are composed of colored women—the Oblates, of Baltimore, and the Holy Family Sisters, of New Orleans. There are, moreover, a foundling asylum, six orphanages, three industrial schools, a guild for servant girls, an academy, and a home for the aged. The Catholic Negroes are put at 152,692.

—The report of the census of Ireland, for the decade ending with 1891, has just been issued. The decrease in population goes steadily on. In 1881 the population was 5,174,836; now it is 4,704,750, a loss of 470,086, or 9.08 per cent. Three-fourths of the inhabitants are Roman Catholics. Even in Ulster there are more Catholics than Presbyterians. Then in a total population of 1,619,813 there are 744,859 Roman Catholics, 426,245 Presbyterians, and 362,791 Episcopalians.

SALVATION ARMY.

—General Booth, of the Salvation Army, has established a colony on a farm near London, for the reformation of drunkards and of the idle and vicious. The farm embraces 1,500 acres of excellent land, and there are now about 400 residents, many of whom are physically, if not morally, regenerated by their new surroundings and employment. The experiment so far gives promise of success.

UNITED BRETHREN.

—Rev. A. R. Ayers, of the Pennsylvania Liberal Conference, is the High Priest of the Knights of the Golden Eagle. So the Liberals have one High Priest in their church.

MISCELLANEOUS.

—The new census will show in the United States 20,347,364 church members. That is to say, one in three of the people, including children, profess some form of religion.

—Judge Stockslager, of the Idaho District Court, has declared the test oath law, restricting the right of Mormons to vote, unconstitutional. If the decision is upheld it will increase the vote of Idaho 25,000, and introduce an unknown element into the political problem.

NEWS OF THE WEEK.

CHICAGO.

Policeman Burns was held to the Criminal Court by Justice Severson in bonds of \$800 on the charge of burglary preferred by Saloon-keeper James O'Donnell.

Rev. John N. Mills was installed as pastor of the South Presbyterian church of Evanston. The exercises were participated in by Revs. David R. Breed of the Church of the Covenant, Thomas C. Hall of the Forty-first Street Presbyterian church, and N. D. Hillis of the First Presbyterian church of Evanston.

Two prairie fires occupied the attention of the Englewood fire department. They were at Ninety-fifth and Temple streets and Seventy-third street and Ewing avenue. About 1,600 feet of sidewalk was destroyed.

The annual meeting of the stockholders of the St. Paul & Duluth Railroad Company was held, and all the old directors and officers were re-elected.

The Northwestern Association of the Delta Kappa Epsilon fraternity gave its bimonthly dinner at the Grand Pacific. Sixty members were in attendance.

The Pullman Palace Car Company held its annual meeting in the Pullman building, \$22,500,000 of capital stock being represented. The following directors were re-elected: George M. Pullman, Marshall Field, J. W. Doane, Norman Williams, and O. S. A. Sprague of Chicago, Henry C. Hulbert of New York, and Henry R. Reed of Boston.

Illinois carriage manufacturers and jobbers have petitioned the Board of Railroad and Warehouse Commissioners to modify classifications on their class of shipments, claiming they are discriminated against.

Two boys told the man in charge of the barn of R. A. Wells, superintendent of the Wells-Fargo Express Company, that they had been sent for the owner's driving horse. Such was not the case, but the boys got the animal, valued at \$500, and escaped.

The directors of the United States Express Company declared a dividend of 2 per cent, payable Nov. 15.

Claims are made that the people's party ticket was not legally nominated and cannot go on the official ballot.

O. M. Albenson, assistant general agent of the Citizens' League for the suppression of the sale of liquors to minors, was assaulted and severely injured by thugs.

The Remington Company offered \$10,000 for the first souvenir coin.

Only two of the British Royal Commission are coming to the dedication.

Rev. George Schorb of Evanston, who has been blind since he was a small boy, has just completed a volume of 400 riddles which he has compiled from ancient and modern authors. He does his own handwriting.

Grover Cleveland has decided that he cannot be in Chicago during the World's Fair dedicatory ceremonies.

Postmaster Sexton, in his quarterly report to the Postmaster General, will present figures showing the necessity of a largely increased force.

Lawyer George Carson has brought damage suits for \$10,000 each against Mayor Washburne and John M. Smyth, for defamation of character.

Shen Chee, secretary of the Chinese legation in Washington, has written to Chicago celestials denying that he advised resistance to the new registration law.

Harry Mason, a Chicago youth not yet of age, has invented systems of air brakes and air signals which have been adopted by the Chicago, Milwaukee & St. Paul road.

Thomas Walsh, who murdered his aunt, mutilating her body with a butcher knife, a pair of scissors, and a broom handle, a few weeks ago, was declared insane by a jury.

Flitting ceremonies marked the celebration of the twenty-sixth anniversary

of the organization of the North Chicago Hebrew congregation. Since the great Chicago fire the congregation has had no house of worship of its own, and it met last week in the La Salle Avenue Baptist church. A new temple will soon be dedicated at La Salle avenue and Goethe street.

By-laws were drafted by officers of the Society for the Relief of Aged and Poor Jews, formerly known as the Israelites Altenheim. The home, located at Drexel avenue and Sixty-second street, will cost \$103,000 and will be completed in March.

South Park commissioners passed ordinances granting to the Panhandle road and to the Chicago Street Railway company permission to cross Western avenue at Thirty-fifth street.

Blair & Co., of New York, will get \$2,000,000 worth of drainage bonds at 1½ per cent premium. This is the entire first issue of the sanitary district bonds.

Application for a rehearing in the case of Dan Coughlin, convicted of murdering Dr. Cronin, was made before the Supreme Court. The application is similar to that made in behalf of P. O'Sullivan, which was denied.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the Cynosure from Oct. 10 to Oct. 15:

Jas Linn, M O Gerrard, R G Martin, Mrs W Burr, J S Davison, J D Frick, J F Smith, J M Brown, H Pennock, W L Enlow, Rev J M Snodgrass, J M Denny, S E Ferris, Ira Mettler, I M Pidgeon, G Brubaker, A Warner, Miss E I Tiffany.

Don't commit suicide on account of your "incurable" blood disease. The sensible thing for you to do is to take Ayer's Sarsaparilla. If that fails, why, then—keep on trying, and it will not fail. The trouble is, people get discouraged too soon. "Try, try, try again."

A friend of Wheaton College has given a corner lot in Harvey, as his donation to the \$100,000 fund. It is only about six blocks from the station and nearer than that to the principal factory sites. It is offered for sale now at \$550. A warranty deed will be given and an abstract showing clear title. Readers of the Cynosure contemplating purchasing near the World's Fair site, can help the College by purchasing this lot. The publisher of the Cynosure will be glad to show maps giving location, and give any further information.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	73	@	73½
Winter No. 2.....	67½	@	73½
Corn—No. 2.....	40½	@	42½
Oats—No. 2.....	29½	@	32½
Rye—No. 2.....	55½	@	58
Barley per ton.....	11 00	@	11 50
Hay—Timothy.....	9 00	@	11 00
Butter, medium to best....	13	@	25½
Cheese.....	03	@	10½
Beans.....	1 25	@	1 85
Eggs.....	17	@	19
Seeds—Timothy.....	1 45	@	1 56
Flax.....	1 06	@	1 12
Broom corn.....	03	@	05
Potatoes, per bu.....	53	@	63
Hides—Green to dry flint..	03	@	00½
Lumber—Common.....	10 00	@	13 00
Wool (washed).....	24	@	32
Cattle—Choice to extra....	5 05	@	5 70
Common to good.....	3 25	@	3 85
Hogs.....	4 00	@	5 70
Sheep.....	3 65	@	4 40

NEW YORK.

Wheat.....	77½	@	80½
Corn.....	50	@	52½
Oats.....	34½	@	45
Eggs.....	23½	@	23
Butter.....	15	@	26
Wool.....	15	@	35

KANSAS CITY.

Cattle.....	1 25	@	4 50
Hogs.....	5 75	@	5 30
Sheep.....	3 75	@	4 00

Doctors disagree. They have to. There are differences of opinion among the best; there will be so long as knowledge is incomplete.

But there is one subject on which all physicians are completely in accord, and that is the value of cod-liver oil in consumption and scrofula, and many other conditions in which the loss of fat is involved. And cod-liver oil has its greatest usefulness in Scott's Emulsion.

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AT THE

Conference of Christians
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Secrecy vs. the Family, State and Church. By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown. 10¢ each.

Sermon on Masonry. By Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference M. E. Church—a seceding Master Mason. 10 cents each.

Morgan's Exposition, Abduction and Murder, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, \$1.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15¢ each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10¢ each.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

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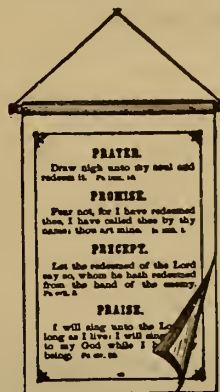
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Egg Gruel.—Beat the yolk of an egg with a tablespoon of sugar, beating the white separately; add a teacup of boiling water to the yolk, then stir in the white, and add any seasoning; good for a cold.

An exchange states that veal, mutton, or pork will keep perfectly fresh and good for weeks without salt or ice, in warm weather, by keeping it submerged in sour milk, changing the milk when mold appears. Rinse in cold water when wanted for use.

Almond Cream.—One pint of milk boiling hot, two tablespoonfuls of cornstarch, a small handful of chopped almonds, and one cupful of sugar. When quite thick, take from the fire, and pour over it the beaten whites of three eggs. Set on ice to form, and serve with whipped cream.

For cornstarch cake take the whites of four eggs, two cups of sugar, two-thirds cup of butter, one cup of sweet milk, one cup of cornstarch, two cups of flour, two teaspoonfuls of cream of tartar, one teaspoonful of soda, one teaspoonful of lemon extract. Bake three-quarters of an hour with a steady fire.

"Next to pork," says a physician, "the banana is the most indigestible thing a person can eat, and, if you will notice, you will see them touched very sparingly by people with weak stomachs. If you can digest them, however, and don't mind the offensive odor, they are very nourishing, and one can make a meal on them that is in every way equal to a substantial lunch of bread and meat."

FOR HOME DECORATION.

This is the season of the year to gather flowers, leaves and grasses for home and holiday decoration. Let us hunt in field and woodland before Jack Frost comes with his blighting touch and changes the warm, mellow hues of autumn into the dull gray shades of winter. A brief excursion and tramp in the open fields will be rewarded with enough bright bits and colors to fill all the vases, bowls, and corners that can be spared. Remember, this is no fleeting joy, for grasses, grains, evergreens, and many of the wild flowers of autumn can be preserved for months and months. The season would be poor indeed in floral beauty if it were not for the wonderful display given by the many cultivated

garden flowers. It would seem as though Nature emptied the last drops of her summer paint-pot on her fall flowers. The waning warm season is marked by the deepest dyes and the most gorgeous colors. The china-asters vie with the chrysanthemum, queen of the autumn; the xenias run riot in rich crimsons, scarlets, oranges, and yellows; the dahlias come out in flying colors; so do the dainty white clustering phlox and the golden colored helianthus—these, alas, are short-lived; they will never do for winter decoration. The most lasting autumn bouquet is made of wild flowers. Golden-rod and thoroughwort wave their gay banners in field and on hill-side. The latter with its grayish-pink blossoms skirts near the forest, where it peeps through the dead leaves. A vase filled with a mass of dried golden-rod, sprays of dried thoroughwort, bunched with the tall stalks of "cat-tails" in a high vase, will lend a touch of out-door color to some cozy corner. Here is another kind of a winter bouquet: Take a mass of long, feathery grasses, and mingle dried ears of grain with scarlet leaves or branches of bright red berries to give a dash of color. The result will be as æsthetic a cluster to decorate the fireside or hearth as one could find. Other useful materials for home decoration are ivy, laurel, dried ferns, seeds, and evergreen sprigs. When holly berries are scarce, the coral-red berries of the mountain-ash make a good substitute. So, too, the bitter-sweet vine, with its clusters of bright red berries, can always be used with artistic effect. The dried seeds of wild clematis, hung head downward, make light, feathery additions to any bouquet. In some localities running-pine can be gathered in long pieces which, when combined with the bitter-sweet vine, forms the most beautiful kind of ropes or wreaths for the pillars, columns, or balusters.—*Exchange.*

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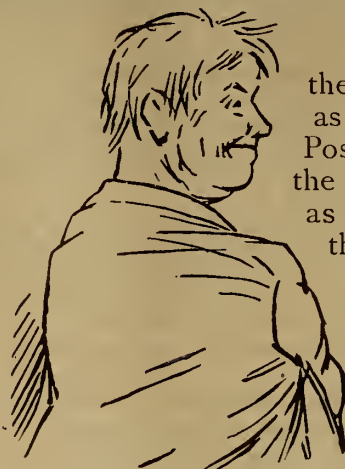
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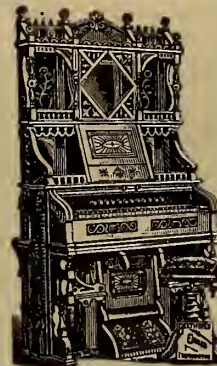
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FARM NOTES.

(From the Farm, Field and Stockman.)

AGRICULTURAL.

Mark all the grain bags.

A lazy man's fence corners give him away.

Complaining of the weather will not help harvest the crops.

Do not let any weeds go to seed around your house or barn.

When getting the seed wheat ready get out all the weed seed possible.

Lemons and sugar for the threshers' drinking water are better than rum.

A lining of wire netting will make the corn crib "proof" against rats, mice and squirrels.

Whittling dry-goods boxes and chewing tobacco often produces mortgages and discontent.

Happiness is not dependent upon riches. The most unhappy are often surrounded by the richest luxuries.

Alfalfa should not be cut the first season. The seed is procured from the first cutting each year after the first.

If the grain is threshed and the roof over it leaks, stop the leaks. An hour of time and a dime or two may save many dollars' worth of grain.

If the threshing is still to be done and the grain to be stored upon the farm, see that the bins are tight, well swept and well protected from outside dampness.

The California Fruit Grower says: "The farmer who undertakes to earn his bread by the sweat of a hired man's brow, had better make up his mind to do without pie."

A Mississippi subscriber writes us that in his neighborhood there will be at least forty-five per cent less cotton made this year than last, the boll worm and wet weather being the cause.

Now that the hurry of haying is over, see that the stacks are all well covered to shed the fall rains. If you have no board protection, cut some marsh hay and put it on green over any stacks that may be defective in the "topping out."

After securing your crop do not let a good share of it go to waste through shiftlessness or lack of thoughtfulness. It is well to walk about the premises once in a while with an eye open. When you have "seen" a leak or waste, stop it.

According to government statistics, the average values per acre of the various farm crops for the last ten years are: Corn, \$9.47; wheat, \$9.95; oats, \$8.16; rye, \$8.27; barley, \$12.76; buckwheat, \$8.24; potatoes, \$38.34; tobacco, \$61.57; cotton, \$15.79; hay, \$11.08.

A New Whatcom (Wash.) subscriber writes: "I have marshy land; cannot get into it to sow oats as early as I would like to do in spring. If I sow in the fall, and should it grow so as to be injured by frost, can I pasture it down without injuring it for a crop the following summer?" If oats freeze off that is the last of them. Try winter rye.

BEES.

The amount of honey on hand and available at the market centers is limited and it is probable that "cheap honey" will not be plenty this year.

Mr. Geo. R. Allen, of England, recently took a colony of bees from under a church roof. They had been there for thirty years. The length of comb, from one extreme to the other, was five feet, running upwards between two rafters. There was but little honey in it.

LIVE STOCK.

Crowd the shoats that you mean to turn off before Christmas. A pound of meat can be made cheaper now than when the weather is colder.

A Peabody (Kan.) subscriber writes us the crops with them are excellent, and that thousands of cattle will be fed in

that vicinity next winter. He adds: "I find the sheep are not as liable to disease in Kansas as in Illinois, my former home, and fattening several carloads of sheep each winter has been paying well."

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A great many farmers will soon be weaning their colts. If the colts have been taught to eat oats or bran and the ration is increased as they are deprived of the dam's milk, they will get on all right if permitted to have access to a good pasture. If they have not yet been allowed oats or bran they should be given some at once before taken from the dam. Where there are several colts in the same pasture it pays to fix a trough with railing around it, so arranged that colts can go under to the trough and the mothers be excluded. Put in bruised oats and the colts will soon find it.



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NEWS OF THE WEEK (Continued from 13th page).

At the annual meeting of stockholders of the Illinois Central railroad it was decided to increase the stock from \$45,000,000 to \$50,000,000.

COUNTRY.

Col. James B. Price, of confederate fame, died at Denver, aged 61 years.

The yardmen employed by the Big Four at Columbus, O., struck for an advance in wages.

President Harrison has accepted the resignation of Solomon Hirsch, United States minister to Turkey.

People's party men of Alabama, Monday, caused the arrest of the Probate Judge and Circuit Clerk of Bullock county, Alabama, for interfering with the Federal statutes in refusing to appoint third party men on the election boards, as required by law.

The government crop report for October increases the yield of wheat, corn and oats, and is regarded as bearish. It shows a yield of 13 bushels of wheat, and 24.3 bushels of oats per acre.

On Monday the Democratic State Central Committee of Minnesota withdrew four of their eight Presidential electors and indorsed four of the electors of the People's party.

An exposure has just been made of a Democratic plan to colonize colored voters in New York City from Maryland and the District of Columbia.

Sam Lee, a San Antonio (Tex.) Chinaman, was fatally assaulted by Highbinders while passing along a public street.

S. R. Harris, claiming to represent the *Railway Age* of Chicago, is under arrest at Chattanooga, Tenn., for attempted swindling.

Blacksmith Allard of Levis, Quebec, has tempered aluminum to the hardness of steel, according to the certificate of Abbe La Flamme of Laval University.

The Danville grand jury has indicted the Danville Fair and Trotting Association for selling the privilege of running a wheel of fortune during the summer races.

August Lamprecht, a coal miner, has recovered a judgment at Bloomington, Ill., for \$5,000 against the McLean County Coal Company for injuries sustained while in the company's mine.

True bills were returned by the grand jury on Tuesday against Frick and other Carnegie officials and the Pinkertons, who are charged with murder and conspiracy.

Arguments on the constitutionality of the Michigan electoral law were heard in the United States Supreme Court Tuesday. The Court's decision is expected before the end of October.

Reports from the country towns, it is said, show that the German Lutherans are returning to the Republican party.

United States Consul Smith, at Three Rivers, Quebec, Canada, in a report on quarantine published in the *Sanitary Report*, referred in scathing terms to the filth of the town. Upon receiving the

report the citizens became highly indignant, and Saturday night the consulate was stoned.

Eight hundred delegates from the German benevolent societies of Ohio, held a convention at Norwalk.

M. J. O'Brien, the absconding treasurer of the Catholic Knights, was placed in jail at Chattanooga, Tenn.

J. W. Flower, proprietor of an institute for the cure of drunkenness in Galesburg, Ill., has been arrested on the charge of trying to pass bogus checks.

Commander Wakeham, R. N., of the Canadian fishery protection fleet, reports the Atlantic fishery this year above the average. Some good catches were made.

The new 3,000-ton cruiser, to be named Cincinnati, was launched at the Brooklyn navy yard Saturday morning.

The Mexican board of charity has imported \$300,000 worth of corn in the month past and sold it at cost to the suffering people.

Leo Zepprecht, who died some time ago in California, has bequeathed to the Dubuque Y. M. C. A. a building valued at \$12,000.

A. J. Patrick and Morgan Petty are under arrest charged with the assassination of Revenue Officers Caldwell and Waller, near Flintville, Tenn.

The Great Northern has withdrawn its objection to the making of one fare rate for the round trip from transmissouri territory to the dedicatory services in this city next week.

J. R. Donaldson of Chicago has been mulcted of \$850 in Denver, in a bogus cattle ranch deal.

Mrs. Abigail Gregory died at Garden City from the effects of a dose of medicine administered by Mary Cartwright, who was not licensed to practice. The medicine contained corrosive sublimate, a deadly poison. Criminal action will be brought against Miss Cartwright.

The surface of the ground above the Central mine at Scranton, Pa., is sinking to such an extent that the new Catholic church, valued at \$100,000, and the adjoining orphanage are in danger of being engulfed.

Jacob Lambert, a prominent farmer residing near Parkersburg, W. Va., was shot from ambush and killed. His son, Lewis, aged 20, is charged with the deed.

Justice Shiras, the new member of the United States Supreme Court recently appointed from Pennsylvania by President Harrison, was installed in office.

The assignees of the Weimer Investment company have filed a report at Kansas City showing cash on hand of \$6,671.25. The bills are more than this and the creditors will hardly receive anything.

W. G. Daily, 17 years old, fell from a trapeze at Memphis, Ind., and broke his neck.

By a collision of electric motors at Canton, O., in a heavy fog, both motor-men and five passengers were seriously hurt.

Emmet Dalton was removed from Coffeyville to Independence, by Sheriff Callahan on Tuesday, and it is now thought he will recover.

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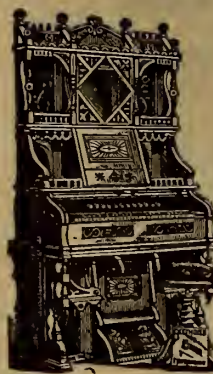
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Christian Cynosure.

IN SECRET HAVE I SAID NOTHING.—Jesus Christ.

VOL. XXV., No. 7.

CHICAGO, THURSDAY, OCTOBER 27, 1892.

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Reports from agents in the field, this week, are numerous and interesting. Let these earnest workers be properly remembered and encouraged.

The number of Scandinavians in the Dominion of Canada, we are trustworthily informed, is about 8,000. The only Scandinavian newspaper in the Dominion is *Den Skandinaviske Canadiensaren*, or the *Scandinavian Canadian*, published by Mr. Emanuel Ohlen, at Winnipeg, Man. Hitherto,

since 1887, it has been issued monthly, but Mr. Ohlen informs us that hereafter it will appear weekly. Under all the attending circumstances, it ought to receive an able support. It is devoted to Christianity and Christian politics.

For the first time in many years, death has entered the White House at Washington, and removed the esteemed wife of the Chief Magistrate. This sad event was not unexpected, for she has suffered long from pulmonary consumption; but her loss falls heavily upon the President and the many friends to whom she had endeared herself by her virtues. The sympathy of the nation is with the stricken family, and the prayers of God's people for them will not be withheld in this their hour of affliction.

Chicago University, just starting on a career distinguished by munificent endowments, a high-caste Faculty, and unprecedented free advertising, has recently received an offer from Mr. Charles T. Yerkes to give it \$500,000 for the purpose of procuring the largest and best telescope in the world, and to build a proper observatory in which to place it. If the Scripture rule is followed in this instance, the university has a grand work before it: "Unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him will they ask the more." Luke 12:48. It is to be hoped that this institution will not fail to meet its great responsibilities.

Another triumph of science was recorded last week, when long-distance telephone service between Chicago and New York City was successfully established. Mayor Washburne saluted Mayor Grant: "The city of Chicago greets the city of New York," and the response was promptly received: "The city of New York returns the greeting." The service of the new line is highly satisfactory, and will undoubtedly supersede in part that of the telegraph system. The distance to New York by this new wire is 950 miles. Hitherto the greatest distance over which speech has been successfully transmitted was

500 miles. Forty-two thousand seven hundred and fifty poles are used in the line between New York and Chicago. The wire of this experimental circuit weighs 826,500 pounds. The leaflet issued by the company shows that the same circuit in the ordinary telephone wire would weigh only 200,000 pounds. It is a great achievement.

Among the curios at the World's Fair the exhibit of the American college fraternities promises to be of much interest. It will occupy 900 square feet in the Manufactures Building, and will embrace contributions from about twenty-five secret organizations. The exhibit will consist of a collection of the publications of the fraternities, their catalogues, song books, magazines and other publications. There will be statues emblematic of each fraternity, and enlarged copies of their badges. In addition it is proposed to display an illuminated map of the United States, showing the location of all chapters with the relative density of each fraternity's following. It is intended to exhibit portraits of the prominent fraternity men of the country and other data by which it is intended to make a revelation of the strength of college secret societies. To make the exhibit as full as possible, and thus enhance its interest, there should be an annex, showing implements and methods by which initiates of these societies have been maimed and murdered.

There is something especially familiar to old Cynosure readers in the case of Mr. Louis Dorman, who is an officer of the weather bureau at Oklahoma City, O. T. This gentleman seceded from the Masonic fraternity, some time ago, and since then has freely circulated books and tracts exposing the secrets of the lodge. He has thus brought upon himself the indignation of his former "brethren," whose antagonism culminated, at last, in a charge against him of cruelty to his children. "He and his wife," adds the Gwennedale (I. T.) *John-three-Sixteen*, "were both arrested on the last Sunday of the special meetings and brought before the police court judge the following Monday. The animus of the witnesses, prosecuting attorney, and even the judge, was clearly to be seen all through the farce of a trial. Mrs. Dorman was fined \$10 and costs and her husband \$50 and costs, amounting in all to some \$80. It demonstrated to us that to cross the path or oppose the minions of the secret empire, means simply to call upon the wrath of the devil and his legions."

THE STATE AND ROMANISM.

SERMON BY REV. J. M. FOSTER, DELIVERED IN MUSIC HALL, BOSTON, SABBATH AFTERNOON, OCTOBER 2, 1892.

TEXT: "Rulers are not a terror to good works, but to the evil."—Rom. 13:3.

(Continued.)

We charge Rome with treason against our government. She was the ally of the Southern Confederacy during the war. Pope Pius IX. was confederate with Louis Napoleon, Emperor of France. The French Emperor sent Maximilian to make war on Mexico, with a view of making an empire out of the republic, April, 1862. His object was to unite this with the Southern Confederacy. But just as Napoleon III. was writing his letter recognizing the Southern Confederacy, the Emancipation Proclamation of Lincoln appeared; the French troops were soon withdrawn from Mexico; Maximilian was captured and executed. But the Pope did not suppress his letter to Jefferson Davis. That letter appeared Dec. 3, 1863. Lincoln said: "It was designed to detach the Roman Catholics who had enrolled in our armies. Since the publication of that letter, a great number have deserted their banners and turned traitors; very few, comparatively, have

ANTI-SECRET STATE CONVENTIONS.

Members of the National Christian Association and all friends of Anti-Secrecy Reform are hereby invited to attend and participate in the approaching State Conventions in behalf of the cause:

NEW YORK.

The New York State Anti-Secrecy Convention will be held at WALTON, DELAWARE COUNTY, OCTOBER 27TH AND 28TH, beginning at 2 o'clock on Thursday afternoon. There will be five sessions, the convention closing on Friday evening. The official call and program will appear later. Everything seems favorable for a rousing convention. Among those expected to be present are the entire State Committee. There is promise of abundant entertainment for all who will attend. Rev. J. P. Stoddard is to be present with his charts; and the effect of secret societies upon the labor question is to receive consideration. Let arrangements be made for a large attendance.

IOWA.

The Annual State meeting of the Iowa Christian Association, auxiliary to the N. C. A., is called to meet AT MARENGO, IOWA COUNTY, TUESDAY AND WEDNESDAY, NOVEMBER 15TH AND 16TH, beginning at 1:30 Tuesday afternoon, assembling in the Wesleyan Methodist church. The completed program of exercises is not yet received, but we learn that it will include addresses from Pres. Blanchard, Rev. M. A. Gault, Rev. W. C. Paden, and others.

MISSOURI

The Missouri State Convention will be held at ALBANY, the County Seat of GENTRY COUNTY, NOVEMBER 29TH AND 30TH. Albany is in the northwestern part of Missouri, on the St. Joseph Branch of the C., B. & Q. R. R. Friends in Iowa living along the line of this branch of the "Q." will do well to take advantage of this opportunity and aid the cause by their presence in this Convention. Rev. W. C. Paden, our agent, is hastening the program to completion, and it will be made public at an early date.

NEW ENGLAND.

Friends of the Anti-secrecy Reform in New England are planning for a District Convention IN BOSTON, IN DECEMBER NEXT, that shall be second to none yet held. Rev. J. P. Stoddard, the N. E. Secretary, has already secured a commodious and convenient place for holding it, right in the heart of that city.

remained true to their oath of fidelity." "It is known that when Meade, a Roman Catholic, was to order the pursuit of Lee, after the battle of Gettysburg, a stranger came in haste to headquarters, and that stranger was a distinguished Jesuit. After ten minutes' conversation with him, Meade made such arrangements for the pursuit of the enemy that he escaped almost untouched, with the loss of only two guns." The riot in New York City, the burning of the colored orphan asylum, the trampling out of the lives of helpless children, the foul murder of Col. O'Brien and the mutilation of his body, the terrible treatment of John A. Kennedy, were a popish plot. President Lincoln informed Archbishop Hughes that he would be held responsible if the mob was not dispersed. Hughes faced the rioters, addressed them as friends, and invited them to go back to their homes peacefully, and peace reigned at once. The hand on the Tiber was drawn back. But it soon appeared again in the assassin, Booth, who struck down President Lincoln. Gregory VII. decreed that "killing an apostate was not murder, but a good Christian act." A Jesuit assassin, Rivaillac, stabbed Henry IV. May 14, 1610. William the Silent, Prince of Orange, was struck down by Girard, a Spanish Jesuit, July 10, 1584. Coligny, the Huguenot, was brutally murdered on the night of St. Bartholomew; and Abraham Lincoln was shot by Booth, the American Jesuit. The day before Booth died he wrote: "I can never repent, though I hated to kill. Our country owed all her troubles to him, Lincoln, and God simply made me the instrument of his punishment." In the presence of these facts we may listen to the warning of Prof. Morse: "Popery is a political system; despotic in its organization, anti-democratic, and anti-republican, and cannot therefore exist with American republicanism." They have 8,000,000 members here, subject to the priests, the priests to the Cardinal, the Cardinal to the Pope. They control 1,500,000 votes. They have 15,000 government offices under their control. During Cleveland's administration nuns visited these departments twice a month for alms, and every one who refused received a yellow envelope of discharge. Senators and Representatives soon learn that their return to private life is inevitable if they antagonize Rome's instruments, and so they bow to superior force. Senator Blair's ill-starred educational bill was throttled by them. Said the Senator: "Upon this very floor, soon after we had passed the bill, full two years ago, and while it was in the hands of a packed committee of the House of Representatives, where it was finally strangled, on this very floor, a Senator showed me a letter which I read with my own eyes, the original letter of a Jesuit priest, in which he begged a member of Congress to oppose this bill and to kill it, saying, that *they had organized all over the country* for its destruction; that they succeeded in the committee of the House, and they would destroy the bill inevitably; and if they had only known it early enough, they could have prevented its passing through the Senate. They have begun in season this time. . . . Twelve years ago, when I was a member of the House of Representatives, and when we were undertaking to enact a constitutional amendment which was to prevent the appropriation of public money to the support of sectarian schools in this country, a friend of mine pointed out to me, upon that floor, nine Jesuits, who were there log-rolling against that proposed amendment of the Constitution. There, in Washington, is that Jesuit organization which has set out to control this country, which has been repudiated by every free country, Catholic and Protestant, in the Old World; they have come to our borders; they are among us, and to stay; and they understand that they are to secure the control of this continent by destroying the public school system of America. They are engaged in that nefarious, wicked work. And as Jesuits have been expelled from the Old World, let me say, the time is soon coming when the Jesuits will be looked upon as more the enemy of this country than is the anarchist to-day. And the process either of their expulsion or of their conversion, will be the one in which the American people will some time be engaged, unless the order change their program and their work."

The question is: SMALL THE TIBER FLOW INTO THE POTOMAC, OR THE POTOMAC INTO THE TIBER? When President Arthur was in the White House,

the Jesuits sought to unite his daughter with a Jesuit. As a reward he was to be nominated for a second term. But the President would not bow to the yoke. Immediately Jesuit voices arose all over the land for Blaine, whose mother was a Catholic, whose two sisters were at the head of two convents, whose brother was a devout Romanist, and who said: "For a dozen Presidencies, I would not say a word against the religion of my mother." His daughter married a member of the Pontifical Guard, as the Jesuits desired, and so Blaine was nominated. But God raised up Dr. Burchard to say: "Rum, Romanism and Rebellion were the allies of the party opposed," and Blaine was defeated. Tammany, in New York, means Rome. Rome controls New York City and the Legislature in Albany. Rome rules Boston and the Legislature that meets on Beacon Hill. To catch the Rome vote, the chairmen of the Central Committees of both Republican and Democratic parties are Romanists. Archbishop Hughes said: "Irishmen in America are learning to bide their time. Year by year the Irish are becoming more and more powerful in America. At length the propitious time will come—some accidental, sudden collision, and a Presidential campaign at hand. *We will then use the very profligacy of our politicians for our purposes.* They will want to buy the Irish vote, and we will tell them how they can buy it, in a lump, from Maine to California."

Jesuitry is a military organization. It outnumbers the United States army many times over. They are waiting the order from the Black Pope to strike down free America. This is treason. They were expelled for treason from England in 1581; France, 1594; Portugal, 1598; Russia, 1717; Spain, 1767. Driven from Europe and the South American Republics, of late, they have swarmed upon our land. It is time for our government to rise in its might and drive them out.

III. *Because the laws of the state come from God.* Law is the uniform manifestation of the will of God. The phrase of Hooker is too sublime ever to become trite: "Law has its seat in the bosom of God and its voice is the harmony of the world." Two thoughts filled the mind of Kant with ever-increasing admiration and delight: "The starry heavens above us, God's law within us." Cicero long ago declared that "those who fail to recognize the will of God as the basis of all law lay the foundation of government *tantum in aquis*, as it were in the waters." Minos, the lawgiver of Crete, claimed to be the son of Jupiter, and to have received his laws from his reputed Father. Lycurgus, the Spartan lawgiver, claimed as authority for his laws the oracle of Delphi, Apollo. Numa claimed as authority for his laws the nymph Egéria. The Emperor of China is regarded as the vicegerent of God. The Grand Llama of Tibet is the incarnation of Deity. In this capacity he dispenses civil offices at pleasure, just as the Pope of Rome did in Europe for centuries. These facts clearly indicate that there is an ineradicable conviction in the human soul that laws will not bind the conscience unless they come from God. As Blackstone said: "Any law that contravenes the law of God is no law at all."

The Ten Commandments are the basis of moral legislation. The state is the divinely appointed keeper of both tables of the Decalogue. The Ten Commandments are both a civil code and a spiritual rule of life. In the second sense they belong to the church. The church deals with matters of faith. But in the first sense they belong to the state. The open and public breach of them the state must authoritatively and judicially suppress. Let us apply this to Rome.

Take the First Commandment. The being, authority and law of the state come from God. The state is under obligation to recognize God as the source of all authority and power in the Constitution, and pledge herself to have the people honor him. But Rome applies the titles and attributes of God to the Pope and the Virgin Mary, and worships them as God. St. Bernard had this dream: "There were two ladders reaching from earth to heaven; at the top of one was Christ; at the top of the other, Mary; a great number of people tried on both to reach heaven, but from Christ's ladder all fell back; not one from that of Mary." Salvation is certain when application is made to Mary; almost impossible from Christ. The Pope they call "Prince of God," "the oracle of relig-

ion," "our Lord God the Pope," "the Most Holy Father," "Priest of the world," "the divine majesty."

The Pope assumes the prerogative of lawgiver for all nations. He abrogates laws, removes kings and sets up kings. This is treason against the nation's God. It should be punished. Every citizen thus honoring the Pope should be disfranchised—or refused citizenship if not naturalized.

Take the Second Commandment. With the principle of idolatry the state has nothing to do. A man may believe in it if he choose, and formulate his belief in a creed without let or hindrance by the civil authority. But its open and public practice should be authoritatively and judicially suppressed. King Josiah went through his kingdom, cut down the groves, broke the images, and burned them. Job said: "If I were guilty of idolatry, it were an iniquity to be punished by the judges." This principle will settle the Chinese question. The Chinamen have a right to come here, for this is God's land and they are God's creatures. But they have no right to bring their idols and build their Joss-houses and follow their idolatrous customs. The government should confiscate their Joss-houses and destroy their idols and forbid their idolatry. Welcome the Chinamen, but prohibit their idolatry on American soil. The same rule applies to papist as to pagan. *Romanism is baptized heathenism.* The images of Rome pagan were not so numerous as those of papal Rome.

In 817 Pope Pascal I. rebuilt the church of St. Cecilia. He placed her shrine upon its high altar. The remains of the saint were wanting. The Pope slept. He dreamed. Cecilia appeared and pointed out her grave. He visited the spot, took a spade, dug up the earth and discovered "the body of the saint clothed in a robe of tissue of gold, and with linen rags freshly impregnated with her blood." These relics were removed to the church. The faithful were excited to contribute largely of their wealth to the Pontifical treasury. That fraud is used to-day to obtain money.

"Just as Scylla, the dictator, consulted a little Apollo hung around his neck (B. C. 68), so Pope Gregory XIV. (A. D. 1590) put his trust in a figure of St. Philip Neri, by which image he believed that his life was saved in an earthquake at Beneventum!" There is an image of St. Peter in Rome, clothed with the Pope's robes; on its head the triple crown, and on its finger the ring of the Pope. "The bronze statue of Peter is worshiped devoutly by the peasants and lower population, who kneel long on the marble floor before it; then reverently approach to kiss the worn toe, that records the millions of kisses it has received. A noble looking priest, robed in white, his head as white as his dress, reverently approached the statue, carefully wiped the worn toe, kissed it, and pressed his forehead against it; kissed it a second time with tokens of awe and reverence, and then retired as from the presence of a royal ruler. In the cathedral at Pisa is an old image of Mars, now called St. Ephesus, and held in great veneration. At St. Paul's church in Rome is venerated a crucifix saved from the great fire of 1824, which spoke to St. Bridget. These are a few instances from the thousands of images worshiped." They worship the "Mass." Pope Urban II. who sanctioned the murder of all excommunicated persons, while presiding over a council in 1,088, said: "The hands of all priests are exalted to an eminence denied to all angels; for priests create God, the Creator of the universe; then, with their hands they offer him up for the sins of the whole world." In Montreal, not many years ago, when a procession was passing, with the "host" (that is, with the sacred bread made into the body of God), elevated in the midst of the procession, the people were expected to kneel all along the street as it passed. A Protestant gentleman declined to fall down, and was struck on the head a violent blow by one of the passers-by, and was compelled by force to kneel. This occurred not twenty years ago.

The idolatry of Rome ought to be prohibited under the severest penalties of forfeiture. It pollutes our land. John Milton said: "The papists are the common enemy of good government and cannot be admitted to the privileges of the body politic. Therefore, we do not admit of the papist sect, so as to tolerate papists at all; for we do not look upon that as a religion, but rather as a hierarchial tyranny under a cloak of

religion, clothed with the spoils of the civil power, which it has usurped to itself contrary to our serious doctrines. No Protestant of what sect soever, following Scripture only, ought, by the common consent of Protestants, to be maltreated for religion. But as for popery and idolatry, why they also may not hence plead to be tolerated, I have much less to say. Their religion, the more considered, the less can be acknowledged a religion, but a Roman municipality rather endeavoring to keep up her old universal dominion under a new name, and mere shadow of Catholic religion, being indeed more rightly named a Catholic heresy against the Scriptures, supported mainly by a civil, and, except in Rome, by a foreign power; justly, therefore, to be suspected, not tolerated, by the magistrates of another country." Oh, that the eyes of Americans were opened to see Rome as Milton saw her!

Take the Third Commandment. The state punishes blasphemy and profanity. Disloyal oaths are likewise obnoxious to punishment. The government found it necessary to assail the "Knights of the Golden Circle," during the war, for they were plotting to destroy it. It became necessary to throttle the Molly Maguire and Ku-Klux clans as a means of self-protection. The Supreme Court of the United States has decided that any one who has taken the Endowment House oaths of the Mormon hierarchy should not be naturalized, and if naturalized, should be disfranchised. Let it be proclaimed in trumpet tones, from the Atlantic to the Pacific, that the highest tribunal in our land has decreed that the secret oaths of that religious fraternity disqualify those taking them from becoming citizens; or, if citizens, for exercising the privileges of citizenship.

The murder of Dr. Cronin, in Chicago, led to the trial of the order of Clan-na-Gael. Their horrid oaths were exposed, just as the wicked oaths of the Endowment House in Salt Lake City were brought to light in the trial over the Idaho test oaths disfranchising Mormons. The courts have decided that these disloyal oaths disqualify those taking them for citizenship. The secret order of Mafia came over from Italy. They showed their true character in the murder of Chief-of-Police Hennessey of New Orleans. That assassination was a crime which demanded retribution. Eleven members of the order were put on trial. Through fear of the order the jury acquitted them. A mob attacked the prison that very night and summarily dispatched these guilty wretches. That massacre cannot be justified. It was mob law, and that is a danger, and a symptom of a greater evil behind it. When justice breaks over its legal bounds, no one is safe, and the insidious disease of anarchy is back of it. But a secret oath-bound gang of ruffians and brigandines cannot be tolerated here. That massacre was the hand-writing on the walls of the secret dens of the Mafia. The Highbinders of California have come from China. The Chinese empire is honey-combed with them, and the government is powerless. They have committed foul murders and are now under process in San Francisco. The verdict of the American people is, that a secret oath-bound order that resorts to murder as a weapon ought to be swept from the face of the earth.

The Jesuits are an oath-bound society. They have sworn absolute obedience to the Pope. Here is the Jesuit's oath: "I do renounce and disown any allegiance as due to any heretical king, prince or state named Protestant, or obedience to any of their inferior magistrates or officers. I do further declare that the doctrine of the church of England, the Calvinists, Huguenots, and of others of the name of Protestants, to be damnable; and they themselves are damned and to be damned that will not forsake the same. I do further declare, that I will help, assist, and advise all or any of His Holiness' agents, in any place wherever I shall be, to extirpate the heretical Protestant doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical, for the purpose of propagating of the mother church's interests, to keep secret and private all her agent's councils, from time to time as they intrust me, and not to divulge, directly or indirectly, by words, writing, or circumstance whatsoever, but to execute all that shall be proposed, given in charge or discovered unto me, by you, my ghostly adviser, or any of this sacred convent. All this I swear, by the blessed Trinity and

blessed Sacrament, which I am about to receive, to perform, and on my part to keep inviolably; and do call all the heavenly and glorious hosts of heaven to witness these my real intentions, to keep this my oath." What need we any further witness! The Jesuits should be required to abjure these disloyal oaths or leave the country.

(To be concluded next week.)

OBERLIN COLLEGE.

BY REV. H. H. HINMAN.

The fall term of Oberlin College is quite as full as usual in all its departments. The great mass of young people that over-crowd the chapel at 5 o'clock in the afternoon, and especially when, on Thursday evenings, they are supplemented by as many citizens as can find seats, are a most interesting study. What great possibilities are within their reach! How great the responsibility of their moral and intellectual training! Dr. Brand has just entered on his twenty-first year of labor as the successor of Pres. Finney in the old First Church, and has preached of late with more than usual earnestness. Mr. Finney of the Second Church, has lost nothing in the confidence and appreciation of the people. These two churches include the large majority of the church-going people of Oberlin.

Of late there have been some most interesting lectures. Last Thursday (the 6th) Prof. A. A. Wright gave a very interesting lecture on the genesis of bowlders, especially those of Northern Ohio. It was illustrated by charts and specimens, and devoted, in good part, to the discovery, by Prof. G. F. Wright, of the ancient outlet of the Great Lakes through Lake Huron and the Ottawa River. This (the outflow) was long before Niagara Falls was dreamed of. The whole discourse was the fruit of great labor as well as careful scientific research.

Quite different, and even more interesting, were the lectures of Prof. J. H. W. Stuckenberg, who, though formerly a theological professor in America, has for twelve years been pastor of the American church in Berlin. Of the nearly a thousand American students that every year visit that great city for the purposes of higher education, the majority are drawn towards the American church, as the only place where they can hear the Gospel in their own language, except at the English church, which is patronized by the Empress. This American church is remarkable, because it is a practical example of Christian union. Except the Bible they have no other than the Apostles' Creed. At the formation of the church there were members from ten different denominations, and they now include those who have belonged to twenty-seven of the sects. Yet, with all this diversity of views there has never been the slightest friction as to substantial agreement in Christian work, but a continued and healthful growth. Part of his mission is to raise \$100,000 for a church building. His lecture on Saturday evening was on German Socialism. He spoke of its very rapid growth; that now it had 148 journals devoted to its promotion; commanded 1,500,000 votes, and represented 9,000,000 of people. Among its causes were: (1) The development of self-consciousness, which, in turn, was the result of general education and abundant means of knowledge. (2) The rapid growth of the cities, as compared with the rural districts. (3) That the increase in wages and the ability to obtain the common comforts of life have not kept pace with the increased demand of a growing civilization; and (4) A re-action of the democratic feeling against aristocracy and imperialism. He spoke of the theories of the Socialists; that while they were not necessarily antagonistic to Christianity, they were mainly the products of atheists, and that the whole movement was regarded as a menace to religion. There were often twenty-two socialistic meetings in Berlin each Lord's day.

On Sabbath evening he spoke of the religious needs of the German people, the extent and influence of rationalism over the masses, and the weakened power of Christianity. Of the 1,600,000 people in Berlin, about 1,400,000 are nominal Protestants; and yet in all the Protestant churches of that city there are but 60,000 sittings. The only really active and aggressive religious force in Germany is the Roman church,

which aims and expects to reconquer the empire.

On Monday morning he spoke for an hour, in the College chapel, on the development of modern thought in Germany; and then took half an hour to answer written questions. He spoke, first, of the great facilities for inter-communication, the press and the telegraph, as bringing about a community of thought in the entire civilized world, especially among the learned, so that German or French or American thought speedily becomes the thought of the world. He briefly traced the development of philosophy, of science and theology in the German universities. He regarded the present as emphatically the scientific age. Men were everywhere seeking for something practical and realistic, in distinction from theories and opinions. He thought that the tendency among the leaders in theology is to a more spiritual and evangelical type, and that the rationalism and infidelity among the masses is the result of past influences. He regards the greatest obstacle to the influence of Christianity to be the dominance of the state in all religious matters, and that, as a result, there is great diversity of thought in those who are the appointed teachers. He thought that Germany was embarrassed with as great and as difficult problems as other nations; but he did not take a pessimistic view of the general outlook.

Oberlin sends more students to the great Berlin University than any other American school, except Harvard, and the numbers who seek culture abroad will doubtless increase. It is the mission of the American church to look after their spiritual welfare.

Oberlin, O., Oct. 12, 1892.

WHY THEY LEFT THE LODGES.

TESTIMONY OF JNO. S. RADFORD.

My reasons for leaving the lodge:

First, God's Word teaches me that a Christian has no right to be unequally yoked together with unbelievers; read 2 Cor. 6: 14-17.

Second, God's Word forbids the taking of oaths; read Matt. 5: 33-37. This being God's Word, how can I be a Christian and be in a lodge-room and call my friend brother who has just voted against my principle, that we will have the Walnut street theatre for a night for the benefit of the lodge of which I was a member. God forbid that I should be united with them, for the world favors sin and sinful things; and these secret orders have the Word of God in them for a cloak to deceive Christians, also having the Bible to be read by ungodly men, who handle the Word of God deceitfully.

For these reasons I would come out from among them and be separate, knowing that God will hold me accountable for the deeds done in this body. Christians, if you are in them, come out from them for they are the devil's stronghold, and to stay in them means death to the soul. Yours in Christ.—John S. Radford, of Philadelphia.

TESTIMONY OF ROB'T ADAMS.

I have belonged to a secret society. In my initiation I was blind-folded and partially denuded; this was being "neither stripped or naked;" had to walk over a rough and thorny road; "this was the wilderness;" was scourged with nettles and thorns, climbed a heap of some kind, fell on a sheet and was tossed up several times; this was "riding the goat." In taking another degree I do not remember the ordeal, but I can recollect kneeling on the form of a coffin and with my hand on the blessed Bible swearing not to take advantage of a "brother's" wife or daughter, "knowing them to be such." While taking those degrees I was surrounded and manipulated by fellows who were so drunk that they scarcely knew what they were doing, and vile above all men dwelling in the neighborhood. Three meetings were all I attended. My reasons for staying away are obvious. I was only a boy at the time, and had not much light or grace, but felt that moral life could not be sustained in such an affiliation. I shudder now at the thought that bishops and elders and deacons and leaders maintain such a brainless, demoralizing, soul-damning relationship. They all must be damned, for hell itself cannot be constituted of worse ingredients.—Rob't. Adams.

[The foregoing testimonies first appeared in the *Wesleyan Methodist*.]

LAW AND ORDER

AGAINST LIQUOR AND LAWLESSNESS AT THE
WORLD'S FAIR.

[Address of Rev. Wilbur F. Crafts to the Columbian National Commission, Oct. 19, 1892.]

Senator Hawley, in a great speech in the United States Senate, estimated that the large bodies which had indorsed the World's Fair petitions by vote represented forty millions of people, counting the members and their families. This figure is reached by making the usual allowance that there are three times as many individuals in the families of a church as are members of it. There were, in 1890, thirteen millions of members in those evangelical churches whose general conferences and assemblies and conventions indorsed the petitions, and they were also indorsed by the Brotherhood of Locomotive Engineers, the Farmers' Alliance, and many other bodies which include members of yet other churches and members of no church.

It should be remembered that all, or nearly all, the petitions of the church congresses asked for the exclusion of liquor-selling from the World's Fair, as well as for Sabbath closing; and the case of the liquor-selling acquires a still greater strength than its companion reform in the way of petitions, in that the Catholic Total Abstinence Society joins in the protest against liquor-selling, while the opposing petitions in the case of the liquor-selling are fewer than in the matter of the Sabbath; indeed, the petitions for liquor-selling in the Fair are too few to count. Those who desire that are ashamed to petition for it.

But my purpose, to-day, is not to urge the temperance arguments that lie back of these petitions of past months and years, but to present six hundred new petitions that oppose liquor-selling in the Fair, partly on grounds of law and order, which even those who are not radical temperance men can hardly disregard.

THE LOCAL DIRECTORY'S LIQUOR CONTRACTS VIOLATE
THE CHARTER.

Many of the petitions ask the Commission to "prevent our nation from becoming a rum-seller to the world by illegal liquor-selling at a German beer-garden and otherwise in our national Exhibition." If you allow liquor-selling in the Fair, legally or illegally, you will make each prohibition State a rum-seller, as it is a part of the nation that conducts the Fair through this Commission, and every prohibition county and town and every temperance man will also be made partners of the liquor dealers.

We protest against this. Most of the petitions ask the Commission to ascertain whether it be true, as stated on the floors of Congress, and in the press, that the local managers have made contracts in violation of the local option law of Hyde Park, and of the Illinois law against the sale of liquors at fairs, and so of the charter which requires that State laws shall be observed in the contracts and conduct of the Fair; and also whether the local option law and Sabbath law are not already being violated; and if any such violations of law, present or prospective, are found, that the Commission will use its veto power against such lawlessness.

1. The charter of the Fair, as made by Congress, in section 4 says: "Nothing in this act shall be so construed as to override or interfere with the laws of any State, and all contracts made in any State for the purposes of the Exhibition shall be subject to the laws thereof."

2. A law of Illinois, enacted in 1883, is as follows: "Whoever shall keep any shop, booth, tent, wagon, vessel, boat, or other place for the sale of spirituous liquors, or expose for sale, or sell, give away, or otherwise dispose of any spirituous liquors, or engage in gaming at or within two miles of the place where any agricultural, horticultural, or mechanical fair is being held, shall, for each offense, be fined not less than five nor more than one hundred dollars: *Provided*, This section shall not affect tavern-keepers, distillers, or others exercising their calling at their usual place of business." The local option law of Hyde Park also includes the Fair grounds.

3. Senator Palmer, on the floors of the Senate, speaking in behalf of the Illinois corporation, said: "It has let the privilege of a large number of cafes or restaurants, with the right to serve liquor at meals as at hotels." If it were true that the contracts allow liquors to be sold only

with meals (a square cracker serves as a "square meal" in such cases), it would still be a serious matter, as drink gets in its work however taken, and as such contracts would violate the State laws and so the charter.

4. But Major Handy admitted to me that the

BEER GARDEN

in the "German village" is an exception to the rule about selling liquor only with meals. I call the attention of the Commission to the fact that there is no effective bar to the multiplication of such exceptions, as the Directory blithely jumps the three legislative bars. Evidently the Commission must protect these legislative bars or there will be bars of another kind. A fountain of free wine has been proposed, and this devil of wine, dressed as an angel of light, unless prevented by the Commission, will doubtless companion the beer devil, who will be decked with all the charm that the German government can put about it, with pretty peasant girls for waiters; the surroundings a quaint German village, all drunkenness quickly hidden, to charm American youth into drinking the golden liquid, and into thinking foreign customs better than our own. The "German village," it is reported, has already arrived in New York, but is detained in cholera quarantine. Unless the Commission disinfects the beer out of it, it will be worse than the cholera, for it will poison not only bodies but also the body politic.

5. The Chicago papers, months ago, published the opinion of one of the attorneys of the Chicago managers that the contracts for liquor-selling are a violation of the State laws I have quoted, but they have not therefore cancelled the illegal contracts, as is evident from the recent publication in liquor cases of an advertisement of the "Columbian Casino Restaurant, 6,000 capacity," for "foreign wines, ales and beer." The threat is made that the laws in question will be repealed by the State Legislature this winter; a monstrous thing indeed, that men who have contracted to violate good laws should ask their repeal as a part of the celebration of four hundred years of progress.

6. It seems to me that it is not only

THE COMMISSION'S DUTY,

but its highest duty, as representing Congress, to protect the charter made by Congress, which I have shown, not by hearsay but from public documents and personal knowledge, has already been grossly violated by the local managers.

7. It will not do to say that Chicago may be left to enforce the laws of Illinois in the Fair. The good citizens of Chicago will have all they can do to take care of the outside of the Fair, the city itself. They propose to close the Sunday saloons. That is their share. The National Commission should keep the inside of the national Fair in order. That Chicago cannot be relied on to enforce the law against her leading citizens in the Fair management, is proved from the fact that the local option law and the law against Sunday work and Sunday amusement, including work on the buildings, is now being violated without punishment every week.

8. The plea made by them that in connection with these contracts they have put themselves under forfeits to the extent of \$600,000, has no force as an excuse for law-breaking, nor can such forfeits for illegal contracts be collected by the liquor-sellers. They are not worth six cents—only the price of old paper. We will shed no tears for the managers. It is the liquor-dealers who should walk the floor, not they.

9. That liquor was in some small way sold in the Philadelphia Centennial is

NO PRECEDENT FOR LIQUOR-SELLING

in this case, as there were then no petitions to speak of from the people and no law-breaking involved.

10. For like reason, the action of Congress in declining to add the anti-liquor condition to its appropriation has no force in this case. Both houses of Congress, in the first vote, forbade liquor-selling in the Fair, and then, through threats in the lobby and because there was no time for debate in the hurry of the closing session, rescinded their action in each case. But in both cases the only question up was the question of temperance, not the question of law and order, which is the present issue before the Commission. That the Directory's contracts violated the laws of Illinois, and so the charter, was never brought

to the attention of the Senate; and when it was brought, at my suggestion, before the House, by Congressman Atkinson, the speaker ruled that the vote on the liquor question could not be separated from the five million appropriation, to which the majority was then opposed, and so the vote then taken had no significance.

11. The opposition of some Commissioners to acting on this matter or even hearing arguments on it, on the ground that it is "a political question," the reference being to the Prohibition party, is not valid, for the laws involved are those of Illinois, prohibitory elements in its license law, laws against liquor-selling at fairs and for local option such as are found in nearly all States, regardless of their party management. These violations of law, which have not been reported to the country by the negligent associated press reporters of Chicago (who also failed to tell the country that Sabbath-closing long ago became a law by the acceptance of the conditioned appropriation), have recently been sent out in our petitions and otherwise to every State, and the people are everywhere proclaiming them in public meetings where the petitions are adopted, and the Commission cannot long escape the duty of deciding this matter.

12. To the plea that it would not be fair to make foreigners, who, accustomed to use liquors with every meal, accommodate themselves to the house-keeping habits of their hosts even for the noon lunch, which is the only meal that will usually be taken in the Fair, we answer, first, that there are saloons in abundance across the prohibition line within three minutes' walk of the gates; and, second, that we have surrendered our American institutions already too much to the foreigners of the baser sort, who are largely responsible for the fact that in the last quarter-century the consumption of liquor has increased three times as fast as the population, and that, largely on that account, divorces and murders have increased in like ratio. It is time we should learn to

STAND UP FOR THE UNITED STATES.

13. It is not the foreigners' habits but the stockholders' pockets that prompt the liquor-selling. With the millions that our government has given there can be no doubt of fair dividends without selling the morals of our youth. In the case of the Centennial the people had no thought of the money to be made, any more than we think of salary in electing a President. But money is the uppermost consideration in the management of this Fair, crowding morals, patriotism and progress into back seats. I am not at all sure that liquor-selling will add to the dividends. The "good will" of the forty millions in Christian families is worth something. It has been a stupendous blunder to give the religious press and the preachers no chance to say a good word for the Fair. The Bloomington Fair, two or three years since, violated the liquor law. Rows, and at last a murder, were the result. The next year the managers announced in advance that no liquor would be sold; but they had so alienated good citizens by their course the previous year that the fair was a financial failure. If a few farmers cannot safely buy and sell liquors in a county fair, how much more will it be unsafe in a crowded gathering of all nations!

14. To the technical point that the Commission cannot make rules until it receives for modification the rules made by the Directory (which the nation believes are being held back, in discourtesy to the Commission, for the purpose of preventing action until too late, on this question), I respectfully reply that where a technical "rule" can not be made, a resolution equally effective can show the opinion of the Commission, and we hope you will resolve or rule liquors from the Fair without delay. At least appoint a committee of investigation, as asked by our petitions, which will really bring you the "rule" long ago made in this matter by the contracts, and so enable you to put your veto on this money-making by law-breaking and heart-breaking.

QUESTIONS BY COMMISSIONERS.

"What right has a national body to enforce State laws?"

The National Commission is required by its charter to protect State laws. There never was a stronger case of "State rights" than this. If the Commission approves the liquor-selling contracted for by the Directory, it will be an attack on the State's laws by the nation through you.

The penalties for the violation of these laws are in any case too light for an occasion of this kind. The beer-garden could afford to pay the fine every day. The National Commission must use its power as the deputy Congress in charge.

"What if this Commission, despite the laws, should approve the contracts?"

Then the Commission would become a criminal, but a criminal hard to arrest, and so it must obey the law in honor.

OUR WASHINGTON LETTER.

WASHINGTON, Oct. 19, 1892.

Just before taking a recess to enable the members of the court and their families to go to Chicago for the dedicatory ceremonies of the World's Fair, Chief Justice Fuller announced the decision of the Supreme Court in the case involving the constitutionality of the Michigan electoral law, which was argued last week. The decision was unanimous, upholding the constitutionality of the new law providing for the election of Presidential electors by Congressional Districts, and the Chief Justice said that the formal opinion, covering the special points, legal and constitutional, would be handed down as soon as there was time to prepare it; and that it was the exigency of the case, owing to the nearness of the Presidential election, which had caused the decision to be announced in advance of the preparation of the opinion. In view of the fact that this was a political question upon which the validity of the election of a President might have turned, it is fortunate that it was decided before the election, and doubly fortunate that the decision was the unanimous verdict of a full bench.

Special Columbus sermons were preached in a number of the Protestant churches last Sunday, and elaborate services were held in all of the Catholic churches, in honor of the four-hundredth anniversary of the discovery of America. There are also to be celebrations in all of our schools on Friday and a torchlight parade in the evening. Most of the prominent government officials have gone to Chicago either to see or to take part in the ceremonies of dedicating the Exposition; and although the wives of several members of the Cabinet were extremely reluctant to go on a pleasure jaunt while Mrs. Harrison lies in such a precarious condition, all of them, at the special request of President Harrison, accompanied their husbands. Being unable to go himself or to have any member of his family there, Mr. Harrison was particularly anxious that the Cabinet should be as fully represented as possible, and that the social side of official life should be represented by their wives and daughters.

There seems to be some reason which prevents the successful publication of a religious or temperance paper in this city. The *National Methodist*, which started on its career a few months ago under what appeared to be the most auspicious conditions, has changed hands, got into the courts, and, I believe, suspended publication.

The 375 Washington delegates to the International Christian Endeavor Convention in New York, last July, held a very pleasant reunion this evening. The church was handsomely decorated, and after an interesting program consisting of short addresses, music, etc., the delegates enjoyed an elegant lunch.

No single act of the Triennial Episcopal Convention in Baltimore gave more general satisfaction here than the adoption of the resolution providing that a petition be addressed to the various governments of the world in favor of the arbitration of all international differences, and for the distribution of copies of this petition among Christian organizations to assemble at Chicago during the Columbian Exposition, the idea being for every Christian organization to unite in signing these petitions before they are presented to our own and foreign governments. No greater or worthier crusade was ever started than that which Christianity has undertaken against war between nations, and should it succeed before the close of the nineteenth century, as it is eventually bound to succeed, great as have been the material and moral accomplishments of the present century, it will be among the noblest of them all.

"How is Mrs. Harrison to-day?" is a question oftener asked than any other in Washington these days. Every one seems deeply interested in the good daughter, mother, grandmother, sister, wife and Christian who lies stricken with con-

sumption, in the White House, giving the world a striking example of how a good and upright woman calmly and cheerfully submits to the will of One who knows best. All of Mrs. Harrison's immediate family, with the simple exception of her only brother, Judge Scott, of Port Townsend, Washington, are now with her, and he is expected in a few days. She has reached that stage of the disease where sudden changes are dangerous, and all around her realize that while she may linger for months, she may die in a few hours, and are prepared, as she is, for the worst. Grave fears are expressed that the anxiety of President Harrison will undermine his own health. The close companionship that has for many years existed between him and his wife renders his burden a hard one indeed; but he looks above for strength to bear it.

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

BOSTON, Oct. 21, 1892.

The staid old city of Boston is in the throes of the four-hundredth birthday of the discovery of America. Of course the tumult is not equal to "uproarious Chicago," but "it is enough." It will continue while politicians or a world-worshipping church can make votes at elections, or advance the schemes of the despotism on the Tiber.

Presumably we shall be treated to another chapter of hero-worship next Sabbath, and the press will issue another volume of sermons, according to Christopher Columbus as interpreted by the "Holy Mother Church." It would seem as if last Sabbath's panegyrics ought to satiate the most omniverous who relish that kind of pabulum, but when the craze once gets on, no mortal can divine when or where it will end.

Read, in flaming head-lines, on the first page of the Boston *Herald* of the 17th inst.: "Churches Celebrate Columbus Day. Services in Memory of the Great Discoverer. Special Observance by Order of the Pope," etc., followed by sketches and skeletons of forty-eight eulogiums on the "Great Discoverer." It is interesting to notice that the fullest report given is of the only one by a Jewish Rabbi, and that reports of the twenty-eight Roman Catholic service occupy as least four times the space given to the nineteen services held by Protestants. There is another fact even more significant. These reports are, with six or seven exceptions, meagre outlines, and the things omitted are necessarily more than the things mentioned. It is justice to the reporter to suppose, however, that he seized upon the most prominent thoughts and gave them to his readers. A careful scrutiny of these reports gives us the fact that Christ's name was used by five of the forty-eight speakers—three Romanists and two Protestants—while the name and fame of Christopher Columbus appears in nearly every report, however brief. Does not this show, at least, the trend of the secular press, and is it not giving "His glory to another" and a desecration of the Lord's holy day?

Accepting these reports as bordering on the facts, it would seem that we are already well advanced in a new dispensation of gospel according to Columbus, in which Christ is relegated to the shades. It is a gospel like that of the imposter Schweinfurth, perhaps, teaching that we have got beyond the law and out from under the restraints of the Decalogue, or that teaches future probation, and that it is safe for a man to die in his sins; a gospel with Christ and the atonement omitted, and the Virgin mother of God, the Holy Catholic church and her devoted son and servant Christopher Columbus, inserted. Doubtless Bro. J. M. Foster and our Covenanter brethren would say this is the outgrowth and legitimate fruit of an atheistic constitution as the basis of our civil compact; that ignoring the *kingly prerogatives* of Christ is the first step towards a Godless nation; that this semi-deification of Columbus is simply elevating him to an empty throne which of right belongs to Christ, but from which he is excluded. There is certainly force in the facts and logic by which this claim is supported, and it is certainly time for every disciple of Christ to pay his vows of loyalty, and "render unto God the things that are God's."

In justice, I ought to make one exception before closing this letter. Dr. A. A. Miner is the

one who, as reported, seems to have read and interpreted history aright, and then showed the courage to declare his convictions. Whatever estimate we may have of the doctor's theology, we must accord him the honor of a grand old hero on many a hotly-contested battlefield of reform, and it is quite evident that he does not "take kindly" to the idea of worshipping the creature who *blundered* on to a continent more than the Creator who made it. The doctor finds more to admire in a loving Providence, who directed and protected an *adventurer* in his perilous voyage, than he does in the gold-seeker, the aspirant for fame, the harsh and cruel pledge-maker who violated the instruction of his sovereign, "and carried natives home with him to be slaves." To take such a stand in ordinary times is not a test of character; but just now when the whole city is like Ephesus, shouting "great is Diana of the Ephesians," going wild with the Columbus craze, it means a great deal, and reveals the true hero. It would be greatly to the furtherance of righteousness and truth if more of the so-called orthodox ministers would show a similar willingness to incur the world's censure when necessary to rebuke "wickedness in high places." J. P. STODDARD.

THE EASTERN AGENT IN NEW YORK.

WALTON, N. Y., Oct. 21, 1892.

DEAR CYNOSURE:—At no time is the reform agent brought to realize more that he is not on the popular side than when trying to enlist those from whom he should expect help in a convention like the one soon to be held here. There are a score or more of ministers within a radius of twenty miles that would rejoice exceedingly if every lodge in our land was overthrown and prohibited by law. Ministers in their parlors or studies have told me enough of their observation of the evil effects of secret societies to arouse this entire country if proclaimed in public. They have seen the remains of neighbors who have drank themselves to death buried with so-called Masonic honors. On funeral and other occasions they have witnessed professed infidels read prayers and engage in exercises shocking to ordinary decency, to say nothing of Christianity.

One minister, known to all in this section as a gentleman, a scholar, and a leader in Christian thought, lectured me for fully half an hour in his study on the evils of Masonry, and when I asked him to say at our convention what he had said to me, replied that he had no time to prepare an address. He was working in a quiet way; did not wish to make himself conspicuous, as at least five of his leading members were in the lodge. In a former charge he had alienated some of the good brethren by being too outspoken. Others, when asked, have given various excuses, some doubtless good, and others I could but believe gotten up for the occasion. The pastor of a church excluding secret society members from fellowship, who had heard the lodge question discussed in college, and had attended at least one Anti-masonic convention, replied, when asked to speak at least ten minutes at our convention: "I

(Continued on 8th page.)

Please renew your subscription now.

CORRESPONDENCE.

AN ANTI-SECRECY MISSIONARY FOR INDIA.

[In the first paragraph of the following letter, Bro. Gladwin mentions his call for "fifty men wanted for India." His circular was so similar to one printed in the *Cynosure* of September 8, 1892, that it was deemed inadvisable to reprint it. Now Bro. Gladwin wants fifty, instead of twenty-four men, to assist him.]

BOMBAY, India, September, 1892.

EDITOR CYNOSURE:—Were your readers startled by the call for "Fifty Men Wanted for India?" That was not a bit surprising. If I had spoken of the wants of India at large, I should have said 5,000 men wanted; or still more; truly, 50,000 are wanted for India. But my call for fifty men only pointed to the number which I could, with the help of God's people, speedily introduce into safe and successful mission work. Two men have recently come, one from England, and another from Scotland, to my little "Cherith Home," and they find needy and open doors waiting for them.

If I had the right kind of men here on the ground, I could find blessed openings for a score of them within a month. By the term "right kind of men," I mean New Testament saints, Pauline workers, men who are in the true apostolical succession. How I wonder that they do not come: the reapers to the harvest; the soldiers to the battle front; the faithful saints to the help of the Lord against the mighty.

Now I wish to write specially about a missionary coming to take up a direct fight against the overspreading plague of secret societies. I have before me the letter of C. B. Ward in the *Cynosure* of the 21st July. I want to take exception to two of his points. (1) He says: "It seems almost wrong to ask short-handed *Cynosure* supporters to help India." No, it is the "little flock," the "Gideon's Band," who are just the ones to undertake still greater things for God. Bro. Ward himself is a marked specimen of one who has his hands more than full of work, and can always undertake some new strong enterprises. I have just received a letter from him, that he is undertaking a new job of vernacular editing, in addition to his already heavy duties in his blessed mission work. The comparatively small anti-secrecy party in America have had great faith and works. They have followed the noble motto of that grand old missionary Carey: "Expect great things from God. Attempt great things for God." The N. C. A. has planted artillery for firing at long range. Its shots are already taking blessed effect in India. They are just the ones whose enthusiasm and devotion can undertake a great deal more.

(2) Another item of Bro. Ward's I object to is this: "I do not expect this thought to materialize yet, but it ought to do so." I am surprised to see my "Faith Mission" comrade taking the place of doubting Thomas. But there is this apology for him—that he had not been to America for a great many years, and he does not know how much faith and fire there is about the *Cynosure* office, the Wheaton College, and the rapidly spreading work of the National Christian Association in America. Now I expect the thought to materialize. Let us join our faith and works and disappoint Bro. Charles, Ben, and the rest of the doubters.

Illinois gave us Ben Ward; Missouri gave us Ben Reynolds (my first colporteur-evangelist); Arkansas gave India a *Watchman* man; and I am sure there is plenty more such material in the Western States, if we could only get them out to India, where they could be properly developed.

Let us look on this matter in downright earnest. Let us make it a subject of special prayer. I am sure that if a hundred readers of the *Cynosure* were to pray over this matter as they ought, it would very speedily materialize into men and means. Let us set our minds, hearts and hands to getting out *one good man* as speedily as possible. Why can he not come out this autumn? I am sure he is there somewhere, ready, qualified and waiting. But perhaps he has not yet heard his call this way. The united prayers of a number of God's people will lay this call upon his heart. When he is willing to leave all and follow this call in the true martyr spirit, God will open the way for him to come. It will not be with a first-class passage, as I came out twenty-one years ago. It will doubtless be via the steerage and deck-passage as I have since twice made the voyage between New York and Bombay. It will not be with a guarantee of the easy-fitting salary of a city pastor, but may possibly be to some without any promise whatever of support outside of God's Word. That is the line upon which I am now laboring. The man who is willing in the day of God's power will hear God's call and come in obedience to his command, whether special provision is made for his future or not.

It is not necessary that he should be officially appointed by the N. C. A. That body may not deem it advisable to assume the apparent responsibility of sending a man so far upon this peculiar mission. The members of the Association may not all have sufficient acquaintance with the man to accept the responsibility, or they may not all quite have faith in God to expect the means to be forthcoming for the project. Faith is generally more of an individual matter than the commodity of a community. Here is the great field waiting. Here is a mighty work to be done. Bro. Ward's letter has shown how that Chris-

tianity is shamed, Gospel work hindered, non-Christian inquirers deceived, and Satan's kingdom promoted by the spread of European secret societies in India. Think of these points. Study them earnestly. Pray for great India, with her 288,000,000 of souls.

Who will hear this call: "Come over into Asia and help us?" Who will hear God's command: "Go ye into all the world and preach the Gospel to every creature?" Let any number of awakened souls who are stirred by these thoughts write to us. You may write both to the Secretary of the N. C. A., W. I. Phillips, *Cynosure* office, 221 West Madison street, Chicago, Ill., and also to the undersigned. Please note the items as to religious experience, etc., in my circular "Fifty Men Wanted For India."

Yours in the light of the world,

WALLACE J. GLADWIN.

THE ERA OF NATIONAL REFORM.

BOSTON, Mass., Oct. 11, 1892.

EDITOR CYNOSURE:—The opposition of the Roman Catholics to the public schools, which led to the expulsion of Swinton's history, resulted in the holdings of patriotic meetings in Music Hall every Sabbath afternoon. The usual services of hymn-singing, accompanied with instruments, solo singing, etc., reading the Scriptures and prayer, are engaged in. These are followed by an address.

Last April your correspondent was invited to preach there. One theme was: "The Judgment of Anti-Christ." Another invitation was extended by the committee to preach there on the first and second Sabbaths of October, the theme of the one being, "The State and Romanism;" the other, "The Relation of Church and State." In the first of these prominence was given to the mediatorial dominion of Christ. In the second the principles underlying the national reform movement were discussed. In the third the political dissent of Reformed Presbyterians was defended. By arrangement with the committee, we had several Psalms printed on slips and distributed, and the precursor of the Second Reformed Presbyterian church, Prof. John McLelland, led the audience in singing the Psalms without an instrument; and they sang wonderfully well. It was grand. We also had 400 copies of our pamphlet, "Romanism, Political Atheism and the Secret Empire, our Triple Foe," distributed as the audience dispersed. These three lectures were also printed in full in the *American Citizen*, 7 Bromfield street, Boston. So that these principles received a wide circulation.

I regard this as a providential opportunity for proclaiming the truth: That, on the four hundredth anniversary of the discovery of America, when the thoughts of the people are being turned to the great principles upon which our civil and religious liberty is based, a Covenanter should be called to such a place meant a command to call this nation's attention to the crown-rights and royal prerogatives of the Lord Jesus Christ; that the only hope of national triumph is in placing the hand of this nation in the hand that was pierced. The secularism of our government is just as dangerous as Romanism. France and the Reign of Terror are an object-lesson against secularism. Spain and the Inquisition are a warning against the fatal effects of Rome rule. The true Christian patriot will point the nation to Him who is the desire of all nations, unto whom the gathering of the people shall be. *This nation must honor Christ and bow to his scepter, or perish.* To impress this fact upon this nation, Covenanters have separated from the political body. The apostles and early Christians separated from Rome pagan, and paganism fell. The Reformers separated from the papacy in the sixteenth century, and the beast received a wound unto death. The Abolitionists separated from this government, because the Constitution supported slavery. The members of the Christian Association separate from all secret oath-bound lodges of the secret empire; and so Covenanters separate from the political society of voters in this land, because of the political atheism embodied in the supreme law of the land. If Republican Prohibitionists separate from that party because they cannot accept the platform; if Democratic Prohibitionists separate from that party because they cannot accept the platform of that party; then Covenanters are justified in separat-

ing from the voting society, because they cannot accept the Constitution under which the body accepts of authority. That is the most powerful remedy.

J. M. FOSTER.

LITERATURE.

MAGAZINES.

The Missionary Review of the World for November has the following interesting table of contents: Literature of Missions: The Metropolitan Tabernacle as a Missionary Center, by the Editor-in-Chief; The Samoan Mission of the London Missionary Society, Rev. J. E. Newell, D.D.; Native Instrumentality in Foreign Missions, Rev. A. Bunker, D.D.; How Shall the Interest of Our Missionary Meetings be Increased? Mrs. Ethan Curtis; Johann Ludwig Knapp, a Pioneer of African Missions, Rev. F. Wilkinson; Prayer and Missionary Work, W. D. Rudland; Our Indebtedness to Christ for Temporal Blessings.—III., Rev. T. Laurie; Forerunners of Carey, Rev. A. J. Gordon, D.D.; From Cannibalism to Christ; Extracts and Translations from Foreign Periodicals, Rev. C. C. Starbuck. International Department: Africa in a World's Congress, J. T. Gracey; Lady Missionaries for Foreign Fields, Rev. C. A. Nichols; Affairs in Japan, Rev. H. Loomis; Things Chinese that are Promising, Rev. J. Sadler; Canada Notes, Rev. W. B. Dickie; A Call for Prayer; Book Bulletin. Department of Christian Endeavor, by Prof. Amos R. Wells. Editorial Notes on Current Topics: The Improvement of the *Review*; Mr. George Muller's Orphanage at Bristol. Monthly Concert of Missions: South America—Brazil. General Missionary Intelligence: Organized Missionary Work and Statistics; British Foreign Missions, Rev. James Johnston; Monthly Bulletin. Funk & Wagnalls Company, Publishers, 18 & 20 Astor Place, New York.

Among many hygienic periodicals, the *Sanitary Era*, a progressive health journal published monthly by Wm. C. Conant, P. O. box 3059, New York City, has peculiar claims upon public favor by presenting in popular form important health news; the latest advances in sanitary science, and the hygienic needs of the people and the best methods of supplying them. The number before us is an excellent specimen of this journal, containing information of importance "for citizens, mothers, nurses, invalids—everybody." It has valuable commendations from health officers, members of State boards of health, civil engineers and physicians. A peculiar feature of each issue is its monthly tables of mortality in various towns and cities, and monthly weather averages, by which the climatic conditions and death rates in numerous sections of the country may easily be determined.

The *Century* will take up the Bible and Science controversy. In the November number Professor Charles W. Shields, of Princeton, answers the question "Does the Bible contain Scientific Errors?" with an emphatic *no*. He says: "Literary and textual obscurities there may be upon the surface of Holy Writ, like spots upon the sun, or rather like moles in the eye; but scientific error in its divine purport would be the sun itself extinguished at noon. Such a Bible could not live in this epoch." Professor Shields' article will be followed by one in the December *Century* on "The Effect of Scientific Study upon Religious Beliefs."

The October issue of the *Cup-Bearer*, for young people, like many of its predecessors, presents numerous pleasant and profitable features. Its mission is to "supply the youth of the land with literature that shall amuse, instruct, renew and elevate the plastic and eager mind; something that every parent will hail as a safe and charming companion, as well as a real educator and character-builder." It is certainly very attractive. Published at 358 Burling street, Chicago.

The *Galaxy of Music* for October, with its forty-four pages of vocal and instrumental compositions, is received. Among the songs (words and music) are selections by Gounod, Reyloff, Randegger and Clifton. The instrumental part is by Delibes, Spindler, Czibulka, Behr, etc. The price, 10 cents a copy, or \$1.00 a year, is the most remarkable thing about the *Galaxy*. May be had of all newsdealers or from the publisher, F. Trifet, 408 Washington St., Boston, Mass.

Our Animal Friends, published monthly by the American Society for the Prevention of Cruelty to Animals, is furnished to subscribers for \$1.00 a year. It is worth many times that amount in any family of intelligence. Stories and information relating to dumb animals, with original and instructive articles of interest to all animal owners, regularly fill its pages.

Similar in character, quite as worthy in its objects, and deserving of a liberal patronage, is the *Humane Journal*, published by Albert W. Landon, Chicago. Illustrated with admirable engravings in profusion, its pages teem with articles whose humane spirit should induce young and old to render proper care to every living creature dependent upon our bounty. \$1 a year.

Vick's Magazine for October is replete with numerous valuable suggestions and instructions for gardeners, florists and fruit-raisers, enlivened with many illustrations. Its price is only 50 cents a year. Published at Rochester, N. Y.

OBITUARY.

Another all-around reformer and warm friend of the anti-secrecy cause, Rev. THOMAS BROWN McCORMICK, was born in Todd county, Ky., Dec. 23, 1811; and died at Princeton, Gibson county, Ind., October 2, 1892.

Bro. McCormick derived his being from Scotch-Irish parents, morally very strict, yet kind and affectionate. The lad, as he grew to manhood, exhibited considerable wildness, notwithstanding his surroundings; but in his twentieth year he was thoroughly converted and became the willing servant of the Lord.

He united with the C. P. church and some time afterwards commenced preaching. He was formally ordained in 1839, and Nov. 4th, of the same year, he was married to Miss Mary S. Shaffer, by whom he had two children, Samuel D. and Elizabeth F., both of whom entered the spirit world before him, their mother having died Oct. 26, 1849.

In May, 1850, he was married to Miss Mary A. McClure, who, with one son, Mr. James McCormick, the editor of the *Prohibition Era*, published at Princeton, Ind., survive him.

Mr. McCormick preached successfully in Kentucky, but his anti-slavery sentiments made life unpleasant, and in 1840 he removed with his family to Princeton. There for several years he served as pastor of a church; but resigned to accept the agency of the American Tract Society of which he was a life member, to distribute their publications, in which he was very successful, going from house to house, preaching two or three times each week and selling books and giving away tracts.

Early in life he became a Mason. He did not at first see the sinfulness of the institution until his attention was called to the fact by a lady in whose piety he had the utmost confidence; and as the Spirit of Christ gave him light he was led to renounce and denounce the institution as an enemy of the church. He lectured some against it and held some public discussions with the friends of Masonry.

He early espoused the cause of temperance, and in his last years advocated prohibition as the only right way to deal with the liquor business; and he never to his latest days lost faith in the ultimate success of the prohibition cause, but with the same prophetic voice which declared the overthrow of slavery, even when he stood almost alone in his views, he declared that prohibition *must* succeed "because it was right." He was radical in his stand on this question just as he was on the slavery question.

In his pastoral life in Kentucky his anti-slavery doctrines brought him into opposition to the community in which he lived, and made him the victim of the persecution which overtook so many who dared openly to denounce the vital institution of the South. He was indicted for the crime of abducting and stealing slaves and sending them to the free States. To escape the vengeance of the law he fled to Indiana. By the advice of Gov. Morton he returned to Kentucky in 1862; but the war against slavery was in full force, and within a year the "peculiar institution" was killed by the Emancipation Proclamation.

After that, although his health had failed, he did what he could for the good of humanity, and years of peace followed in his home, with the assurance that good men everywhere vindicated his course. After weeks of severe affliction, God said: "Enough, enter into the joys of your Lord." So, when near eighty-one years of age, he fell asleep in Jesus.

His funeral took place from his residence October 3d, conducted by his old friend, Levin Wilson, assisted by Rev. W. A. Provine, of the Cumberland Presbyterian church, and Rev. M. A. Campbell, of the United Presbyterian church of his city. His remains were followed to the grave by a large number of those who had known him in life. Peace to his ashes.

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The Christian Cynosure.

CHICAGO, THURSDAY, OCTOBER 27, 1892.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.—PSALM 6: 9.

THE VOICE OF THE CHURCH.

Reformers and Christian workers long ago learned the hollowness, the falsity of the ancient motto, "*Vox populi, vox Dei*—the voice of the people is the voice of God;" for while, as it is expressed in the Declaration of Independence, "a decent respect for the opinions of mankind" is honorable and often profitable, public opinion is quite as apt to be erroneous as correct. A memorable instance of this is found in Matt. 27: 15-23, where the multitude, without expressing an adequate reason, demanded the crucifixion of our Lord, and brought the curse of God upon them.

Nor is it safe, always, to believe that "*vox ecclesie, vox Dei*;" indeed, the records of history are filled with the mistakes of the church in all ages, and it must be confessed that it is still liable to err very materially in doctrines handed down to us by "godly men as they were moved by the Holy Ghost" in the days of the early Christians. For this reason, while it is proper to promote "a decent respect" for the church militant and its ordinances, it is inconsiderate to believe in its infallibility. It is better, always, to accept the Bible, which is our best exponent of the voice of God, as the only rule of right living and right government.

This being the case, and it being also the mission of the church to properly mold public opinion, especially in religion and morals, it is subject to more criticism and diversity of influence than any other institution. If it aims only at popularity and the accumulation of wealth and power by the sacrifice of its spirituality, it has no right to claim a position as the mouthpiece of the great Head of the church; if it is honeycombed with Freemasonry, which is the modern representative of ancient paganism, its voice is only a *falsetto*, and its dogmas and practices are not in accordance with the voice and Spirit of the Lord. In such a case it is not a trustworthy adviser.

There are many such churches in this day, strangling their spirituality and usefulness by a division of their strength with the secret lodges; and, too often, the lodge depletes the church attendance, the fires on its altars grow cold from neglect, and the substance of its members is diverted from the sacred treasury to the support of secret mummeries and unholy banquets.

This terrible blight of secretism, and the insidious manner in which it has invaded churches once pure and faithful to their Lord, tending to destroy them and bring upon their members condign punishment for their double-mindedness, is one reason why the National Christian Association was formed, and is its strongest incentive for opposing the secret lodge in all its various guises. We look upon the lodge as the dangerous foe of the church of Christ—as displaying the captivating spirit of the serpent in Eden, and, like him, entailing misery upon all who at heart believe its siren songs and fables. For more than sixty-five years, Freemasonry (which Mackey says "is not Christianity, and not even a substitute for it") has been openly arraigned before the tribunal of the world as a promoter of assassination, treason and other capital crimes; and yet there are churches, nominally "brides" of Christ, which have taken this serpent to their bosoms, and nurtured it by their influence and prayers, seeing no evil in it, but believing it to be, as the Freemasons claim, the innocent "handmaiden of Christianity."

It is time that this hypocrisy should cease; that the church should hasten to divorce herself from this insidious destroyer; that it should become a stench in her nostrils, and be no longer the leech that thrives upon her life's-blood. SEPARATION should be her watchword and the primary and ultimate object of her efforts to purify herself from the influences of the world, the flesh and the devil, which are, all summed up, the abominations of lodgeism.

True reformers may and do heartily thank God that there are several churches of Christ which have discarded lodge principles and lodge mem-

bers from their communion, have renounced the hidden works of darkness, and have arrayed themselves as the uncompromising foes of the secret empire. These are our friends and co-workers. We love them; we rejoice in their fellowship, and they have our prayers and most sincere and earnest wishes for their welfare.

WHAT THESE CHURCHES ARE SAYING.

"If our lives are hid with Christ in God, we will have no desire to affiliate with secret societies."—*Iowa Yearly Meeting of Friends, 1892.*

"Resolved, That we, as a conference, will continue in the future, as we have in the past, to put forth vigorous effort for the overthrow of all secret combinations."—*Free Methodist Conference of Michigan, 1892.*

"Believing all secret societies to be unscriptural and opposed to just and equal rights between man and man, and that they are being used to corrupt both church and nation, therefore we stand opposed to them in all their forms."—*West Kansas Free Methodist Conference, 1892.*

"Though the Free Methodist church stands as a unit against all secret societies, she is not so aggressive in her opposition as she should be. Hence we recommend that our ministers on the various circuits, as far as practicable, put themselves in communication with the nearest anti-secret lecture bureau, for the purpose of securing lecturers to speak upon the subject; also, to endeavor to circulate among the people upon their respective circuits, good anti-secret publications, such as the *Birmingham Free Press* and the *Christian Cynosure*; and, further, we recommend that our ministers be faithful in presenting this important issue to their congregations. While men are building hopes of eternal happiness upon the quicksands of secrecy, let us preach this doctrine—'other foundation can no man lay than that is laid, which is Jesus Christ.'"—*Free Methodist Conference, Iowa, 1892.*

We are indebted to Bro. Lawrie Tatum, of Springdale, Iowa, for the following abstract from the Minutes of Iowa Yearly Meeting of Friends recently held in Oskaloosa.

"We encourage you [our members] to be faithful in maintaining our testimony on Peace, Temperance, and against Secret Societies and Lotteries. If our lives are hid with Christ in God we will have no desire to affiliate with secret societies. Brethren, 'have no fellowship with the unfruitful works of darkness, but rather reprove them.'"

These extracts will serve to show how and when the voice of the church is the voice of God.

THE A. P. A.'S PRINCIPLES.

The A. P. A. is a political secret society, known as a "patriotic" order, but is similar to the Orangemen's societies, having the same purpose and probably as little grace. Its declared object is to oppose and disfranchise Roman Catholics, but just how this is to be done does not clearly appear. It is also accused of resorting to the circulation of "false and forged circulars" to sustain its methods, and on this account was recently severely denounced in public by Rev. Washington Gladden, a Protestant, in the First Congregational church at Columbus, Ohio; and his discourse has been widely discussed, it is said, throughout that State.

If the evils of which the A. P. A. complains are so very bad, why this secrecy of action? Let it come out openly and submit its grievances to the people who are the sufferers by them. The court of public opinion will soon decide whether they shall continue to afflict the country, or endanger its liberties. Its secrets are no secrets to those whom it opposes; and if its methods are as bad as Dr. Gladden intimates, its principles must be evil also.

—An editorial review of the dedication of the World's Fair buildings and other articles are necessarily laid over until next week.

—Friends and acquaintances of Mrs. S. B. Allen, of Wheaton, were surprised on Friday last by her sudden death. The deceased was a sister of the late President Jonathan Blanchard, with whom she made her home until his demise in May last. She was in her eighty-sixth year. Her funeral was largely attended on Sunday by sorrowing relatives and neighbors. An obituary is soon to appear in these columns.

REFORM NEWS (Continued from 5th page).

don't know anything about the subject. The Lord has not called me to oppose secret societies." Not five minutes after this, the man said he regarded such secret societies as Masonry and I. O. O. F. a curse to the nation. Men who never refuse to address a Christian Endeavor Convention, a Sabbath-school gathering, the Y. M. C. A., or other popular religious meeting of this nature, "have no time to prepare," "are not conversant with the subject," etc., etc. If these excuses can answer a good conscience toward God, all right; but at times our heart is made very sad believing they can not.

To-day the Masons and so-called Red Men are to bury a man who belonged to their societies. So far as I can learn, this man never made any profession of religion other than the lodge. The exercises will be in the Congregational church.

We are going to have a good convention, be our numbers few or many. God will be with us, and those who attend will receive a blessing. Daniel's God is ours, and by his grace we will be steadfast, knowing that our labor will not be in vain in the Lord.

We spent a pleasant Sabbath at Barnerville, Schoharie Co. Opportunity was offered to speak twice to good audiences. One lodge-man, evidently having down much of that which steals away brains, made himself ridiculous by constant ejaculations.

Our Free Methodist brethren cared for our temporal needs. It was an especial pleasure to meet our aged brother Wentworth; he is known, far and near, by the faithful testimony he has borne. Bro. Wm. Patterson and others from there hope to be with us at the convention. More anon.

W. B. STODDARD.

FROM THE CORRESPONDING SECRETARY.

On Tuesday, Oct. 11, the same day of the meeting of the German Lutheran pastors of Northern Illinois at Oak Park, the United Presbyterian Synod of Illinois met at Aledo. This is an enterprising town near the Mississippi, to the south of Rock Island, and half way between that city and Monmouth. Rev. Mr. Storey is pastor of a hospitable people here, who worship in a large and well-appointed building.

Our cause was not less welcome here than in Oak Park. I could not easily reach the Synod until the last day, but through the kind agency of Rev. Mr. Howie, of our N. C. A. Board, and Dr. Campbell, of the Second Church, Monmouth, an opportunity was given to urge the importance of our reform, though United Presbyterians are not unaware of its vital character. Later in the evening, after popular addresses by Rev. Mr. Montgomery, of Sparta, and Dr. Meloy, of Chicago, Rev. J. W. Collins, editor and manager of the Western department of the *Christian Instructor*, was chosen to represent the Synod at our annual meeting.

A notable feature of this last day of the Synod was the paper by Prof. White, of Xenia Theological Seminary, followed by his address on the Minor Prophets. Prof. White uses chart and blackboard illustrations freely and forcibly, and is an earnest student and popular speaker. The Synod heartily appreciated his addresses.

A precious revival has followed the State Conference of the Wesleyan churches at Kishwaukee, where the opening sermon was directed against the altars of the lodge as sheltering devil-worship. It is hoped that a lodge of Patrons of Industry, formed in the neighborhood, has been broken up by that gracious work of the Spirit. So, too, at Aledo. Bro. Storey had engaged Rev. Mr. Barr to aid him in evangelistic meetings following the Synod, and he ardently hoped that some whose feet were entangled in the lodge net would be rescued by God's grace. He thanked me personally for the remarks of the evening. God grant that the experience of Bro. Mullenix at Kishwaukee may be repeated in Aledo.

After renewing many old acquaintances and forming others that are as agreeable as new, I returned to Galesburg, where an appointment had been made in pastor Sundquist's church, the Mission Swede; and a day or two spent in visiting Drs. Bushnell and Sturtevant of the Congregational churches, and I was again away.

Miss Hand, of the New West Society, addressed large audiences in both on the important work of

that agency among the Mormons. The Baptist pastors I found very cordial. Rev. Mr. Van Osdel, of the First Church, has but few lodge members, and labors to deliver them from their "unequal yoke." Bro. Leonard, of the Second Church (colored), is equally in earnest, but has a more difficult task. Bro. Boberg, of the Swedish Baptist church, came with his congregation to our meeting Sabbath evening, and gave earnest and material aid to its success. The new pastor of the Methodist church was found, I regret to say, of a different spirit. His heart seemed given to the lodge, and he wished no discussion of the subject.

The Swedish Methodists have also a new pastor, a young man, more timid than his predecessor, Bro. Johnson, who wished his people to hear an address on the lodge, and would have thus crowded our union meeting. An enthusiastic Y. M. C. A. meeting, on Sabbath afternoon, gave an opportunity for a few words and a notice of the evening meeting in the Mission Church, of which I was glad to see some of the young men take advantage.

The Mission Church was well-filled in the evening, and pastors Sundquist and Boberg aided to make the presentation of the truth effective. I was most kindly entertained in Galesburg by Mr. and Mrs. Hammond, old settlers in the city and warm supporters of every good cause.

The meeting of the Central West Congregational Association at Lawn Ridge, Ill., was my next point. This is a country church also, but formerly strong in numbers, in faith and influence. Death and removals have made large inroads, but Bro. Marsh, the pastor, hopes to renew the interest of the people and begins special services soon. The brethren here were friendly to me personally, but timid toward the reform. A revived Masonic lodge in the neighborhood clouds their vision, as if the smoke from its altar came between them and the Sun of righteousness. The truth was therefore hindered here, so far as I was its messenger; but I was thankful that Miss Hand, in her address on Mormonism, showed clearly the dangers of a false religion, the counterpart of the lodge.

But if this association would not give ear, I am invited to the meeting of the Fox River Association, at Streator, on the 24th, and trust that here and elsewhere open doors will be found for our cause.

HENRY L. KELLOGG.

M. N. BUTLER WORKING IN KANSAS.

OLATHE, Kans., Oct. 16, 1892.

EDITOR CYNOSURE:—Tuesday night found us in Kansas City, awaiting a train for Olathe, Kansas. In the waiting-room in the Union depot we passed around a number of "Handbooks" for the perusal of waiting travelers. After reading an hour or more, three expressed themselves as in accord with the same. The fourth, a traveling man, squirmed, read and squirmed again; then still read on. A long talk proved him to be a Knight of Pythias, of that city, but the reading convinced him that Masonry was altogether bad.

At Olathe we were most hospitably entertained by Father Curtis and his estimable wife. They are veterans in reform, and have borne the heat of battle for, lo, these many years. He is still firm and as strongly opposed to organized paganism as ever. Also Rev. W. W. McMillan, a *Cynosure* reader and R. P. minister, extended the right hand of fellowship and hearty good wishes. Rev. J. B. Dortch, retiring pastor of the Covenant church, was cordial, but busy with communion services for the coming Sabbath, assisted by Rev. J. M. Wylie, of Denver, Colo.

In the country we were glad to meet James Miller, W. H. McKee, Thompson Moore, and others, who did all in their power to aid in arranging meetings at Sunnyside, where a Bible-reading was given to a good audience on Friday night, and a brief synopsis of Masonic religion, along with the steps, grips, due-guards, signs, etc., of Masonry on the next night.

Saturday afternoon an able sermon by Rev. Mr. Wylie was listened to. We were happy and profited in meeting for the first time Rev. J. A. Richard, of Fort Scott, who was acting chairman of the South Kansas Wesleyan Methodist Conference convening in the city.

Olathe is given over to lodgery. It is reported that our old teacher, Rev. A. W. Bishop, the Congregational pastor, has donned the little

white bib. The R. P.'s are comparatively safe from the lodge. But the U. P.'s are voters, and it appears the serpent is beguiling some of their membership into the orders. The Wesleyans are making a desperate stand. A licensed exhorter, boldly wearing the three links, was brought to task, and has agreed to face the other way.

Sabbath afternoon, Oct. 16, we gave a Bible-reading to an attentive audience in the Wesleyan chapel. Unless meetings can be held around such a city, arousing and enthusing the country people, so that an audience can be brought in from the rural districts in sympathy and touch with the speaker, it is useless to expect an audience in such a town where such rousing meetings were held ten years ago in the Opera Hall. A burnt child is afraid of the fire, and when the craft get one dose they will leave no stone unturned to defeat all future agitation. The only salvation for such places is to storm the rural stations with speeches and literature, tracts, books, etc.

M. N. BUTLER.

FROM THE WESTERN DEPARTMENT.

WAHOO, Neb., Oct. 18, 1892.

EDITOR CYNOSURE:—Bro. Gault and I are now at Wahoo attending the Nebraska Anti-secrecy Convention. We shall report it presently.

On Thursday and Friday evenings, Oct. 13 and 14, Bro. Gault and I addressed two audiences of our Swedish Lutheran people. On Thursday evening we addressed the Swedish Lutheran people in their church at Mead. We enjoyed the kind hospitality of Rev. C. G. Widen, their pastor. We find our Swedish church people earnest and reverent Christians. Their pastor preaches to them regularly in the Swedish tongue, yet they understand the English very well and gave us marked attention. We were gratified to find these people such sincere and uncompromising reformers. Several beautiful Swede songs were sung. Though Bro. Gault and I could not understand the words, yet the melody, harmony and spirit were easily understood. We went from among this people refreshed and invigorated.

At Swedeburg we found it much the same with Bro. Torell and his people. We were kindly entertained over night at the home of Bro. Torell. A large and attentive audience greeted us here also. They manifested the same readiness to receive strong doctrine, and Bro. Gault gave it to them. We addressed each of these audiences about two hours. We hope to find more of such, and also look in on these people again.

All the friends of this cause need to awaken at once and get together and counsel for the advancement of the cause of Christ. This flood of secretism must be stayed. Our Swedish brethren inform us that they have a very decided testimony against secretism, and that it is generally enforced. That is a matter of profound congratulation. Our prayer is that they may maintain this stand courageously. It is the only safe rule. What is a testimony worth without enforcement? It is but mockery. Farther, it is a grave mistake to have no testimony against it. One finds it hard to conceive how any church of Jesus Christ can allow her members, without warning, to join these lodges indiscriminately. We cannot serve at God's altars and the altars of Baal. If it were not lamentably and repeatedly true, it would be hard to conceive it.

Cordially yours, W. C. PADEN.

NEBRASKA ANTI-SECRECY STATE CONVENTION.

WAHOO, Neb., Oct. 19, 1892.

DEAR CYNOSURE:—The first session of our Anti-secrecy State Convention is over.

It was most encouraging in every respect. Our speakers are all on hand except Rev. E. B. Graham, and his place was ably filled, last night, by Rev. Thomas M. Chalmers, of Lawrence, Kan. The large Covenant church, located opposite the Court House, and brilliantly illuminated with electric lights, was crowded to its utmost capacity. The professors and students of Luther Academy were out in force. The singing, led by J. R. Dodds and S. H. Carlisle, with a large choir of the best singers of Wahoo, furnished excellent music. It consisted of selections from the Bible Songs; also Bro. W. C. Padea, and Miss Jennie Beebe and Miss Stella Harrison, who are singers of fine culture, furnished inspiring solos.

The Dodds family sang a temperance song with rousing effect.

There are present quite a number of delegates from various parts of the State, among whom are Rev. S. Austin, of York; Rev. John Trace, of Pleasant Hill; Rufus Parks and Charles Hoover, of Alexandria; Rev. John M. French, Omaha; Rev. L. Proudfit, of Dunbar; Rev. J. W. Morton, of North Loup, and many others.

Dr. D. H. Coulter was elected chairman. He makes an admirable presiding officer, having a rare faculty of inspiring a convention with his keen and telling manner of putting things.

After reading the 43d Psalm, he called upon Rev. S. Austin, who opened the convention with prayer.

Dr. Coulter and Bro. Thomas M. Chalmers then occupied the evening with addresses on "The Significance of the Growth of Secretism," and "The Origin, Character and Religion of Freemasonry." The audience was held in rapt attention till nearly 10 o'clock. We never heard the false assumptions, selfishness, dangerous influence and immoral character of the lodge more pointedly, forcibly and clearly exposed. No brief abstract could do justice to these able addresses. They were delivered with the eloquence of strong conviction, and manifestly accompanied with the power of the Holy Spirit.

Miss Annabel Lee gave the address of welcome. She represented the State in the last Demorest Medal Contest, at the National Prohibition Convention in Cincinnati, and has fine elocutionary ability.

Last Sabbath the Lord wonderfully opened the doors of the churches of Wahoo for the presentation of the cause. Bro. Paden preached in the Presbyterian church in the morning, and at a union service of the Presbyterian and Congregational churches in the evening. Dr. D. H. Coulter occupied the pulpit of the Covenant church, morning and evening. I preached in the Congregational church in the morning, and in the Swedish Lutheran in the evening.

At all of these services the convention was thoroughly announced, and its programs distributed among the worshipers. There are indications that the town is being thoroughly stirred by the convention, and the best people in all the churches are in attendance. Especially is this true of our Swedish Lutheran brethren.

Bro. Paden and I visited the Academy and addressed the students on Monday morning. They are all deeply interested, and Prof. Hill has kindly dismissed them from recitations, in order that they may attend the convention.

Last Thursday and Friday evenings, Bro. Paden and I addressed large and successful meetings in the Swedish Lutheran churches at Mead and Swedeburg, in Saunders Co. We are more and more impressed with the strength, deep religious conviction and loyalty to Christ of these Swedish Christians, and their uncompromising fidelity to the anti-secrecy cause.

M. A. GAULT.

ANNUAL MEETING OF THE NEW HAMPSHIRE STATE CHRISTIAN ASSOCIATION.

The sixteenth annual meeting of the New Hampshire Christian Association, opposed to secret societies, was held in the Congregational church at Canterbury, Oct. 6-9. The attendance was good, and the convention one of the best ever held by the Association.

The bottom would seem to be dropping out of the lodge tub, when, as at this meeting, two reformed Royal Arch Masons publicly exhibited the "grip of the lion's paw," and exposed the folly and wickedness of lodgeism.

Robert A. Frohock, of Alton, a foremost Prohibitionist, and one of the brightest young men in the State, was elected president, and Deacon James F. French, of Canterbury, treasurer. The principal speakers were Revs. D. B. Gunn, of Boston; A. L. Smith, of South Newmarket; J. H. Bartlett, of Center Barnstead; Mrs. E. K. Jewett, of Hollis; Evangelists H. J. Pierson and wife, of Boston.

About thirty unconverted people turned to the Lord, and Bro. Pierson and wife, by request of the church, tarried to continue the meetings. The blessed power of the Holy Spirit overshadowed the meeting from first to last.

The writer was reappointed State Agent and Home Missionary.

S. C. KIMBALL,
Sec. N. H. C. A., Newmarket, N. H.

THE HOME.

THE SOUL'S DEVOTION.

Rest, worship, service! Rest divine
O'erflows and floods this day of thine.
I trust thy finished work alone,
And rest in what my Lord has done.

Worship, rest, service! Worship high
Is thine to whom the angels cry.
With burning seraphs will I sing
Thy glory only, God, my King.

Service, rest, worship! Service sweet
I would lay, Master, at thy feet;
In lowly ministry to men
Would tread thy lowly steps again.

Rest, worship, service! Saints in light,
Rest, worship, serve with ardor bright!
Our holy day, our Lord's Day blest
Be bright with worship, service, rest!

—Anonymous.

"ONLY A BOY."

BY MRS. VICTORIA ALEXANDRA STONE.

It was a hot, sultry afternoon in August. The shadows and fields seemed to sleep in the burning heat. The cattle stood panting under the trees, and even the birds and butterflies had, for the time, disappeared. The air fairly quivered with heat. The long country road stretched like a low ribbon towards the south. The only person visible was a lad of fifteen, who was toiling laboriously up the hill just where the road sloped towards the south. He was barefooted, and his clothes, once of good quality, were now tattered and threadbare; but he had a noble head, an intelligent face, and was refined and gentlemanly bearing.

He stopped as he reached the top of the hill and said: "It is now three weeks since Uncle Frank died, and since that time I have been a tramp. I cannot get work, for nobody wants a boy; but I have been told that Farmer Gardiner would probably take me. That must be his house up yonder." He walked up the path to the house and knocked timidly at the door. It was opened by a servant who eyed him suspiciously.

"Please, ma'am, can I see Mr. Gardiner?" "He is not at home." "Then can I see his wife?" "No; go away; we don't want you." "But I want to see his wife just a moment."

The servant beckoned, and a tall woman, dressed in a crimson wrapper, came to the door. "What do you want?" she said to the boy. "Please, ma'am, do you want to hire a boy?" "No," she said. "But will you take me on trial for a few days, and then, if not suited, you can send me away?" "We don't want you. Send him away," she said to the servant; "no matter what he says; he is only a boy!" and the servant shut the door, leaving the boy standing alone on the door-step.

He walked slowly down the path, musing bitterly on his fate. "Well," he said, "I have tried, and I expected it. Well, it cannot be helped." Near the left-hand side of the path was an orchard; near the fence, or hedge, was a sweet-scented apple-tree and the ground beneath it was generally covered with the fruit. The boy sprang over the fence saying, "There can be no harm in my eating a few of Gardiner's apples, even if he will not employ me;" and he stretched his tired and heated frame upon the grass. All the afternoon the desolate and homeless boy lay there under the apple-tree. He saw the carriage containing the wife and daughters of Gardiner drive down the street; he heard the voices of the hay-makers in the meadow beyond the orchard; and the sounds, combined with the heat, produced a drowsiness which overpowered him, and he fell asleep.

A clap of thunder awoke him. He sprang up. The heavens were overcast with clouds, and the rain was beginning to fall. Down the street the carriage containing the wife and daughters of Gardiner was approaching. The boy rested listlessly upon his elbow, watching it. Suddenly a gigantic hound sprang in front of the carriage, and the next instant the horses were tearing madly down the street on a wild run. The boy comprehended it all in an instant. He cleared the fence at a bound, and rushing in front of the maddened horses he seized the bits of the one

nearest, and held on. He was dragged several rods, but by a superhuman effort he jerked the animal to one side and out of the road, and the team was brought to a standstill in front of a fence. The horses were uninjured. The woman and children were safe; but the boy? He lay a broken, bruised and senseless mass beneath the horses' feet.

When he woke to consciousness he was lying upon a couch beside an open window in a cool, dimly-lighted room. A tall woman in a crimson wrapper stood beside him. It was Gardiner's wife. The boy struggled to speak, and the woman bent over him. "Please, ma'am," he said, "were you hurt?" "No," she said; "we are all safe, my poor, brave boy." "Then it is all right," he said; "I am glad you are safe. No matter about me—I am only a boy!" he said, unconsciously repeating the very words she had spoken to him that afternoon.

Without the rain fell, and the thunder growled and muttered in the distance, and the dimly-lighted room was now and then illuminated by vivid flashes of lightning. The boy felt the bandages upon his head, and knew he was injured; but was he sorry that his wandering life had been brought so suddenly to a close? Presently he beckoned the woman to him. "I am dying," he said. He lifted his hands, crossed them upon his breast, and, with a few painful respirations, expired.

Without the wind howled, beating the ivy-vines against the window-pane; the rain fell and the dimly-lighted room was illuminated by vivid lightning flashes; and still the woman stood there in that lonely room looking down upon the dead boy's face. What were her feelings as she stood there? He had died to save her and her children. Did she remember how she had repulsed him that afternoon while he had pleaded with her to "let him stay just a few days, and then, if not suited, to send him away?" Be it as it may, she stood motionless, watching the dead boy's face, while without the rain fell and the wind howled and roared, and amid all this war of the elements the most peaceful thing in that silent room was the dead boy, sleeping the sleep from which only the voice of God could wake him.

Reader, eighteen hundred years ago, in a land beyond the sea, beneath the skies of Palestine, a Preacher stood upon a Mount and spoke those memorable words, which have sounded down the ages to the present time:

"Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto Me."
Steamburgh, N. Y.

A FIVE-MINUTE SERMON ON HABIT.

Isaiah 1:17, "Learn to do well."

Boys and girls, you can obey this text by trying to do well to-day, and to-morrow and the next day. It is the same as learning to skate. You fall and rise again. You fall, but try again. After a little you can stand, and then can push out one foot, and by and by the other, until at last away you go, gliding over the ice like the wind.

Learning to do well is like learning to swim. You wade into the water, but not very far, for fear you will drown. You try to swim, but sink. You try again, and do a little better. You swallow a good deal of water. It gets into your ears and eyes and nose; but you keep on splashing, and finally you can swim. So you must keep on doing well until you learn how, and it has become a habit. A habit is something which we have. That is what the word means. It often becomes something which has us.

A habit is formed the same way that paths or roads are. You often see people "cutting across lots." Where they do this a narrow strip of grass about a foot, or fourteen inches wide will be trodden hard; and that is a path. It is made by being walked over again, and again and again. You can soon get into the habit of doing a thing if you will do it over and over many times. The more you do it the easier it will become, just as a path grows wider and plainer the more it is traveled. It is hard to keep people from going across lots after a path is once made; and so it is hard to stop doing what we have fallen into the habit of doing. It will not be easy for you to "do well" after you have once learned to do wrong. Bad habits are like the ruts made by carriage wheels in country roads—they hold people fast. I once read of an old man who had

crooked fingers. When a boy, his hand was as limber as yours. He could open it easily, but for fifty years he drove a stage, and his fingers got so in the habit of shutting down on the lines that they finally stayed shut. The old man can never open his hand again.

Boys, if you do not wish to fall into the habit of swearing, refuse to swear at all. If you do not wish to become the slave of tobacco, let cigarettes alone. If you do not wish to die drunkards, never begin to tippie. If you do these things only a few times, they may become habits and hold you fast. You would then smoke and swear and drink almost without knowing it, or knowing why. "Learn to do well," but "abhor that which is evil."—*Christian Advocate.*

THE GIRL WHO IS GENTLE.

I do not mean by this the girl who is gentle in heart and thought, though, of course, I want every one of my girls to be that, but I mean the girl who is gentle in her movements and her speech. She is what you want to be. It is true you did not intend to knock over the chair as you entered the room, and it is equally true that you had no idea you were planting your foot down as if you wished to stamp the pattern out of the carpet—you did not intend to do these things, but you did them. You made a nervous woman start, the heavy step awakened a sleeping baby, and your entrance was very ungente. Then when you began to talk you raised your voice more than was necessary; as you grew interested in the conversation it reached a shrill tone that was ear piercing. You managed to knock over a book, let your fan fall, and you tipped over a glass of water. None of these things are wrong, but they show a lack of consideration, and suggest that in yourself there must be a strain that does not belong to the gentle girl. Learn to walk quietly; learn to keep your eyes open, so that you may not trip over rugs nor cushions, chairs or table. You see, I want you to be a gentle woman. It means very much. A sweet, low voice and a quiet manner are more convincing of the power of woman than all the loud talking and blustering imaginable. When I was a little girl I used to have sung to me a song that seemed to describe the finest little lady in the land, and there are two verses of it that I have never forgotten. In telling of the charms of this little lady these words come in, and I wish you would just remember them, and think over what a gentle manner and a low voice mean in a woman. This is the old ditty:

"Nellie Bly hath a voice,
Sweet as a turtle dove;
You hear it in the meadow
You hear it in the grove.
When she walks she lifts her foot,
And then she puts it down,
And when it lights there's music there
In that part of the town."

—Ruth Ashmore, in *Ladies' Home Journal*.

PRAYER FATHER TAUGHT US.

This is the little prayer which my father, Charles Dickens, wrote for us, and which each one of us was taught to repeat night and morning, as soon as we could speak:

"Pray God, who has made everything, and is so kind and merciful to everything he has made who tries to be good and to deserve it.

"Pray God, bless my dear papa, mamma, brothers, and sisters, and auntie, and all my relations and friends.

"Make me a good little girl. Let me never be naughty, or tell a lie, which is a mean and shameful thing. Make me kind to my nurses and servants, and to all poor people."

"Let me never be cruel to any dumb creature; for if I am cruel to anything, even to a poor, little fly, Thou, who art so good, wilt never love me.

"Pray God to bless and preserve us all this night, and for evermore, through Jesus Christ our Lord. Amen."

The word "auntie" was not in the original prayer; I added it for myself. I was quite a tiny child when she, a very young girl, first came to live with us. And, as I do not remember any part of my life without her, and as I have knelt at her knees as often as I have knelt at my mother's knees to say this prayer, it seemed only nat-

ural to me to put her name among those specially mentioned in our evening supplications.—*Mamie Dickens, in the Ladies' Home Journal.*

HUMILITY.

The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing
Slings in the shade when all things rest—
In lark and nightingale we see
What honor hath humility.

When Mary chose the better part,
She meekly sat at Jesus' feet;
And Lydia's gently-opened heart
Was made for God's own temple meet—
Fairest and best adorned is she
Whose clothing is humility.

The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bows him down
The most, when most his soul ascends;
Nearest the throne itself must be
The footstool of humility.

—Selected.

Do you take the Cynosure? Why not? Do you pay for it? Why don't you?

ABOUT FLAGS.

1. To "strike the flag," is to lower the national colors in token of submission.
2. Flags are used as the symbol of rank and command, the officers using them being called flag-officers. Such flags are square, to distinguish them from other banners.
3. A "flag of truce" is a white flag, displayed to an enemy to indicate a desire for parley or consultation.
4. The white flag is a sign of peace. After a battle, parties from both sides often go out to the field to rescue the wounded or bury the dead under the protection of the white flag.
5. The red flag is the sign of defiance, and is often used by revolutionists. In our service it is a mark of danger, and shows a vessel to be receiving or discharging her powder.
6. The black flag is a sign of piracy.
7. The yellow flag shows a vessel to be in quarantine, or is a sign of contagious disease.
8. A flag at half-mast means mourning. Fishing and other vessels return with a flag at half-mast to announce the loss or death of some of the men.
9. Dipping the flag is lowering it slightly and then hoisting it again to salute a vessel or fort.
10. If the President of the United States go afloat, the American flag is carried in the bow of his barge, or hoisted at the main of the vessel on board of which he is.

A REAL KNIGHT.

A pleasing sight it was, I do assure you. Not the first part of the scene, for the little maid was crying bitterly. Something very serious must have happened. Wondering, I paused; when, round a corner came my knight. On a prancing steed? Wearing a glittering helmet and greaves of brass? No. This was a nineteenth-century knight, and they are as likely to be on foot as on horseback. Helmets are apt to be straw hats or derbys; and as for greaves—well, knickerbockers are more common to-day.

This particular knight was about ten years old—slender, straight, open-eyed. Quickly he spied the damsel in distress. Swiftly he came to her aid.

"What's the matter?" I heard him say.

Alas! the "matter" was that the bundle she held had "burst," and its contents were open to view. Probably the small maid expected a hearty scolding for carelessness. And, indeed, whoever put that soiled shirt and collar in her care might reasonably have been vexed.

A new piece of wrapping paper also proved too frail. Must the child get her scolding? Poor little soul! No wonder she had sobbed so mournfully.

But the boy was not daunted. He tucked the "burst" bundle under his own arm.

"I'll carry it to the laundry for you," he said, in the kindest voice, and off the two trudged together.

Soon after I met the small girl again. She was comforted and serene.

"Was that boy your brother?" I asked. She shook her head.

"Did you know him?" Another shake.

"A real gentleman!" said I. "A genuine nineteenth-century knight. Bless him!"

Can't you get us a few subscribers for the Cynosure in your town?

TEMPERANCE.

CALIFORNIA M. E. CONFERENCE REPORT.

The battle between the liquor power and our schools, homes, churches and temperance organizations, is still raging. Ever since the liquor power took the issues of this conflict into politics and secured its own legislation, it has been growing more and more insolent, dictatorial and aggressive. It is the same relentless foe of God and man that it has ever been. Its legislation and protection by the government, while they give it a seeming legitimacy and respectability, do not change its character, or the terrific results of its work. It is the same robbing, cruel, conscienceless, demoralizing, destructive, murderous monster that it has been. It is terribly united, while the forces that have been contending with it, up to the present, lacked unity of thought, plans and movements.

In theory most of them agree that the principles of a progressive civilization, the teachings of the Bible and the enlightened Christian conscience of our nation, demand that they move on two lines against their malignant and persistent foe; namely, total abstinence for the individual, and absolute prohibition of the importation, manufacture and sale of alcoholic drinks as a beverage. Prohibition, not license, is the necessary complement of moral suasion.

There can be but one right relation for government to sustain towards an evil that is destructive of the wealth, health, minds, intellects, homes and lives of its citizens; and that relation is not to legalize, but destroy it. To license such an evil is to violate every fundamental principle of social science, and contravene the grand purposes of government. Besides, as "we the people" make the government, we are responsible for its moral and political character; hence, if it legalizes and protects the traffic that robs and slaughters its citizens by wholesale, "we the people" are accomplices in its crimes.

We wonder not, therefore, that our church and other churches say that the liquor traffic cannot be licensed without sin. "But we do wonder that intelligent, conscientious Christians and citizens should perpetuate a government that legalizes and protects an organized villainy, an oligarchy of Satan." To the people belong sovereignty; therefore they possess the power to destroy this villainy, and blot out this oligarchy. And if they do not wield this responsible power for its destruction, we see no logic that can exonerate them from the criminal accomplices of the liquor power in its infamous work. Let it be distinctly understood, that no man has any inherent right to sell alcoholic drinks as a beverage. The legal right, therefore, must be granted by a government elected by the people. But the legal right to sell poisonous drinks, as a beverage, in no sense lessens the sin. But the granting of such a right by the people, through their chosen representatives, makes them partakers of the great moral and political wrong, a wrong that could not have been committed if the saloon power had not debauched, then dethroned, public conscience.

The question now is, what can be done to purify and enthrone public conscience? The answer is easy. God has given to the church the truths needed to enlighten, purify and enthrone public conscience; therefore it becomes her imperative duty to preach and apply those truths. Such a work will demand prudence, calmness, love, wisdom and courage. But it must be done. Politics or no politics, the pulpit must lead Christians and all citizens that it can influence, in a crusade against drunkenness in all its stages, and drunkard-making in all its forms. Ministers must gird themselves for the fight. Not so much to guide and control "primaries" as to form and guide public conscience for truth, God and humanity, so that it will be as true to these at the ballot-box as at the family altar and the prayer-

meeting. Our General Conference says: "License laws are the liquor traffic's strongest bulwark of defense. They are wrong in principle and impotent for good." How, then, can this bulwark of defence be broken down? How was it built? How? By the people making a wrong use of the ballot. How can it be broken down? By the people making a right use of the ballot. See we not that it is the duty of the pulpit, the school, and the religious press, to direct the anti-liquor forces to meet the great enemy of our homes, our schools, our churches and every vital interest of our nation, on his own chosen field of conflict—the ballot-box. Nowhere else can he be conquered. He laughs at the "moral spears" hurled at him in sermons, lectures, sympathetic or strong resolutions. But, if the five millions of votes owned by five millions of professing Christians, and the three millions more that are friendly to Christianity would unite with them next November, they could so devitalize the body of this monster that he would be ready for burial before the incoming twentieth century. And before God, your committee says, and every sentiment of patriotism says, and every lover of God and man says, and millions of wretched women and children cast into hells of poverty, woe and shame by this cruel enemy say, that he ought to die. And he will thus be slain as soon as the three educating agencies just named have enforced on the consciences of the people, that so long as they perpetuate a government that legalizes the infamous traffic, so long they will be held responsible for its robbing, murderous work. The people, by a right use of the ballot-box, can destroy this classical evil. If not, then government by the people is a pretentiously brilliant humbug. At present, to our sin and shame, we have a government that is largely under the dictation of the liquor power. May God, and the church, and the school, and the press so arouse the people to a sense of their responsibility that soon they will change the government into a government by the people, and for the people, and thus aid in rescuing our country from the guilt and dishonor brought upon it by a criminal complicity with the liquor traffic.

WE SUBMIT THE FOLLOWING RESOLUTIONS.

1. *Resolved*, That we condemn the present attitude of our National, and with few exceptions, our State governments, towards the liquor business, and also the policy of all political parties that refuse to put themselves in an attitude of open hostility to the saloon.
2. That we greatly deplore the example of men in high positions who give encouragement, comfort, and sanction to men engaged in a disloyal business.
3. That, as a body of Christian ministers and citizens, representing a large constituency, we respectfully ask the directors and managers of the Columbian Exposition, to be held at Chicago, 1893, to so far respect the Christian conscience of the world, as expressed in numerous petitions, by prohibiting the sale of intoxicants within the limits of the Exposition grounds, and that our secretary be instructed to communicate our action to the proper authorities.
4. That we gladly, and with gratitude, recognize the good work done by the Woman's Christian Temperance Union to further the cause of temperance.
5. That, as we are in favor of all agitation, and all organization of temperance sentiment that seeks to bring about the final adoption of Constitutional Prohibition for state and nation, we recommend the organization of a permanent Conference Committee auxiliary to the General Conference Committee.
6. That, while we do not presume to act as censors with regard to the way that citizens may have voted, yet, we deem it our duty to show revealed ethical light upon the questions pertaining to our political duties, and shall urge all men to vote according to their highest convictions, believing, as we do so, that no political party has a right to expect, nor ought it to receive, the support of Christian men, so long as it favors by its principles and action the legalizing of an immoral business.

THOMAS STALKER, Ch'n.
A. N. FIELDS,
J. H. PETERS,
N. J. BURTON.

Renew your own subscription and get your neighbor to subscribe.

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON VI.—Fourth Quarter, 1892.—November 6.

SUBJECT.—Peter Delivered from Prison.—Acts 12: 7.

OLDEN TEXT.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—alm 34: 7.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 12: 1-10. T.—Acts 12: 11-17. W.—Acts 12: 18-25. T.—Acts 16: 19-31. F.—Matt. 7: 7-13. S.—Matt. 13: 15-20. S.—Isa. 54: 11-17.

COMMENTS BY E. E. FLAGG.

1. *Peter imprisoned.*—vs. 1-5. This Herod was a son of Aristobulus, and grandson of Herod the Great. The country was now for a brief period united under one ruler, whose anxiety to be popular with the people led him to commit acts of atrocious cruelty, though he did not possess the worst qualities of the Herodian race. The former persecution, in which Stephen was slain, was indiscriminate; but this one seems to have been leveled entirely at the leaders, and the most striking marks singled out. James was undoubtedly regarded with peculiar love and reverence by the church at Jerusalem because he was one of the three admitted to the closest intimacy with the Lord, while Peter had taken the lead from the first, when he made his powerful arraignment of the Pentecost of the Jews with their priests and rulers as the murderers of Christ. Herod had already beheaded James, but this only whetted their thirst for blood. So he proceeded to take Peter also, and would no doubt have executed him as summarily as he had James, but was withheld by the Jewish prejudice against executing a prisoner during the Passover, or indeed any religious festival. They did not scruple to put to death an innocent man; only to violate the sacredness of a holy-day whose real significance their own willful blindness hid from their eyes. "Prayer without ceasing;" that is, earnest, urgent, specific prayer. Our lesson shows us what wonderful things can be wrought by this means. Peter lay chained to two soldiers, in a prison well guarded by keepers. What possible hope of rescue? Yet this little band of believers, sublimed in their faith, prayed on until only a few hours remained before Peter would be led forth to execution. Doubtless the long delay was meant not only to test their faith, but to encourage the Christian in all succeeding ages "to pray and not to faint."

2. *Peter's release.*—vs. 7-11. Perhaps Peter's last waking thought had been that on the morrow he should see his Saviour, for there was no reason that the tyrant who had slain his brother postle would spare him, and it is likely that he had given up all hope of life. But the Lord had other plans for his faithful servant. He was suddenly awakened by an angel, who smote him heavily on the side. How many a bitter stroke of affliction has been sent in love to rouse a sleeping soul! "Rise up quickly." This would have seemed an impossible command from human lips, but God never tells us to do anything that he does not at the same time give us the power to do. Instantly his chains fell off. Whatever chains of evil habits bind us will fall off if we obey his command, "Awake, thou that sleepest!" "Gird thyself," etc. Though the King's business may require haste, it is not the haste which leaves necessary or important things undone. Peter needed to put on his sandals and his outer garments, as a matter of comfort and decency, but there were other reasons. To leave the prison in a state of undress might direct suspicion towards him as an escaped prisoner, and lead to his recapture, while the fact of his staying long enough to arrange his toilet must have been a convincing proof that he was miraculously delivered. "He wist not that it was true." Peter thought it was a vision, and obeyed the angel mechanically, without questioning, like one walking in his sleep. "Opened to them of his own accord." If we follow on in the way of God's commandments we need not worry about the iron gates of suffering or trial that may lie in our way. They will open of their own accord and lead us into peace and liberty. This is also true of the iron gate of death. We need not fear it. When God's time comes it will open of its own accord and give us the freedom of the heavenly paradise. "Forthwith the angel departed from him." This was necessary to arouse Peter to the fact that it was no dream but a real thing.

Extraordinary agencies are for extraordinary occasions. The angel's part of the work was done, and now Peter must think and act for himself. God will send his angel, if needful, to open our prison-doors, but when delivered he leaves us to "work out our own salvation with fear and trembling."

3. *His visit to the house of Mary.*—vs. 12-17. Very naturally Peter's first thought is to tell the Church of his wonderful escape, and he turns his steps to the home of Mary, the mother of Mark, which must have been known as a favorite gathering place for prayer. Even now a little band of faithful ones were besieging the throne of grace with supplications already answered. How strong and yet how weak their faith!—that they could not believe in the answer when it came. "Beckoning with the hand," that he might tell his story briefly and without interruption, for as soon as day dawned his enemies would be searching for him. The angel had not, as on a previous occasion (Ch. 5: 19, 20), commanded him to stay and preach, and to do so without such command would have been folly and presumption.

RELIGIOUS NEWS.

BAPTIST.

—Brown University has begun the new year with flattering prospects. The number of students aggregates nearly 500, including the largest freshman class on record—140 men. The women's department of the University has registered thirty-eight students. A number of new professors and instructors have been added.

—The first annual convention of "The Baptist Young People's Union of Illinois" will meet at Peoria, Friday, Oct. 28, on the last day of the annual meeting of the Baptist General Association. On Thursday evening the young people will be tendered a reception.

—A beautiful and impressive service was held on Tuesday evening, Oct. 11, at the First Baptist church, Chicago. It was a farewell missionary occasion in honor of Miss Florence Duffield, who is going to Japan as a missionary of the W. B. F. M. S. W.

CONGREGATIONAL.

—The National Council of the Congregational churches of America met at Minneapolis a few days ago. Statistics show the total number of churches in existence to be 4,986, with a total membership of 535,097, this being an increase in the number of members during the year of 18,265. A resolution was introduced providing that all ministers desiring to become pastors in Congregational churches must have first connected themselves with some Congregational church or with some Congregational ecclesiastical body.

EVANGELICAL.

—The World's Convention of Christians at Work will be held in Tremont Temple, Boston, for seven days, Nov. 10-16, 1892. It is convened under the auspices of the International Christian Workers' Association, but the delegates are not limited to members of this Association. All evangelical Christians engaged or interested in aggressive Christian effort have the privilege to attend as delegates. The subjects to be considered will relate to matters connected with aggressive Christian and benevolent work.

FREE METHODIST.

—Rev. G. W. Whittington, whose address is 105 Lincoln avenue, Aurora, Illinois, was appointed by the Illinois Conference at its last session to solicit money for Sister Anna Travis, widow of Joseph Travis, deceased. It is to be hoped that friends who knew and loved Brother Travis and the conferences where he labored will respond liberally. No worthier object for our gifts can be found.—*Free Methodist.* Bro. Travis was an active member of the N. C. A., and *Cynosure* readers are personally interested in this item.

LUTHERAN.

—The twenty-fourth Convention of the General Council of the Evangelical Lutheran church in North America which was called to be held in Trinity church, Fort Wayne, Ind., commencing on Thursday, October 13, has been postponed by the officials until the fall of next year. This has been done in view of the uneasiness in the public mind concerning the cholera, the difficulty which many delegates find in attending at this time, and the absence in Europe of two of the principal officers.

—The Lutheran Seminary of the Minnesota Synod, at New Ulm, Minnesota, has labored for some time under the incubus of a debt of ten thousand dollars. Steps have recently been taken to raise funds for its payment.

—The Lutheran church in America sustains 818 home missionaries and assists 2,353 mission congregations with a membership of 114,754, at an expenditure of \$282,059.

—The Lutherans in Missouri sustain 11 stations, 7 missionaries who labor exclusively among the Negroes, 3 colored preachers, 6 white school-teachers, 9 day-schools and 13 Sunday-schools. The missions embrace

437 communicants, and the schools have in charge 935 children. The property consists of 8 church buildings, 2 school houses and 1 parsonage.

—Twenty-two mission churches have been established and maintained by the children of the General Synod. The first was "The Children's Memorial," Kansas City, Mo., founded in 1884. Four of these missions are now self-sustaining.

—The theological seminary formerly conducted by the Synod of South Carolina, at Newberry, has been transferred to the United Synod of the South by action of the latter body at its session in Knoxville.

—Twenty-five thousand dollars have been collected by Rev. J. Mueller, of Altoona, Pa., and forwarded for the relief of Lutherans in the famine-stricken districts of Russia.

METHODIST EPISCOPAL.

—Bishop Merrill announces a change in dates for the Austin (Tex.) and Southern German conferences, the former meeting Dec. 8 instead of Nov. 24, the latter meeting Nov. 24 instead of Dec. 8.

—Oakland church, Chicago, in view of the great number of visitors who will attend the World's Fair, has voted to abandon the pew-renting system and make all seats in the church free. This church is engaged in a systematic house-to-house canvass of one hundred adjoining blocks the church.

—A press dispatch says that "Rev. J. W. Arney, who has won \$5,000 in racing premiums this season, has sold the fast horses, except a 2:20 roadster, and has gone back to preaching. A church in one of Minneapolis' suburbs has given him a call. The salary is \$1,000." He has promised, it is said, to drive no more in races.

—The feature of the proceedings of the Des Moines branch of the Woman's Foreign Missionary society at Dubuque, Iowa, Oct. 14, was the presentation of Misses Wood, Lauck and Wilkinson, who have just graduated from Simpson College, Indianola, Iowa, and are en route to India, having dedicated their lives to missionary work.

PROTESTANT EPISCOPAL.

—The Triennial General Convention of the Protestant Episcopal church met in Baltimore Oct. 5, to continue a month.

—The Episcopal church has opened a theological seminary for colored students at Washington City. Eight regular students have been admitted.

REFORMED PRESBYTERIAN.

—At the Rally of Reformed Presbyterian Christian Endeavorers, held in Thirty-ninth Street church, New York, a letter was read, approved and ordered sent to Whitelaw Reid, editor of the N. Y. *Tribune* and Republican candidate for Vice President, in which occurred the following paragraphs: "Dear Sir—Allow us to express the pleasure it gave us to see you yesterday at the national convention of the Young People's Society of Christian Endeavor, wearing a Christian Endeavor badge, and to hear you declare yourself in full sympathy with this aggressive Christian movement. We recall your Covenanter ancestry and congratulate you on receiving from your fellow-citizens an unanimous nomination to the Vice Presidency of these United States. In view of your birth and baptismal relationship to our church, your recognition of the Christian religion as the most potent force in society, and the high position that you are likely to fill in the councils of this great nation, we take the liberty of asking you no longer to allow an edition of the New York *Tribune* to be issued on the Lord's day." This letter was not answered.

UNITED BRETHREN.

—The third General Conference of the United Brethren in Christ convened at Harrisburg, Pa., in October, 1892. The next is to be held at Coopersburg, Pa., in October, 1896. Statistics of the denomination show the following condition of the church: Members, 3,045; increase in four years, 603, exclusive of died, withdrawn and expelled; 56 churches; 49 Sabbath-schools, with an average attendance of 2,053; value of church property, \$76,460; total collections for all purposes, missions, etc., \$71,708.36.

UNITED PRESBYTERIAN.

—Last winter the "Old Side Covenanter" church of Rochester, N. Y., under the lead of its pastor, introduced a reed organ to aid in the singing. A member of the congregation brought the matter to the notice of the synod, which referred it back to the presbytery. The presbytery has decided that the organ must be removed from the church service.

MISCELLANEOUS.

—There are 140 distinct Christian denominations in the United States. Of these there are 15 varieties of Methodists, 14 of Baptists, and 12 of Presbyterians.

—The petition of the National Sunday League for the opening of the City of London Art Gallery on Sunday, has been rejected by a vote of eighty-four to seventy-seven.

—Managers in charge of Dwight L. Moody's Bible Institute, Chicago, are preparing for an aggressive onslaught on sinners who will attend the World's Fair next year. Two stories have been added to the society's building wherein instruction in evangelical work will be given; choruses will be trained, women educated, and all the plans laid to convert the unregenerate from abroad.

NEWS OF THE WEEK.

CHICAGO.

Forty members of the German United Singing societies of Chicago have added their protest against the closing of the World's Fair on Sunday.

At Apollo Hall on Sunday evening, Oct. 23, Excelsior Lodge, Free Sons of Israel, celebrated the 400th anniversary of the discovery of America.

Implement and vehicle manufacturers of Chicago met at the Grand Pacific and formed an association with a capital of \$500,000. The association will build a clubhouse and entertain visiting manufacturers from all over the world during the Fair.

The faculty of Chicago University spent two hours trying to determine whether they should permit fraternities to flourish in the institution. Two have already been established and others have a number of students pledged. Decision was deferred.

Citizens of Hyde Park protest against a building which it is proposed to erect on Fifty-sixth street. A petition was sent to the council for a permit to put up a frame building, and citizens fear that it is for a saloon.

Comptroller May has ruled that Chairman Rosenthal of the board of education must not use a rubber stamp in signing vouchers.

Men, women and children participated in a fox hunt in the vicinity of Warren avenue and Leavitt street. The animal was captured.

Canon Knowles, who for three months has been serving at St. Peter's (Prot. Episcopal), Morristown, N. J., by the appointment of Dr. Dix, has accepted the position of assistant at St. Chrysostom's chapel, Trinity Point, N. Y.

The Western Decorating Association held its annual exhibition. A large amount of china was displayed from teachers in thirty States. The work showed a marked improvement in design, execution and coloring.

The resident members of the Grand Army, women of the Grand Army of the Republic, and Woman's Relief corps held a reception in honor of the President and Cabinet, commander-in-chief and department commanders, and distinguished veterans.

The box factory and planing mill of H. Paepcke & Co. was burned, together with the greater part of the stock of 4,000,000 feet of lumber. The total loss was in the neighborhood of \$100,000.

The Sons of Connecticut met at the Grand Pacific and formed an organization.

Judge Tuley urged upon the grand jury the necessity of conducting its business in a secret manner.

Alexis Clermont, the old mail-carrier of Depere, Wis., who was in service in 1825, walked to the city from his home. Postoffice clerks presented the veteran postman with a purse of \$100.

Twelve Esquimaux families from Hudson Bay arrived at Jackson Park to remain a year on exhibition.

John Schubert, an employe of the People's Gas Light and Coke Company, was killed while trying to rescue his brother from a perilous position.

The county board will be compelled to out expenses in supplies and salaries to keep within the appropriation for the next year.

The Illinois Bee-keepers' Association held a meeting.

Baptists throughout the city met and prayed for the success and prosperity of the World's Fair.

The Board of Review decided that the People's Trade and Labor party's ticket cannot go on the official ballot.

In a decision Judge McConnell held that a stranger to a first replevin suit could not bring a second replevin suit for the recovery of goods delivered on a writ to the plaintiff in the first suit.

The trustees of the University of Chicago have purchased the southeast corner of Jackson and Clark streets for

We cannot explain how a man gains a pound a day by taking an ounce a day of Scott's Emulsion of cod-liver oil—it happens sometimes.

It is food that he can digest; we understand that. But it must be more than food to give more than the whole of itself.

He has been losing flesh because he did not get from his food the fat he needed. Scott's Emulsion sets his machinery working again.

Shall we send you a book on CAREFUL LIVING? Free.

SCOTT & BOWNE, Chemists, 132 South 5th Avenue, New York.
Your druggist keeps Scott's Emulsion of cod-liver oil—all druggists everywhere do. \$1.

\$265,000. The idea of this purchase is an investment for permanent income, and not with any view to utilizing it for university purposes.

Col. Young of Kansas City, attorney for the Order of the Iron Hall, addressed the members, giving a detailed statement of the actions so far taken in the indictment of its former officers, and also a statement of the results of the reorganization convention, held in Indianapolis Sept. 12, and exposing Somerby's Baltimore scheme of reorganization.

COUNTRY.

At Indianapolis, the first meeting of the second general conference of the Society of Friends took place last week. There were present 121 delegates from the yearly meetings all over the country.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 17 to Oct. 22:

E J Newsom, L A Brown, Mrs T E Kennedy, R T Anderson, R H Buttermore, H E Hunter, T C Radabough, V Geib, N C Tyrrell, S Heaton, J Alexander, D Walters, Mrs E C Campbell, Miss L B Graves, A C Lemm, G W Merritt, L A Cole, Will Fleming, S F Robinson, Mrs J Haire, Rev Jacob Chavers.

When a doctor considers it necessary to prescribe sarsaparilla, he simply orders a bottle of Ayer's, knowing full well that he will obtain thereby a surer and purer preparation than any other which the drug-store can furnish. Ayer's Sarsaparilla is the Superior Medicine.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	71½ @	72
Winter No. 2.....	66 @	71½
Corn—No. 2.....	40½ @	41
Oats—No. 2.....	29 @	33½
Rye—No. 2.....	54 @	56
Bran per ton.....	11 00 @	11 50
Hay—Timothy.....	9 00 @	11 00
Butter, medium to best....	17 @	27
Cheese.....	03 @	10
Beans.....	1 25 @	1 35
Eggs.....	17 @	19
Seeds—Timothy.....	1 35 @	1 60
Flax.....	1 03 @	1 09½
Broom corn.....	03 @	05
Potatoes, per bu.....	53 @	62
Hides—Green to dry flint..	03 @	06½
Lumber—Common.....	10 00 @	13 00
Wool (washed).....	24 @	32
Cattle—Choice to extra....	5 00 @	5 75
Common to good.....	3 20 @	3 30
Hogs.....	4 90 @	5 80
Sheep.....	3 75 @	4 75

NEW YORK.

Wheat.....	71 @	77½
Corn.....	49 @	49½
Oats.....	34½ @	45
Eggs.....	22½ @	23
Butter.....	15 @	28
Wool.....	15 @	35

KANSAS CITY.

Cattle.....	1 00 @	4 40
Hogs.....	5 00 @	5 55
Sheep.....	3 50 @	4 75

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ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, \$1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

Knight Templarism Illustrated. A full illustrated ritual of the six degrees of the Council and Commandery. A book of 341 pages. In cloth, \$1.00. Paper covers, 50 cents.

Scotch Rite Masonry Illustrated. The complete illustrated ritual of the entire Scottish Rite, in two volumes, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I. of "Scotch Rite Masonry Illustrated" comprises the degrees from 3rd to 18th inclusive. Vol. II. of "Scotch Rite Masonry Illustrated" comprises the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive. Price per volume, paper cover, 50 cents each. In cloth, \$1.00 each.

Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers, 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe. 20 cents each.

Light on Freemasonry. By Elder D. Bernard. In cloth, \$1.50 each. Paper, 75 cents each.

The Master's Carpet, or Masonry and Baal Worship Identical, explains the true source and meaning of every ceremony and symbol of the lodge. Bound in fine cloth, 420 pages, 75 cents.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, \$1.00.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

Ex-President John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties. Price, cloth, \$1.00. Paper, 35 cents.

Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario. 5 cents each.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

Reminiscences of Morgan Times. By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason. 15 cents each.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be followed by the Christian Church. Paper covers, price, 20 cents each.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan," "Valance's Confession of the Murder of Capt. Wm. Morgan," "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, \$1.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15cts each.

Secrecy vs. the Family, State and Church. By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown. 10cts each.

Sermon on Masonry. By Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference M. E. Church—a seceding Master Mason. 10 cents each.

Oaths and Penalties of the 33 Degrees of Freemasonry. To get these thirty three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths. 15 cents each.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 5 cents each.

Freemasonry a Fourfold Conspiracy. Address of Pres. J. Blanchard. This is a most convincing argument against the lodge. 5 cents each.

Stearns's Inquiry into the Nature and Tendency of Freemasonry. 338 pages. Paper covers, 40 cents.

Sermon on Masonry. By Rev. W. P. McNary, pastor United Presbyterian church. 5 cents each.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Postpaid, 25 cts.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor. By a Templar of Fidelity and Past Worthy Chief Templar. 25cts each.

Pres. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disaffiliate from secret societies. 10cts each.

Secret Societies, Ancient and Modern, and College Secret Societies. Composed of the two pamphlets combined in this title, bound together in cloth. \$1.00

HOME AND HEALTH.

LOOK TO THE DIET.

The human system requires a certain quantity of carbon and of nitrogen to keep up the equilibrium of health, remarked a physician to a New York *Telegraph* reporter. The healthy man needs 10 grains of carbon and 4,600 grains of nitrogen daily, to supply the waste that takes place during the twenty-four hours. He should select a diet which can supply nearly as possible the proper amount of each of these substances. It matters little whether he eats vegetable or meat, so long as he achieves the result. It is very sensible, as vegetarians contend, that a well-selected vegetable diet is capable of supplying the greater number of individuals to the highest physical development which they are capable of, but it would be difficult for the majority of working-men to get the proper diet of vegetables the year round, and a mixed diet, partly vegetable and partly animal, is most sensible.

Most men eat too much meat. I know the people who live almost entirely on it. The proper proportion is about one part of meat to three of vegetables. One thousand grains of meat contain about 100 grains of carbon and 300 of nitrogen. Therefore to obtain the 4,000 grains of carbon which a man's system requires, no less than six and a half pounds of meat must be consumed daily, while the requisite 300 grains of nitrogen contained in one and a half pounds of meat; consequently three or four times as much meat must be consumed to supply the carbon than is necessary to furnish the nitrogen.

One thousand grains of bread contain 100 grains of carbon and ten of nitrogen. In other words, to obtain the requisite amount of nitrogen for the system on a diet of bread alone one would have to consume exactly double the quantity of bread required. A short calculation shows that two pounds of bread and one-quarter of a pound of meat just about compensate for the daily drain on the system of a healthy man.

Beef and mutton usually contain 15 per cent of carbonaceous and 20 per cent of nitrogenous material. Potatoes have 24 per cent carbonaceous and 10 per cent of nitrogenous material, very nearly the proportion the system requires. Oatmeal has sixty-six carbonaceous and six nitrogenous parts, and, taken alone, is a better article of food than beef as regards the requirements of the system. Skimmed milk contains carbon and nitrogen in about equal quantities. Oatmeal and good milk and bread, for breakfast, with beef and potatoes for dinner, form about the best diet that can be devised.

DIRTY CHIMNEYS.

A great many fires are properly attributed to defective flues and unswept chimneys, and quite a large per centage of those returned as "cause unknown" could also be included in the list. As long as fires are kept burning a day or so the danger does not seem so great, though it is there just the same; but the first big fire after several months is liable to end disastrously when the chimney is full of soot. All sorts of rubbish may have accumulated as well, and the safe way is to have the chimney swept out before commencing the fall fires. In some foreign countries a fine is regularly imposed for allowing a chimney to catch fire, even when it burns nothing but the pot, and hence does little harm. Severe enactments of that kind are apt to defeat themselves if enforced too rigidly, but they help prevent "mysterious fires" quite frequently.

THINGS USEFUL TO KNOW.

Use a small, soft sponge to apply the tacking to a stove. Tannin mixed with mutton tallow is good for chapped hands.

Put a teaspoonful of salt in a kerosene lamp once in a while.

A good-sized sponge is nice for cleaning paint and washing windows.

For removing old paint and varnish from woodwork, an emulsion formed of two parts ammonia shaken up with one

part of turpentine is said to be efficacious, so softening the paint that after a few moments it can be scraped off.

Pails and tubs saturated with glycerine will not shrink.

A large, soft sponge, either dry or slightly dampened, makes a good duster.

Throw a quantity of salt in the stove if the chimney is on fire and there is danger from sparks; if not let it burn.

Circles of felt, pinked or scalloped, are invaluable to put between choice china plates when piled in the closet.

People who insist that eating green corn from the cob is the only enjoyable way will welcome the new corn holders—silver loops with a sharp point easily pushed into the ends of the piece of corn.

A good way to keep a knife perfectly sharp is to use a "rifle," such as the farmers sharpen their scythes upon. A few turns on this will give an edge that will cut through anything.

If you have set something hot on oil-cloth and it turns white, drop on a little spirits of camphor and rub with a dry cloth.

The gentle exercise on a cycle produces better and more lasting results than does any other. It seems to be suited to the needs of women in a most remarkable degree, and to furnish them with precisely what they require to build up their health and strength.

Salvation Oil, the people's liniment, is guaranteed the best. It will cure you.

Disordered Liver set right with BEECH-AM'S PILLS.

A friend of Wheaton College has given a corner lot in Harvey, as his donation to the \$100,000 fund. It is only about six blocks from the station and nearer than that to the principal factory sites. It is offered for sale now at \$550. A warranty deed will be given and an abstract showing clear title. Readers of the *Cynosure* contemplating purchasing near the World's Fair site, can help the College by purchasing this lot. The publisher of the *Cynosure* will be glad to show maps giving location, and give any further information.

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And is now free from it all. She has urged

many others to take Hood's Sarsaparilla and

they have also been cured. It will do you good.

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FARM NOTES.

(From the Farm, Field and Stockman.)

AGRICULTURAL.

One way to create a demand for your goods is to label them when sent to market. One farmer this year uses this label: "The chaff is taken out of this hay as much as possible. Produced and pressed by Andrew Lagrange."

Some of the fine horses of Chicago eat hay that costs seventy dollars a ton. It comes from near Sacramento, California. The freight is thirty-five dollars per ton. The feeders claim that it pays them to feed such hay, as it is more nourishing than that raised about this city, and the extra cost "comes back in the extra purses won on the strength of the fodder."

Here are two questions we would like you to answer. You can send your answer in on postal card to the *Farm, Field and Stockman*, Chicago. Please give State, postoffice, and kind of hay, in your reply. "What is the shrinkage in hay between taking from the field and taking from the mow six months after?" When you say "a ton and a half an acre" do you mean as taken from the field or after storage in the mow or stack?

Here is the way one farmer protected his corn from weevil: Last fall in putting up my corn, I placed two open bottles containing bi-sulphuret of carbon about four feet apart on the floor of the bin. The mouths of these bottles were covered with a layer of cheesecloth, and each bottle covered with an old, broken box. The corn was thrown on these boxes, and the bin filled to its utmost capacity. The result was highly successful; what weevil were admitted from the field were destroyed, and none further appeared. Thus at a cost of fifty cents, with very little trouble, I protected about 500 bushels of corn against the weevil. Moreover, I have noticed neither mouse nor rat in the bin, nor traces of them, which was not the case before, for in previous years they, too, did great damage to the corn.

HORTICULTURAL.

We would not advise the use of salt around young fruit trees. Lye makes a good wash for the bodies of young trees, helping to keep the bark nice and smooth and free from insects.

Results obtained by compiling the testimony obtained by examining the stomachs of 201 robins at the Ohio Experiment Station during the seasons of 1891 and 1892 show that he destroys more that is of value to the berry grower than that that is harmful. In other words, the berry grower is unduly taxed in Ohio to support the robin for the benefit of other people.

POULTRY.

Keep air-slaked lime in your coop and about your houses.

Do not entertain the idea that nest eggs increase egg production.

For egg production there can be no mistake in selecting either the Leghorns, Minorcas or Anconas.

A cross of Leghorn on any of the American or Asiatic breeds is better for broiler raising than the Leghorns in their purity.

Supply the want of insects to the moulting fowls by giving meat—the bones and scraps from the market are a good source of supply.

One of the secrets of success in poultry farming is to do away with unprofitable birds. Sell off the old hens and surplus cockrels.

The third Annual Exhibition of the Illinois State Poultry Association will be held at Decatur, Ill., Jan. 16-23, 1893. I. K. Felch, Judge; Geo. W. Kinsman, Secretary, Peoria, Ill.

Experience has proven that for egg production pullets and two-year-old hens are the best; three-year-old ones sometimes pay, but older than that there is no money in them and it pays best to use or sell them for roasters.

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est market price. Swine, however, will be able to digest more of it, if allowed turnips, potatoes, carrots or beets and some bran instead of nothing at all but corn. Too much corn will make them "cloyed."

Keep the brood sows at pasture as long as there is any. They need exercise to make them thrifty and the bearers of vigorous litters. Reserve the pen for the fattening hogs alone.

Whitewash will improve the appearance and healthfulness of the piggery. Use it freely all about the pens and mark how much nicer everything is afterward. Rainy days in the autumn offer a good time to do this work.

Fatten the hogs before cold weather and save what would be required to keep up the animal heat. In general it may be said that the more hogs that are killed and dressed before Thanksgiving, the better it will be for the owners.

Keep a mixture of salt, charcoal and wood ashes constantly before hogs, so that they can take what they want and no more. Something of this nature seems to be required to arrest fermentation in the stomach and promote general digestion.

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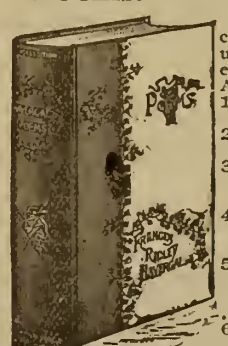


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NEWS OF THE WEEK (Continued from 13th page).

Financial disaster has overtaken the Bristol (Pa.) rolling mills. The liabilities of the company are about \$110,000 and assets are estimated at \$70,000.

In some of the Congressional districts in the South Republicans are working earnestly and the Democratic committee at Washington is already fearful of the loss of several districts.

Monday the United States Supreme Court sustained the validity of the Miner law in Michigan providing for the election of Presidential Electors by Congressional Districts.

Wisconsin's Legislature convened in extra session to apportion the Assembly and Senatorial Districts, the former law having been declared unconstitutional.

Thieves robbed the Roman Catholic church at Danbury, Conn., early Monday morning and secured six golden chalices valued at \$3,000, and other valuables.

One of the men arrested at Mascoutah, Ill., has confessed that the gang planned to blow up the flouring mills at Trenton, Summerfield, and Lebanon for the purpose of robbery.

The Ebaugh brothers, pilots of the steamer Rex, have been indicted by the grand jury at Peoria for the attempt to murder in firing at the pilot of the steamer City of Peoria two months ago.

Judge Albion W. Tourgee was presented with a handsome silk lap-robe by the colored women of New Orleans as a testimonial of their appreciation of his efforts in behalf of the colored race.

Nineteen men were dropped in a cage to the bottom of a shaft in the Colby mine at Ressemer, Mich. The brakeman threw the lever the wrong way, and then fled. Several of the miners, all of whom were injured, will die.

Bernard J. Green, a select councilman of Philadelphia en route to the World's Fair dedicatory service at Chicago, fell from the train near South Bend on the Pennsylvania railroad and was, it is thought, fatally injured.

Members of Aldine Lodge, Knights of Pythias, hope that the charter of the lodge may be restored.

H. H. Gowan, who has swindled many hotel and livery men in Iowa recently, has been captured at La Crosse, Wis.

A bank with \$40,000 capital will soon be established at Grand Haven, Mich., by St. Louis parties.

The Illinois State Board of Health is seriously concerned about the increasing prevalence of diphtheria in many localities in the State. Schools are being closed on account of it and a condition bordering on panic exists in many.

A disastrous wreck occurred on the Big Four at Marshall, Ill., in which Roadmaster McLaughlin was killed.

The notorious Vera Ava was bound over to the Grand Jury in bonds of \$800 at Elgin, Ill., on a charge of theft.

Frank Swords, a tramp, was arrested and arraigned at Burlington, Iowa, for heartlessly crippling a boy named Jesse Mohler, of Canton, Ill., by pouring acid

on his limbs, with the intention of making him a professional beggar. He narrowly escaped lynching by his infuriated captors.

A thrasher engine exploded near Aberdeen, S. D., killing one man and injuring four others.

An opinion has been given at Washington by Henry H. Smith that General Sickles, as a retired army officer, is eligible for election to Congress.

The Friends' Conference met at Indianapolis, Ind., and denounced the liquor traffic.

At Onadarka, Oklahoma, the Cherokee Commission finished its labors and agreed to give the Comanche, Kiowas, and Apache tribes \$2,000,000 in returns for lands relinquished.

Mrs. Emmons Blaine has given \$1,000 for a new public library at Augusta, Me.

Oliver Curtis Perry, the notorious New York State express robber, escaped Auburn Prison Saturday.

Morris Robinson, a 15-year-old boy who robbed his employer, Dr. McLane, of Pullman, of \$7,000 worth of diamonds, was arrested in Kansas City.

Emil Dreier, Danish Consul at Chicago, died suddenly at New York quarantine.

Curtis Hicks, the ossified man, died recently at Racine, Wis. Mr. Hicks since 1879 had been a helpless invalid. About eight years ago his joints began to stiffen and his flesh to turn to bone. In all that time he had been unable to feed himself, and for the past few years his jaws were so set that he could only receive food by having it forced between his teeth. For the past two years he has been traveling as a "freak." Hicks was formerly a well-known engineer on the Chicago, Milwaukee and St. Paul road. He leaves a wife and seven children.

The aggregate value of the taxable property of Illinois as shown by the report of the Auditor of Public Accounts, is \$831,108,306, divided as follows: Personal property, \$143,967,054; lands, \$316,659,655; lots, \$284,288,202; total railroad property assessed by local assessors, \$2,737,803; railroad property assessed by the board of equalization, \$77,108,390; capital stock of corporations assessed by the board, \$6,549,202. The total assessment of 1891 was \$822,109,429, so that the increase of this year's assessment, over that of last year is \$9,200,877. In the process of equalization the State board deducted from the lands assessments \$22,384,265, and added to town and the city lots \$24,047,333, and personal property \$167,560, thus making a net gain of equalized value over assessed value of \$1,663,068.

FOREIGN.

The German Emperor has just approved the measures taken by the authorities against cholera.

The ceremony of christening the infant princess born to the Emperor and Empress, Sept. 13, took place in Berlin amidst great pomp.

A \$5,000 fire occurred at Hamburg.

Great snowstorms have prevailed in the Russian Tyzran district, stopping traffic.

Albert David Millaud, a noted Paris journalist, is dead.

The Chinese propose a retaliation of the Geary law by compelling American residents in China to register and wear a tag.

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The list of Donations to the Association is this week unavoidably crowded out. It will probably appear in our next issue.

As an offset to the free public schools, the Jesuit fathers in Cincinnati announce free parochial schools in that city on the first of January next. This is certainly a new departure, as the patrons of those schools have heretofore had to pay for the tuition of their children. Their schools are reported as prosperous.

Representatives direct from the Vatican have arrived in Chicago, bearing the Pope's approval of the Columbian Exposition and expressing his great interest in it—because Columbus was a Catholic. Secretary Foster, of the United States

Treasury Department, is endeavoring to obtain a loan of valuable Columbian documents in the possession of the Pope, including Columbus' prayer-book and a map made at his suggestion.

German Catholics reprimanded the secular and religious press for its abuse of Cahensly; expressed a hope that the name of Christopher Columbus may soon be found in the list of canonized saints, and left the question of papal independence and restoration to temporal power to divine Providence. These are strange topics to be discussed in this age and country. They sound very un-American.

The Free Methodists of Texas, at their recent annual conference, resolved that "last but not least in respect of importance is the earnest effort at reform put forth by our brethren against Romanism and secret societies, and we believe that it is highly necessary that we continue our efforts on these lines with renewed activity and energy." The Free Methodist church is always consistently with us in these reforms; and we are always glad to hear that it is aggressive in its promotion of them.

The heresy case of Dr. Briggs, of Union Theological Seminary, in accordance with the decision of the Presbyterian General Assembly at Portland, Ore., several months ago, has been resumed by the Presbytery of New York, "upon its merits without prejudice to either party." On the former trial, this Presbytery dismissed the case. Then it should have been appealed to the New York Synod. Hence the General Assembly remanded the case to the Presbytery. The next appeal will probably be to the State Synod. The Seminary supports the doctor in his "higher criticism."

A secrecy paper—*The Knight's Sword and Helmet*—speaking of the late strike riots in Tennessee, makes the following statement: "Gen. Anderson was captured by the miners, under the flag of truce. It is true that the miners decided to hang him, and the leaders went for a rope. General Anderson is a Knight of Pythias, and while the leaders were away he gave the sign of distress. It proved that three of the miners

present were members of that order, and they recognized the sign and remembered their obligation. Before the rope was brought the miners took the general and concealed him and kept him safe until they surrendered." And the same result would have followed, no doubt, whether the general was right or wrong. In such cases men are "saved" by their obligations, and the question of rectitude is secondary.

A stock trust has been recently formed of type-founders, with the design of "protecting" the trade, or, in other words, of increasing the prices of printers' materials, and an early "squeeze" in this direction is anticipated. Fortunately the combination does not include Messrs. Barnhart Bros. & Spindler, heavy manufacturers and dealers in this city, men of untarnished business reputation, and one or two Eastern houses, and their independence will have a healthy influence in checking the greed of the new organization.

To-day we print the last installment of Rev. J. M. Foster's masterly discourse on "Romanism and the State." Read in connection with our New England letter in another column, it provides material for some hard-thinking. We also give place to the report of the Nebraska State Anti-Secret Convention, which will be read with interest. Other reports from agents in the field will attract attention. We hope, next week, to print the report of the New York State Anti-Secret Convention, at Walton. The address of Rev. J. M. French, at the Nebraska Convention, on "God's Fraternities in Contrast with Those of Man," is underlined for insertion next week, and that of Rev. J. W. Morton, at the same convention, is to appear in an early issue. The reports from the field are hopeful, and we are looking for "better things" in the approaching State conventions in Iowa, Missouri and New England. Let the brethren agitate, work and pray earnestly for the cause everywhere.

THE STATE AND ROMANISM.

SERMON BY REV. J. M. FOSTER, DELIVERED IN MUSIC HALL, BOSTON, SABBATH AFTER-NOON, OCTOBER 2, 1892.

TEXT: "Rulers are not a terror to good works, but to the evil."—Rom. 13: 3.

(Concluded.)

Take the Fourth Commandment. The Sabbath is a civil institute and a religious ordinance. The church teaches us how to keep the Sabbath holy. The state prohibits public Sabbath-desecration. The government should abolish the Sabbath-mail service, prohibit the railroad traffic on the Lord's day, forbid the issuing or selling of Sunday newspapers, interdict Sunday excursions and parades, and give the 2,000,000 unwilling Sabbath-toilers in our land their God-appointed rest day. Our land must have her Sabbaths. But Rome is the foe of the American Sabbath. "The Pope claims the right and the power to decree that the sanctification of the Lord's day shall continue only a few hours, and that servile work may be done on that day." The Continental Sunday of Europe is the offspring of Rome. They "say mass" in the morning and then give themselves to pleasure or work the rest of the day. The canon-law reads: "Merchandising and the selling of goods at auction on the Sabbath is, on account of its being a general custom, altogether lawful." "Buying and selling goods on the Lord's day, and on festival days, are certainly forbidden by the Canonical law, but when the contrary custom prevails it is excusable," says Peter Dens. "He who performs any servile work on the Lord's day, or on a festival day, let him do penance three days on bread and water."

ANTI-SECRET STATE CONVENTIONS.

Members of the National Christian Association and all friends of Anti-Secrecy Reform are hereby invited to attend and participate in the approaching State Conventions in behalf of the cause:

IOWA.

The Annual State meeting of the Iowa Christian Association, auxiliary to the N. C. A., is called to meet AT MARENGO, IOWA COUNTY, TUESDAY AND WEDNESDAY, NOVEMBER 15TH AND 16TH, beginning at 1:30 Tuesday afternoon, assembling in the Wesleyan Methodist church. The completed program of exercises is not yet received, but we learn that it will include addresses from Pres. Blanchard, Rev. M. A. Gault, Rev. W. C. Paden, and others.

MISSOURI

The Missouri State Convention will be held at ALBANY, the County Seat of GENTRY COUNTY, NOVEMBER 29TH AND 30TH. Albany is in the northwestern part of Missouri, on the St. Joseph Branch of the C., B. & Q. R. R. Friends in Iowa living along the line of this branch of the "Q." will do well to take advantage of this opportunity and aid the cause by their presence in this Convention. Rev. W. C. Paden, our agent, is hastening the program to completion, and it will be made public at an early date.

NEW ENGLAND.

THE OFFICIAL CALL.—The annual meeting of the New England Christian Association will be held (D. V.) in BROMFIELD STREET METHODIST EPISCOPAL CHURCH, BOSTON, DECEMBER 14TH AND 15TH, 1892. Opening session on the 14th, at 7:30 P. M. All persons desiring information on the principles and influence of the secret society system are cordially invited to attend. Speakers and the program will be announced later.

Miss E. E. FLAGG, Sec'y.

JOHN A. CONANT, Pres.

MINNESOTA

Rev. William Fenton is busily engaged in arranging for a State Anti-Secrecy Convention in the early part of December. Time, place and program will be hereafter announced.

If any one break fasts prescribed by the church, let him do penance on bread and water twenty days." Twenty days penance for disobeying men, three days penance for disobeying God! Rome is converting our American Sabbath into the Continental Sunday. This should not be. Rome must go or our Sabbath is lost.

Take the Fifth Commandment. The state is responsible for the education of the children. "If we work to save the twentieth century, we must save the nineteenth." But Rome is the enemy of our public schools. The Baltimore Plenary Council decided that all Catholic children shall be educated in parochial schools. Here is the language of the Syllabus of Pope Pius IX., 1864: "That the entire direction of public schools in which the youth of Christain States are educated may and must appertain to the civil power, is an error to be reprobated and proscribed. Issue must be here joined." Rome has built parochial schools all over this land. She is teaching her youth to be loyal to the Pope, even if it requires disloyalty to our government. She is luring thousands of Protestant girls into her convent seminaries, there to be Romanized. She has Romanized the State Reform School of New Jersey. The Roman Catholic boys arrested in New York are given over to the priests; and there are 3,000 in the New York Protectory, lost to Protestantism, sold to Rome. How long shall this continue?

But Rome teaches treason. The Syllabus above quoted continues: "It is an error to be reprobated, proscribed and condemned, to say that, in the case of conflicting laws between the two powers, the civil law ought to prevail, and that the church has not the power of availing herself of force, or any direct or indirect temporal power." It has been said: "There is enough dynamite in these propositions to blow up our entire modern civilization, destroy liberty of conscience and bring utter ruin upon the purity of the church and the integrity of the state." Listen to Gladstone: "The Pope demands for himself the right to determine the province of his own rights, and has so defined it in formal documents as to warrant any and every invasion of the civil sphere. Rome requires a convert who joins her to forfeit his moral and mental freedom, and to place his loyalty and civil duty at the mercy of another." Remember that Pope Paul V. condemned Copernicus, and Pope Urban VIII. imprisoned him for life, for teaching that the earth moves in its orbit. Listen to Prince Bismarck, in 1875: "This Pope, this foreigner, this Italian, is more powerful in this country than any other person, not excepting even the king. And now please to consider what this foreigner has announced as the program by which he rules Prussia and elsewhere. He begins by taking to himself the right to define how far his authority extends; and this Pope, who would employ fire and sword against us if he had the power to do so; who would confiscate our property, and not spare our lives, expects us to allow him full, uncontrolled sway." Then he said: "We are not going to Canossa." The concordats of the governments of Europe, the one entered into by the French government under Napoleon Bonaparte, and that by the Austrian government by Franz Joseph, were efforts on the part of these governments to live on peaceable terms with the papacy. But it was impossible. Rome will rule or ruin.

Take the Sixth Commandment. The state prohibits murder. But Rome has been a murderous institution from its birth in the seventh century. Peter Dens, their standard authority, says: "Infidels are not to be tolerated. Infidelity is not to be tried or proved, but extirpated." "Are heretics rightly punished with death?" Saint Thomas answers, "Yes; because forgers of money, or other disturbers of the state, are justly punished with death; therefore, also, heretics, who are forgers of the faith, and experience being witness, grievously disturb the state." The Pope promised John Huss a "safe conduct," when summoned from Bohemia to answer charges of heresy before the Council of Constance. But he was arrested and thrown into prison, condemned and burned at the stake. Jerome of Prague met the same fate. On the night of St. Bartholomew, in France, 70,000 Protestants were foully murdered by the papists, and *te Deums* were sung at Rome in honor of it. The Spanish Inquisition put 300,000 Protestants to cruel and shocking tortures and death. When Napoleon's soldiers entered

the Inquisitors' chamber they found a statue called "the maiden." They ordered one of the priests to "kiss the maiden." He declined. They pushed him forward with their bayonets. As he touched the image one hundred knives leaped out and cut his body into so many pieces. As he had done to Christ's children, so it was done unto him. It has been said: "The Inquisition is not only one of the horrors of history, but one of its greatest lessons also. It is the greatest argument to prove that the only safety of nations is in justice and liberty." Rome pursued the Protestants over the Alps and through the Low Countries until "every mountain became a monument, every valley saw executions, and every village had its roll of martyrs." Rome has murdered 60,000,000 Protestants. When the army of Garibaldi entered Rome they found victims in the cells half-starved and uncared for. They found a trap-door which covered a shaft of unknown depths. When the victim had been examined and no fault found in him, the sentence "*vale in pace*"—*go in peace*, was pronounced. This was the signal for loosing the trap-door. As the unsuspecting man stepped upon it, it flew open and he disappeared forever. In the depths he writhed in pain until death came to his relief. They found cells down level with the bed of the river. The victims were locked in, and the water gradually filled the cell and they were drowned, their cries unheard, or the rats devoured them while living.

Why does Rome have the same kind of cellars under her monasteries in America as are found in Rome? Who knows how many victims are walled up in them? Our government *ought* to know. Let another Garibaldi investigate.

Pope Stephen VII. came to the chair of St. Peter by poisoning his predecessor, Boniface VI. He exhumed the body from its burial place, "to punish him for having usurped the supreme dignity to his detriment." He assembled a council of bishops, "had the dead body placed in the pontifical seat, the tiara on its head, the pastoral baton in its hand, and clothed with the sacerdotal ornaments. He appointed an advocate to defend him, and propounded to the dead Boniface questions, which the advocate so answered as to amount to a confession of guilt. Whereupon Pope Stephen VII. impiously pronounced sentence of excommunication and deposition against the insensible victim of his pontifical vengeance, struck him a blow which prostrated the dead body at his feet, stripped off its pontifical robes with his own hands, cut off three of its fingers, ordered the head to be cut off, and the body to be thrown into the Tiber." How shall we designate a system that tolerates such deeds?

When Leo XIII. became Pope, he essayed to act independently. But the Jesuits rebelled. He was poisoned. His agony was excruciating. A Jesuit came to him, and told him the naked truth: "*You are poisoned. You have so long a time to live. If you surrender, the antidote is ready.*" He surrendered. Clements XIV. abolished the Jesuits. He said, as he did so: "*I sign my death warrant; but I obey my conscience.*" "Watch the pot" became the watchword, as he dismissed cook after cook, suspected of serving the Jesuits. A lady of the Sabine sent him a basket of figs, a fruit he delighted in. One of them was drugged with aquetta—a rank poison. The Pope suffered for three months, and died. He said: "Alas! I knew well that they would poison me, but I did not expect to die in so slow and cruel a manner." The Encyclopedia Britannica says: "Jesuitism is a naked sword, with its hilt at Rome and its point everywhere." It is time for America to break that sword. It is being brandished over the public schools of Boston. Three-fourth of the saloon keepers in America are Catholics; and one saloon is more powerful in politics than twenty churches, because it obeys the orders of the Jesuits. Let America bestir herself.

Take the Seventh Commandment. When the law of celibacy for priests was enacted, the order of nuns was instituted as an antidote. The nunnery is the counterpart of the convent. Sexual commerce between monks and nuns is accepted as a matter of course by Rome. Said a gray-haired mother: "My grand-daughter is being wooed and won by Father——. Can priests win hearts? Is that this vocation?" "Beautiful in face and form, attractive in manner, soft-toned in speech, she seemed fitted to make some man a good wife, and to become the centre of a pleasant home.

She had determined to become a nun. The cloister was not in her thought, nor was religion. She was in love with the priest and thought of passing into the cloister that she might have him, as soon as she became a spiritual sister." Gavazzi said: "The Jesuits, too, have nuns. For almost every order of monks there is a corresponding order of nuns. If monks are useless and dangerous, what are nuns?" Read the story of William Hogan and Maria Monk if you would have your blood heated with righteous indignation against these dissolute orders. Europe was horrified with the revelations of Scipio Di Ricci. From the declarations of nuns, it was shown that in the convents at St. Lucia and St. Catharine at Pistoria, the female Dominicans received the confessors in the chapter and abandoned themselves to the most unbridled excesses of libertinage, on the very steps of the altar; other nuns owned that frequently jealousy, or the inconstancy of the monks, led to serious collisions; that they disputed for the provincial, or prior; that they deprived themselves of their money and effects for the their confessors; that several Dominicans had five or six mistresses at once, who formal a kind of seraglio." * * * * *

The confessional is a horrible pit. Peter Dens, Liguori, and Bishop Kenrick are standard theologians in Catholic church. The questions asked in the confessional, according to these authors are shocking. I could not recite them without awakening indignation and wrath. "Several years ago, in Philadelphia, a gentleman read and translated these before an audience where there were no ladies, and an honest young Roman Catholic layman present was so shocked that he caused him to be arrested and carried before the mayor upon a charge of public *indecenty*." * * *

These questions are being asked in 100,000 confessionals in our land to-day. One hundred thousand wives and daughters of American citizens are answering them at this hour. * * *

Pere Hyacinthe said: "Ninety-nine per cent of the priests are libertines." Whose wives and daughters are the victims? Rome is the mother of harlots. This house of ill-fame must be torn down.

Take the Eighth Commandment. The Pope of Rome lives in a palace 1,500 feet long, 800 feet wide, with twenty courts, galleries filled with pictures and statuary, two hundred staircases, 1,100 rooms, the building of which cost \$100,000,000. Cardinal Gibbons lives in a palace in Baltimore. Seven archbishops live in palaces. Sixty bishops hold \$300,000,000 worth of property in America. There are fifty Irish Roman Catholic millionaires in San Francisco. But the rank and file of the Roman church are poor, kept so by the exorbitant demands of the priests. What right has the Pope to require Americans to pay "Peter's pence," to support his retinue of servants in the Vatican,—400 women and 600 men? The priests hold the ignorant people over purgatorial fires and say: "Your money, or burn." What right had Archbishop Purcell, of Cincinnati, to make himself a savings-bank, gather in \$5,000,000 of the hard earnings of his flock, use the money in building monasteries and cathedrals, and leave his victims without recourse? What right have the priests to rob the people continually? It should be dealt with as the endowment orders that are figuring in our courts at present!

Take the Ninth Commandment. I will not recite their abominable casuistry in justification of lying. Suffice it to say, they teach that if a falsehood will serve the interests of the church, it is always justifiable. But the confessional is a system of universal spydom. Through Roman Catholic servants the priests see and hear all that transpires in your homes. Through Roman Catholic editors the priests determine the cast of the daily and weekly press. They manipulate legislatures and Congress, and hear all that is whispered in the White House. When Gen. Sherman was asked to run for the Presidency, he replied: "It won't do. My wife is a Roman Catholic, and most devoted to the interests of the church. That is enough. The country would never give its support to a man who, when elected, would be compelled to see the White House overrun with priests." But the White House is overrun with priests. President Cleveland had direct communication established between himself and Cardinal Gibbons. President Harrison has honored the black gowns not once or twice. The 50,000 confessionals have throttled the spirit of liberty in

Spain. The 100,000 confessionals in America may strangle liberty here. Let the confessionals be swept away as a danger to the Republic. Abolish them or they will ruin us.

Take the Tenth Commandment. Rome covets America. Disappointed in Europe, she turns her vulturous eye to the West. We are not deceived by the cat-like paw of the present Pontiff. Behind the white glove of peace is the red hand of tyranny. Bishop Ryan said: "We maintain that the Church of Rome is intolerant; that is, that she uses every means in her power to root out heresy. But her intolerance is the result of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics when she is obliged to do so; but she hates them with a deadly hatred, and uses all her power to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the Republic of the United States come to an end. Our enemies know how she treated heretics in the Middle Ages, and how she treats them to-day, where she has the power. We no more think of denying these historic facts than we do of blaming the Holy God and the princes of the church for what they have thought fit to do." After the decree of infallibility was proclaimed, over 12,000 citizens of Munich, in Bavaria, addressed a letter to their government, in which they said: "The doctrine which the government of your royal majesty has declared *dangerous to the political and social foundations of the state*, is sought to be inculcated, with more and more urgency, publicly from the pulpit, and in pastoral and clerical newspapers, as well as *privately* through letters and the *abuse of the confessional*. In *criminal defiance of the government*, the hearts of women are poisoned against their husbands; the father is cursed to the face by his child. . . . The refractoriness of the clergy has gone so far, on the Rhine, for instance, that a soldier, returned from the war, who was about to lead his affianced bride to the altar, was not allowed to marry her because his name had appeared on the protest against this dangerous innovation." This is our foe. Hon. R. W. Thompson says: "Nothing is plainer than that if the principles of the Church of Rome prevail here, religious freedom is at an end. The two cannot exist together. They are in open and direct antagonism with the fundamental theory of our government everywhere."

Rome is the foe of God and the enemy of men. She breaks and tramples under foot every precept of the Decalogue. Either we must break Rome's power, or she will destroy us. Every member of the Roman Catholic church ought to be disfranchised. These Jesuit priests ought to be given so many days to quit the country, and after that imprisoned as public enemies. These nunneries and monasteries ought to be razed to their foundations as nests of vice and crime, and their inmates compelled to return to the ranks of society. These 100,000 confessionals ought to be broken up, because these lustful priests deflower our daughters and humble our wives and mothers, and spy out the liberties of the Republic, that they may trample them under foot. The parochial schools ought to be broken up and all the children compelled to attend the public schools.

In 1776 we had the war for independence, and Rome was on the side of the enemy. In 1861 we had the war for the freedom of the slave, and Rome was again on the side of the enemy. Now we are engaged in a war against secularism in our government and for the crown rights and royal prerogatives of the Lord Jesus Christ, and Rome is on the side of the devil. Rome is the incarnation of Satan. The synagogue of Satan is anti-Christ. Rome must go down. *Delenda est Carthago*.

We think of Patrick Henry at Williamsburg, Va., in 1776, declaring that "2,000,000 of men armed in the holy cause of freedom" are invincible. We think of Webster in the United States Senate, in 1832, saying: "There is Boston and Concord and Lexington and Bunker Hill, and there they will remain forever." We think of Wendell Phillips in Faneuil Hall, in 1837, declaring: "America is not large enough to contain slavery and freedom together." We think of Abraham Lincoln, on the field of Gettysburg, pleading for a government "of the people, and by the people, and for the people." But now we want a man to arouse the people against Rome. John

Brown struck slavery at Harper's Ferry, and it perished. Who is ready to strike Rome at the sacrifice of his life? *Delenda est Carthago!*

MISSION TO GALATIA.

BY G. H. KRIKORIAN, PASTOR OF YOZGAT CHURCH.

We desire to testify of the faithfulness of the Lord in his promise, when he said, "Go ye . . . and I will be with you always."

And I went, about four and a half years ago, to preach the Gospel to the "foolish Galatians," whose natural trait of fickleness had caused much anxiety to the Apostle Paul. Same has been the experience of the mission at Yozgat for the thirty years past. But at last the work not only has taken root, but has already begun to bring forth fruit, and promises larger success in the future in the uplifting and the enlightening of this large and most needy community, as it will be seen from the brief sketch of the work below.

EVANGELIZATION AND CHRISTIAN NURTURE.

Galatia is now under the Turks. The inhabitants are principally Turks, Armenians and Greeks. Owing to the severe restrictions on the part of the government, our work now is mostly confined to the Armenians and Greeks. These people, though nominally Christians, and in possession of the Bible centuries before America was known, have yet their Bible chained in verses of unknown tongues and are in need of evangelization as much as any other people. During the last four years the membership of our church has been doubled, and the pulpit made the center of influence which is widely felt. Not a few are drawn to the constant hearing of the Word of God, and have joined the fellowship of our church.

While doing our duty in the line of general work of evangelization, we have not neglected the internal uplifting, nor forgotten our mission to the young. The prayer meeting is made the heart of our church, which is kept warm with Christian communion and fellowship, and is always in a revival condition by the presence of the Holy Spirit, who never fails to meet his people when they assemble "with one accord, in one place," as is the case in Yozgat.

We pay much attention to the Christian nurture, which is carried on, principally, through the Sunday-school and the Christian Endeavor methods. Our Sunday-school is conducted according to the best methods of the Sunday-school Union, and the young people organized according to the methods of the Y. P. S. C. E. Yozgat has the honor of first adopting Christian Endeavor methods in Turkey. The good example has been copied by many of the surrounding community. The interest has spread through communication, and by its methods being discussed in the ministers' meetings, until the movement became well-nigh universal. Consequently, a small manual has been prepared by the pastor, which is to be printed in the Armenian and Turkish languages, to meet the requirements, and to further the Christian Endeavor movement; and we verily believe that the interest thus started will kindle every church and congregation with the zeal of Christian Endeavor in Turkey.

OUR SCHOOLS.

The widening characteristic of our work has been remarkable. Objects to which we have set our hand have grown and spread; with its growth, its needs, anxieties and work also growing beyond our means and ability. But, regardless of the future perplexities, we have grasped any opportunity of work that bore the impress of divine will, and in times of stress we have cried unto Him and he has never disappointed us.

1. *School for Boys.* Our boys' school reached the rank of a high school only two years ago. At first it was a common school. Four years ago it became a college preparatory. Two years ago we drew out our program for a high school which has two branches. 1st. College preparatory course, which fits pupils for the freshman class of our colleges. 2d. Normal, or business course, which aims expressly to meet the demands in full of this extensive and the most needy community, by preparing to have youth become better merchants, citizens, teachers and artisans.

2. *Home for Peasant Boys.* The constituency

of our school covers a territory fully as large as Palestine; the city of Yozgat being situated at the centre with its 30,000 inhabitants, the surrounding country being mostly composed of farming districts. And ours is the only institution to meet the need of a higher education. The conception of a Home for Peasant boys in connection with our school was a natural one, because of our relation to these poor people. The design and management of our "Home" is as follows: We select promising boys from these farming districts, and put them into the care of a mother under our supervision that they may enjoy the privileges of our school. A yearly sum of \$10 for each boy, together with what food we get from his father, covers the whole expense of board and tuition.

3. *School for Girls.* We have also a school for girls, which is prospering in the hands of our able and consecrated lady principal and her associate. Nearly ninety crowded into this school last year, two-thirds of them being the children of non-evangelicals.

4. *Our Kindergarten Enterprise.* We were driven to undertake this most difficult, yet the most useful, enterprise, not having any means on hand, but simply a deep sense of duty, and the irresistible appeal of the people and the unmistakable prospect of success of the work. The remarkable success of the work thus far has justified the wisdom of our undertaking. Last year we sent one of our lady teachers to Smyrna to study the system. She has been wonderfully sustained, and is now back with the best outfit for work. She enters upon her duties with the enthusiasm of an apostle, and with the equal self-denying interest of a martyr. No provision has been made for her salary, or for the salary of a matron; and \$100 is needed for a room, which must be built before next winter. For the needs of this school, as well as for the high school and for our Home for Peasant Boys, we look to God with hope and assurance that he will not forget us in time of such pressing needs. Ten of our boys in the "Home" are not provided for. We must also add two rooms this year for their lodging, together with the immediate need of a recitation room for larger boys in the high school; and do I need to remind our Christian friends that although the Lord will carry out his purposes without your aid or mine, yet as he is so pleased to use us, it is a great privilege to co-operate with him. Any one desiring to give us a helping hand, and co-operate with us in our mission to Galatia, can send his gift to Secretary Hitchcock, 151 Washington street, Chicago, Ill.

Oct. 12, 1892.

NURSERIES OF CRIMES.

The Denver papers are quite exercised over a statement by a local clergyman named Dean Hart. This gentleman asserts that the public schools are responsible for a large increase of crime during the past decade or two, and also for the multiplication of saloons. His theory is that in the absence of moral and religious teaching in the schools the children grow up virtually criminal, inasmuch as no training has been given them in the practice of restraining appetites, passions and evil tendencies.

In reply to the clergyman the Denver *News* contends that the increase in crime is due to unrestricted immigration.

The question as to what causes and is causing the large increase of crime in this country is a timely and appropriate one. Foreign immigration may be a source of crime, but it must be acknowledged that this does not meet the issue. It was shown in a recent magazine article that of 25,000 venal voters in Connecticut fully 67 per cent. were of the pure American stock. The writer, an American himself, admitted the accuracy of his figures with a sigh for the degeneracy of the Puritan. Corrupt voting is as much a crime as sheep stealing, and the situation in Connecticut is instructive in a discussion of this kind. Of course, other statistics prove conclusively that a very large proportion of the worst criminals in this country are educated so far as book learning may be considered education. That the lack of moral and religious training in our public school system is one cause of the increase of crimes coming to be acknowledged by the most thoughtful people of the age.—*Deseret News*.

NEW ENGLAND LETTER.

The Buyens statue of Columbus.—Independent Italians.—A truth-telling young American.—Mrs Helen M. Gougar.—The endowment orders.—The Boys' Brigade.—Fig-raising in New England.

Boston is in a quandary over the Buyens statue of Columbus. The Art Commission, whose judgment ought to be reliable, have rejected it, and if the city did not happen to be governed by Irish Romanists, this would end the matter. But, unfortunately, Boston's aldermen choose to consider it as a religious question instead of one which concerns the province of art alone. Columbus was a Catholic, and his statue in Copley Square would be to the further glorification of the church. So, in revenge for its rejection by the Commissioners, they straightway voted to put in place of the vetoed work of art a statue of John Boyle O'Reilly. A statue of Whittier would be more of an honor to the city, as well as more in keeping with her traditions, than the late editor of the *Pilot*, or even the Genoese navigator. Rome, in taking all the glory to herself that the discoverer of America happened to be born inside her pale, forgets the bitter truth so trenchantly put by Victor Hugo: "Every step which the intelligence of Europe has taken has been in spite of it" (the Catholic Church). . . . "In the name of Jesus it shut up Galileo. In the name of St. Paul it imprisoned Christopher Columbus. To discover a law of the heavens was a heresy. To find a world was an impiety." Rome has a convenient habit of remembering only what suits her to remember. Meanwhile, if Columbus could come back to earth, and know the widely different estimates put upon his character; hear himself, on the one hand, extolled as an incarnation of all the virtues, only stopping short of being a regularly canonized saint; and, on the other hand, denounced, as in many of our pulpits last Sabbath, as a mere practical adventurer, egotistical, cruel, faithless, the discoverer of America less by any wit of his own than by a streak of happy chance, he might well be puzzled as to which place he fairly belonged,—whether in the upper or the nether realms. The worst of it is, that as the glamour with which his name has been invested wears off in the light of unprejudiced research, the latter estimate seems to be nearest the truth.

The Italian colony of Boston, owing to some grievance with the General Catholic American Committee, recently held a mass meeting and voted to have an independent parade of their own on Columbus day. President Inovilli made a speech, which was rather remarkable as a manifestation of the wide difference, as regards their devotion to the papal See, between these sons of Italy and the Irish Romanist. Said he: "Whoever asserts that the discovery of America has been made under the auspices of the Roman Catholic clergy, or that the civilized world is indebted for this great fact to the papacy, utters a falsehood, knowing in his conscience that he does so to the detriment of faith, of justice, of honesty." So they "will commemorate him as Italians, and as members of the great human family," not as papists. Here is a spark, surely, of that spirit of freedom which has animated the great patriots of Italy, from Dante to Mazzini. It is possible that in the warfare with Romish aggression that is already on us, and which promises to wax to far greater proportions before we are through with it, our Italian fellow-citizens may do good service if—and a great deal depends on this if—we do our duty by them. The mission carried on by Mr. and Mrs. May has already accomplished an excellent work for this class of Boston's populace, and should receive the practical sympathy and support of all the churches, without regard to sect.

The stir which the election of a Catholic mayor has caused in London, the first time such a thing has happened since the Reformation, can but strike us somewhat oddly when we reflect what a common place occurrence it is for our great American cities to elect Catholic mayors. Our Democratic city government certainly knows how to manipulate the political chess-board shrewdly, as is proved by their recent law forbidding any but Boston citizens to be employed on the street force. This practically means that none but Irish Romanists, who can be safely relied on to cast their votes for rum and Romanism next November, need apply. Meanwhile, in our very public schools, which Rome is trying so hard to overthrow, God

is forging the instruments for her destruction. This thought came to my mind very forcibly while reading an incident now going the rounds of the anti-Catholic press: Miss O'Keefe, a school teacher in Lawrence, Mass., recently asked one of her pupils, "What have Ireland and Irishmen done for the United States?" to which the boy gave the glib but certainly truthful answer: "Filled our State prisons, jails and almshouses." The indignant Miss O'Keefe sent him at once to the principal, who threatened him with expulsion if he did not apologize, as if the teacher who could ask so unwise a question and thus provoke such a reply, was not far more deserving of censure.

The refusal of Elijah A. Morse to join in a public tilt with Mrs. Helen M. Gougar on the third party question, has been, I imagine, the wisest thing for both. If Mrs. Gougar ever advised her hearers to vote for Cleveland, as Mr. Morse accuses her of doing, it must have been on some occasion when the heat of argument carried her too far and made her say more than she meant. As to her being employed by the Democrats, and receiving pay from them for her services, that is an old campaign lie which has been told about nearly all of the most noted Prohibition leaders, and has been killed and resurrected so many times that the gruesome thing ought at this late day to be buried for good and all. Mrs. Gougar, unlike the orators of the old parties, does not hammer away on stale platitudes, or show up merely material issues, as if there were no others of higher moment. Her arraignment of that legislative policy which allows the concentration of wealth in the hands of a few, till in one year we have seen six States and Territories under military rule, ought to be heard in Congress. "The Democratic party," she said in Fanueil Hall, the other day, "believe in tariff reform, and the Republican party believe in reform of the tariff." Was ever the difference between tweedle-dum and tweedle-dee more cleverly put?

The endowment orders are still threatening more than it is likely they can perform in the way of making trouble for the Republican candidates. Like rum and Romanism, they seem naturally to gravitate to the Democratic ranks. It is to be hoped that the next Massachusetts Legislature will be men with enough integrity and back-bone, irrespective of party, to wind up these affairs, and stop the scoundrels who are at their head from preying in future on the hard-working poor.

Willimantic, it seems, is *not* the eastern limit of the "Boys' Brigade," as stated in the *Chronicle*. One was formed in the Clarendon Street Church, Boston, last spring, and a recognition service was held there one or two nights ago, the company attending in full uniform to listen to an address from the Baptist pastor at Clinton, who is himself the leader of the first Clinton company of the Brigade. I make no comment. Rev. H. H. Hinman's able article on "Rifles as a Means of Grace," covers all the ground; and Mrs. H. J. Bailey, World and National Superintendent of Peace and Arbitration in the W. C. T. U., has already begun to sound the alarm. It is certainly time.

An enterprising Maine man has succeeded in growing a good crop of figs, that fruit which we always associate with semi-tropical lands, in the open air. When fully ripe the fruit is as large as a medium-sized pear, and a great contrast in its mellow lusciousness to the dried specimens which are the only kind the Northern consumer knows. The trees are dug up and placed in the cellar during the winter. It is prolific and ripens early in the fall. Perhaps this fruit of Syria and the Orient may yet take the place of the peach so extensively raised in former years, in which case New Englanders may do what we have always supposed could only be done metaphorically,—sit each "under his own vine and fig-tree."

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Oct. 26, 1892.

Death in the White House! What a wave of sadness those five words carried when flashed over the wires of the civilized world! No need was there for the name; everyone knew at once that it meant the relief of the soul of that good woman who had been so patiently, oh, so patiently waiting to be summoned whence it came, pre-

pared by a Christian life to take its place among the redeemed around the throne of God. So peacefully did the soul of Caroline Scott Harrison take its departure from the bed of suffering, surrounded by sorrowing husband, children and relatives, that it is easy to imagine its being borne upon the soft wings of rejoicing angels to the mansions of eternal rest, there to be greeted by a loving Father with "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." It must be consoling to the sorrowing ones left behind to know that she was prepared to go, and to say, "O death, where is thy sting?" "O grave, where is thy victory?"

Mrs. Harrison died in the room in the southwest corner of the second story of the building, the same occupied by President Garfield during those awful weeks previous to his being taken to the seashore to die, and which, on account of its sorrowful associations, was not occupied during the administrations of Presidents Arthur and Cleveland. The room was chosen for her own by Mrs. Harrison as soon as she became mistress of the White House, because of its cheerful outlook upon the serpentine Potomac river and the picturesque Virginia heights beyond, and because of the floods of bright sunshine pouring into its broad windows the greater part of the day. Her taste made the interior of the room, which had previously been ugly and uninviting, one the most beautiful and attractive in the White House; its furnishings are in blue and silver, the paper being Mrs. Harrison's own design; and scattered around the room are pretty bits of her own painting, on canvas and china. With its two low brass bedsteads and a number of wicker rockers and easy chairs, the room presents an air of home-like cosiness that goes at once to the heart of every woman who loves home, and every good woman does, as no written description of it can possibly do.

I am fully aware of the tendency—a very bad one it is, too—in writers of the present day to discover meritorious traits in the characters of the prominent that would never have been known except for their prominence; but the merits of Mrs. Harrison were known and praised many years before anyone even dreamed that she would one day occupy the place of the "first lady in the land" by virtue of her husband's position as President; they were known when she presided over the little three-room cottage in Indianapolis, which was the best home the struggling young lawyer to whom she had given her love and hand could provide for her, and where she did with her own hands all the housework, besides looking after her children; they were better known later, when the success of her husband enabled them to secure a larger home—I almost wrote a better home; but, to their everlasting credit be it said, neither of them ever regarded any home they ever had as being better than the cottage in which they started; and better yet, when he became a United States Senator; but, of course, best of all when he became President of the United States. Then it was that the widening of her sphere made public property of her merits, and made them shine like diamonds in the Christian diadem of the nation. No position is more trying to the character of a woman than that of the President's wife. She not only passed through it without making a single enemy, but gained the love of all with whom she came in contact. Books might be filled with instances known to the people here—she never spoke of them herself—in which she displayed her love for her fellow-beings, and her Christianity. One is all I have space for. Everybody remembers the tragedy by which Secretary Tracy lost his wife and daughter, through the burning of his home. The bodies were so disfigured that it was thought best that the stricken husband and father should not be allowed to see them. While the two caskets were lying in the East Room of the White House, Secretary Tracy begged of President and Mrs. Harrison, who were trying to comfort him, the privilege of once more looking upon the faces of his loved ones. Mrs. Harrison knew that his daughter was burned beyond recognition, and that the undertaker had made no attempt to hide the hideous bruises on his wife, because it had been understood that the casket was not to be opened after he had closed it. Giving her husband a look, she told Secretary Tracy to wait until she sent for him. Then she had the casket opened, and with her own hands dressed Mrs.

Tracy's hair so as to hide the bruises on her head, and covered the bruised hands, arms and neck with fresh cut roses. Then she led the stricken man to the casket where the face of his wife looked as though she were calmly sleeping among the roses, and left him there.

The funeral services of Mrs. Harrison, to be held at the White House to-morrow, are to be as quiet and as unostentatious as her life was. She was a model for American girls to follow. *

REFORM NEWS.

THE NEBRASKA STATE ANTI-SECRECY CONVENTION.

IMOGENE, Iowa, October 22, 1892.

EDITOR CYNOSURE:—I hasten to report the Nebraska Anti-secrecy Convention, held at Wahoo, on the 18th and 19th.

Four sessions were held, beginning on the evening of the 18th. It will be cheering and refreshing news to all friends of the cause to learn, in brief, that we had a large and enthusiastic convention. Thirty delegates were present. The Covenanter church in which the sessions were held was crowded at the evening sessions, and a good audience was in attendance at the sessions during the day. One cannot hope to make a full report of such a meeting. In this I hope to give a general view. Much will be given anon.

The Convention struck twelve from the very first. No time was wasted.

Dr. D. H. Coulter, of Winchester, Kansas, was called to the chair and presided over the Convention admirably, as all will testify, and contributed much to its success.

A brief but pointed address of welcome was given by Miss Annabel Lee, of Wahoo, on "The Lodge the Enemy of the Home." This address was well-delivered and well-received by the Convention; and points made came up afterwards, for it is not difficult to make out that the lodge is the enemy of the home.

Dr. D. H. Coulter, our chairman, then gave an address on "The Significance and Growth of Secretism." Some startling facts were brought forward, showing the growth of secretism in these recent years. It is a fact that the friends of the family, the church, and the state, and the friends of every good cause, must not ignore. In any case, it calls for an earnest inquiry as to the character of these secret associations.

Rev. E. B. Graham, of Omaha, who was on the program, was not able to be with us. Rev. Thos. M. Chalmers, of Topeka, Kansas, now preaching for the United Presbyterian brethren of Winchester, Kansas, gave a radical and rousing address on "The Character of Freemasonry." He showed clearly, from Masonic writings, and from the character and ceremonies of Masonry, that it is in spirit the religion of Cain, and that Masonry is but a modernization of ancient worship; i. e., semi-worship. He also touched upon the fact that these ancient idolatries centered around the worship of the reproductive powers of nature, resulting in prostitution and unspeakable abominations. Attention was called to the abominable oaths in Masonry in identically the same direction. Some men were saying on the streets, the next morning, that our Convention was no place for a decent man to be! Is it not strange to see men taking these atrocious and polluting oaths; but if they be but mentioned in the house of God, in the way of exposure, that men may be warned and their souls delivered, straightway they are offended? "Strong delusion."

Bro. Chalmers is a fearless reformer, and strikes directly from the shoulder. Send for him if you want something radical, seasoned with salt.

The Convention adjourned until 9 o'clock Wednesday morning, after the appointment of committees. Devotional exercises were conducted by Dr. H. P. McClurkin, of Wahoo; the passage read, Isaiah 59. Dr. McClurkin is a reformer of a thorough type. When once upon his feet in matters of reform, he gives no uncertain sound.

The question of State organization was taken up and discussed. It was decided to effect a State organization auxiliary to the National Christian Association. The following were elected as officers of the State Christian Association: President, Rev. W. I. Brooks, of Pawnee

City, Neb.; Vice President, Rev. C. G. Widen, Mead, Neb.; Secretary, Howard P. Young, Wahoo, Neb.; Treasurer, Rev. T. H. Dabney, Hooper, Neb.

The Committee on Resolutions reported, and their report was adopted. The resolutions were as follows:

Resolved, 1. That we regard all secret fraternities as wrong in principle, inasmuch as they presume to establish the fraternal relation where no such relation naturally and rightfully exists; to fortify this relation by oaths or other obligations, often involving the most inhuman and horrible penalties, and to shelter the operations of men in this unwarranted and unnatural relation under the cloak of a suspicious, ensnaring and perilous secrecy.

2. That we believe these fraternities to be not only wrong in principle, but injurious in their operations, militating against the advancement of true merit, the administration of equal and impartial justice, and the accomplishment of needed reforms in society; encouraging a selfish spirit and a disregard of the rights of those without the pale of the mystic circle, and even, in many instances, leading men into immorality, especially in respect to the drink habit.

3. That it is the duty of all who believe in the equality of human rights, and who desire to promote the universal welfare of mankind, not only to abstain from all connection with secret orders, but to use every possible endeavor to persuade others to do likewise.

4. That we appeal to the churches which take to themselves the name of Christian to withhold the sympathy of their silence from an institution which ignores Christ and offers to men a religion of works, and those works even on a low plane of morality.

(Rev.) JOHN M. FRENCH, Chairman.

A number of the delegates were introduced at this point. As each delegate was introduced, he came forward and made a short speech, giving his views on the question of secretism.

Rev. Samuel Austen, of York, Neb., a minister in the U. B. church, was brought up in New York, within seven miles of Fort Niagara, where William Morgan was concealed for a time, and from which place he was carried out and drowned in Niagara River.

Rev. Wm. Trace, of Pleasant Hill, Neb., was introduced. Bro. Trace avowed his belief in wholesale reform, and his belief that all desirable reforms should be carried forward at once. This sentiment was repeated many times in the Convention, and is worthy of repetition and observance by all reformers.

Rev. T. H. Dabney, of Hooper, Neb., was introduced and gave an interesting experience. When a young man, soon after becoming of age, he joined the Odd-fellows and took two degrees; but was soon convinced of the evil character of the institution and left the lodge. I hope to lay his experience more fully before Cynosure readers.

Mr. Howard P. Young, Mr. A. J. Houder, of Alexandria, Neb., Mr. Rufus Park, of Alexandria, Rev. John Eckholm, of Wahoo, Rev. J. G. Lange, of Wahoo, Rev. L. Proudfoot, and others were introduced and gave stimulating testimony.

This was followed by an address from Rev. M. A. Gault, on "An Irrepressible Conflict." Bro. Gault emphasized the need of reform in the fundamentals of government, showing that our National Constitution is Christless and Godless, and that the government which the nation has instituted to carry out this Constitution is Godless and Christless. The stream cannot rise higher than its source.

It must be recorded right here, that to a very large extent the success of our Convention is due to the indefatigable labors of Bro. Gault for the previous six weeks in lecturing in different parts of the State and in stimulating interest in other directions by correspondence, and also in arranging so choice a program. The Cynosure must be recognized as bearing an important part in the success of the Convention, also, in sending the Cynosure to so many persons for several weeks before the Convention, and thus carrying to so many quarters information in regard to the Convention upon her pages. It is gratifying also to record that nearly every one on the program was at hand ready for his share in the work. No time was lost while the Convention was in session.

In the afternoon an excellent paper was read by Rev. J. W. Morton, of North Loup, Neb., on "The Church the Bulwark of the Lodge." I could not pretend to give an idea of this address. Negatively it did not deal in harshness and crimination. Our addresses were exempt from harshness other than the stern facts demand. It is

hoped that this address may be laid before Cynosure readers.

Several interesting letters were read from those who are in hearty sympathy with us, but could not be with us. One was from a seceding Mason (Mr. James Ferguson). He expresses himself as sorry that he cannot be present to add his testimony with others against the powers of darkness, but desires to be counted as one of us. Sometimes it requires great grace simply to stand up and be counted. Let us pray continually that others may turn from secretism unto the Lord God.

Prof. S. M. Hill, of Luther Academy, Wahoo, gave a masterly address on "Jesuitism a Foe of the Republic." This was a stimulating and exhaustive address on this subject that needs much attention at this present. Rome's opposition to secret societies is simply and only opposition to those without her pale. If they be not under her control she opposes them because they interfere with her confessional. But surely Jesuitism cannot be surpassed for craftiness. Prof. Hill made many strong points. It is hoped that this address will presently be laid before Cynosure readers. Prof. Hill is principal of the Swedish Lutheran Academy on the hill. The school was dismissed, Wednesday afternoon, and professors, assistants and students came down en masse, afternoon and evening.

Bro. Gault and I looked in on the Academy Tuesday morning at chapel exercises, and were gratified with the cheerful earnestness of professors and pupils. Instruction is given in both English and Swedish. Our Swedish brethren have good reason to be encouraged in their work and their prospects. Let their motto simply be "Excelsior." The success of this institution is of grave interest to the whole community. Bro. Gault and myself, as we lectured among our Swedish brethren in adjoining towns, were much gratified with their reverent earnestness, and that they are fundamentally opposed to secretism. We had hoped to have an address in the Swedish language before the Convention, but failed to do so.

Another logical and convincing address was given by Rev. J. H. French, of Omaha, on "The Fraternity a Conspiracy." Secret fraternities were shown to be an unwarranted addition to God's three fraternities—the family, the church and the state. They are also an interference with God's fraternities. Many more points were made and strongly fortified. This address is too good to go no further. [It is to be printed soon in the Cynosure.—EDITOR.]

In the evening the opening address was given by Mrs. J. M. Knowles, of Fremont, Neb. Mrs. Knowles did not give all that she had intended, but what she did give was excellent. I was very much impressed with that fact, as I stood on Sixteenth street, Omaha, the next day, and reviewed a procession of Odd-fellows marching along the street. The most prominent things in the whole performance were bright coats, jingling swords, big hats with flowing feathers, and, finally, brass buttons.

An address was then given by Rev. W. C. Paden, on "The Secret Lodge System." His subject was wide, and he took a wide range.

Miss Jennie Beebe was called forward and gave a stirring recitation, entitled "The Two Fires." These two fires were and are literal fires that destroy buildings, and sometimes take human lives, and the fire of rum which consumes the bodies and souls of men. The recitation was rendered in an excellent manner, and was well-received. This feature struck the central chord of the Convention, namely, the oneness of all desirable Christian reforms.

(Continued on 8th page.)

CORRESPONDENCE.

GOOD FRUIT.

DE KALB, Iowa, Oct., 1892.

EDITOR CYNOSURE:—Bishop Barnaby, of the United Brethren in Christ, (old constitution), bears good fruit on the secrecy question, though, in one sense of the word, he is not aggressive. If I understand him rightly, he does not lecture or preach against the lodge. His policy is "you let us alone and we will let you alone."

The disciplinary rule and clause in the constitution: "There shall be no connection with se-

cret combinations," is strictly observed and rigidly enforced by him. All honor to such loyalty; it is a mark of sterling nobility on the part of the King's veterans to "have no fellowship with the unfruitful works of darkness."

Bishop Barnaby has lectured several times here in Iowa on the state of the church, and each time something of the history of the denomination on the secrecy question has come to the front, and our position on the enforcement of law clearly defined. This he does very mildly, but as unswervingly as "solid rock." A church (if we have a free country) has a right to legislate for itself and administer its own law free from outside and worldly influences. But in our church troubles it is clearly seen by many that the lodge spirit would silently but practically deprive us of that right; and at one place where the bishop lectured, two young men claimed to be saved from joining the lodge.

CYRUS SMITH.

THE EFFECTS OF SECRET SOCIETIES ON GOVERNMENT.

October, 1892.

EDITOR CYNOSURE:—The effects of Freemasonry on government in this country is illustrated and exemplified by the influence of the Amalgamated Association on the government of Homestead, as pointed out by the *New York Tribune* (Aug. 24, 1892), which sent a reporter to investigate the causes of the riot:

"POWER OF THE AMALGAMATED ASSOCIATION.

"For defects of paving and water the citizens are responsible. Homestead is a borough, and, of course, its chief executive officer is called a Burgess. The Burgess is a quiet man, one who dresses neatly, and even stylishly, and who, in ordinary conversation, talks well and temperately. But the Burgess is a skilled workman in the Carnegie mills, and an influential officer of the Amalgamated Association. Nearly all of the citizens of Homestead are also members of the Amalgamated Association. It is easily susceptible of proof that when, as one of the workmen in the steel mills and an officer of the Amalgamated Association, the Burgess of Homestead, is ordered to do a certain thing, he loses entirely his official character as Burgess, and remains, as he will always be, no doubt, the subject of his labor organization. As most of the other citizens are his fellow-workmen, he has no need to fear any serious effects resulting from the merging of his official with his industrial or professional character. There are, however, in the town, a number of tradesmen who have, for them, a large amount of capital invested in their respective enterprises. Those men have absolutely no official representation in the local government. They are entirely helpless, and, as they realize that fact, they are entirely voiceless. They are quiescent. A protest would bring a boycott, and a boycott in Homestead would mean bankruptcy. There is no other conclusion, then, than that the Amalgamated Association is the Burgess of Homestead, its council, its government. The laws of the State, of the county and of the borough are all as nothing compared with the dictum of the organization which embraces 90 per cent of the citizens in its membership.

"There is not a shadow of a doubt that the Burgess of Homestead, and every constable under his command, could place their hands within an hour upon every workman who fired a shot on the morning of July 6, when so much blood was shed. This is naked truth, and has no bearing whatever upon the grievances that brought about the sanguinary battle. It merely explains the inefficacy of the local police power in cases of violations of the law, and proves of itself that the labor organizations' regulations are held above the sacred obligations of officers of the State, county or borough.

"The constables, in sympathy with the local administration, as is natural, are hand-in-glove with the strikers. They keep a watch upon all strangers, and have at heart only the interests of the predominant power—the Amalgamated Association. Not one of these constables has endeavored to assist the officers of the county since the morning of July 6."

Public opinion, manipulated and controlled by Freemasonry, denounces as perjurers seceders from the order, in the same manner as members of the Amalgamated Association denounce recal-

itrants against its sway, as described in the following extract from the *American Cultivator*:

"During the strikers' riots in Pittsburgh one of the strikers' committees seized a man on suspicion that he was an outsider seeking work. They let him off on his promise to leave town. Now that the strike is over, the man returned and the strikers have had him arrested on a charge of perjury, for not keeping the promise which he made under duress to them. It is curious how men assuming to possess an authority they do not will soon come to regard their power as real, and entitled to equal consideration with that which is established by law."

The underhanded methods and secret language of numbers, by which Freemasonry rules thousands within and without the lodge, is fully explained and proved in the "Key to Masonry" embodied in the last edition of "My Experiences with Secret Societies, by a Traveler," which has thereby been doubled in size, as advertised in the *Cynosure*.

THE SECRET OF MASONRY.

HARDWICK, Vt., 1892.

EDITOR CYNOSURE:—There is but one secret in Masonry that is of much importance to the world generally.

Whoever becomes thoroughly Masonized, has, by so doing, sold his heavenly birth-right, or the right to become a son of God by redemption.

The Masonic obligation is a forestallation of God's ownership in man.

Whoever becomes a son of God by redemption must promise obedience in all things known and unknown.

Whoever promises obedience in unknown things, sells his right of judgment and the voice of conscience to some one else.

It is perfectly safe, and thoroughly scriptural, to thus sell out to God.

Can I make this point understood?

Obedience in unknown things is due only to God. Why?

Answer.—First, He is our Maker and Preserver, and as such has right to dictate to us what to do, and what not to do.

Secondly, He knows what we ought to do, and what we ought not to do.

Thirdly, He is too good to dictate any thing wrong.

God has never commissioned any created intelligence with this divine right of dictation.

I take it for granted that all Bible Christians admit the above points, and therefore quote no Scripture to prove them.

Now, if I promise obedience in unknown things to any one but God, I promise it to a party who has no right to require it; and that party cannot be of God because he has usurped a prerogative that does not belong to him. He is a thief or robber.

If, under these circumstances, I undertake to make a trade with God for the salvation of my soul, I cannot do so. I cannot promise obedience to him in unknown things, because I have sold the right to do so to another party.

Consequently, there is no way for me to make a trade with the Lord in this matter short of breaking my obligations with the thief that I have sold out to, unless by some hook, crook, turn, or compromise. I can fool Him (the Lord) into the notion that I can serve both of them at the same time.

Now all professing Christians who are established Masons have either fooled the Lord into the notion that they can serve him, and this thief that they have sold out to, at the same time, or else this thief has fooled them, and they have made no trade with the Lord in regard to their soul's salvation. Which it is? F. F. F.

LITERATURE.

COLUMBIAN MEMORIAL SONGS, Historical Geography and Maps. By Rufus Blanchard. Pp. 125, Chicago: Blanchard & Co., 171 Randolph street.

Mr. Blanchard is a well-known antiquarian and historian, who has given close attention to Western events since the formation of the great Northwest Territory, and has published an elaborate history of Chicago and its surroundings, together with many trustworthy maps of Illinois. He has also contributed to Western literature "Lincoln," an epic poem of sufficient merit to in-

dicate the possession of a thoughtful muse. The little volume before us is a collection of poems by him, based on the discovery of America by Columbus in 1492 and the Columbian Exposition of 1893, and presenting a variety of topics intimately connected therewith. The illustrations, including a fine full-page portrait of Columbus, copied from the navigator's bust on his tomb, at Genoa, are excellent art-specimens, and the ancient maps reproduced in its pages are full of interest.

CURRENT PERIODICALS.

Scribner's Magazine for November is quite equal in interest to the majority of its issues. The principal topics discussed by able contributors, and enlivened by artistic illustrations, embrace the following: Conversations and Opinions of Victor Hugo, from unpublished papers found at Guernsey, by Octave Uzanne, with a full-page portrait and reproductions of contemporary prints, drawings and photographs; Great Streets of the World—The Grand Canal at Venice, by Henry James; Racing in Australia, by Sidney Dickinson; French Art (continued)—Realistic Painting, with numerous reproductions of pictures by French artists—by W. C. Brownell; Sponge and Spongers of the Florida Reef, by Kirk Monroe; Chicago's Part in the World's Fair, by Franklin MacVeagh; Salem Kittredge, Theologian—His Secular Excursion (concluded), by Bliss Perry; Stories of a Western Town, by Octave Thanet, (continued); Miss Dangerlie's Roses, by Thos. Nelson Page; Poems, by Edith Wharton, Francis B. Gummere, etc., with editorials. New York: Chas. Scribner's Sons.

The November number of *St. Nicholas* begins a new volume of this favorite magazine, which, as usual, is crowded with attractions. The publishers' announcements for future issues give promise of sustained endeavor to maintain the popularity of the periodical. A new serial by Wm. O. Stoddard—The White Cave; and one by Kate Douglas Wiggin—Polly Oliver's Problem—are begun. Other contributions of special interest are: An Out-Door Reception, a poem by John G. Whittier; Uncle Jack's Great Run, by Tudor Jenks; A Giant in Fragments, by Felix Leigh; The Siren, by Henry Bacon; Winter at the Zoo, by Elizabeth F. Bonsall; Jack Dilloway's Scheme, by J. L. Harbour; From Revielle to Taps, by Gustav Kobbe; besides a fine collection of amusing verses and pictures and minor sketches, such as readers of *St. Nicholas* are familiar with, and greatly enjoy. New York: The Century Co.

Historia, the charming illustrated monthly magazine of historical stories, of which we have had frequent occasion to speak favorably, presents its peculiar characteristics in an attractive degree in its November number. The following is the list of contributions and contributors: Paul Jones' Celebrated Victory, by Geo. L. Moulton; An Old Roman Coin (poem), by G. W. Thornbury; Lafayette in the French Revolution, by H. T. Rhodes; Lafayette's Escape from Olmutz, by A. T. Rieske; Defeat of the Greeks, by Burr M. Weeden; Anecdote of Harrod, by Henry R. Carter; Fighting the Mexicans, by Lieut. J. Harmon (continued); Good Reading, and Questions Answered. Published at Chamber of Commerce Building, Chicago.

A literary sensation has just appeared simultaneously in London and Boston, under the title: "Recollections of a spy," by Major Henri LeCaron, for twenty-five years in the secret service of the British Government. LeCaron was for years prominent in Fenian and Clan na-Gael circles in this country, but was always a British Spy. His dramatic appearance at the Parnell trial will long be remembered. In his "Recollections" he makes some startling disclosures, it is said. The American Citizen Co., Boston, are the American publishers.

Columbia's Christmas Chimes is a new Christmas service for Sunday schools, by Dr. J. B. Herbert, with spirited and easy music and appropriate for a national Christmas entertainment. Christ is shown to be the true source of our nation's greatness and Christianity the only hope of future prosperity. At the close "Uncle Sam" appears and addresses the children. Price 5 cents by mail; \$4 per hundred by express. Published by the S. Brainard's Sons Co., Chicago, Ill.

The Globe, a thick quarterly (Roman Catholic) review, ably conducted by Wm. H. Thorne, and devoted to literature, society, religion, art and politics, has been removed from Philadelphia to 716 "Title and Trust Building," Chicago. Those who admire a conglomeration of religion and politics with a Romish bias will find it in this magazine.

The Sunbeam is the title of a cheery monthly conducted by the ladies of Ontario Ladies' College, Whitby, Can., and replete with original and selected literature that should have a wider circulation than is possible in college periodical. The benefit of such a magazine to those who write for it, and those who read it, is apparent.

A year's numbers of the *Cynosure* would make six good-sized volumes of valuable reform literature, containing 550 pages each.

OBITUARY.

MRS. SELIMA BLANCHARD ALLEN, sister of the late President Jonathan Blanchard, fell asleep in Jesus on the morning of Oct. 21, 1892. She was born Jan. 1, 1807, and was therefore nearly 86 years old.

She was converted when about 20 years of age, and united with the Baptist church in or near her native village, Rockingham, Windham county, Vermont. Her religious life was from the beginning zealous and aggressive. She not only sought to serve God herself, but was eager to have others do so also.

After teaching in Vermont and New York States for a time, she followed her brothers westward; first to Cincinnati, Ohio, and then to Illinois. In this State she lived many years, teaching in Paxton, Morrison, and other places. In the city last named she owned property and made her home until her strength was so uncertain that she could no longer conduct her school, when she spent a winter with her niece, Mrs. E. A. Cook, of Chicago, and afterward removed to Wheaton.

Here she lived, in large measure, apart from the busy world, but with no diminution of interest in its great problems. The cause of opposition to secret societies, of the cheated and oppressed freedmen, of the millions of India, of the defrauded red man, and of evangelical religion, were always near to her heart. She especially delighted in prayer, and did not wish a friend who called upon her to leave without it. So long as her strength permitted she was faithful in her attendance on the means of grace, and it was one of the crosses of her later years that she could not attend public worship.

For the last two years she has been subject to repeated attacks of inflammation of the bowels. On several occasions it seemed that recovery was impossible, but from them she rallied so as to go about and enjoy a fair degree of health. Thursday evening she was quite weak, but replied to inquiries about 8 and 9 o'clock, saying that she had no pain and was pretty well. She had usually slept well, and had not for some time needed watchers. On this last night of her earthly life she seems to have slept as usual until near morning, for when members of the family entered her room in the morning life had departed, though the empty tenement was still warm.

Her burial took place from the house of President Charles A. Blanchard, where she has made her home for several years, at 2 p. m. on Sabbath, Oct. 23. "Blessed are the dead who die in the Lord. Yea, from henceforth saith the Spirit, for they do rest from their labors and their works do follow them."

LODGE NOTES.

XEROPHAGISTS.

The meaning of this name and whence it came is thus stated by *Notes and Queries*: "Pope Clement XII. having issued a bull forbidding the practice of Freemasonry, the Masons of Italy, who continued to meet, for the purpose of avoiding the penalties of the bull called themselves Xerophagists. The word means *dry liver*—persons who do not drink—and they adopted the title because they introduced something like the principle of total abstinence from intoxicating drinks into the institution." The title and the principle have since become obsolete.

A RELIC OF "MORGAN TIMES."

John Wilson Timson, who died in New York City in 1878, in his 87th year, is credited with having conferred the Capitular degrees on Gen. Lafayette and his son, although not then the officiating High Priest. Bro. Timson was a unique character in New York Masonic circles and an enthusiastic devotee to the fraternity, having been made a Mason in 1828, fifty-eight years before his death.

HE WAS HYPNOTIZED(?)

Byron F. Lockwood, of Jackson, Mich., has filed a bill of complaint in the circuit court here. He is attorney for himself. The suit he commences is against the



Called back to health—every tired, ailing nervous woman. The medicine to bring her back is Dr. Pierce's Favorite Prescription. If she's weak, run-down, and over-worked, that

builds her up; if she suffers from any of the distressing derangements and diseases that afflict her sex, it corrects and cures.

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Size 18x24 inches, and containing the portraits of

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It contains the portraits of

- Washington.
- John Adams, 2nd President of the United States.
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- Alexander Hamilton, the friend of Washington.
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- William Wirt, Attorney-General.
- John Marshall, Chief Justice of U. S. Supreme Court.
- John Quincy Adams, 6th President of the United States.
- Benjamin Rush, the Father of Temperance Reform in America.
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Framed, it is an ornament to please the eye, and a testimony to gladden the heart. Sent safely packed in a mailing tube, post paid, for ten cents.

NATIONAL CHRISTIAN ASSOCIATION
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Masonic and Odd-fellow fraternities of this city and the world, and he demands \$50,000 damages for injuries he claims to have sustained to character and feelings by reason of having been blackballed several years ago. His bill covers forty pages of closely written legal cap and accuses the fraternities of using mysterious and unearthly methods of discovering secrets, and says that they hypnotize the applicants for admission to the orders and otherwise behave in uncanny ways. The suit is by long odds one of the most unique ever filed in a court.—*Exchange*.

The wisest course in politics is to vote for the best man, and you cannot be mistaken. So, in the use of blood-purifiers, you can't be mistaken if you take Ayer's Sarsaparilla, because all parties agree that it is the best—the Superior Medicine. Try it this month.

A friend of Wheaton College has given a corner lot in Harvey, as his donation to the \$100,000 fund. It is only about six blocks from the station and nearer than that to the principal factory sites. It is offered for sale now at \$550. A warranty deed will be given and an abstract showing clear title. Readers of the *Cynosure* contemplating purchasing near the World's Fair site, can help the College by purchasing this lot. The publisher of the *Cynosure* will be glad to show maps giving location, and give any further information.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

3. Address to American Pastors.
4. Freemasonry in the Family.
7. To the Boys who Hope to be Men.
8. Modern Heathenism.
9. Ministers at Rival Altars.
10. A Pastor's Confession.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
39. Should Freemasons be Admitted to Christian Fellowship?
42. Our Duty and Ability to Know the Character of Masonry.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements. In order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

CHICAGO, THURSDAY, NOVEMBER 3, 1892.

While it may be true that there are many pious and wise men belonging to the Masonic fraternity, yet there are thousands of learned and pious men who have renounced it, and thousands more who have examined its claims, and who reject it as an imposture and as inconsistent either with Christianity or good government.—CHAS. G. FINNEY, a Master Mason.

THEY ARE EVIL AND ONLY EVIL.

The *Advance*, several weeks ago, had the temerity to say, when speaking of the Brotherhood of Locomotive Engineers, that "against 'organized labor' of this sort no objection can be raised."

This expression incited an intelligent correspondent to rejoin as follows: "Here is the fly in the ointment. Two formidable objections lie against even this, your pattern organization: 1. It is a secret organization, and so is constituted and fitted for plotting to gain undue advantage, its acts being in a measure without the scrutiny of public opinion. Every organization, even the church, needs this scrutiny, lest it become corrupt. (Witness the Jesuits.) 2. Each one of these engineers is sworn to implicit obedience to an irresponsible 'chief.' The engineer has placed his business, his judgment, his conscience in the hands of another, who thus becomes an autocrat, and has every opportunity of becoming a tyrant. That Chief Arthur is a better man than Grand Master Sweeney is readily conceded, and this is the only difference between the two organizations, so far as appears to an outsider. When Chief Arthur is succeeded by some Chief Sweeney, what then? The trouble is inherent in these secret, oath-bound societies. Hundreds of workmen lying idle; hundreds of families starving because some head-center declares war; hundreds of men out of a job when the war is over; several new-made graves; and several cripples for life; these results constitute a strong indictment against such un-American institutions. They should be opposed because they are on a wrong basis, and will, as a matter of course, cause trouble, most of all to the laborers themselves."

When will the churches and Christians everywhere learn the difference between honest, untrammelled mechanics and laborers and the tyrannical, oath-bound secret "unions" that have proved themselves foes to every principle of human freedom and established a despicable despotism over all their members?

THE WORLDS' FAIR DEDICATION.

October 21 the buildings of the Columbian Exposition at Jackson Park were dedicated, and very soon, wherever electrical science has penetrated, the world had heard of the enormous pomp and pageantry that distinguished the ceremonies of the occasion.

In the records of time, so far as human history is concerned, the event is emblazoned as one of the greatest and most magnificent that has ever attended the celebration of human heroism.

It was no doubt a great thing for his age, and for the world at large, that Columbus discovered America. More than that, it was providential; and in giving to Castile and Leon a new world, the sturdy Italian navigator was an humble instrument in the hand of God, "building better than he knew;" and to him it is right to accord all the credit of that achievement which his wisdom, forethought and intrepidity deserve.

It is meet that he should be thus far honored; that the event should be duly remembered; that his labors and their results should be indelibly impressed upon the rising generation; but there is danger that in all the display and enthusiasm attending the Columbian Exposition, his name shall be too greatly exalted, and that of the Almighty shorn of its glory, in the assignment of honor to the man rather than to his Creator.

There is no doubt that several hundred years before its discovery by Columbus, this continent was visited by hardy Northmen; but it is very evident, since its development and settlement by foreigners did not follow their discovery, that God's time for making it a field for its present occupation had not yet arrived, and the world remained in ignorance of its existence and its re-

sources until the Italian navigator, 400 years ago, placed it within reach of human ken.

For God had a purpose in the discovery of America by Columbus, which succeeding generations have been working out, with more or less success, too much in their own strength perhaps, yet evidently upon the lines laid down by the Almighty for the solving of the problem of humanity.

It would require a library to record what God hath wrought in this wonderful land during the four hundred years just closed. The mind falters at the multiplicity of his works performed here for the advancement of his kingdom, the glory of his name, and the eternal welfare of his children. We may admire and praise the magnificent products of agriculture, art, science, labor and literature which this great Exposition is bringing together for our delight; we may rejoice in the progress of human skill and learning, but we ought to avoid man-worship and will-worship when we contemplate the grandeur of these Fair exhibits. "The things which are seen" (wrote the apostle Paul) "are temporal; but the things which are not seen are eternal." 2 Cor. 4:18. While the ceremonies attending the dedication of the Fair were appropriate, yet, as compared with the spiritual affairs of human life, they, and the occasion which they commemorated, were but secondary matters, and the same curiosity and earnestness that actuated the masses in Chicago on that day would be powerful agents, if rightly directed, in the conversion of the world.

TIMELY AND TRUTHFUL.

The Report of the Committee on Moral Reform in the Kansas Conference of the Wesleyan Methodist Connection takes a bold stand against the iniquity of the lodge, as follows:

"Resolved, That we, as a Connection, look upon all secret orders, political or the so-called benevolent, as inimical to the common good of society, and that their ordained system of worship is false, and an insult to God and a Gospel-enlightened conscience, because as a system it rejects the person and the atoning mediation of Jesus Christ as the only ground of man's acceptance with God, and puts as a substitute in its place an implicit obedience to their cabalistic oaths as a fitness for heaven, in consequence of which the popular churches of our land have become spiritually dead, because of their fellowship in their church bodies of the lodge worship, and therefore their present religious state is a state of moral stagnation and death, and Bible discipline in their bodies has become a farce.

"We further declare that this secret empire is the stronghold of all the monopolies of our land, in our age, and especially that of the liquor monopoly; and that in its governmental principles it is a strange government, acting inside and undermining a free republican form of government, claiming to have in itself the right of life and death outside of the constitutional civil law of the land. Therefore, we declare it to be an enemy to a free constitutional form of government by the people and for the people, and is therefore the greatest enemy of the working class, as it denies equal rights to all laboring men. As such it is the child of a foreign planting, introduced into this country from the old monarchical bloody dragon of the Roman empire; is in its principles autocratic, and in its form of worship heathenish; idolatrous in its nature and moral principles, the anti-Christ of our time in its incorporated associated form, and the legitimate child of Roman Catholicism, conceived by Voltaire, the apostle of infidelity and French Jacobine socialism, and born into active life by the French Illuminati, which brought forth the French goddess of liberty in a flood of blood of the French Revolution. It is the spirit of Jesuitism, only different in form, but the same in spirit and nature."

—A Washington dispatch of a recent date announces that "the President has granted amnesty in the cases of Gustave Anderson, Charles A. Anderson, L. H. Berg, Warren G. Child, Lauro Fustrop, Andrew Hansen, Peter Johnson, James Jensen, Edward D. Mills, Niels P. Nelson and William J. Poppleton, convicted in Utah of bigamy or polygamy." Amnesty is granted on the recommendation of the attorney-general that the prisoners abstain from unlawful polygamy and concubinage in the future.

REFORM NEWS (Continued from 5th page).

The concluding address was given by Rev. W. I. Brooks, of Pawnee City, Neb., on "The Lodge and the Church Antagonistic." Though many in the church desire peace and quietness between them and the lodge, and many in the lodge desire peace and quietness between them and the church, yet the aims, plans, principles and destiny of the lodge are antagonistic to those of the church. Bro. Brooks gave no uncertain sound, and concluded the Convention in an admirable manner.

Several things deserve further mention. The Convention held all its sessions in the Covenanter church. On the other side of the street stands the court-house. Contrary to usual custom, the cornerstone of its foundation was laid, not by Masonic hands, amid Baal incantations, but by the hands of a Covenanter minister, with Christian services, amid the incense of Christian prayer and praise to God. There was something fitting in holding an anti-secrecy convention across the road.

We had beautiful Indian summer weather. A fine rain on Monday evening laid the dust which had been flying for many weeks or months. Tuesday morning the sun came out bright and clear. The Lord smiled upon our Convention.

Very kind entertainment and hospitality was extended to all who came. I was at six or seven different places during the week, and can speak definitely of the hearty welcome the good people of Wahoo extended to us.

A liberal collection was gathered, and a good *Cynosure* club was raised. This is an encouraging item always. A continued interest is assured if the *Cynosure* be placed in many hands for a year.

Excellent music was furnished all the way through the Convention, for the most part by the Dodds quartet. The Convention and all concerned owe this quartet a vote of thanks for the help they gave the Convention and the cause. Mrs. Harrison and Miss Beebe gave a beautiful duet. Thanks are due to all of these. We do not know how much we owe these singers; for reformers are usually supposed to be pretty *savage* fellows, yet

"Music hath charms to soothe the savage breast."

The past, at least, is secure. Take it all in all, we may set it down in our calendars that the first Nebraska State Anti-secrecy Convention was a decided success, under God, exceeding our most sanguine expectations. To our Lord Jesus be all the praise. Amen. W. C. PADEN.

DOWN THE VALLEYS OF THE FOX AND THE ILLINOIS.

Congregational and Baptist Associations.—The great whiskey metropolis, its churches and lodges.

Another week is closing its record of perplexity and encouragement, with a large overbalance of the latter. Elgin Association of Congregational churches opened at St. Charles, Ill., on Monday Oct. 24. I was made welcome by the pastor, Bro. Smith, and took part in the discussion of the somewhat celebrated Frazer case, of which some particulars have been published in the *Cynosure*. Since Mr. Frazer's name was dropped from the roll of the Association, he has been rewarded, I am informed, by the Knight Templars of Wisconsin with a high office, as a reward for his trials and a challenge to the Congregational and Presbyterian bodies that have unfavorably considered his ministerial standing. He has an indefatigable friend, Rev. Mr. Green, a recent Methodist and champion of Freemasonry, who continues in every possible way to press his claims. I could not remain to hear the end of the matter, but the more it is agitated the fewer seem to be the friends of its central figure.

At St. Charles I learned of the death of Dean Ferson, a most steadfast friend of our work, some months since. His son renewed with hearty approval the *Cynosure* subscription which his father has maintained for years.

Fox River Congregational Association was meeting at Streator, and I hastened to fulfill a promise to speak there. While waiting at Aurora, a conversation with Rev. Mr. Cady, presiding elder of the M. E. church, strengthened the opinion of the growing opposition of his brethren toward secretism. Not more than one-half, in his judgment, are holding lodge membership. Fifteen years ago it was fifty per cent greater. Bro. Whit-

tington succeeds Bro. Parry as pastor of the Free Methodist church. The latter goes to Evanston, an important educational and religious center. Bro. James Powers of the Aurora church lay for days at the point of death when I visited Aurora two months ago. We must thank God that he has raised up this dear aged brother to continue his testimony against the great iniquities of the age.

About an hour before its adjournment I reached the Fox River Association. Some misinformation as to dates made me tardy, but I had the pleasure of hearing Rev. Mr. McMillan, district superintendent of Sabbath-school work, though too late for Miss Hand's account of mission life among the Mormons, which is always intensely interesting. Brethren Ethridge of Marseilles, Riggs and Buckley of Streator, Newlands, Helm and others had very cordial greetings, and appointments were made for future visitation of the churches. Bro. Newlands was an associate in Sabbath-school work among the Sierras last year; Bro. Riggs preceded Rev. A. J. Chittenden, formerly of the N. C. A. Board, at Grand View, Tenn., and Bro. Buckley has from the first stood for our work in this part of Illinois. He was honored as moderator of the association.

The Baptist State Convention had already been two days in session at Peoria when I reached that city Wednesday afternoon. It was meeting in the beautiful new building of the First Baptist church. An earnest zeal which rose at times to enthusiasm pervaded the meeting, especially during the session of the Young People's Union, which was addressed, among others, by Rev. E. O. Lovett, now pastor of a new church in Peoria, but when in the Morgan Park Theological Seminary associated in the students' movement against the secret orders (which, by the way, is worthy of revival.)

A few acquaintances gave me an introduction to leading members of the body; and, though its presiding officer was a high Mason, and the chairman of its business committee a member, as he expressed it, "of all the lodges he could get into," I was promised an opportunity to present the N. C. A. work and request for delegates to our annual meeting conference. For some reason best known to those making it, the opportunity did not come to realization. But the promise was in itself a point gained, as was the subsequent promise to appoint a delegation. I could not well remain to see whether this was fulfilled, but trust that, being made in apparent good faith, it will give us two good representatives of the Baptist churches of Illinois. They cannot afford to lag behind in the discussion of the lodge, when such men as Gordon, Gifford, Pentecost and Moorhead lead the way.

During two days I visited most of the pastors of the city, and found them, with few exceptions, unconnected with secret orders, and a goodly number most heartily opposed. Bro. Jessup, of the Swedish Lutheran church, secured a brief address from me at his mid-week meeting, which seemed to be excellent in its effect. Some half-dozen other appointments were made for a future visit; and left Peoria to fill Sabbath appointments at this place, after beginning again the *Cynosure* list, and aiding to renew the efforts of former days, when Moses Pettengill was a leading citizen, to withstand and remove the multitude of secret orders, the incense from whose altars seems to darken the heavens above every church spire of the city.

HENRY L. KELLOGG.

FROM THE NEW ENGLAND SECRETARY.

A CALL TO DROWSY NEW ENGLANDERS.

The faithful—and such they are—need no special word from me. The call of God by his servant Moses, at that notable Templars' Encampment, is sufficient: "Who is on the Lord's side, let him come unto me." (Exodus 32:26.) With them the official announcement is sufficient. Their heads and hearts are right, and when the word is passed along the line they are ready to "come up to the help of the Lord against the mighty."

There is, I am sorry to say, another class to whom I am impelled to say: "It is time to awake out of sleep," and "put on the whole armor of God." It is high time for *all* such to be "not hearers only, but doers of the word."

The sun of reform is rising in the east, and there is a responsive glow on the western horizon. A belt of light is spreading from the Atlantic to the Pacific oceans, flooding the hills and valleys with intellectual and spiritual light, that is destined to wither the parasites of secrecy clinging to "the old ship of Zion," as their last "forlorn hope." The patriot who has any heart in his bosom, any conscience, or courage, or loyalty in his soul, or any love for his fellows, or for Christ who "died to redeem them that were under the law," can afford to shut his eyes and stop his ears and deliberately turn his back and walk away into the darkness of secrecy, or to sit silent or grumbling under its blighting shadow in such a dawn as already lights the hill-tops of the grand old commonwealth of New England. Would it not be an act of treachery to Him who planted this country "wholly of a right seed," and a most pusillanimous desertion of the standard around which such noble heroes as Finney, Colver, Bernard, Carpenter, Blanchard and a host "of like precious faith" have laid down their lives.

As I note "what God hath wrought," and forecast his purposes in the future, it does not seem possible that any true friend of the New England Christian Association should fail of every reasonable effort to be present. Friends, I say emphatically you ought not to allow the cause to suffer by reason of your absence; you ought to come, and you ought to bring level heads, warm hearts, and willing minds, and, above and beyond every other consideration, "be ye filled with the Spirit."

You ought to be at this "yearly sacrifice," because (1st) God calls you. He has opened a commodious room in the very heart of Boston, second to no other in its influence in this whole country. He is preparing the people by a series of holiness meetings and conventions of Christian workers, to receive plain practical truth spoken in love. He has prepared men and women who are "known in the gates" to "preach the preaching he bids them." Let us pray that he may "touch their lips as with a live coal from off the altar." He has shaken the "secret empire" by exposing the shams and swindles of the "endowment orders," by judicial investigations in the Massachusetts Legislature, and made secrecy, as a principle of fraternity, odious in the eyes of a host who have been betrayed and then robbed of their substance.

He has called out a Gideon's Band, who, with sounding trumpets and breaking pitchers, are shouting for victory about the camp of the Jesuits; and now he is calling a rally of those whose "eyes have been anointed with eyesalve," and are prepared to enlighten such as "see men only as trees walking;" men who see how utterly futile it is to attempt to curb Romanism with one hand while holding the same cunning craft and priestism which gives the Jesuit his power, in the other hand, under the name of Freemasonry, Odd-fellowship, *et al.*

2. You ought to be here, because it is worthy of your best endeavor. It is the question of *worship*, that has confronted the race from the days of Cain and Abel to the present. Abel brought an "offering of the firstlings of his flock," and was accepted in his obedience and faith in Christ. Cain brought an "offering of the fruit of the ground," and was rejected for his disobedience and unbelief. The first murder followed as a direct product of false worship, or worship in which Christ was not confessed "before men;" and there has never been a crime-blots on the record of our race that has not sprung from the same source. A movement which stands by Abel's altar, with its lamb typical of "the Lamb of God who taketh away the sins of the world," and by the communion table of the Gospel, and against Cain's altar and its Gentile sacrifices, certainly merits your hearty endorsement.

3. You ought to be present, because the meeting needs your presence, and you need the information and inspiration it will give to your soul. Secretism has "come in like a flood," and you *really* need a clearer vision of the "horses and chariots of fire," and to feel that "they that be with us are more than they that be with them." You need to have the "shiver" taken out of you, and there is nothing like a glimpse of Elisha's God at the head of his battalions and a baptism of the Holy Ghost to do it. Try it once.

4. You ought to be on hand, because it is the first meeting of the Association with corporate

rights and powers. This corporation is as worthless as an old shoe unless you put life into it. It will neither stand, nor stay, nor run, if left to decay in solitude. But your drowsy ones are saying, perchance: "You go ahead and we'll agree to what you do." Very kind, indeed, and considerate; but do you think that the highway to victory? I question very seriously whether the faithful few have any right to accept your tender of confidence in their ability, or whether you are faultless in making such an offer. There has been too much of this "You *do* and we'll *in-dorse*," already, for the honor of Christ or the promotion of his cause. Let us try the "more excellent way" of being instant in season, abounding in the work of the Lord.

5. You ought to come, because God has intrusted funds for this cause to your care for which he will call you to account. The N. E. C. A. has never, so far as I know, met when it had any considerable sum of cash in hand to dispose of for the cause. True, the money consideration is only a means to *the* end, but it is nevertheless highly important. Faithfulness in "a few things" is the very best evidence of worthiness to receive "many things" over which to rule.

6. There comes an urgent call from the Pacific slope, with strong financial backing, which, if accepted, necessitates a change in your field agent; and because this change is possible, and would on many accounts be desirable, you ought to come and give counsel and voice. There should be no hasty or "shoddy" action, but wise counsels and a clear judgment should prevail. Will you come? Say, if you love the cause, "God helping me, I'll be there, in the might and power of the Holy Spirit."

JAMES P. STODDARD.

THE NEW YORK STATE CONVENTION, ETC.

ON TRAIN FOR BINGHAMTON, }
N. Y., Oct. 29, 1892. }

DEAR CYNOSURE:—The New York State Convention was a success. Numerically it was not as large as some, but the spirit of our Captain overruled and guided the deliberations. I believe it has left a good impression and has been the means of awakening many and warning some who might otherwise be entrapped. As usual, the evening sessions were much better attended than those of the day.

There were other meetings in town both evenings. Two United Presbyterian churches were dedicated near by; politics were taking the attention of some; we were disappointed in some speakers; but God and the weather were in our favor.

Much credit is due Bro. Shaw. When some suggested a postponement because of disappointment in securing speakers, he said "Go ahead." From first to last he was on hand to do what he could. His two addresses were masterly presentations of the facts.

Bro. Wallace's address showed a thorough study of his subject. His manner of presentation was both pleasing and convincing.

Brothers Tamblin and Brazee spoke in a manner to arouse. As they are ministers in the Free Methodist church, you may know that they would not be behind in matters of reform. It was my privilege to make my home with Bro. Brazee while in Walton. The unswerving faith and devotion of this brother and his estimable wife were a great source of inspiration. May the Lord reward them richly!

As the secretary's report will give details, I need not comment further.

Much of my time during the week past has been given to arranging for this gathering.

Sabbath evening I went eight miles in the country with Bro. Shaw and preached the Word to those who gathered in Rock Rift Union church. This church is in the centre of a rich farming community, and is very much in need of a pastor. The United Presbyterians and Covenanters have been supplying them preaching. It is thought that great good might be accomplished if some young man would settle here. This may come to the notice of some one who would be willing to take this needy field.

I return home early next week and plan (D. V.) to spend much of November in work in Pennsylvania. Any desiring work at this time in their section can address me at the Washington office.

W. B. STODDARD.

THE HOME.

MARANATHA.

The Lord will come; the earth shall quake;
The hills their fixed seats forsake:
And, withering, from the vault of night
The stars withdraw their feeble light.

The Lord will come; but not the same
As once in lowly form he came,—
A silent Lamb to slaughter led,—
The bruised, the suffering, and the dead.

The Lord will come; a dreadful form,
With wreath of flame, and robe of storm,
On cherub wings, and wings of wind,
Anointed Judge of human kind.

Can this be he who went to stray
A pilgrim on the world's highway,
By power oppressed, and mocked by pride?
O God, is this the Crucified?

Go, tyrants, to the rocks complain;
Go seek the mountain's cleft in vain;
But faith, victorious o'er the tomb,
Shall sing for joy, "The Lord is come."

—Reginald Heber, 1811.

THE PROFANE DOCTOR.

Some years ago, soon after beginning my pastorate in a certain church—I need not say where—I preached a sermon on profane swearing. It was a very plain discourse, aiming to show that the habit of profanity was useless, vulgar, shocking to the minds of decent people, and an insult to God. At the head of his pew in the middle aisle, and near the pulpit, where all the audience could see him, sat an old physician. I noticed that he was very uneasy, turning now on this side, then on that, like a caged lion; but I did not know at the time what was the cause.

"You gave the doctor some blows to-day," said one of the deacons, after service was over.

"How so?" I inquired.

"Why, don't you know he is the most profane man in town?" he replied.

One of the elders shook his head and gravely remarked: "I think that pew will be vacated. I have no idea the doctor will stand such a shot as you gave him this morning."

This was a new experience for me, and not very pleasant. The aged physician was wealthy, and a very popular man in the community. He had but recently retired from his practice in the large city, and had come to spend the evenings of his life with us. He was social and generous, and we felt we were favored in securing him as a church attendant and supporter. How unfortunate that anything should be said to displease him, and perhaps drive him away from the service of the sanctuary! What could I do but leave it with God! I was his servant, and had spoken his message, and felt convinced that he would take care of me and the church and the truth.

But what was the result?

The next morning the old doctor was seen driving up to the parsonage. The minister was not at home, but his wife was, and she warmly welcomed the visitor in the parlor. Great was her surprise when he exclaimed, somewhat abruptly: "I like your husband. He is a courageous young man, who is not afraid to speak the truth, even if it does convict some old sinner like me. I have brought \$10 as a contribution to the Bible Society, the claims of which were presented in our church a week ago yesterday; and in addition to this I beg you to accept this \$5 for yourself as a token of my esteem for your husband as my pastor."

I do not know that the old doctor at once ceased his profanity; but he continued to wait on my ministry. Although living four miles from the sanctuary, he was every Sabbath morning in his place as long as I continued in that pastorate, and a very attentive hearer he was.

Some years after, when settled in another parish, I came back to visit my old charge. The physician, then very aged, was sick. I called on him and found him physically feeble, but his mind was clear and composed, and his heart seemed changed. Gladly he listened as I talked to him concerning the heavenly kingdom. He said he was a sinner, but he believed he was saved by grace. Evidently he was standing on the border-land, and I was not surprised to learn that a few weeks after he stepped quietly over.

The profane swearer had become an humble Christian. The aged pilgrim has gone home. He was one of the many wonderful trophies of grace called at the eleventh hour to work in the vineyard, and paid just as if he had toiled all day.

That was a wholesome lesson to me. I have always tried to be prudent in the enunciation of truth, so as not needlessly to offend people. But never since then have I been afraid to speak of sin and warn men to flee from the wrath to come.

In the pulpit, the preacher stands between God and men. Even sinners will respect him while he speaks the word of condemnation in their ears, and as he humbly wields the sword of the Spirit God will bless him.—*Christian Intelligencer*.

TO COUNTRY GIRLS.

If your lives have fallen into some quiet, unpretentious place, do not complain that it is dull and commonplace, and that "there is nothing to live for here," as I have heard so many do. Why, dear heart, there is no place on God's earth so bleak and barren, so quiet and lonely, so wind-swept and rain-beaten, but that there is a great deal to live for right there, and when you have grown a little older you will see it with clear eyes; and you will, perhaps, look back to the country village and wish—oh, how you will wish!—that you had been happy and content in that simple life. You will know, then, that it is nobler to live well a humdrum life, than to wear out body and mind and soul in a fever of gaiety and frivolity and to stretch out your empty hands always to something you cannot seize. Better to sing babies to sleep in the soft twilights that fold down over a cottage home, than to loll in velvet carriages and laugh at the brainless nonsense that men of the world whisper into your jeweled ears. And better—far better—to dwell forever away from the lights, and the roar, and the temptations, and the sins of the city, with a clean heart and a pure soul, than to let the city's passionate unrest creep into your pulses and set them to beating in a mad chase after—death.—*Amber, in Good Form*.

ALMOST A FAIRY TALE.

A pathetic story is published in the London *Daily Telegraph*. A hospital for sick children in the East End of London was "a tumble-down old wharf warehouse." But it had to do for the sick children simply because there was no money to build a better place. One day, up the rickety stairs, holding on by the rope that served for banisters, came a shabby, gruff old man, asking, in a tone that seemed to threaten an action for damages, if this were a children's hospital, and if they did not want a proper "hospital." The secretary, with faint hopes of a guinea, answered the question and received—a cheque for £1,000! They went over the place, and when this unexpected angel of blessing had seen the children he came back, asked again for pen and ink and wrote—a second thousand! Then, with his coat buttoned, he was about to go, but one story after another of healing and child heroism flowed from the secretary's lips, until with a gruff "Hal!" the coat was thrown back once more, the magic book produced, and a third thousand laid beside the others. "I found my way up and I can find my way down. Good-day!" The man of shabby coat and gruff voice was gone, but the secretary had the new building in his hands.

WAITING FOR THE GRIST.

"It is strange," said a gentleman who sat next to me in a car, and with whom I had struck up quite an acquaintance, "what an influence a look, a word, or the little act of a perfect stranger, will sometimes have upon a person."

"Yes, said I, 'more than any of us realize.'"

"It was the simple act of a stranger that changed the whole course of my life."

"Indeed! How was that?"

"When I was a boy my father moved to Ohio. It was before the days of steam, and no great mills thundered on her river banks; but occasionally there was a little grist mill by the side of some small stream, and thither, whenever the water was up, the whole neighborhood flocked with their sacks of corn. 'First come, first

served.' Sometimes we had to wait two or three days for our turn. I was the one usually sent from our house, for, while I was too small to be of much use on the farm, I was as good as a man to carry a grist to mill. So I was not at all surprised one morning when my father said, 'Henry, you get up old Roan and go to mill to-day.' Saunders' mill was ten miles away, but I had made the trip so often that it did not seem far. I believe one becomes more attached to an old mill than to any other building. I can see just how it looked as it stood there under the sycamores, with its huge wheel and clapboard sides.

"When I arrived, I found the North Branch and the Rocky Fork folks there ahead of me, and I knew there was no hope of getting home that day; but I was not at all sorry, for my basket was well filled with provisions, and Mr. Saunders always opened his big barn for us to sleep in; so it was no unpleasant time we had while waiting for the grist. This time there was an addition to the number who had been from time to time in the habit of gathering in the old barn—a young man of about my own age, probably a little older. His name was Charley Allen, and his father had bought a farm over on the Brush Creek road. He was sociable and friendly, but I instinctively felt that he had more 'manners' than the rest of us. The evening was spent as usual in relating coarse jokes and playing cards. Although I was not accustomed to such things at home, I had become so used to it at the mill that it had long since ceased to shock me, and indeed, I was fast becoming a very interested spectator.

"Well, boys, it is time for us fellers to go to roost," said Jim Finley, one of the greatest roughs on the Rocky Fork, as he threw down his pack of cards and began to undress. We all followed his example, although it was not much undressing we did to sleep on the haymow; but we were so busy with our own affairs that we did not notice Charley Allen until Jim exclaimed, 'Heydey, we've got a parson here, we have!' Charley was kneeling by the oats bin, praying. Jim Finley's jest met with no response. The silence was only broken by the drowsy cattle below, and the twittering of the sparrows overhead. More than one rough man wiped a tear from his eye as he went silently to his bed on the hay. I had always been in the habit of praying at home, but I never thought of such a thing at Saunders' mill.

"As I lay awake that night in the old barn, thinking of Charley's courage, and what effect it had upon the men, I firmly resolved that in the future I would *do right*. I little thought how soon my courage would be tested. Just after dinner I got my grist and started for home. When I arrived at Albright's gate, where I turned off to go home, I found the old Squire waiting for me. I saw in a moment that something had gone wrong. I always stood in the greatest awe of the old gentleman, because he was the richest man in the neighborhood, and now I felt my heart beginning to beat very fast.

"As soon as I came near he said, 'Did you go through this gate yesterday?' I could have easily denied it, as it was before daylight when I went through, and I quite as often went the other way. Charley Allen kneeling in the barn came to my mind like a flash, and before I had time to listen to the tempter I said, 'Yes, sir, I did.'

"Are you sure you shut and pinned the gate?" he asked.

"The question staggered me. I remember distinctly that I did not. I could pull the pin out without getting off my horse, but could not put it back again; so I carelessly rode away, and left it open.

"I—I—I—"

"Out with it! just tell me what you did!"

"I left it open," I said abruptly.

"Well, you let the cattle in and they have destroyed all my early potatoes—a terrible piece of business."

"I'm sorry—I'd—"

"Talking won't help matters now; but remember, boy, sorrow doesn't make potatoes, sorrow doesn't make potatoes."

"I felt very badly about the matter, for I was really sorry the old gentleman had lost his potatoes, and then I expected to be severely reprimanded at home; but I soon found they knew nothing about the matter, and after several days had passed I began to rest quite easy. Alas for human hopes! One rainy afternoon I saw the Squire riding down the lane. I ran off to the

barn, ashamed to meet him, and afraid to meet my father. They sat and talked for a long time. At last my curiosity overcame my fear, and I stole back to the house and went into mother's room to see if I could hear what they were talking about.

"Why, the boy could be spared well enough, but he don't know anything about the business," said my father.

"There's one thing he does know," said the Squire; "he knows how to tell the truth."

"He then told the story which I so much dreaded to have my father hear. After he had gone my father called me to him and told me that the Squire was going to open a store in the village and wanted a boy to help, and that I could go if I wanted to do so. I went, and remained until the village store blossomed into a city store; and people say I got my start in life when I entered Albright's store; but I will always maintain that I got it while waiting for the grist."—*Minnie B. Fenwick, in the Union Signal*

KINDNESS IS CATCHING.

A newsboy took the Sixth avenue elevated railroad car at Park Place, New York, at noon on Thanksgiving day, and sliding into one of the cross seats fell asleep. At Grand street two young women got on, and took seats opposite to the lad. His feet were bare and his hat had fallen off. Presently the young girl leaned over and placed her muff under the little fellow's dirty cheek. An old gentleman in the next seat smiled at the act, and, without saying anything, held out a quarter with a nod toward the boy. The girl hesitated a moment, and then reached for it.

The next man just as silently offered a dime, a woman across the aisle held out some pennies, and, before she knew it, the girl with flaming cheeks had taken money from every passenger in that end of the car. She quietly slid the amount into the sleeping lad's pocket, removed her muff gently from under his head without rousing him, and got off at Twenty-third street, including all the passengers, in a pretty little inclination of the head that seemed full of thanks and a common secret. This rebukes Ingersoll's sneer that that if he had been God he would have made good things catching. They are catching, and God made them so.—*Parish News.*

THAT'S ENOUGH FOR ME.

A child who had a mother asked from one who had none:

"What do you do without a mother to tell all your troubles to?"

Mother told me to whom to go before she died," answered the little orphan. "I go to the Lord Jesus; he was my mother's friend, and he is mine."

"Jesus Christ is in the sky. He is a long way off, and he has a great many things to attend to in heaven. It is not likely that he can stop to attend to you."

"I don't know anything about that," replied the orphan. "All I know is he says he will, and that's enough for me."

What a beautiful answer that was! And what was enough for the little one is enough for us all.—*Exchange.*

REAL FRIENDS.

You may have heard your mother tell how, when she went to school, she had such a dear girl friend, and how they two have kept up the friendliness for many years, and you have perhaps heard her say that school friendships are often the most enduring of any. Then you have wondered if you and your present "best friend" will love each other when both of you are gray-headed. Now let us see how things stand between you and your best friend Anna. Of course you like her very much, but you must confess that very frequently there comes a little "tiff," and you "fall out." When such a thing happens you straightway transplant your affections to some other girl, and your friend does likewise. You two scarcely speak when you meet, and generally make a point of showing great devotion to the new friend in the presence of the old one.

Now isn't it rather silly to have these unhappy differences so frequently? If Anna does some very unworthy act, then she deserves the loss of your

friendship; but is your regard so frail a thing that it cannot stand small differences of opinion? Cannot you be more generous?

If your friend is lovable and you are the kind of a girl you ought to be, then you will bear with her inconsistencies and put up with some of her faults. Perhaps you are not quite perfect yourself, and she may have to bear some things from you. If your friendship is the real thing, you will remember that love "hopeth all things," "beareth all things," and so bearing many things patiently and sweetly, you will find that years will not weaken, but will rather strengthen, your mutual bond of intercourse.—*Harper's Young People.*

"SHOW ME WHERE THE CHRISTIANS LIVE."

Ye different sects, who all declare
"Lo, here is Christ!" or "Christ is there!"
Your stronger proofs divinely give,
And show me where the Christians live.

The gates of hell cannot prevail;
The church on earth can never fail:
Ah, join me to my secret ones!
Ah, gather all thy living stones!

In them let all mankind behold
How Christians lived in days of old;
Mighty their cavius foes to move,
A proverb of reproach and love.

Scattered o'er all the earth they lie,
Till thou collect them with thine eye;
Draw by the music of thy Name,
And charm into a beauteous frame.

For this the pleading Spirit groans
And cries in all thy banished ones;
Greatest of gifts, thy love impart,
And make us of one mind and heart.

—Charles Wesley.

TEMPERANCE.

A SALOON-KEEPER'S TEMPERANCE LECTURE.

The temperance people have had a great deal to say, and we on this side have kept pretty quiet; that is, we haven't lectured in public much; but I think it is time we tried to do something to gain a new foothold. We don't know just what to do; only if talking will do the work on the temperance side, why won't it or ours? It isn't best to let this fight be too one-sided. Now here we are, strong in numbers, strong in determination, and strong in spirits; for though the thermometer may be freezing down in zero, or perspiring up among the hundreds, what matters it to us?

We are generous; we can afford to be; we have money, more than all the temperance folks put together; and our money comes easy, easy for us. The temperance folks say a good deal about its being hard on poor people who don't have much to buy bread with, but it's very easy work to just stand behind the counter and pour something from a bottle into a glass, and fill up the money drawer. To be sure we sometimes have to kick a man out doors, when he hasn't any money, and don't know enough to go home, and don't have any wife to come after him; but that's easy when you get used to it. Then it's kind of hard sometimes to give a young fellow his first glass of liquor, especially if I know his mother; but then you can do this easy when you get used to it. Then it's about the hardest thing I ever did to take a little bundle from a poor tattered man, in pay for a drink, and open it, and find a pair of little baby's shoes, or a little girl's doll, or a little boy's sled. Those things were hard work; but I got used to them, and now it's easy. They want us to stop because it's such a hard business. Why, that would be the hardest part—to stop.

When you're used to it all, it's an easy business, not half as hard as preaching or lecturing, particularly if you set out to lecture on temperance; and I am sure it isn't one quarter as hard as listening to such lectures. Folks come out of a temperance lecture and say, "How tired I am! What do we care whether it's two parts benzine and extract of old leather, and soakings of dirty molasses barrels, or whether it's two thousand parts? We don't drink. If they'd tell us some way to get rid of the stuff!" That's the way they talk,—I've heard them, lots of times; and they come right along by my saloon, and stop and shake hands with me standing in the door, and

maybe step in and get a glass of lemonade, and ask me sweetly how I am going to vote! Now if I was fighting under the temperance flag, I wouldn't march up to a rebel, and pat him on the back, just for the sake of coaxing him to vote for me the next day.

One thing I wouldn't do if I was a temperance minister. If a saloon-keeper should hand me a ten-dollar bill as I was going by his saloon, I wouldn't take that bill, and fold it up, and put it in my pocket, and say, "Thank you, sir." I don't think near as much of the kind that will do that as I do of men like Elder Pennyworth. He was poor, and had a big family to provide for. The church couldn't pay him much, being one of the kind that can't hire any minister, unless he's willing to wait for his pay until he gets to the next world. I felt so sorry for poor Elder Pennyworth that one day when I met him in the street, I took out a twenty-dollar gold piece and offered him. But instead of dropping it into his pocket quick and then looking round to see if anybody saw him, he looked solemn, and didn't touch it, but said, putting his hand on my shoulder, "My dear friend, I thank you for the kindness. God knows how much I need money, but I wouldn't dare use it. You know it is written, 'The wages of sin is death.' I'm afraid to help use such wages." I thought I was in for a regular lecture, but that's all he said, and those few words have given me more hours of sober thinking than anything else I ever heard. I don't know as it was the words so much, either; only he acted as if he believed them, every one; and I tell you, that minister I respect, though I s'pose if his prayers should be answered, I should fail in business in less than a week, for want of customers. We're all right now for a while, for you aren't going to reform old toppers in a hurry; the prayer of a saint or the song of an angel wouldn't affect most of them enough to make them give up drinking.

But there are your Y. M. C. A. and your W. C. T. U., etc.; and if there are any more letters I have skipped, I suppose they have got them in some kind of a society—or something; and every one of them is doing its level best to draw the rising generation away from us. The boys used to like to come into my saloon. They said it was pleasanter than the church, it was so bright, and fixed up nice, you know; but the folks in these societies have learned the trick, and I declare if they aren't trimming up most as fine as we do. So I don't see the boys as much as I did. I have a few left yet who stand by me, but I'm afraid they won't stay much longer, if these women hold out. This is where the trouble is to come from—these persisting women. You may vote high license or low license, "Sunday" law or no "Sunday" law; you may stand at the polls from sunrise to sunset, and pass your little papers in as fast as you can count; you may raise your temperance platforms as high as a meeting-house and plant your temperance lecturers upon them as thick as they can stand; they may raise their voices till the tones reach the top of the Eiffel tower, and mark off their figures and statistics on their eloquent fingers as long as they can add and subtract. We will still hold up our heads, and keep up our spirits. This skirmishing don't affect us much; but so long as there is one woman left to wave her white handkerchief as the blue-ribbon, cold-water boys march along the streets, depend upon it, she'll do more damage to our trade than all the other things put together. Then the children, when they shall grow up, rooted and grounded in temperance,—they're beginning it now,—rocked in a temperance cradle, wheeled in a temperance cart, fed with a temperance teaspoon, on temperance bread and milk (half water)—why, even in the schools they're taught the effect of alcohol on their systems—along this line, I say, is where the trouble is going to come in for us saloon-keepers.

But I am bound not to give up, if I can help it. I'll rally new forces if I can; but if I have to surrender, you may know 'twas one of those little women that stole a march on me; and when that day comes, I hope you'll paint over my saloon door, just to make me feel mean and sneaking on account of deserting my colors, "Left Camp! Driven Out by a Woman!"—*Hattie F. Bell, in the Golden Rule.*

Do you take the Cynosure? Why not? Do you pay for it? Why don't you?

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON VII.—Fourth Quarter, 1892.—November 13.

SUBJECT.—The First Christian Missionaries.—Acts 13:1-13.

GOLDEN TEXT.—That repentance and remission of sins should be preached in his name among all nations.—Luke 24:47.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 13:1-13. T.—Matt. 28:16-20. W.—Rom. 10:14-21. T.—Ezek. 2:1-7. F.—Deut. 13:1-5. S.—Rom. 15:15-21. S.—Mark 16:14-20.

COMMENTS BY E. E. FLAGG.

1. *Paul and Barnabas called to the missionary work.*—vs. 1-3. It was very fitting that from the city where the grand, distinctive name of Christians was first given to the disciples should go forth the first regularly ordained missionaries. Hitherto each laborer had worked as the Spirit prompted him, and with grand results, as in the case of Philip; but the time had now come for broadening the work and carrying it on more systematically. The church at Antioch had in her communion many highly-gifted men—prophets and teachers, who supplied the lack at that time of any written word adapted to the new order of things. Among them it is curious to see the great apostle to the Gentiles mentioned last. But at this period he was only Saul, the converted persecutor. His devoted spirit and wonderful ability seem not yet to have been fully recognized; perhaps because his own vivid remembrance of his former cruelties induced in him a humility that kept him in the background. We know that years afterward, when his name was beloved and revered beyond that of any other human being, his touching words, “unworthy to be called an apostle,” and the “chief of sinners, because I persecuted the Church of Christ,” showed that it was a memory seldom or never absent from his mind. “As they ministered and fasted the Holy Ghost”—through these prophets and teachers—said, “Separate me Barnabas and Saul for the work wherunto I have called them.” We find here some very important lessons. (1) When called of God to any great work, the Spirit “separates” us to that work. The world loses its charms for us. Its pleasures cease to attract; its desires, hopes, ambitions, are displaced by one all-absorbing aim infinitely higher than any it can offer. This is the supreme, the unmistakable sign that we are indeed called with a divine calling. (2) We see the method of procedure in appointing missionaries in the early church. First, the calling of the Spirit; next, the ordaining and sending them away. There was no binding them to preach any denominational creed, but simply Jesus Christ and him crucified. (3) Before sending out these first missionaries the church fasted and prayed. Every member felt an individual interest, a personal stake in the work. Could there be a revival of such genuine missionary spirit, how soon would the great voice be heard in heaven saying, “The kingdoms of this world are become the kingdoms of our Lord and of his Christ!”

2. *Elymas the Sorcerer.*—vs. 4-8. Cyprus, as the home of Barnabas, was naturally their first objective point. It had a large Jewish population and many synagogues where they could enter and preach the word to Jew and Gentile alike, for curiosity would soon bring the latter to hear what “these setters-forth of strange doctrines” had to say. “Paphos,” one of the strongholds of heathenism, famous for its worship of Venus. There they found a certain Jewish sorcerer and false prophet, one of a class whose services were much sought for by the superstitious Romans. Seeing that Sergius Paulus, the pro-consul, was favorably inclined to the new doctrine, and fearing to lose his influence, and in that case the gains which his profession brought him, he withstood the work of Paul and Barnabas, seeking to turn the deputy from the faith.” We have sorcerers in our own day,—men and women who claim to have communication with departed spirits, and who have turned multitudes from the faith of Christ. The characteristics of Elymas the sorcerer may be found not only in spiritualism, but in theosophy, Christian science, and other lying systems. “Paganism of all sorts,” says the *India Watchman*, “including Freemasonry, Romanism and theosophy, is from one prime source, the great Nimrod apostacy of ancient Babylon.” The spirit of sorcery, of lying and deception; is at the heart of them all.

3. *The deceiver struck with blindness.*—vs. 8-13. The lodge, in its power to bewitch men and lead

them away from Christ, is the Elymas of our Protestant churches. Our young men would not be left to fall unwarned into its snare if all her pastors were, like Paul, “filled with the Holy Ghost.” “Full of all subtlety and mischief,” dark, underhanded, serpentine, characteristic of evil men everywhere. “Thou child of the devil.” Paul did not mince matters. When he saw a man doing the devil’s work, he had no hesitation in telling him to his face where he belonged. “And now behold,” etc. He had sought to keep the deputy in spiritual blindness. That he should be made physically blind for a season was only a fitting punishment. This was a miracle of judgment, but it was also a miracle of mercy, as it caused Sergius Paulus to believe, and doubtless others who would be influenced by his example.

RELIGIOUS NEWS.

BAPTIST.

—Rev. J. L. Barlow has resigned at Richmond, Ill., and retired from the pastorate permanently on account of failing health. His address is now Harvey, Ill. Any church, however, desiring a supply for a time may address him at Harvey.

—Rev. Dr. David Spencer sends the following to the *Standard*, Chicago. It shows that Baptist churches were first organized in the States and Territories at the dates herewith given: Rhode Island, 1639; Massachusetts, 1663; Maine, 1682; South Carolina, 1682; Pennsylvania, 1684; New Jersey, 1688; Delaware, 1701; Connecticut, 1705; Virginia, 1714; New York, 1724; North Carolina, 1727; Maryland, 1742; New Hampshire, 1755; Georgia, 1759; Vermont, 1768; West Virginia, 1774; Tennessee, 1780; Mississippi, 1780; Ohio, 1790; Illinois, 1796; Indiana, 1798; Arkansas, 1799; District of Columbia, 1802; Missouri, 1805; Alabama, 1808; Louisiana, 1812; Michigan, 1822; Indian Territory, 1832; Iowa, 1835; Wisconsin, 1836; Texas, 1837; Oregon, 1844; Minnesota, 1849; California, 1849; New Mexico Territory, 1849; Kansas, 1854; Nebraska, 1855; Washington, 1863; Colorado, 1864; Idaho, 1864; Wyoming, 1870; South Dakota, 1870; Montana, 1871; Nevada, 1873; North Dakota, 1879; Arizona Territory, 1879; Utah Territory, 1880; Oklahoma Territory, 1889.

—Between the years 1854 and 1891 (both included), the number of members received into Chas. H. Spurgeon’s Metropolitan Tabernacle, London, was 14,691, an average of about 390 per annum. The estimated number of members when Mr. Spurgeon first became pastor was 232. The present membership exceeds 5,000.

—An esteemed correspondent calls our attention to a discrepancy between two items in the *Cynosure’s* “Religious News,” Oct. 20, and we have since then seen it referred to in another religious paper: “Of the 2,600,000 Negroes in the South who are members of churches, 1,260,000 are Baptists.” This is one item. The other says: “A great gathering of the colored Baptists of the South was recently held at Savannah, Ga. The churches represented have 1,400,756 members.” Our impression is that one or the other item-writer blundered—perhaps both. We “caught them on the fly,” and cannot verify either.

EVANGELICAL.

—The Evangelical Alliance issues its usual notice and invitation to the churches of the world to unite in a week of prayer early in January next. The topics suggested for devotion and petition are very varied. The first day is to be one of “Humiliation and Thanksgiving.” On the next day prayer will be offered for “The Church Universal,” more particularly that “she be faithful in her protest against Romanism, sacerdotalism and latitudinarianism.” On another day prayer will be offered for “Nations and their Rulers,” and in this connection special prayer will be asked that the spirit of Mammon may cease to dominate mankind, that there may be fewer who haste to be rich and are content to wrap themselves in luxury. Home missions, foreign missions, children at home and in school, will all be remembered.—*Christian Leader, Glasgow.*

—Dwight L. Moody has concluded his evangelistic work in Ireland, leaving the Rev. John McNeill in Belfast to continue the services. Mr. McNeill’s sermons were full of evangelistic fire, and made a great impression. His audiences were as large as Mr. Moody’s, and he preached to ten thousand persons every night in the week during his stay in Belfast. At one o’clock in the day he gave “Talks to Business Men,” which were largely attended. Mr. Moody was to begin a week of meetings in the Metropolitan Tabernacle, London, Mr. Spurgeon’s church, and from London to go to Dublin for a week’s work there.

—It is not a hundred years since the first Protestant foreign missionary society was organized. Now there are more than two hundred such bodies, with more than seven thousand foreign missionaries, three thousand ordained native ministers, more than thirty thousand unordained native helpers, with converts numbering millions. Madagascar is a Christian kingdom. The Sandwich, Society, Fiji and New Hebrides Islands are evangelized. Japan is rapidly becoming Christian. Chris-

tianity is a growing power in China, Siam and India. Persia, Syria and Turkey are being permeated by Christian ideas. Africa alone remains almost unapproached.—*St. Louis Republic.*

METHODIST EPISCOPAL.

—The Chicago preachers’ meeting elected officers for the year as follows: President, C. E. Mandeville; vice-presidents, H. G. Jackson, W. H. Burns, Wm. Fawcett; secretary and treasurer, J. A. Matlack; business committee, F. M. Bristol, E. C. Arnold, E. W. Drew, P. H. Swift, B. Lampert.

—Trinity College, at Durham, N. C., was dedicated with imposing ceremonies Oct. 12. The college buildings are the gift of Washington Duke, the millionaire tobaccoist of Durham. The college is under the auspices of the Methodist Episcopal Church South. Rev. Dr. J. F. Crowell, formerly of Pennsylvania, is president.

—A movement is on foot for the union of the Methodist and Methodist Free churches in Jamaica.

—The net increase in the membership of the M. E. Church South during the last year is 48,201.

—The City Evangelization union, organized in Pittsburgh, Pa., March 15, 16, 1892, by the representatives from more than twenty different societies in the United States, and working under the auspices of the Methodist Episcopal church, will hold its annual convention in Madison-avenue M. E. church (corner Madison avenue and Sixtieth street), New York City, Wednesday and Thursday, Nov. 16, 17, 1892. All local societies are earnestly requested to send delegates.

MISCELLANEOUS.

—There are 375 Sunday-schools in New York City.

—Thirteen million people in England are non-churchgoers.

—A church an hour, night and day, this is the record of dedications in America.

—It is asserted that all of the \$1,200,000 royalty on Moody and Sankey’s Gospel Hymns has been devoted to charitable purposes.

—A zenana Christian worker in Delhi, India, says there is scarcely a house in that city which is not open to the reception of the Gospel.

—Mr. Stearns, publishing agent for the National Temperance Publication Society, is authority for the statement that an appeal will be issued to all the Chicago churches to observe the second Sunday of next June as Temperance Sunday. Orators of national and international celebrity will be engaged and distributed to the best advantage for securing an audience with the thousands of visitors to the World’s Fair.

—The aim of the King’s Household of Bible Readers organization is to know the Book. It was formed in 1885 by Rev. Edwin H. Bronson, of Philadelphia, who hoped to engage in careful, systematic study of the Bible those who hitherto had read only occasionally or to no purpose. Thousands were soon enrolled. The entire Bible is read in a four-years’ course, and members are encouraged to make daily notes and frequent reviews, thus doing thorough work. A new class is forming which all are invited to join. For descriptive circular, address Mrs. E. H. Bronson, Salem, N. J.

—The religious organizations of England are taking steps to express opposition to England’s abandonment of Central Africa, which would imperil mission work in that region.

PRESBYTERIAN.

—Among the results of the Pan-Presbyterian Alliance the reports mention the Church of Christ in Japan. It is composed of four Presbyterian and two Reformed missions. An independent synod has been organized in Brazil also. In North China the Irish and the United Presbyterian church of Scotland united in May, 1891, as the Kuantung Presbytery. It is hoped that further unions may be consummated in China, but the differences of dialect are very great. The Canadian and English churches in the island of Formosa may unite. It is also proposed that all Presbyterian and Reformed missions in China should be gathered under three separate organizations: one for the north, one for the south, and one for middle China.

SALVATION ARMY.

—Through the work of the Salvation Army, an anarchist of the Herr Most type was recently converted. In relating his experience, in a Methodist church in Pittsburgh, Pa., he is reported to have said: “I was an anarchist because I loved beer. I loved beer because I was an anarchist. My wife loved me and ours, but I loved my anarchy and my beer. She went to work. She washed clothes to support me and my anarchy. I abused the capitalist for making me poor and making my wife work. I drank beer and abused men of money. Finally, when I was unable to make an impression upon the capitalist, I transferred my abuse to my wife. The impression made upon her was worth considering. One day I did consider it. I became a Salvationist and stopped abusing my wife. I also stopped abusing capitalists, who didn’t care for my abuse, and stopped drinking beer.”

—It is said that in New York and other cities many merchants make it a rule to make a reduction in price to members of the Salvation Army in uniform.

NEWS OF THE WEEK.

CHICAGO.

Nine persons have died from suffocation and poisoning by water-gas in Hyde Park township. The company is censured for allowing the flow of gas to subside until lighted burners were extinguished, and then increasing the flow, filling sleeping rooms with the deadly fluid.

The executive committee of the Chicago Retail Furniture Dealers' Association at a meeting held at the Palmer House Friday took preliminary steps to invite all the retail furniture dealers in the United States to meet in convention in Chicago on Jan. 10, 11 and 12 to form a national association of retail furniture dealers.

The Penn Company will soon locate a cotton mill.

Baron de Fava, the Italian Minister, has written a letter of thanks and praise to Judge Lambert Tree for hospitalities extended by Chicago during dedication week.

Mrs. Mary A. Beard, a widow 28 years of age, who for the last five years has been a copyist in the Recorder's office, left her home at No. 4206 Langley avenue Wednesday morning, and has not been seen since by any of her friends.

The house of President W. R. Harper, of the University of Chicago, was burned.

The northwestern gale of Friday night and Saturday caused great havoc in lake shipping. Two lives were lost, and boats worth over a million dollars were wrecked.

The strike of telegraphers on the Gulf, Colorado and Santa Fe railroad, which the public had supposed had been peacefully terminated, may possibly be renewed in a day or two.

COUNTRY.

Superintendent Chislett, of Crown Hill Cemetery, Indianapolis, has selected six men from among the employes at the burying ground to guard Mrs. Harrison's grave. Two men are placed on duty at a time and they serve for eight hours and are then relieved.

President Harrison and party returned to Washington from Indianapolis.

Callery Junction twenty miles from Pittsburg, on the Pittsburg and Western railroad, was practically wiped out by fire.

The Euclid Avenue Opera House at Cleveland was ruined by fire.

On Sunday morning there was an explosion of gas and oil at the pumping station of a gas works in Philadelphia, which was very destructive to shipping. The loss in vessels, wharves, etc., is estimated at \$134,500.

By an overflow of the River Saldo, in Mexico, thousands of acres of coffee and cane lands were inundated, and fully \$300,000 damages to those crops alone was done. On the hacienda of Pedro Celis 2,000 head of cattle were caught in the torrent of water and swept into the ocean. Fully forty persons in all lost their lives. Hundreds of families were made homeless.

The total cotton crop of the year ending Sept. 1, was 9,035,379 bales, an increase over the previous year of 383,782 bales. The New Orleans *Picayune* says that the industry has passed through the worst year it has experienced in forty years. A good portion of the crop sold for less than the cost of production, and prices touched the lowest figures experienced since 1846.

The Armour's have completed the largest meat-packing plant in the world at Kansas City, Kans. It will employ 6,000 men.

D. T. Hanks, the tutor and life-long friend of Abraham Lincoln, died at Paris, Ill. He was 93 years old.

The Lutheran Synod of Kansas adopted a resolution declaring against the re-submission of the prohibition question.

The attempt to prohibit the giving of railroad passes to members of the Massachusetts Legislature has proven very unsatisfactory. The mileage regulation has

been grossly abused by members. Their car fare will cost the State \$30,000 this year.

A new superintendent has been placed over the Carnegie mills at Homestead, Pa. He is said to be more popular with workmen than his predecessor who was in charge at the time of the strike.

The Missouri, Kansas & Texas railroad company has given \$1,000 to each of the families of the four citizens of Coffeyville, Kan., who were murdered by the Dalton gang. Three of these men were Methodists. The relief fund besides this contribution amounts to \$6,000.

Over twenty squares of the city of Milwaukee, Wis., including a large number of small dwellings, railway buildings, and many business establishments, were burned on Friday evening last. The estimates of losses are placed at about \$4,000,000. Several lives were lost, and 10,000 persons were left homeless.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Oct. 24 to Oct. 29:

W Chestnut, I A Chamberlain, J A Goddard, Rev J J McClurkin, J M Stanton, S R Mitchell, W McCracken, N Benbow, T Slater, J Lamb, L H Bohrer, J A Rouser, A Lent, Rev A R Brooks, A Pfueger, W T. Peters, R Gunn, S W Mack, W C Bissell, E C Shipman, J Lautz, J Wilson, J P Robb, Rev J W. Morton, W S McCullough.

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CHICAGO.

Wheat—Spring No. 2.....	70	@	70 1/2
Winter No. 2.....	55	@	64 1/2
Corn—No. 2.....	39	@	40 1/2
Oats—No. 2.....	29	@	34
Rye—No. 2.....	48 1/2	@	50
Barley per ton.....	10 57 1/2	@	11 50
Hay—Timothy.....	9 00	@	11 00
Butter, medium to best....	17	@	27 1/2
Cheese.....	03	@	09 1/2
Beans.....	1 25	@	1 00
Eggs.....	17	@	21
Seeds—Timothy.....	1 58	@	1 62
Flax.....	1 05	@	1 10 1/2
Broom corn.....	03	@	05
Potatoes, per bu.....	58	@	70
Hides—Green to dry flint....	08	@	06 1/2
Lumber—Common.....	10 00	@	13 00
Wool (washed).....	24	@	32
Cattle—Choice to extra.....	5 15	@	5 75
Common to good.....	3 25	@	4 00
Hogs.....	5 10	@	5 75
Sheep.....	3 65	@	4 00

NEW YORK.

Wheat.....	71	@	75 1/2
Corn.....	49	@	50
Oats.....	34 1/2	@	35 1/2
Eggs.....	22 1/2	@	20 1/2
Butter.....	15	@	28
Wool.....	15	@	35

KANSAS CITY.

Cattle.....	1 40	@	4 65
Hogs.....	5 05	@	5 50
Sheep.....	3 00	@	3 75

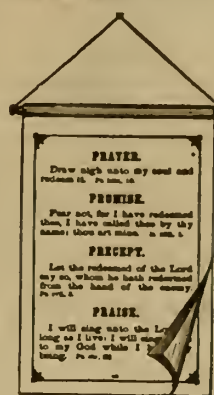
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glass should be first thoroughly
d and dried, then rubbed with pre-
chalk, using a soft brush, and be-
careful not to neglect any of the
es. This will give it a fine polish.
iece of chamolis skin bound on the
shaped to fit the heel and kept in
oy a piece of elastic rubber, worn
ne stockings, will save much mend-

off the carpets with a sponge
in water in which is a small pro-
of turpentine. This will freshen
lors, and tend to discourage moths.
heets or tablecloths are wrung by
g the selvage through the wringer,
ges will not curl up, and they will
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Let this stand three or four
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eat at bed-time. To each dose may
ed a pinch of cooking soda, and if
isery is severe, eight or ten drops of
um should be added, especially at
With this remedy—used as above
rovement is rapid. Diet, of course,
much to do with the case; Corn
mush, with very little milk, if rel-
is an excellent article of diet for
using the mucous membrane of the
ch and bowels, and should be eaten
st three times a week. Take toast
ea, corn starch, oat meal, etc. Use
eam if the stomach is irritable. No
y, pies, puddings, cakes, preserves,
es, etc., should be indulged in.
ables, especially cabbage, should be
sparingly, or rather avoided alto-

gether; at least until the stomach has re-
gained its wonted tone. The hop tea
should be made fresh, as needed, as it is
apt to sour when allowed to stand any
length of time."

SERVING CHICKEN.

Fried Chicken a la Creole—Cut up
young, tender chickens, dip in egg batter
in which is mixed one onion, two chopped
tomatoes and a bunch each of minced
thyme and parsley, season with pepper
and salt, and fry brown in boiling lard;
garnish with fried parsley, and serve with
some tomato sauce.

Fricassee of Spring Chicken—Take off
the wings and legs of two young, tender
chickens; cut up the body with the livers
and gizzards; put in a sauce pan, season
with salt and pepper, cover with water
and boil until tender; add a blade of mace
and a sprig of parsley; take up the chick-
en, thicken the gravy with two table-
spoons of flour rubbed in two ounces of
butter and a teacup of cream; boil one
minute and pour over the chicken and
serve.

Chicken Friteaux—Boil a young chick-
en and cut to pieces; let stand one hour
in a masinate made of oil and vinegar;
add a little flour, salt and pepper; pre-
pare an egg beaten, in which dip the
chicken and drop in boiling lard; when
brown take up, arrange on a dish, gar-
nish with parsley and serve very hot.

Southern Chicken Stew—Cut up young,
tender chickens, put in a sauce-pan with
water to cover well, and boil until ten-
der; when half done slice some raw pota-
toes and throw in; when ready to take up
thicken the gravy with flour and butter;
season with pepper, salt and the juice of
half a lemon; serve very hot.

Southern Fried Chicken—Cut spring
chickens in pieces; roll in flour, season
with salt and pepper and fry in boiling
lard; take up, lay slices of tomatoes in
the pan and fry, season with salt, pepper
and sugar, lay around the chicken, serve
with fried corn meal mush.

Breaded Chicken—Cut a pair of young
tender chickens in pieces; dip first in
beaten egg, then in grated bread crumbs,
season with salt, pepper and parsley, place
in a baking pan, spread bits of butter
over; pour a tincup of boiling water in
the pan, set in the oven and bake slowly;
baste every ten minutes; when done take
the chicken up; pour a teacup of cream
in the pan, stir and add four tablespoons
of grated bread crumbs, let come to a boil
and pour over the chicken.—*Courier-
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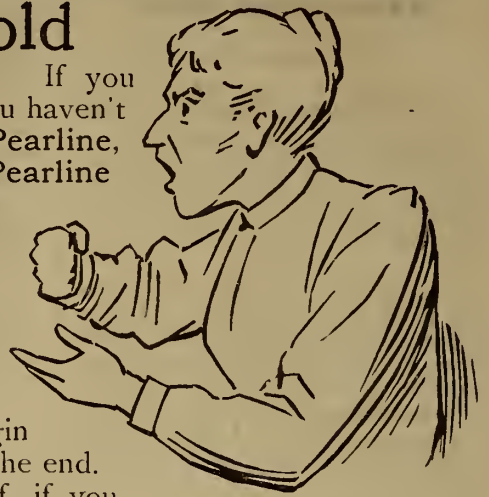
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HORTICULTURAL.

Burn the tomato vines.
Potatoes should be out of the ground now.

We believe in fall plowing for the garden.

Clean up the trash about the garden and burn it.

Beets should be gathered before freezing weather.

Do not leave diseased tomatoes to rot on the ground. Burn them.

This dry fall is a grand time to get tile in that low corner in the garden.

Cabbage will stand quite a hard freeze. But do not pull to store while frozen.

If you have pop-corn do not store it where it will be a camping ground for rats or mice. Remember mice are small.

Stakes, poles and trellises that are fit for use next season should be gathered and stored under cover. If worth saving they are worth caring for.

Tender roses that are not so tender as to need housing should be given some winter protection. Marsh hay wound about them will do good service in this line.

Wait till the ground is frozen before covering the strawberry bed for winter, then cover lightly with marsh hay if you have it; if not, take the cleanest straw you have.

When storing beets, carrots or turnips in the cellar cover them with earth. This will give them to you crisp and firm for Christmas or Washington's birthday dinner.

If you have no root cellar, beets, carrots, potatoes and turnips may be kept safely by burial out of doors, only be sure the pit is drained so no water can reach or settle in it.

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Green, immature weeds will increase the manure pile. Mature weeds, either green or dry, will increase the work next year if not burned. The handful of ashes from them is worth much more than the mass of fertilizer they will make if added to the compost heap.

Salsify, or oyster plant, is a favorite winter root, but a poor keeper; if the cellar is the least too warm it grows and becomes flavorless; if the least overdamp it rots. To get the most good from the crop, dig a part and store in dry earth in the cellar; leave balance in the ground where it grew. Cover the rows with manure to prevent hard freezing of the ground, so a digging or two may be made when the first and subsequent supplies give out.

POULTRY.

Don't forget that the fowls can dispose of quite a number of cabbages this winter.

If you are going to change hens or put your flock into new quarters for winter, do it now. Our experience is that it takes a hen about so long to get settled in new quarters before laying.

If you feed soft feed during the winter, give it as the morning meal. In severe weather a meal of whole corn at night will not be out of place; if warmed, even roasted, it will be all the better. Feed wheat, meat and corn now, especially if the hens are a little late in moulting.

The question, "What profit per hen may reasonably be expected?" is often asked. The cost of keep and the receipts per hen differ in different localities and breed, but where accurate record has been kept it has been shown that the usual cost to keep a hen a year is \$1 and the gross receipts \$2; this gives \$1 as the profit. This makes no allowance for wages of keeper. If one was going into the business on a large scale the cost of help would necessarily enter into the expense account, also interest on capital

invested, and depreciation in building, etc. These things are too often overlooked when the profit on one hen is multiplied by 1,000, and the conclusion jumped at that the profit on 1,000 hens is \$1,000.

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NEWS OF THE WEEK (Continued from 15th page).

The City of Paris made the last trip from Queenstown to New York in five days, fourteen hours and twenty-four minutes, beating record west. The best previous record was five days, fifteen hours and fifty-eight minutes.

It is announced that the Postmaster-General of the United States has decided to issue a new series of postage stamps, with designs appropriate to the commemoration of the discovery of America.

At Los Angeles, Cal., by the premature explosion of gas pipe loaded with gunpowder, seven persons were killed. Others were fatally injured.

The United States ship Constitution is about to start for Italy to collect works of art for the World's Fair. These art treasures will remain in constant custody of the government, and will be returned after the Fair in the same manner as brought.

The interment of Mrs. President Harrison at Indianapolis, Ind., on Friday was attended by thousands of civilians and government officials. The ceremonies were beautiful and impressive.

Ernest Kunneth was found murdered in his house, where he dwelt alone, at Melrose, Ill. The murderers are unknown, but supposed to be tramps. Robbery is thought to have been their object.

The American Humane Association held its annual session in Philadelphia last week. A resolution condemning the practice of vivisection (dissecting live animals for scientific purposes) was passed. Chicago was chosen as the place for the next meeting in 1893. These officers were elected: President, John G. Shortall, Chicago; treasurer, Craig D. Ritchie, Philadelphia; secretary, Martin B. V. Davis, Philadelphia, and a long list of vice presidents from all parts of the country.

Alfred H. Wenway was appointed a receiver of the order of Aegis by Judge Allen, of the Supreme Court at Boston. The liabilities of the concern are \$400,000, and the assets \$225,000.

The wife and daughter of Wm. Mazelin, at Bluffton, Ind., died from poisoning. Mush eaten at breakfast was found impregnated with corrosive sublimate, but how it came there is unknown. Others of the poisoned family will recover.

The steamship Teutonic arrived at New York Thursday, after a very tempestuous voyage from Liverpool. As a result of the stormy weather two of her passengers became lunatics, through fear.

Mrs. Peter Minch, a comely German woman of Ogden, Mich., on Thursday bore her seventeenth child. She has had but one husband, is only 38 years old and has been married only eighteen years. Of her offspring, ten are now living. Among those she has borne were two pair of twins and one set of triplets.

FOREIGN.

Later news about the breaking of the banks of the Yellow River, China, reports a disaster of appalling magnitude.

It is estimated that the flooded district is 150 miles long by 30 wide, and that over 50,000 people have been drowned, and that fully one million will starve to death unless the Chinese government furnishes them food from now till next spring. The loss to property is enormous, but cannot be estimated.

The steamship Bokhara was driven ashore by the typhoon along the coast of China, Oct. 9, and wrecked. Only twenty-three persons were saved. The crew alone consisted of 120 persons.

Prince Pedro of Coburg, grandson of the late Emperor of Brazil, suddenly became insane while staying at a hotel in Vienna. For a time he threatened to throw himself from an upper window. He imagined himself Emperor of Brazil, and declared that he was surrounded by enemies to his throne. He was removed to an asylum.

Fourteen workmen were crushed to death by the caving in of a sewer in Hamburg.

Five villages in Trans-Caucasia were destroyed by an earthquake. Many lives were lost.

Striking miners in France have agreed to arbitrate.

A terrible storm and flood on the island of Sardinia, Oct. 20, 21, caused the death of hundreds of the inhabitants.

The ceremony of christening the infant princess born to the Emperor and Empress of Germany Sept. 13, took place in Berlin, with great pomp, Oct. 22.

The Chinese propose a retaliation to our Exclusion law by compelling American residents in China to register and wear a tag.

The International Monetary Conference is to be held at Brussels, Nov. 22, with seventeen powers represented besides the United States. Austria, Hungary, Belgium, France, Germany, Great Britain, Greece, Italy, Netherlands, Portugal, Roumania, Russia, Serbia, Spain, Sweden and Norway and Switzerland will send delegates.

At a large meeting to discuss the future of Canada, held at Maidstone, Ontario, Oct. 17, under the auspices of the Patrons of Industry, a resolution requesting the government to take a plebiscite upon the question of which form of government is the most suitable for Canada, was carried unanimously. A vote taken showed that political union with the United States was most popular with the meeting.

In a village in southern Italy, as a result of the storm, it is estimated that 200 villagers were drowned. Many of them were asleep at the time. The destruction was sudden and overwhelming.

The new army bill is the uppermost subject of public discussion in Germany. It provides for the desired decrease in time of service to two instead of three years, but increases the number of recruits annually by 60,000, and correspondingly enlarges the army budget.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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A strike of momentous proportions, involving the members of the sixty-three labor unions of New Orleans, is in full force in that city. The refusal of merchants and manufacturers to recognize the authority of these secret societies in the conduct of their business, created the determination to strike. Arbitration resulted in a conference, which was virtually a recognition of the unions. The latter were not satisfied with this concession, but immediately inaugurated coercion on other grounds, and the "amalgamated council" ordered a general strike, to begin on Saturday last. The tyranny of these secret organizations will soon require a general reformation in the world of labor. While the rights of workingmen should be respected, the wrongs they commit upon the public should be severely punished.

An international organization of railway employees, which includes all classes from trackmen up, is in progress, and meetings in its interest are being held throughout the United States. As it will embrace all existing railway "brotherhoods," its membership is estimated at 14,000. That in union is strength, is an old principle; but it is patent, in these days, that in such unions as this there is also a great deal of selfishness which, too often, overlooks the rights of those outside of the "brotherhood," and becomes criminally aggressive. Of course the element of secrecy will pervade the new order. If all the railroads should secretly combine to protect their interests

and defeat the objects of their oath-bound employees, what a bowl of "oppression" would be heard from Maine to Texas! And this movement may lead to that result.

When we read that striking workingmen, at Beaver Falls, Pa., last week, incensed at the opposition they received from citizens and business men, started seven incendiary fires in the town within thirty-six hours, it must be admitted that secret labor unions are schools of crime. The town council and reputable residents, tired of the forced suspension of operations at the iron works of the Carnegie company, persuaded the management to start up with non-union men. The result was as above stated, requiring a doubling of the police force, the patrolling of vigilance committees, and a force of armed men to secure the criminals. If the organized protection of labor means the hindrance of lawful enterprises, and the destruction of property, the unions may justly be condemned as anarchal institutions, designed to overthrow justice and good government.

Yale College Faculty is fast learning the evils of secret fraternities within its precincts, and the lesson promises to be a salutary one. After the killing of young Rustin, last spring, while undergoing the hazing process preliminary to initiation into one of the Greek-letter societies, the Faculty decided to remove all the fraternities from the institution, but was deterred by a petition from them, in which they promised, in future, to confine the initiation ceremonies to a simple signing of the fraternity's constitution. This fall the promise was broken and the Faculty is deliberating concerning the matter. It is generally conceded that the fraternities are doomed to extinction. The spirit of the lodge system is admirably exhibited in this case. Promises made to those outside of the lodge are not considered binding. Yale will do well to rid herself of the whole pestiferous crowd.

GOD'S FRATERNITIES IN CONTRAST WITH THOSE OF MAN.

REV. J. M. FRENCH'S ADDRESS AT THE NEBRASKA STATE ANTI-SECRECY CONVENTION.

When Paul said: "Let brotherly love continue," it was certainly in his heart that brothers and sisters in the family at home should cherish toward each other a true and tender affection. He meant that the home, though composed of elements varied in character, and diverse in taste and inclination, should constitute a unity as real as that of any material compound whose elements are held together by the strong ties of chemical affinity. It pleased God to set the children of men in families; and when he constituted the husband as head over the wife and placed the children in subordination to the parents, it was all in the interest of harmony, and with a view to the promotion of kindly, fraternal relations on the part of all. It is obvious that if the happiness of the home is to continue, brotherly love must continue.

Did not Paul have the church in view when he said, "Let brotherly love continue?" It cannot be doubted. He well knew what harm resulted from strife among Christian brethren. He had seen the church at Corinth broken in pieces by internal dissension. He reproved them for disorder in observing the Lord's Supper when, forgetting the law of love, they each did eat before the other his own supper. He rebuked them for the factions into which they had fallen, when one said, I am of Paul; another, I am of Apollos; another, I am of Cephas; and yet another, I am of Christ. When he directed the brethren to walk in wisdom toward them which are without, he meant, no doubt, that they should so deport themselves

ANTI-SECRET STATE CONVENTIONS.

Members of the National Christian Association and all friends of Anti-Secrecy Reform are hereby invited to attend and participate in the approaching State Conventions in behalf of the cause:

IOWA.

The Annual State meeting of the Iowa Christian Association, auxiliary to the N. C. A., is called to meet AT MARENGO, IOWA COUNTY, TUESDAY AND WEDNESDAY, NOVEMBER 15TH AND 16TH, beginning at 1:30 Tuesday afternoon, assembling in the Wesleyan Methodist church. The completed program of exercises is not yet received, but we learn that it will include addresses from Pres. Blanchard, Rev. M. A. Gault, Rev. W. C. Paden, and others.

MISSOURI

The Missouri State Convention will be held at ALBANY, the County Seat of GENTRY COUNTY, NOVEMBER 29TH AND 30TH. Albany is in the northwestern part of Missouri, on the St. Joseph Branch of the C., B. & Q. R. R. Friends in Iowa living along the line of this branch of the "Q." will do well to take advantage of this opportunity and aid the cause by their presence in this Convention. Rev. M. A. Gault, President of the National Christian Association, Rev. W. C. Paden and other able speakers will discuss Rum, Romanism and Organized Secretism, beginning at 2 o'clock P. M., Tuesday. Everybody is cordially invited to attend and hear these important questions discussed.

NEW ENGLAND.

THE OFFICIAL CALL.—The annual meeting of the New England Christian Association will be held (D. V.) in BROMFIELD STREET METHODIST EPISCOPAL CHURCH, BOSTON, DECEMBER 14TH AND 15TH, 1892. Opening session on the 14th, at 7:30 P. M. All persons desiring information on the principles and influence of the secret society system are cordially invited to attend. Speakers and the program will be announced later.

Miss E. E. FLAGG, Sec'y.

JOHN A. CONANT, Pres.

We are further informed that (D. V.) W. I. Phillips will represent the N. C. A. at this convention. Among the speakers engaged are Rev. James M. Gray, Prof. L. T. Townsend (with a condition), Mrs. A. J. Gordon Mrs. M. E. A. Gleason, Rev. E. S. Wheeler, and Rev. Benj. Trueblood. Joseph Cook and others, whose engagements will prevent their attendance, have promised letters. Further names will be announced in next week's *Cynosure*.

MINNESOTA.

A convention of churches opposed to secret societies will be held in the Swedish Lutheran church at New London, Kandiyohi county, Minn., on TUESDAY AND WEDNESDAY, NOV. 29TH AND 30TH, 1892. Churches of all denominations are invited to send delegates, and all people are cordially invited to attend, especially members of secret societies.

The convention will be opened with devotion exercises at 7 o'clock on Tuesday evening. At 7:30 o'clock an address of welcome will be delivered by Rev. L. G. Almen, pastor of the church at New London. Response by Rev. W. W. Ames, of Mnominie, Wis. At 8 o'clock an address, subject: "Modern Freemasonry a Revival of Devil-worship: coupled with scandalous lying artfully designed by the father of lies to set at naught the Word of God and destroy the souls of men," by Rev. W. Fenton, of St. Paul, Minn.

Morning, afternoon and evening, Wednesday, will be devoted to devotional exercises, questions, discussions, free parliament, committees, etc. Rev. W. W. Ames will deliver an address. It is expected that a Christian minister, who is a seceding Freemason, will also deliver an address.

that those without would be constrained to exclaim, See how these Christians love one another! The division of the church into sects, of denominations into parties, of congregations into factions, is utterly at variance with the injunction: Let brotherly love continue.

What right have we to set any limit to this injunction? Are not all people who dwell on the earth children of one heavenly Father? Are they not all descended from one earthly father, also? Are we not all brethren? Should not brotherly love be co-extensive with the brotherly relation? This thought may not have been in Paul's mind when he wrote the words, but surely the Spirit of God breathed it into his utterance, that all the sons of men should love one another. The very corner-stone of civil society is the fraternal relation; and patriotism cannot long hold its place in the heart of the loyal citizen, if it be not inspired by the conviction that all the sons of the fatherland are indeed brethren, and bound to love each other as brethren.

We have now before us the three great brotherhoods of God: the family, the church and the state; God's fraternities, in each of which, alike, his exhortation and command is, Let brotherly love continue. In these fraternities we stand as brothers by God's appointment. In this relation we should be kind to each other; we should help one another; we may even be partial.

In the light of all this how are we to regard secret fraternities? Do not these pay great regard to Paul's exhortation? Do they not cry out with all possible emphasis, Let brotherly love continue? Note these important considerations:

1. The secret fraternity is an unwarranted addition to the brotherhoods of God. A brotherhood, it must be remembered, is very different from a mere society or association. The characteristic difference is this, that every brother is required to aid a brother in distress; that is, a brother needing his help; and he is to do this purely on the ground that he is a brother. Members of a literary, scientific or musical society, or of an agricultural or building association, or of a stock corporation, may be disposed to favor one another on the ground of acquaintance, or congeniality, or simply personal interest, however awakened; but they never think of being under obligation as brothers. This is characteristic of the fraternity. It will be conceded that there is a great difference between the mere association and the fraternity. It is patent that the characteristic distinction of the latter is brotherhood.

But who made the members of these orders brothers in the special sense in which they recognize each other? Certainly it was not the heavenly Father. It is the presumptuous claim of every new fraternity which appears that it is the ancient order of something; but not one claims to have derived its existence from any special teaching or sanction of the Word of God. Indeed, you may search the whole canon of Scripture in vain for any divine warrant to recognize the fraternal relation otherwise than in the three great fraternities of the family, the church and the state.

Must we be confined to these? If these are a good thing, and it is universally conceded, may we not add another of the same? Perhaps the Bible is a good book, but it is not large. There are twenty-four large volumes of the Britannica, and it is none too large. Shall we not add to the Bible? Yes, if you will. There are the writings of Swedenborg; there is the Koran; there is the book of Mormon. May we not learn something from the sacred ointment and perfume of the ancient people of Israel? A warning was given not to attempt to add other ointment or perfume like unto these. God has given to his church certain ordinances of worship. These are beautiful and good. May we not make others like them? If you will; but, remember, the practical result of this sort of thing is the papacy, with all its miserable mummeries. No, we may not add to the book of God; we may not add to the ordinances of his appointment; we may not add to the brotherhoods which he has instituted. God would himself have added others if there had been need of them.

2. The secret fraternity is an injury to those which God has given. Perhaps it seems to you a needless refinement to object to secret fraternities as unwarranted of God. You may be disposed to plead for them as certainly a very inno-

cent addition to God's fraternities. Granted that they are innocent, does it follow that they should be allowed? How about that superfluous growth on your face? We shall suppose it is one of those innocent wens which change little with passing years and cause no pain. Does it cause you no pain to go about carrying the deformity? Ah, yes it does; and the surgeon's knife has been invoked to remove many a harmless growth for no other reason than to get rid of the deformity. God has no use for fraternities, or he would have given us some shadow of Scriptural basis for such orders; and if there is no real need for them then they are a deformity, and I should plead for their removal for this, if for no other reason. There is no need for them; there is no place for them.

Are they superfluous only? Do you not know that it is a rare thing for an excrescence to come upon the body which is not more than a deformity? Tumors are recognized as a form of disease, and unless skillfully and promptly attended to cause pain, and even result in death. The analogy holds in respect to unwarranted additions to God's provisions for the welfare of mankind. If we attempt to add thereto according to the dictates of human prudence the result is, not only a deformity, but an injury.

The fraternity interferes with the family. Brothers are estranged by the introduction of matters which may not be confided to each other. Husbands and wives are set on opposite sides of a high partition wall, and they cannot possibly come together within the mystic circle because the wife is excluded for the heinous offence of being a woman. Oh, yes, your fraternity may make more love in the man-made brotherhood, but it is at the expense of the brotherly love of the home. The husband is liable to find this out when he comes home from the lodge in the early hours of the morning, evidently the worse for the night's carousal.

The fraternity interferes with the church. It claims the preference when its appointments conflict with those of the church; it attracts to itself an interest which should go out to the church; it affords church enough for those who have not very much religion anyway, and rather encourages than otherwise the exaltation of itself above every other institution. It is an observation often made that the more interest one takes in his order, the less he takes in his church, and the converse holds good also.

The fraternity interferes with the broad brotherhood of man in civil society. That is just what it is for, and if it did not accomplish this end there would cease to be any motive for its perpetuation. Pause for a moment and reflect. Why have you been asked to join the secret fraternity? Was it not that you might have some advantage thereby over others not in the fraternity? Certainly. But what right have you to this advantage? Do you claim it on the ground of superior merit? or on the ground of any other just consideration? Do you not claim it simply on the plea that you want it and that your order is in position to secure it for you? Certainly. The fraternity richly merits the name of a conspiracy, for it is simply a banding together of a part of society that by concerted action they may gain an advantage over those outside the mystic circle of their order.

I plead for the recognition of the great brotherhood of mankind. In our relations with men in general we may recognize the claims of merit, the claims of need, every natural and just claim; but those which are artificial, never. We have no right under God to give a great advantage to a man who has no other claim upon us than that he can shake hands the way we do, or can pronounce the same pass-word that we happen to know, or gives a sign of distress which we are able to understand. The fraternity teaches us to ignore the just claim of a brother man upon us, and to put in its place the claim of one who has no other right to our preference than that he happened to get into our order, not having been black-balled.

Thus it appears that the fraternity, instead of being an innocent addition to the fraternities of God, is injurious to the operation of brotherly love in every brotherhood which God has given to us.

3. As might be expected, this institution, so wrong in principle, is wrong also in many incidental features. These can only be mentioned. Secrecy is one of these; a feature which awakens

suspicion whether there be any other ground for it or not. It cannot be denied that it affords opportunity for dishonorable conduct whenever the temptation arises, and men choose to yield to it. So the Cronin murder was committed. Its extrajudicial oaths are another objectionable feature, not only because unwarrantably administered, but because in themselves harsh, cruel and unreasonable. The unequal yoking together of believers and unbelievers is another evil. Many a good man has learned the lesson of intemperance, of Sabbath desecration, of profanity, of impurity, if not in the lodge room, at least from those associated with him there in close fraternal relations. Most objectionable of all is its Christless religion. This holds against some orders more than against others. Almost without exception the order has its religion which prepares the faithful brother for the Grand Lodge above. This is a natural religion, whose whole tendency is to lead men away from Christ.

It is the part of wisdom, it is the dictate of piety, to have nothing to do with the fraternities which man has multiplied unto himself, and honor in the highest possible degree those which God has given. This is not the argument which is usually presented against secret orders, but I submit whether it is not worthy of most serious consideration. The more closely we can conform to God's plan in all our relations in life, the better for us in this life and in the life to come.

THE ANTI-MASONIC VICAR.

[We reprint this imaginative narrative from the "Household Masonic Library," issued from the Masonic publishing house of Macoy & Sickels, New York City, in 1860. It was written, it would seem, to cast a suspicion of imbecility upon Anti-masonry, by putting into the mouth of the "Anti-masonic Vicar" the weakest possible arguments against the evils of the fraternity. Had the late ex-Pres. Jonathan Blanchard, Rev. David Bernard, Rev. Charles G. Finney, Rev. James P. Stoddard, or Edmond Ronayne, stood in the shoes of the supposititious vicar during this alleged examination, does any one believe that Freemasons would have cared to print their arguments in opposition to the lodge?—EDITOR.]

"I have sent for you, although I know my summons must be inconvenient, because I choose you to be present at an interview which has been forced on me by a deputation from the Freemasons—they aim at persuading me to allow them to assemble in my church. A likely matter, indeed! a very likely matter!"

So spake, with flushed cheek and quivering lip, my well-intentioned, but nervous incumbent, one memorable Saturday in the month of August.

"Very well, sir," was my reply; "you may depend on my heeding and recollecting the sentiments of each party."

"Would to heaven"—this was an aside—"that these Mason people had chosen some other day than Saturday for their conference! Neither sermon written! The Lending Library accounts all in confusion; Mrs. Watkinson's sick baby to baptize; and two funerals in the afternoon, to a certainty!"

[Comment: Vicars are not supposed, in ordinary life, to use impatient or blasphemous language.—EDITOR.]

"They must be cut short—yes! very, very short!" ejaculated the vicar, decisively and emphatically.

"What! the sermons?" cried I, reverting at once to the topic uppermost in my own mind. "Oh, very well: your views, sir, are mine. They shall be shortened to a certainty."

"You are dreaming," remarked my superior, pettishly. "I allude to the speeches, the oratorical displays, the verbiage of these mystics."

"Ah! precisely so," was my dutiful reply. "You, sir, and no other, hold the check-string: the length of the interview must depend on *your* pleasure. Masons!"—this was another *aside*—"I wish they were all walled up in the Pyramids. Six: and no tidings. It will be midnight before I shall have completed my preparations for tomorrow."

"I am not narrow-minded," resumed Mr. Gresham, fidgeting fretfully in his chair; "far from it; my views are liberal and enlarged; I never by any chance indulge in a harsh surmise touching any one of my fellow-creatures. But these Mason people alarm me. They have a secret: there

is some extraordinary bond, stringent and well understood, by which they support each other. I look upon them as little better than conspirators." Then, after a brief pause, "In fact, they ARE conspirators!"

"You really think so?" said I, for the first time feeling an interest in the subject.

"I do—seriously and solemnly," said the vicar, with an air of the most earnest and portentous gravity.

"Rat-tat-tat! Rap, rap!"

"The Deputation, sir," said the butler, bowing five middle-aged gentlemen into the study.

For a set of "conspirators" they were the odd-est-looking people imaginable. There they stood, a knot of portly, frank-featured, cheerful men, upon whom the cares of life apparently sat lightly, who greeted their pastor with a smile, and seemed in high good humor with themselves and all around them. Nor, while I curiously scanned their look and bearing, could I, for the life of me, imagine a reason why men so happily circumstanced should take it into their head to turn *plotters*. The foremost of the group I knew to be a man of wealth. He had "a stake," and no small one, in the permanent prosperity of his country. His next neighbor was a wine-merchant, with a large and well-established connection, and blessed with a rising and most promising family—what had he to "conspire" about? The party a little in the background was a Dissenter of irreproachable character, and tenets strict even to sternness. Moreover, on no subject did he dilate, publicly as well as privately, with greater earnestness and unction than on the incalculable evils arising from war, and the duty of every Christian state, at any sacrifice, to avoid it. What! he "a conspirator!" Fronting the vicar was the banker of our little community. And to him I fancied nothing would be less agreeable than "a run" upon his small but flourishing firm in Quay street. And yet "runs" severe—repeated—exhausting "runs," would inevitably result from any widely-spread and successful conspiracy. The banker's supporter was a little mirthful-eyed man—a bachelor—who held a light and eligible appointment under government, and looked as if he had never known a care in all his life. He perplexed me more than all the rest. He, of all created beings, a conspirator! Marvelous!

The spokesman of the party began his story. He said, in substance, that a new lodge being about to be opened within a mile and a half of Fairstream, it was the wish of the brethren (the more firmly to engraft on the noble tree this new Masonic scion) to go in procession to church, and there listen to a sermon from a clerical brother. In this arrangement he, in the name of the lodge, represented by the parties then in his presence, most respectfully requested the vicar's concurrence.

That reverend personage, with a most distant and forbidding air, replied, that he could sanction no such proceedings.

Perplexed by this response, which was equally unpalatable and unexpected, the deputation, with deference, demanded my incumbent's reasons for refusal.

"They are many and various," replied he; "but resolve themselves mainly into these FOUR. First: *There is nothing church about you!*"

[The trouble is not so much the absence of "church"—the representative of any religion—as of Christianity. The modern church is not of necessity a Christian institution. Mackey, a high Masonic authority, says in his *Encyclopædia* (page 641): "Freemasonry is not Christianity, nor a substitute for it."—EDITOR.]

The deputation stared.

"I repeat, that of Freemasons as a body, the church knows nothing. You admit into your fellowship men of all creeds. Your principles and intentions may be pure and praiseworthy; and such I trust they are. But the church is not privy to them. The church is in ignorance respecting them. The church does not recognize them. And, therefore, as a ministering servant of the church, I must decline affording you any countenance or support."

The banker here submitted to the vicar, that in works of charity—in supporting an infirmary, a dispensary, a clothing club, a stranger's friend society—identity of creed was not essential. Men of different shades of religious belief could harmoniously and advantageously combine in

carrying out a benevolent project. And one of the leading principles of Freemasonry was active and untiring and widely-spread benevolence. Could success crown any charitable project, any scheme of philanthropy, any plan for succoring the suffering and the necessitous, (*the operation of which was to be extended, and not partial,*) if no assistance was accepted save from those who held one and the same religious creed? "Charity," he contended, "*knew no creed*. No shackles, forged by human opinions, could or ought to trammel her. He was no friend to his species who would seek to impose them."

The vicar shook his head repeatedly, in token of vehement dissent from these observations, and proceeded:

"Next, I object to you because you are friendly to processions; and, I am given to understand, purpose advancing to church in long and elaborate array. All processions, all emblems, all symbols, I abominate. Such accessories are, in the sanctuary, absolutely indecent; I will not call them unholy; I term them downright profane. What has a thinking being—particularly when proceeding, for the purpose of worship, to the temple of his Creator—what has *he* to do with processions? They are, one and all, abominations."

The little placeman here briskly stepped forward and said, that "in that Book, with which he was sure the vicar was better acquainted than any one of them, processions were repeatedly mentioned, and never condemned. They occur in all parts of the sacred volume, and in a *very* early portion of it. A procession of no ordinary description followed Jacob's remains when, with filial love, Joseph brought them out of Egypt into Canaan. A procession, long and elaborately arranged, attended the removal of the ark from its temporary sojourn in the house of Obed-Edom. A procession, glorious and imposing, preceded the dedication of Solomon's temple. A procession—"

"Pray," said the vicar sharply, "do you mean to contend that any one of these processions was at all the counterpart of a Masonic procession?"

"I do not; I disclaim all such irreverent intention," returned the other gravely; "my object was simply to show that, by the VERY HIGHEST authority which man can produce, processions are not forbidden. Usage sanctions their adoption among ourselves. They form a part of our most august ceremonies. When the peers present an address to the sovereign on his escape from the hands of an assassin, on the birth of an heir to the throne, on the marriage of one of the royal family, they repair to the royal presence in procession. At the coronation of the sovereign one of the most important features in the pageant is a gorgeous and lengthened procession. That procession, let me remind you, sir, wends its way to the house of God, and for the purposes of worship. It enters the abbey. There divine service is performed; in the course of which the sovereign receives the crown and takes an oath to the people. These points are pressed on you as pertinent to the subject. Surely, after considering them, you will hold us blameless, if, as Masons, we wish to 'Go up to the house of God in company'—in other words, 'in procession?'"

[No, you go simply to make a display—that's all.—EDITOR.]

"Plausible, but hollow!" was the vicar's comment; then, after a pause, "you have failed to convince me. I object to you, strongly, on the score of your processions, and I object to you still more decidedly on the score of your—secret. You are a secret society; are held together by a stringent oath; now I hold that, wherever there is mystery there is iniquity!"

[Freemasonry is only *ostensibly* a secret society. About fifty of its most precious "degrees"—rites, passwords, etc.—have been published, together with its animus, its horrible obligations, its pseudo benevolence, claptrap professions,—everything—all made public. It really hasn't a secret worth knowing that cannot be bought for less than five dollars at this office.—EDITOR.]

"A harsh conclusion, indeed!" exclaimed Mr. Walford, the wine-merchant, who now took part in the discussion; "you cannot be serious in maintaining it?"

[But it can be maintained by the most indisputable evidence. The evils of secrecy, especially of Freemasonry, are numerous, and have been fully exposed a thousand times.—EDITOR.]

"When you assert secrecy to be criminal, you have forgotten its universal agency. It has escaped you how largely it pervades both public and private life. In every department its operation is traceable. The naval commander sails from his country's shores under sealed orders. He has private papers which contain his instructions. These he is to open in a certain latitude and longitude. Meanwhile their import is 'secret' to him, and to those who serve under him. But he accepts his trust unhesitatingly. The 'secrecy' in which his orders are veiled does not indispose him towards their fulfillment, make him suspicious of their origin, doubtful of their necessity, or render their faithful performance one whit less obligatory upon his part. His duty is to obey. Take another instance: The cabinet council which deliberates on the interests of this great country, and advises the sovereign in matters of policy, is sworn to secrecy. No member of it is allowed, without distinct permission from the reigning prince, to divulge one syllable of what passes at its sittings. *It is a SECRET conclave*. But no one questions, *on that account*, the legality or propriety of its decisions. In private life secrecy obtains. In a commercial partnership there are secrets—the secrets of the firm. To them each co-partner is privy; but is solemnly bound not to disclose them. In a family there are secrets. In most households there are facts which the heads of that household do not divulge to their servants, children, and dependents. Prudence enjoins secrecy. So that, in public and in private life, in affairs of state and in affairs of commerce, secrecy, more or less, prevails; why, then, should it be objected to the Freemason, that in his order *there is a secret which is essential to the existence of the fraternity, and which he is bound to hold sacred?*"

[Because he has pledged himself to be assassinated if he reveals the secrets of the order, and has foresworn himself to murder the Mason who shall reveal them.—EDITOR.]

"Ha! ha! ha! An adroit evasion of a very awkward accusation!" cried the vicar, with an enjoyable chuckle. "Who is the General of your order? There must be Jesuits amongst ye! No argument from Stoneyhurst could be more jesuitically pointed!" And again the vicar laughed heartily.

The deputation did not join him. They looked on in silence. Perhaps they thought the refusal of the church a sufficient annoyance, without the addition of the vicar's bantering. His pleasantry was not infectious. Perchance they held with the delinquent Negro, in one of our West India colonies, who was first severely reprimanded, and then soundly thrashed, by his owner: "Massa, massa; no preachee too and floggee too!"

At length one of them, with great gravity, inquired, "Whether Mr. Gresham had any further objection to urge?"

"Oh, dear, yes! I am hostile to you, because you COMBINE."

The banker now fired his broadside.

"We do. We are as a city at unity in itself. We form a band of united brethren, bound by one solemn obligation, stringent upon all, from the highest to the lowest; and the object of our combination? boundless charity and untiring benevolence. We must be charitable and kindly affectioned to all; but more especially to our brethren. With them we are ever to sympathize readily, and their necessities to succor cheerfully. Respect are we to have none, either as to color, creed, or country. And yet it is our charity to be neither indiscriminate, wasteful, nor heedless. We are to prefer the worthy brother, and to reject the worthless. And our warrant for so doing is His command who has said, 'Thou shalt open thine hand wide to thy brother, and to thy poor, and to thy needy in thy land.'"

[The Anti-masonic brother is (Masonically speaking) no "brother" of the Masons. He has not paid tribute to the fraternity, and they don't know him by that name.—EDITOR.]

"The latter remark none can gainsay," said the vicar, coldly; "and thus, I believe, our interview terminates."

The deputation retired, desperately chagrined.

The church was closed against them. The new lodge was opened; but there was no public procession, and no sermon. To me, lightly and carelessly as I then thought of the fraternity, there seemed much that was inexplicable in the rebuff which it sustained. Here was Mr. Gresh-

am, a conscientious and well-intentioned man, who lamented, Sunday after Sunday, the prevalence of sorrow, care, and suffering around him; who spoke, with tears in his eyes, of the apathy of the rich and the endurance of the poor; who deplored the selfishness of the age; who averred, bitterly and repeatedly, that "all sought their own"—here was he, withstanding to his utmost a brotherhood who declared—and none contradicted them—that their leading object was to relieve distress and sorrow. Of him they seek an audience. When gained, they use it to request the use of his pulpit, with the view of making their principles better known; of effacing some erroneous impressions afloat respecting them; in other words, of strengthening their cause.

That cause they maintain to be *identical with disinterested benevolence and brotherly love.*

["Disinterested," when it is purchased with lodge dues and barbarous ordeals! Humbug—drivel!—EDITOR.]

Mr. Gresham declares "off," refuses them his church, and will have nothing to do with them! "They may solve the riddle who can," said I, as, thoroughly baffled, I sought my pillow. "Each and all are incomprehensible. I don't know which party is the most confounding—the Masons, with their well-guarded secret, or Mr. Gresham, with his insurmountable prejudices!"

NEW ENGLAND LETTER.

Autumn thoughts.—A suggestion for women's organizations.—What one woman is doing.—Odd-fellowship in New Hampshire.—"Boys' Brigades" again.

Even the weather seems to have joined in the Columbus celebration, for surely the oldest inhabitant never saw a fall in which all the features which make this season the fairest in the New England calendar were more happily combined. The rapid changes in the foliage have been almost dream-like. Before the slightest frost had touched the rock-maples, they put on their beautiful garments; and then, almost before we had time to drink our fill of the marvelous effect, and while we were trying to imagine how it would seem to live in Mars, where astronomers tell us all the vegetation is red, they had softly, silently fallen in a night, and were covering the sidewalks with a glowing carpet of kaleidoscopic tints, till one of sensitive soul felt in walking through them as if treading on living jewels.

But does not Ruskin, who has said so many sweet as well as so many bitter things of woman-kind, tell us that this is just what multitudes of sweet, cultured women, who would not meaningfully tread on a worm, are doing every day? thoughtlessly, to be sure, but as really as if they were conscious of the fact—only it is not insensate jewels they are treading on but living souls with the life crushed out of them in the effort to keep body and soul together on the miserable pittance they can earn by doing "slop-work." Every time we see advertisements of a "big bargain sale," if we had sight as keen as the angels, they would seem to us to be written in letters of blood. But the inexorable laws of supply and demand, and the feminine appetite for "bargains," seem to stand like so many grim giants on the side of their oppressors; though the example of a friend of the writer, who occupies no high position, but is only a poor school-teacher, who has most of her life had others dependent upon her, shows what might be done if all Christian women would pledge themselves to go and do likewise. Instead of purchasing dainty, ready-made underwear, she buys the cloth, cuts it out with her own hands, and then hires a seamstress to make it up, to whom it is needless to say she pays fair wages. This might necessitate plainer dressing on the part of women with limited means, and in some cases, perhaps, even a slight curtailment of their offerings to benevolent objects; but let us remember that all charity worth the name begins at home. I firmly believe that if Christian women would form organizations all over our land based on this idea, as our foremothers pledged themselves not to use any of Great Britain's taxed tea, and many noble daughters of a later generation refused to eat or wear the products of the slave's unrequited toil, there might be such a boycott instituted on this white slave-labor as would drive it out of existence. There is another voice to the autumn leaves beside the one usually given them by the poet and the moralist; a stern, fateful voice which

"They who tread a golden way,
With hearts of others paving it,"

may well pause to heed. This is the day of women organizations, and I respectfully submit the above-mentioned idea to our W. C. T. U., King's Daughters, and all those social and benevolent unions whose name is legion. For, to present a brighter side of the picture, when were there so many consecrated workers who are giving their lives to uplift fallen humanity as now?

Foremost in the list I should put the name of Miss Helen Richardson, of the Bombay Rescue Work. As I went forward to greet her, the slight figure, the still youthful face, and soft, refined voice which seems to be the natural birth-right of the cultured English woman, hardly prepared me for a story of such heroic and arduous labor in behalf of our fallen sisters of India, as might appall ordinary flesh and blood, had not the love of Christ filled every nerve and sinew of that delicate frame with electric, resistless energy. The daughter of a clergyman of the Established Church, born to fill the sphere of an English gentlewoman, she voluntarily turned her back upon the society she was so well-fitted to adorn, and became a hospital nurse, in order to more effectually minister among the poor of London, using her allowance to relieve their necessities so lavishly as sometimes to leave herself without needed comforts. Thus she labored on until Rev. W. J. Gladwin, whose name is so familiar to *Cynosure* readers, heartsick with the constant sight of vice in its grossest form—one whole street in Bombay being entirely given over to houses of ill-fame—after a season of fasting and prayer, wrote on his knees a letter to a lady in England, appealing for women-helpers who would come in the name of Christ, and aid in stemming the awful tide of corruption. Miss Richardson's work in Bombay has been the answer to that prayer. It has taken in all nationalities, not only native girls and Eurasians, but Mohammedan women, Armenians, Japanese, Austrian Jewesses, and others in whom, to the shame of the British government, which allows such a state of things, a regular slave-traffic is carried on. The heavy expense of maintaining a home for such unfortunates, where they can be cared for and receive industrial training, Miss Richardson has hitherto borne almost entirely herself; but the work for a hundred million people has outgrown her means, and her visit to this country is for the purpose of collecting needed funds to place it upon a permanent and satisfactory basis. Hers is a kindred spirit with Josephine Butler, the noble pioneer of the social purity crusade in England, who had to encounter such a storm of persecution and obloquy at its beginning. Few know out of what a cloud of sorrow this refined and lovely woman stooped to redeem the fallen of her sex. She, with her husband, Canon Butler, who has stood so nobly by the side of his brave wife through all the conflict, had just returned home from a few days' absence, when their only child, a girl of twelve, rushed to the head of the stairs to greet her parents, but in her joyful eagerness missed her footing and fell at their feet a lifeless corpse. Surely, as Mrs. Stowe has so beautifully written: "Sorrow is divine; sorrow is godlike; sorrow is reigning on the throne of the universe, and the crown of all crowns has been one of thorns."

I asked Miss Richardson in regard to Freemasonry. Before she left England her attention had not been attracted to the subject; but in India she has found it the same corrupter of justice, the same bulwark to protect licentiousness, that we find it in our own courts of law here in America. I bespeak for this dear sister the prayers of all God's people, for success in her Christ-like work, and as much practical aid as they feel prompted to give. It will be all directly used for the cause, as she works under no board. Rev. A. J. Gordon, 182 West Brooklyn street, Boston, Mass., will receive any contributions for this purpose, or they can be sent to her direct at 250 West 44th street, New York.

The Odd-fellows in New Hampshire, and probably other States, are much exercised over a law passed by the Sovereign Grand Lodge in 1891, and reaffirmed at their last meeting in Portland, Oregon, to the effect that \$2 should be the minimum weekly benefit in all cases. "So much," says the *Manchester Union*, "for Sovereign Grand Lodge legislation." But thoughtful people will be apt to say, "So much for men who will be so

foolish as to bind themselves to obey every law made by unknown superiors, whether reasonable or not." The sensible thing to do would be either to come out or stop grumbling. Many of the New Hampshire I. O. O. F. seem to have accepted the former alternative, for I notice that the same paper records it as "an unpleasant fact" that forty-seven or forty-eight certificates of Past Chief Patriarchs, entitled to receive the encampment degrees, were returned to the Grand Scribe, while only fifteen were present to receive them. This certainly looks as if Bro. Kimball's long and faithful work in the Granite State was beginning to bear fruit.

A *Cynosure* friend and subscriber, who is a native of "fair Scotia," writes, heartily endorsing the censure which has been passed on the movement for "Boys' Brigades;" but asks, "Do the boys of the Boys' Brigades in Glasgow dress in uniforms, bear arms, parade and drill on the Sabbath-day?" and adds, "It is hard for me to believe that my beloved country has come to this." It is true that the movement started in Glasgow, and Prof. Drummond, the author of the "Greatest Thing in the World," was among its chief originators; but I doubt very much whether the Glasgow boys are attired in regular British uniform, drill on the Sabbath, and carry real muskets. I am rather inclined to believe that those who, like the Willimantic clergyman, have taken up this scheme so enthusiastically may have introduced some innovations not contemplated by the original founders. Will some reader of the *Cynosure*, who is informed on this subject, give us light? Mrs. H. J. Bailey, of Maine, Superintendent of Peace and Arbitration in the World's and National W. C. T. U., has taken up the matter, and I hope their many objectionable features will get so thoroughly ventilated that Boys' Brigades will soon become a thing of the past.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Nov. 2, 1892.

Another instance of the inability of the authorities of the District of Columbia to cope with the liquor power, under the present laws of the national capital, was brought to light this week by a decision of the Supreme Court of the District, that the Commissioners have no authority to close unlicensed saloons, under the police regulations recently promulgated, and which were made the excuse for discontinuing the prosecution begun under the old law by the recently-dismissed prosecuting attorney. The good people of the city will renew their efforts to have Congress pass the bill regulating the liquor traffic here, which was passed by the Senate and defeated by parliamentary tactics, not votes, in the House, at the last session; and as there will be no election pending during the coming session they are hopeful of succeeding. The temperance advocates who worked for the passage of this bill at the last session and who will do the same at the coming session regard it merely as an improvement upon the present laws, or rather absence of binding laws, and accept it upon the theory that "half a loaf is better than no bread;" they believe, and hope and pray that eventually a majority of Congress will believe with them, that the deadly liquor traffic should be absolutely prohibited, not only at the capital of the nation, but everywhere else. Prohibition is the end sought; but so long as the traffic is recognized by taxation it should be controlled by stringent regulations; then the authorities will have no excuse for favoring rum-sellers.

Did you ever pick up a newspaper at your breakfast table and receive a shock by reading of the death of some one you knew and loved, in a distant city? I had a shock of that sort yesterday morning, when I read in the telegraph columns of a Washington paper of the death, at his home in Petersburg, Virginia, of Rev. Churchill J. Gibson, who had for more than half a century been pastor of one church, every member of the congregation of which loved him as a father and revered him as a spiritual guide. He built up his congregation from a mere handful, in the most squalid section of his city, to one of the largest, and went through personal privations that would have disheartened any man not upheld by a higher power, to do it. His marked ability brought him during his long career many offers of large salaries, and at one time he might have

been made a bishop, but he preferred to stay where he began his work, although there were days, early in his pastorate, many of them, when himself and his little family had no meat upon their table. Long before the establishment of missions to work among the criminals in prisons, and among fallen women, he and his good wife were constant visitors to those classes, although their actions were condemned by many good but misguided people. This tribute is not based upon hearsay, but upon actual knowledge, gained as a scholar in the Sunday-school of his church. I never read or heard the words "Blessed are the pure in heart" that the benevolent countenance and kindly eyes of Churchill J. Gibson did not arise before me; he was my ideal of what a minister ought to be; and, although this matter may seem out of place in a Washington letter, I should ever feel that a duty had been neglected if it had not been written. The last time I saw Mr. Gibson was more than eleven years ago, when he read the beautiful burial service of his church over the remains of a child—my own.

President Harrison is bearing his affliction with Christian patience. He has taken up his official work, and the usual routine duties of the head of the White House family. His son and daughter and his daughter-in-law are with him and will remain for an indefinite period; Judge Scott, of Port Townsend, Washington, who did not arrive in time to attend the funeral of Mrs. Harrison (his sister), is also with him, and will for a short time remain a guest of the White House. Mr. Harrison speaks very feelingly and appreciatively of the universal sympathy which has been extended to him.

Miss Clara Barton, president of the "Red Cross" society, with her usual promptness in meeting an emergency, telegraphed the Mayor of Milwaukee to draw on the society for \$1,000 to be used for the relief of the sufferers by the recent great fire in that city.

"Reformation Sunday" was observed in the Lutheran churches here last Sunday, by interesting references to the life of Martin Luther.

A "temperance consecration service" was held this afternoon by the W. C. T. U. in their new headquarters building. The attendance was large and enthusiastic.

REFORM NEWS.

NEW YORK STATE ANTI-SECRET CONVENTION.

WALTON, Oct. 27, 1892.

The convention was called to order at two o'clock, in the Covenant church, and was opened with devotional exercises, conducted by Rev. W. B. Stoddard.

Mr. Smith St. John was chosen to preside during the several sessions of the convention.

Letters from Rev. J. P. Stoddard, W. H. Clark, J. C. K. Milligan, Nathan Callender and T. A. Berkman were read. These letters expressed heartfelt regret on account of enforced absence, and most earnest wishes for the success of the convention.

The address of welcome was delivered by the pastor of the church in which the convention was held. He said he welcomed the convention not formally, but sincerely, even as Cornelius welcomed Peter at his coming to Cæsarea. His words were: "Thou hast well done that thou art come." He welcomed opponents of secretism as fellow-counselors, as reinforcements, and as friends in Christ.

The following committees were appointed by the chair:

On Resolutions.—J. W. Tamlin, W. B. Stoddard, William Tweedie.

On Nominations.—George Kilpatrick, S. G. Shaw, Ornan Stimpson.

On Finance.—Lucius Woodruff, George Braze, R. D. McDonald.

Rev. W. B. Stoddard addressed the convention on the theme: "Ought Seceding Lodgemen Publicly to Expose the Lodges from Which they have Seceded?" Reasons why were given: They would confirm exposures already made; they would arouse Christians; they would often bring the peace of God to troubled hearts. Objections were discussed, such as the obligation of the oath, which was shown to be extra-judicial and not binding. Another objection was considered, viz.: That a private exposure would be more ef-

fective than a public testimony. This was shown to be invalid; also, the theory that a general condemnation of the lodge would be wiser and better than a specific combination. The address called out a spirited and interesting discussion, in which eight of the brethren took part.

The session closed with prayer by Rev. S. R. Wallace.

EVENING SESSION.

This session was opened with a prayer and praise service, led by Rev. J. W. Tamlin, of Windsor, N. Y.

Rev. S. R. Wallace, of Syracuse, N. Y., presided. After introductory remarks, he introduced the speaker of the evening, Rev. W. B. Stoddard, who explained from the chart the initiatory rite of the Entered Apprentice degree in Masonry.

The session closed with prayer by Rev. J. W. Bohlman.

MORNING SESSION.

The first service of the day, October 28, was one of prayer and conference, conducted by Rev. Milton Kilpatrick, of Meriden, Neb.

An address followed, by Rev. S. R. Wallace. He discussed the subject of "The Secret Orders in Relation to the Strife between Capital and Labor." He proved that secret orders are wrong, hurtful and dangerous to the laboring man. They are subversive of civil authority, and tend to anarchy. They trample under foot God's revealed will. They demoralize business; and in the end the laboring man himself suffers. They have a false and ruinous financial basis. He said that while a few years ago there were 750,000 men in the labor union, he doubted if today there were more than 200,000. The true solution of the problem would be reached through the regenerating power of Christianity. The laborer should also be given a share in the earnings of the business. A process of industrial education should be inaugurated, because foreign labor unions do not allow American youth to master the trades in which they are skilled. The laboring man has a right to work where he will; the employer has an equal right to hire whom he will. It is possible that labor organizations may yet dictate to our State authorities.

The session closed with prayer by Rev. J. K. Reed, of Bovina Center, N. Y.

AFTERNOON SESSION.

The session was opened with devotional exercises, conducted by Rev. J. K. Reed.

The following officers were elected for the State:

President, Rev. S. R. Wallace, of Syracuse. Secretary, Rev. W. H. Clark, of Binghamton. Treasurer, Lucius Woodruff, of Binghamton. State Committee, Rev. S. G. Shaw, of Walton; William Tweedie, of Walton; Lucius Woodruff, of Binghamton.

The treasurer not being present, his report was read by Mr. Stoddard. It was accepted and adopted, and is as follows:

TREASURER'S REPORT OF NEW YORK STATE CHRISTIAN ASSOCIATION.

Subscriptions received during last meeting, and collections.....	\$45 46
N. C. A., Chicago.....	25 00
P. D. Miller, former Treasurer.....	2 00
Total.....	\$72 46

EXPENSES LAST MEETING.

J. P. Stoddard.....	\$17 50
W. B. Stoddard.....	10 00
Meals and lodgings.....	7 50
Printing.....	5 00
Postage.....	2 00
Distributing bills.....	75
Hall rent.....	7 00
Total.....	\$49 75

\$22 71

L. WOODRUFF, Treasurer.

The Committee on Resolutions reported as follows:

WHEREAS, There is but one true religion, one King and Mediator; and

WHEREAS, This is denied by the Masonic and other lodges when they place all so-called religions on a common level, only requiring those who unite with them to believe in a so-called Supreme Being; therefore,

Resolved, That we call upon Christians and Christian churches everywhere, to disfellowship as Christians those who thus persistently array themselves against Christ.

WHEREAS, Both the lodge and saloon disfavor public inspection, and alike have a tendency to lead men away from Christ, purity and uprightness; therefore,

Resolved, That we pledge ourselves to support such measures as we believe will enlighten the people, and thus tend to the suppression of these evils.

Resolved, That we view with alarm the present conflict

between the employer and the employed; and believing that this state of affairs is largely brought about by the underhanded methods used by oath-bound secret organizations, we call upon those in authority to enact such laws as shall prohibit the same, and thus encourage an open, fair adjustment of any wrongs found to exist.

WHEREAS, The unselfish teachings of the Gospel, if generally practiced, would lift up the fallen and care for the needy; and

WHEREAS, the selfishness taught by the lodge has a tendency to dry up the fountains of sympathy; therefore,

Resolved, That we exhort Christians to be more faithful in caring for the needy, and thus put to shame the so-called benevolent secret societies that bestow favors alone on themselves.

WHEREAS, It is a well-established fact that the Masonic obligation has often interfered with the administration of justice in our civil courts; therefore,

Resolved, That we urge a thorough investigation of this and kindred obligations administered in secret lodges, believing that a better knowledge, on the part of the masses, will lead to their abolition.

The report was accepted and adopted by the convention.

An address on "Secretism in the Light of the Gospel," by Rev. S. G. Shaw, followed. The speaker's effort was to show the antagonism between the secret empire and the Gospel, in the following regards: Development; The Brotherhood of Men; Self-sacrifice; Personal Responsibility; A Living Ideal; Faith an Essential to Perfection and Man's Highest Good.

The second address was by Rev. J. W. Tamlin. This address was unique, being in the form of a dialogue between the speaker and an imaginary son, who has leanings toward the lodge. The brother showed his auditors some of the evils of secrecy as they affect the Methodist preacher.

The closing prayer was offered by Mr. Hough Munn.

CLOSING SESSION.

The devotional exercises at the opening were conducted by Rev. J. W. Tamlin.

Rev. W. B. Stoddard addressed the convention on the theme: "The Binding Power of the Lodge System."

He described the following sources of power: Its assumption to be a universal religion. Its appeal to avarice and pride. Its supposed secrecy. The degradation imposed on members. Its festive gatherings. Its power of intimidation, universality of brotherhood, its wealth, obligations, organization. Remedies were suggested, such as enlightenment and agitation.

The minutes were read and approved.

A vote of thanks was given to the congregation and pastor of the church whose doors were opened to the convention.

The convention adjourned with singing, and prayer by Rev. Thomas Park.

W. H. CLARK, Secretary.
(per S. G. Shaw.)

SHALL THERE BE A WISCONSIN STATE CONVENTION?

POYNETTE, Wis., Nov. 1, 1892.

We rejoice in the many and successful conventions that are being held in the interest of the National Christian Association reforms, and only wish that one could have been held in our State. It was, perhaps, my duty to have called attention to this matter sooner; but as I have been busy, moving and getting the work under way in my new field, this work has been neglected.

I would be glad, for one, to see a rousing con-

(Continued on 8th page.)

CORRESPONDENCE.

TWO ENCOURAGING LETTERS.

HUMBOLDT, Neb., October 24, 1892.

EDITOR CYNOSURE:—I feel constrained to praise the Lord for this, the first State Convention (at Wahoo, Neb.) to discuss the lodge question, and to lay plans for successful work against the whole system of organized secrecy in Nebraska.

This, I take it, is only the initiatory step to something further. The next may be to organize a State Association, sooner or later, if it has not already been accomplished by the late convention.

I think the N. C. A. has done a wisething, and not a moment too soon, in occupying this large field for Christ and sending into it a general agent so able and acceptable to the people wher-

ever he goes, as is Rev. M. A. Gault. His lectures are full of stern facts and convincing arguments, presented in the spirit of Christian kindness, with no word of denunciation to arouse any existing prejudice and excite open opposition, without compromising the truth in the least degree.

Such was the character of his own lecture before an audience not large, but all present were in sympathy with him and would gladly have heard more. It is safe to say, had other meetings followed, the attendance would have been larger, and wider interest awakened.

Unfortunately the appointment in the country was not filled, as it would interfere with a special evangelistic service set for that day. A desire was expressed that Bro. Gault would come again, and assurances were given of his hearty welcome. Since then, I am told, the M. E. church, six or seven miles from town, where regular services are held on Sabbath, will be opened for us when wanted. These and other circumstances clearly indicate a growing sentiment in this corner of the State against the strongest foe of our churches and society at large. Some of the pastors are beginning to realize how bad the situation has become, and see the necessity of concerted action, or all will be lost. It is a call of Providence that should be heeded.

WILLIAM C. BISSELL.

ELLSWORTH, Ark., Oct. 17, 1892.

EDITOR CYNOSURE:—In ordering some books, I have written in haste. Allow me to say that I am well pleased with the *Christian Cynosure* and the reform movement which it is advocating. . . I made a trip to Texas in July, and cried aloud as Isaiah (58: 1) commanded, which stirred some of the Masons. I have an urgent call to go to Johnson county, this State, to lecture against secret societies. As soon as I get the books that I have ordered of you, I purpose to go. Yours for the whole truth,

S. F. PROCTOR.

A LITTLE RIPPLE IN NEBRASKA.

WAHOO, Neb., Oct. 25, 1892.

EDITOR CYNOSURE:—The first Nebraska State Convention at Wahoo must have caused a little stir, at least, for the secrecy host is now trying to organize a Good Templar lodge here. The fiery denunciations of the secret oath-bound system, and the penetrating appeals to the Christian conscience, could not have been in vain, and now secrecy must be promoting some good cause in order to neutralize, to some extent, the offset of the conventism; for Charles Watts, the G. S. of the I. O. G. T. of Nebraska, sent a letter, with an application-blank, to some parties, a few days after the convention, but hit upon one too earnestly opposed to secrecy to serve as a tool. He sent, instead, the following answer:

"Some one must have played a joke on me, or on both of us, in giving you my name as the proper person to push a work of the kind you represent. By act and word, I oppose intemperance all I can, but I oppose secrecy, organized, oath-bound secrecy, in whatever form, or under whatever pretext, it may appear, as an evil equally great. If you come here to organize a Templar lodge, I must oppose you in all the ways I can. If you get any members of our church to join you, we will excommunicate them. And I will, in all candor, tell you that if temperance is the cause you really work for, then at this place you serve that cause best by staying away. About two-thirds of the temperance workers here are anti-secrecy people, on religious grounds. Now we have the W. C. T. U., of which Mrs. J. M. Lee is the popular and able leader. All the temperance people can unite and work together with that organization. It is open—it is unsectarian, and just answers the purpose.

"When I came here, eight years ago, they had a Templar lodge in town. Your plan has been weighed, and was found wanting. It split the temperance forces, and we had eleven saloons. Our prohibition amendment campaign was fought, with the W. C. T. U. as the main leaders, and we did well. From this you see that if you love temperance rather than secret orders, you will show that by staying away.

"Last week we had the first anti-secrecy State Convention in Nebraska, at this place, and the Masonic fraternity wishes to make use of you as a tool to counteract what little impression our convention might have made. If the temperance

bait does not cover the hook better than that, I can see it. Respectfully, ————"

The town papers did not know anything about the convention. One of them only enumerated the number of lodges we have in town, nearly twice the number of churches. No wonder that we have had such a tough time in fighting the liquor interest.

Yours for an open Bible and an open statute book,

S. M. H.

A FAITHFUL BIBLE WORKER IN LOWER CALIFORNIA.

HERMOSILLO, Mex., October 22, 1892.

EDITOR CYNOSURE:—I left Hermosillo on the 12th of May, with 1,000 books, all Bible Society publications, and about 100 of the Tract Society's books, which I disposed of. I then took 450 books to Lower California, on the 14th of August, and disposed of them all. People are anxious to get the Bible. I sold 96 Bibles and 31 Testaments in one day in Lower California.

It looks as though the Holy Spirit was opening the people's hearts to search the Word, by the way they are procuring them. Women selling their flatirons to get the Word, others going without water (as in many places they have to buy water), to get it, while others take their last cent, or even go and borrow the price of the Word of God. When I look back to my stay in Chicago, and then compare the opportunities to read and hear the Word and then compare it with the situation of Mexico, I wonder if the Christians begin to comprehend their blessings? It almost seems as if they took it as a matter of their just dues to have all the blessings, while others go without.

I start in six or seven days into the mountains of Sonora, and will take a horseback ride of about forty days in the trip, or perhaps sixty. It takes work to get the Bible into the hands of the Mexican people.

The social life of Mexico is smutty, to say the least. Fathers and mothers sell their own daughters for the vilest purposes. Nearly all of the women smoke, and a large proportion drink more or less. The men all drink; everybody gambles; lying is almost universal; honor is a scarce article; women are of easy virtue—much more so than in United States. *Never do now what you can put off till another time*, is the rule of Mexico.

With best respects to all the friends, I am your brother in reform,

B. B. BLACHLEY.

LITERATURE.

TWENTY-FIVE YEARS IN THE SECRET SERVICE: The Recollections of a Spy. By Major Henri Le Caron. One volume, paper covers, pp. 205. Boston: American Citizen Co., 7 Bromfield St. 1892. Price, 50 cents.

Briefly, this is the autobiography of a detective, actually in the employ of the British government, but who came to America, united with the Clan-na-Gael and the Fenians, and figured as a Land League orator, in order to obtain a better and practical knowledge of the doings of these notorious Irish secret societies. Major Le Caron, in this pursuit of convincing testimony against these disreputable organizations, had, of course, the most ample opportunity of gaining information, and his book is a record of his adventures. Of it he says: "For me there is no such thing as romance to be indulged in here. The truth, the whole truth, and nothing but the truth is what I have set myself to tell regarding all those matters with which I shall deal. There are many things, of course, to which I may not refer; but with respect to those upon which I feel at liberty to touch, one unalterable characteristic will apply all through, and that will be the absolute truthfulness of the record. . . . When, years ago, as these subsequent pages will show, I was first brought into contact with Fenian affairs, no fell purpose, no material consideration prompted me to work against the revolutionary plotters. A young man, proud of his native land and full of patriotic loyalty to its traditions, I had no desire, no intention to do aught but frustrate the schemes of my country's foes. When, later on, I took my place in the ranks of England's defenders, the same condition of mind prevailed, though the conditions of service varied."

Le Caron has filled, with gossip about himself and his operations in America, many columns of the daily press. Hence, he is no stranger to

newspaper readers. He tells an interesting story, with hints of foreign machinations in this country which should serve to make American citizens more strictly the conservators of their cherished institutions.

The November *Century* begins the twenty-third year of this popular magazine, and in a manner which, while it preserves the general characteristics that have won for it many friends, strikes out freshly into new paths. The especial features of the current number embrace a portrait of the historian, Francis Parkman, and the completion of his series of historical narratives on the French power in North America, with two short articles (an unfinished sketch), by James Russell Lowell and Edward Eggleston, accentuating Mr. Parkman's work in this direction. The department of current discussion contains several papers: Plain Words to Workingmen, by Fred Woodrow; Does the Bible Contain Scientific Errors? by Prof. Chas. W. Shields, of Princeton, and Some Exposition Uses of Sunday, discussed by Bishop Potter, the editor and Rev. Washington Gladden. Massenet, the composer, who is to be one of the musical directors at the Columbian Exposition, contributes some autobiographical sketches of interest to musical people, with portraits of the author. Other papers and writers are as follows: A Russian National Artist (Ilya Repin), with copies of his paintings, by Isabel F. Hapgood; Sweet Bells Out of Tune, illustrated, by Mrs. Burton Harrison; Alice, a painting, by Wm. M. Chase; An Old-fashioned Thanksgiving, illustrated, by Hezekiah Butterworth; What I Saw of the Paris Commune, illustrated and continued, by Archibald Forbes, with What an American Girl Saw of the Commune, illustrated; The Rowdy, illustrated, by Octave Thanet; Road-Coaching Up to Date, by T. S. Tailer, illustrated; Correspondence with portraits, of Two Brothers—Senator and General Sherman; Portrait of Geo. Wm. Curtis; The New Member of the Club, by Brander Matthews; To Gypsy-Land, illustrated, by Elizabeth R. Pennell; Reminiscences of Brook Farm, by Geo. P. Bradford; Poems by Thos. Bailey Aldrich, Rudyard Kipling, Maurice Thompson, James Whitcomb Riley, Mrs. Mary Bradley, G. B. Bartlett and Robert U. Johnson. The editorial alcoves of this number are also replete with various interesting "Topics of the Times," "Open Letters," and "In Lighter Vein," by several writers—the whole comprising a capital repertory. New York: The Century Company, 33 East 17th street.

A magnificent portrait of Rt. Hon. Wm. E. Gladstone introduces the readers of the *Cosmopolitan* to a pleasant and recent visit to this "grand old man," by Wm. H. Rideing, at Hawarden, finely illustrated. Sir Edwin Arnold has also an illustrated paper—Japan Revisited, and W. D. Howells a characteristic sketch—A Traveler from Altruria. Other illustrated contributions and writers are: The Drummer of Company E., by Robert H. Fletcher; A Cosmopolitan Language, by M. Q. Holyoake; Lukari's Story, by Gertrude Atherton; The City of Hamburg, by Murat Halstead; Art-Schools of Paris, by Lucy H. Hooper; A War Correspondent at the Fall of Constantinople, by Archibald Forbes; Epping Forest, by Edward E. Hale; Aerial Navigation, by John P. Holland; Social Strugglers, by Hjalmar H. Boyesen; Bird Courtship, by John Burroughs. The poems in this number are by Edgar Fawcett, Margaret Crosby, Chas. J. O'Malley, Mary T. Higginson, Charlotte P. Stetson, and J. J. Piatt. Geo. W. Cable has a thoughtful paper on Education for the Common People of the South; Lewis M. Haupt, one on the Growth of Great Cities, and Brander Matthews another—Two Studies of the South. This number begins a new volume.

The November—the Thanksgiving—number, *par excellence*, of the *Cottage Hearth* is wholesome reading for the home-circle. The frontispiece is a quaint reproduction of Whittier's poem of The Pumpkin, followed by Elder Leland's Ghost, illustrated, by Hezekiah Butterworth; The Silver-Buckled Slipper, illustrated, by Semanthe O. Merrill; Grandpa Grace's Thanksgiving, illustrated, by Annie Isabel Willis; In the Firelight, by Margaret J. Preston; Alone on a Burning Wreck, illustrated, by David Ker; The Cricket, by Susan H. Swett; A Day With a Great Frenchman, by Edmund Kirke; A Woman's Motive, by D. H. R. Goodale, and Dorothea Lynde Dix, with a portrait, by Sarah K. Bolton. There are, also, the usual well-filled and varied departments of the World's Progress, the Sabbath, Home Dressmaking, Domestic Science, Home Garden, Household Chats, Girls and Their Doings, Boys and Their Doings, The Arm-chair, New Books, etc. Published by W. A. Wilde & Co., 25 Bromfield street, Boston, Mass.

The *Herald of Health* for November presents the usual careful hygienic information and suggestions that make this a capital monthly visitor in every intelligent family. Mrs. R. B. Gleason, M. D., writes of the relations of domestic unhappiness and health; Dr. J. Minor Fothergill treats of the city and factory men and women and the air they breathe; the editor continues his valuable "Health Notes"; A. H. Frank sums up the cost of food, a pleasant chapter on domestic economy; the departments "of interest to women," by Jennie Chandler, topics of the month, new books, etc., are in the interest of good health and comfort. Published by Dr. M. L. Holbrook, 46 East 21st street, New York.

OBITUARY.

RACHEL M. ULSH,

wife of Benjamin Ulsh (formerly of Silver Lake, Ind., but, since 1885, residing near Bowie, Tex.), died October 15, 1892, in the sixty-eighth year of her age.

She was a servant of Jesus for nearly fifty years, and a friend of reform, as Rev. J. P. Stoddard, Dr. S. L. Cook, Edmond Ronayne and many others well-know, as her home was a resting-place for God's servants. She greatly enjoyed attending the lectures and meetings of these brethren, and all religious gatherings.

When nearing her last hour, she often said that she would like to remain with her companion and friends; but if it was the Lord's will, she was ready to go and be with Jesus and all those who had gone before. It was her wish to meet all her children and friends in heaven.

Funeral services were held on Sunday, the minister choosing for his text: "She hath wrought a good work upon me."—Matt. 26: 10.

She leaves a husband, children, two brothers, and many friends, who, although they will sadly miss her, will love to think of her as being forever free from sorrow and pain.

"Farewell, my friends and children dear,
My long life's work is done;
My Father calls me to come home;
My crown of glory's won.

"Grieve not for me, although on earth
You see my face no more;
Remember, I await you all,
On heaven's blissful shore."

B. U.

IN BRIEF.

The average number of persons quartered in the houses of Berlin is fifty.

The original "Declaration of Independence" is in the State Department in Washington.

The largest pyramid in Egypt has by late measurement been proven to be 438 feet high.

In ordinary English writing "z" only occurs twenty-two times, while "e" occurs a thousand.

In England one person in every thirty-nine is a pauper; in America the rate is one person in every 680.

The "cabin boat," a once common craft on the Upper Mississippi, is disappearing with the wild duck and the muskrat.

At the siege of Jerusalem the Romans had a catapult that threw a stone weighing 170 pounds a distance of 500 yards.

India rubber trees grow wild over Lee county, Florida. At Fort Myers they are the chief shade and ornamental trees.

There is a village on the Northern Pacific railroad which has fifty-four inhabitants and two churches, both Presbyterian.

There is a tree in Jamaica known as the life-tree, on account of its leaves growing even after being severed from the plant. Only by fire can it be entirely destroyed.

So extensive are the feeding-grounds and so rapid the movements of the wild ostrich that as many as fifty or sixty miles are often traveled by it between daybreak and dark.

Dr. Hammond, of Washington, has collected seventy oases which have occurred in that city during the last ten years, of men dying suddenly from running after street-cars.

The salt mines of Nevada throw into the shade all others known in the United States. One bed alone covers 15,930 acres, and no bottom to this salt has ever been discovered.

A Boston tradesman advertises, "Human hair at less than manufacturers' prices," and the proprietor of a dye-house, in advertising for a boy, specifies that he must be colored.

In one of the towns of Illinois a banker put his private mark on the money he paid out one Saturday night to the wage-

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workers of the town who patronized his bank. Of the \$700 thus paid out over \$300 came back to him on next Monday from drinking saloons in the districts.

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A friend of Wheaton College has given a corner lot in Harvey, as his donation to the \$100,000 fund. It is only about six blocks from the station and nearer than that to the principal factory sites. It is offered for sale now at \$550. A warranty deed will be given and an abstract showing clear title. Readers of the *Cynosure* contemplating purchasing near the World's Fair site, can help the College by purchasing this lot. The publisher of the *Cynosure* will be glad to show maps giving location, and give any further information.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain and cures wind colic. 25c. a bottle

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The following numbers are in stock, and can be had at the wholesale price of 20 cents per pound:

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12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
39. Should Freemasons be Admitted to Christian Fellowship?
42. Our Duty and Ability to Know the Character of Masonry.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.
- The Masonic Oath Itself a Perjury (40 cents per pound).

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

NATIONAL CHRISTIAN ASSOCIATION,
321 W. Madison St., Chicago.

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The Christian Cynosure.

CHICAGO, THURSDAY, NOVEMBER 10, 1892.

Freemasonry is pagan in its origin, devilish in its principles, and hellish in its destiny.—REV. O. P. GIFFORD, of Immanuel Baptist Church, Chicago.

THE NATIONAL ELECTION.

As we go to press on Tuesday morning the polls are open, and the excitement of a great election pervades the entire country.

Rev. J. B. Cranfill, M. D., Prohibition candidate for Vice President of the United States, has an article in a recent *Advance*, replying to the question, "How Shall a Christian Vote?" It is a plea for the support of the Prohibition party in the approaching election, and is probably as strong an argument in that direction as can be offered. In the course of his paper he presents some important facts and figures, which it will be well for all men of all parties, who have the welfare of our country and our race at heart, to ponder. They can never be too strongly or too often brought before us for consideration. Starting out with the proposition that "we ought to do with a political party that licenses the saloon just exactly what we ought to do with the saloon itself," he says: "We have in the United States at the present time 240,000 licensed dram shops. These dram shops have long ago ceased to be what their predecessors were in the early days of the country, merely places where whisky is bought and sold, but they have become the rendezvous of tramps, thieves, paupers, thugs and criminals of all kinds and sexes. Not only are they the rallying places of the great forces of evil in the country, but they are the recruiting stations of the penitentiaries, the jails and the gallows."

... The saloon controls nearly every city of five thousand population in the United States. It elects the mayor and board of aldermen; it appoints the school trustees and superintendent; it runs the city courts; it bribes juries; it suborns evidence; it even reaches up and brings under its evil power the judge on the bench; it knows no law but the law of success, and bows to no God but the god of avarice and power."

One would think that no other argument against the saloon, would be necessary to relegate them to utter elimination. But it is a lamentable fact that all the leading political parties are holding firmly to the saloon interest, and depending upon it for the success of their principles and candidates. Even good temperancemen, blinded by partisan zeal, forget to "vote as they pray," and will cast their ballots in favor of a traffic that perpetuates the evils so plainly set forth in the foregoing extract. It is madness, perhaps, but certainly no less reprehensible on that account. The man who crazes himself with ardent spirits, and in that condition murders his best friend, is no more culpable than the one who votes to maintain the system that makes madmen and murderers.

On the eve of a great national election, it may be well to see how the respective political parties and the saloon men themselves stand upon the saloon question:

Democratic Platform, 1892.—"We are opposed to all sumptuary laws, as an interference with the individual rights of the citizens."

People's Party Platform, 1892.—"While our sympathies, as a party of reform, are naturally upon the side of every proposition which will tend to make men intelligent, virtuous and temperate, we, nevertheless, regard these questions—important as they are—as secondary to the great issues now pressing for solution."

Republican Platform, 1892.—"We sympathize with all wise and legitimate efforts to lessen and prevent the evils of intemperance and promote morality."

National Liquor dealers' Association.—"We most earnestly favor temperance, and most strongly condemn intemperance. We are in favor of both public and private morality and good order."

Prohibition Platform, 1892.—"The liquor traffic is a foe to civilization, the arch-enemy of popular government and a public nuisance. It is the citadel of the forces that corrupt politics, promote poverty and crime, degrade the nation's home life, thwart the will of the people and deliver our country into

the hands of rapacious class interests. All laws that, under the guise of regulation, legalize and protect this traffic, or make the government share in its ill-gotten gains, are 'vicious in principle and powerless as a remedy.' We declare anew for the entire suppression of the manufacture, sale, importation, exportation and transportation of alcoholic liquors as a beverage by Federal and State legislation. The full powers of the government should be exerted to secure this result. No party that fails to recognize the dominant nature of this issue in American politics deserves the support of the people."

LIQUOR AND SUNDAY CLOSING OF THE FAIR

The National Commission of the Columbian Exposition, at its meeting last week, decided to leave the right to sell ardent spirits on the Exposition grounds, next summer, to the local Directory of the Fair. As this directory has already voted to permit the promiscuous sale of liquors at restaurants on the grounds, the question may be considered settled to that extent, and no one knows, now that the government pressure has been removed, how far the Directory may decide to grant privileges of the same sort to other parties.

Similar interest attaches to outside saloons and the closing of the Exposition on Sundays. The hypocritical plea for an open Fair seven days in the week was pungently answered by Rev. Dr. Herrick Johnson at a recent public meeting: "Open the Fair on Sundays that the crowds may be drawn away from the saloons," was urged by the Sunday-opening advocates. "It is a round-about way of getting at it," said Dr. Johnson. "Why not close the saloons?"

In this connection, the *Presbyterian Banner* suggests that the local Directory of the Fair should inaugurate a movement compelling liquor-sellers to close their establishments on the Lord's day, if they are honest in the fears they express about the evil effects of open saloons, in case the gates of the Fair are closed on the Sabbath.

So far as the opening of the Fair on Sundays is concerned, it will require an act of Congress—the same Congress, too, that enacted the Sunday-closing law—to remove the restriction. That august body may be cajoled into rescinding its former action, but no sane man can discover any reason why it should so signally disgrace itself.

MORE MASONIC VAPORINGS.

The November *Voice of Masonry*, with the enthusiasm of a ten-year-old boy who puts a chip on his shoulder and asks some other boy to knock it off, "dares" the *Cynosure* to do several things which it is neither its mission nor inclination to perform. We are not to be caught in that sort of a trap, which has for its object our admission that Freemasonry is a Christian institution. Indeed, we know, from high Masonic authority—authority that the *Voice of Masonry* will not care to controvert, that "Freemasonry is not Christianity, nor a substitute for it;" and to attempt to refute any less authoritative assertion that the fraternity has affiliation with the Christian religion, would be a waste of time.

If the *Voice of Masonry* was a Christian publication, it would know that the man who "delights in God's laws and trusts in the Lord," is the only one who, "to the best of his ability, discerns and does the will of God." No other man can do it; and such a man, when enlightened concerning Freemasonry, can only detest it. This is the experience of a multitude of Christians.

"The chief reason," says the *Voice of Masonry*, "for Roman Catholic opposition to Freemasonry is the OPEN BOOK. Freemasonry upholds the open Holy Bible, and protests against keeping the mass of the people in ignorance, and consequently under priestly domination. Freemasonry upholds civil and religious liberty in all the world and sustains the OPEN BOOK as the best means of enlightening all. Roman Catholicism wants no enlightenment, no religion, and no government that is not wholly of its faith."

Considerable might be said about the "open book" (Bible, Koran, or Zend-Avesta), covered with the square and compass, lying on the Masonic altar, upon which initiates are sworn to submit to assassination, or to commit it on oth-

ers; but we forbear. We begin now to understand who are Gog and Magog in the coming fight.

—President Harrison has, by proclamation, designated Thursday, November 24, as a day of general Thanksgiving for public and private blessings received during the closing year. Let us be thankful that this cherished Puritanical holiday is still spared to us.

—The N. C. A. have in press, ready for delivery next week, an excellent booklet, entitled "The Folly, Expense and Danger of Secret Societies," by Pres. Chas. A. Blanchard, of Wheaton College. It will be sold, postpaid, for \$3.00 per hundred, or 5 cents single copy. Orders for more than 300 have already been received. It should have a wide circulation.

—A note from Bro. S. F. Porter, the College agent, at Mt. Vernon, Ohio, November 1, states that he preached, on the previous Sabbath, in the Baptist church at Quincy, Mich. A visit to Hillsdale (Mich.) College showed that the library of this institution contains a supply of anti-secrecy books. After remaining at Mt. Vernon for a week, Bro. Porter expects to visit Gambier and two or three other places in Ohio. A later letter says that he had visited Kenyon College, at Gambier, where he deposited one of the five-dollar anti-secret libraries. Greek-letter secret societies abound in this college, but the president seemed cordially willing to receive the books.

—In Rev. J. P. Stoddard's article, in last week's *Cynosure*, page 9, middle column, first paragraph, occurred the following sentence. In reading it the first word should be "No," instead of "The," and then it will stand as Bro. Stoddard intended it. The error did not originate in this office: "The patriot who has any heart in his bosom, any conscience, or courage, or loyalty in his soul, or any love for his fellows, or for Christ who 'died to redeem them that were under the law,' can afford to shut his eyes and stop his ears and deliberately turn his back and walk away into the darkness of secrecy, or to sit silent or grumbling under its blighting shadow in such a dawn as already lights the hilltops of the grand old commonwealth of New England."

REFORM NEWS (Continued from 5th page).

vention in this State, and wonder if some of the workers could visit Wisconsin and work up one. The lodge power is mighty in this part of the State. Nearly all the nominees for office on the Republican ticket, I am told, are Masons. Masons have been hoodwinked, and the "cowans" are now hoodwinked.

The whole subject needs ventilating in Columbia county. I come in contract with Masons almost every day. Thus I am getting acquainted, and hope to be able to do something bye-and-bye.

J. B. GALLOWAY.

REV. MESSRS. GAULT AND PADEN IN IOWA.

ON TRAIN, NOV. 4, 1892.

DEAR CYNOSURE:—I am enroute to fill appointments at Albia, Oskaloosa, Cedar, Guernsey, Fairview and other points on the way to the Marengo Convention. We are in the heart of an exciting Presidential election, yet the Lord is wonderfully opening doors for the presentation of our cause.

Last week Bro. Paden and I addressed meetings in the Mt. Zion Christian church seven miles south of Blanchard in the Emporia school-house near Blanchard, and in the U. P. church in town. These meetings were arranged by J. H. Walkinshaw, Joseph Armstrong, and Dr. Dodds, and were well-attended, better than the political meetings, especially by the ladies.

At Blanchard the church was crowded, nearly all the lodge members being out.

Bro. Paden spent Sabbath at College Springs. Here we had arranged to speak on Monday evening on the anti-secret question, but canceled the appointment because Bro. Paden could not remain, and because the political excitement was running so high.

I spoke on Sabbath in the Clarinda Covenant church, and also on Monday evening. Sabbath evening I preached in the U. P. church at Page Center.

We missed two good meetings at Tarkio and Braddyville because of not receiving our mail.

We are deeply impressed with the fact that the country is ripe for the anti-secret agitation. Men are conscious that it is a tremendous issue. The issue with Jesuitism is also coming to the front and demands a share of the anti-secret lecturer's attention, for its secret oaths are its most dangerous feature. M. A. GAULT.

FROM THE NEW ENGLAND SECRETARY.

Boston, Nov. 1, 1892.

"A word to the wise is sufficient," but drowsy people sometimes require a little "shaking up." I hope our sleepy New England friends are dreaming about the 14th and 15th of December next, and that they will "wake out of sleep" and look unto Bromfield Street church and make sure of a "sitting" in the "house of the Lord." Seats are free and "everybody welcome," but there will be a collection, as a means of grace to the giver and a "freewill offering to the Lord." We want an "all-around blessing," and it may be profitable for us, just at this juncture, "to remember the words of the Lord Jesus, how he said it is more blessed to give than to receive." (Acts 20: 35.) This convention may be the Waterloo which is to turn the tide of battle and mark an epoch in the church and cause of Christ in New England. We have no "Iron Duke" in command, but one greater than Wellington or Napoleon has given His word: "Lo, I am with you," and "His right hand and his holy arm hath gotten him the victory;" "and this is the victory that overcometh the world, even our faith." "Have faith in God:" put on the whole armor, and don't for a moment be so presumptuous as to enter the conflict without "the sword of the Spirit, which is the Word of God."

I notice that Paul, in his message to the Ephesians (4: 18, 19), speaks of "darkened," "alienated," and "ignorant" people who are "past feeling." He attributes their benighted condition to "ignorance," and I shall be pardoned for saying a word to ignorant "New Englanders." Since Boston is the eye of New England, and the "Athens of America," this may seem to some of our Western brethren paradoxical. I devoutly wish it were not true, but I cannot discredit the testimony of my brethren concerning themselves, without bringing them under the woe of Rev. 21: 27, relative to veracity, which God forbid that I should do. I mention no names, and give only, as specimens, a few among many of like cases.

A well-known and deservedly popular D.D. says: "I have not been in a lodge, except a 'lodge of sorrow,' since the war. I would be glad if there were no lodges. It takes as much time and money to run a lodge as it does a church, and if the church had the time and money used by the lodge to help on in her benevolent work, it would be a thousand-fold better for the poor. I know that they have a picked membership of able-bodied and financially responsible members to begin with, and that only such as *pay* are retained. I know that many are trusting in lodge religion as 'good enough for them!' But there is something to be said on both sides of the question. They *do* help in cases of sickness or death among their members sometimes, and I really don't know how to treat the case, or just what I ought to do," etc. Paul was not confused when he had a similar case to decide, and the direction given by the Holy Ghost admits of but *one* interpretation: "Ye cannot drink the cup of the Lord and the cup of devils." 1 Cor. 10: 21. "Be ye not unequally yoked together with unbelievers," etc. 2 Cor. 6: 14-18.

This, brethren, is the "strait and narrow way," which, if prayerfully and humbly followed, will surely lead out of all the complexities and perplexities by which you are seriously embarrassed; and "happy is the man who shall find it."

Another says: "I don't belong to any secret society, and I wish that there were none; but I don't know enough about them to discuss them intelligently," etc. "Why," thought I, as I read the statement, "*herein is a marvelous thing*"—a sweeping condemnation based on a negative. "I don't know enough about them to discuss them intelligently. Why, these 'orders' assert their benevolence and philanthropy, and even claim to be the hand-maid of Christianity; and is there not danger of *ignorantly* doing injustice to the 'ancient and honorable fraternities'?"

Suppose we put the case in this form: Here is

an infidel. When approached on his personal relations to Christ, he says: "I don't belong to the church, and I don't know enough about your religion to discuss it intelligently. But I wish the church and the Christian religion were blotted out of existence." Would Christ, or Peter, or Paul, or any spiritually enlightened disciple, reply to such carping cant: "Thou has well spoken"? Would he not rather say: The church and the Christian religion are fact and forces among us. "Therefore thou art inexcusable, O man." You ought to know. "Light has come into the world." "Old things are passed away." "The times of this ignorance God winked at, but now he *commandeth* all men everywhere to repent." Your *ignorance* is your sin, and you ought to *repent* and to "bring forth fruits meet for repentance." To all who say "amen" to this method of dealing with cavilers, and "don't know enough about secret societies to discuss them intelligently," I want to ask this question: Would you trust yourself to the care of a physician who would not take his own medicine? By all means urge the infidel to "search the Scriptures" and thoroughly inform himself, and let the unlearned go and do likewise, "lest Satan should get an advantage of us." Certainly no under-shepherd, or watchman, can long remain innocent in ignorance of devices which are disintegrating the body of Christ and making havoc among the sheep and lambs of his flock.

Another brother said, when asked to speak: "You know where I stand, and my people know. I am very busy, and really I don't know much about secret societies," etc. I replied: "I have met a host of your near kin, and I know the pedigree of your family, and you are the very man we want to speak at our conventions. If you had nothing to do, I should distrust your piety and you would be entirely out of your element in our company of busy Christian workers. You say you don't know much about secret societies, yet you disapprove and sometimes speak against them in your pulpit. Now, will you come and tell us what you 'don't know' about secret societies that makes you dislike them so thoroughly? Come and make a statement of your case and possibly 'you may obtain mercy, and find grace to help in time of need,' so as to 'be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.'"

Brethren, since ye are strong, you will kindly suffer a word from one that is weak, and if I should be a little incredulous as to your ignorance, I hope you will seek to disabuse my mind before classing me with "Doubting Thomas."

The fact is I have my doubts:

1. I doubt if any one in Boston, who is intelligent enough to be a minister, is ignorant of the fact that secret societies are depleting the church of Christ of her male membership and legating the prayer-meeting to the representatives of those women who "were last at the cross and first at the tomb" of our Lord.

2. I doubt if they are ignorant of the fact that most of the secret societies practice a religion which is as dishonoring to Christ as was the worship of Cain, from which all false worships emanated.

3. I doubt their ignorance of the fact that secret societies do associate inexperienced young men with adepts in craft who are contagious with vice, immorality and corrupting habits.

4. I doubt their ignorance of the fact that the candidate on his admission to these secret societies must take an oath or pledge, to obey his superiors in society rank and conceal all the secret things of his order.

5. I doubt their ignorance of the fact that the seclusion, late hours and un-Christian affinities of secret societies are incentives to vice and a menace to virtue.

6. I doubt their ignorance of the fact that the society bond is imposed without Divine, and in most instances without legal sanction, and that it separates those whom God has joined in covenant relation in his church and severs the sacred tie of family union by separating those whom God has said "shall be no more twain, but one flesh."

7. I doubt their ignorance of the fact that secret societies are schools in which the concealment of secrets is so thoroughly inculcated that duplicity or artful management to protect those secrets engenders a habit of deception altogether

at variance with the example of Him who "ever spake openly," and who "being without sin" had no secrets to hide.

8. I doubt the ignorance of my brethren in the ministry of the fact that secret societies aspire to a censorship of the pulpit, and that they have so far succeeded as to make the average clergyman coy about uttering words that would be averse to the head that plans and the hand that executes, such as dare oppose or expose the real inwardness of the "secret empire" lest their "bishoprick should be given to another."

9. I doubt their ignorance of the fact that attendance at secret societies does quench the Spirit, and that many having consorted with "evil-doers," "walking through dry places" for a time—living a double life, endeavoring to "serve two masters" until, unsatisfied with husks, the prodigal returns, not in penitence and tears, but "he takes with himself seven other spirits more wicked than himself," and from this vantage ground, threatens the minister with dismissal and the church with division and contention and bankruptcy if they are rebuked or denied the sacraments of God's house.

10. I doubt their seeming want of interest in our approaching annual convention and the effort to bring to light the hideous things of dishonesty. They feel the grip of the iron hand, and know that "the combat deepens;" and when, in their estimation, neutrality is treason and silence is criminal, these brethren will be found, with head, and heart, and tongue, and pen on the side, not of the oppressor, but of the oppressed; not with the Gentile sacrificers, but with those who "worship the Father in spirit and in truth."

God speed the day! JAMES P. STODDARD.

BACKBONE!

THE CHURCHES NEED IT DEPLORABLY.

On the 29th ult I returned from the Baptist State Convention at Peoria, to fill appointments at Streator on the Sabbath. But the official board of the Congregational church, with less courage and conviction than the pastor, countermanded his engagement in so far as the special work of the N. C. A. was to be presented; and Bro. Riggs, having been but three or four weeks in the place, was constrained to yield. So also in a sense did I. The dear brethren needed some instruction and more faith in God; and being on the ground, I concluded to give them some truth which they would hear, hoping that at some future time they can bear more. Addresses in a temperance meeting, the Y. M. C. A. and a Christian Endeavor consecration meeting filled the day. The Swedish Lutheran brethren wish me to return and speak for them, and another day's work for a future Sabbath is planned.

Bro. Joel T. Buckley was doubly my kind host, entertaining both body and mind. He is 79 years old, yet has the look and vigor of 60. He drove several miles into the country to preach morning and evening to a vigorous new church at Kangley, returning after 9 o'clock at night. Many years of legal practice have enriched his experience, and the relation of some of his cases is as entertaining as a novel. He preaches occasionally; is a pillar in the church; and, as I wrote before, has been twice moderator of the Fox River Congregational Association. The Streator church was re-organized some fifteen years ago by Pres. C. A. Blanchard from a dying or dead Cumberland Presbyterian body. It began with a testimony against the lodge, and the membership is clear, but needs to realize that God is with them in this testimony, and will vindicate both his truth and those who maintain it. A serious division some ten years since, because of this testimony, is remembered rather from its human side than from God's.

Among the pastors of Streator whom I could reach, I failed to find one that had a word of approval for the lodge. The churches of the city are small; their houses will seat hardly one-fourth of the population; and with poverty on one hand, and wealth that puts \$500 into the hand of an Ingersoll on the other, their task is a difficult one, but God will bless their faithful effort.

On the 1st inst., the Chicago Congregational Association met at the wealthy suburb of Oak Park. Unlike the German Lutheran brethr

(Continued on 12th page.)

THE HOME.

WHY DO WE WORRY?

Why do we worry about the nest?

We only stay for a day,
Or a month, or a year, at the Lord's behest,
In this habitat of clay.

Why do we worry about the road,
With its hill or deep ravine?
In a dismal path, or a heavy load,
We are helped by hands unseen.

Why do we worry about the years
That our feet have not yet trod?
Who labors with courage and trust, nor fears,
Has fellowship with God.

The best will come in the great "to be";
It is ours to serve and wait,
And the wonderful future we soon shall see,
For death is but the gate.

—Far and Near.

BE GENUINE.

Said an old and successful teacher, recently: "One of the most disheartening traits of character observable in some boys and girls, is the disposition to be someone else, rather than themselves, to repudiate their own ideas, to cast a shadow over their own home-life and occupations, that they may ape the ideas, manners and performances of others."

To do this is surely a grave mistake, for one of the most charming things noticeable in creation, everywhere, is the infinite variety, the wonderful individuality of plants and animals, which make their study so interesting. We all admire the queen of flowers, yet if budding spring-time brought no pansies to talk to and love, no lilies-of-the-valley to cherish, but in their stead only the beautiful roses, would we not sorely miss our other little friends, and sigh for only a few for-get-me-nots? The same variety and individuality that is seen in the lower animals and plants is needed among people for their mutual happiness and instruction.

Dear boy, dear girl, the world needs you individually! If there be anything wrong in your life, strive to make it right. It matters not how humble your origin, how plain your home, or what meagre advantages you have had, it is your privilege to think for yourself, to study thoughtfully, to put your theories into practice, noting the results. Be gentle, be teachable; let the light of all that's best and noblest quicken your vision, so that you can weed out the wrong habits, strengthen the good ones, and engraft upon your character all that is excellent and ennobling, making it a part of yourself, and not like a garment borrowed from a friend, whose use you but half understand.—*Jennie Dean Young, in the Housekeeper.*

AN ANECDOTE OF LINCOLN.

An anecdote showing Lincoln's merciful nature in a touching light, and from authentic sources, is the one of the sleeping sentinel, William Scott, whose life Lincoln saved after he had been condemned to be shot. Lincoln personally saw Scott and talked with him for a long time. Scott would not talk to his comrades of the interview afterward until one night, when he had received a letter from home, he finally opened his heart to a friend in this wise:

"The President was the kindest man I had ever seen. I was scared at first, for I had never before talked with a great man. But Mr. Lincoln was so easy with me, so gentle, that I soon forgot my fright. . . . He stood up, and he says to me: 'My boy, stand up here and look me in the free.' I did as he bade me. 'My boy,' he said, 'you are not going to be shot to-morrow. I am going to trust you and send you back to your regiment. I have come up here from Washington, where I have got a great deal to do, and what I want to know is how you are going to pay my bill.' There was a big lump in my throat; I could scarcely speak. But I crowded it down and managed to say:

"There is some way to pay you, and I will find it after a little. There is the bounty in the savings' bank. I guess we could borrow some money on a mortgage on the farm.' I was sure the boys would help, so I thought we could make it up if it wasn't more than five or six hundred

dollars. 'But it is a great deal more than five or six hundred dollars,' he said. Then I said I didn't see how, but I was sure I would find some way—if I lived. Then Mr. Lincoln put his hands on my shoulders, and looked into my face as if he were sorry, and said: 'My boy, my bill is a very large one. Your friends cannot pay it, nor your bounty, nor your farm, nor all your comrades. There is only one man in all the world who can pay it, and his name is William Scott.

"If from this day William Scott does his duty, so that if I were there when he comes to die he could look me in the face, as he does now, and say I have kept my promise and done my duty as a soldier, then my debt will be paid. Will you make that promise and try to keep it?' I said I would make the promise and with God's help I would keep it. He went away out of my sight forever. I know I shall never see him again, but may God forget me if I ever forget his kind words or my promise."

Mr. Chittenden, who had a personal share in bringing the case of Scott to Lincoln's attention, and who watched his subsequent career, says he became "the general favorite of all his comrades, the most popular man in the regiment, and modest, unassuming, and unspoiled by his success." He died risking his life in the rescue of wounded men, "being shot all to pieces."—*Youth's Journal, Pittsburgh.*

THE PRIMARY AMERICAN COLLEGE.

In one of the oldest institutions of learning in this country, a college in which hundreds of penniless boys have been gratuitously fed, clothed and fitted for honorable careers, there is a little room in which are preserved the humble belongings of its first founder; the rough settle which stood in his cabin, the iron pot in which he cooked his corn, the heavy wooden platter from which he ate.

"Wooden platters," says an old chronicle of colonial days, "are to be preferred to tin, because as our meat is tough as leather, it is necessary to fasten it with a fork down to the wood in order to cut it."

Probably not one of the lads who now receive the bounty of an education from the long-dead hand of the founder look into the little room without pity for the bare, hard lives of the pioneers in this country. Which of their descendants would choose to be shut into a cabin by vast and gloomy wildernesses, to plow and dig all day, and to eat leathery meat from wooden platters?

But in all the accounts of the lives of these men which have been preserved there is one great event always recorded: the time when they were "converted," as it was technically called; the time when the man resolved to forsake sin and to serve God.

Was a life bare which had even that in it?

What did the coarse food or wooden platters matter if a man found God, and talked to him in the bush?

Now, in these latter days, we do not often enough think of the day when we shall finally turn away from the old life, in which God is not recognized, and take him as our friend.

Can it be that our richly decorated habit of living, the dainty food, the costly service, the beauty and luxury of civilization, which seem necessities to us, come between our souls and the one thing needful for them?—*Youth's Companion.*

SHORT SERMONS.

There are no promises of help in the Bible for lazy men.—*Ram's Horn.*

Folded hands are not necessarily resigned ones. The patience who really smiles on grief usually stand or walks, or even runs.—*Ruskin.*

If you want to turn your back on your troubles, turn your face toward Jesus Christ.—*Young Men's Era.*

It is another's fault if he be ungrateful, but it is mine if I do not give. To find one thankful man, I will oblige a great many that are not so.—*Seneca.*

The way of truth is like a great road. It is not difficult to know it. The evil is only that men will not seek it. Do you go home and search for it?—*Mencius.*

The farmer's occupation will never be taken

from him, for the world depends upon him for a living. For the same reason will the church abide and prosper, for should it die, the world dies with it.—*United Presbyterian.*

All the work of the Samaritan was the result of his first having compassion on the needy man. When the church learns to love the masses as Christ does, it will not have any trouble in finding a way to reach them.—*Ram's Horn.*

That is the best form of dispensation which secures the best results. We may wonder why God designs us to walk by faith rather than by sight. "My boys," said a Christian father, "may be very well-behaved in my presence, but I would rather have them so when I am out of sight." So if we conduct ourselves as becomes God's children with God out of sight, we are the better tested and the better strengthened, just because he is out of sight.—*S. S. Times.*

We fall in love with a man who manifests honest enthusiasm in his work. We fall victims, too, to the contagion of his enthusiasm, and find ourselves entering into hearty sympathy with him. Christian people will win the world for Christ when they show an enthusiasm worthy of their glorious position and noble calling. We cannot think of an angel lacking enthusiasm. Is it any wonder, then, that the world hesitates to accept the testimony of one who, though "an heir of God, and joint heir with Christ," seems to hunger after riches rather than righteousness?—*United Presbyterian.*

SO MUCH TO THINK OF.

"Dear me! I didn't know there was so much as that to it," said Archie. "So much as what?" asked his grandfather.

The old gentleman had just been saying grace at the dinner table, and Archie was looking soberly at him as he finished.

"Why, so much as you put into it, grandfather. Into your grace, I mean.

"It isn't a very long one, is it?"

"No, but somehow there's more to it than to most graces."

"Do they say grace at school?" asked his little sister Hetty.

"Yes, but it sounds different. One of the teachers says it, and there's some noise, 'most always, and—I guess I don't listen very well," he added frankly.

"Let us see what there is in saying grace," said grandfather.

He repeated the words he had used before, and Archie felt half inclined to bow his head at the reverent tones:

"Bless us, O Lord, in the moderate use of these thy bounties, that in body and mind we may be fitted to serve others, and thus to glorify thee."

"Yes, it's only a few words, you see," said Archie, "but I never heard a grace before that told me not to eat more than I really want, and that's what that means."

"Yes," said grandfather, "we who profess to desire to serve our Lord in our everyday lives are not expected to use the good things he has given us in a greedy, gluttonous way."

"I see," said Archie. "That's one of the things I never thought of before. But it isn't wrong to like good things, is it?"

"Not at all, my boy. When God made so many good things for us to eat, he gave us the taste for enjoying them, too. Did you ever happen to think what a tender father he is to his children? He might have made only the common things for us to eat—things to nourish our bodies and keep us strong, without anything of which we could really enjoy the eating."

"Just think," said Archie, "what a lot of good things there are! Peaches and apples and berries"—

"Yes," said grandfather. "Every country in the whole world is busy raising things for men and women, and boys and girls, to eat and drink. Our tea comes from one side of the world and coffee from the other. Our bread and butter we find near home, but our sugar and spices travel a long ways before they are set on the table for us. Beautiful fruits come from every part of the earth. The fowls of the air are ours to make use of, and even the great ocean is full of gifts for us. All bringing their blessings of enjoyment, health and strength—if only we make right and moderate use of them."

"I don't believe I'd forget about the moderate

use if I heard your grace every day, grandfather," said Archie, shaking his head soberly.

"But we should not need to be told of our duty every day, my boy. You surely ought to be able to remember that it is a sin to turn good gifts of the Lord into things of evil."

"I'll remember, grandfather," said Archie. "And that makes me think of the other part of the grace. 'That we may be able to do things for other folks and to glorify God'—or something like that."

"That is a good thing to keep in mind, too, isn't it? The good food gives us strength so that we may be able to use our lives in doing good to others, because that is the truest way to glorify God."

"That's the way you do, grandfather," said Archie, "but it does not mean boys and girls. We don't do much for other folks. We just study and play, and tear 'round. But we eat all the same as folks that do things."

"Yes," said Hetty, "we play 'most all the time. I don't do anything except water mamma's flowers."

"You are just like a little flower yourself," said grandfather, patting her pretty head. "Don't you know it is your work to grow, and get strong, and learn? What is it all for? You are getting yourselves ready to work. An apple or a peach isn't good for anything till it has lived through a great many days of summer, sun and wind; yes, and storms and nights, too. So all these days of play and exercise and study, and the good things to eat, too, are fitting you to serve others to glorify God."

"H'm," said Archie. "Plenty and plenty of things to remember about your grace, grandfather. It wouldn't do to take in all the good things, and let yourselves be good for nothing, would it?"—*Sidney Dayre.*

WHAT IS HEAVEN?

"What is heaven?"—I asked a little child:
"All joy!" and in her innocence she smiled.
I asked the aged, with her care oppress:
"All suffering o'er, O heaven, at last, is rest!"
I asked a maiden, meek and tender-eyed:
"It must be love!" she modestly replied.
I asked the artist who adored his art:
"Heaven is all beauty!" spoke his raptured heart.
I asked the poet, with his soul afire:
"'Tis glory—glory!" and he struck his lyre.
I asked the Christian, waiting her release:
A halo 'round her, low she murmured, "peace!"
So all may look with hopeful eyes above;
'Tis beauty, glory, joy, rest, peace and love.

—Selected.

Do you take the Cynosure? Why not? Do you pay for it? Why don't you?

TEMPERANCE.

A VETERAN'S POSITION.

Rev. W. A. McKay, B. A., Woodstock, has been discussing the "Liquor Question and how to Deal with it," in the First Presbyterian church, London, and the *Advertiser* gives a good summary of what he said: Rev. W. J. Clark, pastor of the church, occupied the chair and briefly introduced the speaker. The destruction caused by the use of liquor, Mr. McKay said, was going on and there was the consequent amount of trouble and unhappiness. In one year 528 children under the age of fifteen years had been brought before the police magistrate in Toronto. The traffic that produced all this was sanctioned by the government. Too many of the ministers kept silent on the matter, and the people allowed the present state of affairs to continue. How were people to stop this destruction of their children? They must first of all recognize their cause as God's cause. At one time when "days were dark and friends were few," Luther was seen writing with his finger on the table, over and over again, the word "Vivit," "Vivit,"—He lives, He lives. The living God was his strength and encouragement. And he is ours. Prayer should be offered for those engaged in the liquor traffic, for the victim of strong drink, for the wife and children of the drunkard, for public men and for the ministers of the Gospel. And to prayer, earnest, personal ef-

fort must be added. There was no lack of church machinery at the present day, but oh, for the fire from heaven. When poor George Ebers went over the Falls of Niagara, one universal sob shook the hearts of the ten thousand people assembled on the shore. But our young men are being ruined in body and soul, for time and for eternity, by a traffic licensed by the votes of a Christian people; and multitudes of professing Christians, by their actions, say let them perish. The license law was a sin against God, a crime against humanity, and a blot on our civilization. "There can be no license without sin," is the declaration of the largest Protestant church in the United States. The Presbyterian church in Canada had declared that the liquor traffic was contrary to the Word of God, and called on all ministers, elders and members, by voice, vote and example, to seek the removal of the terrible evil. But the evil would never be removed so long as men only talked temperance and then voted Grit or Tory. If we are to get prohibition we must vote only for men who will put prohibition above party, and vote want of confidence in any party that does not make prohibition a part of his policy. We might go on forever voting for Grits and Tories, and yet we would not get prohibition. If we were only to get three men in Parliament wholly separate from both political parties, they would do more good than all the party men who denounced the liquor traffic. Prohibition must be put above partyism.

The *Advertiser* characterizes the address as an able discussion of the liquor question, and says Mr. McKay is a fluent and forcible, and at times intensely fervid, speaker. At the conclusion of his address the audience passed a hearty vote of thanks.

THE CHILDREN OF DRINKERS.

The *Herald of Health* deals with the drunkard's posterity: Demme studied ten families of drinkers and ten families of temperate persons. The direct posterity of the ten families of drinkers included fifty-seven children. Of these twenty-five died in the first weeks and months of their life, six were idiots, in five children a striking backwardness of their longitudinal growth was observed, five were affected with epilepsy, five with inborn diseases. One boy was taken with chorea and became idiotic. Thus of the fifty-seven children of drinkers only ten, or 17.5 per cent showed a normal constitution and development. The ten sober families had sixty-one children, five only dying in the first weeks; four were affected with curable diseases of the nervous system; two only presented inborn defects. The remaining fifty—81.9 per cent—were normal in their constitution and development. From this series of investigations we derive the sad truth that among the children of drinkers the prevailing mortality is fearful, that the survivors represent a pitiful crowd, afflicted with unsoundness of mind, idiocy, epilepsy, and other disturbances of their nervous system, and that only a very small proportion of their descendants grow up as useful members of society.

NUGGETS.

The *Globe* seems to have been wrestling with the Maine law problem of late, and to have got into a serious tangle over the whole question. Here is its last deliverance; "The people of Maine are temperate because they have prohibition laws," says one class of philosophers. "The people of Maine have a prohibition law because they are temperate," says another. And there is much truth in either position."

The *Christian Patriot*, of Morristown, Tenn., says: "There was no brandy in the Passover wine which our Lord used in instituting the great feast of the church. The art of distilling was unknown in his age. There should be no brandy on the communion table. But the wines of commerce, claret, porter, etc., are 'fortified' with brandy to keep them. They should not be used for sacramental purposes."

The *London Echo* has been considering the problem of when a man becomes a drunkard, and here is an editorial note after an hour's hard thinking: "The Supreme Court of the State of Indiana has decided that he who lies occasionally is not a liar any more than he who takes a dram is a drunkard. It would doubtless tickle a great

many persons around here if our Supreme Court would so rule. But, if it takes ten glasses of whisky to intoxicate a man, it does not require an erudite mathematician to discover that he who drinks one glass of spirits is one-tenth intoxicated. So, if it takes ten whopping lies to make a liar of a man, he who tells one is just one-tenth a liar."

The *Keystone Good Templar* says: "No member shall be permitted to drink the white man's grog," is the pertinent regulation of a newly formed Zulu church in Africa. To which an exchange adds: "In that respect the Zulu church is a step in advance of American churches, which, though they discountenance the use of intoxicating liquors, do not make liquor drinking a test of membership, in which case missionary reciprocity with Africa might be beneficial."

The *Chicago Post* is well "posted" in political matters. It says: "There is money in politics for the saloon-keeper. His till overflows during a canvass. The 'boys' caucus in his back room, and keep the electric button busy all the while. His opportunities are large. A man in any other line could not embrace them. No druggist could afford to drive his trade away by making his place of business a rendezvous for political heelers, and no small tradesman would consent to jeopardize his business in like manner. So the man who sells rum for a living has it his own way. In his bottles is the potent article that mellowes the workers, and before his mahogany they are welcome. That is why he has such a pull."

Dr. N. S. Davis, of Chicago, who is one of the old and well-known leading medical men of the States, at a meeting of the Chicago Medical Society last month said: "All excesses and irregularities in eating or drinking are injurious, as also are excessive and exhausting mental and physical work. And still more injurious is the use of any unnatural drinks, which, like those containing alcohol, directly interfere with the function of the hemoglobin of the blood and diminish the activity of both the leucocytes and tissue cells, and thereby greatly impair the resisting power of the whole system. Abundant experience has shown that an alley filled with decayed garbage does not more certainly invite cholera germs in the neighborhood than does the use of alcoholic drinks invite them to the tissues of the individuals who use such drinks."

How few tobacco users, either chewers or smokers, realize what an abominably bad breath they all the time carry about with them. Some are really sensitive gentlemen who would keep out of people's way if they did. The *Milton Reformer* has this note: "A cigarette smoking husband would justify a woman in anything. A man sued for a divorce once upon a time on the plea of 'bad breath;' he got the divorce, whether upon that ground or some other; yet dainty, sensitive women will blandly tolerate the fiend reeking in obnoxious tobacco, until to the dullest sense of smell he seems to be afflicted with a loathsome disease. Don't say that women are not to blame; they could have stopped cigarette smoking long ago had they been so minded. The precocious youths who affect the rice-paper weed are beyond a man's jurisdiction, but they are susceptible to other things besides nicotine."

The *Boston Traveller* is not a temperance paper and is not usually much given to strong language on the question, but the following from its pages is about as strong as any "temperance fanatic" indulges in. The indictment is true, however: "We are told that throughout this great nation the object of the government is to protect the lives and property of its people, and to make its welfare its principal aim. How, then, is it we see a hideous monster prowling about us in open daylight, carrying ruin and devastation wherever it exhales its noxious breath, and that justice not only refuses to punish its ravages, but absolutely sanctions its atrocities? This monster—an instigator of murder, a propagator of lust, a seducer of innocence, a blighter of our homes, the rapacious, insatiable devourer of happiness, 'licensed to kill' all who have not strength enough, both bodily and mentally, to resist its insidious attacks—is called rum."

A dollar and a half in hand now, for a subscription to the Cynosure, is better than two dollars a year hence.

REFORM NEWS (Continued from 9th page.)

whom I met a few weeks before in another part of the town, our cause was not uniformly welcome. To a large number, perhaps a majority, it would have been, but the business committee was two to one against me. A brief argument with them gained a partial promise that five minutes would be given to the N. C. A. request for delegates to a conference, but the fear of a quarrel finally prevailed. God was better to these brethren, however, than their fears. In the afternoon Dr. E. P. Goodwin of the First Church, Chicago, led in a discussion of the sufficiency of the Gospel to counteract public vices. His address was grandly earnest and faithful. Some of the pastors winced under his condemnation of indifference and moral cowardice in the pulpit. They wished to believe there was no moral issue they dared not discuss in their churches. They persuaded themselves that it was so. But at the same time their business committee dared not give the N. C. A. five minutes for fear of a fight! The brethren will have an opportunity to do better, God willing.

Later in the week there was an opportunity to make up some arrears of correspondence, and secure appointments for future addresses in Chicago, for our cause. On Thursday evening I was present when the College church at Wheaton voted to have their reform testimonies read at every communion. One reason given was that one family, having heard them on such an occasion, had gone to another church. It was deemed fortunate that people who do not love truth for truth's sake, but for popularity's, should seek church fellowship elsewhere. "Give them the truth anyway," said Mr. Moody. "If they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members." Amen! HENRY L. KELLOGG.

BUTLER IN THE REFORM FIELD.

DARLINGTON, Mo., November 4, 1892.

EDITOR CYNOSURE:—Through Capt. G. H. Loveland, of Kansas City, I will reach Major Frank L. Ward, of the American Salvation Army, with a copy of my "American Handbook."

I sold a goodly number of books in and around Olathe, Kan.

At Darlington, Mo., I visited with aged parents and brothers and relatives whom I had not met for years. This, my former home, is a thriving, growing village, and will yet fulfill my former predictions as a manufacturing and shipping point.

At Stansberry, a most enjoyable time was had with a brother-in-law, E. M. Hurlburt and family, John Davis and family, a cousin, Mrs. A. Stevens and family, all true and tried Americans. Mrs. Lura Boleyn, wife of Prof. Boleyn of the Northwestern Normal, and daughter of Mrs. Davis, is president of the local W. C. T. U. and wide-awake on the question of organized conspiracy. Here, too, is Bro. C. L. Ferry, our Wesleyan Methodist brother, formerly of Willis, Kan.

Last Sabbath, at the dedication of a union church in old Gentryville, the presiding dominie went out of his way to glory in his Masonic affiliation and idolatry. This is where a Masonic lodge of sun-worshippers is built above one of the churches. There used to be a lodge up-stairs at Mt. Vernon, same county, over a church. Surely Gentry county needs home missionary work among her church people who are thus bowing to organized paganism at this late hour when there is such a universal uprising against the powers of darkness and spiritual wickedness in high places.

We are now at the home of that grand old veteran of freedom, George W. Needels. He is somewhat recovered from bodily and financial wrecks, by cyclone and team run-away, and is planning for years of reform work yet. As we converse, the designs flash on the trestleboard and poor "Hiram" may find that the old war horse of temperance, anti-Romanism and organized conspiracy is a gladiator of whom they may well beware. As the mighty movement gains force and power, he misses more and more the *American Freeman*, through which we for three years hurled together our hot shot of damaging facts, truths and evidences into the camp of organized out-

lawry and chicanery. Just now the rallying cry is sounding for the Missouri State meeting at Albany, Nov. 29th and 30th. Let every advanced, progressive citizen of the State report at roll-call. M. N. BUTLER.

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON VIII.—Fourth Quarter, 1892.—November 20.

SUBJECT.—Paul's First Missionary Sermon.—Acts 13: 26-43.

GOLDEN TEXT.—To you is the word of this salvation sent.—Acts 13: 26.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 13: 26-37. T.—Acts 13: 38-43. W.—Acts 13: 14-25. T.—Acts 13: 1-11. F.—Luke 4: 14-22. S.—Rom. 3: 19-26. S.—Rom. 9: 25-33.

COMMENTS BY E. E. FLAGG.

1. *A personal appeal.*—vs. 26-31. Antioch in Pisidia was a much smaller city than the great metropolis from which the missionaries had been sent out. It was so called to distinguish it from the Syrian Antioch. Going into the synagogue as usual, they were courteously requested to speak if they had "any word of exhortation for the people." It seems that this was a customary thing to do when any stranger was noticed in the audience. A Jew, however distant from the home of his fathers, was never supposed to be ashamed of his religion, or expected to shrink from bearing testimony to his faith. Would that this were true of every professing Christian today! Paul, like Stephen, begins his talk with a summary of Jewish history. Himself a Jew of the Jews, he knew that to touch the chords of national pride and patriotism was the surest way to win their attention. Our lesson begins where, having brought his address down to the times of David, to whom the promises were made of a Son whose reign should be eternal, he suddenly breaks off in an impassioned appeal: "Men and brethren, children of the stock of Abraham, . . . to you is the word of this salvation sent." The Gospel was to be proclaimed to the Jew first. "Because they knew them not." This was really not so strange as what follows: "Nor yet the voices of the prophets which are read every Sabbath-day." This shows us that mere reading of the Bible without any spiritual understanding of it will do us no good. Even our weekly study of the Word in our Sabbath-schools may make us acquainted only with the letter of Scripture, while woefully ignorant of its spirit. We rely on "helps" too much, and lesson leaves, instead of going directly to the fountain-head, so that our Bible study becomes mechanical, the reflection of another's thought instead of our own independent investigation. "And when they had fulfilled all that was written." They had no thought that they were fulfilling prophecy. Wicked men are not the only instruments God uses in unconsciously carrying out his will, but those with minds so darkened by ignorance and prejudice that they are blind to the plainest truths of his Word. It is important that we read the Bible, but *how* we read it is more important still, for it depends altogether on our spiritual understanding of the truths therein whether we shall be used against our will to advance his purposes like these stubborn Jews, or become conscious, joyful, intelligent co-workers with God.

2. *The Gospel proclaimed.*—vs. 32-37. "We declare unto you glad tidings." What were these glad tidings? Not the birth of Jesus, not his life, not his death even, but his resurrection. This was the surpassingly glad and great event on which all our hope of eternal life must hinge. It was the substance of David's most remarkable Messianic prophecy: "Thou wilt not suffer thine Holy One to see corruption." This was the text so strongly emphasized by Peter in his great sermon on the day of Pentecost (ch 2: 31), and Paul follows the same general line of argument. David, instead of ascending into the heavens, "fell on sleep and saw corruption." So he could not possibly have been the subject of his own prophecy. Only Christ, who was raised again and saw no corruption, could fulfill the type.

3. *Rebuke and warning.*—vs. 38-41. Signs of dissatisfaction and dissent had evidently begun to be visible,—so much so that Paul brings his sermon to an abrupt close after solemnly warning them of the punishment their stubborn rejection of the truth would bring upon themselves. Forgiveness and justification through the man Christ Jesus were now freely preached unto

them. To be justified is a different thing from being forgiven. It means to be legally cleared from guilt, to have our sins blotted out as though they never were. But it is plain that many of Paul's hearers felt no need of such a great blessing. In their self-righteousness they believed themselves sufficiently justified by the deeds of the law, and were filled with wrath that Paul should take this occasion to preach the claims of the crucified One. Like many to-day, when unpopular subjects are spoken of in the pulpit, or at the prayer-meeting, they probably thought that Paul had committed a serious breach of decorum and put him down as a disturber of Zion. "Behold, ye despisers." Their unbelief would make no difference with the spread of the truth, or prevent their seeing with wonder and alarm its steady progress, but it would make all the difference between life and death to themselves.

4. *The Gentiles desire the word.*—vs. 42, 43. Those Jews and Gentile proselytes who were favorably disposed to the truth remained in the synagogue after the angry opposers had left, to ask for a repetition of Paul's sermon the next Sabbath. Thus the very violence of unbelievers was filling honest and candid minds with a desire to know more of the blessed Gospel story.

PRO AND CON.

Report of the Committee on Education adopted by the Rock River Conference of the Methodist Episcopal church:

"The American public schools are in danger. The danger is occasioned by the very thing that Washington said should not be tolerated—foreign interference. Against this interference we emphatically protest. Firmly believing that the pope and the bishops are criminals against some of the best things in human life, we stoutly affirm that the Roman policy in America should be put in quarantine.

"Compulsory education is a civil necessity in this country. We must protect ourselves from the tide of ignorance and prejudice rolling in upon us from Roman Catholic Europe, or perish in the threatening devastation.

"Wherever the Latin church flourishes her people are criminally kept in ignorance, and the state is wickedly denied its independence. She says: 'If the pope demands it the authority of the State must be braved, human affections must be disregarded, life must be sacrificed.' Therefore, reaffirming our thorough confidence in the public school system,

"Resolved, That we as a church stand opposed to any encroachment from any quarter that would lessen the influence or diminish the vigor of this most essential factor in our national well-being."

PER CONTRA.

In our day we see governments far and wide setting up a new worship of Moloch, in which it requires the children to be offered to the favorite idol, not hideous in appearance like the Moloch of old, but attractive and fascinating. The modern idol feeds not on the bodies of the children, but on their souls. The children are not consumed with the material fire, but their souls are weaned from God, deprived of all instruction in their duty to God. When the Moloch-worshipping State can effect this it exults. And what is this Moloch of our times? The godless public school.—*Catholic News, Chicago.*

CENTRAL OHIO CONFERENCE.

From the Report of the Committee on Moral Reform in the recent Wesleyan Central Ohio Conference:

"6. We condemn the present system of strikes, by labor organizations, as tending to anarchy, and every evil thing which may grow out of it, and we regard it as the legitimate offspring of organized secrecy."

He who lives only to benefit himself confers on the world a benefit when he dies.—*Tertullian.*

The doctrine that "The backs of our vices should bear the burden of our taxes," is based on the notion that we can serve ourselves by our sins and make coins of our crimes.

NEWS OF THE WEEK.

CHICAGO.

A new telephone and telegraph company has been organized. The object of the company is to manufacture and sell the Brown telephone, through which it is claimed persons can talk 3,000 miles apart.

A coroner's jury censured the Chicago & Northwestern Railroad Company, holding that the negligence of its employes was responsible for the death of John Brown and Thomas Carron in the Palatine wreck Oct. 24.

Tina Goughman and Maj. Zamora, the latter better known as the triple-jointed midget, were united in the holy bonds of wedlock in the Episcopal cathedral by Rev. George D. Wright. The groom is 33 years of age, 33 inches in height, and a native of Newfoundland; while the bride is said to be 29 years of age, 36 inches in height, and a native of England. A bridal tour was taken to the World's Fair, and at night the small couple left for the East.

A. Burnstein, his two sons Louis and Peter, F. W. Smalley, weigher for the Chicago Forge and Bolt Company, and a former book-keeper of the same firm, were arrested on the charge of swindling that firm out of between \$12,000 and \$15,000.

The regular annual examination of candidates for teachers in Cook county schools was held at the Normal school, Englewood. There were only twenty-four candidates, the greater percentage being non-residents.

The western branch of the Society of Biblical Literature and Exegesis met at the Grand Pacific, and formed a new organization to be known as the Chicago Society of Biblical Research. The following officers were chosen: President, Prof. S. I. Curtis; vice-president, Prof. I. M. Price; secretary, Prof. G. H. Gilbert. It is proposed to hold four meetings a year.

The ball given by the Trade and Labor assembly for the benefit of the Homestead strikers was a success, 4,000 persons being in attendance. E. P. Coyle, delegate from Homestead, made a speech.

The Appellate court reversed the decree of divorce secured by Mrs. Ella Maud Fisher from George A. Fisher, before Judge Wright in the Superior court.

The Waifs' Mission Fast Delivery association has been organized to do an express and parcel delivery business. Messengers and drivers are to be uniformed, and fast delivery depots will be arranged for at numerous points in the city.

A meeting of the Irish nationalists was held for the purpose of perfecting arrangements for the annual memorial celebration of the Manchester martyrs, which will be held in Central Music Hall Nov. 23d.

An unknown man entered the barn of Leon Kranz at 3224 Laurel avenue last Saturday night, and cut the tongue out of a horse. No motive can be assigned for the brutal deed.

COUNTRY.

Secretary of Agriculture Rusk, who is at the Grand Pacific, said: "Dr. Salmon has discovered that iodide of potash is a specific for the cure of 'lumpy jaw' in cattle. We are sure of it and within a month will be sending out the formula to farmers."

George L. Converse, chairman of the executive committee of the Nicaragua canal convention, has issued a call for the reassembling of the conventions at New Orleans Nov. 30.

Saloon-keeper Jacob Ries kicked Anna Matimarski out of his den in Milwaukee, and the woman died of her injuries. Ries was arrested and put under bonds.

The Rome (Ga.) rolling-mill has been taken charge of by a receiver. The mill employed 300 hands.

Rains throughout the northwest are helpful to the railroads and will assist in raising the grain blockade.

Robert G. Weeks, San Francisco, who came to Chicago Oct. 5 from New York, disappeared Oct. 19, and his relatives

have been unable to find any trace of him. He wore valuable jewelry and carried considerable money. It is feared he has met with foul play.

The Schuykill coal exchange has decided on an increase of 2 per cent in the wages of anthracite miners.

A train on a logging railroad jumped the track at a water tank, near Wadsworth, Kan., knocking the tank on a car on which were forty laborers. Fifteen men were hurt, two of whom have since died from their injuries.

A boat was capsized in Devil's lake, Minnesota, Monday night, and Ed Oleson and Joseph Whitton were drowned. Two young women were with them, but they clung to the boat, drifting ashore unconscious, but recovered.

Woo Tong, a Chinese laundryman of Ashland, Ky., accepted a \$50 counterfeit bill a few days ago in payment for a 40-cent laundry bill, giving good money in change.

Arthur and Alva Hampton, brothers, were arrested at Thorntown, Ind., charged with the murder of their cousin, William Morrison, at Manson, Ind.

(Continued on 16th page.)

DONATIONS.

Free Tract Fund:

Wm. O. Percival.....	\$ 3 50
M. Plummer.....	35
Previously reported.....	13 40
	\$17 25

Southern Ministers' Fund:

Wm. O. Percival.....	\$ 5 00
Rev. T. S. Hubbard.....	1 00
Previously reported.....	14 50
	\$20 50

Current Expense Fund:

Lewis Wood.....	\$ 10 00
Chester K. Green.....	8 50
M. Carnes.....	10 00
Mrs. S. L. Johnson.....	7 55
Friends in Morning Sun, Iowa..	2 45
Rev. J. W. Logue.....	1 00
Horace Frost.....	3 50
Mrs. Mary M. Shaw.....	10 00
E. Whipple.....	50
Jno. Shuh.....	5 00
Rev. J. S. Rice.....	5 00
R. Ingraham.....	4 25
I. R. B. Arnold.....	8 60
Mrs. L. H. Plumb.....	10 00
Ira Mettler.....	1 50
Russell Park.....	2 50
Robt. Gunn.....	1 50
L. A. Sommers.....	10 00
Wilbur Estate.....	892 10
Estate of Jno. Hays Gray.....	37 50
Previously reported.....	801 68
	\$1,833 13

Cynosure Extension Fund:

Rev. Samuel F. Porter.....	50 00
Russell Park.....	1 50
Prof. S. W. Mack.....	1 50
Previously reported.....	16 00
	\$69 00

W. I. PHILLIPS, Sec'y and Treas.,
221 W. Madison St., Chicago.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the Cynosure from Oct. 31 to Nov. 5:

J M Crobarger, Rev H M Bissell, S E Clark, J McCleary, Mrs A C Hand, A R Livesay, Miss L Fahs, Miss F Andrus, H T Beatty, Rev S Jolliffe, Rev J S T Milligan, J A Reynolds, Rev J F Morton, C Nash, S J Hayes, Rev J S Amidon, R C Livesay, A Dresser, Jr., S R Porter, H F Bowers, S S Arthur, Rev D Shuck, D W Farnham, D McNabb, J Fox, W W Johnson.

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James Madison, 4th President of the United States.
Joseph Ritner, Governor of Pennsylvania.
Richard Rush, Secretary of State and of the Treasury.
Alexander Hamilton, the friend of Washington.
Samuel Adams, the Father of the Revolution.
John Hancock, President of the Continental Congress.
Samuel Dexter, Secretary of War and of the Treasury.
William Wirt, Attorney-General.
John Marshall, Chief Justice of U. S. Supreme Court.
John Quincy Adams, 6th President of the United States.
Benjamin Rush, the Father of Temperance Reform in America.
Lebbeus Armstrong, Founder of the first Temperance Society.
Framed, it is an ornament to please the eye, and a testimony to gladden the heart. Sent safely packed in a mailing tube, postpaid, for ten cents.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	70 @	71 1/2
Winter No. 2.....	64 1/2 @	70 1/2
Corn—No. 2.....	40 1/2 @	42
Oats—No. 2.....	30 1/2 @	35 1/2
Rye—No. 2.....	50 @	53
Bran per ton.....	10 @	10 50
Hay—Timothy.....	8 50 @	11 50
Butter, medium to best....	16 @	28
Cheese.....	03 @	10 1/2
Beans.....	1 25 @	1 85
Eggs.....	17 @	21 1/2
Seeds—Timothy.....	1 58 @	1 77
Flax.....	1 05 @	1 10 1/2
Broom corn.....	02 1/2 @	06
Potatoes, per bu.....	63 @	68
Hides—Green to dry flint..	03 @	06 1/2
Lumber—Common.....	10 @	13 00
Wool (washed).....	24 @	32
Cattle—Choice to extra....	5 20 @	5 80
Common to good.....	3 50 @	4 25
Hogs.....	5 10 @	5 80
Sheep.....	3 50 @	4 90

NEW YORK.

Wheat.....	73 1/2 @	75 1/2
Corn.....	49 1/2 @	50
Oats.....	35 @	46
Eggs.....	24 @	25
Butter.....	16 @	30
Wool.....	15 @	35

KANSAS CITY.

Cattle.....	1 50 @	2 85
Hogs.....	4 50 @	5 50
Sheep.....	3 00 @	4 35

Standard Works

—ON—

SECRET SOCIETIES

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Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, \$1.00; paper cover, 50cts.

Anti-masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, William M'Nary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth, \$1.00.

Between Two Opinions: OR THE QUESTION OF THE HOUR. By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy. 389 pages; cloth, postpaid, \$1.00.

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Proceedings of Pittsburgh Convention. Containing official reports. Addresses by Rev. D. R. Kerr, D.D., Rev. B. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D.D., Pres. J. Blanchard, Rev. A. M. Milligan, D.D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquette. 25 cents each.

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials." 824 pages, cloth, \$1.00.

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Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

Holden with Cords. OR THE POWER OF THE SECRET EMPIRE. By E. E. Flagg, author of "A Sunny Life," etc. This is a thrillingly interesting story, accurately true to life because mainly a narration of historical facts. In cloth, \$1.00; in paper, 50 cents.

College Secret Societies. Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett. 25cts each.

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HOME AND HEALTH.

HOMELY GYMNASTICS.

That there is not much sanitary or strengthening influence in the operation of dusting is evident; and yet many women, disdaining heavier work, reserve this domestic duty for themselves and waste much time upon it. Muscular motion is of little value unless vigorous and swift. The slow walk and loitering movement do not rouse the blood from its torpidity. The lowest labor when zealously performed may be followed by an unexpected hygienic effect. There is the instance of a penniless young man, threatened with a fever in a strange country, shipping as a deck hand to return and die among his people. During the voyage he scrubbed away the dirt from the ship-boards, and with it the disease that had invaded his life craft. A story is also told of a family whose women were of the delicate, ailing sort. Misfortune obliged them to perform their own domestic work. What seemed for them a sad necessity proved itself a double blessing. They gained what they had never known before, robust health; and their enforced economy restored them to a prosperous condition. Not all physicians are clear-sighted or independent enough to prescribe as did one of their number. A young lady supposed to be suffering with anæmia, nervous prostration, and other fashionable ills, sent for the family doctor. "Is there anything I can do to get well?" she asked, after the usual questioning. "There is," answered he; "follow this prescription faithfully." The folded scrap of paper read as follows: One broom; use in two hours of house-work daily.—*Alice B. Tweedy.*

A SIMPLE REMEDY FOR SPRAINS, ETC.

Many people still rely upon wormwood and rum, arnica and other applications in the form of liniments in the treatment of bruises and sprains, and ignore that simple but most efficient remedy of all, hot water. There is no medicine known that approaches it in value in injuries such as these in which the skin is not broken.

If a train of cars is derailed, wreckers are sent out at once from headquarters; and the greater the number the sooner their work is done. The blood may not properly be likened to these men, for it is nature's means of repair, and when an injury occurs she immediately diverts to the affected parts a large supply of blood freighted with the needed materials. In some instances, of course, supply is much greater than is actually required, and the work of restoration is in consequence obstructed, but the excess is practically made up of lookers on, or interlopers, as it were, for which nature is not responsible.

The ball field seems to be very favorable for bruises and sprains, and one would naturally suppose professionals, at least, would be well up in the most approved form of treatment. Players, however, are often disabled for weeks by hurts that ought to be repaired in a few days.

If an injury is so located that treatment can be conveniently applied, as on the hand, the arm or leg, at once after receiving it, the affected parts should be plunged into water as hot as can be borne and kept there for several hours. When the bath must be discontinued the injured parts should have water dressings applied, and these in turn be kept hot until all the tenderness has been drawn out.

Severe bruises, wrenches and sprains, when treated in this way, are far more quickly cured than by any other known means. And the sufferings of the patients are infinitely less than where liniments, lotions, etc., are used. In such injuries, after the soreness has been relieved, there is generally some swelling or puffiness of the parts to overcome.—*Hall's Journal of Health.*

CHEESE AS A DIGESTER.

Dr. C. M. Smart says: "The man who started the story that cheese has the faculty of digesting everything that has been eaten before it deserves a brass medal as the champion false alarm creator.



Willie Tillbrook
Son of

Mayor Tillbrook

of McKeesport, Pa., had a Scrofula bunch under one ear which the physician lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him

Hood's Sarsaparilla

the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.

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BIRD'S CUSTARD POWDER.

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As one result of his efforts, thousands of people eat cheese with pastry so as to prevent indigestion, and when indigestion follows they blame themselves for not eating enough cheese, when it is really because they have eaten too much of it. Cheese is really about the hardest thing to digest that a man can swallow. The lightest kinds take four or five hours to digest, while the heavier varieties take eight or ten hours. Instead, then, of expediting the process and preventing indigestion, cheese gives the stomach exceptionally hard work to perform and is responsible for a large amount of discomfort and bad temper."

A careful housekeeper always has Dr. Bull's Cough Syrup in the house.

Hall's Vegetable Sicilian Hair Renewer has restored gray hair to its original color and prevented baldness in thousands of cases. It will do so to you.

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ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, \$1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

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Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

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Freemasonry Self-Condemed. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church. Paper covers, price, 20 cents each.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each.

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Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15cts each.

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Secret Societies, Ancient and Modern, AND COLLEGE SECRET SOCIETIES. Composed of the two pamphlets combined in this title, bound together in cloth. \$1.00 each.

FARM NOTES.

SEASONABLE HINTS.

Give the hens chopped onions occasionally.

Do not try to winter more hens than you can care for well.

Clean up, whitewash and get the hen-house ready for winter.

Treat your wife as well as you do your stock. She will appreciate it.

Clean up the coops and give them a dose of coal oil before putting away for the season.

Fruits and flowers have been rightly called "children of the light woven from sunny air."

See that there are no cracks in the hen-house through which draughts can strike the fowls.

No one can afford to buy manure until he has first made use of every pound produced at home.

A small herd of cattle well fed will pay better than a large one that just "pulls through."

Stick to the breed that you have done well with. Improve and build it up rather than let it fall back.

In the Chicago market, small hen turkeys sell better than others after New Year's. But have them fat.

There is no meat that varies more in price than poultry, between choice fat birds and "scallawag" stock.

If you have no extra feed do not buy a lot of stock this fall because it is cheap. It will be dear (to you) before spring.

No mercy should be shown to the dog that rushes out and barks at a passing team. He should be shot at sight.

Fresh fruit is thought to be a preventive of the "Grippe." The bitters they contain are thought to act as a tonic.

Fattening fowls, young pullets and old hens kept for laying eggs do not require the same food—either in quality or kind.

Do not wait till you are obliged to give full winter feed before you begin to add anything to that gotten from the pasture.

When pressing hay weigh each bale and mark the weight on a tag or small lath attached. The lath is less liable to lose in transit.

If you cannot dress poultry nicely, send live to market; that is, unless you prefer to sell it at a home market rather than ship.

Grit is an important factor in successful poultry-keeping. The keeper must have it in his character and the fowls in their crops.

Sell surplus fowls as soon as ready for market and try to have them ready before Thanksgiving time or else after that and before Christmas.

Give the fowls some sunflower seed about twice a week, but not too much at a time, and it will give them a glossy coat after they are done moulting.

There are some farmers who pride themselves on their fine bred stock that have nothing but "scrub" children. What are you doing to improve yours?

It requires but little time and attention to manage a small flock, but if it is intended to go into poultry raising as a business it means work and plenty of it.

Do not have an army of cockerels with your flock of hens. If not fat enough to make good eating, keep by themselves till fat—then sell or kill them for home consumption.

If your stock are depending upon a two-wire fence for winter protection it is time you built some barrier to hedge out foreign wind and snow. Provide shelter now before the cold days are here.

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the few eggs they will lay this winter; at least our experience has taught us that.

Any four-year-old hens that are moping about will make you more money if put at once upon the manure heap, than they will to be put there after you have fed them another peck or so of corn. Fact.

If not too dry crowd the fall plowing. If you have but one team and have two or more hands on the farm "set" the wagon in the corn field and husk into that, and have the team draw up at the close of each half day's work.

If you have any little chicks that are peeping around frosty mornings because they need stockings to make them comfortable, it will be humane and money in your pocket if you take their heads off at a single blow with a sharp hatchet.

Do not permit the refuse cabbage leaves and the soft and unsalable heads to waste in the field. They are excellent food for all kinds of stock. Feed them in the stall, if possible, so that all will be utilized. If not, turn the stock in the field as soon as you have removed the good heads—before the rest begin to decay.—*Farm, Field and Stockman.*



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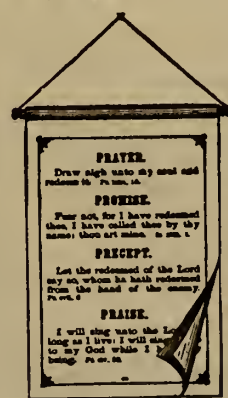
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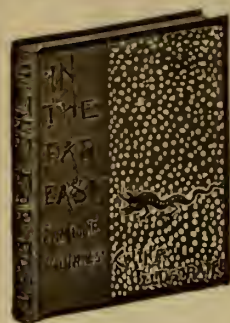
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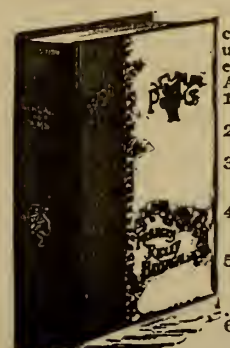


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NEWS OF THE WEEK (Continued from 13th page).

There is danger that the epidemic of diphtheria prevailing at Cleveland, Ohio, may spread and cause the closing of the schools.

Leland J. Webb, ex-commander-in-chief of the Sons of Veterans, has been declared insane and sent to an asylum at Topeka, Kan.

A "wild" train on the Chicago, St. Paul, Minneapolis & Omaha road ran into a hand car near Sibley, Iowa, killing two men and fatally injuring another.

Sheriff Clabe Schuck of Corydon, Ind., shot and killed Marshal W. G. Peath of that city. Schuck was drunk and did the shooting without provocation. Great excitement prevailed.

The secretary of the treasury has issued an order fixing the value of the Austrian florin at 40.6 cents and the Austrian crown at 20.3 cents. It is likely that importers, chiefly concerned, will appeal to the board of general appraisers for relief. They claim the value of a florin is only 32 cents.

Forest fires broke out on the "knobs" south of Brownstown, Ind. The flames spread fast, carrying with them destruction of valuable timber. Many thousand dollars' loss.

The Ohio Iron Company of Zanesville, which has been shut down for the past eighteen months on account of refusal of the officials to sign the scale, has fired its furnaces and begins with non-union men.

Four prisoners attempted to break jail in Norfolk, Va., but were thwarted by the jailer and a deputy sheriff. Two of the prisoners were shot and killed and the others driven back at the point of a revolver.

James R. Bartlett, one of the survivors of the Jeannette Arctic expedition, shot and killed his wife's niece, Lottie Carpenter, in San Francisco. He then shot his wife in the shoulder, and shot and killed himself.

Track laborers on the Baltimore & Ohio railroad near Philadelphia unearthed ninety-eight sticks of dynamite Saturday. It was a miracle they did not set it off with their picks. The dynamite is supposed to have been stolen from construction trains and then hidden.

A Bible sent to a prisoner in the Danbury, Conn., jail Saturday was found to contain two files to be used in cutting bars. They were bound under the cover of the back of the volume.

George Sontag was convicted at Fresno, Cal., of being one of the men who robbed the Southern Pacific train at Colis last summer.

The large receipts of corn have reduced its price fully one-third in the last few weeks, and distilleries are running to the extent of their capacity. Some that had been idle for months are now in operation at Peoria, Cincinnati, and other places.

Directors of the Ohio Southern railroad, which runs from Springfield to Wallston, 118 miles, voted in Springfield

Saturday to extend the road to Toledo, where connection with the Pittsburgh, Fort Wayne & Chicago will be made, shortening by twenty-eight miles the shortest route to Chicago.

Mrs. Clara Seiger, of Kansas City, Kan., shot and killed her 4-year-old grandchild, Frank Volckers, and then committed suicide.

Fires broke out in the holds of the steamships Dewland and Thorntondale, in port at Galveston, Tex., Saturday, and did \$25,000 worth of damage.

Ute Indians left their reservation near Meeker, Col., and an outbreak was feared. They have become very defiant and settlers are much alarmed.

After Jan. 1 the Adams Express Company will occupy all of the lines of the Chicago, Burlington & Quincy railway system. This deal will displace the American, which occupies the lines east of the Wisconsin river, and the Wells-Fargo, which occupies the lines west of that river.

FOREIGN.

It is said British farm rents must be reduced because of the depression in agriculture.

Governors of Austrian provinces have been requested to prevent emigration to America.

There is a great outcry against the new German army bill. Nearly 500,000 soldiers are provided for in time of peace, and in case of war over 4,400,000 could be summoned.

The German steamship companies have agreed not to forward Russians or Hungarians so long as cholera exists in Russia or Hungary.

The work being done preparatory to draining the Zuyder Zee, indicates that the task will be much easier than was expected. A dyke eighteen miles in length is being constructed.

Gladstone's cabinet is united on a home rule measure.

The express train which leaves Edinburgh for London regularly every evening, was wrecked near Thirsk in Yorkshire, causing the death of at least thirteen passengers, and the serious if not fatal injury of many more. The train was running at full speed and crashed into a heavy freight train.

The cholera continues unabated in Budapest. Twenty-one new cases have been reported and nine deaths.

The Belgium Chamber of Deputies committee on the revision of the constitution, have rejected the proposal to grant universal suffrage. The vote stood 6 against the proposal to 4 in its favor.

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VOL. XXV., No. 10

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A note from Rev. W. C. Paden informs us that preparations for the Missouri State Anti-secrecy Convention are progressing slowly but surely. Rev. T. M. Chalmers, M. N. Butler, L. C. Ebey and others, it is expected, will deliver addresses. An effort is being made to extend the anti-secrecy reform work rapidly and widely, and secure a large attendance at the Convention, by means of printed programs. Bro. Paden and other friends are praying earnestly that this gathering may be good and profitable. We are sure that all *Cynosure* readers will say amen to that prayer.

Rev. M. A. Gault held meetings on his way to the Marengo Convention in the Associate Presbyterian church, near Albia, and in the U. P. churches at Cedar, Nassau, Fairview and Guernsey. He preached before the professors and students of Penn College, Oskaloosa, Sabbath, Nov. 6, and the same evening addressed a meeting in the Friends' church in the same place. He found many good friends of the cause at all these points, who, he says, are hungry for more meetings, and the people turn out better to hear a discussion of the secret society question than any other issue. This is cheering intelligence.

Those who anticipated any commercial depression to follow the overwhelming Democratic victory of last week were disappointed. The clearing-house returns show a gain in transactions, throughout the nation, of 11 per cent., while there was a falling off of more than 25 per cent. in the number of business failures. The money markets show a tendency to increasing ease, and the produce and live-stock markets generally manifest a healthy advance. The retail trade of Chicago, last week, exhibited the maintenance of

a good volume and satisfactory receipts. These results indicate that politics and business, with Americans, are separate factors in national progress, and not necessarily in opposition to each other as affecting the general prosperity.

This week a meeting of Roman Catholic archbishops is in session in New York. The matters under discussion include the Faribault system of education, originated by Bishop Ireland, and favored by the pope, but opposed by Archbishop Corrigan and the Protestants of Minnesota; also, what measure of support should be accorded to the new Roman Catholic University at Washington; also, the establishment of an ecclesiastical court in the United States to try complaints against offending prelates of all ranks. Hitherto such cases have been forwarded to Rome for adjudication. The proceedings of this meeting, whether conducted secretly or openly, will possess interest for all American citizens, as it is another step in the progress of the aggrandizement of the hierarchy in this country.

The general result of the Presidential election gives Weaver (Third or People's party candidate) 23 electoral votes, in the States of Colorado, Idaho, Kansas, Nevada and North Dakota; Harrison, 122 votes, in Iowa, Maine, Massachusetts, Michigan (9), Minnesota, Montana, Nebraska, New Hampshire, Oregon, Pennsylvania, Rhode Island, South Dakota, Vermont, Washington and Wyoming; Cleveland, 299 votes, in Alabama, Arkansas, California, Connecticut, Delaware, Florida, Georgia, Illinois, Indiana, Kentucky, Louisiana, Michigan (5), Mississippi, Missouri, New Jersey, New York, North Carolina, Ohio(?), South Carolina, Tennessee, Texas, Virginia, and West Virginia. Total electoral vote, 444; necessary for an election, 223. The estimated popular vote cast is 824,200, divided as follows: Cleveland, 603,000; Harrison, 202,700, and Weaver, 18,500. The Fifty-third Congress will be largely Democratic. Owing to the peculiar character of election laws in Michigan, the State is divided as above indicated, the Democrats securing 5 votes.

ANTI-SECRET STATE CONVENTIONS.

Members of the National Christian Association and all friends of Anti-Secrecy Reform are hereby invited to attend and participate in the approaching State Conventions in behalf of the cause:

MISSOURI

The Missouri State Convention will be held at ALBANY, the County Seat of GENTRY COUNTY, NOVEMBER 29TH AND 30TH. Albany is in the northwestern part of Missouri, on the St. Joseph Branch of the C., B. & Q. R. R. Friends in Iowa living along the line of this branch of the "Q." will do well to take advantage of this opportunity and aid the cause by their presence in this Convention. Revs. W. C. Paden and Thomas M. Chalmers and M. N. Butler, L. C. Ebey, and other able speakers are expected to discuss Rum, Romanism and Organized Secretism, beginning at 2 o'clock P. M., Tuesday. Everybody is cordially invited to attend and hear these important questions discussed.

NEW ENGLAND.

THE OFFICIAL CALL.—The annual meeting of the New England Christian Association will be held (D. V.) in BROMFIELD STREET METHODIST EPISCOPAL CHURCH, BOSTON, DECEMBER 14TH AND 15TH, 1892. Opening session on the 14th, at 7:30 P. M. All persons desiring information on the principles and influence of the secret society system are cordially invited to attend. Speakers and the program will be announced later.

Miss E. E. FLAGG, Sec'y.

Among the speakers engaged are Rev. James M. Gray, Prof. L. T. Townsend (with a condition), Mrs. A. J. Gordon Mrs. M. E. A. Gleason, Rev. E. S. Wheeler, and Rev. Benj. Trueblood. Joseph Cook and others, whose engagements will prevent their attendance, have promised letters. Rev. W. I. Phillips, Field Secretary, will represent the N. C. A. at this convention. Further names will be announced in next week's *Cynosure*.

MINNESOTA.

A convention of churches opposed to secret societies will be held in the Swedish Lutheran church at New London, Kandiyohi county, Minn., on TUESDAY AND WEDNESDAY, NOV. 29TH and 30TH, 1892. Churches of all denominations are invited to send delegates, and all people are cordially invited to attend, especially members of secret societies.

The convention will be opened with devotion exercises at 7 o'clock on Tuesday evening. At 7:30 o'clock an address of welcome will be delivered by Rev. L. G. Almen, pastor of the church at New London. Response by Rev. W. W. Ames, of Menominee, Wis. At 8 o'clock an address, subject: "Modern Freemasonry a Revival of Devil-worship: coupled with scandalous lying artfully designed by the father of lies to set at naught the Word of God and destroy the souls of men," by Rev. W. Fenton, of St. Paul, Minn.

Morning, afternoon and evening, Wednesday, will be devoted to devotional exercises, questions, discussions, free parliament, committees, etc. Rev. W. W. Ames will deliver an address. It is expected that a Christian minister, who is a seceding Freemason, will also deliver an address.

THE CHURCH THE BULWARK OF THE LODGE.

AN ADDRESS DELIVERED AT THE NEBRASKA STATE CONVENTION, BY JOS. W. MORTON, D. D., NORTH LOUP, NEBRASKA.

Some years ago, I held a conversation with an intelligent friend on the subject of Freemasonry. In reply to the opinion which I expressed very freely, that Masonry is a great evil, he remarked in substance: "I have a brother who has been a Mason for many years. He is a Methodist minister and a very good man. I cannot believe that there is anything very bad in Masonry; if there was, my brother would not belong to the lodge." This gentleman had no personal knowledge of the institution. In this respect, he was in much the same position in which the large majority of Freemasons were, up to the time of their initiation; for it is the settled policy of all secret societies to conceal, as far as possible, their real character from the uninitiated.

As far as I know, the gentleman I refer to never became a Mason; but, had the circumstances been favorable, he would have joined the order, without a moment's hesitation, simply on the strength of his brother's example; and he had several sons, all of whom, it may be fairly presumed, would be ready to follow the same example of their godly relative. Were we permitted to scan the inward history of all the secret orders, we should doubtless find that hundreds of thousands of their members are in them because Christian men and women of good reputation—ministers, elders, deacons and leading church members—were there before them. On no other principle is it possible to account for the fact

that self-respecting men will enter organizations of which so little is known beforehand. It cannot be denied that a very large percentage of the membership of the various secret orders, at least in this country, consists of members of what are called "Evangelical churches." These have followed each other into the lodges, and are, in their turn, followed by other members of the community. Of course, it is true that many would join these orders, even if no Christians were found in them; but, if all Christians should abandon them they would soon lose their prestige, and find their true level among the other "works of darkness."

It is to be regretted that we have no present means of ascertaining what proportion of the six hundred thousand Masons in the United States are members of Evangelical churches; but we know that these Masonic Christians are very numerous. It has been estimated that about four out of five of the ministry of one of the largest Protestant denominations in this country are members of the Masonic fraternity. This may, or may not, be an exaggerated estimate; and the proportion in some of the other popular denominations is probably about the same.

The proportion among the laity of the several churches is much smaller, for obvious reasons. Still I think we shall not be far out of the way if we estimate that one-fourth of the Freemasons of the United States are members of Evangelical churches; and would it be unsafe to allege, that as many as one-third of the members of such churches, in this country, are connected with one or more of the secret orders? Whatever may be the true answer to this question, it can not be denied that all the orders commonly known in this country are well-represented in most of the Protestant churches—Freemasons, Odd-fellows, Knights of Pythias, Red Men, Grangers, Sons of Temperance, Good Templars, Grand Army of the Republic, Knights of Labor, Farmers' Alliance, and many others, too numerous to mention. All these are welcome to the Lord's table, if they choose to approach it.

Now, whatever may be her form of government, any church that receives to her fellowship any considerable number of members of secret orders must inevitably lose the moral power to testify against those orders. Nay, she will justly be considered an aider and abettor of these orders and their principles. Even if she professes to disapprove of secret societies, the fact that she adopts their members as her own destroys all confidence in her profession. The world judges her not by her words, but by her actions; and these declare that the principles and practices of secret organizations are in harmony with the Gospel of Christ. This is all the endorsement that they desire. They dread the adverse testimony of the church, and, like the demons in the Gospel, they plead to be "let alone." It is a notorious fact that these orders are "let alone," in undisturbed possession of the ground which they severally occupy, by all those churches that have opened their doors to their members. And this enumeration of churches includes all the large denominations of Protestant Christians, except the Lutheran, together with most of the smaller ones.

Because the churches of Jesus Christ have tenfold more moral influence in the community than any other class of citizens, I maintain that the church, speaking in general terms, is the bulwark of secret societies. This statement does not apply to those individual churches, or denominations, that have severed their connection with all secret orders; but to those, being the large majority, that open their doors wide to the members of the secret kingdom, from the Freemasons to the Grand Army. Certainly, it is not necessary to spend time in proving this proposition, which is so evident to all. To prevent misunderstanding, however, there are two things to which I wish to call special attention:

1. So far as I have observed, no Protestant denomination has ever formally recognized, or endorsed, any secret order. Individual ministers of the Gospel have been heard to say, publicly and privately, that Masonry is not only a religion, but one of the best religions in the world; and it is not many years since a distinguished minister of the Baptist denomination was reported in the papers as saying that Odd-fellowship is a handmaid of religion and of the church; but no Protestant church, I think, has ever put forth, in

her organized capacity, any such sentiment. This is not necessary, and would not be desirable. The rulers of the secret kingdom neither demand nor wish for any formal endorsement on the part of the church. They very well know that the church which is not against them is for them—just as truly as those who are not for Christ are against him. No church that I know of ever formally endorsed human slavery; but no one now hesitates to admit that the American church, fifty years ago, was the chief bulwark of American slavery. True, some of the denominations had formerly borne strong testimony against that peculiar institution, and these testimonies had never been expunged from their records; but, by receiving slaveholders to their fellowship, and even advancing them to high places in their councils, and by apologizing for the traffic in human flesh, they had practically nullified those testimonies and thrown the whole weight of their influence in the opposite scale. So there are denominations to-day, which formerly testified manfully against secret societies, but which now refuse to re-affirm their former testimonies; thus practically endorsing the secret kingdom, with all its works of darkness.

2. I would not intimate that secret societies are the only evil thing to which the church of Christ has formerly given, or is now giving, her support. As we have just remarked, a few years ago she was the main-stay of American slavery. She is to-day, at least, an indirect supporter of the liquor traffic. She is largely responsible for that "race prejudice" which, in open defiance of both law and right, drives respectable men and women from hotel tables and from first-class railroad cars, simply because of the color of their skin. These are a few, and only a few, of the evils which she has, directly or indirectly, endorsed. We might almost say that the church has, at one time or another, dallied and flirted with every evil that is done under the sun; and, in view of these wicked and oft-repeated dalliances, the wonder is, not that the church is weak and sickly to-day, but that there is any church in the world at all. Had it not been for that immortal life secured to her by her glorious Head, she must have perished long ago from the face of the earth.

Among the evils upheld by the Christian church, secretism stands pre-eminent; not, perhaps, because it is in itself worse than some others, but because it is informally incorporated in the church and interwoven with its membership. Drunkards, rumsellers and distillers are generally refused admission to the Lord's table; but Masons and members of all other secret orders are not only found among the laity of most of the churches, but are even advanced to the highest places among the ministry. If secretism is an evil at all, it is certainly the favorite evil of our day, and ought to receive the immediate attention of every reformer.

But is it really an evil? Is it wrong for the church of our Lord to be the bulwark of the lodge? If secretism is a good thing, these questions must be answered in the negative. The church should not only tolerate, but actively uphold and defend, these secret orders, if they exist for the glory of God and the good of humanity. Hence the whole question as to the attitude which the church should sustain toward these institutions must be determined by their moral character and influence. If they are wrong in principle, unjust in their workings, and disastrous in their results, every Christian should not only keep aloof from them, but testify against them. Such, I firmly believe, is the moral character of the secret societies of to-day; and the church, instead of apologizing for them, as she is doing now, should, in all legitimate ways, use her great influence against them.

I propose to offer a few reasons for this belief:

1. Some of the most powerful secret societies of to-day are despotic in their government. Their members, at their initiation, renounce all right of private judgment in reference to all matters pertaining to the workings of their several orders. I do not bring this charge against all the secret organizations; but it is notoriously true of several of the largest and best known among them; as, for instance, Masonry and the several labor organizations. It is a well-recognized principle among Masons that the Master of the lodge wields a power that is absolute over the other members; and any, even the least, disobedi-

ence of this authority subjects the offender to punishment. The same despotic authority is exercised in the labor lodges; except that in these this absolute power is exercised, not by a single individual, but by a small number of superior officers. For example: A company of men are working quietly in a factory. They are all satisfied with their employer, and with their wages. They have no grievance whatever. Suddenly a "walking delegate" of the labor lodge to which they belong makes his appearance among them; and, at a sign from him, without a spoken word, they are all compelled by their lodge obligation to lay down their tools and leave the shop. They have sworn to do this, without asking for any reason other than the arbitrary will of their leaders. The power of these leaders is quite as arbitrary and irresponsible as that of a general over his soldiers, in a time of actual war. It is, I think, safe to say, that there are more than one million men in the United States, members of labor organizations, who have surrendered to their superior officers all right of private judgment, in reference to matters vitally affecting themselves and their families, to say nothing of their employers and the community at large. Their slavish submission to their masters is quite as abject as that of the members of a Masonic lodge to their Master. How far this spirit of despotism may prevail in other secret societies, I am not prepared to say; but we have good reason to suspect that there is more or less of it in them all. Certainly, they all very often show a spirit of despotic intolerance toward their fellow-citizens who do not belong to the lodge.

Now, the true Christian religion is unalterably opposed to despotism, in the church, in the state or in social life; and no Christian can consistently have any affiliation with tyranny of any kind; therefore, the church of Christ should have nothing to do with such secret societies, or receive their members to her fellowship.

2. Most secret societies, if not all of them, are founded upon selfishness. God has founded three institutions among men, and no more—the family, the church and the state. These were designed to secure his rich blessings to all men alike. True, they have often been corrupted and diverted from their original purpose; but that purpose was, to secure to every human being a fair and equal opportunity to "glorify God and to enjoy him forever." Now, if any additional institutions are ever needed, or may properly be established—of which we have serious doubts—they should always be auxiliary to one or the other of these three, and should invariably be founded upon and governed by the same principles. These principles are the very opposite of selfishness. If I am a true child of God, the cardinal principle of my life must be, the sacrifice of myself, if need be, for the good of my family, for the good of the church to which I belong, for the good of the state of which I am a citizen, and for the good of the human race that are scattered abroad over the face of the whole habitable globe. Anything short of this is narrow, selfish and un-Christian. True Christian charity does, indeed, begin at home, but its goal is the utmost bound of human habitation. On the contrary, the general rule among secret societies is, that their benefits are strictly confined to their own members, and, to a limited extent, to their families. The "charity" of the lodge is appropriately expressed in the prayer so often quoted: "God bless me and my wife, my son John and his wife, us four and no more. Amen." Who ever heard of a Mason, as a Mason, doing anything for the relief of any one who was in no way connected with his fraternity? The churches send their missionaries and visitors down into the "slums" after the degraded—the very outcasts of society; but the Masons and Odd-fellows never do anything of this kind; nor do any of the secret orders that I know anything about. In all their workings they are consistently selfish. Perhaps the "Grand Army" may furnish an occasional exception to this rule; but in no proper sense can any of them be said to be auxiliary to either church or state. Much more might be said on this point; but the selfishness of secret societies is so readily apparent to the most casual observer, that no further proof or illustration is needed.

3. Some of the more popular secret societies of the present day claim the right to exercise powers that belong exclusively to regularly constituted civil government. Therefore, their very

principles tend to lawlessness and rebellion. The well-established law among civilized nations is, that while a voluntary society has the right to punish its members by exclusion from membership, or by temporary suspension, or by moderate fines voluntarily paid, they have no right to punish corporeally. The moment they lay violent hands upon a member, they usurp the prerogative of the state; and usurpation is of the nature of rebellion. Now, it is a fact that no intelligent person denies, that Masonic law affixes the penalty of death to what Masons do indeed consider the most atrocious of all crimes, but which, in the eye of the civil law, is no crime at all, nor even a misdemeanor; I refer to the violation of the extra-judicial oath that binds the Mason "ever to conceal and never to reveal" the secrets of the order. For this alleged crime, a man cannot even be indicted by a grand jury; yet, every time he takes a Masonic degree, every Mason invokes upon himself a most horrible death as the just punishment for breaking this foolish and illegal obligation; and Captain William Morgan and many others have suffered this murderous penalty at the hands of their brethren. Masons may deny this, if they will, though some of them have acknowledged its truth to me; but it is a part of the history of the country. There are, it is claimed, some six hundred thousand men in America, to-day, who claim this right of inflicting the death penalty on their fellow-citizens; not for murder, or arson, or treason, but for an imaginary crime, unknown to either common or statute law. Shall the church of Christ defend or apologize for such an institution? May God forbid it!

But, while the principles of Freemasonry are, perhaps, more diabolical, in this respect, than those of any other secret society in this country, with the possible exception of the "Clan-na-Gael," the Mafia, and a few other small associations of assassins, yet, in their practical workings, in their actual deeds of darkness, they are completely thrown into the shade by some of the labor organizations of these modern times. These societies have existed in America for at least a hundred years. Whether they have always been secret or not, I am not able to say, not being familiar with their early history. They have, I think, been secret ever since I knew anything about them. These labor organizations claim to be, in a special sense, the friends of the laboring man. This is an honorable position for any man to take, if he is sincere in assuming it. But what do you think of that "Knight of Labor," or member of any other labor union, who stones or clubs another laboring man, not a member of his society, who may be just as needy as himself, and whose only fault is, that he has presumed to step into the vacant place from which the other has voluntarily resigned? For my part, if the Governor should say to me: "Send me the most contemptibly mean man—the most arrant hypocrite to be found in the State of Nebraska,"—I should go straight to that man and say: "Friend, the Governor wants to see thee." If there is in the wide world a body of men that show more unmitigated selfishness, in their corporate capacity, than the most of these labor unions have exhibited, especially within the past few years, I confess I do not know where to look for it.

The right of laboring men, or others, to organize for mutual benefit, I believe no one denies. Whether it is wise for them to do so, is an open question; and many intelligent workingmen prefer to keep away from such unions. It is also freely admitted that men have a right to "strike," when they conceive it to be their interest to do so; though the act of striking in a body, without previous notice to their employers, would hardly pass muster, if squared by the "Golden Rule." But when a body of strikers have voluntarily surrendered their places in a factory or other place of business, and then attempt to prevent other workingmen, who are willing to work, from taking and occupying those places, they occupy a position that is but slightly removed from rebellion; and when they enforce this attempt by violence, or threats of violence, they become fit companions of the highway robber; and when they resist the officers of the law, who are protecting these innocent citizens in their God-given and constitutional right to earn their bread by honest toil, they levy war against the government under which they live, and are guilty of

treason. Strikers have done this thing repeatedly within the past few years; and at this very moment the leaders of the recent "Homestead strike" are held under the charge of murder, and, in all probability, will soon be called to face the additional charge of treason.

(To be concluded.)

THE UNITED BRETHREN IN CHRIST.

The Oregon Decision in Favor of the Radicals.—Comments by Bishop Milton Wright.—The Lodge Denounced.

THE OREGON DECISION.

On fourth and fifth pages of this paper, we give in full the opinion of the Supreme Court of Oregon in the Philomath College case. The statement of facts (as found by Judge Pipes) being very lengthy, is omitted, but it will be published in some form hereafter.

The court, besides other important points, holds: (1) That "request" and "two-thirds of the whole society," in the amendment clause of the constitution, means just what those words purport; "request" meaning "the active concurrence of the members, and not a passive acquiescence;" and "two-thirds of the whole society" meaning two-thirds of the enrolled membership. (2) That the commission plan, the commission work, and the vote on that work were all illegal; and that the people were under no obligation to vote at that election. (3) That "the commission, without any authority whatever from the General Conference, and in violation of the express provisions of their warrant, changed the time when the new constitution should go into effect, thus attempting to render any proclamation of the bishops prior to May 13, 1889, unnecessary." (4) That the action of the General Conferences of 1885 and 1889 was legislative and not judicial, and that this body, legislative, was amenable to its own rules; hence, while the Watson vs. Jones decision is good law, it does not apply to this case. (5) That minorities have "some rights that majorities are bound to respect;" that the minority "has a right to believe that the majority will be governed by its highest law, the constitution;" That the idea is to be rejected, "that the majority could declare that white was black in defiance of the terms of the constitution, and it was so, and the minority had no remedy except to withdraw from the society."

The opinion is very able, and will well repay a careful perusal by our readers.—*Christian Conservator.*

LIBERAL BUNCOMBE.

In what the *Telescope* styles a "lucid" article, Rev. W. J. Shuey expatiates upon the Oregon decision. George Francis Train may, at some time, have been as wild and reckless. Mr. Shuey does not hesitate to affirm what he and every other well-informed person knows to be not true; (1) That the Oregon decision does not affect the Chinese Mission property in Portland; (2) That not one civil right is involved in our church cases—as if property rights are not civil rights; (3) That the General Conference of 1885 interpreted Article IV. of the constitution to mean that two-thirds of those voting (though less than one-fourth of the enrolled membership of the church) could authorize a change of the constitution; and that Article II. Section 4 permitted a change of the confession of faith; while that very body said those constitutional provisions "are so far-reaching as to render them extraordinary and impracticable as articles of constitutional law;" (4) That the General Conference of 1889 judicially decided that the commission plan, the commission work, and the vote on that work, complied with and fulfilled those constitutional provisions; while that General Conference said nothing whatever of that kind; (5) That the majority may pass from the legal and true constitution and confession, and go under a new and illegal constitution and confession (and excise all the preachers and members who did not do that illegal and revolutionary thing) and yet remain the only true church, while those loyal to the true constitution and confession become outsiders!—this being Mr. Shuey's pet invention, and a very small one even for him; (6) That religious freedom gives a majority a right to do such revolutionary things at its pleasure, thus violating a solemn covenant, and that if restrained by civil courts from diverting church property from the constitution and confession under which it was acquired, that majority there-

by becomes entitled to the crown of martyrdom!—whining martyrdom like that of polygamists, when lust is restrained by wholesome law!

Does Mr. Shuey, smarting under defeat, not know that his statements are false? Evidently he thinks he owns the whole earth, and that it is cruel in the Supreme Court of Oregon to say nay. —*Milton Wright, in Christian Conservator.*

RADICAL UNITED BRETHREN AND THE LODGE.

North Michigan Radical United Brethren in Christ—Conference of North Michigan, 1892:

As a conference we re-affirm our loyalty to anti-secrecy principles. We believe the organized secret orders to be a menace to good government, against the spirit of our free institutions, and a mighty hinderance to impartial justice in our courts. We sympathize with labor, but can in no way sanction the effort of labor orders to better the condition of the laborer by enforcing strikes, by which the law is ignored and the life and property of our citizens is made insecure. We believe the thousands of dollars annually spent in the lodges by professed Christians should be given to a higher and holier end; that the church of Jesus Christ suffers, while the orders grow fat, in many a community, because of this constant flow of money into the treasury of the worldly lodge. Jesus said, "Ye are not of the world." Then why, we ask, should Christians give their wealth in the maintenance of an institution which is strictly worldly in its spirit and objects? "Come out from among them, and be ye separate, saith the Lord, and I will receive you," and ye shall be my sons and daughters."

Missouri Radical United Brethren in Christ—Conference of Missouri, 1892:

WHEREAS, We believe secret societies, which do their business in the dark, or under cover, are a just cause for suspicion; and,

WHEREAS, The many eruptions in our country to-day, causing bloodshed and distress, are but some of the results of secrecy; therefore

Resolved, That we adhere more closely than ever to our principles on this point, and that we stand aloof and free from all appearance of evil.

ANTI-SECRECY IN PENNSYLVANIA.

The following anti-secrecy declaration was unanimously adopted by the Erie Annual Conference of the United Brethren in Christ (Radical) September 17, 1892:

As the years go by, we are more fully convinced that our position in opposition to all secret societies is right.

In view of the late developments at Homestead, with its savage attacks on men seeking to earn their daily bread; with its burden thrown upon the innocent law-abiding citizens; with the sight of the lonesome homes made so by the calling away of dear ones to defend the honor of this Commonwealth in its endeavor to restrain the selfishness and despotism of morally illegal societies holding charter from the State;

We, as law-abiding citizens, in the name of God, of righteousness and equal rights, demand that the Legislature of this Commonwealth cause the surrender of all secret society charters, that its people may live in that peace and unity with the equal rights and privileges contemplated by the fathers of this great republic, to which all State constitutions should be framed in harmony; and we earnestly ask the assistance of all churches to accomplish this end.

As a conference, we will cheerfully acquiesce in our restrictive rule and will so endeavor to instruct all persons coming to our communion, that there shall not from misapprehension be any cause of friction.

THE PRESIDENTS ON MASONRY.

John Adams, Second President, never joined a secret lodge. This is the statement of John Quincy Adams, his son, Sixth President, who said: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

James Madison, Fourth President, said: "From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."

Millard Fillmore, Thirteenth President, with

others, said: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Dare any of the Presidential candidates in the approaching election as frankly denounce the fraternity?

NEW ENGLAND LETTER.

Fads in walking.—Venal voters in New Hampshire.—The Maine farmers and prohibition.—A Romish Chautauqua.—A cowardly church.—The D. K. E. at Yale.

Occasionally the firmest believer in the Bible account of man's origin will feel his orthodoxy rudely shaken and catch himself leaning involuntarily towards the Darwinian theory. A friend pointed out to me, the other day, that a variation of the "Grecian bend" of former years was now afflicting many of our foolish young men and maidens to an alarming extent. "I call it the 'Harvard bend,'" she said laughingly, "because I noticed it first among the Cambridge collegians, but I was not aware it had spread to Wellesley." As the name imports, it causes its victim to walk with an insane bend of the body, which sets you to wondering what ape first originated such a fashion for all his or her fellow-apes to imitate. Others, with a concentration of energy worthy of a better cause, have taken up what they call the "English walk," though I fancy cultured English people of either sex would be the first to disown such a style of gait. This is the opposite of the "bend," Harvard or Grecian, and consists in holding the whole body unnaturally stiff and rigid, with the arms akimbo and the feet toeing in, reminding one slightly of a frog trying to walk on its hind legs. Fashion is the modern Circe. She turns her devotees into any shape she chooses.

New Hampshire seems to be as deep in the mud as Connecticut in the mire, as regards venal voters. Those towns which have the smallest proportion of such, according to recent authority, are those where the inhabitants consist chiefly of native Americans, and where King Agur's prayer, "Give me neither poverty nor riches," has been, in the case of most of them, fulfilled. Kensington, a small town in the southeastern part, with only 140 polls, has about 20 per cent of venal voters, and Seabrook, 60 or 75 per cent, the prices at which men will sell their votes ranging from two dollars upwards, and as low, in a few cases, as fifty cents. It is no mere coincidence, by the way, that Rockingham county, where Frank Jones' great breweries are located, has the worst record in this respect of any part of New Hampshire. These facts must come home to every thoughtful mind with an ominous significance at this particular time, when, if ever, our country needs not only voters with clean hands, but who will rise above mere material issues, and cast their ballots for truth and righteousness, without stopping to think whether they will be richer or poorer for it.

"The farmers of Maine," says a leading paper in that State, "were never so little in debt, and census statistics show that they are rapidly paying off their mortgages." This does not look as if the farmers suffered from prohibition, even if not allowed to economize their surplus crop of apples by working it up into cider. This was the scarecrow which lost us so many prohibition votes in Massachusetts at the time the constitutional amendment was pending. In the tobacco-growing districts, large Republican gains are expected, simply because that party, by levying the high duty of two dollars per pound on Sumatra tobacco, "protects" this special industry;—a fair specimen of the selfish and mercenary motives which will influence thousands of country voters to-day, whose only thought is to guard their pocket-books. Is it strange that the next step is a downward plunge into the lowest depths of venality and corruption? I speak advisedly in saying "the lowest," when in one country town in New Hampshire a native employed as a farm servant, when asked whether his father and brothers were Democratic or Republican, answered in all innocence, "I don't jest know ex-act'ly; yer see, folks mostly sell their votes in Seabrook!"

It looks at present writing as if the prohibition vote in New England, especially around Boston, would be smaller than usual. The high moral character of Harrison will partly account for this

decrease, as well as the unwise action of some of our Third party campaigners, to whom a certain saying, current I believe among the colored people, that "easy blows kill the devil," might be very appropriately quoted. The distrust which the anti-Romanist party feel for Cleveland and his Tammany allies is another strong factor in the situation. We do not want to see again in the Presidential chair one who is hand-and-glove with the papal See, and who disgraced the whole country by sending a government vessel, with flying colors, to greet the papal nuncio. At the Columbus celebration in Chelsea the Father Matthew Society tried to break through the lines of the public school children as they were marching in procession, and only the interference of the police prevented the attempt from succeeding. "This effort of adult Catholics to prevent Protestant children from taking part in the Columbus-day celebration," says the *Woman's Voice*, "shows the spirit which animates Romanism." Spirits of another kind animated the priestly participants in the late dinner of the Alumni of the College of our Lady of Angels, given at Hartford, Conn., recently. Sherry, claret, Roman punch, cognac, *et cetera*, flowed like water, according to press reports.

The Romanists have been trying to set up a summer school at New London, Conn., on the Chautauqua basis; a ridiculously incongruous idea when one considers that Chautauqua stands for freedom of thought and popular education in its widest sense; and, in short, for everything that Rome especially antagonizes. A Romish Chautauqua would be an oak growing in a thimble. Think of the members, instead of an examination, being obliged to subscribe to a creed prepared by the Jesuit vice-president, and instead of being given a diploma, allowed to kiss the archbishop's hand!

The cowardly attitude of many of our Protestant churches was well-illustrated lately by the course of the Committee of the First Unitarian church in Brighton, which was promised to the women voters of Boston for a public meeting. Speakers were engaged, and invitations sent out, when, at the eleventh hour, the women were notified that they could not have the Brighton church, the only reason being given that "the meeting would be liable to engender sectarian feeling;" it might have been added, "especially just on the eve of election." Edward Bellamy sounded a true note of warning when he wrote that "the condition in which the 400th anniversary of Columbus' discovery finds America should suggest, instead of jubilation and cannon-firing, a season of fasting and prayer that God may save the great experiment of human liberty from a disastrous ending."

The sad death, last spring, of Wilkins Rustin, the Yale student who died of injuries received at his initiation into the D. K. E., has not prevented that society from breaking its agreement to abolish all blind-folding and rough play. The Faculty, learning that they recently took a candidate blindfolded through the street—the same way in which young Rustin met his death—has presented to the students three alternatives: Either to give up their organization entirely; to become simply an open social body, or to submit to constant surveillance from the Faculty. It is said that the students intend to adopt the second, and become an open organization; but how long before secrecy will creep in? I doubt very greatly whether the D. K. E. either can or will reform. The traditions of its past are all against any such supposition. In fact, the authorities of Harvard and Yale deal with this question much as our legislators deal with the saloon, and might, like these latter gentlemen, save themselves an immense amount of trouble if they would adopt the only true method of solution—Prohibition with a big P.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Nov. 9, 1892.

Mr. Cleveland is elected, and Washington has again passed through the excitement which people appear to regard as necessarily consequent during the two or three days preceding a national election day, and upon that day and night. There was certainly no good reason why there should have been any undue excitement in Washington or elsewhere on account of the election held yes-

terday. Nevertheless, it was here; and among the thousands who thronged the places where telegraphic reports were made public, it required no special effort to see its demoralizing effect. Red faces, blood-shot eyes, excited voices and other certain indications that intoxicating liquor had been freely drunk, were all too plentiful. This is bad enough, but there is more to come, showing the demoralizing effect of election-day excitement.

Just as every drunkard has to begin his downward career by taking his first drink, so every gambler has to begin by making his first bet; and the Washington young man who passed through the excitement of last night and the continual invitations to do one or both that were pressed upon him everywhere he went, with the single exception of the Y. M. C. A. building (where by the thoughtfulness of the managers the returns were bulletined outside by means of a stereopticon, while a continuous Gospel meeting was kept up on the inside of the building), without doing either, won a victory over himself that is certain to prove valuable in his future contests with temptation. I am satisfied from an observation covering a number of Presidential elections that not a few of the young men of Washington who have fallen by the wayside took their first drink or made their first bet while demoralized from the effect of the excitement prevalent on our crowded streets while the telegraphic returns of a Presidential election were being received.

While it is hardly possible to entirely eradicate the excitement at such times, it is easily possible to prevent much of the attendant demoralization. It is in the power of the authorities under the present laws to prevent all open betting, for every individual in the long list of names published in the local papers as having made bets has made himself liable to conviction and punishment under the gambling laws of the District. The distinction is too fine for me, but there are numbers of reputable citizens who would consider it a disgrace to be found in a gambling hell betting on the so-called games of chance, and yet find no difficulty in convincing their consciences that betting on an election is entirely harmless and quite the gentlemanly thing to do. A bet is a bet; I see no difference between one made on the street or in the parlor of a private residence and one made in the lowest gambling dive. No man can make a wager of any sort, no matter what his surroundings may be, without, in his heart, becoming a gambler.

Another thing that the authorities might, if so disposed, do to lessen the demoralization on such occasions would be to order the closing of all bar-rooms in Washington on the day and night of all national elections. A lawyer of wide local experience informs me that the Commissioners have ample authority under the present laws, loose as they are in many respects, to do this. The liquor dealers would, of course, oppose any such order, for the traffic of election day and night is very profitable to them; and, if it is fair to judge from the actions in the past of a majority of the present Board of Commissioners, the opposition of the liquor interest would outweigh the wishes of other people.

A friend makes a suggestion, which in view of the success that attended the Y. M. C. A. innovation, in bulletining the election returns at its building, is worth thinking about. He says: "I feel certain that much of the gambling and drunkenness of which I was a most unwilling witness last night might be prevented by lessening the number of people on the streets, and that it might easily be done by having election returns bulletined at every church in the city, thus gratifying the feverish curiosity of the people to know the result without compelling them to come into contact with the professional gamblers who frequent the corridors of the big hotels and the bar-rooms."

The Government of the United States performed an act of justice this week which shows it to be the possessor of the moral courage, which so many individuals lack, to humiliate itself when in the wrong by apologizing to a government weaker than itself. The apology was officially tendered to the Canadian government by the Secretary of State, the cause therefor being the recent action of American officials in capturing and taking through a portion of the Dominion of Canada a man charged with having committed a crime in

Maine. This apology was truly the act of a Christian nation, and reflects more credit upon those who made it than would the winning of a great battle.

REFORM NEWS.

BRAVE NEW ENGLANDERS.

We recall a time when, in our nation's peril, brave men were needed, and, thank God! they were not wanting. There were some, however, who when "weighed in the balance were found wanting." You possibly knew some who were loud in protestations of valor, who, when the crisis came, after mature reflection, decided to *keep quiet*. Canada had special attractions for that kind of patriots, as furnishing a *safe* refuge until it was settled whether the "bear or the butcher should have the meat."

There was a loquacious patriot out West, who raised a company and marched to the front with flying colors. Coming suddenly one day upon a squad of rebels, without waiting for orders the boys sent them flying in hot haste. Looking about for their captain, he was discovered securely hidden behind a log, doubtless greatly elated at his first victory over the enemy. He was loyal and patriotic, of course, for he had raised a company and led his command right into the enemy's country. He resented indignantly the charge of cowardice. His was simply wise generalship—that "discretion which is the better part of valor." Why peril so valuable a life as his own, when the boys could take the exposure and do the fighting? The boys, however, uncharitably took a different view of the case, and after hearing from them the captain resigned his commission. Strange to say, the country was saved without further valuable services from him.

Happily such cases were rare during the late war, and they ought to be more exceptional in the moral and spiritual conflict upon us. An army is besieging the citadel of our liberties under command of the "secret empire." Directed by one mind and with one aim, the two grand divisions have but a single end in view. One wing of this vast army receives orders from the "Black Pope;" the other from the "Most Pious Sovereign Grand Commander of the Supreme Council of Sovereign Grand Inspectors-General."

The encroachments of this grand army upon our Republican institutions, our public schools, our Protestant faith and our prayer-meetings, are calling for brave men and women to repel their insidious attacks. New England has detected the approach of one wing of this host, and her brave men and women have sounded the alarm. Now they are kindling signal fires upon her high places. But while looking toward Rome many have failed to note the stealthy approach of the other wing of this army that has come unchallenged even into our halls of legislation and the sanctuaries of our holy religion. This is no time to compromise with the Jesuit, who is traditionally the friend of despotism, ignorance and lawlessness, but it is the time to wage a righteous warfare upon his twin brother, the titled, sworn and pompous hierarchy of the "secret empire," whose principles are as odious, and whose records are as black, as those of the order of Jesuits.

Do you ask, What can I do? Allow me to suggest:

1. You can pray for God's blessing upon the general work, and especially upon the New England Convention. Pray that God will "send out his light and his truth" upon this subject, until those who are "at ease in Zion," and silent in the pulpits, shall find rest only in testifying to the truth and preaching the Gospel in its fullness.

2. You can announce the meeting in your pulpit or prayer-meeting, and urge the people to attend, and in many places secure a notice in your local paper.

3. You can send for tracts and bills to distribute among your neighbors, and personally invite them to come.

4. If you are in health, you can probably attend yourself, and by proper effort bring others with you.

5. Whether present or absent, you can give something to aid in meeting the expenses of the

work, and be both richer and happier for your offering to the Lord.

6. If it is not possible for you to attend, you can write a brief letter to the convention, showing your interest and which side you are on.

The time is at hand. Only a few days until Dec. 14th and 15th. Make up your mind and "do what you do quickly."

May the Spirit guide you in all your ways.

JAMES P. STODDARD.

HOW SHALL WE REACH THE CHURCHES?

OUR REFORM BELONGS TO THEM.

This question reverses a popular theme which the churches have long been agitating—"How shall we reach the masses?" The best answer they have found is ours:

GO TO THEM!

The judgment of Dr. Pentecost, given the other day as he was starting back to his London pulpit, is that of all who desire the success of the National Christian Association. "This reform belongs to the churches. They should take it up and bear its responsibilities," was his remark.

It is not a new question in our councils. On the 23d of March, 1889, the N. C. A. Board voted that President J. Blanchard, then editor of the *Cynosure*, "be requested to attend meetings of various ecclesiastical bodies and speak where opportunity offers." This resolution was at his own suggestion. No one seemed more clearly than he to realize the importance of this mission; and, although he was not permitted to engage personally in it, his frequently expressed desire, and the disposition of a part of his estate, has made a beginning possible.

Important reasons for this work are:

1. The churches of Christ have a mission to maintain a true and pure worship of the true God.

2. The lodges practice and promote false worship to the farthest limit possible in a land of open Bibles.

3. Mere self-defense—the struggle for existence—therefore demands that the churches take up this reform.

4. It is the most economical way of salvation from the lodge: since (1) every pastor can more or less do the work of a paid lecturer, and do it better. (2) The expense of gathering an audience in a hired hall is little needed when the ordinary Sabbath congregations shall have the truth fairly presented to them.

5. When all the churches of Christ shall come to hold the lodge as an enemy, by no means to be tolerated inside their gates, the reform we urge shall have been largely accomplished.

These are among the considerations on which the work of the N. C. A. Corresponding Secretary, for a few months past, has been based. Up to Nov. 1st I had visited personally nineteen church assemblies and twenty-six churches, beside correspondence with two or three times as many more. These church bodies have appointed, or agreed to appoint, some twenty representatives to the N. C. A. annual meeting, and it is hoped as many more can be secured. This will be a deputation, not selected by the Board or its committee, but by authority of the churches themselves. It is responsible to the churches; represents them; reports to them; and, if God shall give us grace, will inspire something of the prophetic zeal among them. It will, in denominations where the voice of warning is seldom or never heard, gain a hearing. It will give the enthusiasm of co-operation, and the consciousness of the power of numbers as well as of the power of God.

The effort has not been in vain, though made in weakness, and not reaching the success we would be glad to report. The following notes and extracts from letters mark the interest felt in this work among the churches:

From the secretary of a Classis of the Reformed Church in America:

In reference to your communication to the Classis of Wisconsin on the subject of secret, oath-bound anti-Christian societies, Classis took the following action:

That Rev. J. P. DeJong be and hereby is appointed to represent Classis at the annual meeting of the Association.

That our pastors be encouraged to give instruction in regard to the dangers of secret, oath-bound societies as

they may deem best, and that in this matter they be referred to former acts of Classis.

The Iowa yearly meeting of Friends received the memorial of the N. C. A., and adopted a resolution which was printed in the *Cynosure* of October 27—page 8.

The secretary of the Illinois Conference of the Swedish Mission churches, Rev. H. Sundquist, reports:

As to our action in regard to your proposals concerning secret societies, I am glad to inform you, that we, on reasons presented, adopted a resolution declaring our conference not in favor of such organizations.

The General Conference of these churches, meeting in Rockford, Ill., appointed two representatives.

The Corresponding Secretary of the Iowa Christian Convention (Disciple church) suggests that an arrangement might be made to secure a hearing at some future meeting of that body.

Action of the United Presbyterian Synod of Iowa:

The subtle tendency of organized, oath-bound secrecy in destroying the influence of Christianity has been manifested in recent events as never before. The National Christian Association with headquarters at Chicago represents in theory our sentiments in opposition to these orders. Therefore,

Resolved, That we appoint a representative to meet in conference with other representatives of church and ministerial assemblies at the annual meeting of this Association for consultation and such action as shall seem best to promote the kingdom of God and save men from the lodge.

The delegate provided for in the above resolution is Rev. James Parker, of Cedar Rapids, Iowa.

From the secretary of a Classis of the Reformed Church in America meeting in April, 1893:

We will be glad to have you come and address the Classis on the subject proposed. I personally am very much in favor of the movement, and have no doubt that the Classis will act favorably in the matter proposed in your memorial. May God speed the time when we shall know of the secret, oath-bound societies as a matter of past history *only*, such as the slavery question in this country now is. Your society will accomplish the greatest work of the age if successful, and certainly will speed the coming of the kingdom of Christ. May God grant it!

A pastor of the Primitive Methodist church writes:

We have had the subject discussed in our ministerial association meeting, but most of our ministers are members either of the Odd-fellow or Freemason lodges, or both. I wish most sincerely that some thoroughly posted speaker could visit our conference (May, 1893) and address us on the subject. If you can help us in this respect, please do so.

This article must not be prolonged. I trust it will place before the readers of the *Cynosure* one branch of the N. C. A. work, in which I ask for their deepest interest and most earnest prayers. What God will do with it we may not now know, but confidently believe he will make this agency useful in promoting the kingdom of Christ.

HENRY L. KELLOGG, *Cor. Sec'y.*

FROM BRO. I. R. B. ARNOLD.

KNOTTSVILLE, Ky., Nov. 9, 1892.

We are now at the mouth of Green River, Kentucky, where about two dozen or more houseboats are the homes of the people. There is no church here, but from the interest manifested, I think that if the right man could stay here, one could be built within a year. There is, also, no Sunday-school, but I leave Sunday-school papers to

(Continued on 9th page.)

CORRESPONDENCE.

EXCITED FREEMASONS.

PHOENIX, Arizona, Nov. 5, 1892.

EDITOR CYNOSURE:—I have received the last *Cynosure*, containing the sermon of Rev. J. M. Foster, and I wish you would publish it in pamphlet form.... I consider it a master-piece, and just what we need.

Since I last wrote to you I have lectured here and have terribly stirred up the wrath of the Freemasons, so that my life is in danger. I have numerous friends, also, but they are mostly afraid to speak out or act. I had but little idea that

there was so much devil here until lately, but I shall not back down, or cease to expose their foolery. So the howling will continue, but I have won over a large number of lodge-men, and that is what angers the Masons. Yours,

J. K. GLASSFORD.

THE XEROPHAGISTS AND THE MOPSES.

Nov. 7, 1892.

EDITOR CYNOSURE:—In the *Cynosure* of Nov. 3, 1892, is a description of the Xerophagists, a quondam Masonic society of Italy, in precisely the words which Mackey employs in his *Masonic Dictionary*, the Bible of Freemasonry. I will add, in the words of the same author, a description of the Mopses, a similar German society, and a word of explanation and comment from another source:

"In 1738 Pope Clement XII. had issued a bull, condemning and forbidding the practice of the rites of Freemasonry. Several brethren in the Catholic States of Germany, unwilling to renounce the order, and yet fearful of offending the ecclesiastical authority, formed, in 1740, under the name of *Mopses*, what was pretended to be a new association, devoted to the papal hierarchy, but which was in truth nothing else than Freemasonry under a less offensive appellation. It was patronized by the most illustrious persons of Germany, and many princes of the empire were its Grand Masters. The title is derived from the German word *mops*, signifying a young mastiff, and was indicative of the mutual fidelity and attachment of the brethren, these virtues being characteristic of that noble animal.

"In 1776, the Mopses became an androgynous order, and admitted females to all the offices, except that of Grand Master, which was held for life. There was, however, a Grand Mistress, and the male and female heads of the order alternately assumed, for six months each, the supreme authority."—*Mackey's Lexicon of Freemasonry*.

"Twice, at least, within Masonic history, by Mackey's admission, has Masonry worked 'under another name and occupation.' The first instance was as the *Mopses*, the Mastiffs, in Germany, on the promulgation of the first bull against the order, when it first assumed the role and title of the handmaid of religion, or auxiliary of the church, to preserve existence. The second was in Italy, on the same occasion and for a similar reason, as the Xerophagists, or *dry livers*, the first pretended Masonic temperance society. It still perseveres on both lines, for it performs religious rites to perpetuate its claims of being a handmaid, and has created temperance orders without stint to buttress itself. In the first-named country, it finally became androgynous, which, apparently, annihilates all claims of not initiating women. But, perhaps, the initiations had not yet reached the point that requires the exclusion of females. This, perhaps, may suggest the source of the Italian societies of the present day. They are the Xerophagists or their successors. The Mopses, perhaps, suggested the androgynous character of the Illuminates, or the latter was the survival of the former."—*My Experiences with Secret Societies, with Key to Masonry*, page 79—See *Cynosure*. *

Renew your own subscription and get your neighbor to subscribe.

LITERATURE.

TWENTY-FIVE YEARS IN THE SECRET SERVICE.

I have just been reading a book of 205 pages, entitled "Autobiography of Henri LeCaron, the Spy, Clan-na-Gael Center, Fenian Commander, Land-League Orator, but Always a British Detective." For twenty-five years he was in the employ of the British government as a detective. In this capacity he joined the Fenian movement, and became an officer, all the while reporting everything that was said and done. Then he joined the Clan-na-Gael, took their oaths, and reported all the doings of their secret conclave.

This method of procedure is entirely unjustifiable. It is treason to truth, and trampling under foot the sacred ordinance of the oath. It is gross sacrilege.

The revelations that he makes are shocking. Who would have suspected that T. V. Powderly,

the president of the secret order known as "The Knights of Labor," is a member of the Clan-na-Gael? Here is what he said in a Clan-na-Gael convention, held in the club-room of the Palmer House, Chicago, in 1881: "The killing of English robbers and tyrants in Ireland, and the destruction by any and all means of the capital and resources, which enables them to carry on their robberies and tyrannies, is not a needless act. Hence I am in favor of the torch for their cities, and the knife for their tyrants, till they agree to let Ireland severely alone. London, Liverpool, Manchester and Bristol in ashes may bring them to view it in another light."

Patrick Egan (according to LeCaron) was the head of the Fenian movement; personally responsible for the Phoenix Park murders; stole \$100,000 of the Land-League money, and is to-day a fugitive from justice of the English government; and yet President Harrison appointed him our minister to Chili. A greater insult to honor and justice could not be offered.

As to the order Clan-na-Gael, the author says: "The ritual and forms of initiation were framed entirely upon Masonic precedent; and, to the vast majority of the members of the clan, the statement will come, no doubt, as a great surprise, that the much-vaunted secret forms of the Masonic order need be secret to them no longer, inasmuch as that, when being admitted to a Clan-na-Gael club, they were going through the same forms and ceremonies as attached themselves to that great source of mystery and wonderment in the eyes of the non-elect, the Masonic brotherhood. I have often laughed to myself at the surprise shown by some Masons on the occasion of their initiation to Clan-na-Gael clubs—for there are Masons in the clan—at being brought once more into contact with the familiar procedure. One great feature of similarity exists between the two ceremonies. In both the candidate is impressed with a deep sense of awe and respect, to learn subsequently that nothing very mysterious or wonderful is to come within his knowledge."

Though the effect is the same, however, the causes are very different. In one case, that of the Mason, nothing very strange happens, or is committed to his secrecy, for the simple reason that the practice of brotherly love and charity requires no unusual strain, either on his powers of wonder or reserve; while in the other the poor confiding Irishman is simply intended to play the part of a dupe, to move and subscribe to order, but to be trusted in no single regard, until by jobbery or manipulation he works his way to the higher ranks of the organization.

J. M. FOSTER.

Boston, Oct. 31, 1892.

THE BEASTS OF EPHEBUS. By the Rev. James Brand, D.D. With an Introduction by Rev. Francis E. Clark, D.D., President of the United Society of Christian Endeavor. 8vo., pp. 206. Chicago: The Advance Publishing Co. Price, in cloth, \$1.

This is nominally a book for young Christians; in reality, it is a book for every well-regulated family, as a guide to a better way of living. With Christianity as its basis, it shows the numerous evils that are found in modern society, and the necessity of avoiding them. The tendency of its teachings is upward and onward—the progression instituted by the Christian religion, and that excellence of life and character which flows from conversion. Of course the converted young man or woman will more highly appreciate the benefits of overcoming the works of the flesh and of darkness that beset them in their every-day life, and will by prayer and supplication seek strength to conquer these "beasts," while "others, seeing their good works," may also be led to glorify God by following their example.

The author was long a faithful and fruitful minister to the students of Oberlin College, where he had unsurpassed opportunities for learning the perils which most threaten young persons, and of preparing their minds to resist the blandishments of evil. Its fifteen chapters are so many timely warnings against the enticements of the city, love of money, bad books, the theater, card-playing, social clubs, popular dances, misspent nights and Sundays, Sabbath desecration, impurity, tobacco, infidel associations, etc.

Of the book, President Clark says: "Only a pastor who has mourned over mangled lives and wasted possibilities in youth could have written such a book. From personal experience I know

that some of the questions here treated perplex many young Christians more than any other problems of the day. I wish that every young person in all the land might read it."

A TREATISE ON MORTGAGE INVESTMENTS; Applicable to Investments Generally in Farm and City Property Mortgages; and showing how to make an intelligent and judicious selection of such securities and attend to the details of such investments. By Edward N. Darrow, Minneapolis, Minn. One volume, flexible covers; pp. 50. Price, \$1.00.

The processes upon which the author enlarges relate to brokers and their business; how to make proper application for securities; definition, illustration, desirability and abuse of debentures; guarantees, and the character and force of mortgage securities, etc. We are not aware that the field covered by this book has heretofore been treated so thoroughly in a popular form; and its comprehensiveness tends to make it all the more desirable for the use of those for whom it is intended—those who are seeking safe investments.

It is for sale by the L. Kimball Publishing Co., Minneapolis, Minn.

CURRENT MAGAZINES.

The *Arena* for November has several articles of peculiar interest, but which may provoke healthy criticism. These are: Lord Salisbury's Afghan Policy, by Rev. Thos. P. Hughes, D. D.; The New Education and its Practical Application, by Prof. Jos. R. Buchanan, M. D.; Psychical Research—Its Status and Theories; The Bacon and Shakespeare Controversy, continued, by Edwin Reed; Asiatic Cholera, with Practical Suggestions, by Henry Sheffield, M. D., and Alcohol in its relation to the Bible, by Henry A. Hartt, M. D. Other papers are as follows: The West in Literature, by Hamlin Garland; The Volume of Currency, by N. A. Dunning; In the Year 10,000, by Will N. Harben; Dawn in San Diego, by Joaquin Miller, with a portrait of the poet; A Scrap of College Lore, by Will A. Dromgoole; The Poet's Prayer, by Gerald Massey; Some of Civilization's Silent Currents, by B. O. Flower; Books of the Day, etc. Boston: The Arena Publishing Co.

The *Social Economist* for November opens with an article by Mr. Geo. Gunton, the editor, on the Industrial Decline of Lancashire (Eng.), tracing it to the economic policy of Great Britain, based primarily on free trade and low home wages. In Lancashire the sign of industrial cessation, and even decay, is generally apparent. The Incorporation of Trades Unions is discussed by Kemper Bocock; Mr. G. H. Sandison, in the Initial Anarchist, claims that the capitalists, and not the bomb-throwers, are the real anarchists; this tenable position is judiciously criticised by the editor. The old question of Who Pays the Tariff? by an anonymous writer, is reopened; Trades Unions and Civilization defends the organization of labor. Other topics are discussed. A Woman's Commonwealth, by Channing M. Huntington; Current Economic Discussion, What Others Say of Us, and other editorials, close a number of this magazine that appeals to a large constituency of intellectual readers and reformers. Published by the College of Social Economics, 34 Union Square, East, New York City.

On former occasions we have noticed a pleasant little monthly—*The Sunny Hour*—"published by a boy for boys and girls." We have always liked the spirit and purpose of this contribution to juvenile literature, partly because it is highly creditable as a literary venture by a lad of fifteen, but principally because its young and talented conductor is also the projector and promoter of a noble charity—the providing of shoes to a large number of poor, barefoot children and youth. The latest issue of his magazine tells of his success in the following outburst of gratitude for the blessing that has fallen upon his labors:

"This is a Thanksgiving number. *The Sunny Hour* gives thanks for many things. It gives thanks that the good Lord has, through noble people, given the money necessary to start the Permanent Barefoot Mission. It gives thanks for the shoes and clothes that it has on hand towards providing the little barefoots this winter. It gives thanks for the friends that are working for it all over the wide world. It gives thanks for the feeling of personal interest that children and parents have for it. It gives thanks that it has no debts, and that it is successful in its little way, and it gives greater thanks that it has been the means of doing its duty towards all the poor and oppressed, who have asked its help. And it not only gives thanks, but praise to His holy name. I would like to say to my readers that faith in prayer has brought its own proof, for I asked that the money for the starting of the Permanent Barefoot Mission might come before Christmas, and it has been given, and the most of it is now paid in."

We are sure that every reader of the *Cynosure* will love and honor this dear boy, whose name is Tello d'Apéry, and whose address is 18 West Fourteenth street, New York City.

A dollar and a half in hand now, for a subscription to the *Cynosure*, is better than two dollars a year hence.

OBITUARY.

Died on the 14th of October, ult, Mr. CYRUS PATTON, of Hanna City, Illinois, in the seventy-fifth year of his age. This brother was born in Adams county, Ohio, October 24, 1817, and brought up in the faith and teachings of the Reformed Presbyterian church; but he afterwards joined the United Presbyterians. In early life he was intensely opposed to slavery, and warmly espoused the cause of the slave. In later years he was a zealous promoter of the work of the National Reform Society; a praying and contributing supporter of the N. C. A. in its opposition to secret societies; gave his personal influence and vote in hostility to the liquor traffic, and was also an uncompromising foe to public evils generally. As a fitting close to his long and exemplary career he died in the hope of a crown of eternal life. His death adds another to the list of stalwart reformers who have recently gone to their reward.

LODGE NOTES.

Tennessee, in 1891, had but one I. O. O. F. more than one hundred members—McMinnville Lodge, No. 146, 114 members.

The Grand Master of Ontario, Canada, I. O. O. F., is "pastor of the Methodist church at Bowmansville." Quite unlike some Grand Masters we have known!—*Companion*.

The *Insurance Economist* says that Dr. J. T. Husland, of Detroit, chairman of the board of trustees, characterizes the lately exploded "Iron Hall" "as the worst den of thievery he ever got into."

"The Medinah Temple Company, of Chicago," with a capital of \$500,000, has been incorporated. The object is to erect a twelve-story building as a home for the Shriners. The upper stories will be in the style of a Mohammedan mosque. On each corner will be a spire-like turret, treated after the Moorish style of architecture.

The German Odd-fellows of New York State recently dedicated their newly enlarged Home at Unionport, Westchester county. The Home derives its support from membership taxes of twenty-five cents per capita annually. In addition to this revenue, fairs and festivals are periodically given by the various lodges to swell the income.—*Companion*.

In the seventy-three years of the Independent Order of Odd-fellowship, Ohio has only had two of the thirty-two Grand Sires of the order—Thomas Sherlock, of Cincinnati, who served in 1845-47, and Samuel Craighead, of Dayton, who served in '58-'60. Both are still living, honored members of the order they served with distinction. Ohio never had a Deputy Grand Sire.

As a proof of the extravagance of the refreshments in some lodges, there is one lodge which admits owing over £40 for liquid, and over £20 for solid refreshments, and have not the money to pay the bills. We are simply shocked at this revelation, and trust that some stringent steps will be adopted by the Board of General Purposes to purify and curb the festive proclivities of such brethren, who do not reflect credit on the craft.—*Sidney (N. S. W.) Freemason*.

The Catholic Bishop of Dublin is slightly fanatical. At the time of the holding of the bazaar in aid of the Masonic Female Orphan Schools, he issued a letter to the clergy under his control, to be read in all the churches, that he was determined to excommunicate any Roman Catholic, "with bell and book," who ventured to "subscribe even a poor half-penny to the fund." The munificent sum of more than one hundred thousand dollars was secured for the worthy object, notwithstanding.—*I. O. O. F. Companion*.

A writer has well said that our order has its enemies, and that they are composed of two classes: one consists of the treacherous, despicable perjurers, who have agreed to be loving towards fellow-men, and then, for the sake of favor or gain, have arrayed themselves as opponents to the most complete and magnifi-

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cent system of benevolence and brotherly love that has ever been conceived among men. The other is composed of men who believe that a tract or a prayer will allay the cravings of a hungry stomach. Many of these men are honest and sincere, and that is the most lamentable feature of their case. When a man is honest in his error he is the very hardest subject to convert.—*Exchange*.

[Beg pardon, but you're just right. "The very hardest subject to convert" is the man who secedes from your order because he understands its evils and hollow pretensions; he will never believe that Masonry is scriptural godliness, or even a substitute for it.—EDITOR CYNOSURE.]

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The Christian Cynosure.

CHICAGO, THURSDAY, NOVEMBER 17, 1892.

Freemasonry is pagan in its origin, devilish in its principles, and hellish in its destiny.—REV. O. P. GIFFORD, of Immanuel Baptist Church, Chicago.

THE RESULT AND ITS CAUSES.

The victory of the Democrats, on Tuesday last, was even more decisive than was first supposed.

Although the "People's party" receives thirty-five electoral votes, Mr. Cleveland will have a decisive majority over all in the electoral college.

The Democratic majority in the House will be substantially maintained, and it now seems probable that after March 4 they will have the Senate.

In looking for the causes of this entire reversal of the verdict of four years ago, we notice:

1. The general conviction that the protective tariff policy of the Republican party, as embodied in the McKinley bill, tended to build up great monopolies, and to enrich the capitalists, at the expense of the farming and laboring interests. The general depression of the agricultural interests; the exceedingly low prices of our great staples, wheat and cotton, and the prevalence of strikes, have all given emphasis to the general protest.

2. The widespread conviction that under Republican rule there is danger of encroachment on the rights of the States by the general government, and that the party in power will, for the sake of securing continued support, unjustly interfere with State and municipal elections. The objection to the Federal-Elections bill that was so warmly endorsed by Mr. Harrison was not that it was designed to secure the ballot to the Negroes of the South, but that it was likely to be used for party purposes in all sections of the country.

Although this measure has been disclaimed in the present campaign, its ghost has haunted the Republicans, and been a strong incentive to Democratic success.

3. The election of Mr. Cleveland is a protest against general extravagance in legislative, and especially in pension appropriations. Mr. Cleveland was doubtless defeated in 1888 by the soldier-vote, and mainly because of his pension vetoes. A more careful consideration of the facts has led to a reconsideration of the popular verdict. There has been manifestly great extravagance in pension legislation and immense frauds in securing pensions. Instead of paying about \$28,000,000 for pensions, as was contemplated by Grant and Garfield, we are paying about \$150,000,000,—a greater amount than the cost of any standing army in Europe. The popular reaction has vindicated Mr. Cleveland.

THE CAMPAIGN OF 1892.

Since this will not reach the readers of the *Cynosure* until after the close of the campaign, it is not designed for political effect, but rather to suggest thoughts for the future.

The recent election has been notable for the apathy of the masses of the people. Never, since "the era of good feeling," during the administration of James Monroe, has there been so general a conviction that the result would bring neither remarkable prosperity nor calamity, as now. To all except the professional politician the outlook, while not all that is to be desired, is on the whole quite promising. Experience has shown that no mere change of administration makes any essential difference with the material prosperity of the nation, and that there are other causes far more potent than political influences that do affect us. Of the two candidates of the two great parties, both have given us a respectable administration. Neither of them is wanting either in patriotism or administrative capacity. But Mr. Cleveland had the most votes, and fairly won the contest.

Besides this, there was very little at issue between the two parties—certainly no great moral question. Concerning the tariff, either would not hesitate to collect our national revenues, mainly from duties on imported articles, and either would have such duties so arranged as to afford incidental protection. Concerning the de-

tails, neither party is a unit, and neither would make sudden or radical changes. The difference between the Mills and the McKinley bills, on the average, was about seven per cent. With reference to silver coinage, both parties are opposed to free coinage at the present ratio with gold, and both are in favor of it at a true, or commercial, ratio. The Democrats favor a repeal of the tax on State-bank issues, but no one proposes a return to an irresponsible State currency.

There are at least three great questions which demand the practical attention of the American people, and which a "party of great moral ideas" ought to take up and agitate, until a righteous settlement has been reached. They are:

1. What is the duty of the national government towards such citizens as are deprived of the right to vote for members of the House of Representatives and Presidential electors, which right is granted by the Constitution of the United States?

Whether it was wise, at the close of the war to have adopted the Fourteenth and Fifteenth Amendments of the Constitution, which were designed to secure the elective franchise to the ex-slaves, is now a question that it is too late to discuss. The question now is, Whether the Constitution and laws shall be obeyed. That the colored population in several of the States are deprived of their Constitutional rights is unquestioned. It is also true that this deprivation applies not simply to the ignorant, but equally to the intelligent and cultured. It is not a question of education, or capacity, but of race and caste. This question has been so ably discussed by Judge Tourgee, and by President Harrison in his annual message, that it is needless to further consider it, except to say that the real issue is one of law versus anarchy—a question that lies at the basis of every system of civil government.

Because the Lodge bill was not popular, and tended largely to cause the defeat of the Republicans in 1890, the party has abandoned its position, and is now as indifferent to the Constitutional rights of the Negro as all parties formerly were to his natural rights. A party of great moral ideas could never have a nobler plea, or better vantage-ground, than the advocacy of a measure to secure a *free vote and a fair count* to every American citizen. The Civil Rights law and the Federal-Elections bill, were both Republican measures, but have both been abandoned for the sake of party supremacy.

2. What ought to be the attitude of the general government towards the traffic in intoxicating drinks, and especially towards its continuance in the District of Columbia and the national Territories? The city of Washington, with its more than 1,200 saloons, as well as many other unlicensed places of sale, has a larger percentage of arrests for crime than any other city in the nation. This crime is mainly the result of the liquor traffic. Either of the two great parties could, if they would, enact and enforce a prohibitory law in the District; but, so far from doing this, both parties consent to the illegal traffic in the national capital, where the laws are enacted. Neither Mr. Harrison nor Mr. Cleveland has favored prohibition in the District or anywhere else. Both are committed to high license, and both regard the whole question much as Stephen A. Douglas did the slavery issue. He "did not care whether slavery was voted up or voted down."

Perhaps nothing so strongly indicates the subserviency of both these parties to the liquor interest as the fact that the choice of a commission to inquire into the nature and effect of the liquor traffic has been urged on Congress for the last twenty years, and, though it has passed both houses of Congress, has always been defeated by the liquor interest. Just as all parties once obeyed the behests of the slave-power, so now the drink traffic is the controlling interest in the nation.

3. What should be the attitude of the general government towards secret, oath-bound combinations, and especially where it has exclusive jurisdiction? On this question there is a great and growing moral blindness. The present generation seems to have forgotten the testimony of such eminent men as William Wirt, J. Q. Adams, Daniel Webster, Wm. H. Seward, Thad. Stevens, John C. Spencer, and a host of others, who but a few years ago gave such emphatic testimony against the lodge system. The danger is as real now as then, and the sources of danger are many

times multiplied. The solution of the labor question, one of the most intricate problems of our times, is largely, if not solely, a question of secret combinations. So long as either employers or employes selfishly combine to antagonize what are assumed to be opposing interests, so long will there be conflict, in which the weaker party will always be the sufferer. The solution of all questions between labor and capital is either through arbitration or profit-sharing. Each of these plans assumes that there is a community of interests, while the secret labor unions have, as a leading object of education, the antagonizing of capital. The fruits of secret labor measures have been the oppression of non-union laborers, and often practical anarchy. Their immense growth has done nothing to settle the true relation of capital and labor, but rather to intensify the antagonism.

A political party that shall duly consider these questions may not at once secure the approval of the masses, but, it will be in harmony with Him who "was manifested that he might destroy the works of the devil," and will triumph with him.

THE GERMAN ARMY BILL.

The steadfast resistance which the German reichstag has offered to the emperor's pet project of increasing his already vast army is a most hopeful indication of the continued peace of Europe, and shows the growth of intelligence and self-respect among the masses of the Teutonic race.

The people of Europe generally are beginning to do their own thinking, and have a growing disinclination to be made the targets of bullets and bombshells. Every new invention of fire-arms and ammunition increases the costliness of war, and renders a resort to military conflicts more uncertain and less probable. But what is most important is, that the masses have learned that whether they are on the side of the conquerors or the conquered, they are always the victims, and that they can ill-afford to be the tools of despots, either to murder those who have never done them a wrong, or to be murdered instead.

Christian people, the world over, are not becoming less patriotic, but they are finding that true patriotism does not demand either the practice or the spirit of war.

THE COLUMBIAN EXHIBITION AND AFRICA.

It is proposed, during the Columbian Exhibition, to hold a Christian Conference in reference to Africa, and to consider what can be done to promote the material and spiritual welfare of its people. Such a conference will, of course, be entirely undenominational, but will represent the best and most aggressive element in all of the denominations, and will be aided in its counsels by men of eminent practical wisdom and thorough knowledge of the country.

The Advisory Council, of this which is technically called "An African Ethnological Congress," will include some eminent men, both in Europe and America—such men as De Bragg, Wissman, Schweinfurth, Du Challu, Carl Peters, Sir Samuel Baker, and (not least) H. M. Stanley, who are expected to give it their aid and probably their presence. It can scarcely fail of a vast moral influence.

AN INSULT TO CHRISTIANITY.

The local Directory of the Columbian Exposition has declared, by a vote of 26 to 4, in favor of keeping it open to the public seven days in the week, in direct opposition to the expressed wishes of hundreds of thousands of Christian citizens of the United States, and in utter disregard of the condition attached to the liberal donation of \$2,500,000 made by Congress at its last session. The resolution of the Directory is a compromise, evidently influenced by the money of saloon-keepers and other unprincipled disregards of the Christian Sabbath.

The names of the four directors who, in the face of such overwhelming wickedness, dared to resist the motion to open the gates on the Sabbath, are Eugene Pike, I. N. Camp, E. G. Keith and John C. Welling. Mr. Pike is a Chicago capitalist; Mr. Camp is a member of the honored firm of Estey & Camp, organ manufacturers; Mr.

Keith is president of the Metropolitan National Bank, and Mr. Welling is first vice president of the Illinois Central Railway. Let them be duly remembered and respected as men who have the courage of their convictions and dare to do right.

These resolutions (too long to be printed here) are intended to influence Congress to rescind the condition attached to its generous appropriation. If such a measure prevails, the Christian world, at home and abroad, in pursuance of a solemn duty, will, by its protests and absence from the Exposition, place itself nobly on record in defense of Christianity and the honor of its glorious Founder. The Exposition is not a necessity, but a money-machine, engineered by worldly-minded men for their own glory and profit, and will afford an excellent field for the exercise of true Christian self-denial.

THE CONQUEST OF DAHOMEY.

The recent conquest of Dahomey, with the probable capture of Abomey, the capital, is one of the achievements of aggressive warfare which will excite much less than the usual criticism, even among those who regard all war as barbarism. The bad King Behenzin has not only shocked the entire world with his monstrous cruelties, but has repeatedly broken faith with the French authorities whom he thought he could successfully defy. Several hard-fought battles showed great bravery on the part of his army, made up largely of female warriors, but inflicted little direct loss on the French. It is said that great honors await Col. Dodd, who has so skillfully and rapidly carried on the war. But the French will find a more deadly enemy than African armies. The malarial fevers will be harder to overcome than the best disciplined troops. Unless the French can secure the allegiance and co-operation of the people, they will be unable to hold the country as a colony, and, except the gaining of a few trading ports, will have had but a barren victory.

THE NEW ORLEANS STRIKE.

The great strike of workingmen in New Orleans, which was noticed in these columns last week, and in which sixty-three labor unions participated, reached a sullen settlement, for, as at Homestead, last summer, much dissatisfaction is expressed by many of the workingmen. The committee appointed by the unions to confer with employers are openly denounced and charged with treachery in having sold out the labor element. Their leaders, they say, have surrendered every point for which they had contended. A dispatch from New Orleans, on Friday last, reports that business was gradually being resumed. Non-union men were not being discharged to make room for strikers. The colossal failure of the strike means that the backbone of the unions is broken and that the American Federation of Labor is out of business in that State. The strikers visited the governor, who told them that he intended to put a stop to the present condition of affairs and that if it was necessary he would call out 5,000 militia. Immediately after this interview the workingmen learned that the United States district attorney had filed suit against the president of every union on a strike in the United States Circuit Court.

The men are charged with violating the interstate commerce law. The governor sent for the merchants' committee and a consultation was held. The result was that the strike was settled and the strikers were defeated at every point.

A NOTABLE COMMENT.

The volume of SERMONS AND ADDRESSES by the late editor of the *Cynosure* is receiving excellent commendation from the best reviewers. A host of readers are speaking like words of praise. The book-buying season is now here. Let this multitude of readers be doubled by sending to the N. C. A. for a copy of the volume.

The *Independent*, of New York, everywhere valued for its book reviews, for pre-eminence in various departments, says of the volume in its October 13th issue:

Dr. Blanchard was a radical. He followed the line of a mechanical logic relentlessly, with full conviction and without flinching. This collection of his sermons..... gives renewed utterance to the preacher's lifelong protest against secret societies and Roman Catholicism, and they stand up

for a radical Puritanism, developed not from the Lutheran negation, "It is not forbidden," but from the positive ground, "There is authority for it in the Word." The sermons are always honest, always strong and always refreshing. They are keyed in a gentle tone, and speak persuasively. They reflect the impression of a high-strung and noble man.

—Rev. W. I. Phillips, Field Secretary and Treasurer of the N. C. A., left Chicago, on Monday evening last, for Marengo, Iowa, where he represented the interests of the Association at the annual Iowa State Anti-secrecy Convention, on Tuesday and Wednesday of this week.

—Rev. H. H. Hinman was a visitor in the *Cynosure* office on Thursday last, on his way to resume pastoral labors in Lind, Waupaca county, Wisconsin. He was laboring in this place last summer when he resigned to begin an agency for the theological department of Berea College. He returns at the earnest request of the people. May his labors be abundantly blessed.

—Prof. Kletsing, of Northwestern College, Naperville, near this city, lately gave the students of that institution a talk on secret orders. His objections to the lodges were well-received. The faculty, students and patrons of this institution are in practical harmony in their estimate of the danger of the secret system. Prof. Kletsing is a member of the N. C. A. Board.

—A good anti-secrecy reformer writes that "Iowa is too much Republican for our work. This party tries to stifle all reforms." We trust the proceedings of the convention of the Iowa State Christian Association (opposed to secret societies, and auxiliary to the N. C. A.), at Marengo, this week, will have a beneficial effect in waking up the drowsy, convincing the doubtful, and bringing the opposition to a sense of its guilt in perpetuating the evils of the lodge. Let the agitation continue.

—Lady Somerset, in an address at Evanston, Ill., last Sunday evening, paid the following graceful tribute to the W. C. T. U.: "When I read the history of the Woman's Christian Temperance Union I know that it has never turned to the right or left. I know its members have often sacrificed even social ties, and I believe they will go on to divine victory, and in after time their work will stand as a monument of what woman has done." The Christian people of the United States will heartily indorse this sentiment.

—The recent election, like many similar ones in bygone years, was prolific in foolish wagers, and the press for a week past has recorded the payment of election bets by wheeling winners about the streets in barrows, sawing cords of wood and other athletic performances, attractive to gaping crowds and suggestive of spirituous beverages and tobacco. The average city man is a betting animal, and finds amusement in the excitement of minor vices and follies. There has been a good deal of money wasted in this manner that might have been more usefully expended.

—As a matter of general intelligence, it is announced that the trial of Rev. Dr. Briggs, of Union Theological Seminary, has been further postponed until the 28th inst. The amended charges and specifications against him enter more fully into details than at the previous trial, and occupy thirty-five pages of a good-sized book, but are no less condemnatory than at first. It was reported, not long since, that the seminary proposes to withdraw from its fellowship with the New York presbytery, and in its independent condition support the cause of the doctor.

—The trial of the Pennsylvania State militia officers, who suspended private Iams by the thumbs for insubordination, at Homestead, last summer, resulted in their acquittal. The charges against them were for illegal and cruel punishment; but the ordinary stringency of military discipline does not appear to have been exceeded in this case. Iams receives but little sympathy, and the verdict of the jury meets with general approval. Whenever and wherever authorized military rule is required for the protection of the public peace, while it is always an arbitrary form of government, it (as at Homestead) becomes both tolerant and salutary. Certainly the peaceable citizens of the mob-beleaguered town found it an acceptable alternative.

—Catholics are justly incensed by the remarks addressed personally to Rev. Mr. Maurélian, of

that church, by Robert G. Ingersoll, in this city. The clergyman called at a hotel, expecting to find and call upon Bishop Spaulding. By a blunder, the clergyman was ushered into a room in which he encountered Col. Ingersoll and several other persons. "I asked," he states, "if Bishop Spaulding were in the room, to which he replied: 'No, sir; Bishop Spaulding is not here.' I then remarked that there must have been a mistake at the office, for I was told Bishop Spaulding awaited me in Room 33. This same gentleman, without giving me a moment's time to excuse myself and leave, then continued: 'But I am a bishop; I am a pope; I am Colonel Robert Ingersoll; don't you see the danger into which you have fallen?' And this was said in a loud tone, with all the emphasis and sarcasm possible, and it naturally provoked a laugh at my expense among the ladies and gentlemen present." Col. Ingersoll's "pleasantry" is usually too caustic to be agreeable.

—One of the missionary secretaries in Chicago has had some experience with the lodges in the trans-Mississippi region. He says that in locating young pastors he used to advise them if they combatted Freemasonry, to be sure and kill it; and then if it killed them they should have a monument. In one case a young pastor was sent to a remote country church which worshiped in the only upper-story hall in the place. Because of its location the same hall was seized upon by the Masonic lodge, and its meetings were held on Saturday evenings. The insignia of the lodge were left about the pulpit, and made an inglorious display on the Sabbath, like the Roman eagles in the Holy Place of the Jerusalem temple. The seats were removed to the sides of the room, and tobacco juice and cigar stubs smeared the floor. The young man was horrified. The lodge trappings were removed, but only when he had emphatically ordered it. At length, when a drunken Masonic spew was left on the floor he could endure it no longer, and denounced the violation of the sanctity of the house of God and condemned the lodge as degrading to the soul and body of man. As a result the Freemasons picked him up and dropped him over the fence, so to speak, and went on with the lodge infamy.

REFORM NEWS (Continued from 5th page).

supply the children a few weeks, and they agree to start a school next Sunday.

To-morrow we start up Green River, pulling the chapel, with ropes, nine miles. How we need a tug! Your brother in Christ,

I. R. B. ARNOLD.

M. N. BUTLER'S WORK IN MISSOURI.

EDITOR CYNOSURE:—I am making a re-canvass of part of Missouri, searching out old friends and listing new ones for future co-operation. The divide and nullification of the United Brethren church by the Liberals has made it necessary to revise our register, as some who were once loyal to this great cause are now in the ranks of the enemy and marching under the banner of darkness and anti-Americanism.

At Eagleville, Harrison county, it cheered me greatly to meet Bro. George C. Moore, J. Mumma, George F. Pierson, and that bold uncompromising friend of truth, Elder B. F. Miller. They gave me a hearty welcome and a hospitality most cordial. Then it did me good to sell copies of the "American Handbook" to Rev. L. O. Markel, the M. E. pastor, Rev. J. O. Whitworth, the South M. E. minister, and Elder Willis Allen, of the Christian church, in whose place of worship a Bible-reading was given on the night after the national election. All the ministers are square on the lodge issue, and are reading up; so that, all-in-all, this trip promises good, as at Eagleville and Andover literature was left at the farm-houses for miles around, giving the cause an effective hearing that could be had in no other way.

At the latter place Bro. Wm. Thompson, Wm. Harroff, Jacob and Conrad Poush, and others, are firm for the right. A Bible-reading was given on Friday night to an interested audience in Bethel church. But more anon.

M. N. BUTLER.

A year's numbers of the *Cynosure* would make six good-sized volumes of valuable reform literature, containing 550 pages each.

THE HOME.

HAD I BUT KNOWN.

Had I but known that nothing is undone
From rising until setting of the sun,
That full-fledged words fly off beyond our reach.
That not a deed brought forth to life dies ever;
I would have measured out and weighed my speech,
To bear good deeds had been my sole endeavor—
Had I but known.

Had I but known how swiftly speed away
The living hours that make the living day,
That 'tis above delay's so dangerous slough
Is hung the luring wisp-light of to-morrow:
I would have seized time's evanescent now!
I would be spared this unavailing sorrow—
Had I but known.

Had I but known to dread the dreadful fire
That lay in ambush at my heart's desire,
Where from it sprang and smote my naked hand,
And left a mark forever to remain;
I would not bear the fire's ignoble brand,
I would have weighed the pleasure with the pain—
Had I but known.

Had I but known we never can repeat
Life's spring-time freshness or its summer-heat,
Nor gather second harvest from life's field,
Nor aged winter change to youthful spring;
To me life's flowers their honey all would yield,
I would not feel one wasted moment's sting—
Had I but known!

—Hunter Macculloch, in *Lippincott's*.

THE SURPRISES OF LIFE.

It has pleased Him who gives us life, and who takes it away, to diversify it with a series of surprises, sometimes sad, sometimes pleasant. But in either case, unexpected. Indeed, were it not for the surprises that come so frequently; were we certain that to-day will be as yesterday, and that to-morrow as to-day, life here would be dull and dreary indeed, a burden far too great for us to bear. It is because to-day is not altogether as yesterday that we are sure to-morrow will not be altogether as to-day. But for this our life would be but a treadmill, or prison, with its unvarying round of enforced sameness of labor. We ought to be very thankful that our heavenly Father does thus isolate every day and keep from us the issues of the days before us.

But we are not quite submissive to this ordering of things. We are too proud to confess that we know not what shall be on the morrow. This lesson, as to our own ignorance and dependence, is one which we have to learn by bitter experience. But after a thousand disappointments in trying to improve upon the methods of divine Providence, we find out at last that God's way is better than our way, and come to say, not with surly acquiescence, but with perfect peace and trust: "If the Lord will, we shall live and do this or that."—*N. Y. Evangelist*.

A STORY OF A COLLEGE GIRL.

Many who are striving for a college course are sometimes discouraged and think it will be an impossibility for them to accomplish it. But let me tell my young friends that it is a mistake to allow such a feeling to take possession of them. I know from a personal experience that "all things come round to him who will but wait." It is not my purpose, however, to tell my own story, but that of another. I will say, though, that when I was about sixteen I was disappointed over almost everything that I had intended to do in this world, and I felt that it would be impossible for me to be anything or do anything, when one day I read an article in one of our magazines on "Girls and Colleges." In this article, written by a woman, I found these words: "Don't give up the idea of at least one year in college until you have celebrated your fiftieth birthday." These words came to me as an inspiration, and then and there I said, "I will graduate from B—college if I can do so before I am fifty."

What before had seemed an impossibility seemed now very possible with so many years before me, and although I left school as soon as I could get a third-grade certificate, and continued to teach for several years, yet when Providence at last opened the way for me to attend school again I was able to enter college as a freshman. But to proceed to my story; and I

will give it as nearly as possible in the heroine's own words:

My people were German Lutherans. My mother was a very religious woman in her way, but I early felt that there must be something more of religion than I had ever been taught. I think now that I was the only really religiously-inclined one in the family. My father was in business, a paying one, and if he had only attended to it carefully and let liquor alone we would have been very comfortable as far as this world's goods go.

My mother was very much opposed to girls receiving much education. All she thought necessary for them was to get the barest knowledge of the most elementary branches, become good housekeepers and finally get married. But I felt that I must have an education, and I thought if I could only go to school long enough to get a third-grade certificate I would be perfectly happy. How I worked for this and how many scoldings I received I can never tell, but they are written indelibly upon my heart.

After struggling in every conceivable way to get along, deprived of all those little niceties so dear to a girl's heart, often going insufficiently clothed, I at last attained my heart's desire. I was a full-fledged teacher. I taught two terms and then went back to school. In the meantime a new principal had been installed in our village school, a very different person from my former teacher—broad in every respect: one who thought that a girl was just as good as a boy; that she was not born for the sole purpose of being either a pet or a drudge for man, but for a companion in the truest sense of the word. These were strange ideas to me—and coming from a man, too.

Under this noble man I worked for three months, and then went again to teaching. Before my leaving school for the second time he talked with me very seriously about woman's work and her personal responsibility to God for the development of her talents. He said that the intense love I had for books was not a happening, but a divine gift. My mind should be made strong to think and act by thorough cultivation and development. He earnestly urged me not to think of giving up until I had at least completed a course in our State normal school. This advice was as chimerical apparently as a dream; nay, an utter impossibility. But still it clung to me: I could not shake it off, and the longing for it to be something more than a dream became so great that it was with me sleeping and waking.

In the course of a few days I received a letter from my teacher, full of encouraging words and useful hints. He also sent me a General History to study during my spare moments, so that I should be ready to take an examination upon it when I returned home.

How I worked! I fairly devoured the subject. So anxious was I to do full justice to it, and to show my appreciation of his thoughtfulness, that I forgot all about my former dreams and dreamed instead of Gustavus Adolphus, Napoleon and the like. And so the term went by. So interested was I in the book I was studying, that I often told the children about it in such simple language as they could understand. I was greatly surprised the last week of school to have the director offer the school to me for the next term, with the same salary that they intended to pay to the male teacher whom they had expected to hire. I found I had made my reputation in that district because I "was such a good scholar and wasn't afraid to tell the youngsters lots of things they couldn't get out of a reader." I wrote to my teacher this pleasing news, asking his advice about accepting the offer. Another letter full of good cheer and congratulations came by return mail. As there was only a week between the terms I concluded to stay in the neighborhood.

This week was the turning point in my life. I met a lady who was a graduate of the State normal school who had friends there. She examined me carefully, and thought that with the work I had done outside of the school, if I were sure that I could stand the examinations, I could get through in two years. I thought I could after thoroughly reviewing all the studies I had been over. She also told me that often a student hired a room and did her own cooking, and that made the expenses much less. So I said I would bend every effort toward getting enough money to go for a year. She inquired into the state of my finances and found that I had enough to car-

ry me through one term if I were very careful.

She advised me to go next fall and not wait for anything. "Go at once with what you have, and perhaps the way will be open for you to stay longer. If not, your chance for getting a position will be improved even by this term's work."

Of course I accepted the advice and went. And by one help after another I was enabled to stay until I finished. My path was not altogether strewn with flowers, but, thank God, I did not tread under foot the few tiny blossoms that cheered and strengthened me on my way. At first I was very sensitive; and it is a fact that many of the girls did snub me because I was poorly clad and could not in the nature of the case be as lively and full of fun as they were. And for a time I was in danger of being as unjust to other noble souls as these silly girls were to me; for because some had slighted me I made up my mind that no one wanted to have anything to do with me, and did not make any effort to respond to those who were kind and friendly.

But this passed away. I had genuinely hard times. I have known what it was not to be quite sure where my next loaf of bread was coming from. Often when, in going to my rooms from recitation, I had smelled the odor of roast meat and vegetables, mingled with the aroma of Mocha and Java. On getting home I cried, because I wanted some too; and, although I was hungry, my little piece of salt pork and slice of bread went down very hard.

A girl in the same house with me used to spend more for knick knacks than I did for all my expenses. She very frequently had marshmallow roasts in her rooms with a few of the girls, and she always asked me to come in, but I did not dare to go for fear that I might act as if I were hungry.

One morning I was sitting on the steps of the porch, feeling faint and hardly caring to get the little breakfast that I would have to force myself to eat, when the lady who lived next to us called to me that she was in a "peck of trouble."

How was that? I asked. I soon found that the washerwoman she was expecting was sick and couldn't come, and perhaps wouldn't be able to all the week. The boiler was on and all in readiness, and she would have to do the washing herself or find another woman, which she thought was almost impossible, as they were all so busy.

My heart leaped into my mouth. Here was my chance. Dare I do it? Yes, I would. Anything was better than this dreadful faint feeling which I knew a good meal would take away. I told her that I had three hours that I could help her in if she would let me. She thought at first that I was joking; but when she found that I was in earnest she told me to come right along, for breakfast was ready and I could eat just as well with her. Perhaps you can't understand what that breakfast was to me. A generous piece of steak, a potato, sweet bread and butter, and a cup of fragrant coffee—do you wonder that I broke down and could hardly eat for trying to swallow my sobs?

"Poor child, you are homesick. Never mind, dear; the vacation will soon be here," was her delicate comment,—for I am sure she must have surmised the truth. Then, excusing herself on the pretext that the baby must be awake, she called out from the door to eat as much as I possibly could, as the washing was very dirty.

Oh, that blessed woman! She seemed an angel sent to minister unto me, and to this day she is different to me from any other woman. Her kindness and delicacy could not be surpassed, and all that morning as I rubbed and rubbed I prayed God to bless her, and I believe he has.

Then she told me if I had time to spare from my studies (how kind her way of putting it) she would be glad of a little help. It often was quite hard to get the breakfast dishes done because of baby, and if I would come every morning and do them for her she would be glad to have me breakfast with her and pay me just what I thought was right. I tried to make her understand how gladly I would do so and my breakfast would be compensation enough. I cannot begin to tell how that woman helped me, and never once offered me charity. It soon became the established order of things for me to breakfast with her and then do up the work. Then I came in and got the 3 o'clock meal and stayed to dinner. Mondays and Tuesdays I worked two hours before I went to recitations, and Saturdays four hours, and she

paid me a shilling an hour for all I did. Having plenty of generous food I did better in my studies; then, too, I had some one to talk with about my difficulties, and many a knotty problem she enabled me to solve. She did all this for me and yet helped me to keep my independence intact.

She mentioned incidentally that she had worked her way through college, and she was glad to see so many girls willing to do the same thing, instead of staying at home a burden to their fathers and no special good to themselves, simply because they had not enough good sense to put their paltry pride in their pockets and say, "I am poor, but I am ready and able to work." She did not tell me, however, that she had worked her way with literary work. She kindly put me in the way of such work, for which I received fair remuneration, so that my last year in school was free from the worry of financial difficulties.

I graduated. With honors? I hope so; and then I secured a good position as preceptress in one of our growing northern schools. Here I met Mr. Hampstead; and after we were married we came to the university. Another year and we will both graduate, my husband from the law school, and I shall be able to write B. A. after my name.

My story is a very simple one, of earnest endeavor and faith in the Allwise One, and if by your telling it any girl will be encouraged to go on and develop to the best of her God-given powers, I am more than willing that you should relate it.—*Elizabeth Gaites.*

OCCUPATION.

"Occupation," says Edward Everett Hale, "is a formative influence to which I am largely indebted." In his early home the children always had a multitude of things which they were eager to do, and consequently they had no time for lounging. Undoubtedly it was the parents' wise thought, of which the children were unconscious, that kept them always so happily employed. And this is one secret of success in bringing up boys. There are scores of things which healthy boys will enjoy doing if they have a little direction and the knowledge that some one else is deeply interested in the success of their projects. There is nothing that will repay a mother better than the time spent in devising enjoyable occupations for her children, and the more she conceals her part in the planning, the more successful will be the results. Especially when going away from home for a day or longer, she will do well to leave plenty of occupations, in-doors and out, which may be carried on during her absence. The thought of her pleasure on returning in seeing all they have accomplished, will add zest and purpose to the children's efforts.—*Anonymous.*

EARLY MENTAL DEVELOPMENT.

Both common observation and the closest scientific study have made it plain that youth is the period of sense ascendancy. From this, most important conclusions follow, which we cannot ignore without paying a heavy penalty. Attention has been called to the infant in order to show that prior to all school education, nature asserts herself and points the way in which the human brain and mind develop. Any education that overlooks these facts is directly against the organization we possess, and must be more or less of a failure. How far our methods have been and are in harmony with them I shall presently attempt to show.

For the moment let me follow the child out of the stage of infancy into that of school age. The boy of five, let us suppose, is sent to school a perfect stranger to books and the usual educational equipment. Everything on the road to school attracts him to such an extent that likely enough he may arrive late. When at school the teacher may find him so restless that the question of keeping him in order so that he shall not disturb others is a matter of serious difficulty. So long as he can be kept in action things go well enough, but to keep this activity within bounds is the problem.

Very often repressive measures that quite paralyze his nature are resorted to in order to adapt his organism to the environment instead of the reverse being attempted. It is forgotten too often that if this young creature were not active, even restless, impulsive, inattentive—i. e., ever

ready to secure some new impression—he could not develop after nature's plan.—*Popular Science Monthly.*

MADE KNOWN IN THE BREAKING OF BREAD.

Though he talked of the kingdom and all it would bring,
The disciples knew not that they walked with the King.
At the evening repast, on the home table spread,
He was known unto them in the breaking of bread.

So we wonder, we question, we doubt and we fear,
Seeking Christ in the distance who liveth so near,
And then back to the hearthstone at eventide led,
He is known unto us in the breaking of bread.

Through the swift transformations, the movements sublime
That have startled the ages, and still fashion time,
The divine hand appears; but its glory is shed
Through the acts we count simple, like breaking of bread.

With the purest emotions our hearts may have burned
When the presence of Christ was but dimly discerned;
Yet the spiritual hunger no other has fed,
He is known to all souls in the breaking of bread.

—*Alfred J. Hough.*

TEMPERANCE.

AN UNRECOGNIZED FACTOR.

A wide-awake young New England minister, Rev. Mr. Galbraith by name, in a recent sermon, made the following keen observations:

"In the last few years all the New England States have taken backward steps on the liquor question. We see local Solons sitting to preserve the lives of infant lobsters and ridiculing measures to preserve boys. Politicians may safely snub the church, but they will crawl before the wielder of the beer mallet. It is an age of commercial unrest, and this is confined to no class. Ministry and laity, rich and poor, bards and bankers are all in the race for money. It is an age of syndicates; the interests of life are ruled by stock gamblers; wages are getting lower; rents are going higher; the cost of living is increased; the distance grows greater between the poor and the house of God. Put your ear to the ground and you will hear a ground swell that will not down. The race for wealth is desecrating the Sabbath. The Sunday paper meets us on the way to church. Sunday labor is becoming alarmingly prevalent, and nothing but a miracle can save America from becoming a Sunday bar-keeper at the World's Fair. There is a wave of miasmatic literature sweeping all over the land. The quail of realism—God save the mark—teaches that all men are impure, all women fallen. When the leading member of an evangelical church will give a card party in a down-town hotel on the night when his church is holding revival services; when the *elite* of Boston—yes, its evangelical church members—will go to hear an actress whose portrayals the press dare not print as she gives them, then it is time for the church to be aggressive and outspoken. We have the means; we have the men. Oh, for a baptism of the Spirit!"

The only vitally important omission of this progressive pastor is that he did not say, "*We have the women*"—as well as the men. The grotesque stupidity of the church in these times is that she does not utilize in every one of her departments the power of Christian womanhood, and that the Christian voter does not place her side by side with himself at the ballot box, that together they may vote out the reign of rum and ruin. When we have descended through a few more circles of perdition the church will perhaps discover this method as the one that can right up the ship of state, well-nigh submerged under the yeasty foaming, tawny waves of alcoholic liquor, tobacco and impurity.—*Union Signal.*

THE BAPTISTS ON PROHIBITION.

At the Baptist convention for Ontario and Quebec, held in Brantford last week, the following resolution regarding prohibition was unanimously adopted. There is not another Christian church in Canada more unanimous on the great temperance question than the Baptists:

Resolved, That in view of the disastrous effects of the use of alcoholic stimulants upon the physical, social and moral well-being of the masses, and of the evil influences of even the moderate use of such stimulants by church members, we desire as a convention of the Baptist churches of

Ontario and Quebec to deprecate in the strongest possible manner the habit of moderate drinking indulged in by many Christians, and to express the firm belief that nothing short of total abstinence can meet the standard of New Testament Christianity in this regard. We also desire to reaffirm our oft-repeated opinion that total prohibition of the liquor traffic by Dominion legislation is the only remedy for the evils of this traffic, and to call upon all the churches represented in this convention to use every legitimate effort by vote and influence to secure such legislation. We earnestly hope that in this effort Christian philanthropy will overrule political sympathy, and that Baptists everywhere will declare themselves on the side of right and temperance, irrespective of political parties, and thus hasten the time when soberness and righteousness shall prevail in all our communities.—*Canadian Templar.*

STARTLING STATISTICS FROM A SCHOOL.

"I hurt my finger this morning," said Carrie, a child of seven years, in a primary school to-day, holding up her little hands for the teacher's sympathy.

"How did it happen?" asked the teacher.

"I went to the saloon for beer, and the screen door swung back and pinched my fingers. I cried hard, it hurt so," said the child.

"Why did you go there for beer?"

"My mamma sent me."

"Oh," said the teacher, "little girls should not go to the saloon. They see men drink and play cards and hear them curse. It isn't a nice place for children. Tell your mother the teacher said please do not send you there again. We must be little ladies here, and ladies do not go to such places."

"I go there, too," said another child.

Then the question was carefully asked: How many children in this room sometimes go to the saloon for beer? *Forty-eight of the fifty present raised their hands.*

It seemed incredible that so many children should become acquainted at an early age with the interior of a saloon. The average age of these children is about eight years, or less. They do not belong to the lowest stratum of society, by any means, but are children of well-to-do work-people, living in one or two rooms, wearing quite good clothes; some of the mothers go out to work.

Many pitiful incidents occur to show the general demoralizing influences of the saloon on any neighborhood. One dear little girl, Bessie, had been absent from school some days. The children said she could not come for she had no shoes. Teachers more often supply these, and other much needed articles, than is generally known, so Bessie's shoes were furnished.

One day the teacher went in search of her in the dirty back street where the family kept a cheap boarding house. The little maid was seen coming down the street with an old shawl over her head and shoulders, and with something on her arm, but her bare, little feet red and cold on the frosty sidewalk.

"Where are you going?" questioned the teacher.

"To the butcher's shop," said Bessie readily.

As she tucked the ragged old shawl around the child she discovered a tin pail instead of a basket on her arm.

"You are going for beer, aren't you, dear?" asked the teacher.

"My father sent me," said the child trembling with fear.

Later the teacher made an earnest effort to induce the parents to allow her to place Bessie where she would be well cared for and taught; but no, they needed her to run errands. A startling murder occurred in this miserable family the following Sunday, and Bessie was released from the cruel father forever. In a drunken fight with the mother the father struck her with a chair; a boarder tried to defend her but was in danger of losing his own life, when he seized a heavy iron poker and struck the striker dead.

The convenient saloon is almost wholly responsible for this and other terrible tragedies. Familiarity with such scenes is demoralizing to the children of a whole neighborhood. Tender hearts are hardened and the way paved to a downward career.

God speed any wise measure to free the land

from this terrible blight upon childhood, and curse upon manhood.—*Lucy A. Wiggin, in Union Signal.*

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON IX.—Fourth Quarter, 1892.—November 27.

SUBJECT.—The Apostles turning to the Gentiles.—Acts 13:44-52; 14:1-7.

GOLDEN TEXT.—I have set thee to be a light of the Gentiles.—Acts 13:47.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 13:44-52. T.—Acts 14:1-7. W.—Jer. 7:21-28. T.—Zech. 7:8-14. F.—Heb. 3:12-19. S.—Luke 19:37-44. S.—Eph. 3:1-12.

COMMENTS BY E. E. FLAGG.

1. *The Gospel a two-edged sword.*—vs. 44, 45. The preaching of Paul and Barnabas made a great stir in the city, both among Jews and Gentiles, though in different ways. We can imagine how Paul's sermon was the general theme of conversation, discussed in the market-place, at the workmen's bench, and in the homes of rich and poor; with angry denunciations by some, curiously by many, as any newism might be talked about to-day, and by others with a more or less firm conviction that the story of the cross was no mere fable, cunningly devised by men, but in truth God's way of salvation for a sinful race. As a result of this agitation, the next Sabbath almost the entire populace flocked to the synagogue "to hear the word of God." They did not go to hear a brilliant sermon or enjoy fine music, or to see the fashions, which are the motives that it is to be feared actuate too many church-goers at the present time. It is to be noticed, however, that men like Paul and Barnabas, who preach not themselves but the Lord Jesus, are not apt to attract the latter class of hearers. To see this concourse of Gentiles gathered together to hear about the death and resurrection of the hated and despised Nazarene, filled the Jews with indignant envy—the same malignant feeling which led their priests and rulers to crucify him. Paul and Barnabas were drawing away possible proselytes. They may have wanted to see these Gentiles turned from their idols, but only that they might bind on their necks the heavy yoke of their own ceremonial law. They did not want to see them made free in Christ Jesus. How often the same spirit prevails now. It is certain that the cold shoulder is often turned to evangelists by denominational churches, and their work regarded with envy and suspicious fear lest it should draw converts away from the bondage of creeds into the liberty of God's Word, which "is not bound."

2. *The apostles turn to the Gentiles.*—vs. 46-49. "Paul and Barnabas waxed bold." All this violence and blasphemy only made them stand more firmly on the truth. Paul knew that his mission was primarily to the Gentiles, for this had been revealed to him at his conversion. Here was proof that the time had come for him to take up his life-work. The knowledge that we are in the path of duty in itself gives boldness. "Seeing ye put it from you." Paul and Barnabas were simply God's spokesmen. If the Jews refused to hear the offered message of mercy, all responsibility on their part was ended. Their stubborn rejection of the Gospel was but carrying out God's divine purpose and leaving the apostles free to proclaim the offer of salvation to the farthest limits of the Gentile world. "As many as were ordained," etc. Bartimeus was "ordained" to be healed of his blindness because he put himself in the way of being healed. It was in this sense that these believing Gentiles were ordained to eternal life. They put themselves in the way of eternal life; and in the spiritual, as well as in the natural world, the law of cause and effect holds good.

3. *The apostles banished.*—vs. 50-52. The Jews succeeded in raising such a storm of persecution, that Paul and Barnabas were obliged to leave the city. The persecution must have been harder to bear from the very fact that it did not emanate from the baser sort, but their enemies stirred up the chief men of the city, and the devout and honorable women. Paul had his noblest helpers among the female sex, and without doubt his bitterest foes. But there was some excuse for this latter class, as the customs of those times kept them in a state of ignorance, which is the natural evil of bigotry and prejudice. Women in these days who oppose a righteous cause are

far more blameworthy, for they have the privilege, not enjoyed by their sisters in ancient times, of thinking and judging for themselves. "And the disciples were filled with joy and with the Holy Ghost." The former follows on the latter as a natural consequence. The most spiritual Christians are always the happiest, no matter what may be their outward circumstances.

4. *Farther persecution.*—ch. 14. vs. 1-7. At Iconium the same story is repeated. The success which attends their work arouses the unbelieving Jews to stir up the Gentiles against them, though the opposition does not at first take the form of open violence, for the apostles "abode there a long time, speaking boldly in the Lord." This is what we need to-day: men who will be bold in Christ, speaking the message that is given them without fear or favor. The city was divided by their preaching, and part were friendly to the apostles, while part sided with the Jews, so that they had to flee once more. It is no compliment to a minister to say that everybody is suited with his preaching, for the Word of God faithfully proclaimed has always this dividing power.

RELIGIOUS NEWS.

CHRISTIAN ENDEAVOR.

—Philadelphia has 280 societies in its local union. Cleveland has 103.

—There have been 1406 new societies reported since the New York Convention, making a present total of 22,486.

—Canada, 1,377; Australia, 232; England, 300; India, 32; Turkey, 20; Mexico, 19; West Indies, 12; Samoa, 9; Africa, 9; China, 9; Japan, 6; and a representation in Bermuda, Brazil, Chile, Norway, Spain, Persia and the Hawaiian Islands.

—The annual Convention of the Iowa Association of Christian Endeavor Societies was held at Cedar Rapids, Oct. 25-27. There were about 500 delegates present. Deep interest and enthusiasm were manifest at the very beginning and were sustained with growing power to the end. There are now about 800 societies in Iowa, with more than 30,000 members. It was recommended that \$400 be raised for the work in the State for the coming year, and over \$500 was pledged in a few minutes.

—The seventh annual meeting of Christian Workers in the United States and Canada is in session at Tremont Temple, Boston, Nov. 10-16. The convention is to last seven days, and bring at least ten thousand people to the city.

METHODIST EPISCOPAL.

—The *Congregationalist* says: "In Berlin the whole strength of the government is exerted to build forty new churches this year and next. In Chicago the Methodists alone have built nineteen churches and five others are in course of construction. These are all built for the working people, and, it may be added, by the working people."

—Dr. Baume, who returns from India on account of ill health, began his work in that country in 1859. In 1866 he came to America, again returning to his Indian field in 1883. He served successful pastorates in Naini Tal, Poona, and Bombay. He is greatly beloved by fellow missionaries of all denominations.

—Two hundred and fifty-one new students have registered in the College of Liberal Arts, Northwestern University. Of these, 137 call themselves Methodists. The Presbyterians, Episcopalians, Congregationalists, and Baptists are largely represented in the remaining 114. The total registration in the college is 490, an increase of twenty per cent over last year.

—The 126th anniversary of old John-street Methodist church in New York City was celebrated on a recent Sunday. Bishops Newman and Walden and others shared in the festival.

—The German Methodists have a mutual insurance company for insuring their church and parsonage property. The secretary recently reported the cost of insuring on the mutual plan for nine years at only \$1.65 on \$100 of insurance.

—The Woman's Home Missionary Society, in annual session at Grand Rapids, Mich., reports thirty-five homes and schools, with a valuation of \$225,000; number of conferences, seventy-five; members, over 50,000; and contributions during the last four years, \$347,741 cash, and \$247,849 supplies. The report of Mrs. A. R. Clark, treasurer, showed \$31,349 brought forward; \$67,000 supplies; received \$95,783 cash, and \$8,847 in local work, a total of \$127,123. All obligations of the year are paid; and \$3,076 remains in the treasury.

MISSIONS.

—There are 11,388 stations and outstations in Protestant Foreign Missions; 4,693 male missionaries; 3,228 female; 40,083 native laborers; 726,883 communicants; and an income of \$11,106,714. This would make the whole number of communicants (not adherents) less than one million among all the millions of heathendom. Yet

let us remember that the number of communicants does not begin to show all the good done. Much foundation has been laid for future building. Much seed has been sown for harvest yet in the future. But look very briefly at a few separate fields. China: Population perhaps 350 millions; somewhere near one-fourth the population of the earth; Protestant missions began in 1807; now 1,296 foreign missionaries; 522 churches; 37,287 communicants. Africa: Population quite indefinite, from 127 millions to 250 millions; about 620 stations; 710 ordained missionaries; 175,000 communicants; 800,000 adherents. These figures may or may not include the Christians in the more civilized parts of South Africa. India: Population (including more than British India) over 280 millions; 571 stations; 148,497 communicants; 420,475 adherents. These are only a few items. The facts of missionary history are numerous and diverse; and many of them are grand.—*American Board of Commissioners of Foreign Missions Almanac.*

—Of the 139 missionary societies represented at the general conference of Protestant foreign missions, in London in 1888, 18 represented all other races and 121 represented the Anglo-Saxon race.

MISCELLANEOUS.

—The late Government statistics show that there are now about 140 denominations in the United States. Of these there are fifteen different varieties of Methodists, fourteen of Baptists and twelve of Presbyterians.

—Bishop Westcott, Episcopalian, believes that the revised version of the New Testament has brought the words and thoughts of the apostles before English people, with a purity and exactness never attained before, and that the next generation will fully recognize its authority.

—The Triennial Congregational Council at Minneapolis expressed strong sympathy with the colored people of the South, because of the lynchings and abridgement of their suffrage rights.

—Statistics recently published show that the growth of the Roman Catholic church has not been as rapid, during the last decade, as that of other denominations. The communicants of the Roman church increased fifteen and a half per cent; of the Congregational church, thirty-three per cent; of the Methodist Episcopal church, thirty per cent; Presbyterian church, forty per cent.

—Eighteen of the London theaters are occupied for divine services on Sunday evenings.

—Rev. Dr. J. W. Chapman has resigned the pastorate of Bethany of Philadelphia, to become an evangelist.

—An English clergyman has just celebrated his "iron" wedding, the seventieth anniversary of his wedding. He is ninety-seven years old, and his wife ninety-nine.

—During a recent trip by wagon in Southern Maryland, Bishop Paret traveled four hundred miles, visited twenty-seven churches, was beyond the reach of the telegraph, never saw a railroad for the whole time, and was at no time more than forty miles from Washington.

—The last hundred years of missionary work has put the Gospel and the Bible within reach of 500,000,000 of the race.

PROTESTANT EPISCOPAL.

—The Episcopalians, at the General Convention which they have just held in Baltimore, resolved to be guided by the League for the Protection of American Institutions and to accept no more appropriations from the government for the support of their mission schools for Indian children. The argument that clinched their determination to reject further aid, was that the Catholics got a great deal of money from the federal treasury under the contract system.

—Rev. Dr. Rainsford, a Protestant Episcopal clergyman, has taken to the stump as a partisan politician. He advocated "gilt-edged" saloons, instead of prohibition.

—The Episcopal House of Bishops has ruled that no minister shall marry persons under 18 without the written or spoken consent of parent or guardian, nor divorced persons, except the innocent party in a case of adultery or parties once divorced seeking reunion. Baptism and the communion are to be refused to persons married in violation of these rules except penitents in danger of death.

SALVATION ARMY.

—The Salvation Army will supply the London public schools with firewood under contract with the school board; 1,250,000 bundles will be required.

—The officers of the Salvation Army hope to realize \$250,000 from the collections during "self-denial week." In 1888 the sum thus raised was \$75,000; in 1889, \$100,000; in 1890, \$150,000, and in 1891, \$200,000. General Booth wants a committee of investigation appointed to look into his social scheme. It has been suggested by the *London Chronicle*, that the Prince of Wales name this committee. A colony in South Africa is contemplated.

Y. M. C. A.

—Next Sunday begins the annual week of prayer, which will end on the 19th inst. This is the twenty-seventh recurrence of special supplication throughout the Union, for the blessing of God upon the work of the Association among the young men.

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25 Cents a Box,

but generally recognized in England and, in fact throughout the world to be "worth a guinea a box," for the reason that they **WILL CURE** a wide range of complaints, and that they have saved to many sufferers not merely one but many guineas, in doctors' bills.

Covered with a Tasteless & Soluble Coating. Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

NEWS OF THE WEEK.

CHICAGO.

Friday last was the anniversary of the hanging of Parsons and other anarchists for the Haymarket murders, five years ago, and was duly celebrated by the survivors. The authorities would not permit a parade or the display of red flags.

Henry H. Nash, Vice President of the Chicago National Bank, died in New York City, on Thursday morning, of apoplexy. He had lived in Chicago more than thirty years.

Isaac E. Adams, of the law firm of Adams & Hamilton, who was indicted by the last Grand Jury, gave bond in \$10,000, with the bank of Illinois as surety, for subsequent appearance for trial. He was charged with embezzling \$10,000 from J. H. Wheeler.

A foolish quarrel between Anton M. Fougner and James Dalton, which ended by the latter killing the former at their bachelors' home in Rogers Park, is said to have originated over the servants.

On Sunday, 5,000 people laid the corner-stone for a monument in Waldheim cemetery which is intended to perpetuate the story of the Haymarket riot as told by the friends of the four men hanged Nov. 1887.

Postmaster-General Wanamaker suggests that business men contribute to enlarge the Chicago Postoffice, by the erection of iron and wood annexes around the present overcrowded structure, at a cost of about \$150,000.

That portion of Chicago, from Fortieth street on the South side to North avenue on the North side and the north and south branches of the Chicago river, is now using natural gas from the Indiana gas field, 126 miles away. The average daily capacity is to be 12,000,000 cubic feet for twenty-four hours.

Henry Schroeder, who was bitten by a bulldog October 3d, died Monday from hydrophobia.

Perry F. Miller, a Republican voter, lost his vote by some one impersonating him and voting his name. No redress was given him.

Street Superintendent Burke dropped 200 men from the pay-roll.

The Porter Boiler Manufacturing company at South Chicago has suspended. Assets, \$55,000; liabilities, \$95,000.

Trades unionists presented a preamble to the drainage board of trustees in which that body was characterized as incompetent.

The Chicago Beach Hotel company is now fully organized with a capital of \$500,000. The building is on the lake shore.

"More than four hundred thousand pieces of political mail matter have been handled by this office during the campaign," said Postmaster Sexton, "and I will give a dollar to any one for every piece of political mail which he can find wrongfully delayed or withheld from delivery in this office."

All the offices and departments of the Columbian Exposition have been removed to Jackson Park.

A 30-inch gas main, near Monroe street and Michigan avenue, upon which men were at work, ignited from

lighted gasoline burners and exploded with terrible force, destroying \$25,000 worth of plate glass in that vicinity, creating great consternation and severely injuring two of the workmen.

A dynamite cartridge five inches long was found by Route Agent Smith in a mail pouch on the east-bound Chicago & Alton train. There was no address on the package and no one knows how it got in the pouch. The matter is being investigated.

Three safes were cracked open on the North side in a single night, and nothing was left in the shape of a clew to give the police even a ghost of a show to run down the perpetrators.

COUNTRY.

The seventh annual meeting of the World's Convention of Christians at Work was opened Thursday in Boston.

The sea lion that escaped from Lincoln Park, Chicago, some months ago and disappeared in Lake Michigan, made its appearance in Milwaukee and was fired on by some fishermen. It swam out into the lake again, apparently unharmed.

The Young Women's Christian Association of Illinois held its annual session in the First Congregational church at Galesburg.

Despondent at the prospect of losing his position and grieving over the results of election bets, C. M. Tiats, postmaster at Hope, Ill., killed himself. He was in financial straits and to help him out depended on the office to which he had just been appointed.

The body of an unknown man was found in the river at Niagara Falls. It is believed there is an organized gang of robbers at work who induce travelers to stop off and then rob and murder them, as this is the fourth floater found this fall.

A number of supposed Democrats of Sturgeon, Mich., turned out in a body Wednesday night and painted the town red. Sidewalks, buildings, telegraph poles, signs, etc., were plastered with red paint.

J. P. Johnson of La Porte, Ind., wholesale jeweler, inventor of the new return postal card recently adopted by the government, made an assignment.

A State Wholesale Grocers' Association was organized in Grand Rapids, Mich., with thirty-four of the forty-two firms in Michigan represented.

By the terms of an order issued by the Michigan State board of health, the baggage of immigrants from infected European ports that is intended for points west of Michigan, if transported in sealed cars, will be permitted to enter Michigan without being subjected to inspection and disinfection at the border.

Negotiations for the purchase of the Pratt & Whitney Fine Tool Works of Hartford, Conn., by an English syndicate have been practically completed. The terms of purchase were \$2,500,000.

A Springfield (Ill.) dispatch says: Prof. Martin of the State Entomological Bureau has just finished an investigation of the basement of the State House, and finds that the rooms are so infested with white ants that the immense store of official State records are in danger of being lost.

If the Grand Jury of Bristol county, Mass., finds an indictment of murder against Lizzie A. Borden, the trial will take place in New Bedford, probably in January.

The strike of street railway men at Columbus, O., has been amicably settled, as has that of the granite workers in New Hampshire.

The usual "fall gales," both on the great Lakes and the Atlantic Ocean, have been marked with great severity and destruction of shipping. Last week, along the Lakes, the damages to property reached nearly \$500,000, including the loss of a dozen vessels and the lives of twenty-five sailors. The insurance losses on the inland waters exceed those of any previous year. A terrible storm on the Atlantic—a hurricane—was encountered at sea by the North German Lloyd steamer "Spree;" the passengers were kept be-

The stomach can deal with a drop when it cannot deal with a spoonful.

Scott's Emulsion is cod-liver oil broken up into drops invisibly small; each separate drop is wrapped in glycerine so that the taste is lost.

This is why Scott's Emulsion is the easy and effectual form of cod-liver oil.

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low decks, and the iron storm-doors on the second deck had to be fastened down. A dispatch from St. Johns, N. F., states that as a result of the gale of Oct. 19 ten vessels were lost or are missing, and twenty-five lives are known to have been lost.

Russell Harrison's paper, the *Daily Journal* of Helena, Mont., has been closed by the sheriff.

Several men were arrested in Monmouth, Ill., supposed to be a part of the gang that lately held up several passengers on the Burlington trains.

Charles Riler of Minneapolis, arrested at Racine, Wis., while in the act of passing forged checks, pleaded guilty and was sentenced to four years in the State prison.

Judge F. G. Randolph, probate judge at Montgomery, Ala., shot and mortally wounded William Metcalf. Judge Randolph is one of the most prominent men in Alabama.

J. Doyle and wife, from Davenport, Iowa, were found dead in bed in the International Hotel in San Francisco. They had been asphyxiated by gas.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 7 to Nov. 12:

W Tucker, W Northrop, J. Rife, N Whipple, E D Tiison, B Tunnicliff, J Griffin, W F Young, J Matthews, A Bliss, Rev M Bowman, E H Gould, H Allen, A P Irwin, R Williams, Rev W B Nobles, W S Sharp, T McClue, F J Day, S M Nelson, Rev J Parker, F M Salisbury, D Marshman, J F Baird, J M Frink, D S Dean, L G Pearson, D Lotzenheiser, M M Morse.

That Chautauqua Idea.

Not long since while traveling we heard some gentlemen conversing about Chautauqua. One said it was a beautiful place by the sea. Another that it was where such luscious grapes were grown. Another said it was not a place; that the true Chautauqua was not a place but a grand idea.

Each one tried hard to convince the other that his way of thinking was right and the other all wrong. Now it seems to us that none of them were right. We think we can find many to bear us out in our view of the matter. Our idea of a very beautiful Chautauqua, in fact many of them, can be found on our last page.

The Larkin Soap Mfg. Co. make an offer of the Chautauqua Desk, a Chautauqua Piano Lamp or a Pittsburgh Onyx Banquet Lamp, which will make the word memorable in many households for years to come.

They have been before the people for a long time, and although they seem to offer an immense bargain, they fully carry out all they promise.

The St. Louis Sermon.

Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	72 @ 72 1/2
Winter No. 2.....	72 1/2 @ 73
Corn—No. 2.....	41 1/2 @ 41 3/4
Oats—No. 2.....	31 1/2 @ 36 1/2
Rye—No. 2.....	50 @ 52 1/2
Barley—No. 2.....	10 00 @ 11 00
Hay—Timothy.....	9 00 @ 12 00
Butter, medium to best....	20 @ 31 1/2
Cheese.....	09 1/2 @ 10 1/2
Beans.....	1 25 @ 1 55
Eggs.....	18 @ 23
Seeds—Timothy.....	1 75 @ 1 80
Flax.....	1 04 @ 1 09 1/2
Broom corn.....	03 1/2 @ 06 1/2
Potatoes, per bu.....	58 @ 75
Hides—Green to dry flint..	08 @ 06 1/2
Lumber—Common.....	10 00 @ 13 00
Wool (washed).....	20 @ 27
Cattle—Choice to extra....	5 10 @ 5 60
Common to good....	3 60 @ 4 15
Hogs.....	5 20 @ 5 70
Sheep.....	3 60 @ 4 90

NEW YORK.

Wheat.....	76 @ 79 1/2
Corn.....	50 1/2 @ 51 1/2
Oats.....	36 1/2 @ 39
Eggs.....	26 1/2 @ 27
Butter.....	16 @ 30 1/2
Wool.....	15 @ 30

KANSAS CITY.

Cattle.....	1 05 @ 5 00
Hogs.....	4 80 @ 5 52 1/2
Sheep.....	4 00 @ 5 50



Mrs. Amanda Patsley

For many years an esteemed communicant of Trinity Episcopal church, Newburgh, N. Y., always says "Thank You" to Hood's Sarsaparilla. She suffered for years from Eczema and Scrofula sores on her face, head and ears, making her deaf nearly a year, and affecting her sight. To the surprise of her friends

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HOME AND HEALTH.

WHEN MEAT IS COOKED.

The orthodox rule for the cooking of meat, fish and fowl is to allow a quarter of an hour to every pound; yet this recipe needs to be mixed with brains. Some families like rare, others well-done, meats; again, a joint may be unusually thick or remarkably thin; again, full-grown and mature meats, such as beef and mutton, are, best with red gravy oozing from them; while immature or white meats, such as lamb, veal, pork, etc., are absolutely dangerous unless done through to the bone. A good rule is to allow twelve to fifteen minutes, according to the taste of the family and the thickness of the joint, for the cooking of every pound of beef and mutton; fifteen to eighteen minutes for the cooking of every pound of pork, veal, lamb, ham, bacon, fish and every kind of fowl.

Accidents happen, however; the oven may be too hot or too cool, the fire too slow, and—what not? So a cook should learn to know, by the appearance of the meat itself, when it is sufficiently cooked. How can this be done? By carefully observing the appearance of the meat around the centre bone or bones. If the learner be in doubt, the blade of a knife can be run in about an inch to the bone, and the meat slightly raised and examined for a moment or two. After one or two trials, this will be found to be an infallible method. It is quite right that next to the bone beef and mutton should be red and juicy, but if the beef be blue or the mutton has that strange, raw look peculiar to mutton that has just felt the heat of the fire, the joints need a little more cooking; while white meats should be white, even to the bone, with the exception, perhaps, of lamb, which many people prefer with a little pinky juice oozing through.

DELICIOUS LEFT-OVER DISHES.

A delicious dish is made by cooking together a tablespoonful of butter and one of flour, stirring these until they bubble, and pouring on them a half-pint of milk, still stirring constantly. Into the white sauce thus made stir the picked up remains of cold boiled, baked or broiled fish. About two cupfuls will be the right proportion to the amount of sauce. Season it well and toss it with a fork until it is heated through. Add the juice of half a lemon just before serving.

A dish that will commend itself to vegetarians is prepared by heating a pint of stewed tomatoes and adding to this a cup of cold lima beans and one of cold corn out from the cob. Cook together five minutes and serve.

Cold lamb, veal or chicken is excellent warmed in a sauce made by melting together a tablespoonful of butter and one of currant jelly, and adding to it a salt-spoonful of dry mustard. When the mixture simmers lay in the meat cut in

thin slices and let it cook about three minutes. Pepper and salt to taste.—*New York World.*

A COOL HEAD.

Nothing conduces to a successful meeting of emergencies better than a cool head, with a feeling of perfect confidence that everything is going to come out all right. Whether things are "coming out all right" or not, at least, the feeling of quiet self-control makes one better able to work toward the good result. To a mother this self-possession is invaluable. In a large family small events calculated to upset the domestic machinery are constantly occurring. It seems to be a law of nature that children should continually have hairbreadth escapes, and come within an inch of losing their lives. But it is equally a law of nature that they should escape.

BLACKING THE STOVE.

Coffee is used for mixing blacking for the stove, in order to make it stick closer and last longer. Most housekeepers prefer the old-fashioned blacking to any of the cements, because of its lasting qualities. The cement is easier to apply, as it requires no labor in polishing. No stove should be blacked more than once a month, but it should be kept clean by instantly wiping off any clots of grease which may be spilled upon it. The flues of a stove should certainly be cleaned as often as once a month.—*Boston Cultivator.*

ADULTERATIONS.

The *American Analyst* says: "The United States Department of Agriculture, Division of Chemistry, have just published another bulletin, giving the results of analyses made by chemists all over the country of honey, maple syrup, molasses and candies. The report is an astonishing expose of the dishonest methods of otherwise respectable business houses in labeling adulterated goods as 'strictly pure' or 'warranted strictly pure, and in some instances even positively guaranteeing the goods not to contain the very adulterants found.'"

Every penny tells.—You can get Salvation Oil for 25 cents. Best liniment in the market.

Whiskers that are prematurely gray or faded should be colored to prevent the look of age, and Buckingham's Dye excels all others in coloring brown or black.

Sick-Headache? BEECHAM'S PILLS will relieve.

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(From the Farm, Field and Stockman.)

Potatoes ought to be out of the ground.

The consumption of mutton is largely on the increase.

Oil the harness the first day it rains too hard to plow or husk corn.

Good stock deserves good care, and good care deserves good stock.

A poor cow is a dead weight which will drag a man to the bottom of the slough of despond.

Better buy your milk and butter of the neighbors than to keep a cow that will not pay her keeping.

Steady, continuous growth is what tells nowadays. "Storing" periods play the mischief with profits.

The poor cow is not to blame for being poor; she is so by birth and breeding and can't help herself.

Educate the butter-maker and slaughter the poor cow, if you expect to make any money out of dairying.

Short pasture makes a short yield of milk unless supplemented with a grain ration and plenty of fodder corn.

It may seem a little out of season for weeding, but it is just the season of year for weeding the poor cows out of a dairy herd.

Do unto your cows as you would have them do unto you. If you are stingy with feed they will be stingy with milk.

There is no grain equal to oats for feeding to calves, and mixed with ground corn there is no better food for milch cows.

There is hope for poor butter-makers, as they can be educated; but for poor cows there is none, as they cannot be made over.

We are undecided as to which is the heavier tax on the farmer—bad roads or the credit system. Get rid of both as soon as possible.

If growing stock is carried through the winter only to come out next spring weighing less than now, wintering will be a profitless operation.

As well expect to reach the top of a flight of stairs by climbing up two steps and falling down three as to expect to make any profit on a poor cow.

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ket. Good roads reduce the cost of getting from the farm to the railway. Build good roads.

If just enough food is used to keep the calves "even," not losing, not gaining, that food is practically wasted, for it brings in no return. After the "food of support," give some to push ahead.

There are three jobs that should be pushed every hour of daylight these fall days—plowing, corn husking and getting out manure. One or the other can be done every day unless it rains hard.

I hate to see a man's arm drop down as if he was shot, before the clock's fairly struck, just as if he'd never a bit o' pride and delight in 's works. The very grindstone 'ull go on turning a bit after you loose it.—Adam Bede.

One of the quickest ways of increasing the value of a farm is to build a good road to it. Besides adding to the worth of the farm you increase the profits of farming by reducing the cost of transportation of products to market.

Those who have decided to give their stock good feed and good care this winter should look the stock over now, and decide which will not be likely to pay for them. Almost every farm has some "scallwags" on it that ought to be culled out.



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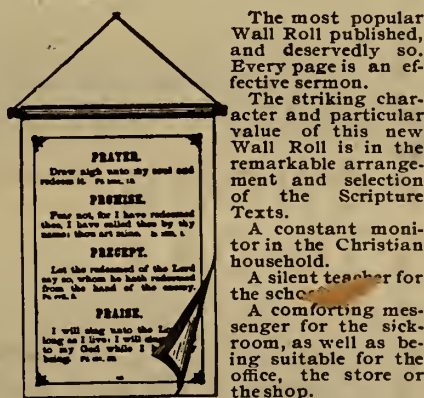
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NEWS OF THE WEEK (Continued from 15th page).

Simon Poey, passenger agent of the New York and Cuban Mail Steamship company, was arrested in New York for the embezzlement of \$40,000 from the company.

At Pekay, Iowa, three miners were killed and seven others injured in an explosion. They had made an overshot, which, when discharged, ignited several kegs of powder. All but these ten out of 200 miners had at that time gone to vote.

The superintendent of foreign mails at Washington has notified the postoffice authorities here that the European post-office authorities are making many complaints lately about the bad condition of letters from the United States on their arrival at foreign ports. Investigation shows that the people use too cheap envelopes and wrappers, and the department urges everybody to be more careful in this regard.

The New York Board of Trade and Transportation adopted a resolution requesting Congress to consider the desirability of prohibiting immigration for three years.

Charles Neuendorf, one of the indicted councilmen, of Toledo, O., pleaded guilty to charges of soliciting bribes in court. This makes the second councilman who has pleaded guilty, and two others have been convicted by juries.

FOREIGN.

The *Pull Mall Gazette*, under the heading "Exit McKinley," says: "The news from America is as good as it is surprising. We do not claim that the United States will be converted to free trade, but at all events the protection movement is checked."

Dr. Raindl, who is legal adviser to Emperor Francis Joseph, and is one of the best-known lawyers in Austria, has been put in prison on the charge of misappropriating 500,000 florins intrusted to his charge. The arrest has caused a great sensation in Vienna.

A calamitous accident has occurred at Jaffa, on the coast of Palestine. The passengers from the Australian Lloyd steamship were being landed as usual in a surf boat when the boat, which had twenty-five passengers on board, capsized and twelve were drowned.

There was a Liberal meeting at Brussels, Wednesday, fully 3,500 being present. Speeches were made attacking the government, and a parade followed, which was dispersed by the police at midnight.

Rev. Sylvanus Lane, A. M.

Of the Cincinnati M. E. Conference, in a voluntary testimonial accompanying a letter says: "We have for years used Hood's Sarsaparilla in our family of five, and find it fully equal to all that is claimed for it. Some people are greatly prejudiced against patent medicines, but I think a patent article is better than one unworthy a patent. How the patent can hurt a medicine and not a machine is a mystery of mystery to me." SYLVANUS LANE, Pastor M. E. church, Groesbeck, Hamilton County, Ohio.

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VOL. XXV., No. 11

CHICAGO, THURSDAY, NOVEMBER 24, 1892.

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At a fair estimate, the Prohibition vote in the recent Presidential election numbered 325,000, against 249,945 in 1888—an encouraging gain.

"Protestant Schools for Protestant Children," should be the motto of those who do not wish to have their children educated in the mummeries and deceptions of the papacy.

The vote of Illinois for Governor was less than that for President; showing that the political se-

cret orders did not vote for the only ticket in the field (Prohibition) that fairly and squarely supported the little red-school-house.

"President Johnson seems to think, judging from a recent brilliant article, that a further Revelation and a New-er Testament are possibilities."—*New York Christian (Baptist) Enquirer*. This is just what the Mormons have claimed ever since they organized; they have, also, the new revelation and the New-er Testament—The Book of Mormon.

In pursuance of a resolution of Congress, seven Senators were appointed a committee to investigate and report to the Senate "the facts in relation to the employment for private purposes of armed bodies of men or detectives in connection with differences between workingmen and their employers," etc. During the past week two of the committee, Senators Peffer and Gallinger, have been inquiring into the relation of the Pinkertons to the Homestead strike-riots. The testimony taken will be sifted by Congress at a later date.

At the council of Roman Catholic archbishops, last week, Archbishop Katzer, of Milwaukee, defined the secret societies which the Roman church opposes. First of these is Freemasonry; then the

Knights of Pythias. An exception was made in favor of Odd-fellowship, because that order admits Catholics. Summed up in a brief sentence, the Romish church opposes no secret society whose members are good Catholics and go regularly to confession. All others are tabooed. It is not a question of secrecy at all with the archbishops, for they countenance a number of secret societies among their members; they denounce only those whose membership they cannot control.

The proposition of our government to induce all passenger steamers running between foreign countries and the United States not to bring here any but cabin passengers during next year, would have a most desirable effect, if stringently adopted. It would cause a great decrease in undesirable immigration, largely prevent the importation of cholera and other dangerous epidemics, give firmness to all classes of wages, since European pauper labor could no longer be brought into competition with American skill and industry. The steamship companies are said to be in favor of this movement, with an important modification.

The article which we print elsewhere, from the *Louisville, Ky., Commercial*, needs no apology, as it is a clear indictment of the secret labor unions for exercising political influence in the recent national election. The history of France is a record of the baleful power of secrecy as a factor in government affairs; and any clique of politicians, or clan of oath-bound conspirators, that resorts to these underhanded methods of securing success, is an enemy to the free republican institutions of our country. If the Republican party, as alleged, was defeated by this hidden influence, we have no surety that the same influence may not attempt to destroy any other party to which it shall oppose itself. The worst of it is, that the secret societies are so selfish in their motives and proceedings that they entirely ignore the rights and interests of all other men; and for this reason alone they deserve to be crushed out by every fair and honorable means.

THE CHURCH THE BULWARK OF THE LODGE.

AN ADDRESS DELIVERED AT THE NEBRASKA STATE CONVENTION, BY JOS. W. MORTON, D. D., NORTH LOUP, NEBRASKA.

(Concluded.)

But what has this to do with secret societies? Much every way. To the best of my knowledge and belief, strikers, boycotters and resisters of sheriffs and other peace officers, are nearly all members of secret orders. Non-union men scarce ever strike, and rarely, if ever, resist the law. But we are told that the leaders of these societies discountenance any resort to violence. So they say: But was any man ever expelled from his society for using violence in a strike? I do not think such a thing ever happened. On the contrary, these societies appropriate money for the defense of their members when they are tried for such offences. They are all accessories, both before and after the fact, if they are not really aiders and abettors.

I presume there are not less than one million voters in the United States, who are more or less in sympathy with that Homestead riot; who, if the question were put to them: "Was the killing of the Pinkerton men murder?" would, if strictly candid, unhesitatingly answer: "No; they had no business to be there, and they were served right." And all these are members of secret orders. On the contrary, I do not know a single man, not a member of any secret society, who has any sympathy with that riot.

Brethren, do you want to have fellowship with

ANTI-SECRET STATE CONVENTIONS.

Members of the National Christian Association and all friends of Anti-Secrecy Reform are hereby invited to attend and participate in the approaching State Conventions in behalf of the cause:

MISSOURI

The Missouri State Convention will be held at ALBANY, the County Seat of GENTRY COUNTY, NOVEMBER 29TH AND 30TH. Albany is in the northwestern part of Missouri, on the St. Joseph Branch of the C., B. & Q. R. R. Friends in Iowa living along the line of this branch of the "Q" will do well to take advantage of this opportunity and aid the cause by their presence in this Convention. Revs. W. C. Paden and Thomas M. Chalmers and M. N. Butler, L. C. Ebey, and other able speakers are expected to discuss Rum, Romanism and Organized Secretism, beginning at 2 o'clock P. M., Tuesday. Everybody is cordially invited to attend and hear these important questions discussed.

NEW ENGLAND.

THE OFFICIAL CALL.—The annual meeting of the New England Christian Association will be held (D. V.) in BROMFIELD STREET METHODIST EPISCOPAL CHURCH, BOSTON, DECEMBER 14TH AND 15TH, 1892. Wednesday Evening, 7 o'clock, Devotional Services. 7:45: Addresses, James M. Gray, Rector Reformed Episcopal Church, Boston. Subject: "Moral and Spiritual Counterfeits." E. S. Wheeler, Pastor Fourth Baptist Church, South Boston. Subject: "A Practical View of Secret Societies." Prof. Luther T. Townsend, D. D., Boston University. Thursday the 15th A. M., 8:30: Devotional Services. 9:15: Business, Reports, election of officers, etc. 10:30: "Chart Talks," by J. P. Stoddard on the secret society system. 11:00: Brief Talks, Seceders' Testimonies, etc. AFTERNOON: 1:30: Devotional Services. 2:00: Miscellaneous Business. 2:30: Addresses, Rev. J. F. Packard, Editor *Messiah's Herald*. Subject: "Odd-fellowship as a Religious Institution." Benj. F. Trueblood, Secretary American Peace Society. Subject: "Fundamental Objections to the Secret Society System." Rev. W. I. Phillips, General Manager of the N. C. A., Chicago; Elder A. A. Hoyt, Editor *Independent Christian*, Boston; W. B. Stoddard, N. C. A. Secretary, Eastern Department, Washington, D. C., Letters to Convention from Joseph Cook and others, read. EVENING: 7:00: Devotional Services. 7:30: Addresses, Mrs. A. J. Gordon, President Boston W. C. T. U. Miss E. E. Flagg, Editor *Home Light*, Wellesley, Mass. Subject: "Woman's Place in Reforms." Mrs. M. E. A. Gleason, National Superintendent Department Narcotics W. C. T. U. Subject: "Secret Societies From a Woman's Standpoint."

MINNESOTA.

A convention of churches opposed to secret societies will be held in the Swedish Lutheran church at New London, Kandiyohi county, Minn., on TUESDAY AND WEDNESDAY, NOV. 29TH AND 30TH, 1892. Churches of all denominations are invited to send delegates, and all people are cordially invited to attend, especially members of secret societies.

The convention will be opened with devotional exercises at 7:30 on Tuesday evening. At 8:00 o'clock an address of welcome will be delivered by Rev. L. G. Almen, pastor of the church at New London. Response by Rev. W. W. Ames, of Menominee, Wis. 8:30: Address, "Freemasonry a False Religion, Worthy of the Father of Liars; and What God Has Said About It," by Rev. William Fenton, of St. Paul. WEDNESDAY: 9 A. M.: Devotional Meeting. 9:30: Reports of Delegates; Appointment of Committees; Reading of Letters. 10:00: Questions; Free Parliament. 11:00: Address by Rev. Elwood Hanson, a seceding Mason. 2:30 P. M.: Devotional Meeting. 3:00 P. M.: Questions and discussions. 3:30 P. M.: Reports of Committees. 4:00 P. M.: Address. WEDNESDAY EVENING: 7:00: Prayer, Remarks, Unfinished Business. 8:00: Singing, and Address by Rev. W. W. Ames.
Rev. P. SJOBLON, President.

treason? Do you wish to have your children grow up under such influences as these? If you do, may God forgive and pity you!

4. Secret societies, as far as I know, are all religious organizations; and their religion is not that of the Bible. This is intended as a general remark. Possibly there may be a few of these societies that hold, in a loose way, to the Christian religion; but this is not true of the most of them. According to the Christian religion, there is but one way of salvation, and that is through faith in Christ. Most secret societies, however, offer salvation to their members without Christ. True, they are all willing that their members should believe in and practice any other religion, claiming to be tolerant of all religions; but they regard their own religious system as all-sufficient. How often we hear Freemasons say that Masonry is as good a religion as any other, if it is only well lived up to! This is not an occasional remark, made by some ignorant person, but it is the deep-seated conviction of a large proportion of the members of that fraternity.

Now, to begin with, does any human being need more than one religion? Reason teaches that, if one has the true religion, the possession of another and a different one would only hamper him and distract his mind. We do read of some one who was in the habit of praying alternately to the Lord and to the devil, and who, when he was asked to give his reason for so doing, replied that it was uncertain into whose hands he might fall, and therefore he proposed to make himself "solid" with both sides of the house. This has a certain air of plausibility; and perhaps we ought not too judge too severely him who, in the fear that Christ may fail him at last and he may miss the Christian's heaven, thinks it wise to secure a title to a mansion in some other heaven; as, for instance, in "the Grand Lodge above;" but you, my brethren, who are not afraid to trust in Christ, believing him to be abundantly able to save to the uttermost all that come to God by him; you certainly have no need of any other religion.

The next question is: Can a man practice two different religions at the same time? To which the Master himself has given us an emphatic negative answer: "No man can serve two masters." If any man undertakes to be, at the same time, both a Christian and a Freemason, one of two things will certainly happen: Either he will be a very indifferent Christian, or he will neglect his Masonic obligations.

As some are not aware, and as many who ought to know better, affect not to believe that secret societies are religious, it may be well, in a few words, to state the well-known facts.

Freemasonry, in its first seven degrees, comprising those of the Blue and Red lodge, is a mixture of a lower order of natural religion and Baalism, or sun-worship. In its middle degrees it passes into a form of medieval Romanism, borrowing its rights and its leading ideas from the Crusaders; winding up, in its last degree, recently introduced into this country under the name of "The Nobles of the Mystic Shrine," with a feeble imitation of Mohammedanism.

Odd-fellowship is simply natural religion, or pure theism, recognizing a God, but ignoring both Christ and the Bible. Most other secret societies are modeled, in their religious features, either upon Masonry or Odd-fellowship; though there may be a few of them, as the Grand Army of the Republic, that have in their prayers a feeble recognition of Christ. They all have, I think without exception, chaplains, rituals, or prescribed religious services, some of them more and others less elaborate. They all have, I believe, prayer, singing and a burial service; and some of them profess to conduct their worthy and consistent members to final happiness, in some kind of a heaven; the name given to this among the Masons being "The Grand Lodge above."

In addition to these simple religious rites, it is said by those who profess to know whereof they affirm, that the Masons sometimes administer a rite of so-called baptism, and that in one of the degrees the candidate is made to drink wine out of a human skull, in connection with one of the most horrible imprecations ever uttered by human lips. This I believe, as I believe ten thousand other things, on trustworthy evidence. Other rites have been revealed by those who have renounced these hidden works of darkness; some

of them foolish, others blasphemous, and all of them impious and sacrilegious. The prayers offered in the secret lodges are almost always, even in the temperance secret organizations, offered without any allusion to Christ or his atonement. In some of them, this "Name above every name" is positively excluded, both from the prayers and the Scripture readings. My Christian brother, what do you think of this? Can you fellowship such things? If you become a member of a secret lodge, you become associated with infidels and scoffers; and they are just as worthy members, in the eye of the lodge, as you are. Is this seeking the blessedness of "the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful?" You profess to walk daily with God and his Christ; when you come to the door of the lodge, from which Christ is excluded by law, you are presumably walking with Christ; and you must perforce say to him: "My dear Redeemer, excuse me for two or three hours. I am going into this lodge-room, to sit among a company of my brethren, some of whom are no friends of yours; and I have solemnly promised them not to take you with me when I visit them. So please stay here till I come back;" and I seem to hear the blessed Master say: "My dear child and brother, let me enter with you into your lodge. I love to hold companionship with my brethren; and I am willing to go with you, even to prison and to death; surely this place cannot be so bad as the gloomy dungeon; please let me go with you." But you answer: "Not now, my Lord and Master; some of these brethren of mine are profane, and might blaspheme you to your face. Indeed, your continual presence there would soon break up the lodge." This, my Christian brother, if you are a daily, living Christian, is precisely what you say to our blessed Master, though you may not be conscious of it, every time you enter a lodge of Freemasons or Odd-fellows, or any other lodge that excludes the name of Christ from its prayers or Scripture readings.

What do you think of that young man who, in offering himself to a virtuous young woman, should say: "I wish to become your husband; but you must understand that I shall keep one or more mistresses, with whom you will have to share my time and affections?" You are horrified at the thought. "No decent man," you say, "would dare propose such a thing." But this is precisely what the secret-society man does, every time he offers himself for membership in the church without renouncing his lodge. He proposes to worship God in the church, "in spirit and in truth," and to practice a false religion in the lodge. What is this but spiritual harlotry?

A few weeks ago, I saw the card of a man who calls himself a minister of the Gospel, and is the pastor of a so-called "Evangelical church." This man had caused to be printed, under his name, "The Rev. So-and-so," a list of the secret societies of which he is a member, to the number of five or six; beginning with "The Ancient Order of Free and Accepted Masons," and ending with "Nobles of the Mystic Shrine." What a spiritual harem this is for a minister of the Gospel to maintain! I was told that no conversions ever take place under his ministry, and I do not wonder at it.

There are two objections that are likely to be offered to what I have said, to which I wish to give special attention:

1. I seem to hear some one say: "You have no right to class all secret societies together. Some of them may be very evil, but others are perfectly innocent. For instance, I belong to the Grand Army of the Republic; what harm can there be in that? It is unfair to treat them all alike."

I thank you, friend, for mentioning the Grand Army. We will accept it as the type of all that is least wicked in secret societies. I beg to remind you, however, that in determining the evil that belongs to any institution, there are two questions to be considered: First, What is the evil inherent in itself? and secondly, What evil does it work in the community? These questions are both of prime importance, and are to be discussed separately; but the second of them is often entirely ignored. A thing may be almost unobjectionable in itself, and yet may do great harm. When two things are compared, one may have far less evil in itself, and yet may work immense-

ly more mischief in the community than the other. Let us offer a few illustrations:

The "gilded saloon," located in the residence part of a city, is much more decently conducted than the low-down "groggery" of the slums; but every temperance reformer knows that the former is vastly more hurtful to the cause of sobriety and religion than the latter. You all know the reasons. Dr. Rainsford's "church saloon," though it might be in itself the least evil of all, would be the worst of all in its consequences.

The moral, upright man, who as a citizen is above reproach, but who teaches that salvation is attainable by works, who scoffs at the atonement of Christ, and ridicules the Bible, will send more souls to hell than could a hundred foul-mouthed blasphemers; not because he is worse than they, but rather because he is not so bad as they. The less evil a man is, other things being equal, the more harm he can do to other men. Satan always gets in his most effective work when he is arrayed as "an angel of light."

Now as to the Grand Army: I have not much to say against it, as in itself considered. Many of my best friends are members of it, and I know that they do not wish to harm anybody. There is but one objection that I care now to offer to it, as an organization, and that is, that it is a secret society. I have other objections to it, but they do not belong to this discussion. But what about the influence of the Grand Army, and all the other so-called "minor orders?" What is their influence upon society at large, and especially upon the church? It is admitted, I think, by all, and if it is denied, it can easily be proved, that there is a common bond of sympathy running through all the secret orders; and the Grand Army is no exception to this rule. It was conceived and brought forth by Masons; it is and always has been largely officered by Masons; a large proportion of its members are Masons and Odd-fellows; and its other members almost universally give to all the secret orders the sympathy of their silence.

These minor orders have weakened and lowered the testimony of the church against the more wicked secret lodges. They stand, my brother pastor, between you and the Freemason, and you cannot aim a shot at his head without hitting them. But they are so lamb-like and so popular that you do not want to hit them. Thus, they are obstacles in the way of righteous and wholesome discipline.

Whenever and wherever they have been allowed to come into the church, they have set the door wide open, and held it open for Masons, Odd-fellows and all other secret men and women to come in. Let me relate an incident. I know a church, which, some twenty or twenty-five years ago, had not one secret society member on her roll. One of her leading members came to the church meeting and said: "Brethren, as you know, I have a brother who is a drunkard. He has promised me that, if I will go with him and join the 'Temple of Honor,' he will sign the pledge and quit drinking. I ask the privilege of doing this." The request was granted; and I am told that it was not more than a year from that time when that same brother was a member of every secret society in the town; and there were not so many of them then as there are now; for I am informed by a brother who was recently a pastor there, that there are now more than fifty secret lodges in that town of about ten thousand inhabitants; one for every two hundred people, of all sexes and ages! At the same time, you can count the churches of that city on the fingers of your two hands. I have never met a member of any secret order that had anything like an outspoken, earnest testimony to give against any other secret society; and no church that has any considerable number of Grand Army men, or Good Templars, in her fellowship will ever, in my opinion, utter any strong protest against Masonry or any other secret evil.

2. Referring to the first sentences of this address, I am reminded of the oft-repeated assertion: "If Masonry and other secret orders were the evil thing you say they are, surely so many good people would not join them."

The first thing I have to do, in answering this objection, is to admit that there are good people in most, if not all, of these societies. If there were not, they would soon perish; but I invite your candid attention to the following points:

(1) Many good men, both ministers and lay-

men, have joined these societies without investigating either their principles or their fruits. They have various reasons for taking this step. Some join them, because they have dear and honored friends who are members; others, because they are fond of society, and the lodge is a convenient club-room; others, because they expect to gain, by this means, more or less advantage in their business, or preferment in the political world. It is said that some Methodist ministers have joined the Masons, because the presiding elder was a Mason, and it was an understood thing that Masonic preachers, other things being equal, would stand the best chance of receiving desirable appointments. I have no personal knowledge of this; but Methodist brethren have told me so.

I know of one brother in the ministry who is opposed to secrecy, in general, but has been heard to say, in substance: "We cannot reasonably refuse to our brethren the privilege of joining labor lodges in the cities; for there are many places where this is the only way in which they can obtain employment." Is this so? Have the secret labor unions so completely stamped out the natural rights of their non-union fellow-citizens, that they can debar them from the field of honest toil? Have they obtained a monopoly of the labor market? If so, what more is needed to stamp them as tyrants and enemies of the divinely constituted brotherhood of man?

Some join secret societies because they are so constituted, mentally, that secrecy has a strong fascination for them.

Perhaps there is not one in a hundred of those who are members of secret societies that have ever investigated their principles, and especially their results, in the clear light of Scripture and reason. Besides, in the Masonic, and perhaps in other lodges, the candidate is solemnly assured that there is nothing in the obligation about to be assumed that can conflict with his duty to the church, the state or his family. Every intelligent man knows that this assurance is a falsehood; but the candidate believes it, and he is hoodwinked.

(2) Multitudes of good men, both ministers and laymen, refuse to enter the lodges, believing them to be evil; and many others who were members have left them for the same reason: Therefore, the testimony of good men is at least as strong on the side of the opposition as on the other. If the reverend Simon Simpleton, Chaplain of Hiram Lodge of Free and Accepted Masons, is a good man, so was Charles G. Finney; so was Bishop Hamline, whom "God converted from Masonry when he converted him from his other sins;" so were David Bernard, Nathaniel Colver, and a host of other ministers who seceded from Masonry. Besides all this, it is a well-known fact that there are multitudes of ministers of evangelical churches who have a nominal connection with the lodges, but who are heartily sick of them and wish they had never joined them. Yet the most of these have their lips hermetically sealed on the subject, not only by the profane and blasphemous oaths taken at the time of their initiation, but especially by the dread of the bitter scorn and obloquy that would be heaped upon them by their brethren, if they should utter aloud their true sentiments. If a Mason should leave the lodge, and say that Masonry is a humbug, he would be denounced as "a perjured villain." Comparatively few men have the moral courage to face this kind of music.

A few weeks ago, eight thousand soldiers were sent to Homestead, Pennsylvania, for the sole purpose of preventing members of secret societies from destroying property and shedding innocent blood. Still more recently, about the same number of troops were sent to Buffalo, New York, for a similar purpose. These were both cases of incipient rebellion; and at least two other such cases have transpired in other States, within a few months past; and the organized secret mobs thus held in check are apparently just as defiant as ever, seemingly simply waiting for the time when they shall be strong enough for a successful resistance of "the powers that be." Does any sane man doubt that we owe these treasonable mobs to secret societies?

Brethren, members of evangelical churches, what think ye of secret societies? Are you still inclined to favor them? Will you not at least adopt these simple and reasonable rules? Never to join any society, until you have first made

yourselves familiar with all its principles, its practices and its plans of work, and compared them with the Word of God. Never to take an oath, or even give a promise, to keep anything secret, before it has been revealed to you. Never to give to any man, or body of men, that implicit faith and undying homage which is due to God in Christ alone. Never to belong to any society that is, in any sense, a rival of the church, or that claims to be as good as, or better than, the church. Always to seek the elevation of the church to higher standards, rather than to do the work of the church through other organizations.

Brethren, let us remember that all true reform should begin in our own hearts, and in the church to which we belong. That man who will not reform himself will make slow work in reforming others; that church that refuses to reform herself, or be reformed, will not only fail in spreading reform principles through the community, but she is already on the high road to apostasy. "If I regard iniquity in my heart, the Lord will not hear me," is as true of churches as of individuals. Let, then, our prayer be that of the Psalmist: "Search me, O Lord, and know my heart; try me and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting."

POLITICAL SECRET SOCIETIES DEFEATED HARRISON.

Now that the smoke of the conflict is clearing away and the rolls are being called and the country is recovering from its surprise, and the dazed Republicans from the shock, investigation as to what caused it all is in order. The result is remarkable enough to invite investigation. President Harrison is a man of admirable personal character and record. He has given the country a firm, efficient, clean and able administration of both its domestic and foreign affairs, and the country is in the enjoyment of unexampled prosperity. Labor is fully employed at good wages, commerce is large and expanding and profitable, and the business condition of the country is sound and healthy.

It is true that there was some criticism of the composition of the convention which renominated President Harrison, but it was mostly mere cavil, for the convention was constituted in about the same way that all conventions are that nominate Presidents for a second term, and it undoubtedly expressed the preponderance of the party will, and at the last the party was thoroughly united in his support.

On the other hand Mr. Cleveland was defeated four years ago by President Harrison, and had done nothing to make himself stronger with the people than he was then. His own State preferred another of its sons to him, and he was nominated by the national convention of his party in spite of that fact, and in spite of the formal protest of the party delegation from his own State.

That he should be elected at all under all the circumstances was hardly to be expected with any confidence; that he should be elected by an extraordinary majority shows that some extraordinary influence was brought into play. The ordinary influences were calculated on. There was the so-called "force bill," which was used as a bugaboo to keep the South solid, but it was calculated in all conservative estimates that the South would remain solid. There was the parochial school question in Illinois and Wisconsin, but it had been settled in Wisconsin; and Chicago, which determined the vote of Illinois, did not care about the school question. The silver question and the Farmers' Alliance did in the West little more than was expected from them. The McKinley bill was expected to turn the farmers toward the Democratic party; but Iowa, one of the most purely agricultural of States, returned to the Republican column with something like its old-time majorities, and a close analysis of the counties and precincts in the country will show, we believe, that in all of them, outside of the South, of which the residents were farmers or people engaged in mercantile and professional pursuits, the advantage was with the Republicans, who made, in many cases, large gains. The great losses, the losses which determined the election, were made in cities and counties and precincts in which there was a large population en-

gaged in manufacturing and mechanical pursuits and in railroading.

It was to these classes, to the men earning wages, the legitimate workingmen of the country, that the Republicans appealed in behalf of the McKinley bill with most confidence, but we believe that analysis will show that it was from these men came the votes that defeated Harrison and reversed the policy of the country, and that they were not governed by their views in regard to the McKinley bill, but by other considerations. An intelligent gentleman and experienced politician, well acquainted with politics in Indiana, has called our attention to the fact that great Democratic gains were made in New Albany in the wards and precincts inhabited by the rolling-mill men and the glass-works men, while the Republicans made gains in other wards and precincts; that in the purely agricultural counties in the State the Republicans gained, while they lost in the counties where manufacturing and railroad interests are strongest; that in the gas belt, where many new factories have started and where they expected to gain five or six thousand, and where the Democrats allowed that they would gain 3,000, they gained barely 1,000. In Connecticut the Republicans gained in the farming towns and lost in the manufacturing villages. Can anybody believe that the great falling off of the Republican majority in Pennsylvania was due to any reaction against the McKinley bill? Pennsylvania has been the advocate of protection, and her people have favored it since the State was admitted to the Union. Ohio voted only a year ago for McKinley by a large majority. Does anybody believe there has been such a change of opinion about his bill as the vote of Tuesday indicates? There is no exception to the rule that the Republicans lost wherever there was a manufacturing population—and labor unions.

The Homestead strike was inaugurated on the theory that this was a Presidential year, and that party pressure would be brought to bear on the Carnegie company to make it yield to the demands of the Amalgamated Association.

In an interview published during the campaign, a prominent local labor leader said, in substance, that Harrison's Administration ought to put those Homestead men back to work, and pay them the wages they demanded; that the Administration had the power to do it, and the right to do it, and if it did not that there would be a political revolution that would surprise it. A member of the Amalgamated Association said after that, in an interview in a local paper, in substance, that if the strike at Homestead were not a success the workingmen would form free-trade clubs. Four weeks ago an agent of the Amalgamated Association came to New Albany and held a meeting in the Democratic club room, to which workmen of both parties were invited. Every effort was made by Republicans to learn what was done at that meeting, but they failed. It was noticed about that time that the iron and glass workers ceased to attend Republican meetings.

A merchant tailor of this city stated that his foreman, who had been an active-talking Republican up to a week before the election, suddenly stopped talking, and the day before election said he was going to vote for Cleveland. One of his employes told a prominent lumberman of this city a few days before the election that the report that Frick and Pinkerton had subscribed to the Republican campaign funds had made the labor unions mad and that they were organized against the Republican party.

There are in all the unions a few leading men who are ready and forcible talkers, and when they go around and address secret meetings of the unions and appeal to their passions and prejudices when there is no one to answer them, they have an easy task in securing a vote that binds every member of the lodge or chapter or whatever it may be.

The fact that Whitelaw Reid, who had just compromised a difficulty of long standing with the typographical union, was a candidate on the Republican ticket, and that Mr. Chauncey Depew, who was president of a railroad company which had just defeated a strike of switchmen, was one of the most approved orators of the Republican party, helped the labor unions in solidifying their ranks against Harrison. Every Democratic speaker who addressed labor audiences dwelt on these facts. It is a noticeable fact that there was not a

single labor union paper in the United States that advocated Harrison.

Under all the circumstances it is fair to conclude that the labor unions practically declared a boycott against the Republican ticket, and that the country has to take account of a new secret oath-bound political party, which regards nothing but the narrow interests and prejudices of a class. If this is true the labor unions have "bit off their nose to spite their face." If protection is not for the interest of the workingmen of the country it is not of enough interest to other people to bother about; and if they care so little about it as to strike it down whenever they get into a quarrel over wages or hours, its most ardent supporters will soon be ready to let it go.—*Louisville (Ky.) Commercial.*

NEW ENGLAND LETTER.

The recent election.—The Prohibition party and Rome.—Our New England Convention.—The Christian Workers.—The Boys' Brigade.

The recent Presidential election will be noted in history as the first one in which women were allowed to vote for the chief executive. If the privilege had only been general instead of being confined to a limited area, there might have been a marked change in the returns. It is certainly a coincidence that Wyoming went Republican when States supposed to be sure for Harrison disappointed everybody by rolling up handsome Democratic majorities. Vermont now gives women who are tax-payers the right to vote in school meetings. The lower branch of the Legislature has gone a step farther, and by a vote of 149 to 83 has declared in favor of giving them municipal suffrage. Vermont is so much ahead of Massachusetts in the matter of doing justice to women, though, to borrow her own vernacular, "it ain't much to brag on." There was a very fair number of Prohibition ballots cast, both at Wellesley and Holyoke, although the general vote stood overwhelmingly for Harrison. Think of all those cultured Christian women—president and professors, denied a voice in saying who shall rule them! But it is not always to be so. Again the Republican party has seen the handwriting on the wall, but their heart has been made gross, and their ears heavy, and their eyes they have shut, that they may neither see nor understand. But has the Prohibition party fully grasped its opportunity? The falling off in the Prohibition vote this year, in Massachusetts, is not entirely due to the unwise action of extremists. Many a good Prohibitionist voted for Harrison because he knew that with Cleveland and his Tammany allies in power, Rome would have free course and dip her hand more deeply than ever in the government Treasury. It is time that the third party ceased to fight shy of the Romish question, or pat Romish ecclesiastics on the back because, forsooth, they are good temperance men, unmindful of their record as avowed enemies of our public schools, and all our precious heritage of religious freedom. In this way it has repelled many a conscientious voter from its ranks. It must broaden out and become a National Reform party in every sense of the word before it can hope to win; but at present it looks as if the leaders were too hopelessly wedded to the "one-reform-at-a-time" idea, to seize the golden opportunity before it. Let them beware lest it pass them by forever, and be given to another party yet to be born out of these conflicting elements.

Our annual meeting will soon be here, and if all sleepy "New Englanders" have not been aroused by the trumpet call sent forth by our agent and secretary, good Bro. Stoddard, it must be because they have been spiritually chloroformed. I have read strong and noble words from his pen before, but none with a more inspiring ring. It is the call of a great heart, and ought to find a response in every soul in which there is a single spark of the old Puritan fires. Let all go up to this meeting who can, and those who cannot, send a substitute. New England, drowsy as she may seem on the lodge question, is beginning to wake out of sleep, and the rising day whose light is to scatter every work of darkness is nearer now than it ever was before. God has graciously given us unexpected financial enlargement the past year. Then is it not meet that we should go up to his courts with thanksgiving, gratefully acknowledging his mercies? Some have been called to lay their armor

down and go up "higher" since we last met. We owe it to them, we owe it to God, to see to it that their empty places are filled. The tide of anti-secret sentiment is rising all around us. The lodge is no longer a tabooed subject. People as a rule are willing to talk about it and express their opinions; and it is marvelous, when one looks at it from the standpoint of former years, how many without any knowledge of an organized movement against secret societies have been led to regard the whole Masonic system with dislike and suspicion. Talking with a gentleman, the other day, a fine-appearing man, who, having lost his right arm in a saw-mill many years ago, now peddles articles of domestic use for a living, I found him in full sympathy with our cause, though perfectly ignorant of the work our Association is doing, or the parent organization at the West. He had formerly been an Odd-fellow, he told me, but had left the order because it had no Christ in it; and when he became a Christian he had no use for two religions, one of which excluded his Saviour. There are thousands to-day who would be thankful to hear of our organization; thankful to get hold of our literature. Let us go in a spirit of faith and prayer, and plan great things, not for ourselves, but for Him whose kingdom we are seeking to hasten. And allow me, as a woman, to say just a word to my sister women, especially they who wear the white ribbon. If you know nothing about the lodge and the harm it is doing to the church, the family and the state, it is time you did. If you already know a little, you ought to know more. Masonry, like a wall of brass, stands behind the saloon. At the great World's Convention of Christian Workers, now holding in Tremont Temple, Rev. E. F. Atwood, Chaplain of the Wethersfield State prison, stated the startling fact that "while we have a million of young men in our churches, we have over a million in our prisons." The open saloon, we all know, is a feeder to the jail; but the secret saloon behind a tyled door, where many a mother's boy has learned for the first time to smoke, and drink, and listen to foul stories, has had, in nine cases out of ten, more to do with the downfall of our native American youth. "We have," said this same speaker, "twenty-four graves in Connecticut of girls who were betrayed and murdered, and their murderers are still at large." What has stood between these men and the punishment justly due their crime? The same dark, secret, irresponsible power that protects the rumseller. More and more this subject is beginning to appeal to the attention of thinking women. Come and hear what Mrs. A. J. Gordon has to say; and also Mrs. M. E. A. Gleason, who will speak on "Masonry from a Woman's Standpoint." Let us, one and all, men and women, crowd the M. E. church on Bromfield street, December 14 and 15. Let us come in prayer and faith, remembering that if the foe is strong we have One to lead us who is infinite in power. Let us not, by stupid inaction, miss our opportunity.

The convention of Christian Workers has been the most notable gathering ever held in Boston, unless we except the W. C. T. U., last fall. Every department of practical Christian work has been discussed, and eager crowds have stood about the doors unable to get in.

In reference to the "Boys' Brigade," a letter just received from Bro. Conant informs me that in Willimantic the meetings for drill are held on week-days, but at Sunday-school they meet in citizens' dress to receive Biblical instruction. This is probably the way in which the Brigades are conducted in other places, including Glasgow. The charge of Sabbath desecration cannot therefore be laid against it; yet, while I am happy to say this, one can see that the great point at issue remains unchanged,—and that is the fostering of the military spirit by the church and in the name of the Prince of Peace. Let us leave such tactics to Rome, and train up our Protestant youth to handle the sword of the Spirit instead of Springfield rifles, and to put on, instead of the uniform of carnal warfare, the whole armor of righteousness. Spiritual wickedness in high places would tremble before the oncoming of such an army, and in the dark days which the wisest among us foresee approaching, this is the kind of Boys' Brigade that will be needed. ELIZABETH E. FLAGG.

A year's numbers of the Cynosure would make six good-sized volumes of valuable reformatory literature, containing 550 pages each.

OUR WASHINGTON LETTER.

WASHINGTON, Nov. 16, 1892.

It is raising no new charge to say that there is rottenness in the ranks of the municipal officials of the District of Columbia; but the charge has been very strongly confirmed, this week, by the conviction in court of two police officers of having for months been regularly bribed by the conductors of that pernicious form of gambling known as "policy;" and what makes the conviction all the more alarming to those having the moral welfare of the residents of Washington at heart, is that these two policemen had been specially detailed to break up "policy" playing, which, according to the testimony at this trial, robs the poorer classes of this city of something like \$5,000 a day. In other cities such a disgraceful affair might be considered as entirely local, and, owing to peculiar political conditions, liable to occur; but in Washington it is a national affair, and Congress is directly responsible for it. The citizens of Washington have no votes and but little influence in the selection of the officials who are in immediate charge of its affairs; Congress is its only law-making power, and the appointment of its officials is in the hands of the President of the United States.

The officials of the Postoffice Department are having considerable trouble about deciding upon the designs for the series of Columbus stamps, which are to be exclusively used while the World's Fair is open. These stamps are to range in value from one cent to five dollars; and the intention is to begin with an early scene in the life of Columbus and follow with other scenes, a different one on each denomination of stamps, in regular chronological order up to his death. The trouble arises from doubts as to the time of certain happenings and as to the portrait of Columbus that shall be used. The part of Third Assistant Postmaster General Hazen's annual report (soon to be made public) that deals with this matter is very interesting.

The preliminaries of an educational movement which is pregnant with great possibilities, are being quietly manipulated from Washington. Its success is largely dependent upon the responses from those most directly interested. During the late G. A. R. encampment, a resolution was adopted by the Union Veterans' Union, endorsing the idea and authorizing the appointment of a committee to organize and incorporate "The Union Veterans' School of Science and Agriculture." This committee, of which Rev. (Gen.) Green Clay Smith is chairman and Gen. Neil Dumont secretary, is now at work interesting the old soldiers in the project. The school is to be located, if the movement succeeds, on a 10,000-acre tract of land, yet to be selected, which shall embrace timber, coal, iron and suitable lands for grazing, and for all branches of agriculture and horticulture, and scholars are to be graduated in all branches of scientific and mechanical industry. Although the school is to be under the control of ex-soldiers, its scholarships are to be open to all, and the sons and daughters of ex-soldiers who are unable to pay the small charges that will be made will be taken free. It is to be co-operative and the capital needed is to be obtained by disposing of stock; its projectors believe that once established it will soon become self-sustaining. Merely as showing how the idea strikes practical business men, it may be mentioned that an offer has already been made of the outright gift of 300 acres of land in Tennessee, if the school will locate there, and a number of tracts in other States have been offered at nominal prices. It is easily possible for the members of the various soldier organizations to make this scheme a practical success at a very small cost to themselves, twenty-five cents from each ex-soldier giving it a capital sufficient to begin; and many will watch with interest the result of the appeal the committee is now making to them.

Rev. Frank M. Goodchild, the Philadelphia evangelist, began a series of meetings in the hall of the Y. M. C. A. building Sunday afternoon, which are to continue all this week. Mr. Goodchild is a forceful and convincing speaker, and his meetings are being well-attended.

How many people know that the membership of the W. C. T. U., including the young ladies' branch, and the children of the Loyal Temperance Legion, has reached in the United States alone the enormous number of 350,000? I hard-

ly thought it was as large, myself, until Mrs. Ruth Shaffner addressed the District of Columbia branch, last Sunday, on "The World's and National W. C. T. U.—What it Has Done." Among the things she mentioned as having been done was the procuring of 10,000,000 signatures to petitions for prohibition. It maintains the largest publishing society of women in the world, and is annually issuing 130,000 000 pages of printed matter, all used in pushing its great work of moral reform. The figures furnish a subject for thoughtful study. *

REFORM NEWS.

THE IOWA ANTI-SECRECY CONVENTION.

FIRST SESSION.

The Iowa State Christian Association (auxiliary to the National Christian Association), met in annual session in the Wesleyan Methodist church of Marengo, Iowa county, at 2 o'clock, P. M., Tuesday, November 15, 1892.

The president, Rev. L. Mendenhall, called the convention to order, and led in devotional exercises.

The address of welcome and the response thereto were postponed for the present, and made the order of the day for that evening at 7:20; an announcement of the illness and consequent absence of Mrs. Dunham having been made.

Rev. T. P. Robb read a paper on the subject of "Anti-secrecy Reform Work in Iowa."

This was followed by remarks from Bro. John Dorcas, the only one who answered the roll-call of those who attended the first convention.

Rev. W. I. Phillips, Rev. M. A. Gault, and Rev. S. A. Gilley, pastor of the church, made brief addresses appropriate to the occasion.

A few lines, received from Bro. W. L. Enlow, Treasurer of the State Association, and editor of the Birmingham (Iowa) *Free Press*, were read, advising the convention of his serious illness, and stating that he had not been able to prepare a formal report of his transactions, but that there is a balance of about \$50 00 in the treasury, subject to the order of the convention.

A communication was also received from Sister Enlow, confirming the statement of her husband's sickness.

The convention thereupon ordered that a telegram of consolation be sent to Bro. Enlow; which was done as follows:

"MARENGO, Iowa, Nov. 15, 1892.—W. L. ENLOW, Birmingham, Ia.: The Iowa Christian Association extends sympathy. Read Deuteronomy 33: 26, 27.—L. MENDENHALL."

A committee, consisting of Bros. Dorcas, Gilley, and Fink, was appointed by the chair to consider the question of the relations which the Association ought to sustain to the Birmingham *Free Press*.

Rev. J. Marks, of Kellogg, Ia., Rev. G. R. McBurney, of Avery, Ia., and Rev. W. I. Phillips were introduced to the convention and extended words of endorsement and encouragement.

A recess was taken until 7 o'clock in the evening.

SECOND SESSION.

At 7:15 P. M., Tuesday, the convention was called to order by Pres. Mendenhall.

Rev. W. I. Phillips led in the devotional exercises, reading Psalm 46; prayer by Rev. Mr. Williams.

The president stated that a telegram had been received from Mrs. W. L. Enlow, announcing that her husband passed peacefully away this afternoon.

A committee, consisting of Rev. T. P. Robb and Rev. S. A. Gilley was appointed to prepare a suitable minute, to go upon the records of the Association, and also a letter of sympathy to be sent to Mrs. Enlow and her family.

Rev. S. A. Gilley delivered the address of welcome to the convention; to which an appropriate response was made by Pres. Mendenhall.

The address, "Temperance in Iowa," which had been announced to be delivered by Mrs. M. H. Dunham, president of the Iowa W. C. T. U., was omitted, on account of her absence through sickness.

Rev. M. A. Gault orally addressed the convention on "The Relation of Minor to Major Secret Orders."

A half hour was then passed in conference on the general subject.

Bro. John Dorcas was elected Treasurer of the Association *pro tem*.

Adjourned, with a benediction, until Wednesday forenoon.

THIRD SESSION.

The convention reassembled at 9 o'clock Wednesday morning.

After devotional exercises, on motion, Rev. T. P. Robb was requested to prepare his address of the previous day for publication.

The Executive Committee presented its annual report, which was read, discussed and adopted.

REPORT OF THE EXECUTIVE COMMITTEE.

To the Iowa Christian Association:

Your Executive Committee would report:

The committee held three meetings during the year, at one of which the members were all present.

Besides planning for the present convention, your committee, early in the year, endeavored to establish a lecture bureau, and were successful in securing the consent of quite a number of persons to deliver lectures on the subject of secretism. Under this plan, two lectures were delivered at Fairfield. No doubt other work was done at different places, but we have not been apprised of the fact.

We suggest that the bureau work might be developed into a good agency.

We suggest, also, that a good work is possible, by the establishment of a department of literature.

We suggest that the Executive Committee ought to be enlarged by at least two additional members; and that those members shall be representatives of different reform churches.

Respectfully submitted.

For the committee:

L. MENDENHALL, *Pres't*.

T. P. ROBB, *Sec'y*.

MARENGO, Iowa, Nov. 15, 1892.

Committees were appointed as follows:

Resolutions.—W. I. Phillips, W. C. Paden, J. Marks.

Enrollment and Plan of Work.—M. A. Gault, J. Dorcas, G. R. McBurney.

Nominations.—S. A. Gilley, J. Dorcas, F. J. Williams.

Finance.—T. P. Robb, M. A. Gault, W. C. Paden.

Bro. Gilley stated that he would, on the morrow, move amendments to the constitution of the Association, touching articles 3, 4, 5, 6, 7, and the addition of another article, to be numbered 3, and hence the renumbering of the present No. 3 and subsequent articles.

FOURTH SESSION.

The afternoon session opened with devotional exercises.

Rev. W. C. Paden then addressed the convention on "The Secret Lodge System."

FINAL SESSION.

The evening session began at 7 o'clock with devotional exercises.

Pres. Chas. A. Blanchard had been announced to address the convention, but as he was detained at home by sickness in his family, Rev. T. M. Chalmers and W. I. Phillips were substituted, and delivered stirring speeches.

After a brief conference, the convention adjourned *sine die*.

[The foregoing report is incomplete as it gives neither the nominations for officers of the State Association, the resolutions adopted by the convention, nor the plan of work for the future. All have been delayed, but we hope to have them in time for the next issue of the *Cynosure*.—EDITOR.]

THE IOWA STATE CONVENTION.

ON TRAIN, Nov. 17, 1892.

DEAR CYNOSURE:—Last week, on my way to Marengo, I addressed good meetings at Hickory Grove, Oskaloosa, Cedar, Nassau, Guernsey and Fairview. Of these meetings I will write more again.

I had purposed to spend the Sabbath at Grinnell, but on Saturday morning I obeyed an impulse to go to Marengo. It was well that I did, for I found that almost no local arrangement had been made for the State convention. Rev. S. A. Gilley, who had invited the convention to Marengo, and on whom we depended for the local arrangements, had been called to a distant part of the State, and could not be home until the day before the convention. His church, where the convention was to meet, was two miles from Ma-

rengo, in the country. He had been for months in the Prohibition lecture field, and had been recently transferred to the church at Des Moines; so that for some time there had been very little preaching in the church. I occupied the pulpit twice on Sabbath, and on Monday billed the town.

In spite of all the untoward circumstances, we had a remarkable convention. The good Wesleyan brethren, though taken by surprise, and ill-prepared to entertain a convention, took us to their homes and made us welcome. Although our two prominent speakers, Pres. C. A. Blanchard and Mrs. M. H. Dunham, were detained at home by affliction, yet Secretary W. I. Phillips, of Chicago, and Rev. Thomas M. Chalmers, of Topeka, Kans., were present, in the good providence of God, to take their places. Bro. Phillips gave us a stirring address, which made us appreciate more than ever the great work carried on by the National Christian Association. His wise counsels in important business matters before the convention was a great help, and made us thankful for his presence. Bro. Chalmers gave us a strong, radical, incisive address, the last evening. His clear statements in proof of the anti-Christian character of Freemasonry, and the place it occupies in prophecy, are sufficient to startle any audience.

Bro. Paden also gave us a fine address; and the address of welcome, and the response, by Bros. Gilley and Mendenhall, were timely and practical.

The presence of Rev. T. P. Robb, and John Dorcas, for many years leading workers in the State Association, was an inspiration; also the presence of Rev. Julius Marks, of the Congregational church at Kellogg.

The sad intelligence of the death of Bro. Enlow reached us the first evening and cast a gloom over the convention. Constant reference in our prayers was made to the stricken widow and fatherless children. In a reform association, as in an army, care should ever be exercised for the dead and wounded.

All in all, this meeting of the Iowa Association, with its lights and shadows, was an impressive gathering not soon to be forgotten. Much time was spent in organization and constitution revision, and we recalled C. H. Spurgeon's idea of a most efficient committee: It was a committee of three, and when one was sick and the other could not attend, the business was promptly transacted by the third.

M. A. GAULT.

AN ENCOURAGING LETTER FROM M. N. BUTLER.

BLOCKTON, Iowa, Nov. 18, 1892.

EDITOR CYNOSURE:—At Lamoni, Iowa, last Saturday, I called at the well-equipped publication headquarters of the Church of Latter-Day Saints, and had a pleasant talk with the management, Joseph Smith and W. W. Blair. They are posted on this line, and take no stock in Freemasonry, Odd-fellowship, or other secret orders. The "prophet" assured me that he had never as yet joined a secret society; and I have heard members of this branch of the church contend that his father, Joseph, Sr., lost his power and made the mistake of his life when he united with the Masonic order. Let that be as it may, Brigham Young certainly used his Masonry to seat himself in the place rightly belonging to Smith's son as his successor. The whole Utah outfit is Freemasonry gone to seed, and Joseph, Jr., is at war with Brigham Youngism and leads the revolt with its headquarters at Lamoni. He has heard Edmond Ronayne and Pres. Blanchard, and seems to have decided opinions on oath-bound lodgery.

An interview with the local paper, the *Independent Patriot*, proved the editor to be free from lodgery, and he spoke plainly on the matter.

Eight miles southwest of this place we met that staunch veteran of reform, Harmon Patrick, and his sons. Father Patrick wishes to sell his splendid 100-acre farm, that he may locate near a school to educate his youngest son. His team and buggy did good service in transporting myself and literature through the rural district. A Bible-reading was given Monday night to a good audience. Bro. Chesley, O. M. Farmer, Riley, Strickland and others solid in this cause reside here.

(Continued on 9th page.)

THE CHURCH'S RESPONSIBILITY.

GALVA, Ill., Nov. 10, 1892.

EDITOR CYNOSURE:—References have been made in the *Cynosure*, during the months past, to the fact that the churches are being overrun by the lodges. These complaints are not without foundation. It can hardly be doubted or denied that many of the churches throughout the land are largely under the power and control of the lodges. This is a deplorable state of things, and should be deprecated by every lover of truth and righteousness.

But may there not be another view of the matter? Is it not true of individuals that if they "fear God and work righteousness," according to the light they have, that God will use means to lead them out into greater light? Instance the case of Cornelius and also the Eunuch. Where the opposite transpires, and the individual is captured by enemies, is it not because he ceased to use and walk in the light he had? Is not the same true of churches? If the members, or a large proportion of the members, of a church were true to God and faithfully following and serving the Lord Jesus Christ, according to the light received, who can harm that church? If built on the sure foundation—the everlasting Rock—the powers of hell cannot prevail against it. A live and growing tree in a Southern forest is not likely to have poison ivy, greenbriars, and other vines twining about and growing into it. It is doing its own work too well to invite such things to its embrace. But a tree that is dead, or half-dead, will perhaps be bearing a goodly number of such *worse than worthless* vines, and also some bunches of mistletoe. This, I think, illustrates the case of those churches infested with the greenbriar and poison ivy of lodgeism.

If they had been *live* churches—the members "living branches in the true Vine"—bearing fruit as well as leaves for God, there would have been no place for these foul vines to creep in and get a hold. Lodgery and Christianity do not flourish together. As one goes in, the other must go out. Where Christ truly reigns, lodgery is likely to stand aloof until by some means Christ is dethroned, when it is ready to usurp control. Thus, I think, it is with those churches that are being overrun or honeycombed by the lodges. They failed to follow Christ—to walk in the light given—and darkness and lodgery came in.

Alas for such churches! No longer green and beautiful by the foliage of a pure and spiritual life, the only verdure being that of the wild and poisonous vines and some bunches of mistletoe; dead trees, with their vines and mistletoe, they are together made fuel for the flames.

But how watchful and zealous should those be, who "have not this (lodge) teaching, which know not the deep things of Satan?" "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." R. CANNING.

THE METHODS OF FREEMASONRY.

DALTON, Georgia, 1892.

EDITOR CYNOSURE:—In company with a friend, a few months since, I attended the funeral of a neighbor. We went to the house, and there we found the Masons were to take charge of the funeral (the deceased belonging to that fraternity). They came, but they had no exercises whatever at the house. From the house they went directly to the cemetery. After depositing the coffin in the grave they marched around, throwing in their sprigs of evergreen, a glove and an apron. Then they threw their hands up over their heads with a *spat*, repeating it three times; then the Master Mason made a speech, eulogizing Masonry. They sang a hymn, had a prayer and then dispersed. All this took place within a few rods of my husband's grave. I almost wondered that he did not rise from his dusty bed at such "twaddle."

I begin to think he is wearing a martyr's crown. He risked his life here amongst the Masons (for they are legion). They used to tell him he had a martyr's spirit, he talked so plainly to them; and I more than suspect that he was drugged by the doctors, who were Masons. It became necessary for him to submit to a surgical

operation. He was in their office two days and one night, up stairs, lying on the floor; so I have been told. When he went into the doctors' hands his system was in a first-rate normal condition, he never using meat, tea, coffee, condiments, or tobacco. His system was so unused to stimulants that it over-powered him, and he came home dazed and never rallied. At the end of two weeks he peacefully passed away.

There is a rumor afloat that he was drugged by the doctors. His death was a mysterious one to me; that is why I have taken it so hard. He ought to have lived ten or fifteen years longer, and he might if the laws of life had not been broken; but they were broken, and death ensued.

The circuit minister said in the pulpit that no one knew anything about Masonry that had not been behind the curtain, or into the "holy of holies." Such a comparison is bold blasphemy. There is not a church here in Dalton that does not tolerate the lodge. There are so many under the ban of Masonry that ministers dare not utter their convictions. After reading the *Cynosures* I give them to my neighbors; but some refuse to accept them. A Mason refused them, and his wife said she would take some; but her lord said No. Another man, not a Mason, does not want to read them; neither can he be persuaded to read Carradine's sermon. He is a Mason at heart, but is too poor to join them. I can say, for one, I am not under the ban of Masonry. I just tell what I think about their institution, and believe I am the only outspoken reformer in Dalton; and by the help of divine aid, I will do my duty.

MRS. A. C. HAND.

MEANS AND ENDS.

CHICAGO, November, 1892.

EDITOR CYNOSURE:—That system of moral philosophy that teaches that "the end justifies the means," or (in other words) "that it is right to do evil that good may come," has commonly been ascribed to the Jesuits. Their leading writers disclaim any such principle of conduct. Nevertheless, it is true that not only Jesuits, but hosts of Protestants, do act upon it.

It is only on this false principle that men seek to justify war, the licensing of the liquor traffic, Freemasonry and the political misrepresentations that are put forth on the eve of an election, when it is too late to refute them.

These are things of everyday occurrence, and Protestant Christians had better stop talking about Jesuitism and Jesuitical practices until they reform.

Not one of the above-named practices can be justified on its own merits; and yet, strange to say, the great majority of our American Protestants practice, or consent to some or all of them. When shall we cease to cultivate a principle which Paul repudiated, and held that he was slandered when charged with its adoption?

H. H. HINMAN.

LITERATURE.

A JOURNEY TO PALESTINE. By Rev. B. Carradine, D. D. One volume, cloth; pp. 489. Syracuse, N. Y.: A. W. Hall, Publisher. 1892.

The Rev. Dr. Carradine, known very favorably to *Cynosure* readers by his vigorous "Sermon on Secret Societies," which has gained a wide circulation, is the author of this delightful book of travels.

Not only is he a close observer of men and things, but he has invested this volume with peculiar interest. While his descriptions of what he heard and saw by the way are in themselves attractive (for his journey led him through various countries and among many classic and historic scenes), he possesses the power of introducing incidents, drawing inferences and making references to Scriptural events in a cheerful Christian spirit. Although his style is free from the sarcastic vivacity of "Mark Twain," he often displays a pleasant sense of humor, that provokes a smile.

The details of the journey to New York, on the Atlantic, in Great Britain, among the lakes and mountains of Scotland, on famous battlefields, among olden abbeys, churches and castles, his saunterings about London, his visits to Paris, the Rhine, Venice, Rome, Naples, Vesuvius, and

the Egyptian Pyramids, prior to reaching Palestine, form a considerable and very entertaining portion of his book.

Palestine was, of course, full of interest for him, as it is for every Bible student, and his interest and enthusiasm are largely manifest in his descriptions of sacred localities. From first to last he invests them with a magnetism in which the Christian reader cannot avoid participation, while the lessons deduced from the present and the past of the Holy Land appeal to the heart's best affections.

Certainly it is a book to be enjoyed in every well-regulated household.

FROM THE PULPIT TO THE POOR-HOUSE, and Other Romances of the Methodist Itinerary. By Jay Benson Hamilton, D. D. One volume, cloth; pp. 204. New York: Hunt & Eaton; Cincinnati: Cranston & Curtis. 1892.

Mr. Hamilton has a laudable mission—the care and comfort of superannuated Methodist ministers. He does not believe that an itinerant clergyman who has labored fifty or sixty years in behalf of the Gospel and the church which he represents, and has been dropped from the rolls because he is old and gray-headed, should be left, with his old companion, either to starve or suffer incarceration in a cheerless poor-house. He believes, rather, that it is the duty of the church to provide for these faithful old servants—to supply every need of their declining years; to see that they do not suffer—that they, who have spent the best strength and time of their ministry in and for the church—often scrimped and starved while in the harness—should not be turned out to die in poverty and neglect. If the cases of these valiant-for-truth old heroes are half as distressing as set forth in this volume, the church should hide its head and wallow in dust and ashes until it repents and reforms. Mr. Hamilton wields a graphic pen, with an apparent understanding of the needs of these superannuated veterans, and he writes like a man terribly in earnest—as well he may. He calls his narratives "romances," but romance, if other utterances which we have seen from his pen are realities—and we believe they are—is not stranger, in this case, than the truth. He tells a story graphically, his descriptive passages abounding in pathos mingled with wholesome pleasantry, true to the foibles of human nature, with one great purpose—to arouse the church to a sense of its duty—to promote Christian charity at home, as well as elsewhere, in behalf of the poor, whom we have always with us. Profits arising from the sale of this volume are devoted to the furtherance of this worthy cause. Its price is one dollar.

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PERIODICALS.

Our Day for November is, as usual, the expositor of valuable current reforms. Rev. Frederic P. Noble contributes a thoughtful article on Africa at the Columbian Exposition—a topic which was editorially referred to in last week's *Cynosure*; Mr. Moody's Schools at Northfield and Chicago, furnish material for an able paper by ex-Pres. G. F. Magoun; Rev. Dr. Pentecost treats of Aggressive Christianity among Pariahs and Brahmins; Prof. J. E. Rankin furnishes the customary "Boston Hymn;" Rev. Joseph Cook's Boston Monday Lecture embraces the subject of Fraudulent Elections, North and South; "Vital Points of Expert Opinion"—President Storrs on Marco Polo and Columbus—The Divine Ideal for Mankind—and Contributions of America to the World's Progress. "Questions to Specialists"—The Future of Religious Denominations in Boston, discussed by Joseph Cook and M. J. Savage. Book Notices, and brief Editorial Notes on the Lake Mohonk Indian Conference—Liquor-Selling at the World's Fair—The Death of Lord Tennyson—and the Chicago Meeting of the American Board—conclude an excellent number. Published at 28 Beacon street, Boston.

Mark Twain has settled down for the winter, with his family, at Florence, Italy. He has just sent a story to the *Century*, which will appear in the January number. It is called "The £1,000,000 Bank-Note."

OBITUARY.

MILTON M. FORD

was born in York county, Ohio, Nov. 22, 1805, and died at his home in Washington, D. C., Nov. 9, 1892.

His childhood was spent in Ohio. About 1837 he married Mary Lovell and moved to near Jamestown, N. Y. To them were born four children, two sons and two daughters. Of this union the daughters alone remain. About 1845, he moved west, locating on the Allegheny River, above Pittsburgh. His latter years were spent in Washington. Here, a widower, he was united in marriage to Mrs. E. B. Holmes.

At an early age he accepted Christ as his Saviour, and was enabled to live long and usefully with eternity in view. Though conscious of many weaknesses and imperfections, he never lost his hold on Christ or his hope in the atonement. Sixty-five years ago he united with the Presbyterian church in Jamestown, N. Y., and was, at the time of his death, a member of the First Presbyterian church of Washington. Though of a quiet, retiring disposition, he sought ever to live as he prayed.

He was interested in all true reforms as he understood them. He carefully avoided the use of narcotics and liquors of all kinds. As a storekeeper in an early day he refused to deal in intoxicants. His failure was predicted by some who regarded the sale of liquor by the grocer as essential as that of bread. But he lived and prospered.

He was one of two in Jamestown, N. Y., to vote for James G. Birney for President. In the dark anti-slavery days his house was on "the underground railroad," he being the passenger agent.

His regard for the Sabbath was marked. When engaged in rafting lumber down the Allegheny River, on various occasions he refused to travel on the Sabbath, though urged to do so by professed Christians.

The boat on which he had secured passage when returning from a lumbering trip was belated, thus failing to reach its destination on Saturday evening. Rather than travel on the Lord's day, Mr. Ford accepted the invitation of a Scotch Presbyterian whom he met on the boat, went ashore, remained over Sabbath, and walked on the following day to the town where he lived, a distance of some thirty miles. On the arrival of the boat some hours later he learned that it had been stranded on a sand-bar and the crew spent much of the Sabbath in trying to get it afloat. This and similar instances coming under his observation strengthened his convictions as to the impropriety of traveling on the Lord's day.

Of late years he has taken more than usual interest in the anti-secrecy and temperance reforms. The excitement and downfall of the lodges, occasioned by the abduction and murder of William Morgan for revealing the follies of Freemasonry, were indelibly stamped on his memory. When the National Christian Association, opposed to secret societies, secured a home in this city, he manifested his interest by aiding the work. Its official organ, the *Christian Cynosure*, was looked for each week and read with interest.

His long life, so filled with labors, has closed. He has gone to his reward. His works alone remain. His life has blessed the world so far as he has lived to the glory of God and the good of his fellow-men. We shall miss his counsel and aid, but feel assured that what is our loss is his eternal gain.

The writer officiated at the funeral, taking as his text, 1 Peter 1: 3, 4.

W. B. STODDARD.

IN BRIEF.

WONDERS FROM A WELL.

On the 7th of July, 1890, workmen engaged in sinking an artesian well in Sandy Valley, near Niria, N. M., struck an open seam from which a cold stream or current of air rushed with such force as to remove a 12 pound rock that had been placed over the opening. This current of air was charged with millions of

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The Christian Cynosure.

CHICAGO, THURSDAY, NOVEMBER 24, 1892.

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Freemasonry is pagan in its origin, devilish in its principles, and hellish in its destiny —REV. O. P. GIFFORD, of Immanuel Baptist Church, Chicago.

THANKSGIVING.

President Harrison some time ago, by proclamation, appointed to-day (November 24) as a day of thanksgiving and prayer to Almighty God. As usual, the official call to worship on this day made no mention of the Lord Jesus Christ and what we owe to him as the dearly "beloved Son" of God, in whom he is "well-pleased." To offset the seeming impiety of this practice, the United Presbyterians issued a similar proclamation "in the name of Christ, our King, to whom all thanks are due," setting apart the day appointed by the President of the United States. No Christian will object to this "improved" form. Will our rulers ever conform to the usages of a Christian nation?

THE IOWA CONVENTION.

We give place, this week, to a summary of the proceedings of the annual meeting of the Iowa State Christian Association at Marengo, November 15 and 16.

Marengo is on the Iowa river, in Iowa county, as well as in the State of Iowa; perhaps it was appropriate, therefore, that the convention should have met where it did.

As an auxiliary to the N. C. A., and composed of men strongly opposed to secret societies and their evils, the State convention wisely discussed the situation and the prospects of the reform, and laid out a plan for more effective work during the coming year.

The proceedings were solemnized by the report of the unexpected death of W. L. Enlow, the Treasurer of the Association, and an active opponent of the lodge.

The convention, throughout, maintained the spirit of the reformers by whom it was called, and, we trust, will result in much good to the cause in which we labor.

GREEK-LETTER FRATERNITIES IN CHICAGO UNIVERSITY.

At the beginning of its second term, with an enrollment of 600 students and a Faculty of distinguished educators, the new Baptist University finds itself confronted with the anti-secret-society question in a manner at once annoying and healthful.

If the question of maintaining Greek-letter fraternities within its precincts shall prevail, we are assured that it will not be in harmony with the desires of President Harper, who has expressed his views with commendable plainness; but here is the trouble: Several Greek-letter societies have already established themselves in the University, and this adds to the difficulty of the problem with which the Faculty has to contend. Their opinion, as voiced by Dr. Harper (says a daily paper), when for the first time he met the whole body of students after the opening of the institution, was decidedly against the introduc-

tion of secret societies. The Faculty did not prohibit them, but left it to the students as individuals to decide. Said a student: "There certainly will be a chapter of some Greek-letter society formed before long. Dr. Harper has left it to us to decide, and a number of us have decided that a college fraternity is a good thing for the student as well as the college."

A large following, however, think otherwise. Their opinion is expressed by the following editorial in the *University News*, the students' daily paper:

"Only one thing now remains to be done by every loyal student of the University of Chicago, and that is to abide by the decision of the Faculty. Many of the students here have been to colleges where, on entering the doors, a formidable list of 'thou shalt not's' has been handed to them. So far there have been no rules here. The introduction of secret societies means the introduction of rules."

Here, for the present, the subject is held in abeyance.

THE COLUMBIAN EXHIBITION AND PEACE.

The recent Peace Congress at Berne, Switzerland, besides considering many important questions in reference to international peace, voted to hold its next annual session in Chicago next year, at the time of the Columbian Exhibition. There will doubtless be represented the peace societies of Europe, and the movement will arrest the attention of all Christian statesmen and philanthropists. The civilized world has become sick of war. From motives of mere prudence they shrink from it as an unspeakable evil. It is not simply the infusion of Christian ideas into the thoughts and plans of rulers, but the immense cost of war and the conservatism of commerce have held back the nations from fratricidal strife. For the last ten or twelve years the political prophets have told us that a European war was in the near future. Nearly every winter they have told us that there would be war in the spring, and yet the vernal rays dispelled the war-cloud, and Europe has had peace. Each succeeding year makes a European war more dangerous for all parties, and therefore more unlikely.

Our great Exhibition, like all others of a similar character that have preceded it, will be in itself a powerful argument for international peace. The representatives of the nations of the world will see here a great and prosperous people who have the mere skeleton of an army, and whose navy is surpassed by other nations greatly inferior in numbers and wealth, yet not only without fear of aggression, but inviting all peoples of all lands to the enjoyment of our hospitality. It is greatly to be desired that the coming Congress may be able to suggest some plan for an international tribunal for the settlement of all difficulties, and that all civilized nations may see it to be for their highest interest to have a representation in such a tribunal, and to pay due respect to its decisions.

SPECIOUS REASONING.

"If there is a demand for benevolence and charity which the church fails to supply, and its members are driven to seek these in the lodge, the church to be consistent cannot expect such members to cast the energy, time and money, necessarily expended in securing these blessings, into the church treasury. That Christians seek membership in these orders is largely due to the fact that the church has proved inefficient in supplying a legitimate demand for that benevolence and charity which the lodge is supposed to furnish."

So writes H. E. Garrett, of Salt Lake City, Utah, in the *Christian Standard* of Nov. 5.

This advocate of the lodge starts out on false premises, if he is a Christian; but he argues more like a Freemason, who is never willing to concede that the Christian church is superior to his fraternity in importance or usefulness.

Take the ground, as every true Christian must, that the Church of Christ is paramount to any human institution, in every respect, and the foregoing paragraph will not stand in the judgment, and should have no weight among the followers of the Saviour.

If the church fails to supply a proper demand for benevolence and charity, it by no means follows that this is a sufficient excuse for any of its members to forsake it, and take refuge in a Christless, selfish organization, whose "benevolence and charity" have existence only towards

those who are able-bodied, "sound in wind and limb," and possess the willingness and ability to pay their lodge dues with promptitude.

Instead of fleeing from the church and uniting with the lodge, every member who does so dishonors Christ and his church. His course, in case the church is derelict in her duty, is to rebuke her, enliven her, pray for her, work for her revival, put his money, time and talents into her work, and thus, by example and precept, help to place the bride of Christ in a position where she may worthily perform her duty to her absent Lord.

How much more manly, how much more Christian-like would he be, who would stick to his church and strive to elevate her above the lodge, instead of decrying her weakness, to which he contributes by his negligence and desertion to her enemies!

If lodge-church men will desert their lodges, and do their whole duty, the church will be the better and the brighter for their coming to her aid.

ACTION OF THE NATIONAL CONGREGATIONAL COUNCIL.

This important denominational body, representing the Congregational churches of the country, gathers once in three years. At the late meeting in Minneapolis, through the efforts of Pres. C. A. Blanchard, a committee was appointed to consider the question of secret societies and report at the next meeting. This committee, as recommended by the nominating committee and appointed by the council, numbers five: A. L. Williston, banker, Northampton, Mass.; Pres. C. A. Blanchard, Wheaton College; Rev. Dr. E. P. Goodwin, First Congregational church, Chicago; Rev. Dr. Hawes, of Vermont; Rev. Dr. Baker, of Minnesota.

This committee was voted with practical unanimity; even Dr. A. Quint, who has long been understood to be the representative of Freemasonry among the churches of this denomination, agreeing to its appointment. The importance of this action cannot easily be estimated. It was not probably realized by the body itself. But, God helping, it shall do a good work for his kingdom.

GROWTH OF ODD-FELLOWSHIP.

The Odd-fellows of Illinois, represented by the Grand Lodge, the Grand Encampment, and the administrative powers of the Rebekah degree, in annual session at Springfield, last week, discussed several matters of importance to the order.

The grand secretary's report shows that since the last report the number of subordinate lodges has increased from 733 to 760 on March 31, and the membership from 38,858 to 46,241; that the total revenue of the lodge was \$426,065 and the total relief paid out \$141,800. The Rebekah degree lodges Dec. 31, 1891, numbered 245, with a membership of 14,220, being 6,948 brothers and 7,280 sisters. The receipts during the year were \$16,674 and the expenditures \$15,242.

Two important amendments to the constitution were considered: One providing for a permanent committee on appeals and one for the taking of all testimony in lodge trials by deposition.

The Odd-fellows' Orphans' Home, at Lincoln, has been recently completed and dedicated. The committee having charge of the preparation for the grand Odd-fellows' demonstration at the World's Fair in September next, also reports progress, and the Grand Master recommended a liberal appropriation for this purpose.

ANOTHER REASON FOR REPUBLICAN DEFEAT.

A special telegram from Columbus, O., to the *Inter Ocean* strongly intimates, with some show of reason, that the Roman Catholic church caused the recent defeat of the Republican party. "There must have been," it says, "some secret controlling agency at work upon a class of voters holding the balance of power in various States, with an ulterior object in view. That power was the Roman Catholic church. This, in the opinion of many Ohioans, is the solution of the problem, and it is in logical harmony with certain recent events in a number of States."

"Catholics all over the country have been greatly stirred up by the development of anti-

Catholic sentiment, which has crystalized into an organization known as the American Protective Association, or 'A. P. A.,' as it is commonly called, the avowed purpose of which is to check the tendency of the Roman Catholic church to grasp political power in the United States. The growth of this society has been phenomenal. Originating in the West but a year or two ago, it speedily made itself felt in local political fields, driving every Catholic from office in numerous cities of California, Colorado, Iowa, Illinois, Michigan, and other States. In Detroit it caused the public school authorities to adopt resolutions which exclude Catholic teachers from the schools. Reaching Ohio last spring, it defeated every Catholic on the municipal tickets of both parties in Toledo. In Cleveland the same result was accomplished. In Columbus there are ten councils, with a membership of between 8,000 and 10,000. At the recent elections for county officers the only two Catholics on the Democratic ticket were defeated overwhelmingly, while the remainder of the ticket was elected by increased pluralities. The movement is steadily advancing eastward, and, at the present rate of growth, another year will see a vast secret organization, extending from Maine to California, bent upon restricting Catholic influence. No wonder the Catholic church was stirred into action in the presence of a movement so full of momentous consequences to itself. "Was there," continues the telegram, "a secret understanding between the church and the Democratic managers? The inference is that there was such an understanding."

The *Western Catholic News* says: "One of the heaviest clubs that struck Benjamin Harrison on election day was his pandering to bigotry and secret societies." "Plato, it must be so; thou reasonest well."

—It is significant that William H. White, an attorney of Boston, Mass., who is in favor of our reform work, and engaged by the N. C. A. in adjusting the Jackson will case, has been elected a member of the Massachusetts Legislature as the opponent of secret endowment orders.

—In a private letter, Rev. William Fenton writes in regard to the approaching annual meeting of the Minnesota State Christian Association: "The outlook is good for a grand convention." The program is printed on the first page of this issue. Minnesota affords a fine field for the anti-secrecy reform.

—A note from Bro. M. N. Butler (whose encouraging report from his field of labor we print elsewhere), states that he spoke near Kellerton, Iowa, where Rathbun was mobbed, and there he found seceded Masons and Odd-fellows. Providence willing, he adds, he will stir the craft in that vicinity. Bro. Butler is an earnest reformer.

—We publish on the first page, to-day, the program of the New England District Anti-secrecy Convention. Of this gathering, Rev. J. P. Stoddard writes: "It is devoutly to be hoped that the New England friends will be pleased with the program; that they will rally to the support of the cause and by their presence encourage the noble men and women whose names we present, which are a guarantee that the issues will be thoroughly and fairly treated."

—Our little contemporary, the *National Home Guard*, published monthly at 218 Columbus Ave., Boston, Mass., by Mrs. A. E. Stoddard, has changed its name to the more appropriate one of the *Home Light*. Small as it is, it is a stalwart opposer of secret societies, and an equally strong promoter of all healthful reforms. Its editor, our able and esteemed New England correspondent, Miss Flagg, retains her position under the recent change, and is doing excellent service.

—The *Pastor's Helper*, a Methodist monthly, speaks highly of the volume of Sermons and Addresses by the late Jonathan Blanchard, as "a very helpful and stimulating volume. These discourses will have a continuous interest, as they contain the utterances of one of the most fearless of American reformers upon the greatest issues of the century. A glance at the table of contents will assure the reader that interest and enthusiasm will be awakened in every subject discussed."

—Rev. E. F. Ward and his wife, who, twelve years ago, left this city as the first authorized

foreign missionaries of the Free Methodist church in the United States, going to India, where they have performed arduous service among the heathen, have returned for a visit. Bro. Ward has had many interesting experiences and gathered much valuable information concerning the people among whom he has sojourned. They will remain in this country about a year to recruit.

—One day last week saloon license No. 7,000 was issued by the city authorities of Chicago. Within the past year the number has increased from 6,000 to 7,000. What a shameful record! And the worst of it is the statement of the city collector, that next year a greater increase will be noticed. Estimating the present population of the city at 1,500,000, we now have one saloon to every 215 souls. If we have 400 places of worship open on the Sabbath, that is one church for each 3,750 residents. The difference is appalling, especially when it is considered that not over one-tenth of our population ever attend Christian services. Our Sunday theatres, on the contrary, are densely filled with pleasure-seekers. Whither are we tending?

REFORM NEWS (Continued from 5th page).

Striking Mt. Ayr, a stranger, by inquiry we learned of an opening four miles out, where a Bible-reading was given, and many staunch friends were found, giving us a basis for future co-operation. Evangelicals, Baptists, U. P.s, and M. E.s spoke boldly and radically against lodgery, and we found outspoken seceders from Masonry and Odd-fellowship. The public was never so ripe for this agitation as now, and men should be sustained in searching out and rallying the thousands who are simply awaiting a knowledge of the movement to soon be active with us.

We should know who are Americans in every community. The lodges keep a most complete record of their forces, and anti-secretists should know each other. A central headquarters for that purpose here and there might not be a bad idea. At least such for Iowa, Missouri and Kansas, having the names of reliable staunch reformers in every neighborhood possible, will man a line of forts connectedly the country through. I want the names of outspoken anti-secret people in those States. But more anon.

M. N. BUTLER.

FROM THE WESTERN DISTRICT.

ALBIA, Iowa, Nov. 19, 1892.

EDITOR CYNOSURE:—I am now on my way to Missouri to work up the Missouri State Convention, which will convene at Albany, Gentry Co., November 29.

I am thus far on my way back from the Iowa Convention. Our convention was not large; but a band of earnest workers gathered together. Plans were put in operation to carry on the work better in the future. Money and means, and commanding influence are against us; but the Lord is on our side, which more than compensates. Yet the Lord means that we should have more means and influence, which we shall gain if we keep right on in his work in humble dependence upon him.

I shall not pretend to report the Iowa Convention. We were very glad to have Bro. Phillips present. His address on the evening of the 16th gave us much encouragement in showing the contrast between twenty years ago and now in this work. There is a healthy growth of anti-secrecy sentiment. We all thank God and take courage.

We are perfecting our program for Missouri Convention, and will publish it in a few days. Let the readers of the *Cynosure*, within reach of Albany, be with us and help forward the cause. In the Lord's work,

W. C. PADEN.

FROM THE COLLEGE AGENT.

SCIO, Ohio, Nov. 12, 1892.

In my journey through Ohio to this place I visited Kenyon College, at Gambier, on the 3d inst. It is an Episcopal institution, and supposed to incline to conservative views. But the president, Dr. Theodore Sterling, seemed to be liberally disposed, and said he would like to have our reform books in the library; so I arranged to send them. This is one of the older colleges in the State. It has three departments—the col-

lege, a theological school, and a preparatory school or military academy. It is well-furnished with large and costly buildings, a fair library, and a reading-room for the use of the students.

On the 9th I went to Granville and visited Denison University, which is sustained and managed by the Baptists. It appears to be doing an excellent work; has a large number (I think 400) of young men, in the classes, who crowd the chapel at prayers, and render lively several large halls, when going to and coming from recitation. I consulted the president, Dr. D. B. Purinton, and the librarian, Prof. W. H. Johnson, and they appeared pleased to receive our reform books, and to give them a good place on the shelves of their library; and I accordingly ordered them.

I next stopped at New Concord. The United Presbyterians are strong in the town, and have built up Muskingum College, which is a fine and growing institution, standing steadfastly on the side of truth and righteousness, and opposed to all selfish, oath-bound secret orders. Prof. T. H. Paden, who is the brother of Rev. W. C. Paden, of the Western Department of the N. C. A., told me that they wanted some anti-secrecy books. The *Christian Cynosure* comes weekly to the reading-room; it is also taken by a number of the congregation who are intelligent and strong anti-secretists. The Rev. J. M. Faris, pastor of the church, is a conscientious and firm reformer. He entertained me kindly and gave me brotherly encouragement in my work.

At Scio, Harrison county, where I am stopping, the college is a M. E. institution. It has about 220 students in the various departments; and seems to be doing an important work for the young people of this region. I saw the acting president, Prof. W. G. Compher, who approved of my proposal to place some anti-secrecy books in the library, and he became responsible for their return if they were molested. I had a pleasant interview with the pastor of the Presbyterian church, who seemed to approve of our labor of love for the truth. There is also a United Presbyterian church in Scio, whose pastor is outspoken against secretism and lodgery—the Rev. J. L. Achison. I called on him and passed a pleasant hour in discussing ways and means for beating back the powers of darkness and building up the kingdom of Jesus and light.

S. F. PORTER.

A LETTER FROM REV. WM. FENTON.

ST. PAUL, Minn., Nov. 18, 1892.

EDITOR CYNOSURE:—To illustrate what the Prohibition party may expect by "going down to Egypt (Freemasonry) for help," as God has expressed it in the Bible (for Freemasonry is the ancient religion of Egypt mentioned in the Bible, and all secret societies are Freemasonry, i. e., in the spirit of Freemasonry), a young friend of mine writes to me from Grand Forks, N. D., that he has been stoned by the Freemasons in Pembina county; and he states, as follows: "To show how hard it is to convict a Freemason, I will tell you I went on the witness stand, and under oath produced the liquor that I bought of him, recognized him on sight, and gave my evidence; and when the jury came out, the verdict was 'Not Guilty?'" The Judge is a Freemason, and I suppose the jury was also. Is that sworn justice? If it is, I do not want any of it."

We are hoping and praying for a good convention on the 29th and 30th, at New London.

The pastor of the Central Presbyterian church of this city, Rev. Dr. Alex. Carson, informed me that he sees nothing wrong or contrary to Christianity in Freemasonry, and, also, that for six years he has been a teacher of Freemasonry. Of course, it follows from this that he is nothing less than a falsifier and blasphemous, sold and sworn to the devil, and, outwardly, he does not appear to know it. Since my interview with him, one of the elders of that church has been to see him about it; and they seem to be trying to effect some sort of a compromise in the matter, I hardly know what. However, the pastor remains blind and in the darkness of the lodge-devil, for he tells the elder that he sees nothing wrong about Masonry. Unless that church loves darkness rather than light, it must come to the light. It must stand committed on one side or the other. We put this question to it: "Who is on the Lord's side?" Let him come to the light. Yours truly,

W. FENTON.

THE HOME.

COUNT THE MERCIES!

Count the mercies! count the mercies!
 Number all the gifts of love;
 Keep a daily faithful record
 Of the comforts from above.
 Look at all the lovely green spots
 In life's weary desert way;
 Think how many cooling fountains
 Cheer our fainting heart each day.
 Count the mercies! count the mercies!
 See them strewn along our way!

Count the mercies, though the trials
 Seem to number more each day;
 Count the trials, too, as mercies;
 Add them to the grand array.
 Trials are God's richest blessings,
 Sent to prompt our upward flight,
 As the eagles' nest—all broken—
 Makes them fly to loftier height,
 Count them mercies! count them mercies,
 That bring heaven within our sight.

Let us number all our jewels,
 Let us estimate their worth;
 Let us thank the gracious Giver,
 Strewing blessing o'er the earth.
 Let our hearts overflow with gladness,
 Let us tell the wonders o'er,
 Till our multiplying treasures
 Seem a countless, boundless store.
 Then let praises, grateful praises,
 Be our language evermore.

—Mary D. James, in the Moravian.

"REMEMBER THY CREATOR."

"Lift up your eyes on high and behold who hath created these things, that bringeth out their host by number. He calleth them all by names by the greatness of his might, for that He is strong in power: not one faileth."—Isa. 40: 26.

There is but one astronomer who knows the names of *all* the stars; to all others the very existence of many, if not most of them, is entirely unknown. The range of the most powerful telescope takes in but few of the stars just about us, while no one has ever ventured to say, "With my glass I have taken in the outmost star."

The eye of the Creator alone has seen the farthest star, if there is such a thing, and has given it its name. He calls them all by name and gives them the proper orbit and velocity and everything else necessary for their orderly motion, suitable for themselves and all their fellows.

And when they hear the voice of this great Astronomer they come—"not one faileth;" every one of them is on time—always was—always will be till time with it is no more.

A beautiful illustration of this was seen by a visitor to an observatory. On requesting to look through the telescope, the astronomer asked his assistant if there was any star soon due. The assistant looked upon his table and replied, "Yes, in two seconds." The visitor had just time to reach the telescope when the star appeared, and the tables just referred to were printed a hundred years before, so exact is the motion of the heavenly bodies; any one versed in astronomical matters can tell, to a fraction of a second, just when and where any given star may be seen. No such exactness, kept up for such a length of time, was ever known in any of the works of mortal man.

Now the wisdom and power manifested in the creation and conduct of these heavenly bodies is just as manifest, if we could but see it, in our Creator's dealings with us. At the set moment for our deliverance, he will be there to the second, with all the needful help. "He that shall come will come and will not tarry." No power can hasten his coming; none can hinder it. Why then should we not rest all our affairs in his hands, assured that he lacks neither the wisdom nor the power nor the faithfulness to redeem every pledge.

This is abundantly shown by the order of the heavenly bodies. On time and always on time, is a peculiarity of our Heavenly Father and of him alone; it can be said of no mortal; we all fail some time or other, often from causes over which we have no control.

God's faithfulness is also abundantly shown in his dealings with his people; and what bungling and often sinful work are we sure to make when we try to anticipate the fulfillment of his promises instead of waiting for his time.

It has often been shown too in his dealings

with his enemies, and will still more be shown in days to come. "Their foot shall slide in due time." So they may take a warning, while his servants find a blessing, from the thought of his faithfulness, and we shall all come to the same conclusion at last: "O Lord of hosts, blessed is the man that trusteth in Thee."—*Faith's Record*, November.

"THE NIGHTINGALE OF THE REFORMATION."

Hans Sachs was the son of a tailor, born in Nurnburg, Nov. 5, 1474. He began as apprentice to the shoemaking trade at 15. Practically all the education he got was under his own teaching. And his spare time was given to poetry and music. When he attained his majority, after the fashion of his time he traveled from town to town as a journeyman shoemaker.

This excellent fashion, which gives the workman an opportunity of perfecting himself in his trade and seeing something of the world, obtains in Germany to some extent to-day; but it is rapidly being trampled out by machinery and the establishment of large factories.

Hans Sachs went singing, rhyming and cobbling from town to town. When he returned to Nurnburg he was known as an excellent shoemaker and a good poet. In his movement for the reformation of religion, Martin Luther had no more vigorous and valuable supporter. Hans Sachs' songs did as much as Luther's sermons to make the Reformation popular with the humbler sort of people.

He died at 82, leaving an enormous mass of literature—poems, plays, songs, religious dialogues and "merry tales." The value of this self-educated shoemaker's attainments is best shown by quoting the opinion of Frederick Schlegel: "In minstrelsy, as in daily life, Hans Sachs was a workingman. He was not only the most copious, but the most forcible in his own style of art, particularly witty, and possessed of strong common sense. Compared with early authors in literature of other countries, he is more inventive than Chaucer, richer than Marot, and more inventive than either. As regards his diction, the rich mine of treasure he has bequeathed can hardly be said to have been yet made the most of."

This shoemaker's apprentice became one of the few great poets of the world. And it was no mean achievement.—*Anonymous*.

CHRISTIAN MOTHERHOOD.

"His mother made him a little coat." There is a home touch of nature in this passage from the second chapter of the Book of Samuel. Away back in those far away lands and ages, there was a young wife whom the Lord blessed with an infant son, and her joy was overflowing. "For this child I prayed,"—exclaimed the devout Hannah—"and the Lord hath given me my petition. Therefore I have lent him to the Lord." This solemn vow of consecration was never broken. If all the good promises which Christians make to God when they present their children for baptism were as faithfully kept, then a very sacred rite would become—not a barren form, but a source of inestimable blessings.

Hannah placed her little son Samuel in the care of the High Priest Eli in the house of the Lord at Shiloh. Moreover, "his mother made him a little coat," and brought it to him when she came to offer her annual sacrifices. What sort of a garment could the wee tunic or mantle have been? We do not know exactly; but we may believe that so sensible a mother did not degrade her only child into a doll. I wish I could say as much of thousands of Christian parents in these days who overload their children with costly finery. As if God did not make a child beautiful enough without being the tongs and screws of fashion and disfigured with extravagant upholsterings! This folly strikes through into the child's heart, poisoning it with pride and greed of admiration and vainglory. How can a child be taught humility and frugality, and that best of all lessons, self-denial, while its graceful form is smothered under the artificial trappings of fopperies and frivolities? Self-indulgence is the besetting sin of the church in these days; and one of its seeds is planted early, when a child that

has been nominally dedicated to God is degraded into an overdressed doll.

But this little coat which Hannah made for her only boy has a far deeper significance. In the Bible, clothing has a figurative meaning; Christianity is spoken of as a vesture, and believers are commanded to "put on Christ," so that whenever they are looked at their godly character may be as visible as the garments they wear. In heaven the saints are said to be clothed in white raiment, which has been washed to a celestial purity by atoning blood. It is not a mere pun to remind my readers that the word "habit" is used to signify both a bodily dress and also the disposition of the mind toward good or evil. Mothers clothe their children, in both senses of the word. They provide the raiment for their bodies, and, in no small degree, the habits for the mind and heart. God puts into your hands, oh ye mothers! an unclothed infant form. You make for your children the "coats" which no moth can eat or time deface—the coats of character! They are the mental and moral garments which your children are likely to wear through their whole lives. When you send your children away to school or college, you send with them and in them the family likeness. And the characters you are weaving for them—stitch by stitch, every day—will outlast your lives, and may be worn by your children when they stand before the judgment seat of Christ!

This coat-making for your offspring is enviable and unavoidable. Your children will put on your ways and your habits in spite of you. Your character streams into them—through their eyes and through their ears, every hour. What they see you do, they will do. What they hear from you will lodge in their memories, and come out in their conduct. How quick is a child's eye to observe, and how ready is a child's mind to receive indelible impressions! No photographic plate is more sensitive to the images which are painted on it. As Dr. Bushnell has happily said: "Every sentiment that looks into the little eyes, looks back out of the eyes, and plays in miniature on the countenance." A fright on a parent's face will frighten her child; a smile will kindle into a sunshine on the face which photographs the mother's.

The most effective part of education is really atmospheric. You mothers commonly create the earliest and the most influential atmosphere for children's habits and hearts. The unconscious influence, too, is the most abiding. You may honestly want your boys and girls to be good, pure, truthful, unselfish, lovable—yes, you may sincerely desire them to be genuine Christians. Yet your daily influence may be most unconsciously working right into the opposite direction. Your needless irritations irritate them, and sour their dispositions. Your dissimulations make them tricky and deceitful. If your boy is handled harshly or jerked into obedience, he will probably turn out a sulky, obstinate, irritable chap—just what your rude impatience made him. If gossip and scandal make a large part of your table talk, then your children's teeth will be set on edge. If you give your son a dollar for the toyshop and only a dime for a Christian contribution box, you thereby teach him self-indulgence is just ten times as important as charity. You may fancy that the play-house is a safe school of morals and that the ball room is a safe school for refinement of manners; but if your daughters shall have learned quite too many things in those schools, how will you like the apparel that you made for them? Remember that you are making the coat of character for your children. If you fashion it after a worldly pattern, then they may be poisoned with worldliness; but if you devoutly "seek first for them the kingdom of Christ and his righteousness," and if you draw them by the powerful traction of a lovable, winsome Christian example, then you may hope to see them arrayed in the "beauty of holiness."

Faithful, painstaking, prayerful Hannah! The little coat she made for her boy was the type of the character which he wore when he became the upright Judge of Israel. Timothy's little coat of piety outlasted his mother Eunice and his grandmother Lois. Susannah Wesley was more than mother of John and Charles; she was the mother of Methodism, and her dead hand rings ten thousand church bells in America every Sabbath. If all the ministers in our land were asked to name the most powerful influence which brought them to Christ, the vast majority of us all would trace our con-

version back to maternal teachings and example. For one, I can honestly and gratefully say that my good mother's prayers and influence were worth to me more than all the wealth of the Astors and the Rothschilds. The patient, loving hands that wove for us the "little coats" may have crumbled into dust, but the characters that faithful Christian motherhood produces, will live

"When the sun grows cold,
And the stars are old,
And the leaves of the Judgment book unfold."
—Rev. T. L. Cuyler, in the Independent.

IF I WERE A BOY.

I wouldn't be ashamed to do right anywhere.
I would not do anything that I would not be willing for everybody to know.

I wouldn't conclude that I knew more than my father before I had been fifty miles away from home.

I wouldn't go in the company of boys who used bad language.

I wouldn't get in sulks and pout whenever I couldn't have my own way about everything.

I wouldn't let any other boy get ahead of me in my studies.

I wouldn't abuse little boys who had no big brother for me to be afraid of.

I would learn to be polite to everybody.

I wouldn't cry for anything when mamma or papa told me it was not good for me.

I would try to see if I couldn't get people to like me, by being civil to everybody.

I would never make fun of children because they were not dressed nice.

I would try to learn something useful every day, and whenever I saw men making anything I would watch to see how they did it.

I would keep my hands and face clean, and my hair brushed without having to be told to.

I would be respectful to old people, and behave so that my parents would not be ashamed of me.

I would be in earnest about everything. When I had to work I would do it with all my might, I would study with all my might, and I would play with all my might.

I would read books and papers that would make me want to know something, and do something, that would benefit other people.

I would have as good a time as I could in this world, but I wouldn't tell lies, nor steal, nor be mean to anybody.

I would pray every day, and I would ask Jesus to make me a good boy and show me how to go to heaven.—*Exchange.*

IF I WERE A GIRL.

I would take care of my health by living out doors as much as possible, and taking long walks in the sunshine. English girls understand how necessary this is for good complexions and cheerful spirits. Wear simple clothing, that you may climb mountains and breathe freely.

I would secure the best education. Go to college by all means if it is possible. Read good books and thereby become intelligent.

I would cultivate cheerfulness. Discontent soon shows itself in the face. If you have some disappointments, so do others. If you are cramped for money, be thankful that your lot is no worse than it is. Learn to make the best of things. An unhappy woman is a perpetual club in the home. A fretful girl has few friends, and the number lessens year by year.

I would say kind things to others, especially of the girls. A girl who makes unkind remarks about other girls would better be avoided by young men. She will not make an agreeable companion for life.

I would learn to be self-supporting. Especially in this country, where fortunes change, it is wise for a woman to be able to care for herself. Helpless women are not a comfort to others, and usually not to themselves.

I would try to be polite everywhere. True courtesy is more winsome than a pretty face and fine dress. Loud talk or loud dress does not betoken the lady. Be appreciative and sympathetic, and you have two keys which will unlock almost all hearts.

I would learn self-control. To know when to speak and when to be silent, have hateful things

said about you and to be able to answer pleasantly, to have people confide in you and be wise enough to keep it locked in your heart, to be in poverty and not to be soured by it, to meet temptation and be strong before it, to be strong enough to perform any labor or duty that needs to be done—all this shows a noble mastery over self.

I would be punctual. Being late at meals, late at church, or late in meeting engagements makes unnecessary friction in families. If we are unwilling to lose valuable time, we have no right to make others lose it.

The golden rule of doing unto others as we would that they should do unto us, is especially applicable here.—*Mrs. Jenness Miller.*

CHRISTIAN ATTITUDES.

To Thee I come.
Nor from Thee go,
My living Lord.
In Mary's place
At Thy dear feet
I drink Thy word.

With Thee is life,
Without Thee, death,
Immanuel!
On Thee I lean.
Under Thy wings
I safely dwell.

In Thee is peace,
Thou in me, hope,
My Morning Star.
Before Thee, child,
Behind Thee, slave,
Not distant far.

—Rev. J. W. Conklin.

TEMPERANCE.

THE BEER HABIT IN EUROPE.

[Germany is one of the countries from which the United States imports its municipal rulers.]

Statistics from northern and central Europe have repeatedly been quoted for the purpose of proving that the craving for alcoholic drink threatens to assume the form of an epidemic, and that the stimulant habit among millions of our fellow-men has acquired the force of a second nature. But the strongest proof of that fact is incidentally furnished by a pamphlet intended to demonstrate the ruinous tendency of over-taxation as a consequence of the enormous expenditures for standing armies, etc.

Circulars had been addressed to German mechanics of all classes, asking them to state the cost of living and rate of wages in their neighborhood, and the classified result has now been published by the committee of leading labor organizations. From that pamphlet it would appear that a plurality of such mechanics as masons, bricklayers and house-carpenters earn less than 1,000 marks (about \$200) a year, and have to limit their household expenses to the absolute necessities of life; but among those necessities a considerable number of the respondents continue to include beer.

Thus one laborer from Erlangen, in the kingdom of Bavaria, states that his total earnings as foreman of a quarry are 950 marks a year; the aggregate added by his wife and children picking up odd jobs at washing, errand running, etc., about 100 marks more. Their house rent does not exceed 150 marks; clothing and shoes, 80; food, 750 marks (about \$150 a year for a family of five); taxes and contributions, 40 marks; but the same family admit to be spending 120 marks for beer—while evidently cruelly stinting themselves in food and clothing, for the price of both are almost as high in Bavaria as in Illinois. And, moreover, that pamphlet is avowedly published for the purpose of demonstrating that with the utmost possible economy it is hard to make both ends meet under the present system of taxation.

In a suburb of Groningen, in north Holland, a gang of street arabs recently rummaged a country wagon while the proprietor was treating a friend in a neighboring coffee-house. One of the youngsters happened to see a pile of fodder covered with an old overcoat, and after removing an armful of straw, discovered a keg of Schiedam schnapps, the same liquor which our importers of foreign high wines describe as a "strengthening and exhilarating beverage." Not one of the little marauders was more than

twelve years old, but their leader managed to procure a wheelbarrow that enabled them to trundle the keg out of town and along the tow-path of an old canal, where they turned into a side trail and lifted their prize over the fence of an out-of-the-way pasture. Here they encamped under a shade-tree and agreed to devote the afternoon to the pleasure of exhilaration.

After an hour and a half the prescription began to work, and the members of the symposium fell like Baresarks upon a flock of sheep at the other end of the pasture, ripping and stabbing away with their pocket-knives till the result would have kept their parents in mutton for the rest of the year. In the dispute for the prize of bravery, the young heroes, however, proceeded from words to blows, and at last to knives. Two of the young combatants were slashed in a horrible manner, two others got drowned in the attempt to escape across the canal, and one of the victors has since died from an overdose of alcohol.—*Felix L. Oswald, M. D.*

HOW THEY TALKED, AND HOW THEY VOTED.

CHAPTER I.

Rev. J. Howard Emlenton, president of the non-partisan temperance society, in calling the meeting to order, said:

"Ladies and gentlemen: The liquor traffic is the curse of the nation. [Applause.] To temporize further with it would be a sin, and our only course is to do all in our power to throttle the monster! [Great applause.] As this is a strictly non-partisan society, I shall not dictate to you gentlemen how you shall vote. As for me, I could not vote for the Democratic party, which is openly in favor of the traffic, and I consider it worse than madness to throw my vote away on the third party; therefore I shall vote for the glorious old party that preserved the Union and liberated the slaves." [Tremendous applause.]

CHAPTER II.

Fritz Bungstarter, president of the liquor league, waddled to the front of the platform, and addressed his fellow saloon-keepers:

"Boys, this meeting has been called to decide how we shall vote next election. We must defend our business, and the way to do it is to play between the Republican and Democratic parties. In this State it is to our interest to vote the Republican ticket. [Cheers.] That party faithfully carried out its promise to us to defeat the 'mendment, an' boys, we must stick by that party next Tuesday. [More cheers.] So long as we stan' by the Republican party, they will stan' by us; in fact, they can't stan' without us. The only danger to our business is that these old fanatical church members and temperance people will vote with the prohibitioners, but they won't do it; they love the 'grand old party' too well. [Derisive laughter.] I hev just heard that the non-partisan temperance society of this town are goin' to vote the same ticket as we fellows, an' every church member's vote will be just as good as a liquor man's for us. Now, boys, let us go down stairs an' take something on the 'grand old party.'"

CHAPTER III.

It's election day. Rev. J. Howard Emlenton and Fritz Bungstarter are both at the polls and cast their ballots for the "grand old party." And when all the ballots are in the box, and the votes counted, the angel Gabriel cannot tell the vote of the minister's from the rum-seller's, for both are for license!—*People.*

Did you ever hear of a town which published abroad, as an inducement to prospective settlers, the number of saloons it had within its limits?

Did you ever hear of any movement having for its object the advancement of any public interest which originated in a saloon or among saloon-keepers?

Did you ever hear a saloon-keeper saying to a would-be customer in the shape of a poor, wretched sot, "No, I cannot take your money. You have too much liquor now. Take your money and go and buy some bread with it for your starving wife and children?"

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON X.—Fourth Quarter, 1892.—December 4.

SUBJECT.—Work among the Gentiles.—Acts 14: 8-22.

GOLDEN TEXT.—In His name shall the Gentiles trust.—Matthew 12: 21.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 14: 8-22. T.—Acts 14: 23-28. W.—Acts 28: 1-6. T.—Rom. 1: 16-23. F.—Rev. 19: 6-10. S.—2 Tim. 3: 10-17. S.—2 Cor. 1: 1-11.

COMMENTS BY E. E. FLAGG.

1. *The healing of a cripple.*—vs. 8-10. This much resembles the account of the healing of the lame man by Peter and John in the beginning of their ministry. The apostolic miracles must of necessity have possessed many features in common, while yet each case had an individuality of its own. "Impotent in his feet . . . who had never walked." We have here a striking illustration of our state by nature. It is one of complete spiritual impotence. We cannot take a single step in the way of eternal life until God gives us "faith to be healed." "The same heard Paul speak." We may imagine that to this poor cripple the message he now heard for the first time proclaimed must have seemed like an open door leading him into a very paradise of blessed hopes; revealing to him a future life in which he would no longer be the helpless, deformed object of pity that he now was, but eternally strong and vigorous. Perhaps the thought that he had found such a blessed Redeemer made him forget entirely his physical condition. We only know that in some way, probably by the eager manner in which he drank in his words, he attracted the attention of Paul, who, reading in his face that he had faith equal to the demand thus suddenly made upon it, said with a loud voice, "Stand upright on thy feet." And though a cripple from his birth "he leaped and walked." When God gives the word of command we can do all things through Christ which strengtheneth us, for that in itself carries with it the power to obey.

2. *Christianity and heathenism.*—vs. 11-18. Such a miracle as this would naturally make a profound impression on a heathen people who had been accustomed from childhood to think of their deities assuming human forms at will and mingling in the affairs of men. None but gods, they reasoned, could perform such a work. They called Barnabas Jupiter, doubtless because of his noble and venerable appearance, and Paul Mercurius, because he was the chief speaker, Jupiter being the ruler and father of the gods, and Mercury the divinity which presided over eloquence. The conduct of the apostles when they realized that the deluded multitudes were actually about to pay them divine honors, is in striking contrast with the pretensions of false teachers, especially with Romish claims. "We also are men of like passions with you." This is not in the least like the doctrine of papal infallibility. Their object in preaching had been to turn them from the worship of idols, and now they were filled with horror at the thought of being made themselves the subjects of idolatrous homage. "The living God"—in opposition both to inanimate idols, and men who were subject to death. "Which made heaven and earth." One God, the Creator of all things, was very different from the heathen idea, which conceived of one deity as ruling over the sea, another over the woods and field, and still another over rivers and fountains. Ignorant and superstitious as they were, the question must have occurred to the minds of the more thoughtful, "Why have we never heard of this before?" Paul goes on to give a partial explanation why. "Who in times past suffered all nations to walk in their own ways" yet "left not himself without witness." In the countless beneficent provisions of nature they might have read his love; in the "rains," especially mentioned because Lycaonia was peculiarly subject to drouth, and "fruitful seasons," filling their hearts with gladness, but alas! not with gratitude to Him who is kind alike to the unthankful and to the evil. Like Paul's sermon on Mars Hill, this address to the deluded votaries of heathenism deals entirely with natural religion. It would have, perhaps, been difficult, if not impossible, to have reached their minds by an argument based on the truths of Revelation. This shows the need that all religious teachers should make themselves acquainted not only with the inspired Word but with that other Bible whose pages lie strewn all about us, in every weed that grows, every bit of rock, and

even every atom of the dust on which we tread. The folly of these poor heathen was perhaps not any more foolish than the man-worship we often see to-day; the popular adoration of a brilliant preacher, for instance, or the way in which reformers sometimes cling to a great leader, as if the cause he champions could not go on without him. This tendency to trust in the arm of flesh instead of God is very human, but in reality it is nothing but a species of refined idolatry, so that the tender warning of the beloved disciple is applicable to every age, "Little children, keep yourselves from idols."

3. *Paul stoned.*—vs. 19-22. So bitter was the rage of his enemies at Antioch that they traveled over one hundred miles to thwart his work at Lystra. In other days Paul had done the same thing, and as he sank insensible under the shower of stones, he may have thought of himself as drinking the same cup with the martyr Stephen. But, unfortunate as was his visit to Lystra, it was then and there that he gained his brightest and best-loved convert, Timothy, ch. 16: 1-3.

RELIGIOUS NEWS.

BAPTIST.

—At the late meeting of the Massachusetts Baptist State Convention the sum of \$275 was raised, to be used in completing the monument to the memory of Isaac Backus, now being erected in North Middleboro. The New York *Christian Inquirer* says: "The Baptist denomination owes far more to Isaac Backus than to Roger Williams." He was a great promoter of civil and religious liberty.

—Rev. W. H. Young, Ph. D., formerly of New York City, goes to Chicago to open a school. Until recently he has been a professor in Acadia College, Nova Scotia.

—Here is a piece of history. The second permanent white colony of Ohio gave the name Columbia to the new settlement. Its leading men were Baptists. Had this anything to do with the fate of the infant city? Within sixty days after the first cabin was erected a tremendous flood in the Ohio river drove the colonists en masse to the neighboring hills, and the hopes of the embryo metropolis were annihilated.—*Chicago Standard*.

—Rev. Dr. William M. Taylor has resigned from the pastorate of the Broadway (N. Y.) Tabernacle. Six months ago Dr. Taylor suffered from a stroke of paralysis and obtained a six months' leave of absence. This vacation he spent in the country, and his health improved so much that it was hoped he would be able to resume his duties at the expiration of his leave of absence. Dr. Taylor, however, has been advised by his physicians to avoid all exciting work.

—There are four of the Baptist churches in Milwaukee pastorless; the First, the Fourth, the Bay View, and the Immanuel.

CONGREGATIONAL.

—On the 10th inst. the Executive Committee and Faculty of Chicago Theological Seminary (Union Park) gave a brilliant reception to Prof. Graham Taylor. Faculty, students, seminary officials and friends entered into the genial spirit of the occasion.

FRIENDS.

—Calvin W. Pritchard, the editor of the *Christian Worker*, has resigned his position, and leaves Chicago, after more than nine years' faithful service. Mr. Pritchard goes to Kokomo, Ind., to preach.

—Satisfactory arrangements have been completed by which the Orthodox Friends will be entirely separated from those known as Hicksites in co-operation in the World's Congress of Religions. They have re-organized and enlarged their local committee.

LUTHERAN.

—The Lutheran church in America sustains 818 home missionaries and assists 2,353 mission congregations with a membership of 114,745, at an expenditure of \$282,059.

METHODIST EPISCOPAL.

—The Methodist Episcopal church has 3,795 members in Japan.

—The quadrennial report of the Board of Education contains the following interesting statistics for last year as to the relative standing of the fifty-four educational institutions in affiliation with the Methodist church: Total attendance: Northwestern, 2,301; Ohio Wesleyan, 1,082; DePauw, 961; Boston, 939; Syracuse, 670. Endowment: Northwestern, \$2,743,163; Boston, \$1,050,000; Wesleyan, at Middletown, Conn., \$1,028,705; Syracuse, \$699,315; Ohio Wesleyan, \$458,252; DePauw, \$240,000. Value of buildings and grounds: Northwestern, \$955,000; University of Denver is second, and Syracuse third. Total income: Boston, \$160,244; Northwestern, \$111,404; Syracuse, \$110,331; Wesleyan, at Middletown, \$70,029; Ohio Wesleyan, \$61,184; DePauw, \$50,000. Number of professors: Northwestern, 150; Boston, 95; Denver, 92; DePauw, 56; Syracuse, 52. These figures of course include the professors in

all departments; those colleges having professional schools consequently head the list.

—Rev. F. W. Warne, of Calcutta, is authority for the statement that from 15,000 to 20,000 will be added to the church in India this year.

—The widow of a pioneer minister of the Indiana conference is an inmate of the poorhouse of Huron county, Ohio.

—The central convention of presiding elders of the M. E. church will be held at Elkhart, Ind., Dec. 6-8. An interesting program has been prepared. Illinois, Michigan, Indiana, and Ohio will be represented.

—Mr. A. H. Massey, a layman of the Methodist Church of Canada, has contributed \$40,000 for the endowment of a theological chair in Victoria University, Toronto.

—Five women of the church at Table Rock, Neb., have resigned their places as stewards on account of the action of the General Conference upon the admission of women as lay delegates. They are Mesdames Lydia Griffin, Ellen Freeman, Fannie C. Norris, Erminia E. Linn, and Kate A. Davis.

MISCELLANEOUS.

—Frances E. Willard was re-elected president of the National Women's Christian Temperance Union at the Denver convention.

—The average ministerial salary in the United States is \$700. Dr. Morgan Dix, of Trinity, New York, gets \$25,000 and Dr. Talmage, \$12,000.

—Evangelist Charles N. Crittenton, the originator of the Florence Missions, has given Miss Frances Willard \$5,000 for social purity work. Mr. Crittenton is known as the millionaire evangelist and spends \$25,000 a year for the rescue of tempted girls.

—There is a Young People's Society of Christian Endeavor among the Creek Indians.

—At the monthly meeting of the American Bible society board of managers it was reported that the issues from the Bible House in October were 72,535 volumes; issues since April 1, 1892 494,693 volumes.

PRESBYTERIAN.

—Drs. John Hall and H. R. Booth have resigned from the directorate of Union Theological Seminary because of the attitude of that institution in withdrawing from the Presbyterian church. Dr. Briggs is the cause of the trouble.

—The Canada Presbyterian church requires a year's probation from ministers coming from other denominations.

—Rev. Dr. Carlos Martyn of Newark, N. J., has accepted the call to the pastorate of the Sixth Presbyterian church, Chicago.

—Rev. Dr. Matthews says that in the Presbyterian churches in Holland it is the rule for a man, when he begins to be sleepy in church, to rise and stand till he gets wide-awake again. It is not an unusual sight to see a dozen or more men standing at the same time.

UNITED PRESBYTERIAN.

—The Omaha *Midland* says: "It has been agreed by the local societies of Omaha that the tenth annual convention of the Women's General Missionary Society, which meets in this city in May, shall be held in the First church, Rev. J. M. French, pastor. . . . We are pleased to learn that the health of our brother T. M. Chalmers has so improved that he is able to resume work. He is laboring in Winchester, Kan., and will probably stay there for some time as stated supply. . . . All of our congregations in Omaha, with others, hold meetings preparatory to the evangelistic meetings to be conducted by Rev. B. Fay Mills, which will begin the last day of this month. . . . The dedication of the new Tarkio College buildings will take place Dec. 8. All are invited. The people there will keep open house."

—Laymen of Pittsburgh, Allegheny, etc., have formed a United Presbyterian Social Union. The following officers were elected: R. E. Stewart, president; John H. Murdoch, vice-president; John T. Findley, secretary; John D. Fraser, treasurer. Over one hundred persons have already become members. It is believed that much good to the cause of the United Presbyterian churches in those cities and vicinity will be the result of this organization.

Y. M. C. A.

—At the Wisconsin State Convention the State Committee reported the following statistics, the first figures in each case being for 1890-91, the second referring to the year just closed, 1891-92: City associations, 28, 32; college associations, 9, 10; membership, 4,646, 5,139; current expenses, \$43,948, \$49,467; aggregate average attendance, 1,098, 2,558; total value of real property above indebtedness, \$167,960, \$191,437; total amount building funds on hand, \$35,180, \$47,616 (in addition, the association has the free use of two buildings valued at \$12,000 each); average attendance at young men's meetings, 852, 1,026; number engaged in Bible study, 314, 354.

—Bishop Tucker, of Uganda, is an old Young Men's Christian Association man, and so is Rev. J. S. Hill, Bishop-designate of the Niger; he was president for some time of the Auckland association, and one of the most indefatigable workers in the colonies.

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NEWS OF THE WEEK.

COUNTRY.

It is reported that Associate Justice Stephen J. Field, of the United States Supreme Court, is soon to resign his office.

At Hazle Dell colliery, at Centralia, a cave-in occurred. Seven or eight men are imprisoned in the mine. Two others have been taken out very badly injured.

A cyclone struck Harrison, Ark., Thursday night, killing five residents of that place and wounding many others. A large number of houses were blown down and considerable stock killed and carried off.

A passenger train on the South Park railway near Kenosha, Col., was blown from the track by a heavy wind and thrown over a slight embankment. Eleven people were hurt.

Snow fell to the depth of a foot over a large part of Wisconsin, Minnesota, northern Iowa and part of Illinois.

The village of Red Bud, Ill., was devastated by a cyclone early Thursday morning. One hundred buildings were blown down, one person was killed, scores more injured, and homeless ones left almost destitute.

A furious snowstorm prevailed in Kansas, Iowa and Missouri, heavily damaging the telegraph lines.

More than a hundred mules were burned to death in a sales barn in Kansas City.

William S. Johnstone, a well-known business man of Manitou Springs, Col., was arrested on the charge of bigamy.

It has been decided to hold the next National Encampment of the G. A. R. at Indianapolis, beginning Sept. 4, 1893.

Southern journalists have perfected the organization of a Southern Press Association, for the independent collection and distribution of news.

Heavy storms in the west and north-west cut off all communication by wire with Chicago. Not only were the wires of the telegraph companies thrown down, but during nearly one day the railroad lines running trains to St. Paul and other northwestern points found it impossible to forward their regular train dispatches.

A large number of strikers at Homestead decided to return to work. At the steel works, 600 applications were made for re-instatement.

A terrific cyclone passed over the southern portion of Boone county, Arkansas, shortly after midnight Saturday. The storm began on the Gaither Mountains and dropped to the lowlands with lightning velocity. A number of houses were upset, trees were uprooted, and fences were blown far away. A heavy rain and hail storm prevailed at the same time. A number of people were killed and injured.

The auditor-general of Pennsylvania has authorized suit brought against more than 4,000 storekeepers of Philadelphia for mercantile taxes.

An organization styled "the Industrial Legion of the United States," was formed at Memphis, Tenn., Saturday, by prominent leaders of the People's party, who are also prominent in the Farmers' Alliance, the object of which is to carry out

politically the measures embodied in the declaration of principles of the Omaha platform of the People's party, together with free speech, a free ballot and a fair count.

The heavy pension payments this month, amounting to nearly \$15,000,000, and the unexpected falling off in government receipts, has reduced the cash balance of the Treasury to \$27,650,000. The sugar bounty for the year will amount to nearly \$10,000,000, against \$7,000,000 for the previous year.

The linseed-oil manufacturers of the country have combined under the name of the National Linseed Oil Co., and absorbed the National Lead Co.

H. C. Barris was a military prisoner at Louisville, Ky., during the war, and to escape he killed a guard. His family knew no more of him till a few days ago, when, grey-headed, he returned to Glasgow, Ky. He was re-married to his wife. It is believed he will not be molested.

The Wisconsin National bank was authorized to begin business at Milwaukee. It has a capital of \$1,000,000.

A. G. Baker, an editor in Bremen, Ind., has received a white cap notice to quit the town by Christmas. He is reported as intending to leave.

A conspiracy to defraud the city of Philadelphia out of large sums of money by means of bogus coke checks has been unearthed and six persons are under arrest.

It is stated that an English syndicate has purchased 90,000 acres or mineral land in West Virginia and will establish iron and steel works as great as those of Carnegie at Homestead.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the Cynosure from Nov. 14 to Nov. 19:

Mrs A Lewis, Rev V B Skov, Mrs S A Vermillion, Mrs E D Taggart, W Edwards, H R Miller, R F Hurd, Mrs J Putman, D H Harrington, Rev A H Bennett, A R McGregor, Rev G Johannes, T White, W A Davis, S S Patton, Mrs G Spies, S Dodge, Rev C Hedler, A S Hamilton, J McFarland, J Robison, J J Van Wagenen, O M Lewis, J Dorcas, T C Speer, W E Killip, A F Custis, S P Marshall, A E Hadley, J B Crumb.

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CHICAGO.

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Winter No. 2.....	66 1/4	@	73
Corn—No. 2.....	41 1/4	@	42 3/4
Oats—No. 2.....	31 1/4	@	32
Rye—No. 2.....	49 1/4	@	50 1/4
Bran per ton.....	10	@	11 50
Hay—Timothy.....	9	@	12 50
Butter, medium to best....	20	@	31
Cheese.....	07	@	10 3/4
Beans.....	1	25	@ 1 85
Eggs.....	22	@	23
Seeds—Timothy.....	1	80	@ 2 00
Flax.....	1	06	@ 1 10 1/4
Broom corn.....	03 1/4	@	06
Potatoes, per bu.....	60	@	74
Hides—Green to dry flint..	03	@	06 1/4
Lumber—Common.....	10	00	@ 13 00
Wool (washed).....	20	@	27
Cattle—Choice to extra....	5	20	@ 5 85
Common to good.....	3	80	@ 4 20
Hogs.....	5	30	@ 5 90
Sheep.....	3	50	@ 5 90

NEW YORK.

Wheat.....	76 1/4	@	79 3/4
Corn.....	50 1/4	@	51 1/4
Oats.....	30 1/4	@	37
Eggs.....	26	@	27
Butter.....	16	@	31 1/4
Wool.....	15	@	30

KANSAS CITY.

Cattle.....	1	25	@ 4 30
Hogs.....	4	25	@ 4 70
Sheep.....	4	25	@ 5 50

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HOME AND HEALTH.

EMERGENCY DESSERTS.

Every housekeeper has need of a reserve force of quickly prepared dishes, to be used in cases of extreme need, the same as a man needs a reserve force of money to carry on successfully any business enterprise. Where is the housewife who has not had to call into use this force to make the preparations for the family dinner ample enough for three or four unexpected guests arriving near the dinner hour, more especially in the line of desserts? We may have a sufficiency for our own dessert, but no more, and nothing makes a guest feel so unwelcome as to see his hostess has no pie. In all these cases something that can be prepared in half an hour is of untold value to the busy housekeeper. She can then feel that her dinner is not a failure, and devote herself with pleasure to the entertainment of her visitor, for although we may feel that any article of food wholesome enough to serve to those dearest to us is good enough for the accidental comer, it must be conceded that the enjoyment of entertaining is decidedly enhanced by the fact that plenty reigns. I will give a few of the ways I have used in these emergencies, or at times when busy with other duties until late, and have found they were very good. If you have a loaf of plain cake, cut in generous slices and put one on each plate. Cream pulverized sugar and butter together, making it as thick with sugar as possible, and season with vanilla or other flavoring to taste. Put a spoonful on each slice of cake and serve. If the cake has been cut and is stale and dry, use a dressing made in the following manner: one tablespoon of cornstarch, one heaping tablespoon of butter, a cup of sugar. Turn boiling water on until it is the thickness of starch. Let cook a short time. Flavor and turn on the cake warm. Another very nice way of using old cake is to take one cup of sweet cream, beaten with an egg-beater until quite thick, stir in the white of one egg beaten to a stiff froth, sweeten and flavor. The cream will thicken with very little beating if not too old, and is very cold. Turn over the cake and serve at once.—*N. W. Christian Advocate.*

WORTH REMEMBERING.

What is the use of whipping your children for doing the same things they see you do?

There is not much difference between careless extravagance and a hole in the pocket.

To clean marble, use a sponge or chamols skin, dampened in soft, warm water, then wipe dry.

Does any woman love her neighbor as herself, who never says a word to her cook about religion?

Keep nickel, silver ornaments, and mounts bright by rubbing with woolen cloths saturated in spirits of ammonia.

When tomatoes are stewed, they should be seasoned with pepper, salt, sugar, and plenty of butter, and cooked until nearly all their juice is reduced.

There are parents who claim that they are praying for the conversion of their children, who never speak to them about the importance of salvation.

When a woman doesn't care whether her husband habitually sees her in curl-papers or not, she must feel very sure of his love—either one way or the other.

Black ink spots may be removed from white goods by dipping the soiled parts in melted tallow, letting the cloth lie for a while, and then washing in the ordinary way.

A very good and simple face tonic is ten drops of benzoin to one of rose water. Put a few drops into the wash-bowl when bathing the face. Both will soften and whiten.

Stopping the rat-holes helps to get rid of the rats. For the purpose, broken glass (so plentiful in many establishments) is excellent. It does best mixed with cement or mortar.

To clean black silk, slice a few new potatoes, over which pour boiling water. When the liquid is cold, sponge the silk



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on the right side, and press with a hot iron the wrong side.

For croup, use flannel cloths wrung out of very hot water and applied to the throat and chest; cover with dry ones, and renew with hot as soon as the others begin to cool.

To bleach clothes without injury to the fabric—put one pound saltpetre in a gallon of water and keep in a corked jug. To one pint of soap add two tablespoons of this mixture.—*Exchange.*

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FARM NOTES

KANSAS WHEAT EXPERIMENTS.

Prof. Georgeson's experiments with wheat at the Kansas Experiment Station have included 234 varieties. He expects next year to be able to select a few of the best for future comparison. The results of the experiments for the last two years are summarized as follows:

1. The "experimental acre" yielded 31.3 bushels of Currell wheat; the average of twelve years, including two complete failures, is 23.81 bushels, and the average of the ten crops harvested is 28.57 bushels.

2. No conclusions can as yet be drawn from the rotation plats. So far, the plats continuously in wheat, without manure, have given the best returns, the manured plats being so rich that the wheat lodges and does not fill out.

3. The plats seeded Sept. 10 gave the best yields.

4. Mature seed gave a better yield than immature seed.

5. Of the methods of seeding tried the past season, the shoe drill with press wheels gave the best results.

6. Two years' experiments in pasturing wheat agree in the conclusion that pasturing decreases the yield.

7. Two bushels of seed to the acre gave a larger yield than any less amount of seed.

8. In two years' trials, heavy, plump seed has given better yields than lighter grades.

AGRICULTURAL.

Why cannot the cheap rice of Louisiana be used by the farmers there, instead of oats, for their horses and mules?

Those engaged in agitating better roads in Tennessee claim that the farmers of the State lose \$7,000,000 each year through bad roads.

It is said that binder twine to the value of \$12,000,000 was made and sold in the United States last year. Cheap twine-making machines have done much to supersede the use of wire in binding grain.

Farmers in Johnson county, Missouri, are complaining of the number of grasshoppers that are doing great damage to the late corn and new wheat which is just coming up. Hundreds of acres of wheat have already been destroyed.

Would it not pay a farmer who has more straw than he knows "what to do with" and who lives near a livery stable or other institution where horses are kept, to furnish straw for bedding in exchange for all the manure made? We know men who believe it does.

Drainage, tillage, clover, manure-saving; this is the grand four-horse team that will pull any farmer out of the quicksands of debt, if he will make use of it. The farmer working this team will need no special legislation or two per cent loans. With this four-horse team it was not difficult to raise twenty-five to thirty bushels of wheat and 150 to 200 bushels of potatoes per acre.

Any and all efforts that seem to tend to a practical solution of the problem how to get better common roads in the United States, are worthy of encouragement. In many States there are societies devoted to road improvement, but in many others the movement exhausts itself in talk. A union of all those who take an interest in the subject, into a national league, will strengthen the movement and hasten the day when the various parts of the country shall be joined together by good and permanent highways, in place of the streaks of dust and rivers of mud that are now misnamed roadways, but which disgrace the name.

The final harvest estimates of the crops of Great Britain, published in October, give the yield of wheat to be 24.1 bushels per acre in England, 23 bushels for Wales, 33.5 bushels per acre for Scotland, and 29 bushels per acre for Ireland, a general average under 24 bushels per acre on the 2,299,000 acres given in the official returns as being laid to wheat this year in Great Britain, Ireland and the Channel Islands. This indicates a total wheat crop of 56,325,500 bushels, against 4,743,700 bushels last year. At least

160,000,000 bushels of wheat must be imported to meet home consumption during the next twelve months. Very poor prices are being realized for home-grown wheat, as the quality is exceptionally bad, and it is mostly used to mix with wheat brought from America.—*Farm, Field and Stockman.*

BEEES.

By careful watching, most bee-keepers could save choice drones and rear queens enough for their own apiary, either between the summer and fall harvest, or after the fall crop is gathered. We feed our nuclei and drone colonies when our queens are old enough to mate, so as to have all flying at once, and lessen the chance of any mismating.—*Progressive Bee-Keeper.*

The best time to put foundation starters into sections is in the morning, before you need them. The best time to give sections to your colonies is the minute they are ready for them and honey is coming in; but the best time to make up your sections is in the winter, when there is plenty of spare time. I use section-holders or broad frames, and handle the sections, after they are made up, in fours.—*F. Greiner, in Gleanings.*



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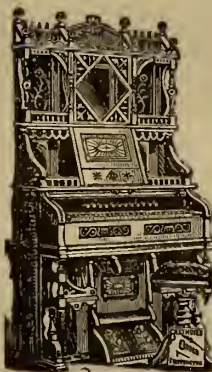
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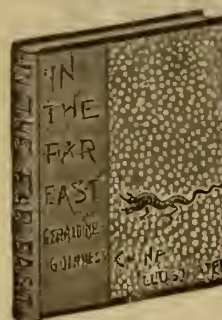
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NEWS OF THE WEEK (Continued from 13th page).

Richard Perkin was hunting near Chelsea, Wis., and ran into a set gun, which was discharged and he was killed.

The Boston Type Foundry Co. and the New York Type Trust, have consolidated their interests.

J. O. Schmaad, a farmer from Crookston, Minn., was found murdered and robbed near Edmonton, Manitoba. His companion, named Michelson, was suspected of the crime. Michelson resisted arrest, being armed with two revolvers, and was shot dead.

John Welch and a friend named Western engaged in a boxing match in Columbus, Ind., for amusement. Welch was struck a terrible blow in the left eye by Western, which burst the eyeball.

The convention of the inter-state road congress was held in Memphis, Tenn., and many prominent workers in the cause of improved highways were in attendance.

A meeting of business men was held at San Antonio, Tex., and it was decided to raise a fund of \$2,000 to be added to the \$10,000 fund already secured by the government rainmaking expedition and expended in proposed experiments.

B. F. Rollins, manager of S. W. Metzger's store at Gresham, Clackamas county, Oregon, has absconded, taking \$5,000, besides leaving a number of bills unpaid.

A contest for superiority between the manufacturers of wire nails and cut nails, involving the production of 9,000,000 kegs of nails, is to be made at the United States arsenal, Watertown, Mass., upon the governmental testing machine, under the supervision and counsel of the commanding officer of the arsenal, on Nov. 30.

Ex-Judge James Spencer, for four years judge of the United States District court of South Dakota, was arraigned at Duluth, Minn., on a charge of grand larceny. The charge grows out of a railroad case.

Judge D. M. Cooley of the Supreme court of Iowa is reported to be dying at the home of his daughter in New York. Judge Cooley is a wealthy banker in DuBuque.

Work was begun at Yankton, S. D., on the new Yankton & Norfolk railroad.

Dr. Daniel G. Brinton of the University of Pennsylvania was Saturday appointed by President Harrison one of the United States commissioners to the Columbian Exposition in Madrid. The exhibition opened Oct. 31 and will close Jan. 1.

Catarrh

Generally originates in a cold, or succession of colds, combined with impure blood. Disagreeable flow from the nose, tickling in the throat, offensive breath, pain over and between the eyes, ringing and bursting noises in the ears, are the most common symptoms. Catarrh is cured by Hood's Sarsaparilla, which strikes directly at its cause by removing all impurities from the blood, building up the diseased tissues and giving healthy tone to the whole system.

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It is made of SOLID OAK, varnished and hand-rubbed finish, with brass trimmings. It stands five (5) feet high, is two and a half (2½) feet wide and ten and a half (10½) inches deep.

It is a perfect and complete desk, and also has three roomy book shelves, a top shelf for bric-a-brac, seven pigeon-holes for papers, compartments for letter paper, ink, etc. When placed in your home, filled with books which you prize, and ornamented with the gifts of friends, it will become a centre of attraction, and you will be grateful to us for adding a new pleasure to your life.

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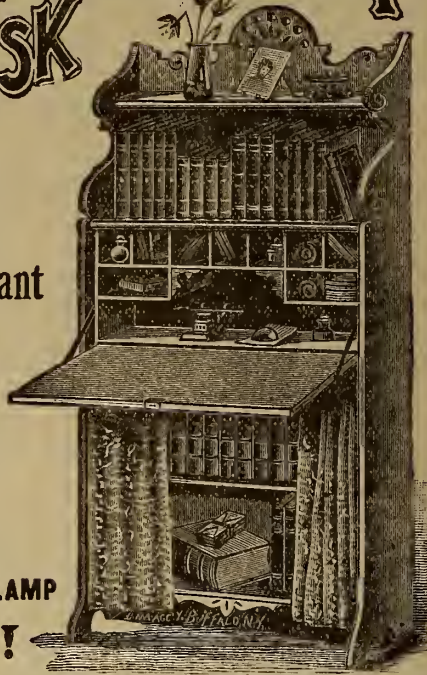
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IN SECRET HAVE I SAID NOTHING.—Jesus Christ.

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An obliging Chicago detective released a prisoner upon the latter's displaying a G. A. R. button. Presumably this detective understood his lodge obligation; and yet we are told that the G. A. R. is "not a secret society."

A letter from Rev. S. F. Porter, the College agent, reports that he has been visiting colleges and universities in Southwestern Ohio and West Virginia, in the reading-rooms of which he found acceptable openings for depositing several of the

anti-secrecy libraries for the benefit of the students. Among others, he visited Bethany College, in West Virginia, which was formerly controlled by Alexander Campbell, and from which he issued his anti-secrecy tracts, and books advocating his peculiar religious views. Bethany is also now the site of the Disciples' publishing house.

The expiration of the terms of twenty-three Senators will leave as many seats in the Senate to be filled with new men. Of these, thirteen will be Democrats, nine Republicans, and three People's partisans. There will be no vacancy in any seat now filled by a Democrat (barring accidents), and they gain five from the Republicans—one each from California, Montana, New York, Wisconsin and Wyoming. Senator Stewart of Nevada ("Populist") will be re-elected, and his kind of politicians gain Senators also from the Republicans in Kansas and Nebraska.

President Harper, of the Chicago University, in his recent address to the students, "discouraged the formation of secret societies, believing that whatever of good is aimed at in these societies may be gained by other means, free from the objections of secrecy, of rigid exclusiveness and of antagonism to the democratic spirit such as belongs to the true scholarship, the best manhood, the noblest citizenship." The church of Christ, however, has a more important lesson to teach—a higher object in opposing the lodge, which is the enemy of Christ, and at best only a relic of the ancient pagan worship.

We expect by next week to definitely announce the Wisconsin State Convention. Rev. J. B. Galloway, the president of the State Association, now residing at Poynette, Wis., writes that a hall can be obtained, and a good interest secured in that town. There are many friends of the cause in that part of the State, and Bro. Gault is arranging to hold meetings at every available point in the vicinity. He and Bro. Galloway will make every effort to secure all the local interest possible. We earnestly request that every society and congregation in the State, in sympathy

with the cause, will hold meetings and send delegates to this convention. Especially do we desire pastors to attend and help to make this the best convention ever held in Wisconsin.

Strikes and rumors of strikes, with other and milder upheavals of the labor question, continue to disturb manufacturing districts all over the country, and there is the usual amount of crimination and recrimination flooding the press, as to the relations of master and man that does credit to neither. Will these vexed questions ever find a settlement on Christian principles? The capitalistic trusts and the secret labor lodges seem inadequate to harmonize their interests, which should be mutual and conciliatory.

The general assembly of the Knights of Labor, last week, declared in favor of restricting immigration to such persons as have money enough to support themselves one year; favoring the passage of a law prohibiting any one from voting who cannot read his ballot, the provisions of the law to take effect five years after its passage; in favor of a law abolishing the sweating system; in favor of the continuance of the State bank tax, reaffirming the assembly's position regarding the restriction of the issuance of money except by the government; opposed closing the World's Fair Sunday, and refused to interfere with the matter of selling liquor on the grounds. But why wait five years for the enforcement of an important election regulation? Better to make it an "emergency" law.

The trial, for heresy, of Prof. Henry P. Smith, of Lane University, at Cincinnati, is fairly begun. He is charged with having publicly declared his abandonment of some essential features of the doctrines of the Presbyterian church; that the Holy Spirit did not so control the writers in the Holy Scriptures as to make their utterances absolutely truthful; that is, free from error when interpreted in their rational and intended sense; and that, while alleging that the Holy Scriptures are inspired is an infallible rule of the faith and practice, he denied in fact their inspiration, which inspiration is attributed to the Scriptures by the Scriptures themselves and by the confession of faith. Prof. Smith does not retract anything that he has said, but defends his own case with the claim that his teachings and writings are not heretical.

THE WORK IN IOWA.

A PAPER READ BEFORE THE IOWA STATE ANTI-SECRECY CONVENTION, NOV. 15, 1892.

I do not know what was in the mind of the friends who assigned this topic to me, but I see in it a two-fold line of consideration; and I shall take up these two thoughts:

I. View the subject in the retrospect.

II. Our future prospects.

I. THE RETROSPECT:

When was the work begun in Iowa? I cannot reply. The date of the organization of the Iowa Christian Association only marks an era in the work. If I am asked to fix the beginning of the influences of the Gospel, I shall say, just when the fallen race first heard of a way of salvation. The birth of our Lord Jesus Christ is usually pointed at as the beginning of the Gospel. Mark begins his wonderful book with the words: "The beginning of the Gospel of Jesus Christ, the Son of God." If we take his entire sentence, it tells us the same truth that I have stated above. There were glad tidings, from the day that God said to Eve: "The seed of the woman shall bruise the serpent's head." All through the Old Testament the voice of gladness was heard, as the result of the enunciation of salvation. Mark

ANTI-SECRET STATE CONVENTIONS.

Members of the National Christian Association and all friends of Anti-Secrecy Reform are hereby invited to attend and participate in the approaching State Conventions in behalf of the cause:

NEW ENGLAND.

THE OFFICIAL CALL.—The annual meeting of the New England Christian Association will be held (D. V.) in BROMFIELD STREET METHODIST EPISCOPAL CHURCH, BOSTON, DECEMBER 14TH AND 15TH, 1892. Wednesday Evening, 7 o'clock, Devotional Services. 7:45: Addresses, James M. Gray, Rector Reformed Episcopal Church, Boston. Subject: "Moral and Spiritual Counterfeits." E. S. Wheeler, Pastor Fourth Baptist Church, South Boston. Subject: "A Practical View of Secret Societies." Prof. Luther T. Townsend, D.D., Boston University. Thursday the 15th A. M., 8:30: Devotional Services. 9:15: Business, Reports, election of officers, etc. 10:30: "Chart Talks," by J. P. Stoddard on the secret society system. 11:00: Brief Talks, Seceders' Testimonies, etc. AFTERNOON: 1:30: Devotional Services. 2:00: Miscellaneous Business. 2:30: Addresses, Rev. J. F. Packard, Editor *Messiah's Herald*. Subject: "Odd-fellowship as a Religious Institution." Benj. F. Trueblood, Secretary American Peace Society. Subject: "Fundamental Objections to the Secret Society System." Rev. W. I. Phillips, Sec'y and Treas. of the N. C. A., Chicago; Elder A. A. Hoyt, Editor *Independent Christian*, Boston; W. B. Stoddard, N. C. A. Secretary, Eastern Department, Washington, D. C., Letters to Convention from Joseph Cook and others, read. EVENING: 7:00: Devotional Services. 7:30: Addresses, Mrs. A. J. Gordon, President Boston W. C. T. U. Miss E. E. Flagg, Editor *Home Light*, Wellesley, Mass. Subject: "Woman's Place in Reforms." Mrs. M. E. A. Gleason, National Superintendent Department Narcotics W. C. T. U. Subject: "Secret Societies From a Woman's Standpoint."

WISCONSIN.

The Wisconsin State Convention is expected to meet about Dec. 28 and 29. Poynette, Columbia Co., on the C. M. & St. P. R. R. midway between Madison and Portage, has been proposed as the place of meeting. Rev. M. A. Gault is now in Wisconsin, and will hold meetings during December at as many points as possible in the State. He proposes to lecture two weeks in Columbia and Sauk counties, in order to work up the greatest possible interest in the convention. Additional information is to follow later.

tells us the story of the beginning of that period of the Gospel of salvation, when our Lord Jesus Christ was personally present, to give permanency to the fact by his own life and death.

So in our work, we can fix a date when it took an organized and definite character, thereby uniting the friends of the cause in one body and making their testimony efficient.

But before this time there was a voice, which spoke clearly, and with power.

As early as 1840 there were some families scattered about throughout this State, "who had not bowed the knee to Baal," and there must have been some churches organized, from whose communion secretists were excluded. I do not know the date of the early organization of the Associate and the Associate Reformed work in the State. Whenever the first of these churches took on an organized form, they exhibited before the world a testimony against the empire of darkness. I think a careful reading of the history of those two bodies will show that they faithfully guarded the sanctity of the ordinances of God's house by refusing to allow them to be mixed up with rites and ceremonies which were of heathen origin, and which corrupted the worship of God. But in the month of September, 1846, a congregation was organized in southeastern Iowa by representatives of the Illinois Presbytery of the Reformed Presbyterian church. That was the beginning in Iowa of the testimony of those known as Reformed Presbyterians, or better known as Covenanters.

This church holds ultra grounds on questions of reform. They believe that Christ ought to be recognized along all the legitimate avenues of human life, and they push the logic of their convictions to a practical application. They look at the United States Constitution, and because they do not find Christ there they refuse to swear allegiance to that Constitution, or cast a vote in an election where the elected candidate will represent them in the taking of an oath of allegiance to this Christless Constitution. They look into the lodge, and at the door they are met by the demand that they take an obligation to secrecy, before they become members. They refuse, because the Scripture says: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Then the fact is universally known that Masons and many others leave out any recognition of Christ; and so you may expect that Covenanters will not become associated in a voluntary association which has left Christ out. So we have these three church organizations appearing early in the history of the State, and all along the State's years of development, giving the voice of testimony against the system of secretism.

There are other churches—the Free Methodist, the Wesleyan Methodist, and the Friends—who also have stood in the breach, and lifted up their voices. They "cry aloud and spare not." "They show the house of Israel their sins."

About the year 1858, by a union of the Associate and the Associate Reformed churches, a new organization took its place among the sisterhood of churches, called the United Presbyterian church. On this question of secretism they spoke out clearly, unequivocally, scripturally, in their testimony, and they added greatly to the force already in the field. Truthfulness requires me to say that the force of their testimony is somewhat weakened by the recent actions of the body in General Assembly, in which they take action favorable to what are known as minor secret orders. But they have not changed a single word of their noble testimony, and we have faith that they will not. In that body are many ministers and members who have the courage of their convictions, and whose voice is uttered in timely rebuke of the evils of secretism.

Dr. McMichael, president of Monmouth College, delivered the closing address at our last State convention, and his argument was *conclusive*.

Last summer, I listened, with the most unmingled satisfaction, to Brother Ferguson, of Loveland, Colo., while he showed how much the Gospel of Jesus Christ could and did exalt men above any possible honor bestowed by the degree of Knight Templar level. But the friends of light felt that, as the lodge-bound influence was a unit, so the voice of the churches' testimony ought to be unified. To this end a number of friends met, on the 4th day of March, 1875, in Eldorado, and

organized the Anti-secrecy Association of the State of Iowa.

The records give meager information as to the origin of the call. All that is recorded is: "Pursuant to a call issued in due form, the friends of the anti-secrecy reform in Iowa met at the courthouse in Eldorado, March 4, 1875." Then follows the names of persons present as delegates. First among these names—one who has been first along the line of this reform in many States—is J. P. Stoddard.

Let me to-day call the roll as it appears on that first record, and as many as were enrolled delegates that day and are present to-day, let them indicate the same: J. P. Stoddard, T. Palmeter, L. Howard, J. Hawkins, J. C. Hopkins, E. B. Kephert, D. J. Wilson, J. McLeary, A. C. Morfet, J. Dorcas, M. Hubbert, C. Crompton.

All friendly to the cause were accredited places on the floor of the convention.

Rev. James Hawkins opened the meeting with prayer.

E. B. Kephert was chosen chairman, and C. Crompton, secretary. These early organizers entered upon their work as those who had faith in the result.

The constitution provides that the association shall be called the Anti-secret Association of Iowa, and places it auxiliary to the N. C. A. The second convention met at Clear Lake, June 29, 1875. Here we meet the name of Rev. M. S. Drury, who was chosen president of the association for the year.

One of the speakers at that convention was the Rev. J. L. Bookwalter.

John Dorcas became the treasurer of the Association last year.

The next annual meeting was held at Western, April 25, 1876. At this convention met the names of Pres. E. B. Kephert, and Rev. T. J. Bauder, of Muscatine. One name, familiar to all the workers along the line of this reform, is that of A. D. May. Here, too, we meet the name, Moses Varney.

The U. P. church of Oskaloosa next received the convention, and April 24, 1877, was the time; Rev. R. A. McAyeal, pastor. Rev. J. W. Baine, of Chicago, was a speaker at that convention. John Dorcas was a member of that convention. December 11, 1877, a convention was held in Washington. In this was the annual meeting. Here we find W. P. Johnston, W. C. Williamson, James Dawson, George Brokaw, R. P. McConoughy, J. P. Stoddard, and John Dorcas.

The secretary's pen fell into the hands of Rev. C. D. Trumbull, whose clear, beautiful penmanship graces every page which he traced. Dr. McDiill, then of Monmouth, was one of the speakers at that meeting.

West Branch entertained the convention, March 18, 1879. At this meeting D. P. Rathbun and S. C. Starry were present, the former working the degrees of Masonry. A. W. Hall was elected secretary, and continued to serve the Association in that capacity, until the end of the year 1884. Through all these years Brother Hall did faithful service, and fulfilled his work with such a degree of finished execution that we can read every word, and know exactly what was done by the convention. Some of the minutes of the succeeding years are not so well kept, but we will not reflect. October 12, 1880, the convention met in Birmingham; Aug. 30, 1881, at Marion; Aug. 27, 1882, at Winterset; in 1883, Aug. 28, at Albia; Aug. 26, 1884, at Washington. Here there occurs a break in the records, showing no minutes for the meetings of 1885 and 1886.

College Springs entertained the convention, Oct. 18, 1887; Dec. 18, 1888, it met at Sharon; Nov. 6, 1889, at Blanchard; Dec. 2, 1890, at Fairfield; Nov. 10, 1891, Crawfordsville.

I have hastened over those later years, not because there was nothing of interest, but because there was so much that I could not gather it all. During these years we have had the telling labors of Edmond Ronayne, the elder Stoddard, the elder and the younger Blanchards, Bishop Wright, and many others whose telling work did much to mould the sentiment of the people, and nerve them for the conflict. A great many times we have been told that the convention and this "Anti" work was doing great good to the cause of Masonry and Odd-fellowship.

Speaking for a place that I know, I can say that, after a convention, and an exposition, and a few lectures, both the Odd-fellows and Masons

surrendered their charters, and closed up their lodges. I saw some of the muslin robes and masks used by the "goats" in their sports, and—dreadful to tell!—the skeletons lie unburied, packed in a box, and stuffed away in a corner; but the unhallowed eyes of the uninitiate gaze upon these solemn relics of past terror, and these hands, that have not been lifted up in solemn oath or pledge to these things, have actually handled them. But the most touching of all things is this: When we came to look at these awe-inspiring remains of some noble specimen of the reign of darkness in the past—these bones that remain—and all that remain to tell the story of his past valor and glory; when we come to look minutely at the skeleton—it is all a sham—a *made* skeleton; and the material is the same with which many a designing farmer's wife has deceived the hens into laying good eggs beside ready-made nest-eggs—the nest-eggs and this skeleton was made of *plaster-of-paris*! How aptly these lodges often illustrate the depth of their own deception. It's sham from first to last.

Freemasonry and Odd-fellowship died in Morning Sun. I am sorry to say that secretism did not perish with them. For a while there was not a lodge of any kind in the village.

Under the leadership of a minister of the Gospel, a G. A. R. post was organized, and, since that, some other of the smaller fry have found a place in which to nurse a very pale and sickly child of secretism; but the clans do not find either a healthful atmosphere, or a rich soil there. But I must introduce the next topic.

II. WHAT ARE OUR PROSPECTS?

I shall be very brief here. If we are to look into the future—God's glad future which he has in store for his people here on earth—I can promise you that the day is coming when the lodge system shall be laid away beside the system of slavery and other relics of the dark ages. But it will not be without a contest. Slavery went down in blood. It was a beastly system. It had been steeped in blood, and only blood could wash it out.

In the lodge system, we have a system of slavery, but it enslaves the mind, the soul. It is doomed, too, and in a struggle. But the weapons of our warfare are not carnal, but mighty to the pulling down of the strongholds of Satan. Our duty is to turn on the light. We shall overcome, but it is by the blood of the Lamb and by the word of our testimony.

I have no special methods to recommend. Support the laborers in the field, and hold up their hands. Scatter the truth by all proper means. Look to the work, especially, of disseminating literature. We have our leaders, Gault, Paden, the *Cynosure*, and the *Free Press*. Let them lead; we shall follow.

THE HIGHBINDERS IN CALIFORNIA.

Despite the fact that the Chinese Consul-General issued a proclamation warning all his countrymen to cease the feud that has broken out, Chinatown was alive to-day with heavily-armed Highbinders, and there would have been a battle but for the vigilance of the police. Extra officers in citizens' dress patrolled the leading haunts of the Highbinders, and were rewarded by the capture of four men. The officers noticed a big crowd in front of the On Yeck headquarters in Washington street, and dashing in, the celestials scattered. Several ran into the headquarters and barred a heavy door. This was broken down, when four Chinese were captured, each wearing a chain coat of mail that will turn any bullet, and armed with big pistols. In a neighboring alley, before the So Yup headquarters, a Highbinder was arrested who wore a paper shirt that was bullet proof, and who was armed with pistol and knife. The Highbinders were evidently overawed by the police activity, but the old detectives declare that nothing can prevent more murders. There is a romance connected with the case of Chin Gow Ping, the Chinese who was shot Friday. Chin was one-eyed and ugly, but he had a wife who was young and pretty. The Highbinder society, of which Wong Quong Get, Chin's murderer, is a member, cast longing eyes on Chin's wife; and finally Wong stole her and took her to Los Angeles, where he sold her for \$2,500. Wong afterward tried to convince Chin that his wife had left him voluntarily and to induce him to get a divorce, as he had been married in Ameri-

can fashion. Chin refused to do this, and then Wong caused proceedings to be brought in the wife's name against Chin for divorce. The suit was tried before Judge Troutt a few months ago, and Chin fought the case and won. Chin's friends say that he was murdered to prevent him from taking further steps to recover his wife.—*San Francisco Dispatch*, Nov. 20.

"STRIKES AND INDIVIDUAL RIGHTS."

At a social meeting of the "Sunset Club," in Chicago, several nights ago, was discussed the features of the Homestead strike, the blame being attributed both to the capitalists and the strikers by various speakers. Z. S. Holbrook, who had visited Homestead during the strike, spoke from his own observation in support of the company and in denunciation of the conduct of the strikers. George Schilling, John Coyle, a Homestead man, and Senator Peffer, of Kansas, were the principal speakers on behalf of the strikers and labor organizations generally.

This whole subject may be simply stated as involving the question whether the present condition of things, which recognizes, theoretically at least, the right of the individual to the control of his own labor and the legitimate results thereof, be they little or great, is to be maintained, or whether it is to give way to socialism, in which the individual and the better part of his individuality is lost in organization. Socialistic schemes have been the creation and hope of dreamers for thousands of years, but they are no nearer a successful realization now than they were in Plato's or More's time, and the reason is to be found in this one feature of all such schemes, they deny man's individuality in the control of his powers. Could they be fully and generally carried into effect the race would rapidly deteriorate in mental and physical characteristics, and progress in any direction would cease, for the one simple reason that all stimulus to extra exertion, either mental or physical, is taken away. This is not only the logical result of a study of human characteristics, but it has been repeatedly demonstrated in the history of communistic societies. Labor organizations, good in themselves when held strictly to their proper work, tend directly to the destruction of the individual—he becomes but a component part of a machine driven by some dominant spirit or by a committee, without the power, fully, to control his own labor or to determine for what price he shall work or refuse to work. If he asserts his individual freedom he does it at his physical and financial peril. The liberty of every workman who refuses to join such an organization is in peril by these organizations, for while they demand for themselves the right to determine for what wages their members shall work or not work, they deny, practically at least, that same right to all outside of the order. There never was a greater despotism than this. But it does not stop here—it extends to the employer and assumes the right to dictate how he shall conduct his business, upon pain of having it ruined if he resists. Its logical sequence is the denial of individual independence not alone, but all individual right and control of property; in short, socialism, and then anarchy. While the unions claim the largest kind of liberty for themselves, they deny to all outside of them that liberty. They say that they must have work and certain wages to live, but no one not of their number is allowed the same privilege. No system of labor based upon such an idea can live in this country, and the sooner the fact is recognized the better.—*Chicago Evening Journal*, Nov. 18.

FRATERNITY TROUBLES IN AN IOWA COLLEGE.

The Faculty of the Iowa State Agricultural College has a lawsuit on its hands, all on account of their efforts to suppress the Delta Tau Delta society, one of the Greek fraternities organized within the college. The action grows out of the expulsion of Orris W. Roberts and Charles Van Epps, two students of the college who would not, at the command of President Beardshear, withdraw their membership from the Delta Tau Delta society. Roberts hails from Harrison county; and not willing to sever his connection with either the fraternity or the college, began legal proceedings to determine whether the

Faculty and the trustees have the legal right to do as they have done. Roberts' first intention was to apply to the courts for a writ of reinstatement, but as the school year has about expired, and as a decision could not be reached before the end of the term, that plan was abandoned and it was decided to begin an action at law to test the rights of the students of the college as well as the power of the Faculty and trustees over the students in cases where their relations with the fraternities are involved.

The principal question to be passed upon by the court is whether in an institution maintained by public taxation, as the State Agricultural College is maintained, the right exists to make rules and regulations which practically amount to a discrimination between citizens. It is claimed that the fraternity has nothing to do with the college, that it is a separate and distinct affair, that it holds its meetings off the college grounds and outside of college hours, and that in no way interferes with the studies of the students or with their moral welfare. It will, of course, be incumbent upon President Beardshear to show the minds of the students are attracted away from their studies by their relations with the Delta Tau Delta society, and this will be no easy thing to do, for Roberts stands at the head of his class and his deportment in and out of school hours has been of the very highest order.

The courts of the State have never had a case of this kind to deal with before; hence so far as the jurisprudence of Iowa is concerned the point raised is a new one. But cases involving almost similar points have been decided elsewhere. The opposition to the fraternity system has shown itself among college officers in the enactment of law rules in two forms. The first is a regulation of the Faculty that no society shall be organized among the students without their consent. By withholding their consent they permanently prevent the legitimate formation of chapters. The second is a pledge submitted to the student at matriculation, which they are required to sign as a condition precedent to becoming students and in which they promise to have no connection with a Greek-letter fraternity during their college career. The latter form is the most usual method employed. Such a pledge is enforced at Princeton, and was used until recently at Perdue University, Denison University and many others, while the former course was formerly in use at the universities of Alabama, North Carolina and Illinois.

The Delta Tau Delta fraternity was organized in the Iowa Agricultural College in 1875, and its existence has continued uninterruptedly down to the present time. It has enjoyed a membership during its lifetime of 124 students; and in the society now there are said to be fifteen students at present attending the college, embraced within its active membership. Probably the others would have been expelled with Roberts and Van Epps if their identity had been known to President Beardshear. The case will be argued before Judge Stevens of the Story County District Court some time this week. Eminent counsel have been retained by both the dismissed students and President Beardshear, so that an exhaustive legal battle may be expected. The case will not be without interest to all members of the fraternities throughout the country who number considerably over 110,000.—*Des Moines Dispatch*.

MAFIA IN THE UNITED STATES.

When Antonio Flaccomio was mysteriously murdered in front of the Cooper Union a few years ago, Superintendent Byrnes, then in charge of the detective bureau, made the discovery that a foreign secret assassinating society known as the Mafia had agents in this city and country, and that the order was flourishing in several of the cities of the United States. The assassination was laid at its door, but its members are so secretly banded together that the murderers have never been brought to justice.

Now it is known that branches of the secret order are very strong in New York, Boston, Providence, Chicago, St. Louis, and other cities. It is also known that the Mafia is responsible for a number of mysterious murders that have been committed in this country in recent years. A marked victim has asked for protection at police headquarters from agents of the order who are

sworn to kill him. The man is Marzio Gindice, an intelligent Italian.

Gindice asserts that his wife, who died a year and a half ago, was robbed and poisoned by agents of the Mafia and her body stolen from the grave. His wife left property in Italy, he says, and in order to gain possession of this the Mafia is seeking his life and that of his 11-year-old son.

This is not the only reason he gives, however, for the Mafia wanting to murder him. In 1860 a murder was committed in the parish where his parents lived. His father was a wealthy nobleman, against whom the lower and criminal classes had a great hatred. To save the real murderer, his father was arrested and thrown into prison, where he was kept for three years, being released only upon his paying a large sum of money. Several Italians identified with the Mafia bore a grudge against the elder Gindice, which has been transferred to the son.

Marzio came to this country in 1867, and, after studying pharmacy for three years, he gave up his studies and went into business here, making balloons and selling flowers. He traveled all over the country attending fairs, where he sold the articles he manufactured. He says he has been hounded now for several years and threatened with death, and has gone from one place to another to escape assassination. Since the death of his wife the agents sworn to kill him have been on his track more persistently than ever.

Francisco Mortorelli, an Italian bandit, sent three men here to kill him, he says, a few years ago. The men he names are Augustino Mortorelli, Francisco's brother, Rigo Gindice, Marzio's own stepbrother, and a third man whose name he does not know. Augustino Mortorelli, he says, is at the head of the Brooklyn branch of the Mafia.

Marzio formerly lived in Brooklyn, and it was there that his wife died last year after an illness of fifteen days. The Mafia, he said, tried to palm off one of their members as a doctor, but he discovered the fraud. Shortly before his wife died an Italian priest came to the house and ordered every one out of the room. He alleges that the priest induced the dying woman to give him \$500, which he said he would send to her brother, Antonio Buone, a soldier in the Italian army. When his wife died her body turned a reddish hue, but the attending physician gave a certificate from death from pneumonia. She was buried in the Holy Cross Cemetery in Brooklyn, but a few weeks after the interment the body was stolen.

About three months ago, he says, he made up his mind to go to Italy to get possession of his wife's property. His enemies got word of it and tried to get him to go in company with a young man who, Gindice says, he has since learned was one of the Mafia and who was to murder him at the first opportunity. Gindice is trying to get enough money to get back to Italy, but he fears he will be murdered before he gets away. He was told that the police would do everything in their power to protect him. The case is being investigated by detectives.—*New York Dispatch*, Nov. 18.

IN CHICAGO.

The police have been called upon to investigate the mysterious disappearance of Veneno de Lenno, who has been missing from his usual haunts since November 11, and who it is feared has met with foul play.

De Lenno is a fine-looking, middle-aged Italian, and was quite a prominent man among the more conservative members of the Italian quarter of this city. Owing to his long residence in Chicago he had become thoroughly Americanized, and in consequence of this fact was very unpopular with the "red" element. During the Mafia troubles in New Orleans about a year ago, De Lenno was very pronounced in his denunciation of that organization, and he at once became the object of the most bitter hatred of the Mafia sympathizers in this city. Protected by the esteem of the better class of his fellow countrymen, however, no attempt was made to wreak vengeance upon him, but his present disappearance is put down by his many friends as directly due to the workings of the society of assassins.

Lorense Audera, proprietor of a grocery store at 416 Clark street, at which place the missing Lenno was last seen, and who is known to be a staunch friend of the latter, said this morning

at, in his opinion, Lenno had met with some misfortune.

"Do you think the Mafia has done away with him?" was asked.

"That is more than I can tell," said he, it being quite evident, however, that the grocer had no opinion of his own on the subject, but lacked the courage of his convictions.

The police are making every effort in the case, and if the dread Mafia is really at work in Chicago, the fact will be known before many days.—*Chicago Evening Journal, November 19.*

NEW ENGLAND LETTER.

The story of a rocking chair.—Will Boston go no-license? Mr. Faxon's attitude.—An unnoted martyr.—A singular death.—Medford's candidate for mayor.

How many people realize that the rocking chair is comparatively a modern and essentially an American institution? "Can it be possible," I heard, incredulously, a friend of the writer, on the occasion when Lady Henry Somerset was present with one by her American admirers, "that an article of furniture which we consider a necessity in every household, which is common alike to the kitchen and parlor, cottage and mansion, should be practically unknown to our transatlantic cousins?" I am assured by an English acquaintance that this is a veritable fact. What would American women do after a hard forenoon on their feet without that soothing anodyne for tired nerves and aching muscles—our cosy rocker? Perhaps the true-born Briton cares more for dignity than less for comfort, or it may be only the insular John Bull prejudice against adopting new ideas; but, however that may be, Queen Victoria, good as possible soul, believes in rocking chairs to the extent of having them in all the royal residences, and it is certainly strange that a fashion thus set by the sovereign herself has not spread. My English friend told me a story on this point which I have never been in print and may amuse the *Cynosure* readers. When about to visit one of her subjects, some high official of the Queen's household always goes before to see that everything is in readiness for her Majesty; and on one such occasion the family whom she was going to honor on a two-days' visit were thrown into consternation by the announcement from this functionary that all their appointments were perfect, lacking only one thing, and that an absolute necessity—a rocking chair. "Ah, then there was hurrying and fro," for such an article could not be procured on short notice. After rummaging the village, however, one was at last found in a farmhouse kitchen—a plain wooden rocker, of the most homely and domestic type—but in that chair, and on other, the imperial grand-daughter of Farmer George sat all the time of her stay.

I wonder what kind of a Columbus celebration we shall have in 1992. Will it be, as the *Boston Herald*, which, like its rival the *Globe*, is always on its knees to Rome, declares the one just past to have been:—"strictly Roman Catholic, effusively patriotic, and intensely American?" The *Herald* readers who are so green as to really believe that anything can "be strictly Roman Catholic" and "intensely American" at the same time, ought to be disfranchised till they learn what "American" really means. Perhaps even the *Herald* may, in a day or two, feel that it has been rather premature in its statement that "Pilgrims and Puritans" have permanently retired, for the women voters are registering in larger numbers than ever before, and it is in them that the Puritan spirit seems now to have taken refuge. A greater surprise than the election of Cleveland would be the breaking up of Boston's citizens, some morning, and sending them under a no-license regime. Yet this may possibly be, for no-license has made great strides within a year or two, and there are indications that from various causes it will be much larger this year. What adds to the novelty, as well as the uncertainty, of the situation is, that many Democrats will vote for prohibition, to punish the liquor-sellers to whose defection they attribute the falling-off in the city's vote for Russell; while many temperance men will vote for license, on the ground that a prohibition victory gained under such circumstances will be worse than a defeat; for, of course, nobody supposes that the Democratic party "machine" intends that the change shall be permanent. They are willing to let Boston go dry for one year, but it is on the supposition that the enforcement of the

law will be such a farce that rum will score a more sweeping triumph than ever at the next municipal election.

This is the position taken by Mr. Faxon. In a recent letter to Mrs. Fessenden, the W. C. T. U. State President, inclosing his check for \$1,000, he "advised that no part of it be used in Boston," but to "try to convert the other cities and towns to the no-license policy, and thus drive all the drunkards and criminals into Boston," in the hope that the instinct of self-preservation will arouse her inhabitants to such a realization of their danger from the traffic that they will work out their own salvation. This is a strange position indeed for one of the foremost advocates of the temperance cause to occupy, and neither wise nor Christian. For years Boston has been the plague-spot of the Commonwealth, rendering null, to a large extent, the labors of temperance workers in "the other cities and towns" where Mr. Faxon advises them to concentrate their efforts. Perhaps he is right and, "at this time, a No vote is inexpedient for Boston;" but, at best, this is a very weak standing-place for a professed reformer. The witty saying of the poor old woman, when a mischievous boy for a lark tumbled some loaves of bread down the chimney, that, "the Lord sent it if the devil brought it," is very applicable to the present situation. The duty of temperance people is not affected in the least, even if liquor-men, for purposes of their own, stand side by side with them at the polls and cast the no-license ballot. Their duty is plain before them;—to vote down the abominable traffic in Boston or anywhere else, if the heavens fall. Expediency has nothing to do with it. The consequences, whatever they may be, even Mr. Henry Faxon is not called upon to shoulder. The Lord is abundantly able to take care of them.

Was there ever an age when the cause of righteousness did not have its martyrs? A temperance chalk-talker, writing from Maine to the *Traveller* about the various shifts that are resorted to in that State, and especially in Portland, to evade the liquor laws, relates the case of a man in the latter city who had his window sills made with a movable finish, and kept his supply of liquor inside. Because his daughter refused to tend the bar for him, her portion at his hand was brutal kicks and cuffs, until he finally broke her hip; and then when she informed the police of his violation of the law he turned her out of doors. Death soon ended her sufferings, and another soul under the altar cries for vengeance against this damnable traffic. How can Christian men vote for license, high or low, and not feel that the blood of this poor girl, and of other patient sufferers like her, is on their garments?

Students of English history remember how the Duke of Clarence, when given his choice of deaths, asked to be drowned in a butt of Malmsey wine. But if he had chosen, instead, to be thrown into an empty rum vat, he might have had a more expeditious death, as was proved by the experience of an employe in an East Cambridge distillery the other day, when he accidentally fell into one, and was killed almost immediately by the poisonous fumes.

The new city of Medford, by the way, is stirred up over the question, whether the head and proprietor of her famous distilleries, Gen. Lawrence, shall be her first mayor. The Lawrence family occupy, by virtue of their wealth, a high social position; and they are very religious; that is to say, they own pews in three of the leading churches, including the Congregational, and contribute largely to the support of the several societies with which they are connected. Without doubt Gen. Lawrence has given many handsome sums to missions, while his distilleries were turning out liquid poison by the shipload to debauch the poor savages on the Congo. But, in spite of this, there are some people, even in Medford, who feel that their new city will suffer an indelible disgrace if they put a rumseller, on the most colossal, scale at its head. But is there anything like politics (with Christianity left out) for evolving queer and huge contradictions? Men prominent in religious circles, men who have been earnest advocates for no-license, are supporting the candidacy of the Medford distiller. The reason is not far to seek. The glitter of his gold has blinded them to any higher consideration. They covet the munificent gifts to their newly-fledged municipality which he has it in his power to bestow in return for the honor. But "woe to

him that buildeth a town by blood, and establisheth a city by iniquity!"

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Nov. 23, 1892.

Where can one turn to escape the constant sight of the blighting work of the alcoholic fiend? It confronts us on all sides and in every direction, notwithstanding the vigorous and incessant warfare an ever-increasing army of good men and women are waging upon it. As long as the law recognizes it and the government receives money from it, the liquor traffic will remain one of the most dangerous foes our country has, and will only be kept within bounds by the work of vigilant folks who devote their time and talents to fighting it. This may be strong language, but it is true; and I have just witnessed a heart-rending scene which certainly justifies it use. Walking along one of Washington's principal business streets, my attention was attracted to a crowd in a side street, and I naturally went towards the crowd to see what had drawn it together. Pushing my way through, I saw a policeman standing in front of a neat two-story and basement home, while upon the wide parking between the house and the sidewalk, which is such a pleasant feature of our residence streets, was carelessly piled the household furniture which was being rapidly brought out of the house by several stalwart men. Near the policeman stood a shabbily-dressed woman, wringing her hands, while big tears coursed down her cheeks, and clinging to her skirts were two small children who appeared very much frightened and who were also crying. I asked the policeman what the trouble was. "The constable is executing an eviction writ; and much against my wishes my duty compels me to be here to see that it be peaceably done," he replied in a low voice, looking sympathetically towards the woman. I then asked the poor, wretched-looking woman whether she had a shelter for herself and little ones, and she told me that a friend had secured a place for her and was then gone to procure wagons to move the furniture from the street. Then assuring her that it was kindly meant, I ventured to ask why she was in such a disagreeable plight. "Whisky," she replied bitterly; "before my husband took to drink he was good and kind to the children and to me; he clothed and fed us well, and we always had a little money on hand for contingencies and never had any trouble with our landlords, because the money for our rent was always ready when our rent was due. Now that he is owned, body, and soul, too, I fear, by the whisky-sellers, he has lost all sense of honor and makes promises only to break them; that is why we are set out on the street by the constable." It was the first time I ever witnessed an eviction; God grant it be the last; but the constable assured me that they were occurring almost every day, and that in ninety-nine per cent of them whisky was the cause. Now let the reader say whether any language can be too strong to use in speaking of the traffic which causes all this misery to innocent mothers and children.

There are to-day, in Washington, nearly or quite 1,000 bar-rooms openly doing business without a license, to say nothing of the "speak eases," as the dens where liquor is sold on the sly are called. Every liquor license that was issued last year expired at midnight on the last day of October, and now, twenty-three days afterward, not a single license has been issued, although the applicants for licenses are all doing business. Why this delay on the part of the authorities? That is just what the people of Washington would like to know. The temperance workers have shown that, according to the explicit agreement under which they received their licenses last year, about 400, or nearly one-half of the applicants, have forfeited their right to receive licenses, and, rightly or wrongly, the suspicion is gaining ground that the delay in acting upon application for licenses by the authorities has a connection with the cases of these 400 rumsellers who, during the last license year, violated the law.

The headquarters of the Central Union Mission is a very busy place to-day. Its members have a list of 400 families who are to be furnished a bountiful Thanksgiving dinner, and the materials for those 400 dinners, which are generously donated

by the public at large, are being received and prepared. In addition to these dinners sent to deserving families, a Thanksgiving dinner is served to the homeless at the mission building.

Secretary Tracy has approved Lieutenant Peary's application for three years' leave of absence, at the urgent request of the Geographical Society, which is to send him upon another Arctic expedition, although at first he declined to do so. His change of mind was brought about when he was shown that the proposed expedition has a more practical and definite object than the usual chimerical search for the North Pole. The object of the society in sending Lieutenant Peary to the Arctic regions again is to obtain the exact coast lines of Greenland, for geographical purposes, and such other information as he can concerning the climatic and topographical conditions of that little-known country. *

REFORM NEWS.

FROM THE EASTERN AGENT.

READING, Pa., Nov. 23, 1892.

DEAR CYNOSURE:—So far as I can learn, no agent of our Association has visited this part of Pennsylvania. I find here a very needy field, and a goodly number who are willing to stand by the truth as opposed to the errors of the lodge.

This city has a population of seventy thousand, with over two hundred secret societies and brotherhoods. The people are largely of Pennsylvania German descent. The Lutheran and Reformed churches appear to be the most numerous among the Protestants. The Catholic church has a very strong hold, especially among the foreign element. Bishop Ryan was here last Sabbath. In honor of his coming, the Catholics turned out with a great parade, and had fireworks; so the papers announced.

I find no opening for lectures in the larger and more popular churches; but the few who seek Christ's glory, instead of their own, have opened their homes and houses of worship, and made me welcome.

The United Brethren have several churches here, but I find them under the control of what is known as the "liberal" element. The devil is always on the liberal side. When Christ was here Satan purposed to form a joint-stock company with him, Christ to put in his honor and glory, and Satan the kingdoms of the world. When Christian churches compromise principle for the sake of getting numbers, the devil gets the whole thing. I talked with U. B. ministers at the General Conference, at York, where the division occurred, and some of the so-called liberal ones reasoned that they were as much opposed to secret societies as they had ever been; but they thought a distinction should be made between the major and minor secret societies. While they did not approve of receiving Masons into their churches, they felt that the little brotherhoods should be tolerated. I replied that when they opened the church door to receive the minor orders they closed it to a discussion of the major. They replied, "No, we will still testify against Masonry and the more corrupt secret societies."

I find that my prediction has come true. There is not a U. B. church in this city that dares open its doors to a discussion of Masonry. The compromise with the powers of darkness has proved disastrous to the advocacy of the truth here, as it always will. The only safe ground for the Christian church is to avoid the very appearance of evil.

En-route for this city, I stopped for a few days in Philadelphia. I expect to stop on my return, next week, and fill an appointment with the Swedish Congregational church. The pastor of this church spoke of meeting our Secretary Kellogg at their ministerial meeting in Rockford, Ill. He will gladly do what he can to further the cause.

I have spoken four times in this city, and have an appointment to give a parlor talk at the home of Bro. C. Koffman, West Reading, to-night. Bro. Moyer, pastor of the Mennonite church, was about leaving home to hold a protracted meeting in the country, when I called. He replied at once that I was welcome to speak in his church on Sunday evening, and that he would do what he could to get the people to attend. When I reached the church in the evening, I found the young people in the midst of their testimony

meeting. There were many exclamations of praise to God for salvation and deliverance from the bondage of sin. When it came time for me to speak I found before me a audience of over two hundred. Three-fourths of them were young men and women under thirty years of age. I felt it a great privilege to warn so many of those just entering life's real conflict against the trap set by the devil for them in the secret lodge system, and God blessed me in the presentation of his truth, and I felt good was accomplished. My remarks were followed by Bro. Rhoads, the brother who had preached in the morning. He told how, previous to his conversion, he had belonged to three secret societies, but God for Christ's sake had forgiven his sins and he could not longer yoke himself with the unbelievers of the lodge. He will, I trust, write out his experience for publication in the *Cynosure*.

Bro. Thos. J. J. Wright, pastor of Calvary Mission, cared for my temporal wants and welcomed me to address his people. The announcement that I would speak in the Mission on Monday evening, after the preaching service on Sabbath morning, brought out a good number. When I spoke of stopping, many said, "Go on;" so I spoke for over two hours. There are several in this Mission who testify of God's power to save from the unhallowed association of the lodges, as well as other sins.

Last night's meeting, at North Reading, was not so largely attended. One Mason, at least, was present. Bro. Austin, who is conducting the Mission in which I spoke, finds it a difficult field; but God has already rewarded his efforts in the salvation of some souls, and he is looking for larger results.

This morning I bought a German book which I cannot read. It is highly recommended as giving the facts in opposition to the lodge in an entertaining way, after the style of our books, "Holden with Cords" or "In the Coils." Many will read a story and learn the truth who would not read the dry facts. This book is entitled "In the Net of the Lodge," and is written by Rev. J. Berner, pastor of Peace Evangelical church, Buffalo, N. Y. Those wishing to know more about it, will be sent a circular explaining (in German), if they will write to me at Washington, D. C. [See our review of this book on page 6 of the *Cynosure* for October 13, 1892.] —EDITOR.

I go (D. V.) on Friday to attend a holiness convention at West Conshohocken, Pa., and expect an opening there for work. I shall leave over a dozen weekly readers of our paper in this city as a result of this coming. Several have expressed a wish that an anti-secrecy convention be held here. It would doubtless be well-attended and do good. Yours in the work,

W. B. STODDARD.

THE OREGON DEPARTMENT OF THE N. C. A.

CANBY, Ore., November 18, 1892.

We are laying the foundation for a victorious work, by circulating a good variety of tracts; holding special meetings, definitely on the line of reform; using, pointedly, the Word of God against secrecy, especially Freemasonry—showing its unscriptural and profane oaths, and deistical religion. The truth presented against these abominations has stirred up opposition; yet we unflinchingly move right forward in the name of the Lord, with a good degree of victory. We do not doubt but that the Lord is in the lead of the whole movement, and that he will give us a continued victory, as it is his own cause.

Forty ministers' names are enrolled under the head of our constitution—over 400 in all; and our numbers are still increasing. We are negotiating for Rev. J. P. Stoddard to take charge, as agent for the Oregon and Washington department. If no preventing providence, I think he will be on the work soon with his wife. We are aiming to secure their services for three years. They will be assisted by some able ministers scattered over their field of labor, both in Oregon and Washington. When they all are mustered into regular service, we will have quite an army to begin with. We intend to work on the Gospel line, showing decidedly, from God's Word, that the pretended benevolence of the numerous secret societies is much more selfish than Scriptural; and their works of darkness and perpetual secrecy indicate evil deeds, as "men loved dark-

ness rather than light, because their deeds were evil." We intend that our meetings shall be the means of many sinners being converted to God, and a good revival in the church, proving thereby the saving power of the Gospel.

We intend to put in motion, by the grace of God, that which will prove to be a lasting reform work, such as has not been known in these ends of the earth. Brethren, let us be united in this very important work. Each one should seek much of the love of Christ, and his Spirit to guide into all truth. When Nehemiah undertook to rebuild the walls of Jerusalem, he understood it to be a great and important work, with much opposition, and that he was inadequate for the

(Continued on 9th page.)

CORRESPONDENCE.

THE IOWA CONVENTION.

LETTERS RECEIVED FROM ABSENTEES.

COLLEGE SPRINGS, Iowa, Nov. 15, 1892.

DEAR BRO:—Your card in relation to the State Anti-secret Convention at Marengo is at hand. I am sorry that I am situated so that I cannot be with you. I am heartily in sympathy with the work of the Association, and would be glad to co-operate in every way in my power for the furtherance of the cause. I am, very truly,

W. T. MORFET, (Pastor U. P. Church.)

LENEX, Iowa, Nov. 14, 1892.

DEAR BRO:—I am with you, I trust, in spirit, and as I cannot attend in person I will say that I am in full sympathy with the object of the Association. Yours for the furtherance of the cause of Him who says "In secret have I said nothing,"

J. E. BLACK.

CLEARFIELD, Iowa, Nov. 14, 1892.

DEAR BRETHREN:—I am with you in interest and effort. I have been an anti-secretist in my convictions from childhood, and the longer I live, and the more I observe the tendencies of secret societies, the more I am confirmed in my belief that they are anti-Christian and soul-ruining, and need to be suppressed. May the Master be with you and bless you.

S. W. LORIMER,
(Pastor U. P. Church.)

KNOXVILLE, Iowa, Nov. 14, 1892.

DEAR SIR:—We bid you God-speed in the good work you have in hand. You are helpers in the work to which we are as a church committed.

My observation and experience during fifteen years as a pastor, has convinced me that we are doing people a service for which they ought to be thankful, when we keep or help to keep them out of secret societies. It is a saving to them in money, time, morals, and in manliness. No good cause is likely to be served, in the long run, by secrecy, and much will certainly be lost. The need of our time is for more open, brave and manly men. I hope that you may be able to do something towards increasing the supply. Very truly,

JOHN C. SCOTT.

OTTUMWA, Iowa, Nov. 7, 1892.

DEAR BRO:—What God upholds let us uphold, and what God condemns let us condemn. Nothing has more fully convinced me of the dangerous power of these secret societies than the statements so frequently made by professed Christians, that they would leave the church if the pastor said aught against those secret societies. God help us to cry aloud and spare not, until the curse—anti-Christ, that is an instrument in the devil's hands is eradicated, and wiped out of our land by the power of God.

I am with you, heart and hand, in war against secret orders of any description or anything else that has a tendency to trample the Bible standard of salvation in the dust. F. M. DEWEES.

REDDING, Iowa, Nov. 14, 1892.

DEAR BRO. GAULT:—I would like to attend this convention at Marengo, to hear and learn more on this important subject, to meet the brethren and look into the faces of the brave men and women who have the Christian courage openly and manfully to contend with this gigantic evil so prevalent in our land and all lands. Organized secrecy I regard as contrary to the gen-

ius of our government, and an enemy to our civil institutions; contrary to the spirit of Christianity, and the avowed enemy of the church of Christ. True, they profess to be friendly to the church, or, at least, not to interfere with church relations. But such professions amount to nothing, in my mind, but deception, to deceive the unwary, and entangle good men, to give these societies a name. I view the empire of secrecy as being but the empire of diabolism; I believe that all Christian men should avoid them and oppose them in every lawful and Christian way. I desire and pray for the success of all Christian efforts to unmask and destroy this empire. God bless you, brethren, in your work. May the Holy Ghost imbue each one of you for the work in this convention, direct all your deliberations, indite all your prayers, make all your conclusions, and write all your resolutions. May light from on high shine not only upon you in convention assembled, but shine also into these dark places, penetrate the deepest recesses of this dark empire, and expose their sin. May the Lord bless every brother and sister engaged in this great work for the Lord and crown their efforts with abundant fruit to his glory. You will find my prayer in Isaiah 64: 1, 2; and my words of encouragement spoken of God—Isaiah 41: 10-14.

DAVID INCHES,

(Pastor of the U. P. church at Redding.)

KEOTA, Iowa, Nov. 15, 1892.

I had hoped to drive through to Marengo with two or three loads of friends of the cause; but one man had to go to Chicago; another to Des Moines, and I am prevented from coming by an unforeseen condition of affairs.

I hope the cause of anti-lodgism in Iowa may get upon an encouraging and prosperous working basis. If there could be an Associated Press of Reforms constituted, with a bureau of correspondence, I think the work could be greatly advanced by bringing new workers rapidly into the ranks. It is not for lack of a widespread conviction that lodges, oath-bound and foresworn, are a menace to civilization, a travesty upon justice, and a stream of corruption to the personal conscience, but, I think, it is the lack of a more widespread means of discussing the subject; so the *desideratum* seems to me to be an associated press of reforms, in which the monstrosities of oath-bound fraternities may be ventilated.

But enough of this. I did not mean to theorize so when I started to write.

The Lord bless you in the work.

CHAS. R. HUNT.

COLLEGE TRUSTEES AND FRATERNITIES.

CHICAGO, Nov. 21, 1892.

EDITOR CYNOSURE:—I see that the upholders of college fraternities sharply criticize the action of the authorities of the Chicago University for their rulings against the fraternity system, on the ground that "it is beneath the dignity of the trustees to interfere in so petty a matter." What are college trustees for? Why are they chosen?

Going on the supposition that a college catalogue is a correct statement of the policy of its authorities, we find that most colleges pursue the policy of giving a distinctively Christian education; of giving an education at the lowest possible cost per student; of encouraging literary societies; of encouraging athletic exercises when the latter are not detrimental to study; of treating each and every student in the same manner, and of keeping each student as far removed from temptation as possible. The trustees are appointed to carry out this policy as far as possible; that is to say, they are appointed to keep the Christian standard of the college at the top-notch. Fraternities are inimical to the highest Christian life.

Trustees are appointed to keep the expenses of a college low enough to admit every deserving student who desires an education. Fraternities invariably raise the expense of a college course, not alone to the members of the fraternity, but to every student in the college.

Trustees are appointed to encourage literary societies. Fraternities kill literary societies at once.

Trustees are appointed to see that athletic games flourish to a certain extent. Fraternities, according to that muscular Christian, Mr. Staggs, are injurious to athletics.

Trustees are appointed to see that every student meets with fair play. Fraternities, with their "fratres in facullate," always induce more or less favoritism.

Trustees are appointed to throw as many safeguards around the student as possible. Fraternities give great opportunities for misdoing—the greater, because they are secret.

Notwithstanding all this, we are told that "it is beneath the dignity of the trustees to interfere in so petty a matter." The true function of a trustee, then, is to sit on the platform at commencement exercises, and to deliver addresses at alumni reunions. "*Chacun a son gout.*" Yours,
SIDNEY P. JOHNSTON.

LITERATURE.

SELECT NOTES: A Commentary on the Sunday-school Lessons for 1893—Explanatory, Illustrative, Doctrinal, and Practical: Suggestions to Teachers and Library References. By Rev. F. N. Peloubet, D. D., and M. A. Peloubet. One volume. Published by W. A. Wilde & Co., 25 Bromfield street, Boston. Price, \$1.25.

Peloubet's Notes have become an established authority—a trustworthy standard as a lesson expositor. The studies for 1893 for the first six months are taken from the books of Ezra, Haggai, Zechariah, Proverbs, Job, Ecclesiastes, Malachi. The last six months, from the books of Acts, Romans, First and Second Corinthians, Ephesians, Colossians, First Peter, and Revelation. The volume contains Christmas, Easter, Temperance, and Missionary lessons; also Colored Maps, Chronologies, two full-page illustrations, together with numerous small maps and pictures drawn by Gallagher, Myrick, and Beal, illustrating the Bible text. As a lesson-helper it is designed to meet alike the needs of teachers and scholars.

BABYLON'S BABES. By the Editor of the *India Watchman*, Bombay. Chicago: Sold at the office of the *Christian Cynosure*, 221 West Madison street. Price, five cents.

This is a truthful, and therefore a powerful tract, of thirty-two pages, revealing a stirring tale of trouble arising from the sale of anti-Roman Catholic publications by the author. "The summer of 1892 witnessed a strange epidemic of papal anathemas in India. The public were surprised by a series of bitter articles, 'breathing out threatenings and slaughter' against the *India Watchman*. A long and faithful vassal of the Roman Pope opened the battle by a long and violent letter in the leading daily papers in Bombay. Editorials and correspondence followed in quick march."

The warfare, however, was not confined to newspapers. No legal action was taken. "The ranting, canting chorus of Jesuits, R. C. editors, Anglo-Romish bishop, *et al*, aroused the curiosity of the Bombay police. So a friendly officer in plain clothes called at the (*Watchman*) office, bought samples of all (books) then for sale on Romanism—over sixty rupees' worth—paid cash for all, then 'seized' them, and politely left." This was the beginning of sorrows; but it paved the way for an energetic, scathing exposure of "Babylon's Babes," or offspring of pagan-papal institutions—for India's native practices are quite as objectionable as those of the papacy; and this book faithfully unmask the horrors of both. It will repay a careful perusal.

SECRET SOCIETIES INCOMPATIBLE WITH CHRISTIANITY. By I. J. Rosenberger. Pp. 17. Published by the Brethren's Book and Tract Work, Dayton, Ohio.

Mr. Rosenberger is a lucid writer, and in this tract presents some of the strongest arguments against lodgery extant. Briefly and pointedly he discusses the religion of secret societies, showing that it is anti-Christian; that their principles and religion are at variance with the teachings of Christ and his apostles; that lodge principles and laws are disloyal both to the Gospel of Christ and to the law of the land; and that these societies promote a great waste of time and money. It is a forcible pamphlet.

The *Missionary Review of the World* for December is out with its usual quota of valuable articles for and about the missionary fields of the world. In the department of Literature of Missions are able contributions upon the following subjects: The True Forward Movement, or a Higher Standard of Consecration, by Arthur T. Pierson, Editor-in-Chief; The Place of Schools in Mission Work; The American Mission in Egypt; The Industrial Home for Boys; The Gospel Among the Jews; The Forerunners of Carey, Part II; The Status of Moslem Women According to the Teaching of the Quran; A Moslem Back-Fire; and Extracts and Translations from

Foreign Periodicals. The International Department has the following: Attitude of the Educated Classes of India toward Christianity; Rev. Gulian Lansing, D. D.; Slavery by Contract; and Prayer League for Native Workers in China. Department of Christian Endeavor, conducted by Prof. Amos R. Wells. Editorial Notes: Prospectus; Missionary Comity; Madagascar Notes; Madagascar's Strategic Importance to Great Britain and Greater Britain; A Work for God in Japan. Monthly Concert of Missions: Educational Missions. General Missionary Intelligence: Organized Missionary Work and Statistics; British Foreign Missions; Monthly Bulletin. Funk & Wagnalls Company, Publishers, 18 and 20 Astor Place, New York.

The *Review of Reviews* for November maintains its character for variety and abundance of composite literature—all timely and of interest to the general reader. Where there is so much of excellence, it is difficult to discriminate impartially; but among the leading articles may be mentioned: The Socialist Congress; The German Army; Compulsory Voting; Young Women in Journalism; Mr. Gladstone's Vindication of Home Rule, and the Home Rule Bill; England's Foreign Policy Arraigned by Mr. Labouchere; Some German Statesmen; Census of Our Foreign Element; The Future of Our National Banking System; Sunday at the World's Fair; Education in the West, and Compulsory Education in the West. The Progress, Current Events, Review and other departments are ably filled. The curiosity of the number is the "Composite Photograph of Mr. Gladstone's Cabinet," combining portraits of the seventeen members in one. The result is as pleasing as it is startling. The united wisdom and benevolence of all are manifest in this singular combination, and one can easily imagine the excellence of a government controlled by this one individual. Published at 13 Astor Place, New York City.

American Gardening for November has nearly a hundred timely topics under consideration. Besides the usual interesting departments of horticulture, and numerous monographs upon kindred subjects, the following illustrated articles are given: Two Members of the Ampelopsis Family; The Harlequin Cabbage Bug; The Cornell Cherry, or Dogwood; A Debutante for the Coming Winter; Trellis for Dewberries; Bits of Experience and Prophecy; Experiments in Forcing and Crossing Tomatoes; Sketches from Fern-Life; A Flower Priest of the Bogs and Marshes; Forcing Lettuce; Garden Exiles; Gardening for Fun; Grapes in Chautauqua; Grass of Parnassus; A Simple Insect Catcher; A Machine for Laying Drainage Pipe; Ornamental Board-Walk; Large Flowering Schubertia; Economical Sodding; Proposed New Spraying Machine; Taste and Tact in Arranging Ornamental Grounds (continued); A New Trades-Cantra, and The Two Gardens. The frontispiece is a charming view of the World's Fair Horticultural Building. A superior number. New York: The Rural Publishing Company.

The *Defence* is a new monthly journal, published by Albert Needham, 1330 Arch street, Philadelphia, "Set for the defence of the Gospel (Phil. 1: 17)." At the head of this new and laudable enterprise is the well-known and respected evangelist, Geo. C. Needham, assisted by Mrs. Needham, Profs. Moorhead and Stiffler, Dr. W. J. Erdman (formerly of Moody's church in Chicago), and Pastors A. C. Dixon and D. M. Stearns. Most of these are notable Bible students and teachers, and, moreover, safe ones. The November issue has papers on Scriptural subjects by each of them. Bible exposition and teaching will continuously be its mission. It is neatly printed upon heavy paper, and is furnished to subscribers for fifty cents a year.

The *Memory Library* is a small bi-monthly periodical, published by James P. Downs, Pittsburg and New York. The "Introductory Lecture" of a series of lessons in Law fills the number before us. The object is to correspond with all who desire to impress upon their memories the ruling principles in written and common law. The system is also applied to other branches of professional study. The publisher also issues a series of manuals of "Memory and Thought." His address is 243 Broadway, New York City.

Vick's Magazine for November opens with a pleasant article, illustrated (and continued from the previous number), on Flower Missions and their Work, with numerous other papers, hints and suggestions for the gardener and horticulturist, touching those things most likely to be of interest to them at this season. Published at Rochester, N. Y.

We have had frequent occasion to commend Chicago's pretty and instructive magazine for children, *The Cup-Bearer*, and the November issue strongly confirms us in the belief that it is a very desirable publication for any well-regulated household. Live boys and girls will be sure to appreciate it. Published at 358 Burling street, city.

The *Century* will begin a series of papers on notable women in the December number with one on Jenny Lind. A paper on the philanthropist Dorothy Dix, about whose wonderful life but little is known, will appear in the January number.

OBITUARY.

Christians in Waupun, Wis., have lost one of their number. Another has gone to swell the anthems of the redeemed in heaven. One more has left us, to be forever with the Lord.

BROTHER ELLIS WHITING

died in this city October 30, 1892. He received a stroke of paralysis the Thursday previous, from which he did not recover. He remained conscious for a while, but was unable to express his thoughts vocally. With the unparalyzed hand he pressed that of his dear wife many times, with a tenderness she will never forget. It expressed a love unchanging and undying; a sympathy none but a tender, loving companion could realize.

Bro. Whiting was born in Boston, N. Y., April 20, 1823. He became a Christian while young. More than fifty years he had been a devoted follower of Jesus. He was an exemplary Christian gentleman, respected and loved by all who loved righteousness, truth and light. For many years he was a deacon of the Freewill Baptist church of this place, a faithful, constant and persevering Christian. We shall never forget his meek, fervent prayers full of meaning and request, nor his faithfulness to be at his post if possible. If he and his companion were away from church we knew there was a consistent reason for it, but we always missed them.

He was a friend of the *Cynosure*, and in earnest sympathy with all its reforms, prizing it more highly than all other papers. He will be remembered by Bros. Stoddard, Hinman, Browne, Ames, and other reformers that have visited this place. For me to say that this manifested interest brought him no trouble would be false. It did. His brain for the last few years being affected, made him chafe under it more at times than others. His physician thought that if he were not trepanned it would terminate in softening of the brain. But God took him home while his capacity for business and devotion were unimpaired.

He visited friends at the East, as he anticipated, for the last time, and came back to us with a cheerful face and manner.

The morning of the day before he fell, he called on Bro. Moon, the pastor, made him a present of a horse, and then attended a sociable. He was feeling unusually well on the day that closed his conversation with friends here forever. He has passed on to join the company of several dear Christians of this place, who have gone from earth to heaven within a very few years.

The funeral services were held at his residence, the sermon being preached by Rev. Mr. Moon, assisted by Rev. O. H. True, of Fairwater.

The remains were taken to Buffalo, N. Y., for burial.

He has gone to his God—

To the great loving Father,
Who watched all his steps
With the tenderest care;
He has left his church here
For the great church united,
And Jesus and blessed ones
Do welcome him there.

Mrs. L. C. ANDREWS.
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The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 1, 1892.

Freemasonry is pagan in its origin, devilish in its principles, and hellish in its destiny.—REV. O. P. GIFFORD, of Immanuel Baptist Church, Chicago.

THE NEW ENGLAND CONVENTION.

A good deal of Christian interest centers about this notable gathering of the clans against the strongholds of the secret system. The program of the convention, printed on the first page of this issue of the *Cynosure*, will give some idea of the impetus which it is expected to give the work in New England.

In this connection we are pleased to present the views of Rev. J. M. Foster, of Boston, as embodied in a recent communication from him:

“EDITOR CYNOSURE:—The annual convention of the New England Christian Association, to be held in the Bromfield M. E. church, Boston, Dec. 14, 15, 1892, is an event of vital moment. It is of the first importance that we have a large number of delegates from every State. The friends of the cause should, one and all, come up to the help of the Lord against the mighty. This is the headquarters of the secret empire. Here Satan has his seat, and now is the opportunity to storm him in his intrenchments. Bro. Stoddard, the New England agent, has displayed a degree of courage, perseverance and zeal which is prophetic of the victory that overcometh the world. The apostle Paul, who was in stripes above measure, in prison more frequent, in deaths oft, a night and a day in the depths of the sea, and a victim of the rage of Nero at Rome, was not more conspicuous as an illustration of patience in tribulation than this untiring foe of secretism.”

THE PLEDGE OF SECRECY.

Much criticism has been bestowed on the *Cynosure* and the National Christian Association because we have put ALL secret orders into the same general class, and declared opposition to all forms of organized secrecy. It is held that while there may be specific objections to Freemasonry and Odd-fellowship, and, perhaps, to some other orders, the evil is not in their secrecy; for it is said that the family is a secret association, and every individual is, and must be, a repository of secrets which he does not, and ought not, to reveal.

This is the position of the great majority of the members and defenders of the minor secret orders; and this is the position, also, taken by Dr. Talmage in his sermon on secret societies. We answer:

1. That all concealment is in its nature abnormal, and is the result of sin. If perfect holiness existed among men, there would be no need of concealments, since there would be nothing in the conduct of men but what would commend itself to all others. Because of sin, there is occasion for privacies, and concealment, sometimes, is a duty. But it is only a duty. The manifestation of the whole truth would not be helpful, and might be injurious to others. Thus the privacies of the family are maintained, not because of any pledge of concealment, but from a general sense of propriety; because no one has any interest in knowing them, except the family, and the general public would be injured rather than benefited by having them proclaimed. This is equally true of individual privacies; and as each person is to be the judge as to what he ought, or ought not, to tell to others, so each member of every family is under no other obligation of secrecy than the universal requirement to have due regard to the interests not only of his family, but to the general well-being of society. And since all families in a well-ordered society are essentially alike, there really are no secrets, for the privacies of one are common to all, and all the ordinary doings of all are open to the world. A strictly secret family does not exist, except in barbarous or criminal life.

The family is widely different from a secret society. It is an institution of divine appointment, and for sacred purposes. Secret orders are human institutions, for selfish purposes. In the family the ordinary doings are open; in the se-

cret orders they are concealed. In the family the duty of concealment is entirely optional; in the secret orders it is held as absolute and unconditional. In the family it is not based on secrecy; the secret society is and must be secret, or it would not be a secret society.

2. But our objections to the pledge of secrecy are: That the promise is absolute and unconditional. The covenant to “always conceal, and never reveal,” is substantially the promise of all secret orders. It must be so; for if the concealment was optional, then it would not be a secret society.

Now the secret that is to be revealed *may* be something that the law of love requires that we should *publish it to the world*. This will be true, whether it be something that in its nature is either hurtful or beneficial. In either case we ought to *tell it*; and a failure to do so makes us subject to the denunciations of God's wrath; nor can we ever interpose a promise not to do God's will as an excuse for doing what he has forbidden; nor can any assurance that it is not contrary to the consciences of others be any excuse for us. It is *our* sense of right, as enlightened by the Spirit and the Word of God, that is to be our guide.

But since we cannot know beforehand what it is that we are required to conceal, it is therefore plain that *no such promise ever ought to be made*. But, as it is sometimes said, if such a promise of secrecy concerns matters which are manifestly indifferent, such as the signs and passwords of secret orders, and that they are assumed as a cover for something not intrinsically wrong, may we not then be justified in making the promise? We answer that we cannot know that these secrets are matters of indifference until we know what they are; and if it is conceded that they are merely a mask to conceal from the public eye certain things which are really beneficent, then the law of love requires that we shall abstain from taking any such covenant; because every beneficent institution can afford to be, and ought to be, made public.

We also object to these pledges of secrecy, because they are inconsistent with that sincerity and frankness which is an essential attribute of Christianity.

It often happens that the uninitiated have a real interest in knowing the nature of the pledges made in these institutions, and of the character of the institutions themselves. Then the law of love requires that we shall tell our neighbor the real facts, without concealment or dissimulation. Suppose that a Christian desires to become a member of a secret order, provided there is nothing in it that is hurtful to his conscience, then such Christian has a right to ask of his Christian brother who is in possession of facts in the case to tell him what they are, so that he may judge, from his own standpoint, whether they are in harmony with his sense of duty to God and to man. It is very evident that a member of any secret order would be under a promise *not* to be perfectly frank and sincere—*not* to tell the truth, the whole truth, and nothing but the truth, but rather to hold his covenant of secrecy to be more sacred than his obligation to his brother in Christ. But, since there can be no obligation higher than our duty to Christ and his disciples, it follows that there can be no obligation not to tell the truth, and that no such promise ought to be made.

Suppose, too, that a Christian man has discovered what purports to be secrets of one of these orders, and that, to him, such things are not in harmony with the principles of the Gospel of Christ. He goes to his brother in the household of faith—perhaps his pastor—and asks if these things are so. Surely he has a right to a truthful and candid answer. If his pastor knows, he is bound to tell him what are the facts, and to give him all that information that is necessary to his peace of mind and his knowledge of duty. Now it is plain that such a pastor, if he held his pledge of secrecy to be binding, could *not* tell him all the facts, but would be bound, rather, to dissimulate and put his brother on a false track. In other words, he would defend his order, at the expense of his duty to God. As a matter of fact, members of the secret orders do habitually dissimulate, pretending something to be false which they know to be true, and something else to be true which they are sure is false. Pres. Finney says that he was frequently asked if the Morgan

exposition of Masonry was true, and that as he could not lie about it, he felt bound to say that it was true. He says, furthermore, that no man can be a true Mason without being a practical liar—at least, so far as Masonry is concerned. One thing is quite certain—that secret societies are *schools of dissimulation*.

While it is conceded that there is a difference in secret societies, just as there is a difference between false-swearing and hypocrisy, or between wine-drinking and the use of stronger intoxicants, there really is no difference in principle. As alcohol is common to all forms of intoxicating beverages, and as hypocrisy is common to all kinds of lying, so organized secrecy is the common factor in all these societies; and it is this alone which makes them sources of danger; for no society that is open to public observation will long be tolerated, unless its teachings are in harmony with the recognized laws of morality. It is only by *secrecy* that it is possible for any of these orders to be sources of danger. The evil, then, is in making secrecy the basis of organization; and every one who joins any kind of a secret order consents to, and practically endorses, the principle of organized secrecy, so that he practically consents to all other secret societies. He may disclaim all responsibility for certain things that are in such societies, but for the principle that made such things possible he is responsible.

PROTECTION.

The first duty of every civil government is the protection of its citizens in their natural rights. This was the primary object of our government, namely, “to establish justice and secure the blessings of liberty.” It is no part of its duty to promote the interests of a class in distinction from the interests of the whole; to do this is to depart from its original purpose. Class legislation is always unjust, for all classes cannot be equally benefited; for the advantages that accrue to the one will be at the expense of the others.

Next to the suppression of crime, it is the duty of the government to promote public and private morals. Civil law cannot make men moral, in the highest sense of the word, for it cannot change the nature of men. Nothing but divine grace can do that. But law can make a life of outward morality easy, and one of immorality painful and difficult.

The promotion of general education, the protection and encouragement of Christian worship, and, above all, the *suppression of any business that is destructive of morals, and which tends to promote crime*, is a legitimate and most important object of civil law.

The history of our nation shows that we have quite largely failed to secure the primary object for which our government was instituted, and that we have gone out of the way in the promotion of special interests, which were maintained at the expense of the general good. The first seventy-three years of our national history, from 1789 to 1862, were devoted to the interests of human slavery. At the dictation of the slave-power, we carried on two wars—with the Seminoles in Florida and with Mexico. From 1820 to 1860, scarcely a measure passed the houses of Congress and received the consent of the President, but what was in the interest of slavery. After the administration of John Quincy Adams, no man could be elected to the office of President who did not promise most obsequious obedience to all of its demands.

In course of time, as was inevitable, this brought a reaction, which culminated in the great war and the overthrow of slavery. Since 1862 (influenced, in the first place, by the need of a vast revenue to meet war expenses), our national legislation has had special regard for the manufacturing, the moneyed, and the liquor interests, to the great neglect of personal rights and the general interests of morality. The Republican party did indeed pass a Civil Rights bill, designed to protect all citizens in their natural rights, but it was set aside by the courts and abandoned by the party that enacted it. Meantime, most monstrous crimes are constantly committed against the colored people of the South, and there is no redress, either in State or Federal courts, or in legislation. The Republican party did attempt to enact a Federal election law that was designed to save us as a nation from the monstrous incon-

sistency of offering the suffrage to the freedmen, and then looking on and seeing them utterly defrauded of it. But the act failed to pass a Congress that was Republican in both branches, and was then abandoned as a party measure.

But while our government has forgotten its primary object, it has not failed in its regard to special legislation. Protection, which ought to mean equal rights for all, has been used to juggle with. We have protected the manufacturers and the liquor interests, at the expense of the farming and laboring classes, and at the expense of public morals. After thirty years of trial, there is at best, a partial result. Now let us have real protection for all.

—Rev. M. A. Gault preached last Sabbath in Douglas Hall, in this city, where Rev. W. M. Howie's congregation is holding services with quite encouraging success. Bro. Howie is in full sympathy with the cause of anti-secrecy, and will arrange for a meeting in the hall at the first favorable opportunity.

—The comet that was thought to be Biela's, and proved to be another, unknown, and which was to closely approach our earth on Sunday last, gradually receded before attaining any threatening proximity, leaving the puzzled astronomers to bite their thumbs and acknowledge that some of the mysteries of the Lord's great universe are far beyond their finite comprehension.

—Rev. L. G. Jordan, formerly one of the lecturers in the Southern States for the N. C. A., is now the business manager of the *Christian Banner*, a fine-looking weekly newspaper published in Philadelphia, and devoted to home and general religious intelligence and family reading. Old readers of the *Cynosure* will be glad to hear that our former fellow-worker is so profitably employed.

—A late number of the *Pacific*, the Congregational paper of the Western Coast, prints a short poem on an incident in the life of John Dougall, founder of the *New York Witness*. Being asked by a pastor to print a notice of a church fair in the *Witness*, Mr. Dougall replied: "My dear sir! will you please go home and pray." One verse of the poem reads:

"You who to some 'order' bow,
All its binding oaths obey,
Either pay to God each vow,
Or else go home and pray."

This is advice worth heeding by all who enter the lodges.

—An attentive correspondent, an active evangelist engaged in mission work in this city, relates the following incident: "One of the seven thousand devil-worshippers of licensed saloon proprietors and drunkard-makers in Chicago, a former Sabbath-school scholar of mine, who had a godly mother, when spoken to yesterday... thrust upon me a Masonic medal, saying: 'I live up to that—I'm a man!' quoting Bishops Cheney and Fallows as his fellow-craftsmen." When the Christless lodge gets into the church, the devil may rightfully claim the ministers as his fellow-craftsmen. "Freemasonry," says high Masonic authority, "is not Christianity, nor even a substitute for it!"

—A new danger has recently arisen among the modern innovations of science—the production of odorless fuel gas, which within a month has caused the deaths of eight persons in the Hyde Park district of Chicago. On another occasion, an entire dancing-school narrowly escaped death, from the same source, in this city. It is stated on excellent authority, that the deaths referred to were not due to simple asphyxiation, but that the gas itself is poisonous, and therefore doubly dangerous to life. The fact that it is practically odorless is also an added menace, as its insidious work is accomplished before the victim is aware of the presence of the deadly fluid. It will be well to avoid the use of this fatal instrument of mortality.

—The publication office of the *Cynosure*—the "Carpenter Building," 221 West Madison street, Chicago, narrowly escaped destruction by fire, one evening last week, through the burning of two small wooden stables in the rear. The stables, with their contents and two horses, were consumed, but, providentially, the damage to the Carpenter building was small. The tenant of the ground floor suffered considerable loss in stock.

The fire was caused by an incendiary. One man (demented) has been arrested for the crime, but there are serious doubts as to his identity as the "fire bug." The lesson learned through this incident is to keep thoroughly insured. This the N. C. A. always does.

—During the recent dedicatory exercises of the World's Fair the Knights of Pythias were quite distressed and provoked because their lodges were put into the civic procession and not allowed to parade as military. They regard themselves as half-warriors, at least, and are quite ambitious to be counted among the bravest of the brave. One of their champions said through the daily press: "The high officers of the order, though accepting the decision of the committee as final, do not entertain the same enthusiastic view of the celebration as of yore, but may even be disposed to resent the order by refusing to take part in the parade." These are very public-spirited gentlemen, perhaps, but their titles and fustian have clearly turned their heads. What does the country—or the world—want of such a military body, anyhow?

REFORM NEWS (Continued from 5th page).

work without Divine help and guidance. So he made his prayer to Almighty God, and he wonderfully aided him, and strengthened his brethren, and the walls were rebuilt in a very short time, "for the people had a mind to work."

Our work against secret combinations has no less opposition, and most assuredly must have Divine aid or we will not succeed. Some tell us that secret societies have become so strong and popular, and aided by so many influential ministers, that it will be impossible to ever succeed in overcoming the great evil. We say, not more unlikely than that of the cruel bondage of slavery. Let us call upon God in earnest prayer, to prepare us for the battle, and give us complete victory.

S. MATHEW.

REV. M. A. GAULT'S THANKSGIVING.

CHICAGO, Nov. 28, 1892.

DEAR CYNOSURE:—Thanksgiving day was quite joyfully celebrated by wife and I, with father and mother, in the dear old home near Kossuth, Iowa. Our parents were in usual health, and around the hearth-stone all the boys were gathered once more. There was T. H., our lawyer brother from Chicago, and R. J., the pastor from Mansfield, Ohio, and J. B., the farmer brother at home. We had all met here a little more than a year before, on Nov. 2, when we celebrated father's and mother's golden wedding. Some sixty or more old friends and neighbors then met with us, and it was a meeting long to be remembered.

On this last Thanksgiving day I had the privilege of preaching to Bro. T. P. Robb's large congregation at Sharon, who as usual were well out. I richly enjoyed my visit at the parsonage with Bro. Robb and family, and my part in their good Thanksgiving dinner, though it was cut a little short by the whistle of my return train.

In the evening Bros. T. H. and R. J. Gault and I addressed a meeting in the interests of the anti-secret reform. It was held in the Swedish Lutheran church, near our old home, and was arranged by Matthew Peck, a class-leader in the M. E. church at Kossuth. There was a nice audience present, who listened with close attention. Bro. T. H. made some strong points against the lodge, gleaned from his practice in law. He said that the determining factor in the decision of a jury was not so much the pleading of the attorney as the number of members on the jury who could give the same sign. Bro. Peck and Bro. R. J. Gault made some good points for prohibition. The former said his father had been a Mason, but advised him, when he once proposed to join the lodge, not to do so. We were invited to hold more meetings here, and will do so at the earliest opportunity.

M. A. GAULT.

FROM M. N. BUTLER.

November 25, 1892.

EDITOR CYNOSURE:—November 19th found me at the home of that grand reformer, Rev. Henry Selmler, the United Brethren evangelist, near Blockton, Ia. He and his family know how to care for and encourage those who are battling for Christianity and good government. Rev. Cy-

rus Smith, of DeKalb, aided us in the afternoon in sowing literature for miles. He is always at the front. A Bible reading was given at night.

In Redding I met Rev. Mr. Inches, J. T. Rothwell and other strong Americans.

Dropping down to Irene, Mo., a Bible reading was given at Honey Grove on Sabbath evening. Bro. Henry Fry, Rev. C. O. Peterson, Fred Rhinehart, Benjamin Drummonds, W. H. Goff, and many outspoken anti-secretists reside at this place.

Monday night a full house received "Masonic Religion" with enthusiasm at Pleasant Valley. Judge John West, Rev. Joshua Flora, and Zenas Wease spoke strongly in favor of Christianity and good government.

Tuesday, at 7 P. M., "Masonic Sun-Worship" was discussed at Lone Star, to a crowded audience, among whom were such friends as W. C. Sloan, J. E. Roudebush, two school teachers, Erastus Hills and Geo. Proctor.

Wednesday, at dark, a good crowd greeted "Masonry and the Rebellion" at Isadora, where Elder Hinman and I met the good people on this line a dozen years ago. That ever alert veteran, John Allee, ready and able in debate with the Hiramites, did become mine host, and his devoted wife and son Edward, with other strong friends, bade us God-speed. I. E. Potter, formerly a Mason, of Knox Co., Ill., attested the absolute correctness of the Masonic steps, dueguards, signs, passwords, rites and ceremonies as I rehearsed them to the deeply-interested listeners. The weather is beautiful and I expect a large hearing to-night. But more anon.

M. N. BUTLER.

IOWA STATE ANTI-SECRECY CONVENTION.

Our former accounts of the State Convention of the Iowa Christian Association, at Marengo, Nov. 15 and 16, were incomplete, owing to the absence of the Reports of the Committees on Nominations, Resolutions, and Plan of Work. We have since received them from Secretary Robb, and herewith present them in full:

OFFICERS OF IOWA ASSOCIATION.

President: John Dorcas, Tipton, Iowa.
Vice Presidents: Rev. George Fry, Walker, Iowa; Rev. W. H. Coffee, Burlington, Iowa.
Secretary: Rev. T. P. Robb, Linton, Iowa.
Treasurer: Rev. L. Mendenhall, Fairfield, Iowa.

RESOLUTIONS.

WHEREAS, All secret societies are based on the un-Christian principle of perpetual secrecy, and on the military principle of unquestioning obedience; therefore,

1. *Resolved*, That we reiterate our testimony against all secret societies, whether major or minor.

2. *Resolved*, That we believe that every church should testify that membership in such societies is contrary to Christian principles.

PLAN OF WORK.

WHEREAS, Conventions in this cause are a most efficient means of uniting, organizing, and strengthening the movement, rallying the friends, and raising a public testimony in its behalf; therefore, we recommend to our agents in the field, wherever there is a sufficient constituency of friends of the cause, that they hold local conventions, and that they take especial pains to work up these conventions, by holding local meetings, enlisting pastors and the best local talent, comprising both old and young, male and female.

We also recommend that all friends of the cause, in their respective localities, make every possible effort to aid our agents in arranging for meetings, because the most difficult part of the agents' labor is to secure the opening of churches for lectures.

We also recommend that the Secretary make an effort to secure the co-operation, as far as possible, of every pastor and minister in the State. (1.) By mailing him a circular letter, asking the use of his pulpit at some seasonable time for presenting this reform to his congregation. (2.) In case of those pastors who are committed to this movement, we recommend that they be requested to furnish the addresses of heads of families to whom the *Carradine Sermon*, or other suitable anti-secrecy literature, may be sent.

The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 1, 1892.

Freemasonry is pagan in its origin, devilish in its principles, and hellish in its destiny.—REV. O. P. GIFFORD, of Immanuel Baptist Church, Chicago.

THE NEW ENGLAND CONVENTION.

A good deal of Christian interest centers about this notable gathering of the clans against the strongholds of the secret system. The program of the convention, printed on the first page of this issue of the *Cynosure*, will give some idea of the impetus which it is expected to give the work in New England.

In this connection we are pleased to present the views of Rev. J. M. Foster, of Boston, as embodied in a recent communication from him:

“EDITOR CYNOSURE:—The annual convention of the New England Christian Association, to be held in the Bromfield M. E. church, Boston, Dec. 14, 15, 1892, is an event of vital moment. It is of the first importance that we have a large number of delegates from every State. The friends of the cause should, one and all, come up to the help of the Lord against the mighty. This is the headquarters of the secret empire. Here Satan has his seat, and now is the opportunity to storm him in his intrenchments. Bro. Stoddard, the New England agent, has displayed a degree of courage, perseverance and zeal which is prophetic of the victory that overcometh the world. The apostle Paul, who was in stripes above measure, in prison more frequent, in deaths oft, a night and a day in the depths of the sea, and a victim of the rage of Nero at Rome, was not more conspicuous as an illustration of patience in tribulation than this untiring foe of secretism.”

THE PLEDGE OF SECRECY.

Much criticism has been bestowed on the *Cynosure* and the National Christian Association because we have put ALL secret orders into the same general class, and declared opposition to all forms of organized secrecy. It is held that while there may be specific objections to Freemasonry and Odd-fellowship, and, perhaps, to some other orders, the evil is not in their secrecy; for it is said that the family is a secret association, and every individual is, and must be, a repository of secrets which he does not, and ought not, to reveal.

This is the position of the great majority of the members and defenders of the minor secret orders; and this is the position, also, taken by Dr. Talmage in his sermon on secret societies. We answer:

1. That all concealment is in its nature abnormal, and is the result of sin. If perfect holiness existed among men, there would be no need of concealments, since there would be nothing in the conduct of men but what would commend itself to all others. Because of sin, there is occasion for privacies, and concealment, sometimes, is a duty. But it is only a duty. The manifestation of the whole truth would not be helpful, and might be injurious to others. Thus the privacies of the family are maintained, not because of any pledge of concealment, but from a general sense of propriety; because no one has any interest in knowing them, except the family, and the general public would be injured rather than benefited by having them proclaimed. This is equally true of individual privacies; and as each person is to be the judge as to what he ought, or ought not, to tell to others, so each member of every family is under no other obligation of secrecy than the universal requirement to have due regard to the interests not only of his family, but to the general well-being of society. And since all families in a well-ordered society are essentially alike, there really are no secrets, for the privacies of one are common to all, and all the ordinary doings of all are open to the world. A strictly secret family does not exist, except in barbarous or criminal life.

The family is widely different from a secret society. It is an institution of divine appointment, and for sacred purposes. Secret orders are human institutions, for selfish purposes. In the family the ordinary doings are open; in the se-

cret orders they are concealed. In the family the duty of concealment is entirely optional; in the secret orders it is held as absolute and unconditional. In the family it is not based on secrecy; the secret society is and must be secret, or it would not be a secret society.

2. But our objections to the pledge of secrecy are: That the promise is absolute and unconditional. The covenant to “always conceal, and never reveal,” is substantially the promise of all secret orders. It must be so; for if the concealment was optional, then it would not be a secret society.

Now the secret that is to be revealed *may* be something that the law of love requires that we should *publish it to the world*. This will be true, whether it be something that in its nature is either hurtful or beneficial. In either case we ought to *tell it*; and a failure to do so makes us subject to the denunciations of God’s wrath; nor can we ever interpose a promise not to do God’s will as an excuse for doing what he has forbidden; nor can any assurance that it is not contrary to the consciences of others be any excuse for us. It is *our* sense of right, as enlightened by the Spirit and the Word of God, that is to be our guide.

But since we cannot know beforehand what it is that we are required to conceal, it is therefore plain that *no such promise ever ought to be made*. But, as it is sometimes said, if such a promise of secrecy concerns matters which are manifestly indifferent, such as the signs and passwords of secret orders, and that they are assumed as a cover for something not intrinsically wrong, may we not then be justified in making the promise? We answer that we cannot know that these secrets are matters of indifference until we know what they are; and if it is conceded that they are merely a mask to conceal from the public eye certain things which are really beneficent, then the law of love requires that we shall abstain from taking any such covenant; because every beneficent institution can afford to be, and ought to be, made public.

We also object to these pledges of secrecy, because they are inconsistent with that sincerity and frankness which is an essential attribute of Christianity.

It often happens that the uninitiated have a real interest in knowing the nature of the pledges made in these institutions, and of the character of the institutions themselves. Then the law of love requires that we shall tell our neighbor the real facts, without concealment or dissimulation. Suppose that a Christian desires to become a member of a secret order, provided there is nothing in it that is hurtful to his conscience, then such Christian has a right to ask of his Christian brother who is in possession of facts in the case to tell him what they are, so that he may judge, from his own standpoint, whether they are in harmony with his sense of duty to God and to man. It is very evident that a member of any secret order would be under a promise *not* to be perfectly frank and sincere—not to tell the truth, the whole truth, and nothing but the truth, but rather to hold his covenant of secrecy to be more sacred than his obligation to his brother in Christ. But, since there can be no obligation higher than our duty to Christ and his disciples, it follows that there can be no obligation not to tell the truth, and that no such promise ought to be made.

Suppose, too, that a Christian man has discovered what purports to be secrets of one of these orders, and that, to him, such things are not in harmony with the principles of the Gospel of Christ. He goes to his brother in the household of faith—perhaps his pastor—and asks if these things are so. Surely he has a right to a truthful and candid answer. If his pastor knows, he is bound to tell him what are the facts, and to give him all that information that is necessary to his peace of mind and his knowledge of duty. Now it is plain that such a pastor, if he held his pledge of secrecy to be binding, could *not* tell him all the facts, but would be bound, rather, to dissimulate and put his brother on a false track. In other words, he would defend his order, at the expense of his duty to God. As a matter of fact, members of the secret orders do habitually dissimulate, pretending something to be false which they know to be true, and something else to be true which they are sure is false. Pres. Finney says that he was frequently asked if the Morgan

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In course of time, as was inevitable, this brought a reaction, which culminated in the great war and the overthrow of slavery. Since 1862 (influenced, in the first place, by the need of a vast revenue to meet war expenses), our national legislation has had special regard for the manufacturing, the moneyed, and the liquor interests, to the great neglect of personal rights and the general interests of morality. The Republican party did indeed pass a Civil Rights bill, designed to protect all citizens in their natural rights, but it was set aside by the courts and abandoned by the party that enacted it. Meantime, most monstrous crimes are constantly committed against the colored people of the South, and there is no redress, either in State or Federal courts, or in legislation. The Republican party did attempt to enact a Federal election law that was designed to save us as a nation from the monstrous in-

sistency of offering the suffrage to the freedmen, and then looking on and seeing them utterly defrauded of it. But the act failed to pass a Congress that was Republican in both branches, and was then abandoned as a party measure.

But while our government has forgotten its primary object, it has not failed in its regard to special legislation. Protection, which ought to mean equal rights for all, has been used to juggle with. We have protected the manufacturers and the liquor interests, at the expense of the farming and laboring classes, and at the expense of public morals. After thirty years of trial, there is at best, a partial result. Now let us have real protection for all.

—Rev. M. A. Gault preached last Sabbath in Douglas Hall, in this city, where Rev. W. M. Howie's congregation is holding services with quite encouraging success. Bro. Howie is in full sympathy with the cause of anti-secrecy, and will arrange for a meeting in the hall at the first favorable opportunity.

—The comet that was thought to be Biela's, and proved to be another, unknown, and which was to closely approach our earth on Sunday last, gradually receded before attaining any threatening proximity, leaving the puzzled astronomers to bite their thumbs and acknowledge that some of the mysteries of the Lord's great universe are far beyond their finite comprehension.

—Rev. L. G. Jordan, formerly one of the lecturers in the Southern States for the N. C. A., is now the business manager of the *Christian Banner*, a fine-looking weekly newspaper published in Philadelphia, and devoted to home and general religious intelligence and family reading. Old readers of the *Cynosure* will be glad to hear that our former fellow-worker is so profitably employed.

—A late number of the *Pacific*, the Congregational paper of the Western Coast, prints a short poem on an incident in the life of John Dougall, founder of the New York *Witness*. Being asked by a pastor to print a notice of a church fair in the *Witness*, Mr. Dougall replied: "My dear sir! will you please go home and pray." One verse of the poem reads:

"You who to some 'order' bow,
All its binding oaths obey,
Either pay to God each vow,
Or else go home and pray."

This is advice worth heeding by all who enter the lodges.

—An attentive correspondent, an active evangelist engaged in mission work in this city, relates the following incident: "One of the seven thousand devil-worshippers of licensed saloon proprietors and drunkard-makers in Chicago, a former Sabbath-school scholar of mine, who had a godly mother, when spoken to yesterday.... thrust upon me a Masonic medal, saying: 'I live up to that—I'm a man!' quoting Bishops Cheney and Fallows as his fellow-craftsmen." When the Christless lodge gets into the church, the devil may rightfully claim the ministers as his fellow-craftsmen. "Freemasonry," says high Masonic authority, "is not Christianity, nor even a substitute for it!"

—A new danger has recently arisen among the modern innovations of science—the production of odorless fuel gas, which within a month has caused the deaths of eight persons in the Hyde Park district of Chicago. On another occasion, an entire dancing-school narrowly escaped death, from the same source, in this city. It is stated on excellent authority, that the deaths referred to were not due to simple asphyxiation, but that the gas itself is poisonous, and therefore doubly dangerous to life. The fact that it is practically odorless is also an added menace, as its insidious work is accomplished before the victim is aware of the presence of the deadly fluid. It will be well to avoid the use of this fatal instrument of mortality.

—The publication office of the *Cynosure*—the "Carpenter Building," 221 West Madison street, Chicago, narrowly escaped destruction by fire, one evening last week, through the burning of two small wooden stables in the rear. The stables, with their contents and two horses, were consumed, but, providentially, the damage to the Carpenter building was small. The tenant of the ground floor suffered considerable loss in stock.

The fire was caused by an incendiary. One man (demented) has been arrested for the crime, but there are serious doubts as to his identity as the "fire bug." The lesson learned through this incident is to keep thoroughly insured. This the N. C. A. always does.

—During the recent dedicatory exercises of the World's Fair the Knights of Pythias were quite distressed and provoked because their lodges were put into the civic procession and not allowed to parade as military. They regard themselves as half-warriors, at least, and are quite ambitious to be counted among the bravest of the brave. One of their champions said through the daily press: "The high officers of the order, though accepting the decision of the committee as final, do not entertain the same enthusiastic view of the celebration as of yore, but may even be disposed to resent the order by refusing to take part in the parade." These are very public-spirited gentlemen, perhaps, but their titles and fustian have clearly turned their heads. What does the country—or the world—want of such a military body, anyhow?

REFORM NEWS (Continued from 5th page).

work without Divine help and guidance. So he made his prayer to Almighty God, and he wonderfully aided him, and strengthened his brethren, and the walls were rebuilt in a very short time, "for the people had a mind to work."

Our work against secret combinations has no less opposition, and most assuredly must have Divine aid or we will not succeed. Some tell us that secret societies have become so strong and popular, and aided by so many influential ministers, that it will be impossible to ever succeed in overcoming the great evil. We say, not more unlikely than that of the cruel bondage of slavery. Let us call upon God in earnest prayer, to prepare us for the battle, and give us complete victory.

S. MATHEW.

REV. M. A. GAULT'S THANKSGIVING.

CHICAGO, Nov. 28, 1892.

DEAR CYNOSURE:—Thanksgiving day was quite joyfully celebrated by wife and I, with father and mother, in the dear old home near Kossuth, Iowa. Our parents were in usual health, and around the hearth-stone all the boys were gathered once more. There was T. H., our lawyer brother from Chicago, and R. J., the pastor from Mansfield, Ohio, and J. B., the farmer brother at home. We had all met here a little more than a year before, on Nov. 2, when we celebrated father's and mother's golden wedding. Some sixty or more old friends and neighbors then met with us, and it was a meeting long to be remembered.

On this last Thanksgiving day I had the privilege of preaching to Bro. T. P. Robb's large congregation at Sharon, who as usual were well out. I richly enjoyed my visit at the parsonage with Bro. Robb and family, and my part in their good Thanksgiving dinner, though it was cut a little short by the whistle of my return train.

In the evening Bros. T. H. and R. J. Gault and I addressed a meeting in the interests of the anti-secret reform. It was held in the Swedish Lutheran church, near our old home, and was arranged by Matthew Peck, a class-leader in the M. E. church at Kossuth. There was a nice audience present, who listened with close attention. Bro. T. H. made some strong points against the lodge, gleaned from his practice in law. He said that the determining factor in the decision of a jury was not so much the pleading of the attorney as the number of members on the jury who could give the same sign. Bro. Peck and Bro. R. J. Gault made some good points for prohibition. The former said his father had been a Mason, but advised him, when he once proposed to join the lodge, not to do so. We were invited to hold more meetings here, and will do so at the earliest opportunity.

M. A. GAULT.

FROM M. N. BUTLER.

November 25, 1892.

EDITOR CYNOSURE:—November 19th found me at the home of that grand reformer, Rev. Henry Seimiller, the United Brethren evangelist, near Blocton, Ia. He and his family know how to care for and encourage those who are battling for Christianity and good government. Rev. Cy-

rus Smith, of DeKalb, aided us in the afternoon in sowing literature for miles. He is always at the front. A Bible reading was given at night.

In Redding I met Rev. Mr. Inches, J. T. Rothwell and other strong Americans.

Dropping down to Irene, Mo., a Bible reading was given at Honey Grove on Sabbath evening. Bro. Henry Fry, Rev. C. O. Peterson, Fred Rhinehart, Benjamin Drummonds, W. H. Goff, and many outspoken anti-secretists reside at this place.

Monday night a full house received "Masonic Religion" with enthusiasm at Pleasant Valley. Judge John West, Rev. Joshua Flora, and Zenas Wease spoke strongly in favor of Christianity and good government.

Tuesday, at 7 P. M., "Masonic Sun-Worship" was discussed at Lone Star, to a crowded audience, among whom were such friends as W. C. Sloan, J. E. Roudebush, two school teachers, Erastus Hills and Geo. Proctor.

Wednesday, at dark, a good crowd greeted "Masonry and the Rebellion" at Isadora, where Elder Hinman and I met the good people on this line a dozen years ago. That ever alert veteran, John Allee, ready and able in debate with the Hiramites, did become mine host, and his devoted wife and son Edward, with other strong friends, bade us God-speed. I. E. Potter, formerly a Mason, of Knox Co., Ill., attested the absolute correctness of the Masonic steps, dueguards, signs, passwords, rites and ceremonies as I rehearsed them to the deeply-interested listeners. The weather is beautiful and I expect a large hearing to-night. But more anon.

M. N. BUTLER.

IOWA STATE ANTI-SECRECY CONVENTION.

Our former accounts of the State Convention of the Iowa Christian Association, at Marengo, Nov. 15 and 16, were incomplete, owing to the absence of the Reports of the Committees on Nominations, Resolutions, and Plan of Work. We have since received them from Secretary Robb, and herewith present them in full:

OFFICERS OF IOWA ASSOCIATION.

President: John Dorcas, Tipton, Iowa.
Vice Presidents: Rev. George Fry, Walker, Iowa; Rev. W. H. Coffee, Burlington, Iowa.
Secretary: Rev. T. P. Robb, Linton, Iowa.
Treasurer: Rev. L. Mendenhall, Fairfield, Iowa.

RESOLUTIONS.

WHEREAS, All secret societies are based on the un-Christian principle of perpetual secrecy, and on the military principle of unquestioning obedience; therefore,

1. *Resolved*, That we reiterate our testimony against all secret societies, whether major or minor.

2. *Resolved*, That we believe that every church should testify that membership in such societies is contrary to Christian principles.

PLAN OF WORK.

WHEREAS, Conventions in this cause are a most efficient means of uniting, organizing, and strengthening the movement, rallying the friends, and raising a public testimony in its behalf; therefore, we recommend to our agents in the field, wherever there is a sufficient constituency of friends of the cause, that they hold local conventions, and that they take especial pains to work up these conventions, by holding local meetings, enlisting pastors and the best local talent, comprising both old and young, male and female.

We also recommend that all friends of the cause, in their respective localities, make every possible effort to aid our agents in arranging for meetings, because the most difficult part of the agents' labor is to secure the opening of churches for lectures.

We also recommend that the Secretary make an effort to secure the co-operation, as far as possible, of every pastor and minister in the State. (1.) By mailing him a circular letter, asking the use of his pulpit at some seasonable time for presenting this reform to his congregation. (2.) In case of those pastors who are committed to this movement, we recommend that they be requested to furnish the addresses of heads of families to whom the *Carradine Sermon*, or other suitable anti-secrecy literature, may be sent.

THE HOME.

THE LOVE UNSPEAKABLE.

"For God so loved the world"—O love Divine!
 Love which our human hearts but faintly feel;
 Love whose vast depth no uttered words reveal;
 Love which makes light in this dark soul of mine;
 Behold! we know thee by this awful sign—
 A cross whereon large drops of blood congeal,
 A rock-hewn sepulchre, a shattered seal,
 And a full cup with bitter tears for wine!
 O love unspeakable! Dear love of God!
 Love manifest in measureless sacrifice,
 Teach us to walk the way which Christ hath trod,
 Though sands should scorch our feet, and on our eyes
 Smite the fierce desert sun, and briers prod
 Our shrinking flesh—till suffering make us wise.

—Rev. James B. Kenyon.

A WORD TO MOTHERS.

The following clipped from that excellent little paper, the *Pacific Banner*, edited and published by Mrs. A. J. Bailey, National and World's Superintendent of the Department of Peace and Arbitration in the W. C. T. U., should be read and pondered by every mother in our land:

"A mother trains her boy to keep no secret from her. Weary though she may be with the labor and care of the past day, she yet finds time to rehearse with him all that has transpired during the day in his little world. She can advise and caution him in her own wise motherly way. But when her child has entered into manhood and wants to join the lodge because all the other young men do, the poor, blinded mother is proud that her boy can belong to that old and honored society to which her pastor, her husband, the mayor, the judge, and so many others belong. She does not remember that perhaps Charlie will meet at the lodge nine ungodly men where he meets one Christian.

"Well, the young man is to be initiated. What he must pass through the mother will never know. Some societies call a special meeting at which to initiate a candidate, and refreshments are served. Charlie feels honored that such preparations are made for him. He is at the important age of life. He shrinks, at first, from taking the offered cigars and drinks. What will mother say? he asks himself. But mother will never know. Of course not! Is he not in the most secret place in the world? Nobody would tell what transpired in the lodge room. If he took the cigar or liquor in a saloon or drug store somebody might tell of it. But he feels perfectly safe in this retreat. Moreover, was not this banquet prepared especially for him; and what would all the first men of the town, to whom he has always looked up from a child, say if he should refuse in their presence?

"The young man goes home enthusiastic over the novelty of the step he has taken. But what a gap is there between mother and son! He can talk over what has transpired with a stranger, a foreigner, perhaps whom he has known but a few hours, but not with her, his mother, who would give her life for his if necessary. And who knows but what this secret will cause him to keep from her in the future other secrets which she should know?"

Mrs. Bailey adds: "We know of a young man who, while being initiated into a secret society in a certain high school, was blindfolded, and on opening his eyes he found himself in a coffin and a human skeleton was standing at his side. In the same school a boy was initiated into a secret society which must have used some chemicals in the process, for his clothes were spoiled by a corrosive."

Education in this matter, to do any good, must begin with the boys, and we might well say now that secret societies are claiming even the little ones, with the infant in arms.—*The Home Light*.

AN HEROIC WOMAN.

Just outside the city limits of Auburn, N. Y., stands an unpretentious little house surrounded by a motley, yet picturesque, collection of tiny cabins, sheds, pens, and kennels.

This modest home shelters a varying crowd of lame, halt, and blind widows, orphans and wayfarers, all depending for care and support upon an old black woman, whose heroic deeds in plague-stricken camps, and on bloody battle-fields

as scout and spy, as deliverer of her people, and defender of the oppressed, have made for her a name as worthy of being handed down to posterity as Grace Darling's, Florence Nightingale's or Joan of Arc's.

This woman, a full-blooded African, with the signs of her 70 years set in deep wrinkles and stooping shoulders, has perhaps done more than any single individual to free her nation and hasten the "crash of slavery's broken locks."

After making her own escape, by almost superhuman efforts, from slavery, taking her life in her hands, she returned to the South nineteen times, bringing back with her nearly 400 slaves to the land of liberty.

At the beginning of the war she was sent to the South by Governor Andrew, of Massachusetts, to act as scout and spy for our armies. She was a trusted friend and confidante of John Brown, who drew up his constitution at her house, and who used to refer to her as "General Tubman."

This woman was a personal friend of Thomas Garrett, Gerrit Smith, Wendell Phillips, Fred Douglass, and William Lloyd Garrison, who delighted to introduce her to a cultivated Boston audience as his "Foster-sister, Moses."

LITTLE KINDNESSES.

A dozen years ago I was driving over some picturesque, but rather hard, New Hampshire hills of a range in which Blue Job is the most prominent. I walked up the long hill beside my horse and was glad to find, part way up, a roadside watering tub, placed there under the humane New Hampshire laws. It was under some trees, and a wooden pipe brought the coolest and purest water out from under the rocky hill. But there was something more. Resting upside down, upon two stakes driven into the ground, were two cups shaped like a child's silver mug, and made of the sweetest and cleanest birch bark. No house was near. I do not know who made those cups; but the stitches showed the handiwork of some girl who had made these cups for the comfort of unknown wayfarers like myself. I hope that girl has a happy home. Her thoughtfulness, in this little kindness, makes me bless her memory.

Little things can add much to human happiness. Little things are sometimes heroic. I have often wished that our Sunday-school literature could make much of historic stories like that of Sir Philip Sidney, who, being mortally wounded under the walls of Zutphen, called for water, but who, when they brought it, told them to give it untasted to a wistful private soldier suffering like himself. "Thy necessity," said the gallant Christian gentleman and true soldier, "is yet greater than mine." Our young people should be nurtured upon food like this. One such incident is worth a hundred ordinary volumes.

The doctrine of human rights is altogether overdone. One's rights are of far less consequence than one's righteousness, and one's righteousness is far less honorable than one's sacrifice. Have you not noticed that when ministers stand up for their rights they begin to lose their privileges? If a pastor cannot trust to the generous kindness of a people, it is better for him to go elsewhere. Most people know, however, that little kindnesses touch the minister's heart. But little kindnesses require thoughtfulness. It is a kind thing for a person who has horses and carriages to take a less fortunate neighbor who is in delicate health out for a drive. Go yourself, and don't send your coachman. A little thought will give happiness and comfort to somebody at little or no cost. A few buds in a sick room are Gospel. They are more than beauty; they are the expression of Christian love.

There is a deep principle in this matter of little kindnesses. They are a duty. One may say he is under no obligation to give some flowers to a sick-room, but he is mistaken. He owes the gift of those flowers, not to the sick neighbor or the crippled child, but he owes it to himself to do it. The girl who made the birch bark cups owed it to her unselfish nature. It was a duty to herself. When one says that the Lord Jesus was under no obligation to redeem men by his suffering, it is a mistake. The Lord was under obligation to do it, not under obligation to the sinner, but under obligation to his own great soul. One has no right to limit himself by his rights. Love makes duties.

I may as well parallel the case of Sidney with another. My friend, Wilder Dwight—we slept under the same blanket in the open night before Antietam—lay mortally wounded in the battle. The surgeon came to him as he lay suffering. The Christian man pointed to other wounded men lying near: "Attend to them first; I can bear it better than they."—*Congregationalist*.

A CAT OF CHARACTER.

In the mountain districts of Pennsylvania two wrens had built their nest under the eaves of an old farmhouse, and there they reared a small and interesting family. Among the members of the farmer's household was a white cat, and when the wrens became so tame that they used to hop around the piazza in search of crumbs, the cat would lie in wait for them, and several times came within a bit of catching the adult birds. When the farmer noticed this, he punished the cat, and she finally learned that it was dangerous to fool with the wrens.

When the baby wrens grew larger, one of them fell out of the nest one day, and being too weak to run, and unable to fly, lay helpless on the grass. The cat saw the accident, and ran rapidly to seize the bird; but seeming to remember the lesson taught her, when she reached the helpless little thing, she only touched it daintily with her paw, and then lay down and watched it.

Presently there came a black and yellow garden snake toward the fluttering birdling. The cat was dozing, and was awakened by the fluttering of the bird. Instantly she rose, and struck at the reptile with her paw. This was an enemy the snake did not appreciate, but it was hungry, and darting forward, attempted to seize the bird under the very shelter of the cat's head. Like a flash the cat seized the snake just back of the head, and killed it with one bite. When the farmer happened along in the afternoon, he found the cat crouching in the grass sheltering the bird, and ten feet away was the dead snake. This made it clear that the cat had carried the bird away from the snake. The young adventurer was soon restored to his anxious parents.

HEART EXPERIENCE.

The following bit of heart experience, given to the writer years ago, is well worth repeating for the benefit of other tossed lives, as their number is legion:

"It is the queerest thing."

"Well, then, it must be very queer," said grandmother, with a twinkle in her deep-set eyes.

"It is; just as soon as I get settled comfortably anywhere or in anything, I have to be jostled, upset, tumbled out; I have not felt at home for a day and a night for seven years. If I am being punished, I am being dreadfully punished."

Grandmother peered at me over her glasses, but said not a word. I felt rebuked, but went on grumbling.

"We thought we were settled in that lovely home in the country. John's health was good there, and the children frisked like lambs; then that mortgage had to come and it had to be paid off, and the lovely place had to be sold for three-quarters what we paid for it, and we boarded awhile and were homeless. I came nearer 'nestling' there, than I ever did anywhere; then John exasperated me by quoting some old saint's prayer: 'Lord, when thou seest I am about to nestle put a thorn in my nest.' I told him that was the spirit of Pascal, who thrust iron spikes into his naked flesh; and would have none of it. Yet I did try to be thankful and humble, and then had to have my roof taken away from me. Oh, how it hurt; while I thought of the old saint's prayer, and wondered if I had 'nested.'"

"And now this! We must give up this home. This is the third satisfying home I have had to give up in less than seven years."

I was not grumbling now; I was penitent and in tears. Grandmother did not look sharply at me; she kept her eyes on her darning.

"Do you know what the Lord said about Moab, once?"

About Moab? How she lived among those old names! The name suggested Ruth, nothing else.

"Is he saying about me, what he said about Moab?" I queried, incredulous.

"I will tell you and you can judge. It was my

portion this morning. You know how full my life has been of changes. Your life reminds me of my own. If this truth may only mean to you what it means to me!"

"I think I am ready for it, grandmother," I said, touched by her voice.

"I know you are. The Lord said this about Moab: 'Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel.'"

What a light shone in grandmother's old eyes!

"Now do you want to know what happened to him because he had not been emptied from vessel to vessel, because he had not been 'jostled,' upset and tumbled out, like you? 'Therefore his taste remained in him, and his scent is not changed.' Do you want your natural 'taste' to remain in you, your natural 'scent' not to be changed? Do you want to be at 'ease' and not have the best blessings?"

"But is it doing me good?" I murmured, remembering my discontent.

"I am sure you love heaven as you never would do, if earth were one unchanging comfortable-ness."

"I know it. I went to sleep last night glad that heaven would be a resting-place, even if earth pushed me about so."

"God has work for you to do, in each place that he empties you into. He knows your tendency to 'settle down.' He knows how your heart needs to be uprooted; that it has a natural clinging to old places and old friends. He wants you to have a new taste and new scent; he sees some taste and some scent in you that he wants to change; and nothing but stirring you up by emptying you out will make that decided change. You will be pure and strong with his taste, if you let him work his changes in you. Isn't it worth it?"

It was worth it, yes. But oh, how hard it was to leave the home we had planned and built: my sunshiny chamber, the family room, the garden we had planted, and the flowers that would bloom next year, when we were not there to see them! Such sunrises and such sunsets! Would the morning star ever shine so golden through the rosy light anywhere on earth as I saw it this morning from my chamber window?

But there was Moab, with the unchanged scent and taste; and there would I be, with something in me that God did not love, something that stopped short of his idea of what he would make of me and with me, if he did not empty me from home to home. That was his way of changing me.

"Yes," was all I said; and then I went out into my pretty kitchen to get tea, and to hope that I would do God's work more faithfully in my next new home.

This is the story for the wanderers who "have here no continuing city."—*Helen S. Thompson.*

I WOULDN'T BE CROSS.

I wouldn't be cross, dear, it's never worth while;
Disarm the vexation by wearing a smile.
Let hap a disaster, a trouble, a loss,
Just meet the thing boldly, and never be cross.

I wouldn't be cross, dear, with people at home,
They love you so fondly, whatever may come.
You may count on the kinsfolk around you to stand,
Oh, loyally true in a brotherly band!
So, since the fine gold far exceedeth the dross,
I wouldn't be cross, dear, I wouldn't be cross.

I wouldn't be cross with a stranger, ah no!
To the pilgrims we meet on the life-path we owe
This kindness to give them good cheer as they pass;
To clear out the flint-stones, and plant the soft grass.
No, dear, with a stranger, in trial or loss,
I perchance might be silent, I wouldn't be cross.

No bitterness sweetens, no sharpness may heal
The wound which the soul is too proud to reveal;
No envy hath peace; by a fret and a jar
The beautiful work of your hands we may mar;
Let happen what may, dear, of trouble and loss,
I wouldn't be cross, love, I wouldn't be cross.

—Margaret E. Sangster, in *Harper's Young People.*

Did you ever hear of a community which enrolled among its substantial and public-spirited citizens the names of its saloon-keepers, with their business occupation affixed?

Did you ever hear of a saloon-keeper being mentioned in any public place as a hero, a philanthropist, a true gentleman, a man of noble mind, or as a public benefactor of any sort?

TEMPERANCE.

ADVANCED PROHIBITION IN CANADA.

Only a few weeks have turned since the Alliance convention in Montreal, when Advanced Prohibitionists were convinced that they must proceed independent of the Dominion Alliance, if anything practical was to be done in the way of organizing the temperance forces. In these few weeks splendid results have been achieved, and already there is effective organization in twenty different constituencies, and a number of single clubs instituted in others.

The organizer, Mr. W. G. Fee, is an experienced hand, and he has visited and effected organization in the following ridings: East and West Peterborough, S. Victoria, W. Northumberland, East and West Durham, South Ontario, East and West New York, North Simcoe, Grey and Wentworth. The cities of Toronto, Montreal, Fredrickton and Hamilton are also in line, and a number of clubs have been instituted by local workers in Ontario and Manitoba.

Mr. Fee reports that he has met with marked success wherever he has gone. Not only ordinary temperance men, but many strong party workers, some of them holding high official positions in Liberal and Conservative party associations, have gone into the new club movement and cut themselves adrift from party, so as to be able to act independently upon this great issue of prohibition. Hundreds who are opposed, out and out, to the idea of trying to build up a new full-fledged political party, are ready to join in enthusiastically with the movement for independent political action.

The president of one party association said: "If my party will not nominate a man who will take the Candidate's Pledge of the Advanced Prohibitionists, then I have no use for the party; therefore I join in with the club." And he did join. Here is the candidate's pledge:

"I, _____, of the _____ of _____, in the county of _____, in the electoral district of _____, am in favor of the immediate total prohibition of the liquor traffic, and if elected to the House of Commons (or the Legislative Assembly) I pledge myself to introduce, or see that there is introduced, at the earliest opportunity, a resolution committing the Parliament to a prohibitory law; and further pledge myself to introduce, or see that there is introduced, at the earliest opportunity, a motion of want of confidence on the prohibition question in any government which fails to commit itself to the adoption of a law suppressing the liquor traffic."

In Fredrickton and York county, N. B., the Advanced Prohibitionists put a candidate of their own in the field, and defeated the Premier of the province in his own home constituency. One of the real funny things in connection with this battle was the announcement of the *Citizen*, that the "Alliance" did the business. There has not been a ghost of alliance organization in York county or in the province for years. It is true that the leaders of the movement were at the Montreal convention, but they came there as Royal Templar representatives, and were also members of the Provisional Committee of the Advanced Prohibitionists. This step was the direct and immediate result of the Advanced Prohibition movement.

We urge the friends of prohibition in every municipality to take up and push forward the work of uniting the Christian temperance electors for independent political action. Do not wait for a visit from the organizer. Mr. Fee may not be able to reach your locality for several weeks, perhaps months. Call together the temperance workers of your town or village, and form yourselves into a Prohibition club at once. Secure the necessary pledge books and forms, and see that every voter over eighteen years of age, in your municipality, is canvassed for membership in the club. The thorough organization of your riding for election purposes will be pushed on as rapidly as possible. You can greatly facilitate this work by starting this organization in your locality. Presidents of W. C. T. unions, Christian Endeavor and Epworth leagues, should interest their associations in this work. In many ridings our most active workers come from the ranks of the above-named societies. The Provisional Committee are determined that the "suppression of the liquor traffic" shall be made a *live issue* in all Provincial

and Dominion elections. No Christian elector shall have an opportunity of shielding himself behind the excuse, "this question was not an issue." All shall have an opportunity to vote as they pray. We appeal to every God-fearing man and woman in Canada for support and assistance in this great work. Think over it, pray over it, and we have no fears as how you will act.

Next week we shall print a list of those who have subscribed and paid funds to help this movement, and we hope the list will grow larger during the week. More funds are very much needed to properly equip the organization movement, and there is no source of revenue except the free-will offerings of those interested in the work. The members of the committee have subscribed liberally themselves; they have paid their own expenses to meetings; they have been prompt and vigorous, and they have good results to show. Surely those who are in sympathy will cast in their mite and help with this important work of making a start. As soon as one hundred clubs are organized, a convention will be called to effect permanent organization. Applications for literature may be made to the chairman, W. W. Buchanan, Hamilton, the secretary, R. W. Dillon, Spadina Ave., Toronto, or the organizer, W. G. Fee, 224 Sorauren Ave., Toronto. Subscriptions should be sent to the treasurer, James Thomson, 27 Walton street, Toronto.—*Hamilton (Can.) Templar, Nov. 18.*

SPIKE THAT GUN.

The great struggle for victory on the heights of Inkerman was decided by a young officer bravely carrying out an order to spike a gun that was sweeping down the troops with its shot and shell. The battery had to be approached with great care, or the attacking party would be swept away before ever the gun could be reached. The officer in command led his men under cover of some rising ground, and then waited his opportunity to face the battery. At first, a brother officer who accompanied the party said it was perfect madness to attempt an attack, and the men began to feel that it was charging into the arms of death; but the officer who had received the order to spike the gun was determined to carry it out or die in the attempt, and addressing his small party, said: "If no man will stand by me, I shall go alone. Who'll volunteer?" and immediately he went out from the shelter of the rising ground where he halted his men and faced the battery. No sooner did the men see his brave determination to carry out his instructions than they rushed to the front, and with a victorious shout took the battery and spiked the gun. That brave deed turned the battle scales to victory in favor of the British. The Russians lost all heart when the battery, which had done such deadly mischief to the troops all that fearful day, was silenced and the gun spiked.

The great conflict between good and evil is still raging. Year after year rolls on, and the deadly strife continues. The ranks have been thinned, gaps made, homes desolated, families broken up, and thousands have passed away. One of the great, if not the greatest, difficulties in the progress of every good work is drink. It is one of the most prolific sources of evil that the civilized world has ever seen. It baffles our legislators. It startles the church. It blights the progress of Christianity. It hinders the advance of missions. It degrades our army, and is found to be the chief agent in supplying pauperdom with starving beggars, madhouses with the insane, and orphanages with the fatherless. Crime is fed by it; jails, reformatories and penitentiaries are crowded with its victims. Men have lost their honesty and women their virtue through the effects of drink. Good has been weakened, evil has been strengthened by the baneful interests of drink. Whether we speak of high or low, the educated or ignorant, the wealthy or poor, from each drink has claimed its victims and scattered seeds of misery in all ranks, which have produced a sad harvest of wretchedness, woe and death, sufficient for us to point out the danger in which every good work is placed, so long as that infernal weapon of evil is belching forth its deadly missiles against those enterprises which are making war upon sin, and the enormous disadvantages at which they war, so long as drink is allowed to decimate their ranks and destroy their

hopes of success. For the sake of all that is true and good on earth, we raise the cry: Spike that gun!

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

LESSON XI.—Fourth Quarter, 1892.—December 11.

SUBJECT.—The Apostolic Council.—Acts 15: 12-29.

GOLDEN TEXT.—Through the grace of the Lord Jesus Christ we shall be saved even as they.—Acts 15: 11.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 15: 12-21. T.—Acts 15: 22-29. W.—Acts 15: 1-11. T.—Gal. 2: 1-9. F.—Gal. 3: 19-29. S.—Gal. 5: 1-14. S.—Col. 3: 8-17.

COMMENTS BY E. E. FLAGG.

1. *Trouble from false teachers.* Vs. 12, 13. In one sense this was the first ecclesiastical council ever held; at least we have no record before this of a meeting of the apostles for the express purpose of settling disputed points of creed or doctrine. That it was considered a very important matter is evident from the fact that a multitude were gathered together to hear the result of their deliberations. Certain false teachers, from Judea, were sowing the seeds of dissension and schism among the new converts, by telling them that salvation was impossible unless they submitted to the Judaistic rite of circumcision, thus involving them, as Paul afterwards told the Galatians, in an obligation to keep the whole ceremonial law. These teachers are elsewhere spoken of as "false brethren" (Gal. 2: 4), who "came in privily to spy out their liberty in Christ Jesus." They were, in fact, the Jesuits of that day, working under the cloak of great religious zeal, and trying to do for the Jewish church what Jesuitism is now trying to do for Rome—infuse into it new life by fettering those who are or should be free in Christ Jesus, with a heavy burden of rites and ceremonies which he never commanded. At the present time ritualism is making tremendous strides, even in the Congregational church, which originated in the protest of our New England forefathers for spiritual freedom and a pure worship. Times and seasons are being observed which are not of God's appointment. The keeping of Lent, Good Friday and other church days may have, as Paul tells us in Col. 2: 23, "a show of wisdom." There may be plausible arguments advanced even for the most unscriptural observances of the Romish church; but he adds that these things "are not of any value against the indulgence of the flesh." (R. V.) That is, they do not help one in the least to advance on the line of true holiness, but all self-invented penances, and rites, and ceremonies, not sanctioned by the Word of God, have a directly opposite effect. They tend to stupefy the conscience and make it easier to neglect actual duties, and even to commit gross sin, under the delusion that all can be atoned for by extra faithfulness to these outward acts of devotion.

2. *The decision of James.* Vs. 14-21. Peter, at the beginning of the meeting, in a few strong words, had laid the situation before them. He alluded to the first work among the Gentiles, at the conversion of Cornelius, in which God had made him the chief instrument, blessing Jew and Gentile alike with the same spiritual gifts. Should they now, he asked, "tempt" (that is, provoke) God by putting a yoke on the necks of these converts from heathenism which even the most spiritually inclined among themselves had found an intolerable burden? James, as the acknowledged head of the council, makes the closing speech; and though he modestly affirms it to be his own private judgment, it carries with it the weight of a final decision. Rome claims Peter as the head of the church, but it is certain that he occupied no such position at this time. God was now fulfilling his promise spoken of old by the prophets, in visiting the Gentiles to "take out of them a people for his name," and thus spiritually rebuilding the tabernacle of David which had fallen down. He had given them the Holy Spirit, and borne witness by miracles and signs that they were his elect children—all without circumcision. They had no right to require of these converted Gentiles more than God did. James' decision was to lay upon them only a few simple commands: First, "that they abstain from idols." This command is equally needed by young converts to-day, who for lack of faithful warning are so often beguiled into the false worships of the lodge. Next, from fornication, always associated with idolatry and the crying sin of the heathen

world. Lastly, "from things strangled and from blood." This last prohibition was intended to prevent them from shocking needlessly the prejudices of the Jews around them, for in every city colonies of Jews had settled, and built synagogues in which the laws of Moses were read every Sabbath-day. No matter how true our message, we shall always win more hearers by conciliating their prejudices, when to do so does not involve us in actual sin. It is a mistake to make our onslaughts even on error and superstition too violent instead of proceeding gently, thus allowing the darkened heart and mind time to receive the light.

3. *Their decision borne to the church at Antioch.* Vs. 22-29. To set the minds of their Gentile brethren more effectually at rest, and silence their disturbers, they chose two of their chief men to accompany Paul and Barnabas as bearers of a fraternal epistle which is remarkable for the spirit of oneness in Jesus Christ which breathes through it, and the utter absence of any tone of superiority. No wonder that when it was received and read they "rejoiced for the consolation."

RELIGIOUS NEWS.

BAPTIST.

—The Baptists of Great Britain appear to be making excellent progress with their centenary fund. The London *Freeman* reports £98,000 (\$490,000) and more as pledged, and adds: "Probably by this time it has reached £100,000 (\$500,000). It proposes that now £16,000 (\$80,000) be added as a further fund, for 'meeting arrears, accumulation of debt.' In this way the \$500,000 pledged will be wholly 'for work in the future.' Without doubt there are many in our own country who would be glad to know, in a like specific way, what progress American Baptists are making in the matter of their own centennial million.

BRETHREN.

—From Dobbin, W. Va., we are asked, "Is it right to join any lodge or secret order?" In several articles which we have written on this subject, our views have been fully given. For the lodge we, as Christian people, have no use, and every step towards the lodge is a step away from the church. The Christian brotherhood contains all that God knew would be for his people's highest good. To pretend towards more and better is to ignore God's wisdom and lean upon our own. Should we do this? We answer, a thousand times, *No*.—*Gospel Messenger*, Mt. Morris, Ill., Nov. 22.

CHINESE CONVERTS.

—On the Pacific Coast there are now resident over two thousand Christian Chinese who have been received into membership in the various evangelical churches. That they are genuine converts, and some of them persons of great worth, cannot be doubted. Many converts have returned to their own land to be engaged as missionaries there. Rev. Dr. Pond, pastor of Bethany Congregational church in San Francisco, writes: "One-third of the 336 members of Bethany church, of which I am pastor, are Chinese believers."

—Dr. McLean, of Oakland, who has fifty Chinese members in connection with his church, writes that they are as consistent Christians as any fifty of his American church members.

—The Chinese of the Congregational missions last year contributed \$6,290 to the treasury of their local missions. Forty-five missionaries have been employed; 16 of these are Chinese.

—The extent of the work being done under the auspices of the American Missionary Association in California mainly is indicated by the following statistics: They have 19 mission schools; 38 teachers; 1176 pupils; 222 who have abandoned idolatry; and 178 professing faith in Christ.

EVANGELICAL.

—D. L. Moody completed his services in the Metropolitan Tabernacle, London, of which the late C. H. Spurgeon was pastor. He reports "a phenomenal harvest of souls." He is now at Norwich, holding services, after which he goes to Ireland. Efforts are being made to induce him to hold meetings in the West End of London. He is reported to be arranging with evangelists of various nationalities to preach during the Chicago Fair to visitors in their own tongues.

FRIENDS.

—Not until very recently was the pastorate formally recognized by the Friends. Then their General Conference in Indianapolis adopted and sent out to all the yearly meetings an official statement, saying: "We believe that the faithful exercise of pastoral care is an important agency in the Master's hand in establishing and building up the membership of the church." A paid pastorate is, therefore, no longer alien to Quaker policy.

LUTHERAN.

—The German Synod of Nebraska at its late session in Verndrop, Neb., adopted resolutions heartily endorsing

ing an effort to raise a fund of \$10,000 in the German churches to endow the German professorship of Midland College.

—The United Norwegian Lutheran Synod sustains three colleges, which were attended by 457 students in 1891-92. Two others have also been established lately at Moorhead, Minn., and Grand Forks, N. D., respectively, and their attendance has already reached three hundred. Augsburg Seminary, at Minneapolis, conducted under the auspices of this Synod, has five professors, forty-six students, and an endowment of \$130,000. The Synod appropriated \$14,000 for its educational work during the ensuing year.

—There is a colony of German Lutherans on Kauai, one of the Sandwich Islands. They support a pastor, and have a school and church.

—Sweden, by statistical exhibit, is shown to be thoroughly Protestant. Out of a population of 4,774,409 only 810 are Roman Catholics, or 16 out of every 100,000; and next to it in this respect is Norway, which is under the same sovereign, and has only 512 Roman Catholics out of 1,818,853 inhabitants, or 27 out of every 100,000. In both of these countries the mass of the population adhere to the Lutheran church.

—The famous old Castle church of Luther in the city of Wittenburg was on Reformation Day rededicated in the presence of the German Emperor and the Protestant princes from all over Germany. The whole church has been remodeled at a cost of 900,000 marks.

METHODIST EPISCOPAL.

—The next meeting of the Board of Bishops will be held at Evanston, Ill., in May.

—Bishop W. H. Miles, senior bishop of the colored Methodist Episcopal church in America, of which he was the organizer, died at his home in Louisville, Ky., Nov. 11. He was a bishop twenty-two years, and preached more than forty years.

—In Vienna the government has subjected the Methodists to considerable persecution and has been using all possible means to suppress them. Now their pastor is silenced and detectives follow the members lest they visit him at his home.

—Mr. Woolrych Perowne, son of the bishop of Worcester, is organizing excursion parties to the World's Fair. Mr. George Vincent suggested to him that he place Chautauqua on his catalogue of famous places to be visited. The *Methodist Times* says that Mr. Perowne has adopted the suggestion, and that his party "will stay at the hotel which is managed by Bishop Vincent."

—The bishops have appointed the following insurance commission: Clem Studebaker, Wm. Deering, O. H. Horton, Lewis Miller, J. E. Searles, E. O. Stannard, T. J. Green; alternates, N. W. Harris, Geo. B. Johnson, C. L. Rockwell. It is the duty of this commission to suggest a plan for insuring M. E. churches and parsonages.

—A memorial tablet in honor of the late Gen. Clinton B. Fisk was presented to the "old home church" in which he was converted by Mrs. Fisk and her family, Nov. 6, with appropriate ceremonies, at Coldwater, Mich.

MISCELLANEOUS.

—The Catholic Propaganda authorities have tried hard for many years to regain the North of Europe. In Norway their progress has been very small, and Catholic churches are few and far between. They have not a single congregation in the country with a membership of a thousand souls. Recently the Parliament abrogated the law which prohibited Catholics from holding political office; but the proposition to permit the Jesuits to labor in Norway could not secure a majority of votes.

—The recent statistical quarterly statement of the German Empire reports the latest religious data of the country. According to these, Germany has 31,026,810 Protestant subjects; 17,674,921 Roman Catholics; 145,540 other Christians; 567,884 Jews; 562 adherents of other religions, and 12,753 without any religious profession. The total population is 49,428,470.

PRESBYTERIAN.

—Dr. N. West recently delivered his celebrated lectures on the Higher Criticism, in the Chambers Presbyterian church, Philadelphia. Dr. West is one of the finest Biblical scholars in this country.

—Rev. Dr. James Clark, an eminent minister of the Presbyterian church, has passed away in death. He was a distinguished scholar, a faithful preacher, a sincere Christian.

—Rev. George F. Pentecost, formerly a Brooklyn clergyman, and more recently an evangelist in this country and in India, has accepted a call to become pastor of the Marylebone Presbyterian church in London.

REFORMED PRESBYTERIAN.

—In the *Missionary Review* Rev. D. S. Leonard, of Oberlin, makes the following statement: "The Reformed Presbyterian church (Covenanter) numbers only about 10,000, but sustains missions in Syria and Asia Minor, as well as among the Freedmen, Indians and Chinese in the United States. The contributions for foreign missions from all sources in 1891, not including a bequest of \$85,000, were \$19,614, or an average of \$1.74 per member."

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NEWS OF THE WEEK.

COUNTRY.

Three masked men went through a west-bound train on the Northern Pacific Railroad and robbed the sleeping-car, securing \$1,200 in money, several gold watches, etc., and escaped.

A south-bound passenger train on the Houston and Texas road was wrecked near Clear Creek. Two persons were reported killed and several injured.

Perry Shaw was hanged at Sweet Springs, Mo., by a party of masked men. Shaw had been guilty of wholesale stealing.

Mrs. Walter O'Neil died at Martinsville, Ind., from the effects of a dose of poison taken to escape the disgrace of a charge of theft.

A conspiracy to arrest Chinamen in San Diego, Cal., and hold them for ransom has been discovered.

Fire broke out in the Blossburg mine at Raton, N. M., and destroyed the mules and mine cars.

Fuller's livery stable, with twenty horses, was burned at St. Joseph, Mo.

The First National bank at Vermillion, S. D., has been destroyed by fire.

Charles F. Church, traveling representative of Sanford & Co., a dry-goods house in Winnipeg, was found frozen to death on the prairie near McLeod the other morning. He started to drive across the prairie Wednesday and was caught in a blizzard, losing the trail.

Samuel Lancaster, a brakeman, while intoxicated at Knoxville, Tenn., made a wager that he could drink three small beer-glasses of whisky. The bet being taken he fulfilled its conditions, sank to the floor and died.

Many rumors are afloat as to the loss in the bank robbery at Ashland, Ill., Sunday night. Accurate figures show a deficiency of \$3,500 in cash, besides a destruction of bank property equal to \$1,500.

A \$150,000 fire has visited the town of Lynchburg, Va.

"Old Pete" Turney, who has been elected governor of Tennessee, stands six feet four in his stockings.

Governor Russell, of Massachusetts, will have a salary of \$8,000 this year, instead of \$3,000 as heretofore.

Dr. J. C. Hepburn and wife are in San Francisco after thirty-three years of missionary work in Japan. Mrs. Hepburn was the first white woman to enter that country.

According to the census report the whole number of males in the United States in 1880 was 32,067,880, and the whole number of females 30,554,370. For the United States as a whole, therefore, there were for every 100,000 males 95,280 females in 1890.

The estimated wealth of the United States, that is, the value of all lands, buildings, railways, etc., is put at 64,000,000,000. The amount of money of all kinds is estimated by the Secretary of the Treasury to be \$2,108,130,092.

Mrs. William Walton of Falsington, Pa., undertook to administer a pill to her baby. She put the pill in its mouth and then started for a glass of water. Before she returned, the baby in trying

to swallow the pill got the pellet into its windpipe, and despite the mother's frantic efforts it strangled to death in a few minutes.

Rev. John E. Scott, the venerable father-in-law of President Harrison, has been confined to his room with a low fever. His advanced age—94 years—causes anxiety.

At Omaha, Neb., robbers despoiled a jeweler's case (in daylight) of diamond jewelry, gold watches, etc., valued at \$10,000, and escaped.

The house of John Johnson, a market gardener, St. Johns, Mich., was destroyed by fire. Mrs. Johnson and old man Hugh Boyd were burned to death. Mr. Johnson got out, but was fearfully burned.

There were 182 marriage licenses issued at the recorder's office Wednesday in St. Louis. This beats all previous single-day records by nearly 100.

The losses from the Milwaukee fire were \$3,375,000, with insurance of about two-thirds of that sum.

Thomas Coleman, alias "Gohegan," who is said to have been connected with the murder of Dr. Cronin in Chicago, was released from the penitentiary in Salem, Ore., after serving two years for robbery.

A colony of about 1,000 Japanese is to be established in Sinaloa, Mexico.

The Canadian government is to follow our example in making the postal card of various sizes.

Yale College boys, returning from a foot-ball game, passed a burning house. Learning that three young ladies were on the top floor they sprang to the rescue, climbed two flights of stairs, and amid smoke and flame rescued the three.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the Cynosure from Nov. 21 to Nov. 26:

S Creswell, G Cunningham, J Chestnut, Rev F M Spencer, Rev N Callender, J Howe, S Blanchard, J C Yoder, I Shaw, J P Thomas, A Miller, A G McKeown, Mrs B Loveless, Rev G W Ooon, G E Bullard, I Highbarger, J P. Hoffman, Mrs C Kennebrook, W H Dawson.

If the hair has been made to grow a natural color on bald heads in thousands of cases, by using Hall's Hair Renewer, why will it not in your case?

"Don't Tobacco Spit Your Life Away"

Is the startling, truthful title of a little book just received, telling all about *Noto-bac*, the wonderful, harmless, economical, guaranteed cure for the tobacco habit in every form. Tobacco users who want to quit and can't, by mentioning *Christian Cynosure* can get the book mailed free. Address THE STERLING REMEDY CO., Box 655, Indiana Mineral Springs, Ind.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	71½@	72
Winter No. 2.....	67½@	72
Corn—No. 2.....	41½@	42½
Oats—No. 2.....	30½@	35
Rye—No. 2.....	49½@	52
Bran per ton.....	10 75	@ 11 25
Hay—Timothy.....	9 50	@ 12 50
Butter, medium to best....	20	@ 30
Cheese.....	07	@ 11
Beans.....	1 70	@ 1 85
Eggs.....	18	@ 24
Seeds—Timothy.....	1 70	@ 1 93
Flax.....	1 04	@ 1 08½
Broom corn.....	03½@	06
Potatoes, per bu.....	65	@ 78
Hides—Green to dry flint..	03	@ 06½
Lumber—Common.....	10 00	@ 13 00
Wool (washed).....	15	@ 32½
Cattle—Choice to extra....	5 40	@ 6 00
Common to good....	3 60	@ 4 30
Hogs.....	5 40	@ 5 90
Sheep.....	4 40	@ 5 10

NEW YORK.

Wheat.....	76½@	78½
Corn.....	50½@	51½
Oats.....	35½@	37
Eggs.....	26	@ 27
Butter.....	15	@ 32
Wool.....	15	@ 30

KANSAS CITY.

Cattle.....	1 50	@ 4 60
Hogs.....	4 25	@ 6 60
Sheep.....	4 25	@ 5 50

Driving the Brain

at the expense of the Body.

While we drive the brain we must build up the body. Ex-

ercise, pure air

—foods that

make healthy flesh—refreshing

sleep—such are methods. When

loss of flesh, strength and nerve

become apparent your physician

will doubtless tell you that the

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This is the People's Fair==

We Are the People's Servants==

and a divided sense of duty confronts us—

We need \$5,000,000 to fully carry out our announced plans, and

We have decided to deal direct with the people---

To whom we are directly responsible---among whom an equitable distribution of these National heirlooms should be made.

The World's Fair Offer to the American People:

That none of our plans for the people's profit be curtailed we must realize from the sale of 5,000,000 Souvenir World's Fair Fifty-cent Silver Coins the sum of \$5,000,000. This means \$1.00 for each Coin, a much smaller sum than the people would have to pay for them if purchased through an indirect medium. Every patriotic man, woman and child should endeavor to own and cherish one of these Coins, as they will be valuable in future years—a cherished object of family pride.

Remember that only 5,000,000 Coins must be divided among 66,000,000 people. These Coins could be sold at a high premium to Syndicates, but we have enough confidence in the people to keep the price at a Dollar for each Coin, as this will make us realize \$5,000,000—the sum needed to open the Fair's gates on the people's broad plan.

World's Fair Souvenir Coin for a Dollar.

How to Get The Coins Go to your nearest Bank and subscribe for as many coins as you need for your family and friends. These Sub-Agents of the World's Columbian Exposition will give you their receipt for your money, as delivery of these coins will not begin before December. There is no expense to you attending the distribution of the Souvenir Coins, as we send them to your local bank. If for any reason it is inconvenient for you to subscribe send Postoffice or Express Money Order or Registered Letter for as many coins as you wish with instructions how to send them to you, to

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HOME AND HEALTH.

A COSY CORNER.

Across a corner of the room where you love to sit and read have a framework of wood fastened, and on this lay a thick cushion made to fit the corner and the frame nicely. Cover the cushion with some pretty material and tack on a valance to cover the framework. Lay a pillow on the seat, and spread a rug before it. Near by set your table with your favorite books and works upon it. If you choose, a corner-shelf can be put in over the seat on which books or a bust can be placed.

A WARNING.

A physician says that Americans suffer more generally from Bright's disease and nervous diseases than any other people, and the reason is that Americans sit down so persistently at their work. He says, "Americans are the greatest sitters I ever knew. While Englishmen, Germans, Frenchmen walk and exercise, an American business man will go to his office, take his seat in his chair, and sit there all day, without giving any relief to the tension of the muscles of the back. The result is that these muscles surrounding the kidneys become soft and flabby. They lose their vitality. The kidneys themselves soon become weak and debilitated. If Americans would exercise more, and if they would stand at their desks rather than sit, we would hear less of Bright's disease."

DEVELOPING A GIRL'S VOICE.

A naturally beautiful voice is a beautiful thing, and a gift to be appreciated and cared for "reverently, discreetly and advisedly," but it is a gift which is not given to everyone, writes Clara Poole in the *Ladies' Home Journal*. Proper cultivation, however, and, what is synonymous with it, a right method, can do as much and more, without such natural voice, than the most beautiful voice without them. The moral of all this is, therefore, secure a good teacher, and then work with your teacher. The best teacher is not the one who, at the first lesson, will give you a solo and teach you to sing, after his fashion, "twenty songs in ten lessons." It is, rather, the one who, commencing with tone production, develops, one by one, the notes of your voice until each one is perfect, of even quality and quantity, and under your complete control. This will be a work of time, of patience, and of care; but the result will fully justify your pains. Having your voice under control, solo and part singing will be a matter merely of reading and of attention with you.

CLOTHING.

No part of the body should be clothed so warmly that perspiration is easily increased, since a rapid loss of heat is caused by its evaporation. To prevent rapid loss of heat, underclothing of wool should always be worn. Wool is the best material that can be used to prevent rapid evaporation and at the same time allow the air to ventilate the skin.

Any part of the body which is supposed to be especially susceptible to cold, or "delicate," is often the point selected for an extra thickness of clothing. All parts of the body should be kept equally warm. To heap clothing on any one part only makes that part more delicate and susceptible to cold.

The wearing of shoes with soles heavy enough to prevent a cooling of the feet is extremely important. The extent to which the wearing of thin-soled shoes prevails in the winter months, especially among ladies, is calculated to make us wonder at the endurance of human life.

The body loses through the feet, by heat-radiation, especially when the ground is wet, a tremendous percentage of the heat production, unless the feet are well protected.

The habit of muffling the neck only renders it more sensitive to cold, especially if, as is often the case, perspiration is excited. Such extra wraps should be resorted to only in seasons of severe cold or of high winds.

Changes from heavy to lighter underwear and the reverse are dangerous. It is better to depend on one's outer cloth-

ing, which should be removed on coming into a warm room.

The marked and sudden changes of temperature to which our climate is subjected during the winter months are not to be combated by changes of clothing, for this would be obviously impossible.

The thing to be done is to keep the body in a condition to resist the changes. This condition is best maintained by having the skin and all the organs active. The degree of sensitiveness of the skin in regulating heat-loss is the largest factor here concerned, and a sound condition of the skin is to be expected from a proper system of exercise and bathing.—*Youth's Companion*.

TO PREVENT NIGHT COUGH.

When coughing at night is particularly troublesome the thorough warming of the bed previous to its being occupied, will often avert an attack. The taking of a warm drink, preferably a glass of hot milk, before retiring, or, better after getting in bed, is equally as good. The opportunity to warm a bed is not always possible, but it is generally very easy to procure a hot drink, no matter where one happens to be. One of the nicest ways to warm a bed is by ironing the lower sheet, and as much of the upper one as is thrown back when the bed is opened. After this is done, quickly draw up the bed-clothing and place bottles of hot water, or the old-fashioned warm log or bricks in between the ironed sheets. Persons with consumption and heart disease will secure untold comfort and many restful nights if they always go to warmed beds to seek repose. To old people, with no particular ailment, what bliss for them to miss the cold and chill and feel the grateful warmth!



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regulates my bowels, stimulates my appetite, and helps me to sleep well. I doubt if a preparation ever was made so well suited to the wants of old people." L. B. HAMLEN, Elm Street, Augusta, Me., Sept. 26, 1891.

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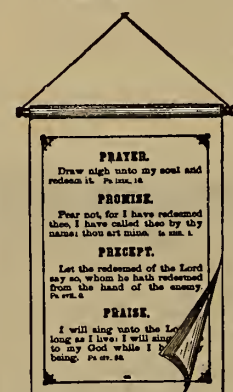
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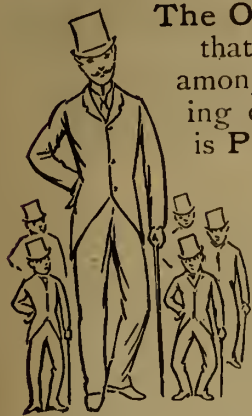
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nal. The loss in ruined linens,
flannels, muslins, etc., can be
large.

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JAMES PYLE, N. Y.

FARM NOTES.

MAKING HENS LAY.

Geo. R. Scott writes to the New York
Weekly Witness: "John Westcott, of
Linden, New Jersey, is a success at mak-
ing his hens lay eggs. Last January he
had forty-four hens and pullets. Since
that time he has added about seventeen
September chickens of last year. Here
is the result of what they produced in
the shape of eggs: January, 497; Feb-
ruary, 660; March, 999; April, 1,203;
May, 1,116; June, 858; July, 728;
August, 614; September, 506—a total of
7,181 in nine months, or 800 a month.
During that time I have no doubt some
of the birds were killed and helped to set
off the table of his good wife. Mr.
Westcott is not a dealer in fancy breeds,
but a practical every-day farmer, who
believes in the doctrine that if you want
eggs you must give the hens bones to
pick that have some flesh on them.
Fresh eggs are a luxury. Give me some
facts as to the best method of getting
hens to lay eggs."

SOLID SENSE.

Seldom have we seen a good homely
truth so well expressed as this by J. D.
Smith in *Hoard's Dairyman*: "A young
couple in early life buy a farm that will
keep sixteen to eighteen cows. They go
in debt for a large share of the purchase
price, but by industry and economy,
they succeed finally in paying it. An
only son has grown to manhood, and be-
gins to talk of securing a home of his
own. His parents, although compara-
tively young, have labored so continuous-
ly, giving themselves little or no rest,
that strength is rapidly falling. What
do they do? They begin at once to say,
'Our farm is too small for two families.'
So as an adjoining farm is for sale, the
boy buys it to repeat the experience of
his father, with quite likely the differ-
ence that he or his intended helpmeet has
not the strength to begin with that his
parents had. How sadly they miss the
boy when he is gone. A man is hired in
his stead, but oh! how much he lacks
filling John's place. They brave it out
for a few years, when mother's health
failing, too, they give it up and the farm
is sold. Suppose on the contrary the
father had taken his interest money, and
indeed his surplus income for a few years,
and expended the amount in buying ex-
tra fertilizer, procuring better stock, in
short making the old farm produce more
than both farms will, how much better
in every way."

AGRICULTURAL.

If the tools are still in the field, hitch
up the team and go for them at once—

get them under cover if it is made by
covering them deep in a straw pile.

If farmers want anything from our
legislative bodies they must ask for it.

Work everything into the soil that
will give it life or add to the supply of
plant food.

It is folly to undertake more than can
be done at the right time and in a proper
manner.

A well-kept farm builds the farmer's
fame as a well-kept house adds to the
reputation of the housekeeper.

A crop that cannot be made profitable
when thoroughly tested under favorable
conditions, should be abandoned.

When hay can be used on the farm to
good advantage prices must be remark-
ably good if it can be sold off the farm
advantageously.

An English writer has shown very
clearly that this season prices of wheat
have been lowered far more than other
grain, in a comparison of the position
now with a series of previous years.

The first step towards good roads in any
neighborhood can be taken by draining
off standing water from the sides. Next
drain the road bed. Then pave or grav-
el as the circumstances will permit.

Now is a good time to clean up fence
corners, clearing out stones, stumps or
rubbish that prevent good grass or some
other useful crop from growing there and
being harvested at the proper time.

In sending potatoes to market do not
mix varieties, and sort as evenly to one
size as you can. Dealers like to handle
and can sell better goods that show some
care and judgment on the part of the
shipper.

Stiff clay soils are generally benefited
by late fall plowing, from the freezing
and thawing of the exposed rough sur-
faces, which will put them into a better
condition to be well pulverized by the
spring cultivation.

Do not be afraid that grass left on the
land will "smother" the roots beneath;
remember that the packing of the earth
around and over grass roots by tramping
cattle when the soil is soft, is much more
likely to cause a smothering.

On land freshly fertilized with barn-
yard manure, wheat will not make a fine
grain, according to Professor A. E.
Blount, because the manure has a tend-
ency to make too much stalk and foliage,
decidedly to the detriment of the grain.
—*Farm, Field and Fireside*.

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one little miss tell her papa the other day
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heard her say just a few days since that
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then the shelves would hold so many
nice books.

Many articles are given for wedding-
presents that are not as useful or orna-
mental as some of the articles given by
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The Chautauqua Desk is not only use-
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made some astonishing offers to our read-
ers in the past two years, but none have
quite equalled what they offer now.
(Read advt. on last page.)

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tauqua Desk, Chautauqua Brass Piano
Lamp or a Pittsburgh Onyx Banquet
Lamp. Either of these articles will make
a very handsome and acceptable Christ-
mas Present to mother or wife, and add
much to the home.

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For the cure of Colds, Coughs, and the various dis-
orders of the Throat and Lungs—is the universal tes-
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two of this wonderful medicine promptly relieves even
the most distressing symptoms of pulmonary consump-
tion. It soothes the inflamed membrane, loosens the
phlegm, stops coughing, and induces refreshing sleep.

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remedy for bronchitis, loss of voice, hoarseness, sore throat, croup,
la grippe, pneumonia, whooping cough, asthma, and other disorders of the
throat and lungs, Ayer's Cherry Pectoral stands in advance of all similar
preparations. It has a splendid record, covering half a century and
gathered from all quarters of the globe. It is endorsed by eminent physi-
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small and frequent doses."—T. M.
Mathews, P. M., Sherman, Ohio.

"I was a sufferer, for a num-
ber of years, from lung disease,
attended with coughing so severe at
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paroxysms frequently lasting three
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cured. I can confidently recommend
this medicine."—Franz Hofmann,
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ration has no equal as a cough-cure."—
Solomon W. Parent, Upper Queens-
bury, N. B.

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NEWS OF THE WEEK (Continued from 13th page).

Dupage county cast 267 votes for Bidwell, Prohibitionist, a gain of more than 40 per cent over the vote of 1888.

A meeting of the executive committee of the National League for Good Roads was held at Madison Square Garden, New York City. Thornton K. Prime, of Illinois, was appointed General Western Secretary, his territory covering Ohio, Illinois, Indiana, Michigan, Wisconsin, the Dakotas, Minnesota, Nebraska, Iowa, Missouri, Kansas, Tennessee and Kentucky.

The National Short-Horn Breeders Association, at its Chicago meeting, resolved that a general convention of all breeders of short-horns be called at the Columbian Exposition grounds, during the continuance of the cattle exhibit at the World's Fair of 1893, under the auspices of this association, in which all breeders of short-horns in our own and foreign countries shall be invited to participate. Date to be announced hereafter.

During the progress in the Mountain View (Ark.) district school-house of a Democratic jollification meeting two kegs of powder exploded with terrific force. The crowded building was completely wrecked and most of its occupants were buried in the ruins. Four persons were killed and fifteen injured.

FOREIGN.

There is now a better prospect for the settlement of the cotton strike in England, owing to the discovery that the operatives are willing to consider a proposal for a temporary reduction of wages concurrent with the placing of the mills on short time.

A Rome correspondent says that the trial was in progress at Palermo of two peasants who wreaked their vengeance on a priest by pouring a solution of corrosive sublimate into the chalice which the priest used at mass. The priest died on the altar steps.

The *Eclair* states that M. Ferdinand de Lesseps will resign the chairmanship of the Panama Canal Company when the summons in the action of the government against the directors of the company is served on him. The *Eclair* adds that M. Leon Say will succeed M. de Lesseps.

Dispatches from Athens say that more graves of great antiquity have been discovered at Mycenae, besides coins, weapons, and unique carvings. The sculptor of the latter is rare among prehistoric discoveries, and the descriptions are mostly indecipherable, showing their great antiquity.

The reports of the growth of British influence in Madagascar have evidently alarmed the French, who have determined to strengthen their hold on the island.

To Prevent the Grip

Or any other similar epidemic, the blood and the whole system should be kept in healthy condition. Take Hood's Sarsaparilla to give strength, purify the blood and prevent disease.

Hood's Pills cure liver ills.

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The "Chautauqua Desk"

is a "thing of beauty" and will be "a joy forever" to all who possess one. It is artistically designed, complete in appointments, a model piece of furniture, and affords what nine out of ten homes lack—a suitable and convenient place for writing letters, studying, drawing, etc., etc., which will be used and appreciated by every member of the family.

It is made of **SOLID OAK**, varnished and hand-rubbed finish, with brass trimmings. It stands five (5) feet high, is two and a half (2½) feet wide and ten and a half (10½) inches deep.

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Christian Cynosure.

IN SECRET HAVE I SAID NOTHING.—Jesus Christ.

VOL. XXV., No. 13.

CHICAGO, THURSDAY, DECEMBER 8, 1892.

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"'Scald Miserable' is an old epithet that now will fittingly apply to Cynosureans."—*Voice of Masonry*. We really do not see why—they are neither scalded nor miserable.

Elsewhere, today, we print the proceedings and resolutions of the Minnesota State Anti-

secrecy Convention. The addresses and action taken by the Convention indicate earnestness and energy, born of a righteous opposition to the evils of the lodge system, in all their forms.

Again we surrender a large portion of the *Cynosure* to reports from various agents in the field, which contain much of interest to all who appreciate the importance of the reform in which we are engaged. If the incidents referred to in Bro. Gault's letter indicate anything, it is that Freemasonry is the handmaiden of infidelity, instead of Christianity, notwithstanding its boasts to the contrary.

In addition to recommending that the Columbian Exposition be opened on Sundays, the local Directory favors the idea of allowing every nation to hold such religious services within the grounds on Sabbath as it may desire. "The cannibals of the South Sea Islands," the *Christian Instructor* thinks, "would be included in the general invitation," and that, no doubt, "they would expect the Directors to furnish the victims!"

The sad announcement of the death of Mrs. Mary Allen West, editor of the *Union Signal*, was made on Saturday last. Mrs. West last January left Chicago on a missionary tour to the Pacific Coast, Japan, and other fields, in behalf of the work of the W. C. T. U. Latterly she had been laboring arduously in Japan. Previous reports from her indicated ordinary good health. Mrs. West was one of Miss Willard's strongest associates in the temperance work, and her death will be deeply lamented by all who knew her.

If Congress ratifies the policy adopted by the Senate Committee on Immigration last week, no foreigners will become residents of the United States during the year beginning on the 1st of March next. This applies to all countries except those in North and South America. It was also decided to recommend that no immigrant shall be admitted to the United States, between the ages of twelve and fifty-five years, unless he can read and write, freely and easily, his native lan-

guage; nor shall a person above the age of fifty-five be admitted who cannot read or write, except as a member of a qualified family. Each immigrant must also be the possessor of \$100, or \$25 for each member of his family. All immigrants are further required to bring with them certificates from United States consuls in foreign states, showing that those officials are satisfied that the parties are entitled to admission as immigrants. This policy, strict as it is, is wisely founded on recent developments connected with the social and political interests of our nation.

Jay Gould died on Friday of last week, from consumption of the stomach, at the age of 56. Beginning life as a barefoot boy on a New England farm, he early manifested the true New England spirit, and by his energy and shrewdness amassed a fortune of about \$100,000,000. His skill as a financier placed him at the head of Wall street magnates, and speculative stocks and bonds rose or declined in value at his dictum. Personally he appears to have been a pleasant, quiet gentleman, free from many of the vices that distinguish business men of his class, and from ostentation or a desire to rule in "society" circles. His immense wealth and influence have been used principally in promoting the interests of railroads which he controlled, and it is notorious that every enterprise in which he embarked was sure of success. He leaves five children, who will become the heirs to his estate.

If there is no ulterior object in view, the military operations in Europe, among nations now at peace with each other, and having no visible pretext for creating war, is very remarkable. Quite recently the long-predicted alliance between France and Russia is reported as complete. If this means anything warlike, it suggests hostilities between France and Germany in revenge for the disaster and disgrace which overtook the French in the contest of 1870-71. The number of men now under arms is thus estimated: France, 4,000,000 trained soldiers; Russia, 5,000,000; Germany, 4,400,000, if her effective force is called to the field. One would naturally conclude that the other nations on the continent must be anxious to understand what necessity exists for this tremendous display of military energy. Any unforeseen contingency that can require the employment of these armies must be dreaded and deplored by all Christian governments.

CYNOSURE WORK IN INDIA.

BY REV. WALLACE J. GLADWIN.

The large circle of reformers and their constituents and supporters who are leagued together in the work of the N. C. A. will be glad to hear an encouraging report from one of your foreign mission fields.

About ten years ago, I commenced selling anti-secrecy books in India. Later on, it dawned upon my mind that you had an important foreign mission work before you. Though comparatively few in numbers, yet I saw that you were doing an important and much-needed work in America. I felt that the same blessed impulse which so inspired you for home evangelism against secrecy ought to carry your young society abroad in its operations. No field was more needy and open than great India. Here we have a very large, intelligent and educated population. Here are the old systems of Asiatic religions, springing from the same Babylonian source as Freemasonry and its fruitful spawn. Here Freemasonry is entering in the garb of modern civilization, and finding a home in the nests of its consins, the Asiatic pagan religions. Here many Christian missions from Europe and America are earnestly at work; and here, by all means, there ought to be some

ANTI-SECRET STATE CONVENTIONS.

Members of the National Christian Association and all friends of Anti-Secrecy Reform are hereby invited to attend and participate in the approaching State Conventions in behalf of the cause:

NEW ENGLAND.

THE OFFICIAL CALL.—The annual meeting of the New England Christian Association will be held (D. V.) in BROMFIELD STREET METHODIST EPISCOPAL CHURCH, BOSTON, DECEMBER 14TH AND 15TH, 1892. Wednesday Evening, 7 o'clock, Devotional Services. 7:45: Addresses, James M. Gray, Rector Reformed Episcopal Church, Boston. Subject: "Moral and Spiritual Counterfeits." E. S. Wheeler, Pastor Fourth Baptist Church, South Boston. Subject: "A Practical View of Secret Societies." Prof. Luther T. Townsend, D.D., Boston University. Thursday the 15th A. M., 8:30: Devotional Services. 9:15: Business, Reports, election of officers, etc. 10:30: "Chart Talks," by J. P. Stoddard on the secret society system. 11:00: Brief Talks, Seceders' Testimonies, etc. AFTERNOON: 1:30: Devotional Services. 2:00: Miscellaneous Business. 2:30: Addresses, Rev. J. F. Packard, Editor *Messiah's Herald*. Subject: "Odd-fellowship as a Religious Institution." Benj. F. Trueblood, Secretary American Peace Society. Subject: "Fundamental Objections to the Secret Society System." Rev. W. I. Phillips, Sec'y and Treas. of the N. C. A., Chicago; Elder A. A. Hoyt, Editor *Independent Christian*, Boston; W. B. Stoddard, N. C. A. Secretary, Eastern Department, Washington, D. C., Letters to Convention from Joseph Cook and others, read. EVENING: 7:00: Devotional Services. 7:30: Addresses, Mrs. A. J. Gordon, President Boston W. C. T. U. Miss E. E. Flagg, Editor *Home Light*, Wellesley, Mass. Subject: "Woman's Place in Reforms." Mrs. M. E. A. Gleason, National Superintendent Department Narcotics W. C. T. U. Subject: "Secret Societies From a Woman's Standpoint."

WISCONSIN.

The Wisconsin State Convention is expected to meet about Dec. 28 and 29. Poynette, Columbia Co., on the C. M. & St. P. R. R. midway between Madison and Portage, has been proposed as the place of meeting. Rev. M. A. Gault is now in Wisconsin, and will hold meetings during December at as many points as possible in the State. He proposes to lecture two weeks in Columbia and Sauk counties, in order to work up the greatest possible interest in the convention. Additional information is to follow later.

branch-work representing your anti-secrecy campaign. These thoughts I communicated to a few of your faithful leaders, and they saw that the hand of the Lord was beckoning them forward. Though comparatively little has been said about it in the *Cynosure*, yet a good response has been given, and kind contributors have enabled your Association to make a small but efficient beginning in scattering anti-secrecy literature in India. From time to time, small donations of books have been sent from the N. C. A. office to India. We have been able to purchase a few more, and by advertising these upon many thousands of leaflets, inserting lists of them in all the books and pamphlets we issue from our Watchman Book Repository, there has been a very wide-spread notification throughout India, Ceylon and Burmah that these useful publications are available here.

The last stroke of work that your society has done for India has been one of the best. A large quantity of Carradine's excellent sermon against secret societies, and that very useful pamphlet, "Stories of the Gods," were sent to me, a few months ago, for free distribution to the missionaries. A sum of money was also sent to pay for the dispatch and postage upon the same. We were delayed some time, waiting for the new Missionary Directory. We have now sent them out to about 1,200 missionary workers, Europeans and educated natives, in all parts of India, Burmah and Ceylon. Copies of these pamphlets have also been sent to a number of editors, with a notice that mission workers who have not received them may have them free upon application. Requests are coming in daily, and the pamphlets are still being spread far and wide.

Allow me just here to interpose a formal vote of thanks to the National Christian Association and its constituents for this excellent work which you have done for India. Putting these books into the hands of so many missionaries has been, indeed, a valuable missionary work. Probably some of these pamphlets will be read by different persons, so that this dispatch of books which you have thus made through our hands has been a blessed "normal school course" for thousands of Christian workers. It has prepared their minds to meet the question of secret societies as they otherwise could not have done. Besides, the pamphlet "Stories of the Gods" is a very instructive one as to heathen religions in general, and thus specially useful to all mission workers and friends of missions.

You will remember that a few weeks ago I wrote, urging the great need that exists for some special anti-secrecy worker to be stationed in India. He would represent your labors and prayers, but would especially represent Christ in opposition to the great secrecy Anti-christ, which has for ages past been seducing multitudes of precious souls. I am happy to believe that many of you are most seriously and deeply interested in this foreign mission work of the N. C. A. You will be earnestly asking, "What can we do to promote this important department of the work which God has committed to us?" Let me urge upon you the importance of consecrated and prevailing prayer. "The fervent, effectual prayer of the righteous man availeth much." Men and money are of but little use unless backed up by believing prayer. Mark you, I do not mean formal, nor yet merely emotional prayers. "Fervent" literally means "boiling" or "hot"; "effectual" means "working" or "energetic." Boiling, energetic prayers will avail much. A circle of such prayer ascending to heaven would do much towards settling the question of means and men.

To guard against any possibility of misunderstanding, let me say that of the donations of books sent to India, not a cent has been used by me personally. I have no promise of support from any mission, society or person. Trusting alone in the promises of God, I simply accept such support as any of his children may send me for that purpose. The donations which you sent have all been spent in promoting the anti-secrecy campaign in India. The *India Watchman*, during its fourteen years' course, has spoken out boldly and almost continuously against all sorts of secret societies. I am sure that its utterances on these as well as other questions have been a blessed missionary work under the power of God's Spirit. We believe that the Lord would have us largely extend the circulation of this

paper, both in India and America, and also that he would have the operations of our Book Repository extended to the special lines of labor which he has given us to promote.

In closing this letter, which you may accept as a "report" to your Association and friends, let me repeat this request, that those who are specially interested, and who study mission work, will remember to continue instant in prayer. Do not forget poor India, with its 288,000,000 souls. Remember us often at the throne of grace. Think how intensely important it is that the right kind of Christianity should spread here. Already two-thirds of the nominally Christian population of India are Roman Catholics. Among the other one-third what a horde of worldly, wicked Protestants! Even among our churchgoers, alas, what weakness, what carnality; how few are wholly the Lord's in heart and in life! Do, please, pray much for a great salvation work in India. Eighteen hundred years ago the Holy Ghost inspired Asiatics to begin the glorious campaign of winning the world to Christ. Pray that these scenes may be repeated until the kingdom of Christ shall come.

Bombay, India.

MRS. ALDWORTH, THE WOMAN MASON.

A NEW STORY FROM AN ORIGINAL SOURCE.

It is with great complacency that Masonic writers and orators occasionally refer to the case of "the Hon. Mrs. Aldworth," whose maiden name was Elizabeth St. Leger, the youngest child and only daughter of Arthur St. Leger, Viscount Doneraile. Her experience with Freemasonry being an exception to the rule—and the oath—that no woman can take the degrees, is regarded by the lodge as a sufficient reply to the charge that the indecencies of initiation are a bar to the sex.

Mackey, in his large "Encyclopedia," says that the event transpired in 1735, which was but eighteen years after the origin of London Speculative Masonry. He says that the story was "first published" in 1807, seventy-two years later, when the whole matter, if there was any basis of truth in it, had become a mere tradition. After this publication it was confirmed, says Mr. Mackey's account, "by an eye-witness." There is much improbability about this. If the so-called eye-witness had been but 21 (and he could not be made a Mason younger), he would have been 93 years old when his corroborative testimony was given.

On such evidence Dr. Mackey repeats the story that Elizabeth St. Leger took a brick out of the wall and peeped while the first and second degrees were given. Then, trying to leave her hiding-place in the dark she stumbled over a chair with a crash, was discovered, threatened with death, and only escaped that Masonic penalty by submitting to be initiated herself into the two degrees; and when we remember the condition of the candidate in those degrees, her choice of the exhibition and degradation of her person must be regarded as a doubtful one.

The new story of this singular occurrence is given in the *Independent* of Oct. 13th, 1892, in the review of an English book, published by Macmillan & Co. in two costly volumes, entitled: "Gossip of the Century," by an author of some standing, whose name is withheld, but whose other works are mentioned.

THE STORY AND COMMENTS OF THE INDEPENDENT.

There are doubtless some in these days, when Freemasonry has become less Rhadamanthine in its method of treating those who betray or inadvertently become aware of the secrets of the order, who still remember the fate of Morgan or have heard the tradition of the only female Mason on record. According to that tradition, she was a young girl of noble family, who hid herself in the clock of a lodge to gratify her curiosity. Inadvertently she hit and stopped the pendulum. This caused her discovery. She was dragged forth and condemned to immediate death. But a member present offered her the alternative of marriage. She accepted him, was married and took the oath, after recovering from the usual conventional fainting fit that might naturally be expected in such a crisis.

Well, in this book we have an excellent likeness of this very lady, the Honorable Mrs. Aldworth, daughter of Lord Doneraile, together with what is affirmed to be an authentic account of that adventure, as obtained by the author himself from Colonel Alcock Stanell, that lady's grandson:

"She was," to quote from this work, "the daughter

of Lord Doneraile, who seems to have enjoyed some privileges among Masons, and who was a Master; and 'lodges' were held at his house. On the occasion of one of their meetings at Doneraile Castle, they were assembled in a room or hall, communicating with a smaller room, the door into which happened to be open; his young daughter being occupied quite by chance, in the inner room, unwittingly heard all that was going on. Too much alarmed to know how to act, she at first thought the meeting would shortly disperse, and that her accidental presence would never be known; and then it occurred to her that she had far better escape, if it were possible to get away unperceived. She accordingly stole out, and, keeping close along the tapestry of the vast hall, in the gloaming, successfully passed the gentlemen seated at the table in the middle of it, who were too much absorbed to notice her. She had reached the door and opened it, when, to her dismay, she found herself suddenly confronted with an unexpected sentinel, called the 'tyler,' whose office it is to guard the approaches whenever a 'lodge' is held. This functionary, as in duty bound, brought his prisoner back into the middle of the hall, and presented the terrified girl to the assembly. A unanimous regret was frankly expressed, but they agreed there was only one issue. 'Oh, no, gentlemen!' said Lord Doneraile. 'I am not going to lose my only daughter; you must find some other way out of it.'

"There can only be one other way," replied the spokesman; 'but she is not a man; if she were, she might be sworn in a Freemason.'

"Then," said Lord Doneraile, 'she must be sworn in without being a man.'

"The conclusion was accepted; the young lady was sworn in then and there, and proved as loyal to her oath as the best man among them."

Those who have ever denied or questioned the murder of Morgan will find a confirmation of its possibility at least in this incident. The grandfather of the writer of this critique, who was a Master in the time of the Morgan mystery in New York, warned the writer in the most earnest manner of which language is capable, on no account to enter the order of Freemasons.

Our best bow, as Joseph Cook would say, to the *Independent* for so frank an acknowledgment of the "fate of Morgan," which Masonic duplicity, from De Witt Clinton to Rob. Morris, has studiously attempted to explain away. Also for the repetition of the excellent advice of a reverend grandfather. If the aged were all as ready to give and their children to receive such advice, the lodges, instead of reporting great increase, would be constrained to use the poorest of material in their symbolic building.

PERSECUTION OF A MINISTER BY LODGE MEMBERS.

A letter from the colored pastor of a Baptist church in Arkansas (whose name and address we can furnish if required), gives us some idea of the power of the lodge, its evil tendency, and its spirit of persecution towards those who conscientiously and persistently oppose it. We here present the readers of the *Cynosure* with extracts from it that will tend to confirm them in the belief that secret societies are evil and only evil, and nerve them the more forcibly to labor for the downfall of these Baal-worshippers:

"Four years ago I received the first copy of your paper, which set me to thinking, and I was angry because you sent it. A month afterward my wife abandoned her lodges, and subsequently I freed myself from their evil influence.

"Two weeks ago I began a series of meetings for the salvation of sinners. I preached on the unity and power of the church, from Psalms 50: 4, showing how secret societies hinder the usefulness of church members. I created quite a sensation, as I had been a leader in the ranks of secrecy. Some of the members of my church swore vengeance on me. I said no more about the subject, beyond an occasional reference. A week later, some of those who had been so angry with me came and told me that what I had said had also set them to thinking, and saved them from the lodge. Quite a number have quit, and twenty-two were converted.

"All the secret societies in town are to hold a meeting to-morrow night, to 'sit down' on me and my meeting, because I said that they teach a false religion. Inclosed please find the notice sent to me."

[It is as follows.—EDITOR.]

SPECIAL NOTICE.

[Cuts of Masonic, Odd-fellows, and Knights of Pythias emblems.]

"All Masons, Odd-fellows, Knights of Pythias and members of secret societies are requested to meet on Wednesday night, Nov. 16th, at 8 o'clock, in K. of P.

Hall, over O'Neill's butcher shop, to consider business of vast importance.

(Signed) "Alonzo W. Stone, Sandy Grimes, J. T. T. Warren, G. W. Swan, W. B. Collins, Alex. Alford, S. Jones, Sam'l Gipson, H. C. Walker, S. Fullmigher."

"Please speak to some Christians in your city and elsewhere concerning my warfare. Some of the members of my church have threatened my life. The strongest man among them is an Odd-fellow, a deacon, who went wild with rage; but has since said that before he will let his lodge lead him to fight against the church, he will quit it; but he has not yet done so. . . . Some of the secret society people have threatened to burn my house down over me and my children. Public sentiment is with me. I am going to spend all the money I can, above my grocery bills, for tracts, for a month. Secretly they have cut down my collection in the church, but it was a little better last Sunday. Pray for me, and do all you can for me. The fight is on."

[Let this good brother be favorably remembered in prayers and almsgiving.—EDITOR.]

GROWTH OF "PATRIOTIC" ORDERS.

[From a paper read by Rev. Mr. De Land before the Baptist ministers of Boston.]

The secret orders of Protestantism are said to number a million and a half of citizen voters and to embrace various organizations under different names and politics, to-wit: The United League, the Knights of Abraham Lincoln, the Junior Order of American Mechanics, American Protective Association, Patriotic Sons of America, etc. I believe none of the secret orders of Protestantism wear the name Protestant, yet it is said no Romanist is admitted to membership.

Though these secret orders differ in name and polity they seem to be one in a jealous guardianship over American institutions, especially the public schools as against the encroachments of Rome. It is not the purpose of this paper to enter into a special defence of any secret societies of Protestantism nor criticisms of their plans and purposes—but rather to first call attention to what seems to inspire their movements in this country. Their rapid growth is something astonishing. They meet every week the year round. They assemble in the night time after the business of the day is over. Even though their origin is of recent date, their assembling far exceeds the number of men who gather at the evening services of all our churches. Clergymen, lawyers, doctors, merchants, mechanics, men of all classes and legitimate occupations, creeds and parties are constantly swelling their ranks. Many of them go from the churches after the evening prayer meetings close, with all the fatigues of the day in toil and business upon them.

This is a fact that is truly remarkable—every week they are receiving applications for membership. These applications are carefully scrutinized and the candidates for admission must be well and truly vouched for for moral worth.

He who would read the signs of the times has a fresh problem on hand if he would rightly interpret these citizen conclaves—which bind men by the most solemn oaths to stand by each other to the death.

They blow no trumpets—they make no use of public journals to gain accessions or multiply their gatherings and increase their power.

* * * * *

Their purpose.—It seems to be solely to defend the public school system and all the rights of the people against the encroachments of the foreignism that now alarmingly obtains among us. It is easy to see that in the threatening presage of such political events public-spirited men are carried through the atmosphere of their time with our a sense of personal responsibility and pressure of circumstances that they forget denominational lines and creeds and close ranks ready for battle in a common cause. The Bible does not tell us that the love of country is the root of all evil. The Constitution of the United States has not provided for church and state or foreignism in religion. On the contrary, the charter of our liberties still stands unchanged by Romanism, vice and war. As such it still proclaims liberty worthy of preservation and protection by law and public effort and devotion. The Lord Christ authorizes the recognition of wholesome government and the use of means in its support.

"The powers that be are ordained of God."

That part of ethics which concerns the regulation of government—the preservation of its safety, peace, prosperity—the defense of its existence and rights, against foreign control and conquest—the education of its people, and finally the protection of its citizens in their rights with the preservation and improvement of their morals, finds abundant sanction in the very pages that give us Christian churches and the Gospel.

"MODERN WOODMEN."

The Head Camp of Modern Woodmen, a secret society with a "benevolent" annex, has recently been in session at Omaha, Neb. Since November, 1890, the Head Consul reported that the order had increased in membership from 40,000 to 73,000, and the rate of suspensions had decreased in a wonderful ratio and was now almost nominal. In that time the order had paid \$1,100,000 to the beneficiaries of deceased members, and had accumulated \$58,011.15 in the general fund. During that period there had been 494 new camps added to the rolls. The report of the Head Banker show that the total amount received in the benefit fund was \$1,129,864.30. The disbursements amounted to \$1,093,200, leaving a balance on hand of \$36,664.30. In the general fund the receipts were \$170,052.36; disbursements, \$110,856.28; balance on hand, \$59,196.08. The character of the "benevolent" features of this society is shown in the report of the Head Physician. During his term of office he has received and acted upon 39,087 applications for membership, of which 3,583 were rejected. Like Freemasonry and Odd-fellowship, the Modern Woodman has no use for the halt, the maimed, the blind, deaf and dumb, real claimants for charity, whom the Master told us we have always with us to excite our benevolence and perpetuate the Christian grace of alms-giving, hoping for nothing in return.

THE LODGES DENOUNCED.

The Free Methodist annual conferences, this fall, have been, as usual, strongly condemnatory of secret societies. We append a few of their expressions, in addition to others which have previously appeared in these columns:

WABASH CONFERENCE.

We deem the principles and practice of the secret societies of the day detrimental to the best interests of the individual, and of society, church and state. And those with religious features or pretensions, though professing to be founded on the Bible yet ignoring some of the fundamental principles of that book, are therefore to be esteemed as enemies to the cause of Christ.

EAST MICHIGAN.

The object of reform is to correct error in law or abuse in practice. Reforms are (1) religious, or such as pertain especially to the church; and (2) secular, or such as pertain to society in general.

Christians ought to be actively interested in all movements that give promise of social or governmental improvement. But some reforms need to be reformed. For instance, the Prohibition party nominates Freemasons, so-called, for office. If we vote for their lodge nominees, we vote for the enthronement and perpetuation of the worst of all evils, namely, a religion that denies God and his Son and the Bible, and ignores all government but Masonic government; and we would help in putting the Prohibition movement into the hands of the worst enemies of humanity; and we would contradict all our Anti-masonic testimony and condemn all our Anti-masonic labors.

Many young preachers do not know enough about secretism to speak intelligently against it. There is a natural tendency to neglect the study and agitation of such an issue, so that there is great danger that our Anti-masonic testimony will in the near future be suppressed.

We think that more care should be taken to instruct the young preachers in the fundamental principles of reform, and to encourage them to a discreet and courageous agitation of reform questions.

A THREE-MINUTE SERMON.

There is a whole sermon in the following Report on Reforms, adopted by the Wisconsin Conference of the Free Methodist church. It would

be difficult to compress more timely truths into four paragraphs:

Observation and experience teach us there is need of reform in every department of life. Gigantic evils confront us on every hand, both in church and state. Among these are the liquor habit, its twin brother, tobacco, the disregard of the marriage relation, Sabbath desecration, secretism and Romanism, with many lesser evils too numerous to mention. We are glad to note amid the gloom that stars of hope appear from time to time to help the unfortunate into freedom and safety. Many noble deeds are done by men and women who sacrifice time and means for the good of their fellow-men, and much has been done. But still the stream of iniquity rushes on, bearing its thousands of victims to ruin and death.

As a church we recognize no power to fully reform men but the power of God. We bring the Gospel of Christ to a man as we find him, telling him here is a power to save him first and then reform him in every part of his being. By reforming the man we reach the home society; and as Free Methodists we recognize our responsibility and the necessity of keeping ourselves pure and free from all these abominations, and "touch not, taste not, the unclean thing."

We urge upon all our members the necessity of standing by and living up to all of our peculiar issues, and to urge the necessity of doing so upon all who knock for admission at the door of our church. We see there is great need for preachers and lay members to heed the injunction, "Keep thyself pure."

We recognize the Bible as the only right standard of morals. We deplore the fact that it has been most entirely banished from our common schools, which we look upon as one of the many ways that Rome has of getting its slimy hand upon the throat of the American nation to choke the life of Protestantism out. In God we trust.

DECEPTION AND SUPERSTITION.

A special telegram to the *Inter Ocean*, dated Pittsburgh, November 15, brings the following interesting intelligence. Rev. Father Mollinger, deceased, was one of the most popular Roman Catholic priests in the United States, and greatly revered:

"The startling discovery was made to-day that the supposed priceless jewels and sacred relics owned by the Rev. Father Mollinger, and which played such a prominent part in the thousands of miraculous cures performed by the priest, are bogus. According to J. J. Wright, who was Father Mollinger's house carpenter, the jewels are mostly pieces of glass, and the alleged golden altar in St. Anthony's chapel is nothing but wood covered with cheap gilt. Mr. Wright said to-day: 'I know everything in the chapel better than the furnishings in my own house. I built the altars and put the relics in position. Very little of the property is really valuable. The ornaments and the greater part of the relics are very cheap. The display of rare gems has attracted comments from thousands of visitors, but there is not a really valuable stone in the whole building. They are mainly glass imitations, colored to represent emeralds, amethysts, and diamonds. One time I asked Father Mollinger why he did not exhibit real stones. He said he was afraid robbers would steal them. One night the church was broken into and a gold chalice stolen. After this occurrence he was always afraid of church burglars. As merchandise the collection of relics are valueless.'

"Henry Terheyden, a jeweler, one of the appraisers of the estate, also admitted the jewels were of little value. This information will hardly be credited by the thousands who traveled hundreds of miles to pay homage at the shrine of St. Anthony. Mr. Wright says it is true. Nevertheless, the legal contest for the property began to-day in the Common Pleas Court. Attorney Weger filed an ejectment suit on behalf of the Rev. Bishop Phelan, trustee of Holy Name church, against the Mollinger heirs. It is asked that a summons in ejectment be issued against the defendants, who are in possession of the property of which it is alleged the title belongs to the plaintiff."

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

NEW ENGLAND LETTER.

The recount.—Boston's prospective Mayor.—"What is Congregationalism?"—Election bets.—The Annual Meeting.

The recount in Massachusetts has developed the fact that Russell is Governor instead of Haile, because somebody, or rather twelve or fifteen thousand somebodies, blundered by marking their ballots wrong. Of course the chagrined voters can do nothing about it, except to profit by the mortifying experience and "be more careful another time." Resignation would seem to be the most honorable way out of the muddle in all such cases, where it is plain that the one technically elected is not really the people's choice; but while princes have been known to give up their claims to a crown, who ever heard of a Democratic office-holder, with a hungry crowd expectant for favors, and neither loaves nor fishes enough to begin to go around, resigning his seat on a technicality?

If Boston elects Homer Rogers for Mayor, she will have a man who, by virtue of his name alone, ought to (and those who know him best believe he will) be a staunch opposer of Roman Catholic encroachments; for he is a direct descendant of John Rogers, the first martyr of Bloody Mary's reign, whose counsel to his children:

"Abhor that arrant whore of Rome,
And all her blasphemies,
And drink not of her cursed cup;
Obey not her decrees"—

has never been more needed than it is to-day, when that cup is pressed to the lips of almost every public official, from the President downward. Added to this, he is, on his mother's side, a descendant of Peregrine White, the first child born in New England. His public and private life has been worthy of such an ancestry, and, if elected, there is reason to hope that he will give Boston a very different administration from any she has had since the O'Briens, Keenans and Learys became the ruling "pulse of the machine." A specimen of the way in which these gentlemen dip their hands into the city treasury is their voting to have a memorial of the Romish Columbus day celebration printed, each member of the common council to have *twenty* volumes. Alderman Keenan is reported as saying, in reference to giving a permit for a sparring match at Music Hall, that he "had always voted for these athletic exhibitions, had never seen any brutality in them, and that, as a newspaper man, he had been to nearly every prize-fight—every national affair in this country." This is the refined and cultured rule which bears sway—not at Donnybrook or Dublin, but in the modern Athens. No wonder that when Mrs. Fessenden, Rev. E. E. Hale, and others noted in philanthropy and reform, wanted a hearing to protest against indecent theatrical posters, these men could not see that it was at all necessary. If any daring prophet had said, a century ago, that Boston would have, in 1892, thirty-six Roman Catholic churches, 131 priests, nineteen parochial schools, and eleven convents, with what skepticism would such a prediction have been treated! But if it can be any consolation to the citizens of the Hub, there are other cities and towns in New England which are proportionately even worse off. Take Waterbury, Conn., where the public schools are entirely in the hands of Rome, every member of the school-board, with one single exception, being a foreign-born Roman Catholic, elected on the Democratic ticket. Of course, it is a saloon as well as a priest-ridden city. This year there were over 2,000 votes for license to only 322 against. At the same time, they should be duly credited with the effort to make some suitable provision for the paupers their saloons are going to turn out, for they have just erected a new almshouse at a cost of \$60,000. Free speech is practically smothered, for no hall can be hired in which to discuss Romanism; and even Dr. Lansing, Congregationalist though he is, was refused both the Congregational churches for a lecture on "Our American Free Schools."

"What is Congregationalism?" was the subject of a late address by Dr. Behrends before the Congregational Club of New Haven. The Congregational Council evidently knows, or thinks it does; but to the lay mind it is likely ere long to be a question as hard to answer as, "What is Unitarianism?" that heretical off-shoot from the

old orthodox tree. It is said that the tower of the new "Old South," on the Back Bay, is leaning badly, and shows cracks in the masonry, which lead many to think the structure unsafe. Morally, if not religiously, the Congregational churches of New England seem to be in much the same predicament; and I sadly fear that the Bradfords and Brewsters and Winthrops would not be willing to own as real Congregationalism that which will thus bend the knee to the anti-Christ of the Tiber.

It may be mentioned, in this connection, that the *Catholic Review*, which has lately made a bitter attack on Mrs. Livermore, in its editorial on George William Curtis, characterizes his life as "a long and futile career." This reminds me not a little of the sermon preached over the venerable Father Green, of Chelsea, some years ago, by a lodge minister, who took occasion to say very nearly the same words. Rome and Masonry are not afraid of dead lions.

The truly patriotic soul cannot help feeling a thrill of indignation on reading the item that Gen. Lafayette's carriage, in which he rode when he visited this country, was recently drawn through the streets of Boston in payment of an election bet. The man who, on being presented at one of the stopping places on his journey with an immense bowl of egg-nog, had the moral strength to refuse to touch it, saying that he never indulged in spirituous liquors—and let us remember that this was years before the temperance movement began—would have looked with no degree of allowance on this idiotic performance. The absurd custom may at least help to point out the fools, if it serves no other useful purpose; but the best thing I have yet seen recorded as the result of a political wager is the case of a zealous Republican in the township of Canaan, who used to smoke a dozen cigars a day, but is now pledged to give up his favorite weed until the Republican party comes again into power. Four years of abstinence, or longer, may liberate this "tobacco slave" from the chains of his degrading habit, and make him once more a man. If we must have betting at Presidential elections, let the silk hat have a rest, and give us this kind.

If an educated "heathen Chinese" should see the space given in the papers to the late foot-ball match between Harvard and Yale, and should forthwith write home that our American colleges were intended for the encouragement of athletic sports, and only in a secondary and parenthetical way to foster literature, his mistake would be a very pardonable one. The rioting and drunkenness among the college students on Thanksgiving day is reported as disgraceful in the extreme. "Thousands of dollars changed hands in betting, and hundreds of young men were ruined." Is it possible that our college faculties feel no responsibility for the sons placed by Christian parents under their charge?

November goes out clad all in a robe of spotless snow, instead of the russet green she usually wears. I wonder if anybody ever analyzed the hidden but potent charm of the first snowfall. There is something strongly exhilarating about it, which makes it seem an altogether different thing from a snowstorm in April or March. The world seems to lie before us like a great, white page. Shall our record for the coming year, so nearly on us, be one of faithful, earnest work and brave combats with evil in every form? God grant it!

Do not forget, dear New England friends, that the time is almost here for our Annual Convention, and also that it needs you, and you need the Convention. Come, if possible; but if circumstances bar the way, let us feel that you are with us in spirit, holding up our hands on the mount of prayer, and helping, by word and deed, to hasten the day when the lodge shall rule no more in the land of the Pilgrims.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Nov. 30, 1892.

Speaking with a gentleman about the reassembling of the Fifty-second Congress, this morning, brought me some interesting information. Said the gentleman in question: "There is one feature of the sessions of Congress that I do not like at all, and if I had my way it should not exist. I refer to the largely increased consumption of in-

toxicating liquor at the restaurants in the capital, the big hotel bar-rooms, and, in fact, in all of what may be called the 'down-town' rumshops of the city, which always begins with a session of Congress. I dare say, you have no idea how great this increase is. I certainly had not until I was told by a man in the wholesale liquor trade. He says that the consumption of intoxicating liquor in the class of bar-rooms mentioned is more than doubled during a session of Congress. Now, isn't that a deplorable feature of the reassembling of Congress?"

It most assuredly is; and one's first impression is that it casts a very unpleasant reflection upon the personal habits of the members of Congress; but, upon second thought, that impression is seen to be erroneous. The four hundred and odd men who compose the membership of the Senate and House are mostly temperate, if not strictly temperance men, and the few hard drinkers among them certainly do not consume enough of the brain-destroying liquid to account for the increase. Who does, then? It is the hangers-on of Congress, composed of a very much mixed crowd, the great majority of whom are drinking men, who consume the liquor that is very often charged up to Congressmen. Are these hangers-on necessary to the conduct of Congressional business? Not at all. A very few of them are employed in the various offices at the Senate and House ends of the Capitol; the rest have no legitimate reason for being here, and yet the number grows larger and larger at every session of Congress. Where does the money come from to support these men and to pay for their liquor? Out of the pockets of people who are interested in Congressional legislation, who are credulous enough to believe that because one of these men is seen with his arm locked in that of some good-natured Congressman that he can control the vote of that Congressman. The whole stock in trade of the Congressional hanger-on, or lobbyist, as he is more generally called here, is his acquaintance and association with Congressmen; and so long as they are recognized and associated with by Congressmen, their number will continue to increase, just as will the consumption of liquor during the sessions of Congress. The Congressmen have the remedy in their own hands; therefore they deserve no sympathy when they are held responsible for the personal habits of the hangers-on.

"Whom the Lord loveth he chasteneth." President Harrison is again called upon to mourn the death of a member of his family. Rev. Dr. Scott, the father of the late Mrs. Harrison, who has made his home in the White House since Mr. Harrison became President, has gone to meet his beloved daughter. For a man who was more than ninety-three years old, Dr. Scott enjoyed unusually good health, but he has not been well since he made that trip to Indianapolis with Mrs. Harrison's remains. He took a deep cold, which continued to grow worse until about two weeks ago, when he was compelled to take to his bed. His system responded to the physician's treatment at first in a manner that was truly surprising; but later he had a relapse, and it was soon evident that the remarkable vitality of which those who knew him constantly spoke was exhausted, and that the end was near. His death was calm and peaceful, as might have been expected of one whose whole life had been a preparation to meet his God.

For several days before the death of Dr. Scott, President Harrison denied himself to all callers and devoted his entire time to work upon his annual message to Congress, which he had expected to have completed this week. No work was done upon the message after the physician informed Mr. Harrison that his aged father-in-law was dying, and none will be done upon it this week; consequently the message which would have gone to Congress on Monday or Tuesday of next week will not be ready until the last of next week, and possibly not until the week after.

Among those who called at the White House, but were unable to see the President, this week, was Monseignor Satolli, the personal representative of the Pope, accompanied by Archbishop Ireland.

Government officials say that the refusal of the Chinese, now in this country, to be photographed makes it almost certain that the new Chinese exclusion law will be a failure. The only penalty it provides for non-compliance with the law is de-

portation, and there is no fund to pay for that, on the scale that would be necessary. Only five Chinese have been photographed. *

REFORM NEWS.

PASTORS AND STUDENTS.

A WONDERFUL MEETING IN THE SHERMAN HOUSE—
FROM PRAYER-MEETING TO DOXOLOGY.

Some time during the past month has been given to re-instating the students' work. Early in 1890, young men in Chicago Theological Seminary moved in the formation of a Students' Bureau of Correspondence, with the object to arouse, in our literary institutions, a spirit of inquiry into the aims, effects, influence, power and claims of the secret orders. A dozen or more young men carried it on with very promising results. But most of them began active life within a few months, and nothing more was done to promote this excellent work until a few days ago, when several students in the Seminary at Union Park were found ready to revive it. As their agent, the N. C. A.'s Corresponding Secretary secured a room for meeting in the Sherman House, and visited most of the institutions in Chicago and vicinity, corresponding with others. As a result, at 10 o'clock on Saturday some twenty-five young men, representing three of the six colleges and two of the eight theological seminaries, gathered, renewed their organization and took measures to more efficiently than ever promote its work.

This is the bare statement of facts. It would be impossible to report on paper the spirit of the meeting. Rev. E. B. Wylie, pastor of a Congregational church in the north part of the city, called to order, as one of the two old members of the Bureau present, and was temporary chairman. Under God his skillful leading made the meeting one of precious interest.

It opened with prayer, some one student from each institution represented bearing part. The object of the organization was explained—candid, truth-loving research into the facts respecting a powerful system, that appears at times to be relieving human distress, but more often to be intimidating courts and pulpits and press, and controlling politics. An opportunity was given for personal experience and remark. It was well improved. The varying views of some who were unalterably opposed to the lodge system, of others who were more conservative, others who approved of some forms of secretism, and one who was a lodge member, were given with the utmost freedom and in an excellent Christian spirit. But there was one point of agreement like a rainbow arch over the whole meeting—the love of the truth absorbed all other considerations, and bowed every head to its allegiance. The honest sentiment of these young men was as beautiful as noble. They entered heartily into the spirit of the organization, and their modest enthusiasm will surely be felt in many of our institutions.

As this remarkable meeting adjourned all rose and joined heart and voice in the old doxology:

"Praise God from whom all blessings flow."

The sweet and solemn strains waked echoes that probably were never before brought out of their corners in the Sherman House.

We can well afford to encourage such a spirit of honest inquiry. The truth fears nothing from it. Error and falsehood alone would choke it. These students do not say, We oppose, or We uphold; but, We would know the truth of the lodge system, and will follow honest conviction, come what may. God hasten the day when our pulpits shall be filled with men of like candor, conviction and courage.

Other work of the Corresponding Secretary has been to secure space for an exhibit for our reform in the World's Fair. So far, the negotiations have proceeded favorably. Men seem to be in the right place by providential arrangement. At the Centennial, in 1876, Mr. Cook, then publishing the *Cynosure*, was able, though by most persistent and arduous effort, to get a space only about three feet by two. We hope now for ample room to make a creditable display, worthy of a good cause and of untold value to a million people. We must not expect too much, but are more likely to expect too little, since our God whom we serve yet rules among men.

Application for a place among the religious congresses does not have so favorable a reply,

nor has it been so eagerly desired. God willing, it will yet, however, be secured.

Meantime the work proceeds among the churches. The opening year is full of appointments. The petition of the N. C. A. to the Methodist fall conferences did not for one reason or another get a hearing in more than one case. An opportunity is promised in the Chicago preachers' meeting soon.

Among the friends met in Chicago is Rev. Mr. Karmarkar, a converted Brahmin from Bombay, who is spending some time in this country. He is well acquainted with Bro. W. J. Gladwin, of that city, and has been associated somewhat with him in his Christian reform work, in which he cordially sympathizes. HENRY L. KELLOGG.

FROM THE COLLEGE AGENT.

PARKERSBURG, W. Va., Dec. 1, 1892.

After leaving Scio, I had the pleasure of visiting the college at Bethany, W. Va. This is the place where Alexander Campbell resided so long, and published the *Millennial Harbinger*. His former residence is in good repair; and I saw the house where the printing was done, although the press was removed a good while ago. Mr. Campbell was an earnest reformer, favored the abolition of slavery, and opposed secretism in all its forms.

The college he founded here has grown, and appears to be quite prosperous. It has no Greek-letter secret societies; and the Faculty seems inclined to follow in the footsteps of its founder, as to reform. So the way appeared to be fully open for reform literature, both in the reading-room and library. There is one inconvenience here: Bethany is seven miles away from the Ohio river and the railroad. But there is a pike laid along the steep hills and valleys and through two short tunnels, over which a hack runs two or three times a day, connecting the place with the outside world.

On Sabbath last I preached in the Bethel Baptist church, near Lubeck, in connection with revival services which are now being held there.

On Monday I paid a visit to Marietta College, Ohio. This old and venerable institution is well-disposed and inclined to uphold the reforms of the day. Their library is very finely arranged, and they have Finney on Masonry, together with J. Q. Adams' and Judge Spencer's letters. I gave the librarian some reform tracts for the reading-room, and made arrangements to place some anti-secrecy volumes in the library. After hearing a recitation of young men in German grammar, I returned to Parkersburg.

On the next day, I took the train for Athens, O., and visited the Athens University there. I found the institution well filled up with students, there being 241 present in the classes. The position of the halls is very pleasant, being high and airy, and surrounded by a good many well-grown forest trees. The president, C. W. Super, received me kindly, and introduced me to Prof. E. Dunkle, the librarian, who took me to the library, which is large and well furnished. I gave him reform tracts for the reading-room; and he said that he would place the anti-secrecy volumes together in a conspicuous position, when they arrived.

My reform work among the colleges in this region being mostly finished, I am meditating a journey into Eastern Virginia soon.

S. F. PORTER.

REV. W. C. PADEN IN MISSOURI.

STANBERRY, Mo., Nov. 25, 1892.

EDITOR CYNOSURE:—I am now making a tour of these towns near about Albany, distributing literature, announcing the Convention at that place, securing its announcement in pulpits next Sabbath, and securing subscriptions for the *Cynosure*; in every way I can scattering the seed.

I ran down to King City Wednesday, the 23rd, and made several calls there, and arranged to preach for the Presbyterians on next Sabbath. I came up to Darlington, where the Wabash and Burlington cross, and canvassed the town; took dinner with Mr. David Butler and relatives. Was very glad to meet these earnest friends of reform and sit down with them to the Thanksgiving feast. I looked in on our Dunkard brethren at their Thanksgiving service. Rev. Mr. Hipes

gave an earnest, practical discourse. As the meeting was dismissed, I asked the minister to make an announcement of a reform convention. He at once granted permission, and called the attention of the people. I then announced our Convention at Albany, four miles away. I remarked that I had been informed that our Dunkard brethren were committed to this reform against secretism. After I had taken my seat, Bro. Hipes asked the people to tarry a little longer, as he had a word to say. He said, in very plain words, that the Dunkard church is committed against all organized secretism; that they do not admit to their membership any person who is a member of any secret order, if they know it, or unless he gives a promise to leave the secret organization; and that they will excommunicate from their church any whom they discover to be members of secret orders, unless they leave those orders.

I was much gratified to find that the Dunkards are very emphatic and resolute in this matter. How gratifying if every church that names the name of Christ should do the same! And yet, what a stirring up such a simple and proper regulation would create in many of our large churches! Our earnest prayer is that God may not for a time yet pronounce the sentence: "Ephraim is joined to his idols; let him alone."

When will the ministry more largely break the jewel(?) of silence, and speak forth in sincerity and fidelity God's simplest truth?

I had some conversation, in the afternoon, with an elderly gentleman, who said he was a Good Templar. He agreed with me that the work done for temperance by our Good Templars might be done as well, and better, by societies without the element of secrecy. He agreed that there are objectionable features in Good Templarism. Another gentleman told me that the Good Templars held their large meetings in one of the churches. Good Templarism paves the way for larger orders. It initiates into the nauseous hodge-podge of secretism.

I made about a dozen calls in Darlington. I then came up to Stanberry. I canvassed the town this forenoon, and made two calls. Some are in favor of this reform; some reticent. I made a brief but pleasant call upon Prof. John

(Continued on 9th page.)

CORRESPONDENCE.

PATIENT IN TRIBULATION, REFORMERS WIN

BOSTON, November, 1892.

EDITOR CYNOSURE:—It tries a man's soul to be an anti-secret worker here. Patient in tribulation, the Syrian hermit Calimacus, came from the East to Rome, and, resolved to put an end to the gladiatorial shows, rushed into the midst of the amphitheatre, and throwing himself between the combatants, received a sheaf of spears in his own bosom, and, by dying, put an end to those inhuman spectacles. Patient in tribulation, the beloved Athanasius was banished ten times from his beloved flock in Alexandria, and spent twenty years in exile. Patient in tribulation, the dauntless St. Boniface penetrated the cold forests of Germany, lifted up his ax upon the sacred oak at St. Geismar, surrounded by a vast concourse of heathen, who stood in breathless expectation of seeing him riven through by the thunderbolts of their outraged god, converted all Hesse, and fell a martyr while evangelizing the Fusians. Patient in tribulation, the Persian Christians endured the thirty-five years the bloody rage of Sapor II., when 16,000 ministers were executed, and the number of martyrs among the laity surpassed all computation. Patient in tribulation, the Reformers endured the awful storm that burst on their devoted heads. The cloud of Roman Catholic superstition, at first no larger than a man's hand, grew until it covered the whole heavens; the thunders from the Vatican became louder and more ominous; the lightnings from the Spanish Inquisition slew the flock of God. At last it burst, like an awful waterspout, rending the walls of Zion. But it made way for the entrance of the glorious light of the first Reformation. Patient in tribulation, the Cameronian Covenanters went forward along their perilous and blood-dyed pathway, undismayed and invincible, until the progress of their persecutors had been like that of the Roman conquest: "They made a solitude; they called it peace." Patient

in tribulation, the venerable father of Cameron, in prison at Edinburgh, when the head and hands of his son, who "lived preaching and praying, and died fighting and praying," were brought to him, he took them in his hands and said: "I know them; they are my son's. It is the Lord. Good is the will of the Lord." Patient in tribulation, the wife of Bradford, the worthy daughter of John Knox, when asked to persuade her husband to recant and be released from prison, holding up her apron, said: "I would rather keep his head there." Patient in tribulation, Rutherford, in prison at Edinburgh, for his faith in Christ, said: "They may shut me in this dark prison, but they cannot shut out God. These archers may shoot my body, but they will only set my soul free to go to Christ." Patient in tribulation, John Brown went to Harper's Ferry, in 1859, and gave slavery such a blow that it reeled and staggered, and in four years was stone dead. Like Sampson, he slew more Philistines in his death than in his life, and consummated the hopes of the Abolitionists in this land. Patient in tribulation, the National Reformers have been assailing the Political Atheism of our civil institutions, bearing, for Christ's sake, with the apathy of the professed friends of the Saviour-King and carrying the load of contempt which it involves. And, patient in tribulation, the anti-secret workers have entered the field. Like David, their hearts have been stirred as they hear this giant of earth, Goliath by name, defying the armies of the living God. They are running to meet this enemy with the sling and the stone; and he is now to fall before them. "They overcame by the blood of the Lamb, and by the word of their testimony." Let us have a rousing New England convention. Let New Englanders come, one and all. Let all who hear say, Come.

J. M. FOSTER.

EXPERIENCES OF A REFORMER IN THE SOUTH.

MEMPHIS, Tenn., Nov., 1892.

EDITOR CYNOSURE:—I hope the dear readers of the *Cynosure* will not think that I have forgotten them, for that I can never do. Many strange events have occurred since I last wrote to you. Some of them have been pleasant, and others of them have been very disagreeable.

We are still holding the fort at the Tabernacle in Memphis, Tenn., and endeavoring to thoroughly instill into the minds and hearts of our people the importance of contending for the faith once delivered to the saints. To tell you that our efforts have not in any-wise been in vain, would but give you a slight idea of the thoroughness of the work done in His name.

In the year 1885, and in the month of October of that year, you will remember, I was shot by a hired emissary of the lodge. At that time our churches, and not only they but our entire population of colored people, were entangled in the lodge net; everything among them, in the way of amusements and recreation, was dictated by the lodge. Picnics, during the summer months, were daily occurrences, commencing in the month of May and continuing till the month of October; oft-times one day and night's hilarity would be estimated at a cost of five thousand dollars. But we may praise the name of the Lord, for these things are almost numbered with the errors of the past; and during the last year there were but two public parades and only one picnic.

Our church people are standing firm, to a man and a woman, on the principle of complete separation from the world. Since I last wrote to you, something more than fifty persons have been united to our body, and these willing souls readily stand up and out against this terrible iniquity and slavery of the lodge.

Within the present year we had take place, in our city, one of the most brutal and uncalled-for lynchings that has ever occurred in our Southland; and while it has been very generally deplored, yet it has greatly demoralized our people. All have, more or less, been overcome with a feeling of fear for their personal safety, and thousands of our best people have left the city. The ministers, almost to a man, advised them to do so, as under the heat of excitement they saw and knew no other course to pursue. The result in many instances now looks disastrous. Bro. Brinkley, my associate and companion in the *Living Way*, has gone to Stockton, Cal., with al-

most his entire membership, and his going will undoubtedly cause others to follow. A great many think and say, "Why should we stay here to be shot down and lynched by a low rabble, when the better class of people are unable to protect us?" We are praying now for better days. However, in the midst of the fray I was not a whit behind others, and, as a result, I have lost every man and woman out of my congregation who were property owners, but six. They sacrificed all they had; and now 123 of my church-members and nearly 200 of my congregation are in Wichita, Kansas.

At that place there are two Baptist churches among the colored people. Our church folks have their letters of dismission from the church at Memphis; but they will not unite with either of the churches in Wichita, because they give fairs and festivals in their church-houses, and fellowship persons who are members of secret societies.

Last month (October) I had occasion to visit the town, to see how they were prospering in their new quarters, and I was not a little surprised to find them meeting every Tuesday and Friday nights in a little room, by themselves, searching the Scriptures and contending for "THE WAY, THE TRUTH, AND THE LIGHT." I was more surprised when I interrogated them and asked, "Why do you not unite with one of these churches here?" The reply was universally, "Why, Bro. Countee, it has cost us too much to get away from the lodge folks, for us to ever go back into a church where there is one of them."

I cannot begin to tell you how I felt; but my soul within me leaped with praise to God when I heard of their steadfastness. A letter from Bro. Mayo, who has been treasurer of our church in Memphis for ten years, and now away, informed me that they had organized among themselves, elected a corps of officers, and had commenced to raise money for the care of themselves, if any among them should become sick. Now I am in a strait betwixt the two. The people who are left in Memphis want me to stay with them, and those in Wichita want me to be with them. Those left in Memphis are not able to provide for me now by themselves, and I am looking to Him who will supply all our needs.

OUR SCHOOL

is doing more this year than ever. The industrial department was very nicely cared for last year, the citizens of Memphis (white) giving nearly six hundred dollars for that especial feature. Notwithstanding the fact that thousands of our colored people have left Memphis and vicinity for Chicago, Kansas, Oklahoma, California and other places where the climate is not so productive, but more congenial, we have more pupils in school than ever before. I am on the road, the better part of my time, trying to collect means to help carry on the work; but I fail to do much of anything in that way. I have been out some six weeks, and I have hardly paid expenses.

I do not fail, wherever I go, to speak with no uncertain sound. I was in a church, a few Sundays ago, when they were arranging a church entertainment, and I did not fail to speak out in condemnation of the concern, to the utter discomfiture of the pastor and his board of trustees. I find churches built with kitchens and pantries, stored with dishes, and other hotel paraphernalia, among the whites, and our people invariably like to pattern after them. I do hope the day will come when the church of Christ everywhere shall learn and teach the way of righteousness alone, and leave the entertainment feature where it belongs.

Yours for the Master,

R. N. COUNTEE.

LITERATURE.

RUM, RAGS AND RELIGION; or, "In Darkest America, and the Way Out." By Rev. O. M. Owen. Illustrated. "For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags." Prov. 23: 21. One volume, paper; pp. 125. Syracuse, N. Y.: Published by A. W. Hall. Fourth edition. Price 25 cents; in cloth, 50 cents.

Former editions of this little volume have met with a hearty reception and encouraging sale, and the present issue, with its manifest improvements, appeals to a large class of readers who believe in whatever will tend to ameliorate suffering or advance the morals of any community. Mr. Owen is a vigorous writer, and in this little work grasps subjects that deeply interest every

lover of his race. While there is a "Darkest London" into which the Salvation Army General Booth is endeavoring, with considerable success, to carry the light of the Gospel and a true civilization, based thereon; while there is a "Darkest Africa"—a darker one morally, if possible, than Stanley penetrated, because of the rum with which Christian nations are flooding it—there is a wretched pall of darkness upon our own land that quite as certainly confronts the reformer with difficulties, and will require all the humanizing and Christianizing influences which we can command, to show us clearly "the way out." Mr. Owen realizes the importance and the difficulties attending this work, and presents the reader with "a vivid and alarming picture, calculated to arouse every man who loves his country and his God." The blight of the liquor-saloon; the misuse of riches; the rags and wretchedness of the degraded poor wrought by drunkenness and rum; the traps widely set to catch our young men; the false religion that fosters these social and moral evils; the trend of Romish political influence, superstition and deception, and its assaults upon our cherished republican and Christian institutions—these are brought into bold and convincing relief in this little book—the result of careful study and perfect understanding of the situation.

MUSIC.

We are in receipt of "Joy Forth is Ringing" (words and music, eight pages, 8 vo.), a duet for soprano and baritone (or tenor), and chorus. It forms No. 486 of Fischer's Octavo Edition of Sacred Music for Festivals, and is the work of C. B. Witzka, arranged by B. Hama. Published by J. Fischer & Bro., 7 Bible House, New York City. Price, 20 cents. The words are in Latin and English.

CURRENT PERIODICALS.

Scribner's holiday number is characteristic of the season in improved appearance and a well-filled repertory. In letter-press and illustration it ably sustains the excellent reputation which it so long ago achieved. The colored frontispiece, "You Must Learn to Forget," is an original painting, illustrating "Apples of Gold," by Margaret Briscoe. The other articles which are enriched by the engravers' art in great profusion, are: The Mural Paintings in the Pantheon and Hotel de Ville of Paris, by Will H. Low; Stories of a Western Town—An Assisted Providence, by Octave Thanet; The Decoration of the Columbian Exposition (many sketches), by F. D. Millet; Miss Latymer, by Geo. A. Hibbard; The Nude in Art (several full-page drawings), by Will H. Low and Kenyon Cox; Norwegian Painters (with several reproductions of their pictures), by H. H. Boyesen; In a Gallery, by Julia C. R. Dorr; Historic Moments—The Triumphal Entry into Berlin, by Archibald Forbes. Other papers and contributors comprise the following: A Shadow of the Night, by Thomas Bailey Aldrich; A West Indian Slave Insurrection, by Geo. W. Cable; Love's Link, by Agnes Lee; Eben Pynchot's Repentance, by Edward S. Martin; "One Two, Three," by H. C. Bunner; For the Cross, by Geo. I. Putnam; Fantasy, by Graham R. Tomson; Under Police Protection—an Episode in the Life of the Late Chief of the Russian Police, by Sophia Radford de Meissner; The Virgin Enthroned—Sonnet for a Picture. The editors' monographs are able and timely. The present issue closes the twelfth volume of this excellent periodical. Published by Chas. Scribner's Sons, New York City.

St. Nicholas, in holiday attire, is brimful of interest, both as to its literary and pictorial contents. We notice, also, that the intellectual, rather than the comic element, appears to predominate in this issue, suggesting the enjoyment of a more useful and not less interesting entertainment. The leading papers, with ample illustrations, are: The Soldiering of Beniah Stidham, by Howard Pyle; Mark Twain's Big Namesake (among the great trees in Calaveras county, Cal.), by Frank M. Chapman; Harold and the Railway Signals, by Kirk Monroe; From the Postboy to the Fast Mail, by Elizabeth Satterfield; A Race with an Avalanche, by Fanny H. Merrill; The Persian Columbus, by Jack Bennett. Lighter articles are as follows: Holly Berry and Mistletoe, by Carrie Hyde; Polly Oliver's Problem, continued; Inanimate Things Animated; Mollie Ryan's Christmas Eve, by W. J. Henderson; The White Cave, continued, by William O. Stoddard. Published by the Century Co., 33 East 17th street, New York City.

Historia, the excellent "illustrated monthly magazine of historical stories," for December, presents the following events of the past in a capable and agreeable manner: Good Lord James of Douglas; Defence of the Grecian Ships; Early Days of the Reign of Terror; A Cutting-Out Adventure; Fighting the Mexicans, continued, and Zeuxis and Parrhasius. The editor's department of "Questions Answered" is replete with historical interest. Published by the Historia Company, Chamber of Commerce Building, City.

OBITUARY.

DANIEL R. MITCHELL,

an old subscriber to the *Cynosure*, was called to his reward on the evening of September 3, 1892.

He was born in Hamilton county, Ohio, August 27, 1834, living there until thirteen years of age. At that time he accompanied his parents to Hamilton county, Indiana.

In the spring of 1854, he came to Iowa, locating near Burlington, and in 1867, with his family, he removed to Orillia, where he remained until the time of his death.

For many years he had been a constant reader of the *Christian Cynosure*, and a strong advocate of the principles of anti-secrecy and reform. He was a man of positive ideas, of firm convictions, and opposed to all secret organizations, on the ground of principle. Thoroughly and firmly believing that secrecy is dangerous to our civil institutions, and inconsistent with the Christian profession, he was ever earnest and unswerving in condemning what he believed to be wrong, and equally earnest was he in maintaining what he believed to be right.

On the 13th of September, 1882, in a runaway accident, he received injuries which caused him to be an invalid for the remainder of his life. During the long period of ten years which followed, he endured great physical suffering, but he bore all his afflictions with a patient and firm reliance upon divine grace.

In all his suffering the many precious promises of God's Word were his comfort and his support. Easily and quietly he sank to rest, and the end was—peace.

M. L. M.

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The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 8, 1892.

Freemasonry is pagan in its origin, devilish in its principles, and hellish in its destiny.—REV. O. P. GIFFORD, of Immanuel Baptist Church, Chicago.

THE FUTURE OF THE REPUBLICAN PARTY.

From 1855, when the Republican party was organized, to 1892, when it met an overwhelming defeat in all the departments of the national government, it has included, probably, a great majority of the earnest thinking and Christian men of the North, though many of them have kept up their party allegiance under protest. In its commencement it had essentially humanitarian and patriotic principles. The limitation and subsequently the destruction of slavery, the preservation of the Union and its reconstruction on the basis of universal freedom, through the amendments of the Constitution, constitute its *glorious record*. In these measures it had the cordial support of the great majority of the people, and, for a time, of a number of the former slave States.

It was the party of *moral ideas*, and "in this sign it conquered." Subsequently it became a party, not of moral, but rather of financial, ideas—a party representing *interests* rather than *principles*. But just in proportion as it made this change of base and remanded its moral ideas to the rear, just to that extent the more thoughtful, progressive, and earnestly Christian people left it and went into other political organizations, and ultimately there was a great popular reaction.

Twenty years ago some of the best Christian people, North and South, united in the Prohibition movement, which since then has had a continuous if not a rapid growth, and is to-day the only political "party of great moral ideas." A portion of the Republicans have fallen off to the Labor, the Greenback, and to what is now known as the People's party, and a portion, in order to more effectually protest against party corruption, have gone back to the Democrats.

In 1890 there was a great popular reaction, which carried a majority of the people of the North, as well as the South, against the Republicans. Its only effect was to elect a House of Representatives, in which there was 150 majority against the administration.

But the leaders of the Republicans not only failed to see the "handwriting on the wall," but set up candidates, and laid down principles which, as extreme measures, had already met with popular rejection; and on all questions in which moral principles were involved, placed themselves on the same level with the Democrats.

It was not so much because of the virtue of the people as because of the good providence of God, who never fails to chasten his people when they depart from correct principles, that the party met a defeat that is without a parallel since the election of Harrison and Tyler, in 1840, over Martin Van Buren.

What is the outlook?

There lies before the Republican party several alternatives:

1. The renewal of the fight on the same basis, with such men as Mr. McKinley in the front. This is quite improbable, and would simply call down a third and crushing defeat. It is not seriously proposed. Even politicians learn to bow to a popular verdict.

2. A modification of the tariff plank, so as to eliminate unpopular ideas. This would represent a party asking the privilege of undoing its own work, rather than suffer it to be done by a party that had been chosen for that purpose. Besides, the Democrats have the inside track on the question of tariff reform. Reciprocity is indeed popular, but Mr. Blaine, who is the representative of that idea, is not an available factor.

3. A course that is possible is that of incorporation with the People's party. This, however, would give them no permanent strength. If the entire vote of the Populists had, in the late election, been given to the Republicans, the result would not have been different. So long as the People's party (whose platform embraces many excellent and popular principles) puts free and

unlimited coinage of silver, at its present ratio with gold, in front, it can never hope for the support of the Eastern and Middle States, nor for a majority of the West.

There remains but one other alternative. The Republican party, whether under that or some other name, if it will secure the favor of God, and the ultimate approval of the people, must consent to be what it was in 1856, 1860 and 1864—the party of great moral ideas, rather than the party of selfish interests. This can be done by an alliance with, or an acceptance of, the ideas of the Prohibition party. This would make them what the Republicans have never been—a national rather than a sectional party. It would add at once not less than 300,000 voters, nearly all of whom are earnest Christian men. It would bring back into their ranks the element that gave to them prestige and power in the earlier and better days of their history. It would introduce into their platform a principle which is growing in popular favor, and in the estimation of the best people all over the world, and it would cut them loose from the corrupt saloon element which has been a dead-weight to all progress.

Whether by such a change of base they would at once secure a return to power, is a matter of doubt; but they would at least get out of bad company. Thenceforth the people would know which party stood for righteousness, and which was in favor of the protection of iniquity.

THE COLLAPSE AT HOMESTEAD.

What every thoughtful person saw to be inevitable has at last transpired, and the great strike at Homestead has again been declared "off." From this it would seem that a similar announcement, made several weeks ago, was either based on error, or else the more malevolent element among the strikers refused to accept the situation and submit to the dictum of their leaders. But the strike is now evidently at an end. Not so the suffering that comes from many months of idleness, extravagant expenses, and dissipation. Not so the immense cost to the Carnegie company and to the State of Pennsylvania, which last bore the greatest burden, though it had the least direct responsibility.

It is hoped that the lesson of this strike will not be in vain, and that the people of the country generally will discern the following facts, that are quite apparent:

1. That a selfish regard for personal interest, irrespective of the well-being of others, is the most manifest *unwisdom*. It is neither righteous, prudent, nor economical. Had the Amalgamated Association of Iron-workers, before arranging its annual scale of wages, last summer, consulted with Carnegie & Co. in a conciliatory and friendly spirit, instead of fixing the compensation to be paid, and then unconditionally *demanding* its acceptance—thus giving Messrs. Carnegie and Frick an opportunity to offer righteous objections to its adoption—it is possible, if not probable, that the disastrous conflict might have been avoided. If no agreement could have been reached after such a consultation, the workmen would have been more fully justified in laying down their tools and walking quietly out of the shops. No company of manufacturers can lawfully be subjected to coercion in the arrangement of wages to be paid by it, and every act that resembles coercion in such a case is anarchistic. The constitution and laws of the land do not recognize this wholesale infringement of the rights and privileges of employers.

2. The Homestead strike shows the folly and wickedness, in an eminent degree, of men uniting in a secret conclave to consider the interests of only one party, and especially of committing the liberties of its members to the despotic power of the unions, whether such power was represented by a majority or an executive committee. The strikers were guilty of great folly, and they have surely been the greater sufferers. By undue opposition, and their exhibition of malevolence towards their employers, they undoubtedly brought upon themselves the reward of those who can work and will not. On the other hand, had they sought the co-operation of the manufacturers in the spirit of fairness and conciliation, they might, during all these dreary, idle months, have been earning remunerative wages and eating their bread in peace.

3. We see the folly of the State in permit-

ting, and even chartering, secret organizations, of whose rules and practices they are denied all knowledge, and whose members, in obedience to such rules, become liable to indictment for treason and murder.

Members of the secret unions are now undergoing trial for these crimes, and it does not appear that in their commission they disobeyed the rules of the trades-unions, which they had sworn to support. It is really the *secret lodge principle* that is on trial; and if Pennsylvania would prevent the recurrence of such acts, she must prohibit the formation of any society whose rules and usages are not made a matter of public record, and are not open to public inspection.

4. The people of the United States must be brought to understand that this "labor question," as it is called, is of vastly more consequence than that of tariffs, or coinage, and that its adjustment on lines of fairness to both capital and labor demands their earnest attention. The plan of secret labor unions has signally failed. Let them be remanded to the background, and let some plan be secured that shall include either profit-sharing or compulsory arbitration, or both.

ANOTHER DEATH AT THE WHITE HOUSE.

Dr. John Witherspoon Scott, the venerable father of the late Caroline Scott, wife of President Harrison, died at the White House, in Washington, November 29, at the ripe age of 93 years.

Dr. Scott was a graduate of Washington (Pa.) College; afterwards studied at Yale; subsequently taught in his own *alma mater*; then married, and became a professor in Miami (Ohio) University. Later he founded Oxford Female College, at Oxford, Ohio, and became its president. After some years he retired from his college connections, went to Washington, and accepted a government clerkship. When President Harrison was elected, he became an inmate of the White House as the guest of his daughter. He was the father of two daughters and a son.

Since the accession of President Harrison, nine deaths have occurred within the family and among the attendants of the executive mansion. They were those of Mrs. Pruden, wife of the executive clerk, Major Pruden; Mrs. Scott Lord, sister of Mrs. Harrison; Mrs. Halford, wife of Private Secretary Halford; the coachman and the lamp-lighter, who had been employed in the White House for a quarter of a century; Frank A. Cox, the telegraph operator; Mrs. Harrison; Captain Dinsmore, chief usher, and Dr. Scott.

A LETTER FROM BISHOP CHENEY.

On page 9 of last week's issue of the *Cynosure*, we quoted the language of a Freemason to an esteemed evangelist, in which he claimed Right Rev. Chas. E. Cheney, of the Reformed Episcopal church, as his "fellow-craftsman." Acting upon this claim, our evangelical friend sent a postal card to the Bishop, addressing him as "a fellow-craftsman in Masonry, as claimed by a former Sabbath-school scholar," now "one of the 7,000 licensed saloon-keepers of Chicago."

We have been favored with a copy of Bishop Cheney's reply, which, we rejoice to say, is in every way manly and satisfactory; it is as follows:

"RECTOR'S STUDY, CHRIST CHURCH, CHICAGO,)
2409 Michigan Ave., Nov. 29, 1892. }

"MY DEAR MR. —:—Your postal card was duly received, and I take the earliest opportunity to say you are entirely off the track. I have never belonged to any Masonic organization, to the Odd-fellows, or to any secret society of that sort. The man who told you I did either told what he knew to be a falsehood, or was deceived by some one else. I remain very respectfully yours,

"CHAS. EDW'D CHENEY."

THE NEW ENGLAND CONVENTION.

We are requested to announce that lodgings and breakfasts will be furnished for persons coming from abroad to attend this convention, on the 14th and 15th inst., so far as practicable. Please report by postal card to Mrs. A. E. Stoddard, 218 Columbus Ave., Boston, in advance, or at the church, on the 14th inst.

—By an oversight the name of Rev. T. P. Robb, Secretary of the Iowa State Christian Association, was omitted in connection with his able address on "The Work in Iowa," which appeared in last week's *Cynosure*. Bro. Robb's long and

assiduous labor in the anti-secrecy cause in that State eminently fitted him for preparing this excellent paper for the recent convention.

—Next week we purpose to print the proceedings of the Missouri State Anti-secrecy Convention. All that we have received concerning it at this writing is a copy of the resolutions adopted by the Convention. Bro. Paden's report appears to have been unaccountably delayed.

—"For myself," says Masonic Grand Orator Patten, "I am glad that ours is a secret order, for I do not believe it could exist under any other conditions." It could not. The more the light of Gospel truth is shed upon it, the more visible is its wickedness and folly, and the more it is despised by those whom it has deceived.

—"Manhood, in the perfect sense," says the *Voice of Masonry*, "is a great ideal of Freemasonry. The perfect cube is the symbol of such attainment." The gambler's die is a "perfect cube," yet one never knows whether it will turn up one or six spots, unless it is loaded. The Masonic ideal is happily conceived—it is uncertain.

—The Illinois Masonic Grand Lodge met this year. Its Senior Grand Warden, Owen Scott, was a few days later chairman of the Baptist State Convention at Peoria. He is a business man of Bloomington. Grand Master Crawford recommended a great meeting of Masons from every Grand Lodge in the world at its next meeting October, 1893.

—A note from Rev. H. H. Hinman, dated at Waupaca, Wis., Dec. 2, contains the following: "I am preaching every night, and make many calls during the day; so I am busy, but both weary and happy. Pray for us. I hope to attend the Wisconsin State meeting, and will write to Bro. Galloway." Bro. Hinman is an indefatigable reformer.

—We are prepared to send to new subscribers, for \$2, in advance, the *Cynosure* for one year, and a copy of Rev. Dr. Carradine's excellent book—"A Journey to Palestine"—which sells for \$1.50, both postage free. This is one of the best offers that we have yet made. The book is one to interest and instruct any household. Send in subscriptions at once.

—In connection with our own anti-secrecy literature, we will send any miscellaneous or gift-book to our readers (the money to be sent with the order) at 20 per cent. (one-fifth) less than the regular prices of such publications. This offer will remain open all this month of December, and will afford an excellent opportunity to obtain holiday books at a very reasonable rate.

—A daily Chicago newspaper gives us this "thumb-nail" portrait of Mrs. Lease, who is just now enjoying a good deal of notoriety as a female politician: "Mrs. Lease is over 30 and probably not far from 40 years of age. She formerly lived in Denison, Texas, and was known there as an agitator. She was strong-minded, and an almost fanatical Roman Catholic. In school matters she stirred up many a hornet's nest. Mr. Lease was then what he is now—an amiable person, only known as the husband of Mrs. Lease."

—The Grand Lodge of Odd-fellows of Illinois voted to spend \$50,000 on a great lodge demonstration in Chicago during the World's Fair. At the same time they levied a per capita tax of 75 cents in the effort to raise \$15,000 for their orphans' home. As the Odd-fellows are a benevolent and charitable order *par excellence*, doing a great and necessary work the churches cannot or will not do, let us make a mathematical statement, thus: As \$15,000 is to \$50,000, so is Odd-fellow charity to Odd-fellow bombast. Another significant item is that this one State lodge proposes to spend such a sum in our city. What will other States spend? What will the Supreme Lodge spend? What will all the other lodges spend?

—The Evangelical Alliance for the United States, in New York City, has issued its program of subjects for the week of prayer for 1893, beginning January 1. On that day pastors are requested to preach from Ps. 68:18, 19; John 16:23, 24; Acts 5:31, and Ephesians 4:7, 8—"The Exalted Saviour's Gifts for Men." Jan. 2, topic for confession, prayer and thanksgiving, Humiliation and Thanksgiving. Tuesday, prayer for the Church Universal. Wednesday, prayer for

Nations and their Rulers. Thursday, prayer for Foreign Missions. Friday, for Home Missions. Saturday, for Families and Schools. Sunday, sermons on The Promised Outpouring, Joel 2:28-32; and The Plain Command, Zech. 10:1. Copies of the full program may be procured at 117 Bible House, New York City, at 50 cents a hundred.

—Towards the close of last July, Congress passed an act authorizing the appointment of H. W. Spofford, of Washington, to investigate the slums of all cities in the United States having a population of over 200,000. The act and appointment have a direct and important bearing upon our immigration laws. Notwithstanding the strict quarantine regulations established last summer by the government, it is notorious that for months the various steamship companies have been bringing immigrants from foreign countries and booking them as second-class passengers, but charging them only steerage rates. In this way a quarantine examination is avoided. The investigation act also provides for an appropriation of \$20,000, to enable Mr. Spofford and his assistants to perform their work in the most satisfactory manner. Last week he arrived in Chicago, and began a preliminary survey of the slums, under police protection. The real investigation is to commence in January, in New York City, and continue until sufficient data have been procured upon which to base new and effective immigration laws. Respecting his observations while here, he said: "I find Chicago's sanitary condition to be exceedingly bad. If an epidemic were to break out, half the population of Chicago would be carried away before anything could be done to prevent it." His investigation cannot be too thorough nor too soon concluded, considering the importance of the interests involved.

REFORM NEWS (Continued from 5th page).

E. Fesler, president of the Northwestern Normal School. This is an excellent institution, doing grand work. Bro. Fesler mentioned that he is something of a reformer himself. He said at once, upon my presentation of the matter, that he would announce our Convention to his students. The following, in his catalogue, which he placed in my hands, certainly has the genuine reform ring: "The saloon ruined our childhood home, and we hate it, and will gladly walk a quarter of a mile any day to shake hands with any person of any party, who is an uncompromising saloon hater." That is a good influence to have around our children when we send them to school. I am endeavoring to cast in the seed. The Lord will look after the harvest time and the harvest. In Christ's cause, W. C. PADEN.

REV. M. A. GAULT IN CHICAGO AND WISCONSIN.

SHARON, Wis., Dec. 3, 1892.

DEAR CYNOSURE:—Last Sabbath morning I preached in Douglas Hall, Chicago, where the Third United Presbyterian congregation are now holding their services. The pastor, Rev. W. M. Howie, is every inch a reformer, and is rallying around him a band of reform-workers who will be found in the hottest of the battle. Dr. Kirkpatrick, from Anthony, Kansas, a successful physician and fearless anti-secrecy reformer, has recently located in Chicago, and has united with this congregation, which promises to be the reform church of the city.

Monday evening I addressed a fine audience in the Holland Reformed church in Roseland, near Chicago. These people, like the Swedish Lutherans, impressed me with their deep religious conviction and by their loyal interest in our cause. Many years ago they came out of the Dutch Reformed church, mainly on the secret society question, and have kept their church free from the pernicious influence of secret orders. It is very manifest that these Christians from Europe are not so easily contaminated by this modern Baalism as our American churches. The strong body of these Holland Christians is in Michigan, where, at Grand Rapids, they have a flourishing college and seminary. I was kindly entertained at the home of Bro. S. Dekker, who is deeply interested in our reform, and who arranged this successful meeting. He gave me an instance of how secret societies rob men of the right to earn bread by honest labor. During the carpenters' strike at Roseland, two brothers who were not in the labor

union, and who were at work upon their own house, were attacked and driven away, and one of them seriously injured, by union men. What a pass we have reached in the march of this secret society despotism, when men cannot work in building their own houses, unless they have joined the order!

Coming up on the train to-day, and conversing with a man in an adjoining seat, I handed him one of Prof. C. A. Blanchard's addresses on "The Folly, Expense and Danger of Secret Societies." After looking at it a moment, he returned it, and remarked: "I have seen that kind of literature. It is published by fanatics, who know nothing of what they write about. I have been for years a member of the Masonic fraternity, and I know that if a man lives up to the requirements of the order he will have no use for the church." He seemed much annoyed, as I have observed Masons generally are by our agitation. There is no question but the lodges are feeling the serious effects of the *Cynosure* light upon their dark system.

The other evening, as my brother in Chicago was coming home from his office, he overheard, on the street-car, a young man from Wheaton saying something of the influence of Prof. Blanchard. Addressing him, he said: "Young man, I venture the assertion that you are a Mason, for none but Masons talk that way of Prof. Blanchard." He replied: "Yes, sir; I am a Mason." My brother added: "I will venture one more assertion—that in proportion to your interest in Masonry your interest in the church will decrease." He replied: "I have no use for the church."

Here, at Sharon, I find a free Methodist church almost extinct; the M. E. and Lutheran churches, strongly dominated by lodges; an almost dead Congregational church; and a faithful few, who have been driven out of some of these churches, are holding up the banner of anti-secrecy, but the odds are so much against them that they are afraid to attempt a public meeting. I called upon a number of them, and cheered them the best I could, but this evening I take the train for Janesville. M. A. GAULT.

THE EASTERN AGENT IN PENNSYLVANIA.

ON TRAIN, Dec. 1, 1892.

DEAR CYNOSURE:—The week past has been filled with labors abundant.

On Wednesday eve of last week I gave a parlor talk to those who gathered at the home of Bro. Kauffman, at West Reading, Pa. I visited the houses in that vicinity and invited the people to the meeting. I found this a very needy field, but few came out. One man, coming to his door in response to the ring of the bell, inquired if I was opposed to some little lodge which he mentioned. I replied, "Come and see." He then remarked that if I was opposed to his lodge I "ought to be tarred and feathered and ridden out of town on a rail, and he would be one to help do it." I did not stop to attempt to reason with him, as I find that people who talk in this manner are too ignorant to comprehend an argument, and too self-conceited to be reasonable. They find a unity of spirit in the lodge.

On Thursday I visited Royer's Ford and Spring City, Pa. Rev. Mr. Musselman, pastor of the Mennonite church, assured me of his sympathy. He would give me a chance to present my theme to his people on Sabbath afternoon, if I would remain; but as he was in the midst of a protracted meeting, he advised me to come at another time. Eight were at the altar the night previous, and he was looking for a great outpouring of the Divine Spirit on the hearts of the people.

I found a holiness convention of the "Heavenly Recruits' Association" in session at West Conshohocken. As I entered the church Bro. Austin, of the North Reading Mission, was preaching. On seeing me he stopped and gave me an introduction to the ministers and people. I was assured that I was welcome, and invited to take part in the services. In accord with the pastor's request, I remained over Sabbath, speaking four times to good audiences. As usual, the devil was much stirred. Some became angry, while others rejoiced to hear the truth. Bro. Jones, the pastor, indorsed what I said, and aided me in securing subscribers for the *Cynosure* among his people. He has consented to act as local agent. Bro. Jones

(Continued on 12th page.)

THE HOME.

THE DEAR OLD HOME.

Oh, the dear old home on the hillside,
How near it seemed to the sky,
When I used to watch, at eventide,
The white clouds sailing by;
Out under the spreading elm tree,
In the clover fresh and sweet,
With Rover, my trusted playmate,
Romping there at my feet.

I would talk to Rover, and fancy
That he understood me too,
About a wonderful city,
Beyond those clouds of blue;
I could see the glistening spires,
And the great domes towering high,
And soldiers dressed in uniforms,
In the white clouds drifting by.

Words cannot tell the beauty
The melting clouds would show:
Such happy groups of children,
And angels in robes like snow;
As I watched those silent figures
How my childish heart did thrill,
And said, "They are hastening homeward
To that city over the hill."

Oh, the dear old home on the hillside,
Where my early days were spent!
My heart, as light as the thistledown,
Knew naught of discontent;
I have tasted earth's gay pleasures,
And found them empty and vain,
And yearn for the childhood fancies
And child like faith again.

But although my hair is whitening
And my days are filled with care,
I still believe in the city
That lieth over there.

One childish faith, still left me,
I cherish deep in my heart
The hope of that beckoning city
When the white clouds drift apart.
—Luella D. Stillman, in the Sabbath Recorder.

HOW CHARLEY LOWE WENT HOME.

BY MRS. VICTORIA ALEXANDRA STONE.

Charley Lowe was homesick. His home was a lumberman's camp in Wausau, Wisconsin. His father had sent him to Oberlin, Ohio, to attend school. Here he lived with his brother, who was married, and who taught the school that Charley attended. He had been away from home three months. At first the novelty pleased him; the many schools, the clean, shady streets thronged with students, delighted him; but the novelty had worn away, and he longed for his home in the forest of Wausau.

He thought of his father and mother in their log house by the river, of the rough lumbermen who had always been so kind to him, and this lovely October evening he was homesick—too homesick to eat or sleep. So he lay there in his bed, thinking, and before morning his mind was made up. He intended to run away.

My young friends who read this "ower-true tale," are you away from home, and are you homesick? Let me advise you, be contented and do not run away.

The next morning dawned bright and beautiful. Charley ate his breakfast hurriedly, and then, to prevent discovery, ran out the back-way and concealed himself behind a meat market until after the school bell rang, when, escaping with some difficulty from a boy who wished to trade a few marbles for his new jack-knife, he ran swiftly down to the railroad station. Here the noise and confusion bewildered him, but, though only 12 years old, Charley was a brave and manly little fellow. It was 11 o'clock before the train he wished to take thundered into the station. Charley sprang up the steps, secured a good seat, and the train was soon speeding swiftly on towards his home. He was very happy. He sat through the long hours, wondering what his father and mother would say when they saw him coming, and the big St. Bernard dog, would he know him? He sat alone, and strangers looked curiously at the manly little fellow who looked so frequently and anxiously out of the window.

"I shall be home before long now, I guess," he said; "I wonder what they will have for supper. Shouldn't wonder if they would be gone to bed; but never mind—I'll rouse 'em up," he said with flashing eyes.

It was dark when the train rolled into the lumber town of Wausau. It stopped at the station, and as the weary passengers stepped off the train a casual observer might have seen a bright little boy who was alone, and who looked eagerly and inquiringly about him. A few moments more, and with a shriek and a roar the out-going train thundered on its way.

But mingled with the roar of that train was another sound—a sound that caused the weary-looking passengers to pause and gaze fearfully at each other. "That was a child's voice!" said a lady dressed in black—"a child's voice! and he has been run over by the train!" She ran swiftly up the track, followed by the other passengers, and there, in the dim light, lay a heap of something on the ties. What was it? A brakeman flashed his lantern upon it, and then they saw what it was—a little boy, dressed in a black velvet cap, a brown overcoat, and brown velvet knickerbockers.

The lady in black knelt beside him and lifted his head upon her lap. His lower limbs had been cut to pieces, but he was not dead, for he looked bewildered at the crowd and the light of the brakeman's lantern which flashed upon his eyes, and, looking up into the face of the lady bending over him he smiled and gasped, "I—was—going—home!" and then the poor little head fell limp and lifeless across her knee.

Poor Charley Lowe! That was the way he went home.

Steamburgh, N. Y.

THE STORY OF A PIN.

Many years ago a nobleman who in some way had offended his king was cast into a dark dungeon. If he could have had books, and a light to read by, time would not have dragged along so drearily, but, except for a few moments twice a day, when the jailor brought him a crust of bread and a cup of water, carrying with him a dim lantern, he never saw one ray of light.

One day he chanced to find a pin sticking in his coat, and he was so pleased with the discovery that he laughed outright. "Now I have found something to do," he exclaimed in a glad voice. He then took the pin and threw it on the floor, after which he got down on his hands and began to search for it. It took a long time to find it in the darkness, and as soon as he had it in his fingers, he threw it down again, that he might have the pleasure of hunting for it again.

This process was repeated day after day, and month after month, and year after year, until six long years were spent alone in the dungeon—alone, except with such companionship as the pin afforded. He afterwards declared that this employment, simple as it was, kept him from growing wild.

After he was set free and had gone back to his beautiful home, he had a memento made from this brass pin which had given him so much pleasure. He had it set around with costly diamonds, the very finest that could be procured. When his wife inquired, why in the centre of the group he had placed the head of a common brass pin, he told her its story, and added, "I will not part with that pin as long as I live, for it was the means of saving my life."

This is a true story, and from it every boy and girl may learn that no idler can be happy. To get the most out of life, we must have some regular employment—work or study, and try to keep busy every hour of the day.—Mrs. B. V. Chisholm, in the Christian Observer.

HABITS OF POLITENESS.

It is said that the children of the present generation have no respect. If we read tales of a hundred or more years ago, we find there was a reverence among children toward their elders, of which we see little to-day.

There is no more beautiful trait in a child or man, than politeness. On a winter morning in Berlin the Emperor Frederick William, then the Crown Prince, and his wife, the Princess, with two of their sons, were walking along a street back of the palace, when an old man just front of them fell on a slippery pavement and dropped a big basket of pretzels which he was carrying, scattering the cakes on the sidewalk. The two princes rushed up and helped the old man pick them up, while their parents stood waiting for

them. It is just such acts of politeness which made the German people so love their old Emperor and his family.

A great statesman was walking one day with a friend, when they met a poor old ragged Negro, who took off his hat to them. The statesman immediately raised his hat in return. When asked by his friend why he did so, he replied that he could not let a Negro surpass him in politeness.

Politeness sometimes brings a quick reward, as when the youthful Raleigh spread his cloak in the mud, that Queen Elizabeth, stepping on it, might not wet her shoes. But even if it does not, it brings its reward to us in knowing that we have done a good action; and it is rare that those to whom we are polite do not think the better of us. After we have once made a beginning, politeness is an easy habit to acquire, and it is one which perhaps more than any other grows into our very nature, and make the first impress upon our character.

Let us begin by being polite to those at home; always respectful to our parents. This is the easier, for we know that they always mean well to us, and are trying to do that which is for our good. Let us treat our brothers and sisters with courtesy. Ought we not to show at least as much politeness to the members of our own family as to strangers? But do we always? Never forget a pleasant "Good morning," and "Goodnight," and when we go out, the "Good bye."

Those are beautiful customs in Germany, that on entering a railroad car, where the compartments are smaller than in American cars, holding not over eight or ten persons, one always raises his hat with a "Good day," and when he leaves the car, with an "Adieu;" on going into a store the hat is removed, and on going out, the same "Adieu;" when sitting down to the table, or on arising after the meal, each one says, "Gesegete Mahlzeit," "God's blessing on the meal." Our customs may not enable us to exactly carry out these in this country, but we may well imitate the spirit. We can at least always raise our hats when meeting older friends or ladies, and lay aside our hats on entering a house, even if it is our own house.

Then let us be particularly polite to the aged, no matter who they are. Any little act of politeness will make the burden of their years the lighter. It is not enough to perform for them those duties which we cannot well avoid, but we should be on the alert to see opportunities for helping them; we should even go out of our way to find them. And though we look for no reward, the reward will come.—Christian Observer.

ONLY HIS MOTHER.

Charles Holland, at your service. A well-dressed, well-mannered, pleasant-faced boy. You feel sure you will like him. Everybody who sees him feels just so.

"His mother must be proud of him," is a sentence often on people's lips. Look at him now, as he lifts his hat politely, in answer to a call from an open window.

"Charlie," says the voice, "I wonder if I could get you to mail this letter for me? Are you going near the postoffice?"

"Near enough to be able to serve you, Mrs. Hampstead," said the polite voice. "I will do it with pleasure."

"I shall be very much obliged, Charlie, but I wouldn't want to make you late at school on that account."

"Oh, no danger at all, Mrs. Hampstead. It will not take two minutes to dash around the corner to the office." And, as he received the letter, his hat is again lifted politely.

"What a perfect little gentleman Charlie Holland is," says Mrs. Hampstead to her sister, as the window closes. "Always so obliging; he acts as though it were a pleasure to him to do a kindness."

Bend lower, and let me whisper a secret into your ear. It is not five minutes since that boy's mother said to him: "Charlie, can't you run upstairs and get that letter on my bureau and mail it for me?" And Charlie, with three wrinkles on his forehead and a pucker on each side of the mouth, said: "Oh, mamma! I don't see how I can. I'm late now, and the office is half a block out of my way."

And the mother said, well, then, he need not mind, for she did not want him to be late at

school. So he didn't mind, but left the letter on the bureau, and went briskly on his way until stopped by Mrs. Hampstead.

What was the matter with Charlie Holland? Was he an untruthful boy? He did not mean to be. He claimed himself to be strictly honest.

It was growing late and he felt in a hurry, and he hated to go upstairs. Of course, it would not do to refuse Mrs. Hampstead, and, by making an extra rush, he could get to school in time; but the old lady was only his mother. Her letter could wait.

"Only his mother!" Didn't Charlie Holland love his mother, then?

You ask him, with a hint of doubt about it in your voice, and see how his eyes will flash, and how he will toss back his handsome head, and say:

"I guess I *do* love my mother! She's the grandest mother a boy ever had."

Oh! I didn't promise to explain Charlie's conduct to you; I am only introducing him; you are to study for yourselves. Do you know any boy like him?—*Pansy*.

THE QUEEN OF ALL.

Honor the dear old mother. Time has scattered the snowy flakes on her brow, plowed deep furrows on her cheek, but is she not sweet and beautiful now? The lips are thin and shrunken, but those are the lips which have kissed many a hot tear from the childish cheeks, and they are the sweetest lips in all the world. The eye is dim, yet it glows with all the soft radiance of holy love, which can never fade. Ah, yet, she is a dear old mother! The sands of life are nearly run out; but, feeble as she is, she will go further and reach down lower for you than any other on earth. You cannot walk into a midnight where she cannot see you; you cannot enter a prison whose bars will keep her out; you cannot mount a scaffold too high for her to reach, that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you; when it leaves you by the wayside unnoticed, the dear old mother will gather you in her feeble arms and carry you home, and tell you of all your virtues, until you almost forget that your soul is disfigured by vices. Love her tenderly, and cheer her declining years with holy devotion.—*Exchange*.

WORTH REMEMBERING.

The light of friendship is like the light of phosphorus—seen plainest when all around is dark.

Success is full of promise till men get it; and then it is a last year's nest, from which the bird has flown.

Do not think it wasted time to submit yourself to any influence which may bring upon you any noble feeling.—*J. Ruskin*.

Talkativeness has another plague attached to it—idle curiosity; for praters wish to see much, that they may have much to say.

If you love the people of God, sign the pledge; for drunkenness is the worst enemy the true faith has this day to contend with.

It is always better to pass a dozen intended insults without recognition than to take offense at a single unintentional neglect or reflection.

If you love a happy home, be a practical abstainer; for it is the most efficacious means of showing your detestation of the family's deadliest foe.

Miracles are not a breaking of the law of nature, but simply the higher spiritual power of God using nature as we lift up a stone against the laws of gravitation.

Firmness and courage in a good cause always inspire the respect even of the wicked. The dissolute may scoff at good, but they honor the man who dares to perform it.

Prayer and practice should be inseparable. God does not force his gifts on any one; they are to be asked for and cultivated. He sows the seed; we till the ground.

To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he himself is as unconscious as a lamp is of its own light.

If you have the good of society at heart, touch not the intoxicating glass, for most of the evils we have to deplore in our social and political life are the progeny of this prolific mother-vice—intemperance.

An old couple who tried to please God were asked: "And have you never any clouds?"

"Clouds," said the old woman; "clouds; why, yes, sir. Else where would all the blessed showers come from?"

By far the greater part of what passes for human intercourse is not intercourse at all, but only acting, of which the highest object and most considerable merit is to conceal the weariness that accompanies its hollow observances.

Such help as we can give each other in this world is a debt to each other, and the man who perceives a superiority or a capacity in a subordinate, and neither confesses nor assists it, is not merely the withholder of kindness, but the committer of injury.—*Ruskin*.

There is but one thing you have to fear on earth or in heaven—being untrue to yourself, and therefore untrue to God. If you will not do the thing you know to be true, then, indeed, you are weak. You desert God, and therefore cannot expect him to stand by you.—*Kingsley*.

DIVINE LOVE.

Could we forbear dispute, and practice love,
We should agree as angels do above.

Where love presides, not vice alone does find
No entrance there, but virtues stay behind:
Both faith and hope, and all the meaner train
Of moral virtues, at the door remain.

Love only enters as a native there;
For, born in heaven, it does not sojourn here.

He that alone would wise and mighty be,
Commands that others love as well as He.

Love as He loved! How can we soar so high?
He can add wings when He commands to fly.

Nor should we be with this command dismay'd;
He that example gives will give His aid;

For He took flesh, that, where His precepts fail,
His practice, as a pattern, may prevail.

His love, at once, and dread instruct our thought:
As man He suffered, and as God He taught.

Will for the deed He takes; we may with ease
Obedient be, for if we love, we please.

Weak though we are, to love is no hard task,
And love for love is all that heaven does ask.

Love! that would all men just and temperate make,
Kind to themselves and others for His sake.

'Tis with our minds as with a fertile ground,
Wanting this love, they must with weeds abound

(Unruly passions), whose effects are worse
Than thorns and thistles, springing from the curse.

—*Edmund Waller*.

TEMPERANCE.

A TEMPERANCE STORY.

Years ago, needing new pledge cards, I took my Bible to find something that would be helpful to those who felt just as you do. Choosing a verse, I ordered my cards. On Saturday evening I was to lead a Gospel Temperance meeting. The hall was up-stairs and the windows open. The music came floating down to us on the street, and a hush seemed to have come upon everything around us, as the words, "Home, home, sweet home," rang out clear and distinct. Standing under the window, his face upturned, was a man with unmistakable signs upon clothes, face and form of a drunkard.

I watched him, and as the melody ceased, his face went down into his hands and he groaned aloud. I put my hand on his arm and asked: "What is it, my friend?" He answered, "'Tis them words, ma'am, them words, 'Home, sweet home.' I had a home once, but I lost it, and everything else, through drink."

I invited him to go to the meeting. He thanked me and said his clothes were not fit; but I finally conquered, by urging that it was a long flight of stairs and he could help me up. During the hour my thoughts went to him, and my words were for him. At the close I read over the pledge and asked him to sign it.

"Oh! lady, I wish I could, but it's no use; I'd break it, right off, and I should not like to break your pledge."

"Listen," I replied; "here are some words just for you. 'I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee.'"

"Where did you get that? Lady, would you mind reading it again?" I opened my Bible to Isaiah 41: 13. He read and re-read the verse, then said anxiously: "You see how my hand trembles, lady; do you suppose I could write my name if God held my hand?"

"Oh! yes, I am sure you could."

"Do you s'pose I'd ever take another glass of liquor if God held my hand?"

"Never, unless you took your hand out of the Lord's. He never lets go of any one."

A new hope came into his eyes and a manliness to his face as, straightening himself up, and holding out his right hand, he exclaimed: "I've tried a good many times alone; now, here goes for God and me, and we will see what we can do."

His name went down upon the pledge, and we knelt, asking God's help and strength. That was years ago and he has kept his pledge. My friend, will you sign it to-day, and ask God to hold your right hand? May the Lord bless and keep you.—*Mrs. J. K. Barney, in the Gospel Letter*.

WHAT THEY THINK.

"Woe unto him that giveth his neighbor drink!" (*Habakkuk*)—unless he hold a special tax stamp. (*Internal revenue department U. S. government*)

Prohibitory legislation, national and state, can only be permanently secured through the agency of a political party making this its central idea.—*Mrs. J. Ellen Foster*.

The conduct of some men, at every election, reminds one of these lines from Lowell:

"Their masters can cuss 'em, an' kick 'em, an' wale 'em,
And they notice it less than the ass did Balaam."

Josh Billings said: "Cider may be a good temperance drink, but I can get so drunk on it that I can't tell one of the Ten Commandments from a by-law of a base-ball klub."

Prohibition is not the policy of the Republican party. Every national Republican convention before which the question of prohibition has been presented, has peremptorily refused to adopt it.—*Indianapolis, Ind., "Right and Freedom,"* official organ of the saloon-keeper's association, Oct. 22, 1892.

I want you to remember that a saloon is as national as a national bank, as lawful as a public school. I can seem to see upon the face of the rags of every drunken man a legend like that you often see on packages of whisky and tobacco: "Take notice. The manufacturer of this article has complied with all the requirements of the law, according to the statute, in such case made and provided."—*John G. Wooley*.

Seventy-five per cent of the people of this country are prohibitionists to-day, and in the power of God we will intensify the heat until the last man comes out from under the dress of old whisky politics, and comes into this new movement for the overthrow of the rum traffic of this country. That is what we expect to achieve. We expect to achieve that victory as we expect to-morrow's sun to rise.—*A. B. Leonard, D.D.*

Do you know what temperance people are? They are those people who stand down there by the side of the stream and pull out the unfortunates who are in the current. Do you know who the prohibitionists are? They are a party organized who go to the head of that stream and say to the saloon-keeper: "You shall not throw any more of our citizens into that stream of misery, degradation and death." Which do you like best, now?—*Sam Jones*.

Speaking of what would occur could the money that is wasted for drink be devoted to legitimate purposes, the Boston *Daily Traveller* says: "New buildings would be built, almost as by magic, and would be furnished with comforts heretofore unknown to people of moderate means. Thousands upon thousands of families would expend upon comfortable clothing fourfold what they now do, and other thousands upon thousands would thereby, in turn, have their own earnings increase."

There can be no compromise on the part of temperance men and women, there should be none on the part of any patriot, with this "delusion and snare" of high license. So far from being a step toward prohibition, it is a step, with seven-league boots, in the contrary direction. Wherever prohibition has been defeated it has been the saloon revenue that caused it. "It was the revenue argument that beat us," cried Miss Willard, from the field of conflict in Michigan. "It was the revenue argument that beat us," said Senator Colquitt, on the field of defeat in Atlanta. Increase that revenue and you strengthen that barrier against prohibition, and entrench the saloon in the mislaid tax-payer's cupidity.—*E. J. Wheeler*.

REFORM NEWS (Continued from 9th page.)

accompanied me in a visit to a Bro. Mattson, who conducts a mission in Norristown. It was thought that I might arrange to address his people. When I inquired if an opportunity would be given me to speak to his people, he replied: "No, sir, not on that subject." He said he had "given a great deal of thought to the subject of secret societies, and he knew they had nothing to do with religion. He only preached Christ and him crucified." How many are thus too busy to notice the societies that are crucifying Christ afresh!

I always like to go to Philadelphia, for I am sure of a welcome at the home of friends Edwin and Virginia Sellw. I met Edwin at his office, and he gave me a key to his house, so that when I returned from my meeting in Camden, N. J., at midnight, I came right in. The gas was burning and the "prophet's chamber" in readiness for the weary pilgrim. I was invited to speak in the Camden mission on Tuesday evening. After my address, the testimonies continued until a late hour. Several of the brethren spoke of the way in which the Lord had led them out of various lodges, and of the iniquities they there found. Bro. G. Anderson said that he paid \$50 for six degrees of the Masonic lodge degradation, and found afterward that he could buy the same secrets, in book form, for fifty cents. He told how young men had been led from the lodge to the saloon by a brother in the lodge to which he belonged, who was the proprietor of a saloon. No lodge man appeared in its defense. The testimonies were all on one side. Four new subscriptions to our paper were here obtained.

Last night I addressed a goodly number who met in a hall on Broad street, Philadelphia. The arrangements for this gathering were made by Rev F. Edquist, pastor of the Swedish Congregational church. This is the third time I have been invited to address this people. Bro. Edquist followed my address with remarks in the Swedish language, telling the experience of a Swedish man who left the lodge.

I am returning home.

I expect that my next trip will be to Boston, to attend the N. E. Convention.

This is the season for work. Shall we not all aid in keeping the "lower lights" burning?

W. B. STODDARD.

THE MINNESOTA STATE CONVENTION.

ST. PAUL, Minn., Dec. 2, 1892.

A special conference of churches of the Minnesota Christian Association convened in the Swedish Lutheran church at New London, Minn., on Tuesday evening, the 29th of November, 1892.

Pastoral duties prevented the attendance of the president, Rev. S. B. Sjoblom.

The devotional exercises were conducted by Rev. Prof. E. J. Warner, pastor of the church at Tripolis.

Rev. O. Estrom, pastor at Wilmar, was elected president *pro tempore*. Rev. J. A. Frost, pastor at Atwater, was chosen secretary.

The address of welcome, by Rev. L. G. Almen, pastor at New London, was a well-written discourse, in the English language, setting forth the danger to state and church of all secret societies, from Freemasonry to labor unions, inclusive. This was followed by a fitting response by Rev. W. W. Ames, of Menomonie, Wis.

All the devotional exercises and discussions of Wednesday afternoon were in the Swedish or Norwegian tongue, but all of the other work of the conference was done in the English language.

The congregations were large, and numerous pastors were in attendance. The Freemasons also attended and were publicly invited to participate, but they kept their "Masonic jewels," "silence and secrecy," intact. After one of the sessions had been dismissed, however, one Mason came forward and lost his jewel by (very consistently with Masonic principles) manifesting as much antipathy towards the Bible as he held against Anti-masonry.

Rev. W. W. Ames delivered the closing address on Wednesday evening. His theme was, "The Lodge a Standing Menace to the Church, the State and the Family." He sustained his position by relating his personal experiences in each of these three departments of life. In the denomination of his choice, the Seventh-day Advent Baptists, he said that he was threatened

with the loss of his credentials as a minister of Christ among them if he bore testimony against the lodge in their churches.

The whole work of the entire conference was directed to the one object before it, and there was the utmost unanimity of sentiment manifested. A desire was expressed for another convention in one of the large cities.

The following resolutions were adopted by the convention:

PREAMBLE AND RESOLUTIONS ADOPTED BY THE CONVENTION.

WHEREAS, The overwhelming importance of the anti-secrecy reform is but very partially realized; and WHEREAS, There is a deplorable indifference to the subject among the churches of the land;

Resolved, That we endeavor, by the help of God, to arouse the attention of pastors and members everywhere to the evils and dangers of the secret lodge system.

Resolved, That we recommend to all pastors favorable to this reform wisely and discreetly, but faithfully, to instruct their members as to the evils of secretism, and enjoin it upon them to do the same by their children, especially by private conversation and the faithful distribution of tracts upon the subject.

Resolved, That the bitter and relentless antagonism of secretism to Christ as the only way of salvation, should be placed in the foreground of our warfare against the lodge; and

WHEREAS, Freemasonry stands before us, as judged by its own writings, a system of false worship, the invention of wicked spirits and wicked men, and revived by a company of "pothouse companions," or saloon-loafers, in a London gin shop in the year A. D. 1717; and,

WHEREAS, This system of false worship has perverted the Bible to its purposes—the alienation of the souls of mankind from the only true God and Father of our Saviour Jesus Christ, by the substitution of a false religion founded upon the enormous falsehood invented by themselves about the Bible; namely, that during the building of King Solomon's Temple Hiram, its builder, was murdered, and after having been dead fourteen days and his body "in a high state of putrefaction," he was raised from death to life by King Solomon; and this fabulous resurrection is substituted by them for the real resurrection of our Saviour, the Lord Jesus Christ; and

WHEREAS, It appears, from their own printed standard work of the lodge, that no man can be a Master Mason without personating the fabulous Hiram of Freemasonry, whom they identify with the pagan names of the prince of devils—Osiris, Tammuz, Bacchus, "The point within a circle," identical with Baal-peor, etc., and going through a mock ceremony of death, burial and resurrection as to be personally identified with ancient forms of pagan sun-worship practiced by ancient heathen nations; and,

WHEREAS, The Apostle Paul has declared that we cannot be partakers of the table of the Lord and the table of devils;" (1 Cor. 10: 21.)

Resolved, That we obey the injunction of the Scriptures to "have no fellowship with the unfruitful works of darkness, but rather reprove them," (Eph. 5: 11); and, furthermore,

WHEREAS, Secret societies, such as Odd-fellowship and Knights of Pythias, publish and proclaim the identification of the ritualism of their own and all other secret societies with the same ancient paganism upon which Freemasonry claims to be founded;

Resolved, That we disfellowship and discountenance all secret societies that have altars in their lodges.

Resolved, That we hereby express our appreciation of, and our thanks to, the church and people who have so kindly entertained this convention.

Resolved, That we express our thanks to the Eastern Passenger Association of Railways—The Great Northern, Northern Pacific, St. Paul and Duluth and Soo Railroads—for their kindness in conceding a reduction of rates to delegates attending this convention.

Resolved, That the Executive Committee be instructed to arrange for an annual convention, to be held in Minneapolis or St. Paul, in January or February next.

(Signed)

W. W. AMES,

W. FENTON,

E. J. WERNER,

R. K. FJELSTED,

PETER LARSON,

PETER BROBERG,

Committee.

W. FENTON.

BIBLE LESSON.

STUDIES IN THE ACTS OF THE APOSTLES.

QUARTERLY REVIEW.—Fourth Quarter, 1892.—December 18.

GOLDEN TEXT.—And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.—Dan. 7: 14.

DAILY READINGS.—M.—Acts 9: 1-9. T.—Acts 9: 26-43. W.—Acts 10: 9-20. Th.—Acts 10: 35-43. F.—Acts 12: 1-11. S.—Acts 13: 26-39. S.—Acts 14: 8-22.

LESSON I.—Saul of Tarsus Converted.—Acts 9: 1-20. Golden Text: Except a man be born again, he cannot see the kingdom of God.—John

3: 3. Points of Interest: The persecutor arrested; the heavenly vision; the blind made to see. Central Truth: Jesus Christ changes the heart and the life.

LESSON II.—Dorcas Raised to Life.—Acts 9: 32-43. Golden Text: This woman was full of good works and almsdeeds which she did.—Acts 9: 36. Points of Interest: The healing of Eneas; the death of Dorcas; Simon the tanner. Central Truth: Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

LESSON III.—Peter's Vision.—Acts 10: 1-20. Golden Text: Of a truth I perceive that God is no respecter of persons.—Acts 10: 34.—Points of Interest: The devout centurion; Cornelius' vision; Peter's vision; Peter's obedience. Central Truth: The way to more light is the faithful use of the light we have.

LESSON IV.—Peter at Cæsarea.—Acts 10: 30-48. Golden Text: Through his name whosoever believeth in him shall receive remission of sins.—Acts 10: 41. Points of Interest: A company of inquirers; Peter convinced; the Gospel message; the Holy Ghost given. Central Truth: God is no respecter of persons.

LESSON V.—The Gospel Preached at Antioch.—Acts 11: 19-30. Golden Text: A great number believed, and turned unto the Lord.—Acts 11: 21. Points of Interest: A band of lay-preachers; Barnabas and Saul; Christian fellowship. Central Truth: The Gospel is a religion of growth and progress.

LESSON VI.—Peter Delivered from Prison.—Acts 12: 1-17. Golden Text: The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psalm 34: 7. Points of Interest: Peter imprisoned; Peter's release; his visit to the house of Mary. Central Truth: Earnest prayer is always answered, but often in unexpected ways.

LESSON VII.—The First Christian Missionaries.—Acts 13: 1-13. Golden Text: That repentance and remission of sins should be preached in his name among all nations.—Luke 24: 47. Points of Interest: Paul and Barnabas called to the missionary work; Elymas the sorcerer; the deceiver struck with blindness. Central Truth: It is the duty of Christians to preach the Gospel to all the world.

LESSON VIII.—Paul's First Missionary Sermon.—Acts 13: 26-43. Golden Text: To you is the word of this salvation sent.—Acts 13: 26. Points of Interest: A personal appeal; the Gospel proclaimed; rebuke and warning; the Gentiles desire the Word. Central Truth: The promises and prophecies of the Old Testament are fulfilled in Christ Jesus.

LESSON IX.—The Apostles Turning to the Gentiles.—Acts 13: 44-52; 14: 1-7. Golden Text: I have set thee to be a light of the Gentiles.—Acts 13: 47. Points of Interest: The Gospel a two-edged sword; the apostles turn to the Gentiles; the apostles banished; further persecution. Central Truth: Even while enemies oppose and slander, believers are full of courage and joy, grace and blessing.

LESSON X.—Work Among the Gentiles.—Acts 14: 8-22. Golden Text: In his name shall the Gentiles trust.—Matt. 12: 21. Points of Interest: The healing of a cripple; Christianity and heathenism; Paul stoned. Central Truth: God draws men to himself by his love, in the works of nature and of grace.

LESSON XI.—The Apostolic Council.—Acts 15: 12-29. Golden Text: Through the grace of the Lord Jesus Christ we shall be saved, even as they.—Acts 15: 11. Points of Interest: Trouble from false teachers; the decision of James; their decision borne to the church at Antioch. Central Truth: God guides his people into a fuller understanding of the truth.

LESSON XII.—This Review: Selections from the Acts. Central Truth: God is guiding his church to fuller truth and larger conquests. Practical Suggestions: The duty and privilege of foreign missions. Progress, led by the Holy Spirit and the providence of God, is the life and safety of the church. Visions of hope, of possibilities, of ideals, are one method by which progress is made. God changes the hindrances and obstacles from men into helps for the upbuilding of his kingdom. The power by which the world shall be made better is the Gospel of Jesus made mighty by the Holy Spirit.

Scott's Emulsion

of cod-liver oil presents a perfect food—palatable, easy of assimilation, and an appetizer; these are everything to those who are losing flesh and strength. The combination of pure cod-liver oil, the greatest of all fat producing foods, with Hypophosphites, provides a remarkable agent for *Quick Flesh Building* in all ailments that are associated with loss of flesh.

Prepared by Scott & Bowne, Chemists, New York. Sold by all druggists.

NEWS OF THE WEEK.

COUNTRY.

Articles of incorporation have been filed with the Secretary of State of the Indianapolis and Southwestern Railway Company, which proposes to construct a railway from Indianapolis, Ind., to East St. Louis, Ill. The capital stock is \$250,000.

The great natural gas war that has given the 12,000 people of Kokomo, Ind., free fuel and light for the last six months, was declared off and legal rates will be charged.

A syndicate of paper-makers from Canada has been formed at Montreal to protect their interests. Over twenty mills, representing several millions of dollars, are interested.

An appeal on behalf of the Chinese and protesting against the exclusion act has been issued by the Chinese Equal Rights League of New York City. The address is signed by Wong Chin Foo, secretary of the league, and an occasional contributor to newspapers here. The exclusion act is condemned as a "monstrous wrong," while the circular further says that the law is not only against the already defenseless Chinese, but against the principles and spirit of the Constitution of the United States as well, and therefore against the principles of a common mankind.

The pension report of Commissioner Raum, after summing up the records of the last year, deals at length with the pension disability act, and a comparison of the work done under the respective administrations of Harrison and Cleveland. On the pension rolls June 30, 1892, there were 876,068 pensioners, an increase for the year of 199,908. There were added to the rolls during the year 222,937 new pensioners and 2,477 pensioners previously dropped were restored to the pension lists. During the year 24,307 persons were dropped from the rolls. The total amount expended for pensions during the fiscal year was \$139,035,612. For the present fiscal year \$144,956,000 is appropriated. The commissioner estimates that a deficiency appropriation of \$10,508,621 will be necessary. An estimate of \$165,000,000 is submitted for the next fiscal year, but Commissioner Raum says this amount may not be large enough. Under the dependent and disability pension act 920,957 claims have been filed, of which number 403,859 have been allowed. The pension payments under the law up to Sept. 30, 1892, amounted to \$76,494,443.

At Beloit, Wis., the anxiety of the saloon-keepers over the grand jury's inquiries into their illicit selling of liquor was well shown when it got noised about that Sheriff Hogan had come from Janesville with a large number of warrants. The sheriff found C. R. and Walter Robinson and Mr. M. L. Ryan, who went before Judge Bennett and gave bond in the sum of \$500 on each count in the indictments, to appear for hearing next Friday. The

coming trials create intense excitement, as the former trials in the police courts failed to secure conviction.

The Jersey tract of 5,500 acres, eight miles from Antioch, Cal., has been flooded by the overflow of the San Joaquin River, and the labor of reclaiming it will be great. A large crop of onions and potatoes is ruined, and the total loss is placed at from \$40,000 to \$50,000.

Internal revenue collections for this year (says the report) show that Illinois pays the great bulk of internal revenue taxes. The aggregate collections last year were \$36,000,000, which is more than twice the amount of aggregate collections of New York or Kentucky. The 5th Illinois district still heads the list of district collections with a total of \$21,000,000 for the year. Collector Mamer's 1st district is the second of importance in the United States, with a total of \$11,000,000. The 5th Illinois district yielded \$4,500,000 and the 13th Illinois district yielded \$500,000. Although the State does the largest internal revenue business the commissioner reports that the State is one of the few in which no illicit stills have been seized during the year. In some States, such as Georgia, the number of illicit stills seized during the year has run up to 160. The number of cigars manufactured in Illinois during the year was 250,000,000, and of cigarettes 3,300,000. Of these the 1st Illinois district manufactured the bulk. The showing made by the Illinois districts is the best in many years. The increase in the amount of tobacco manufactured is very great, and this is largely accounted for by the heavy duties imposed by the McKinley law upon imported cigars and tobacco.

(Continued on 16th page.)

Make a note of it.—Twenty-five cents buy the best liniment out, Salvation Oil.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Nov. 28 to Dec. 3.

G F Albrecht, Mrs L Sanderson, S A Manwell, A Aspinall, A Steel, A S McConnell, R Gardner, O A Chillson, H F Clark, T Sussex, I H Gorrell, E E Brown, H H Hinman, J H Field, S L Cook, A H Dornbirer, Mrs M C Arbuckle, C C Martin, Mrs R A Clark, H A Kenyon, Mrs T S Couch, R P Downing, T W Berkley, Eld Wm Plant, F R Hill.

FOR SALE.

A fine business lot, two miles from General Post Office, and one and a half miles from City Hall, Chicago. Terms \$500 down; balance in six, twelve, eighteen and twenty-four months. Address EDITOR CYNOSURE, 221 W. Madison St.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	71 1/2 @	71 1/2
Winter No. 2.....	66 1/2 @	71 1/2
Corn—No. 2.....	41 1/2 @	42 1/2
Oats—No. 2.....	30 @	35
Rye—No. 2.....	46 1/2 @	50
Bran per ton.....	11 75 @	12 50
Hay—Timothy.....	9 00 @	11 50
Butter, medium to best....	19 @	29 1/2
Cheese.....	04 @	11
Beans.....	1 70 @	1 85
Eggs—Timothy.....	18 @	24
Seeds—Timothy.....	1 50 @	1 90
Flax.....	1 04 @	1 08 1/2
Broom corn.....	03 1/2 @	06
Potatoes, per bu.....	60 @	72
Hides—Green to dry flint..	03 @	06 1/2
Lumber—Common.....	10 @	13 00
Wool (washed).....	15 @	32 1/2
Cattle—Choice to extra....	5 40 @	6 90
Common to good.....	3 60 @	4 40
Hogs.....	5 60 @	6 30
Sheep.....	2 25 @	5 00

NEW YORK.

Wheat.....	72 1/2 @	79 1/2
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Man's original food was fruit; of every tree in the garden he was permitted to eat freely. This food, when ripened was ready for his use without dressing or cooking; and it is probable that nothing else was needed to sustain life; and if we could now enjoy the fruits of Paradise they would doubtless be ample for every need. When sin entered the world, and the very ground was cursed, man was then compelled to toil for his bread and cook and prepare food for himself. The herbs and grains, it is probable, were originally designed for the cattle, for whose ready use they are conveniently prepared. Roots and vegetables were well adapted to the use of certain animals which are fitted to dig them and eat them. When the deluge came and blighted and blasted all things, man was permitted to enlarge his diet and eat not only vegetables, but the flesh of certain animals. The Mosaic Law gave the same permission, but carefully defined the kinds of animal food which were to be eaten.

Doubtless there are growing on the earth to-day fruits and vegetables which would supply all the ordinary needs of man, if he could select what he needed from the whole; but man is limited by location and climate, and most men never see but a small proportion of the kinds of food which the good God causes to spring forth from the earth for our benefit. In some regions few fruits or vegetables grow, and in many cases people do not cultivate many articles of food, and fail to avail themselves of the variety which they might enjoy.

With too many the regular bill of fare is almost confined to two or three articles; and when these are not relished, then all sorts of spices, pickles and condiments are resorted to, to stimulate the appetite. There are people who have bushels of apples who never think to place one on the table, but gorge their stomachs and vitiate their blood with salted meat and fish, swine's flesh, and other unhealthful articles. The following extract will give some idea of various articles one may use with the hope of improving health, while they gratify appetite.

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Many preparations of wheat, rye, oats, barley, rice, maize, and other grains are accessible and very useful. Unleavened bread, if properly made, is also exceedingly palatable, and so healthful that the Lord took care, by positive law, that every Israelite should know how to make it, and should be required to use it *one week in every year*. Doubtless they did use it many other times, as many people do at the present time, finding it more healthful, more palatable, and more economical than the fermented and soured article which is so frequently seen upon the table.

While the curse remains we must "eat bread" in the sweat of the brow; when we pass beyond this world, and Paradise shall be restored with all its fruitfulness and beauty, then we hear of bread no more; for those whose robes are made white, shall have a right to eat of the



Mrs. William Lohr

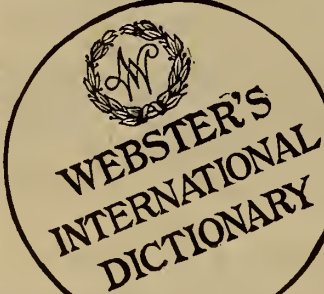
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FARM NOTES.

(From the Farm, Field and Fireside.)

LIVE-STOCK EVENTS.

Nov. 28, 1892, Dec. 3.—Chicago National Horse Show. First annual exhibition at the new Tattersall Building, Sixteenth, Seventeenth and Dearborn streets, Chicago, Ill. J. T. Hyde, manager.

Dec. 6.—Iowa Shorthorn Breeders' Association meet at Humboldt, Iowa, 10 A. M. For program and information address C. W. Norton, Secretary, Wilton, Iowa.

Dec. 7-9.—Iowa Improved Stockbreeders' Association. Nineteenth annual convention, Russell Opera House, Humboldt, Iowa. For information address Geo. W. Franklin, Secretary, Atlantic, Iowa.

Dec. 7-9.—Iowa Swine Breeders' Association meets at Humboldt, Iowa. For exact time and particulars write Geo. Prine, Secretary, Ockaloosa, Iowa.

Dec. 7-9.—Iowa Sheep Breeders' and Wool Growers' Association meets at Humboldt, Iowa. For exact time and particulars write C. F. Curtiss, Secretary, Ames, Iowa.

Jan. 11, 1893.—Dorset Horn Sheep Breeders' Association of America. Second annual meeting, Fifth Avenue Hotel, New York City. 10:30 A. M., business, and 7:30 P. M. addresses. M. A. Cooper, Secretary, Washington, Pa.

HORTICULTURAL.

Why not manure and plow the garden now?

Clean up the garden patch, even if you do not plow it this fall.

The cabbage crop is short; if you have any do not waste them.

The best time to trim off strawberry runners is just when they start; but why cut them off at all? Train them to run in rows, or to keep them in hills.

Did you ever try burying cabbage that you thought too soft to be "solid"? If not try some this year and notice results. We assure you, you will be surprised in the spring, if your experience agrees with ours.

In burying cabbage our plan is to put a little straw on the surface of the ground and stand the cabbage on this, heads down, in double rows, then cover with earth till just the roots are in sight. Cover more as cold advances.

Vegetables of all kinds are a short crop this year. If you have a quantity of any kind make it take the place of the variety you would prefer. Do not make "Hog and Hominy" your sole (or soul) diet this winter if by any means you can work in vegetables or fruit.

Neglect of the orchard often causes a loss. An apple orchard in New Jersey, which had not borne a crop for six years, was trimmed last spring in order to allow the horses to plow the field for corn. The field was plowed and harrowed, but for some reason the corn was not planted. The trees, however, were heavily laden with fruit of excellent quality, which resulted from trimming them, and the cultivation they received.

DAIRY.

A Canadian cheese weighing over 22,000 pounds will be on exhibition at the World's Fair next year. And the entire building devoted to the dairy exhibit is only 95x200.

The exports of cheese from Canada have grown from 49,255,523 pounds in 1881 to 106,202,140 pounds in 1891; while the exports of butter have decreased 17,649,491 pounds in 1881 to 3,768,101 pounds in 1891.

What does it cost you a quart to make milk? At the New Hampshire Experiment Station they found that from their best cow it costs about one and one-half cents a quart, and from their poorest cow it cost more than four and one-half cents. Some difference!

Although it is generally well known that in time milk becomes sour if held within certain limits of temperature, and that it becomes bitter if held within certain limits, it is not generally understood what the effect of mere freezing is, although the general opinion is that it is harmful to fine flavor, and it is officially

stated in the bulletin of the Iowa Experiment Station that it imparts a bitter taste.

LIVE STOCK.

Many weak lambs are the result of compelling the ewes to subsist on straw and other coarse foods during the winter. The old maxim that "a sheep can subsist on anything" should be discarded.

The best grain for sheep is oats. One pint of oats daily to each sheep, with hay and straw at the rack, will not only bring the ewes out in good condition next spring but the lambs will be stronger and more vigorous.

A boar that is constantly breaking out and roaming around the neighborhood is a nuisance, and if he is not effectually confined at first he is likely to acquire a habit of breaking out that will make his possession a burden to the owner all winter.

POULTRY.

In deciding whether we are to keep pure or cross breeds, we are to keep in view our peculiar aims. If the purpose is to obtain eggs, it is generally better to use pure breeds, because the most eggs are produced by those species which do not sit, and this trait is very apt to disappear in crossing; at least if not regularly preserved. As sitting and non-sitting breed produce a cross that sits in almost every case; two non-sitting breeds produce a cross of which by far the greatest part are sitters.—*Poultry Yard.*



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NEWS OF THE WEEK (Continued from 15th page).

The National Prison Association was in session at Baltimore. Many needed reforms in the management of penal institutions were discussed.

Colonel Thomas Henderson Boyd, editor and proprietor of the *Morning Olympian*, at Olympia, Wash., was shot and killed at Seattle Friday night by his wife, in her rooms.

At Creston, Iowa, of the numerous liquor injunction cases brought in the superior and district courts, the first contempt case was tried. Tom Debord was fined \$500 by Judge Tedford for violating an injunction. Debord caused a sensation on the witness stand by admitting that he sold liquor, and charged the prosecuting witness, George Munger, with being a former partner in the saloon business.

The new whaleback passenger steamer Christopher Columbus, built for the World's Fair Steamship Company of Chicago, was launched at West Superior Saturday at the docks of the American Steel Barge Company. A large number of Chicago vesselmen and business men witnessed the launching.

Elizabeth L. Clover has instituted divorce proceedings against her husband, Benjamin H. Clover, Populist Congressman from the Third Kansas District. The cause set forth in the petition is extreme cruelty.

Considerable interest is manifested in a rumor now going the rounds that the New York's Central locomotive engineers have submitted a proposition which they wish the road's officials to adopt for their government in the future. The report goes so far as to say that the communication was in the nature of an ultimatum, and if the company refuses to concede the demand a strike will follow.

Six hundred Ann Arbor, Mich., University students had a riot Saturday morning, in which clothes were torn, faces badly battered, and insulting terms freely used. The trouble was the attempt of the Students' Lecture Association to charge \$1 extra for reserved seats, contrary to conditions on which they were sold.

It is reported that the Carnegie Steel Company will close down all the mills in Homestead in order to repair the damage done to the machinery by the non-unionists. A scale will be arranged which every man will be obliged to sign before securing employment at the works. Tables which will be worked automatically will be put in the two beam mills during the shut-down, which will lessen the force in this department of the plant. In addition to decreasing the force it is said reductions in wages will be made.

Henry Landenslager, a single man of 40 years, went to police headquarters at Springfield, O., declared that he was the murderer of five persons, said he was conscience-stricken, and surrendered himself. All of his victims, whose names and the date of whose death are as follows, were poisoned, he said: Nora O'Neill, of McVeyton, Pa., and Barbara

Kilcrease, Mapleton, Pa., in '67; S. Murray, of New Moorefield, Ohio, in 1872; John Landenslager, his father, and Mrs. Fox, colored, in 1876. He refused to tell why he poisoned the persons, and would not tell what he had used to accomplish his purpose. The man was at once locked up for safe keeping.

At Indianapolis, the publication of the fact that Judge Taylor had allowed the attorneys in the Iron Hall receivership fees aggregating \$15,300, has created general indignation among members of the order and a meeting has been called, at which it is proposed to draw up a formal protest against such allowances and present it to the court.

An attempt was made Wednesday night to assassinate the Rev. Dr. Tomes, the Congregational minister at Lake Station, Ind., while the family were seated in their home. A shot was fired through the window, the bullet just missing Mr. Tomes' head and lodging in the wall opposite. It is not known who fired the shot.

The first lot of souvenir coins will be received in Chicago Dec. 10.

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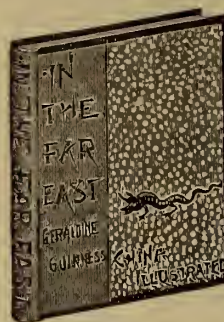
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In the Far East.

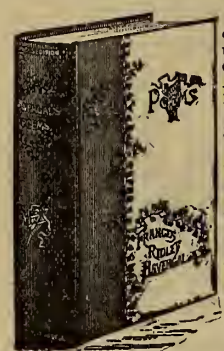


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Christian Cynosure.

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CHICAGO, THURSDAY, DECEMBER 15, 1892.

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Below we print the official program of the Wisconsin State Anti-secrecy Convention. It foreshadows much of interest and importance in its proceedings.

A Denver dispatch of the 7th inst., to the *Chicago Tribune*, says that an inmate of the county jail at that city has confessed to partici-

pation in the murder of Chief of Police Hennessy, in New Orleans. He is a French Creole, but a member of the dreaded Mafia society. He was present when the murder was planned, and was with the murderers when the deed was done. He knew the oaths and secrets of the organization. His confession seems to be credited by the authorities.

But one of the convicted murderers of Dr. P. H. Cronin—Dan Coughlin—now remains alive. Martin Burke is dead; O'Sullivan is dead; and a large number of others more or less implicated in the crime of the dastardly Clan-na-Gael have also passed from earth. Burke died of consumption, and, like all of his fellow-criminals, left no confession of his connection with the Cronin murder. It matters little, however, for with extraordinary rapidity principals and witnesses are hastening on to a higher tribunal.

Notwithstanding the persistent opposition manifested by the secular press, the Roman Catholic clergy, and the "lovers of pleasure rather than of God" generally, to the closing of World's Fair gates on Sunday, a majority of the members of Congress which passed the law forbidding them to be opened on the Lord's day are manfully maintaining their decision; and it looks now as if there will be no rescinding of the statute at the present session. The only danger appears to be that the new Congress will be convened in extra session before the opening of the Columbian Exposition and undo the work of the present one in this respect. Christians have no reason to be proud of the elements that are likely to prevail in the Fifty-third Congress.

The catalogue committee of the World's Fair recently gave the contract for printing the official list of exhibits to W. B. Conkey, of this city. This concession has aroused the ire of the secret labor unions, which accuse Mr. Conkey of favoring non-union printers, and for this he is being terribly denounced. Furthermore, the Labor Federation intend to ask the public not to

patronize that book, and threaten, if possible, to have the World's Fair closed, not only on Sunday, but also on every day in the week, with other evidences of the malevolence of the secret system. We are glad that this fight is to begin at once and so vigorously; for the sooner it is understood that private and public business is, and must always be, subservient to the labor unions, the better for all concerned. Now is the time to have this position tested. The public has a vital interest in it.

From E. M. Curtiss, of Bristol, Conn., we have received a local newspaper's account of the opening of the new Masonic Temple in that town. The description of the interior of the structure reads well, and is intensely Masonic. One thing is certain. The ornamentation of the lodge-room fully confirms the expositions of Freemasonry made by Ronayne and others, as to the Masonic emblems and pagan character of the institution. Men and trees we are to know by their fruits; Masons, by their grips, signs, emblems and passwords; and those who have read in our publications the dreary, blasphemous twaddle of the lodge know just how Christian and charitable is the fraternity. It is not necessary to pay the lodge from \$25 to \$50, and pass through a series of degrading rites, to learn that the best part of Masonry is that side of it which it turns to the public gaze, while all within is sepulchral rottenness.

Advocates for opening the gates of the World's Fair on Sunday include many lawyers, who know that a contract legally executed is binding upon both parties, and cannot be abrogated by the will of the party of the second part after he has accepted it. Congress refused to loan the Exposition authorities \$5,000,000, as they requested, but gave them \$2,500,000, with prospective gains, on the condition that they would close the gates on Sunday. This contract was signed by the President of the United States Senate and the Speaker of the House of Representatives, ratified by President Harrison, and accepted by the authorities of the Exposition, who have this week received the first installment of the 5,000,000 half-dollars from the government. By receiving them, the Exposition people have fully confirmed the contract made with Congress. Who can annul it? It is a *bona fide* business transaction, into which theology does not enter, and will hold.

FROM THE WESLEYAN MISSION IN AFRICA.

BY REV. H. W. JOHNSTON.

Let me report to your readers that the blessings of God are with us here in Africa and we are rejoicing in the great door before us to preach the Gospel to thousands who say "yes, we done hear that there is a God, but we know nothing about him. We have just heard his name—no more." We are located in what is known as the Bombali land, a section of country inland about 100 to 150 miles from the west coast, lying just at the border of the Timbali mountain region, and is accordingly hilly, but fertile, and distinguished from the regions about by being covered with the oil-palm. There are probably fifty towns within a radius of ten miles of Robennso, where we have established. These towns are in Bombali land proper. There is an open door for the Gospel in not only these towns, but in all directions beyond the confines of the palm field.

There are many "Morimen," as the Mohammedan teachers are called, but they have not yet obtained much hold upon the country. In fact, with a few exceptions, they do not seem to be laboring to convert the people; they are here for mercenary purposes. Their chief business is to

ANTI-SECRET STATE CONVENTION.

Members of the National Christian Association and all friends of Anti-Secrecy Reform are hereby invited to attend and participate in the approaching State Convention in behalf of the cause:

WISCONSIN.

The Wisconsin State Convention, in opposition to secret societies, will be held at POYNETTE, COLUMBIA COUNTY, WEDNESDAY AND THURSDAY, DECEMBER 28 and 29. Rev. M. A. Gault has been in Wisconsin, holding meetings in the interest of this Convention, for several days. Poynette is on the Chicago, Milwaukee and St. Paul R. R., twelve miles south of Portage and twenty-five miles north of Madison.

Trains leave Madison at 11:30 A. M. and 7:30 P. M. Freight, at 8:15 A. M.

Trains leave Portage at 6:15 A. M. and 3:50 P. M. Freight, at 11:30 A. M.

Let all reformers come prepared to speak, in the name of the Lord, on some phase of the lodge question—Labor Conflict, Political Corruption, Anarchy, etc.

Entertainment can be had free, or at little cost.

Contributions for expenses should be sent to J. W. Wood, Baraboo, Wis.

OFFICIAL PROGRAM.

WEDNESDAY EVENING, Dec. 28.—7:30. Devotional Exercises, led by Rev. H. H. Hinman. Address of Welcome, by Rev. J. B. Galloway, President. Response, by Rev. W. I. Phillips, of Chicago. "Our Duty in Regard to National Evils," by Rev. M. A. Gault, Blanchard, Ia. Appointment of Committees, etc.

THURSDAY MORNING.—9:30. Devotional Exercises, led by Rev. I. Faris, of Vernon, Wis. Our State Organization—Plan of Work, etc. 2:00 P. M. Devotional Exercises, led by Rev. L. B. Webb, of Evansville; followed by Addresses, Question-box and Free Parliament. Rev. H. H. Hinman to preside. 7:30 P. M. Address, by Rev. I. Faris. Address by Rev. Dr. Green, of Poynette Academy: "The Great Reform." Address by Rev. S. H. Swartz, Chicago; subject: "Odd-fellowship."

This is only a partial list. Other addresses, together with declamations, songs, etc., by local talent, may be expected.

Hotel accommodations may be had at \$1 per day. Let us have a reviving time on this great reform.

manufacture "sebbes," the popular name for the Mohammedan charms and amulets. These they sell not only to those who believe in Mohammedanism, but even more largely to their heathen neighbors, for a great price. As these "sebbes" are to all intents and purposes the same to the people as their own "medicine," or fetiches, we find that these Morimen are the worst fetich dealers in the country. A king or big chief will sometimes pay from five dollars up to twenty-five for a sebba to "mind" his house, or insure long life, or protect him from harm in war, and so on. To such an extent did I find the big men of the country here decked out in the gewgaws of Mohammedanism that at first I supposed they had all embraced that faith; but now I find that they have merely bought them for fetiches, and that they practically know nothing of Mohammedanism; and, even more, that many of the "Morimen" are so ignorant of their own religion outside of the mercenary features of it that they can only read the Koran from memory and can't explain it.

If we could only fill this country with missionaries, I believe wonderful results would follow. Recently we have preached in a number of towns about us, not only among the Temnes, but have also gone to some towns in the Tokah and Timbah countries, which are near us. Wherever we have gone the people hear the Word gladly; and at one town they were much stirred, and gathered about us and questioned us closely about the way of life. Now, of course I am not so sanguine a person as to overlook the fact that it is one thing to be interested in hearing a new thing, and quite another to be convinced of the truth of it; and, above all, this I know, not only from what others have testified, but from my own experience, that it is one thing to convince a man, and quite another to convert him. We have about us here a number of people that seem convinced of the Gospel, but they are not converted, just as multitudes in America, in the church and out of it, are convinced of the truth in Jesus but are not yet converted. But I do believe that a Holy Ghost revival will sweep these Africans into the kingdom just as surely as it does the American.

Dr. Pierson has well said that it is the plain, unmistakable duty of the church to preach the Gospel to every creature, and to do so just as soon as possible. What will come afterwards is not so plain; but if we fulfill the Lord's command he will make plain to us the next step. If I had the resources at my command, I would apply that principle to Africa. I would plant missions about twenty miles, more or less, apart over this country, reaching toward the Soudan, just as fast as the way opened. I would plan that each one of these stations should preach the Gospel in every village within ten miles of them, or until they connected with the nearest mission. Let every person as near as possible hear the story of redemption. Let this be done, the next step would appear. Schools, homes, churches would spring up as God indicated, and Africa would be redeemed.

We expect, if God spares our lives, to thus itinerate Bombali land this dry season, and also reach some of the Timbah and Tokah towns. If we had the means at hand, and the workers, we believe the Timbah country would open to us now; perhaps the Tokah also. I mean open for the planting of a station therein. Could this be done now, the regions beyond would probably open as fast as they could be occupied until even the Moslem Mandingo and Foulah and Sofa tribes of the real "Soudan" would open their towns to the Gospel. We will do what we can. The Wesleyan Methodist Connection is small in numbers and not as a rule possessed of wealth, but the last year has been one of cheerful progress, and our people are awakening to their duty toward the unevangelized of the earth. If we should attain unto a fair measure of giving according to our ability, we can with clean hands and a clean Gospel yet do much for this land. The "Soudan" mission, which is operating on the Rokell river to the south of our location, has taken on new life since the Christian Alliance adopted it, and we understand a number of missionaries will arrive soon to recruit the work. They have begun to establish stations at the head of navigation, and hope to establish enough stations this year to bring up their line to a point in the river abreast our location. The U. B. mission at Rotofunk and the U. M. F. C. missions of England

are both extending toward the Mendi countries on the south; but how much more might be done if the American churches were fully awake to the work. The Lord redeem Africa, is our prayer.

Bombali Mission, Oct. 25, 1892.

THE GREAT UNORGANIZED.

BY REV. ALEX. THOMPSON.

Of star-dust, say our philosophers, the worlds are made. From the unorganized ever comes the organized. At the command of Jehovah, the atoms rush together, and there is a world. In society great unorganized forces wait but for a leader, to suddenly rush together, take form and substance, and become a wonder in the world of men.

It will not be denied that just previous to the Reformation there was a widespread, dissatisfied feeling in Christendom—a knowledge that the church was not only corrupt in what might be called the decencies of life, but had become a great sponge to absorb the earnings of the people. The star-dust of the Reformation floated in all classes of society before Luther appeared, and it needed but his fiery spirit and stirring words to make it rush together and form his Protestant world.

So also the elements out of which grew the French Revolution and the Reign of Terror had been for some time in existence. In the time of Louis XV., as Carlyle says, the far-seeing had prophesied, "After us, the deluge;" and when the proper time came it needed but the lion-voice of a Mirabeau or a Danton to call together the fiery social atoms that formed the French Revolution. What is the great unorganized of to-day? In a former article in the *Cynosure*, entitled, "Where Are the Men?" the writer showed that they were not in the churches. Since that article was written, all that I have seen or known has only gone to deepen the conviction there expressed, that the church of the living God has been practically forsaken by men. The present paper is to express my belief that they exist at this time a great unorganized mass, possessing the same characteristics, and wanting but the voice and beckoning hand of a great leader, to stand forth in one solid organization that shall astonish the world.

What are the characteristics of this great unorganized?

1. They believe the Bible in spots. Go where I will among the men of these northern towns (I mean those other than Catholics) I find this true: Whenever I press home the claims of the Lord upon them to publicly recognize him as their Saviour and lawful Lord, I am met with the statement: "There are some things in the Bible I cannot believe;" or, "I am not sure about it;" and I am at once in the position of a man trying to erect a great building on the treacherous quicksands. My heart sinks in despair; for I well know that there is no building to the Lord possible until there is a firm foundation of belief in his holy Word. I do not doubt that in some parts of the country what I say of the general unbelief with regard to the *all* of the Bible may not be as marked as it is in those northern towns, but I know that it is a characteristic of the great unorganized mass of men to-day.

2. Another characteristic is, that this mass is practically Universalist. If the great unorganized were to take form to-day as a religious organization, the first and principal statement of its short creed would be, "All good fellows shall be saved." To assert that common morality is not a saving force is to antagonize every individual atom of the great unorganized. If a man pay his debts, if he break no human law, if he be known generally as a good fellow, if there be any kingdom of heaven, he will get there. Salvation through works is indeed a corner-stone of that temple which is yet undoubtedly to rise out of the material prepared for it whenever the Master-builder shall appear.

3. The last characteristics of the atoms of the great unorganized are: An unloved Bible, a God not revered, and his church unappreciated. It is superfluous for us to state that the great mass of men (I mean other than Catholics) have no love for the Bible. In all this northern land it would be indeed a matter of surprise to find any man, who reads the Bible at all, who is not a Christian. Except what has come to them through the Sabbath-school and contact

with Christian men and women, they are as ignorant of what the Bible is as if it were the Koran, or the Sacred Book of India. As a result of this there is an unreverenced God, for they do not know him. In these northern towns the saloons and stores are wide open on the Sabbath. As a day of rest, the Sabbath is of course observed, but as a day holy to the living God, the very thought would bring a half-smile, half-sneer, to the lips of the multitude. Of the atoms of the great unorganized it may be truly said: "There is no fear of God before their eyes, and no reverence for him in their hearts."

That his church is unappreciated, needs no words of mine to show. The churches supported so largely by missionary money, where men are more numerous than elsewhere, and where they have steady work and good wages, proves this, while their numerous and well-equipped lodges prove that where the heart is, there is the pocket-book likewise.

And now who is he who is coming in and tries to speak the word to this great unorganized mass of like atoms? And there shall stand forth another wonder of the world. That he is coming is as sure to the mind of the writer as the fact that his work is waiting for him—who will appear in the field and preach a gospel without a Bible, without a blood-atonement, without reverence for a holy life, and without fear of God or devil; who will promise to take every good fellow to heaven, if there be such a place, and in the meantime see that he has a good time here. When he appears, *he* shall be the god of this world—he shall be anti-Christ.

Tomahawk, Wis.

ROME AND THE PUBLIC SCHOOLS.

The following are authorized and official utterances of the Romish press and priesthood. We leave the reader to draw his own conclusions:

THE ROMISH PRESS.

These public schools are a devouring fire and pits of destruction. They ought to go back to the devil from whence they came.—*The Freeman's Journal*.

Let the public school go where it came from—the devil. What we Roman Catholics must do now is to get our children out of this devouring fire.—*Western (Chicago) Tablet*.

If your son or daughter is attending a State school, you may be sure that you are violating your duty as Catholic parents, and conducting to the everlasting anguish and despair of your child, as if you could take your oath of it! Take him away. Let him rather not know how to write his name, than to become the hound and chained slave of Satan.—*The Shepherd of the Valley*.

The common schools of this country are sinks of moral pollution and nurseries of hell.—*Chicago Tablet*.

The public or common school system is a swindle on the people, an outrage on justice, a foul disgrace in matters of morals, and should be abolished forthwith.—*N. Y. Tablet*.

The hideous fetich, called the public school, is only an ugly idol after all.—*Colorado Catholic*.

THE PRIEST.

Unless you suppress the school system as at present conducted, it will prove the damnation of this country.—*Father Walker*.

I frankly confess that the Catholics stand before the country as the enemies of the public schools.—*Father Phelan*.

The duty of all loyal, God-fearing, Christian men (Roman Catholics) then, I repeat it, is to make common cause against this common foe.—*Father Gleason, Oakland, Cal.*

The public schools have produced nothing but a godless generation of thieves and blackguards.—*Priest Schauer*.

THE BISHOP.

To rescue these little ones out of the grasp of that monster—that popular idol, (the public school) is our work.—*Bishop Hennessy*.

ARCH-BISHOP.

Emphatically a social plague.—*Arch-bishop Perche*.

THE POPE.

Education outside the control of the Roman Catholic church is a damnable heresy.—*Pius IX.*

Public schools open to all children for the education of the young should be under the control

of the Romish church, and should not be subject to civil power, nor made to conform to the opinions of the ages.—*Pope Pius IX.*

When I see them drag from me the children, the poor little children, and give them an infidel education, it breaks my heart.—*Pope Pius IX.*

Leo XIII. characterizes these schools as wicked, detestable, irreligious, etc.

THE CARDINAL.

A ripe knowledge of the catechism, minus Massachusetts education, is preferable to her education, minus the catechism.—*Cardinal Antonelli.*

The common school system of the United States is the worst in the world.—*Cardinal Manning.*

The catechism alone is essential for the education of the people.—*Cardinal Antonelli.*

We must take part in the elections. Move in solid mass in every State against the party pledged to sustain the integrity of the public schools.—*Cardinal McCloskey.*

PER CONTRA.

"Encourage free schools, and resolve that not one dollar in money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school. Keep the church and state forever separate."—*Ulysses S. Grant.*

"THE CONTINENTAL LEAGUE."

Fire fights fire—secretism opposes secretism—Gog wars with Magog—and between the two the truth of God and the best interests of our republic must necessarily suffer.

"The Continental League" evidently had its origin in the Romish church, to head off the influence of the so-called "patriotic" (Protestant) secret societies of the American Protective Association, Patriotic Sons of America, etc. The extent of these Protestant societies and their objects formed the topic of an article on page 3 of last week's *Cynosure*, and nothing more need be added except that they appear to be responsible for the birth and growth of this antagonistic organization.

"The Continental League, now in full blast in Chicago, is a genuine Clan-na-Gael under an American garb. Beware of them, Americans, or lovers of the little red schoolhouse." The following is from M. J. Butler's address to the League: "After cursing the various patriotic orders, the orator said: 'Under the guise of patriotism, this old serpent (Know-nothingism) has reappeared in a form fully as obnoxious and more detestable than before. Under the guise of patriotism, it seeks to deprive good citizens, patriotic Americans, of their civic rights, because they choose to worship God according to the dictates of their own conscience, or because they belong to a race different from their own. It seeks to nullify the Constitution and to render the Declaration of Independence a farce.'

"The Continental League is an organization of the people. It represents fidelity to American institutions, with liberty of thought and action circumscribed only by the rights of our fellow citizens. We believe in the public school system. At the same time, we recognize the personal right of every individual to educate his children as he may see fit in such educational institutions as he may select."

This secret organization, which no doubt contains numerous members of the Clan-na-Gael, is not to be trusted, but should be watched and opposed with all the enmity with which every such secret and suspicious combination is regarded. If we understand its object, it is this—to become, so far as America's interests are concerned, what the Clan-na-Gael is to Great Britain—a menace to her welfare.

THE CLAN-NA-GAEL OATH.

"I do solemnly swear, in the presence of Almighty God, that I will labor while life is left me to establish and defend a republican form of government in Ireland. That I will keep secret the name and everything connected with this Irish brotherhood from all not entitled to know such secrets; I will obey and comply with the constitution and the laws of the same whatever they may be; that I will faithfully preserve the funds of this order for the cause of Irish revolution alone as specified in the constitution; that I will deem it my special duty and mission to promote and

foster sentiments of union, brotherly love and nationality among all Irish Catholics; that I will not permit the nomination in any political caucus or convention of a person not pledged to the principles of this society; I will also give a member of this brotherhood preference in all matters of business, and will vote and work only for Irishmen for political office. I take this obligation without any mental reservation, holding the same forever binding upon me, and that any violation thereof or desertion of any duty to the brotherhood is infamous and merits the severest punishment. So help me God."

This oath the candidate is told to keep at the hazard of his life. Dr. Cronin's assassination in Chicago is a sufficient proof that this oath-bound society of Romanists means business. Is that of the Continental League any better?



W. L. ENLOW.

Brother Enlow is gone. This will be sudden and sad news to the many friends who knew him during his college life. He was a quiet, faithful, studious, Christian man, not specially remarkable in anything, except that he was always in his place and did well the duty assigned. After his graduation he became the editor and publisher of the Birmingham (Iowa) *Free Press*. This paper represented in his region the movement against secret societies. It was not an easy task which he undertook. The subscription list was not large; the money receipts were small; the friends of the cause were the earnest Christians of the region; the enemies of the cause were many, and enmity is generally a more active principle than friendship.

In this new field he steadily and persistently went forward with the work. He believed that secret societies were a great obstacle in the way of the Christian church. He hated them because he believed they injured men, and so far as his influence extended, it was exerted continually in favor of the religion of our Lord Jesus Christ, and against the substitutes therefor which men have invented, and which devils inhabit and wield.

He was expected to report on the year's work at the recent Christian Association meeting in Iowa. A letter was received from him by the convention, saying that ill health prevented his presence, and the letter was followed almost immediately by a dispatch saying that he was already dead.

He leaves a wife and one or more children to mourn his early departure out of this world, to carry on the work which he had begun, and to look forward to a happy meeting in the world to come. We can wish for none of those who go out from us a more devoted and successful life than was appointed him.

ATTEMPTED ASSASSINATION BY THE MAFIA.

A dispatch from Cleveland, Ohio, December 3, presents the following statement:

There seems to be no doubt that the Mafia, that Italian organization of secret assassination, has a flourishing branch in this city. A drunken Italian, named Carizza, assaulted two policemen recently, after they had endeavored to persuade him to keep the peace. He stabbed both, and pounded one with a club. Then, in self defense,

he was shot by Patrolman Hill. Later on he died, and Hill was arrested.

At the coroner's inquest one of the principal witnesses was a man named Jacob Zuckerman. Last night two Italians called at the house of Nathan Zuckerman, his brother, under the impression that he was the witness in the case. As he opened the door one of them fired upon him. They also shot at a neighbor of Zuckerman. The police heard the shots and gave chase, capturing one of the would-be assassins who was the one who shot at Zuckerman, but fortunately missed him. His name was Stafano.

When he was put in the patrol wagon to be carried to the central police station, Stafano took from his pocket a red handkerchief and tied it firmly about his arm, and when the police attempted to remove it, he struggled fiercely to retain it. It was thought by the police that the red band was a signal of some kind used by a secret organization of Italians.

Had they known that this red band about the arm was the emblem of the bloodthirsty Mafia—the signal of "sanguine"—they would have been thankful, perhaps, that the patrol wagon reached the central without the shedding of blood.

Late this afternoon Jacob Zuckerman was assaulted on the street by James Lauri, an Italian, 19 years old. He received one hard blow from Lauri's fist, and his thumb was badly chewed. The latter was arrested.

It has been denied that the Mafia existed here. From an Italian who abhors the murderous Mafia, knowledge of the order which is absolutely unquestionable has been obtained, if the red emblem of the "sanguine" were not sufficient corroboration. The Cleveland Mafia has a membership of nearly 200. It has been in secret existence for some time, holding its meetings every month on one of the busiest streets in Cleveland. Its members are assessed 50 cents monthly for the support of the organization.

At its head are three Sicilians, who were described as among the most astute and cunning of their race. A former employe of a Buffalo bank, which was patronized almost exclusively by Italians, who deposited their money therein, preparatory to sending it home to Italy, is a prominent worker in the Mafia. This man is known to the Cleveland detectives; in fact, they are now endeavoring to obtain evidence against him for absconding with almost all the funds of the Buffalo bank referred to. It is he who has inflamed the Italians to revenge the death of Carizza.

Two months ago, unknown to the police, the most prominent Italian anarchist in this country was here, on the invitation of the local Mafia, and addressed them in their meeting-room. His subject was the betterment of the poor man's condition from a Mafia standpoint. This man is a member of the New York Mafia.

From here he went to Chicago. The discoveries of the last twelve hours by the police have demonstrated the existence of the Mafia. Stafano is 19 years old. He has been in this country but six months. He is boyish in appearance, with an innocent sort of stare in his clear and very dark brown eyes. A peculiarity is his hair, which is red, differing from most of his fellows, and not of the orthodox shade for the color of his eyes. He professes to understand no English, and made unintelligible replies to all inquiries. He was taken into the corridor twice, and when led back to prison the first time, he gave vent to an oath in a vindictive tone, and in clear English. It was addressed to the policeman, for whom it was clearly apparent he had no love.

Stafano's companion of Friday night, who made his escape when the other was arrested, was the guide in the affair, it is thought, and conducted Stafano to the Hill street residence, telling him whom to shoot. Jacob Zuckerman testified at the inquest that he saw Carizza's knife. This was in rebuttal of Italian witnesses' testimony that no knife was used. For the giving of this testimony it is supposed that Jacob's life was desired by the Italians who planned the shooting. Jacob was not at home when the two Italians arrived on the premises, and Nathan responded to the knock. Nathan said that when he stepped out Stafano said to him: "You talk about Italian man; you talk about Italian man." Nathan responded: "No," and the shooting and narrow escape followed. It would be possible to mistake Nathan for his brother, and Klein,

who narrowly escaped being shot afterward, looks very much like Jacob.

Stafano was bound over to the grand jury under \$2,000 bail, and it was said the secret society of Italians would endeavor to get security for the amount.

NEW ENGLAND LETTER.

A lodge quarrel.—"Ancient Odd-fellows."—A remarkably benevolent provision in their behalf.—Secret labor union a factor in the No-license struggle in Boston.—A will never carried out.

It is supposed by many that the spirit of love and concord is as much a characteristic feature of the lodge-room as the opposite is of a country church choir, which, although making harmony for others, is apt to be a very inharmonious body within itself. A case which is now before the Connecticut civil courts contains some valuable information on this head. A member of St. John's Lodge of Free and Accepted Masons drifted into the poor-house in South Norwalk. The Masonic lodge in that town took pity on this poor brother, (though as the sequel proves, it was not of so disinterested a type as that shown by the Good Samaritan), and paid his expenses, at first in a private family, and then in a hospital, where he finally died. But on submitting the bill to the lodge of which he was a member, that body promptly repudiated it. The case then went to the Grand Lodge, which ordered the St. John's lodge to pay the bill; but they stubbornly refused, and their Worshipful Master Meade appealed to the Grand Lodge for a hearing, which was refused him. The contumacious lodge then passed resolutions reflecting severely upon the Grand Master, who at once summoned Master Meade to answer to a charge of contempt, both in accepting such resolutions, and in refusing to obey orders; whereupon Master Meade prayed out an injunction to restrain the Grand Master from deposing him from office. The latter entered a demurrer; and so the case stands, a shining example for the profane world outside to consider, not only of brotherly concord among Masons, but of their charity to impoverished members; for it is evident that this man would have died in the poor-house, if the Norwalk lodge had supposed they would be left to foot the bill.

In this connection an article in the East Boston *Argus*, on "Masons and Masonry," has a unique interest. I will quote one or two sentences for the delectation of the reader: "Masonry has seen the rise and fall of the Persian, Grecian and Roman empires . . . , and is to-day more flourishing than ever, and bids fair to endure even when time shall be no more. Why? Because it is founded on love; all creeds and nationalities bow before its divine origin Volumes might be written showing the fraternity of Masons. The order is founded on love, and will endure while love endures, and that can never die; for God is love."

Such talk as this, in the light of cases like the above (and far worse ones can be found by the score), ought not to deceive the most hopelessly verdant.

But while some are willing to admit that Masonic charity is often a very cold and unreliable thing, they have a fancy that Odd-fellowship is quite different. Such ought to read the testimony of Mr. Kidder, P. J. M. and Grand Secretary of the order in New Hampshire. He tells, in the *Manchester Union*, of a brother who became a member of a Vermont lodge, now defunct, and afterward took a withdrawal-card and moved into New Hampshire; but, although "he loves the order, and wishes the privilege of visiting the lodge in his declining years, he is barred out. "We are asked what he can do," continues Mr. Kidder; "we reply, simply nothing. When his card is out of date, in the nature of things under the law, he becomes an Ancient Odd-fellow, and may not ever be able to change his relations to the order."

This turning of their aged members out in the cold to starve—as cruel owners do an old horse—has struck some of the New Hampshire I. O. O. F.'s with a sense of incongruity; for the subject of receiving them as non-beneficial members was agitated from time to time, until about fifteen years ago, when the New Hampshire Grand Lodge passed a law that all such who were in good standing at the time their respective lodges became defunct might be admitted again to the order as *non-affiliating Odd-fellows*, by the pay-

ment of five dollars. And Mr. Kidder thinks it very strange that "not a single suspended brother has ever come back into the order under the provisions of this law." Think of it! A poor and aged Odd-fellow is kindly allowed to pay five dollars to the lodge—if he can scrape together as much—and in return have the privilege of once more joining the circle of his brethren, the organization meanwhile taking pains to assure him that this is all he need expect. He may die in the poor-house and be buried in a pauper's grave; he has no claim on their boasted charity. Wonderful, to be sure, that not a single "Ancient Odd-fellow" has yet seen fit to avail himself of such profitable and gracious provisions!

In the article on "Masons and Masonry," to which I have alluded, the statement is made that "a prosperous lodge, composed mostly of Roman Catholics," has not been an unknown thing in the world's history; and that Napoleon III. was not only a Freemason, but a Rosicrucian." Yet the latter died a good Catholic. Why does not Rome explain these inconsistencies?

The No-license question in Boston still continues uppermost in interest, but so uncertain are the factors connected with it that neither friend nor foe can safely predict which way the vote will turn. The cigar-makers are having a nice little quarrel with the liquor-dealers, because they persist in selling the cheap tenement and non-union cigars. A number of other trades are nursing a similar grievance, so that the unions are threatening a No-license vote; but as these ballots will not be cast for principle it is a very unreliable force for the prohibition side to rely on. Still it is an interesting complication of the situation. Meanwhile the liquor-dealers are not idle in view of the present crisis, but are holding secret meetings from which even the ubiquitous newspaper reporter is rigorously excluded, even going so far as to tyle their doors by stationing a guard outside, so that no one not a *bona-fide* member of the rum-selling fraternity may pass unchallenged.

Some of the good people of Medford, especially in the Congregational church, where Gen. Lawrence attends, are beginning to see how their support of him for mayor strikes an outsider. They must be extraordinarily obtuse if some of the criticisms on their conduct, made even by that part of the public press which is not committed to prohibition, does not sting like nettles. Gen. Lawrence is carrying on his business in direct violation of the provisions of his father's will, to whose credit it must be put that he made one late effort to undo a little of the untold evil he had wrought, by ordering that in three years from the time of his death there should be a wholesale demolition of the building, the vats and machinery sold, and even the land, never to be used again for the purpose of rum manufacturing. But his son, in defiance of his father's wish, still continues the business, and deacons and church trustees lend him the support of their names. Oh, the pity and the shame of it!

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Dec. 7, 1892.

No portion of President Harrison's annual message to Congress was read with quite as much interest by the good people of Washington as the paragraph dealing with the liquor traffic, which, truly and without exaggeration, portrays the situation precisely as it exists to-day, in the following language: "The District of Columbia is left, by a decision of the Supreme Court of the District, without any law regulating the liquor traffic. An old statute of the Legislature of the District, relating to the licensing of various vocations, has hitherto been treated by the Commissioners as giving them power to grant or refuse licenses to sell intoxicating liquors, and as subjecting those who sold without license to penalties; but in May last the Supreme Court of the District held against this power of the Commissioners. It is of urgent importance, therefore, that Congress should supply, either by direct enactment or by conferring discretionary powers upon the Commissioners, proper limitations and restraints upon the liquor traffic of the District. The District has suffered in its reputation by many crimes of violence, a large percentage of them resulting from drunkenness and the liquor traffic. The capital of the nation

should be freed from this reproach by the enactment of stringent restrictions and limitations upon this traffic." There are no two opinions about the urgent importance of immediate Congressional legislation on this matter; but it is sincerely to be hoped that the evil will be met by direct enactment, and not by conferring discretionary power upon the Commissioners, who are in no sense responsible to the citizens of Washington for their actions, and who have shown in the past, as their successors may in the future, that they are susceptible to the powerful influences, political and otherwise, which can at all times be brought to bear by the organized liquor dealers. If Congress will persist in recognizing the liquor traffic by licenses, let it place restrictions upon it that are so plain that they cannot be misinterpreted, and let no man be vested with any discretionary power in administering the law. Administrative officials are not, as a rule, vested with discretionary powers where other laws are concerned; why should they be in a law that deals with a traffic which no one can deny produces more than half of all the crime and misery of the age?

President Harrison's recommendation that Congress enact a national quarantine law, and place additional restrictions upon European immigration, was very favorably received by the members of Congress, and already a bill has been introduced in the House, by Representative Rayner, of Maryland, for the better protection of commerce, and for the establishment of a national quarantine; also one in the Senate, by Mr. Chandler, of New Hampshire, providing for a suspension of European immigration for one year from March 4, 1893. Both of these bills are in the nature of precautions to prevent an epidemic of cholera in the United States next year, the opinion of the highest medical authorities, both in this country and Europe, agreeing upon the probability—almost the certainty—that cholera will again make its appearance in Europe in the spring.

There is no department of the government in which the people of all classes are so directly interested as the postoffice; therefore, Postmaster-General Wannamaker's annual report will be read with interest by everybody. It shows the improvements made, and recommends others. He believes that in the near future we shall have one-cent letter postage, and that free delivery and collection of mail will be extended to all villages and thickly settled country districts.

Senator Vest has introduced a joint resolution, which, if approved by Congress, may be far-reaching in its effect. It provides for the appointment by the President of three commissioners to confer with the proper officials of the five tribes of civilized Indians, now in Indian Territory, with a view to making such an agreement and arrangement as will induce them to take homesteads in severalty and sell the remainder of their lands to the United States.

At a large conference of Jewish rabbis, who are here from all sections of the country, in attendance upon the meeting of the "Union of American Hebrew Congregations," a Jewish organization, it was decided that the Jews should be represented at the World's Religious Congress, to be held next year in connection with the World's Fair, by some of their most distinguished members in Europe and America. *

REFORM NEWS.

THE MISSOURI STATE ANTI-SECRECY CONVENTION.

OAKLAND, Kansas, Dec. 6, 1892.

EDITOR CYNOSURE:—Doubtless our Missouri Christian Convention will be reported by our secretary, Bro. M. N. Butler, but I shall also send you a few lines.

Our Convention was not largely attended, and yet we had a very stimulating gathering, and one that will bear still more fruit. We count not by numbers, but by weight. There is Mr. Geo. W. Needels, Sr., in the work of genuine reform. You may count on him at five tons always. Butler and Chalmers came in with their tonnage, and the Convention was secured. The only regret was that there were not more present to hear the remarks, discussions, resolutions and addresses. But "discouragement" must not be found in our vocabulary.

Bro. Butler remarked that before the war a half dozen or more Abolitionists would get together and formulate resolutions that shook the continent. God grant that in these Conventions which we are holding in the different States we may formulate resolutions and devise plans that will shake the continent on this question. Why not?

We commend our resolutions to the careful and prayerful consideration of all reformers—all who have at heart the realization of the highest Christian life and character, and who are earnestly committed to securing better conditions for that realization.

The Convention, before adjourning, ordered 10,000 copies of these resolutions to be printed. We purpose scattering them. We are not going to hide them in a corner. If they are erroneous, if they are too strong, too radical, too sweeping, or if they are too weak or too indefinite, let us have them corrected.

The keynote of the Convention, in prayer, in song, in Bible-reading, in remark, in address, and crystallized in resolution, was the *oneness of Christian reform*. Great mistakes have been made in the past in carrying forward a desirable reform, and yet, at the same time, leaving unchallenged and unresisted evils that will from their very nature hinder and hurt their cause. Not only so, but in the past, and also in the present, reforms have been handicapped because those engaged in them have joined hands with those who, in other spheres, were engaged in abominable iniquities. Let the friends of true reform be on their guard, and defeat the maxim that "history repeats itself."

On the first evening, November 29, the writer and Bro. M. N. Butler addressed the Convention. I was only sorry that Bro. Butler did not talk to us longer. One is getting to headquarters for information on this subject when Bro. Butler gets on the floor or puts his pen to paper.

On the second evening, Nov. 30, Rev. Thos. M. Chalmers gave us a masterly address on "The Origin, Religious Character and Final Tendency of Freemasonry." To appreciate Bro. Chalmers' address, you must hear it. Having heard it, you will not forget it. He deals in solid, solemn facts from first to last. He does not trouble with gloves. Every declaration, though it be as stern as fate, yet comes from the standpoint of the cross of Calvary. This must characterize all our reform work—the highest good of souls, the highest good of society, the highest good of the state, the highest good of the church, from the standpoint of the pierced hands and wounded side.

The morning and afternoon sessions were given to business and free speech upon these important questions of reform. The Convention grew in interest.

As is indicated in the resolutions, some conference was held in regard to establishing a weekly reform paper at some place west of the Mississippi River. This hinges upon the outcome of the monthly *Free Press*, published at Birmingham, Iowa. Since the death of the lamented Enlow this factor remains uncertain. Death levels his shafts at our ranks. Let our prayer be that others will come forward to take his place.

Bro. Butler will, doubtless, send in a more succinct report, containing our resolutions. An advance was certainly made in reform work in Missouri. There has been no Convention in this State for five or six years. Hence it was hard to summon our forces together.

Our Convention appointed the writer to convey our fraternal greeting to the District W. C. T. U. Convention meeting at Stanberry, Mo., 20 miles away, December 1st and 2nd. I went to Stanberry on the morning of the 1st. In the afternoon I was courteously given an opportunity to convey our greetings. I made a brief speech, closing by reading our resolutions to them and commending them to their prayerful consideration. The president, Mrs. Allen, of Bethany, Mo., made a brief reply. Of course, no concessions were made; but it is to be most earnestly hoped and prayed for that the National W. C. T. U., followed by the local unions, will establish a department for Romanism, and one for Secretism, as well as to have one for Narcotics, and one for Woman Suffrage, and one for Social Purity, as the Association now very properly has,

I hastened toward Topeka, to join Bro. Chalmers in addressing a meeting in the Swedish Lutheran church, in that city. We had a good meeting, worked up by Rev. J. W. Dill, pastor of the Reformed Presbyterian church of Topeka.

Yours for Christian reform,

W. C. PADEN.

Tuesday, in company with Josiah F. Beauchamp, I went to the State meeting, at Albany, convening in the Free Methodist church. As others will, doubtless, report the meeting for the *Cynosure*, I will only say that it afforded us great pleasure to meet Rev. W. C. Paden, Rev. Thos. M. Chalmers, and other earnest workers. Bro. Paden gave us a telling lecture, on Tuesday evening, and on Wednesday night Bro. Chalmers gave the most comprehensive and logical discussion of the relation and nature of Rum, Romanism and Freemasonry that it has been our pleasure to hear. It really maps out a new line of action, and widens this movement with all of us. If this speaker follows out his subjects, he will have a tremendous field and will command a wide hearing.

Hon. G. W. Needels is very anxious for a general reform newspaper at Albany, and made the following offer:

"When the Missouri State Christian Association shall raise \$800, to buy and equip a printing office in Albany, Mo., I will deed said association the old *Freeman* building and the two half-lots, in lots 1 and 2, in block 5, in the city of Albany, Mo.

(Signed)

"G. W. NEEDELS."

THE RESOLUTIONS ADOPTED.

WHEREAS, Secret oath-bound societies are in profession and character religious organizations that teach salvation by human means, denying the need of a Mediator and of an atonement for sin, yoking Christians in forbidden fellowship, and absorbing time, money and effort that should be given to Christ; and

WHEREAS, Rome, in accordance with her unchanging principles, which have ever been considered dangerous to true religion and free and just government, is at present carrying forward an aggressive propaganda, seeking to destroy our public school system, and to secure government support for her own; and

WHEREAS, After seventy-five years of opposition to the rum traffic, that traffic is to-day more deeply entrenched in society than ever before, having gained the recognition and protection of government, debauched the consciences of voters, and misled them by minor and false issues, so that even the church is shorn of her moral power by the silencing of her pulpits against this evil, and because church members by voting with license parties are made partners in an iniquity that sends 100,000 men and women to hell every twelve months; and

WHEREAS, Evils are always related in essence, and must inevitably combine for common defence, and events prove that a widespread combination of this trinity of evil is now being effected, as indicated by these facts, viz:

1. John Wilkes Booth, the assassin of Lincoln, was both a Roman Catholic and a Freemason.

2. The public men of Mexico are nearly all both Roman Catholics and Freemasons.

3. The Jesuits of the 17th century joined Masonic lodges in order to restore Charles II. to the throne of England, and to reinstate Roman Catholicism as the religion of England, and the principles of Romanism never change. (See History of Freemasonry, by Emmanuel Rehold, a Freemason.)

4. The greater number of the saloons in America are kept by Roman Catholics, while the Protestant churches do not allow saloonkeepers in their profession.

5. It is a matter of common fame that brewers, distillers and saloonkeepers are members of Masonic lodges, as well as of the Roman Catholic church, and by oath the whole brotherhood is bound to aid them to escape the penalties of their violations of law.

6. By recent decisions of Roman Catholic councils (see those of New York and Baltimore) the Roman Catholic church admits to her communion such members of secret societies as go regularly to confession, and instead of being opposed in principle to secret societies, is a prolific propagator of these bastard false worship; now, therefore,

Resolved, 1. That the movement against Rum, Romanism and Secretism is one movement, the greatest crusade of the ages, and cannot be effectively prosecuted in a divided form; that we affirm it to be the bounden duty of all patriots and Christians to unite in active participation in this mighty uprising; that it is the cause of souls, the cause of righteous government against anarchy, aristocracy, and all manner of political and spiritual despotism, and the cause of Christ against Antichrist.

2. That we shall continue to seek the overthrow of these pagan and papal anti-republican and anti-Christian agencies by all lawful and rightful means, as lectures, sermons, the scattering of reform literature, and all other legitimate means of agitation.

3. That in the death of W. L. Enlow we recognize the loss of an able and true friend of reform, and extend to his family the sympathies of this convention in this hour of their sad bereavement.

4. That since the death of Bro. Enlow may leave the field without a paper west of the Mississippi, it seems expedient that steps be taken at once to establish a Southwestern headquarters for the publication of a paper and such other literature as the state and stage of the movement shall demand.

5. That we invite Bros. Gault, Butler, Paden and Chalmers to take steps to raise funds to purchase and equip a paper to be run in the interest of our reform movements.

6. That we express our appreciation of the grand work that the National Christian Association and *Christian Cynosure* are doing for the advancement of Christian reforms, and that we shall co-operate with them in every laudable effort for the advancement of these causes.

7. As Frances E. Willard, president of the World's W. C. T. U., Mary Allen West, editor of the *Union Signal*, Hon. Neal Dow, and many leading W. C. T. U. workers, have spoken out plainly on the lodge question, hence it is our duty to continue to press upon this influential society the vast importance of the relation of Rum, Romanism, and oath-bound Secretism and ask that they establish a department against Romanism and lodgery as giant evils linked with saloonism and intemperance.

M. N. BUTLER,

W. C. PADEN,

T. M. CHALMERS,

Committee on Resolutions.

Unanimously adopted.

The convention ordered 10,000 copies of the resolutions printed as adopted, for circulation at temperance meetings and other suitable gatherings, that the people may know of this important movement against the triple alliance of Rum, Romanism and oath-bound Lodgery.

M. N. BUTLER.

REV. M. A. GAULT IN WISCONSIN.

EVANSVILLE, Wis., Dec. 8, 1892.

DEAR CYNOSURE:—In estimating the progress of our movement, there is very much to encourage. The number of pastors who have a growing conviction that secret societies are choking the spiritual life out of the church is the most encouraging sign of the times. They say their people are not yet prepared for a lecture on the subject, but it is only a question of time when the issue must be sprung. There are indications that when the break does come, it will be all along the line. Although secretism is powerfully entrenched, and the large majority of churches still close their doors against the agitation, yet we can say, as Elisha said to the young man at Dothan when he told the old prophet that the enemy had surrounded the town, cutting off every avenue of escape: "Fear not, for they that be with us are more than they that be with them." The Omnipotent God, and all his angels, are on our side, and all the redeemed saints, and the best of God's saints on earth are on our side; and when the battle is joined, there is no doubt about the issue.

The Lord opened a wide door for me to present the cause, last Sabbath, in the U. P. church near Janesville. It is eight miles out on Rock Prairie, and is now the largest U. P. church in the State. The full house, earnest attention, good singing, live Sabbath-school, and the large number of young people at the front, were truly inspiring. I had lectured here twice, but had never presented the anti-secret question. No N. C. A. lecturer had ever been here. I found their young pastor, Bro. S. G. Huey, absent in Illinois, and the people gave me a hearty welcome, listening gladly to my strongest presentation of the anti-secret question. Some of them said they would welcome an anti-secret convention here. It would certainly be a good point at

(Continued on 4th page.)

FROM THE SOUTHERN DEPARTMENT.

SOUTHERN MINISTERS WHO HAVE RECEIVED THE "CYNOSURE."

LOUISIANA.—I want to thank you and others, who have been so kind as to send so valuable a messenger to me as the *Cynosure*, which has been as dew upon parched grass. I am very poor in this world's goods. I hold a charge in the country, where the people work on cane farms; yet I feel encouraged to go on in the Master's cause, feeling that there is a better future for my people. The secret lodge has quite a hold on my

people. Recently I saw in a parade, on the Sabbath-day, several young ministers, marching at the will of Odd-fellowship. Whisky, wine and beer-drinking is quite prevalent among my people; even little boys and girls, as well as men and women. If we had a temperance lecturer out here, among the colored people, I think it would do a great deal of good. This evil whisky-demon has not stopped among the lower classes, but has found its way to some of our pulpits. So you can see from this that one who opposes these evils must have quite a hard pull; but when I read what has been done for those whose hope was stayed on Jesus, I take courage; for I firmly believe the time will come when these evils will cease. (Rev.) E. D. S.

ALABAMA.—I don't want to be without the *Cynosure*. Our association convened on Friday. I presented and recommended the *Cynosure*. I found that one young man already had prepared to join the lodge. I think I convinced him. If I can get my people to understand the merits of our cause, they will love it. Yours as ever, (Rev.) H. J. C.

TEXAS.—I shall never undertake to get on without that blessed paper. It is indispensable. I think I shall get a few more of the Texas ministers, in the vicinity where I live, to take the paper in the fall. From reading it the last two years, I am 100 per cent. more against the lodge and other vices than I was. Yours, (Rev.) C. S. M.

MISSOURI.—I have taken the *Cynosure* from its first issue, and think it grows better and better. I wish I could do more for it. My heart is with you and all of my brethren in the work of the Association for reform. (Rev.) E. S. B.

SOUTH CAROLINA.—I love the *Cynosure*. I am no Mason nor Odd-fellow; only a preacher, 75 years old. I have been preaching since 1847. May God bless you. (Rev.) M. J.

ALABAMA.—I am having a hard time of it down here at present. Can you continue the *C. C.*? It is difficult with us now to get the necessities of life; but I would feel lost without the *Christian Cynosure*. I am standing for this important reform; yet not doing as much as I intend to do, by the help of God, as soon as I can have a better chance to deliver lectures, as I did in Louisiana. (Rev.) C. P.

CORRESPONDENCE.

THE REPUBLICAN PARTY AND ITS DOWNFALL.

WORCESTER, Mass., Nov. 29, 1892.

EDITOR CYNOSURE:—Your editorials in the issue of November 17, "The Result and its Causes," and "The Campaign of 1892," are suggestive and timely. Familiar with the history and policy of the Republican party from its birth, I found, at least fifteen years ago, that it was dying slowly but surely, as it appeared to me, with the *dry rot* of its moral imbecility. Wendell Phillips said of it, that it had nothing to do, but to *rot*. Its cowardly, hypocritical course for the last twenty years on the great moral questions of the day has been driving thousands of its best men from its ranks, until it stands trembling and tottering on the verge of political oblivion.

As a national party, it has been especially unfortunate since the war, in having been largely a sectional party, with all the bitterness of the war ranking in the hearts of the Southern people. I have found within the last three years, having spent considerable time in that part of our country, that that one word, "Republican," was the *red flag* that awoke all the fight there was left, because it represents to the South the war, with all its crushing defeat. Hence, I believe, the sooner it is *eliminated* from our national politics, the sooner we shall hear less about a "solid South."

Whatever else we may say of the South, it is largely Protestant, and we need it as a moral and religious force in the councils of the nation, through the channels of a national political party, as we can never get it through the Republican party. We must, and I am confident we shall, have a political party in this country that shall stand for all that is *best* in our American life—the American Sabbath, school and home, protection for American interests in that way that shall result in the greatest good for the greatest number. This would include the reform

for which you are laboring, as the secret orders of our country came out originally from under the monarchies and despotisms of the old world, where they might seem to have some excuse for existing; but they have really no business on American soil.

One of the fatal mistakes the Republican party has made since the war has been in becoming the party of the capitalists and corporations, with all their insatiable greed, shaping their legislation so as to protect special interests, and finally staking their very existence on the idea of protection for the *classes* against the *masses*, as laid down in what is known as the McKinley bill, hearing nothing but the *chink of dollars* and *dividends*, as was said of the cotton Whigs before the war. With all the blaze of eloquence between the two old parties during the last campaign, not a word on any moral question, but simply a dollar or two, more or less, one way or the other. With the election of either Harrison or Cleveland, as you intimate, not a saloon less is found in the national capital, or anywhere else in this broad land. Forty years ago the cry went out for a party with a *conscience*, to meet the encroachments of the slave oligarchy, and it was found; but when its chief work was done, it failed to grapple with other great moral and political questions that have been pressing to the front, until we find it *side-tracked* and its late leaders discussing *re-organization*, with new men and measures, thereby confessing to the world that they are politically bankrupt, and must go into liquidation. Out of this break-up will come the party of the future, I think, that will unite the best people of our country, North and South, East and West—a party through which the best Christian sentiment of our country will find expression; a party that shall build on the eternal principles of justice, equity and righteousness, seeking to defend every man and woman in their inalienable rights, demanding a free, intelligent ballot and an *honest count*, whether in Massachusetts or Mississippi; a party in which a *man* or a *woman* will be of as much account as a Texas steer, a Jersey heifer, or a Berkshire pig.

As you intimate, a commission of inquiry into the effects of the liquor traffic has been knocking in vain at the doors of Congress for the last twenty years; but if the hog cholera or cattle fever breaks out in a distant State, a train of Pullman cars will, very likely, be started at once, with a Congressional committee, to look after it, while thousands and tens of thousands of human beings are swept into eternity through the curse of alcohol.

A party with an enthusiasm born of heaven needs to sweep through this country; and if I am not mistaken in the signs of the times, it is soon coming, and may God hasten the day!

C. B. KNIGHT.

LITERATURE.

CURRENT PERIODICALS.

The Holiday Number of the *Century Magazine*, with its green-and-bronze cover, contains more than the customary attractions. If it depended alone for its popularity upon its numerous illustrations—art-gems, they may be rated—it would cater to many tastes and meet with great favor; but its literary features are also brilliant specimens of American talent. Illustrated papers are as follows: A Madonna of Dagnan-Bouveret; Picturesque New York, by Mrs. Schuyler van Rensselaer; Madonna, by Harrison S. Morris; My Cousin Fanny, by Thomas N. Page; Ringing the Christmas Bells, by Edwin H. Blashfield; The New Cashier, by Edward Eggleston; Benefits Forgot, by Wolcott Balestier; Jenny Lind, by Ronald J. McNeill; Cid Ruy the Campeador, by John Malone; Sweet Bells Out of Tune, continued, by Mrs. Burton Harrison; Leaves from the Autobiography of Tommaso Salvini; Impressions of Browning and His Art, by Stopford A. Brooke; The Mother, by Edward E. Simmons; To Gypsyland, continued, by Elizabeth R. Pennell; The Virgin Enthroned, by Abbott H. Thayer; The Balcony—A Drama of Three, by Grace King; The Annunciation, by Mary L. Macomber; Serene's Religious Experience, by Cornelia A. Pratt; War Correspondence as a Fine Art, by Archibald Forbes; Their Christmas Meeting, by Florence W. Snedeker. Other papers are as follows: Noel, by Richard W. Gilder; Seeming Failure, by Thos. Bailey Aldrich; Compensation, by John Hay; The Problem of Poverty, by Washington Gladden; The Effect of Scientific Study upon Religious Beliefs, by H. S. Williams; with Editorials, Open Letters, etc.

In view of the fact that Sir Edwin Arnold will very likely be the next poet-laureate, one turns with interest to his most entertaining article in the December *Cosmo-*

politan on a Japanese Watering Place. The same number contains seven portraits of Tennyson and interesting views of his late home and surroundings. Thos. Gorman has penetrated the mysteries of the silent Trappists' monastery with a profane kodak; Murat Halstead discusses Varieties of American Journalism. Herrmann throws Light on the Black Art, and Theodore Roosevelt and Maurice Thompson each contribute interesting articles. A feature of the number is twenty-four portraits of Parisian journalists, with sketches of their work. A curious bit is found in the stratches of the double frontispieces which adorn the magazine—on one side the marvelous painting of The Conquerors, by Fritel, which attracted so much attention at the last Paris salon, and on the other The Conquered, by Anton Dietrich; in the one the heroes of war moving down the vista of the centuries in magnificent array between ghastly lines of naked corpses, the other the unfortunate of all times and lands flocking beneath the gentle hand of the loving Christ. The *Cosmopolitan* will mark its first edition of 150,000 copies—that for January—by the offer of 1,000 free scholarships. In return for introducing the *Cosmopolitan* into certain neighborhoods the *Cosmopolitan* offers to any young man or woman free tuition, board, lodging and laundry at Yale, Vassar, Harvard, or any of the leading colleges, schools of art, music, medicine, or science. They send out a pamphlet on application telling how to obtain one of these free scholarships. Publication office, New York City.

The Christmas number of the *Cottage Hearth* has a handsome holiday cover, and is filled with good stories and articles appropriate to the season. The opening story, by Rose Hawthorne Lathrop, is entertaining and in the author's best vein. Miss Deris L. Hoyt furnishes an Art Talk on Sandro Botticelli, one of the Italian Old Masters. Hezekiah Butterworth furnishes a Christmas story in verse, entitled The Old Stage Sleigh. One of the choice stories of the season is that by Amy E. Blanchard, entitled The Gift that Went A-begging. In The Tragedy of Gallatin Valley we are given a glimpse of the lawlessness of the early days in the far West. Edmund Kirke completes his account of A Day with a Great Frenchman. The story of An Unconscious Hero, as told by M. A. C. Willard, is a fine specimen of character sketching. Sketches from Life, by J. Torrey Connor, is followed by a brief article on Rose Hawthorne Lathrop, by John Oldham. The regular departments are crowded full of seasonable hints and suggestions. Two pages are devoted to an illustrated article on Furs: the Fashion in Skins and Manufacture. The prospectus for 1893, in addition to an unusually good line of stories and articles, announces that Eben E. Rexford is to begin in the January number a Floral Department under the title, Talks about Flowers. W. A. Wilde & Co., Boston. \$1.50 a year.

The publishers of *Our Day*, edited by Joseph Cook and other superior writers, announces that in the coming year some important improvements are to be made in this excellent magazine. A photogravure of some leading representative of current reform will appear in each number; special attention will be given to every topic of reform touching the Columbian Exposition; Dr. Barrows will see that the great subjects discussed in the World's Congress Auxiliary and the Parliaments of Reform, more than one hundred of which are already provided for, are duly noticed in *Our Day*; the subjects discussed the coming year in *Our Day* are likely to be of even more commanding and permanent interest than ever before. Every effort will be made to give the periodical not only a national, but a cosmopolitan outlook. The whole income of the magazine will be devoted to the improvement of its various departments. *Our Day* reaches large numbers of college students, teachers, preachers, editors and other educated men, and is more and more quoted at home and abroad. The subscription price is \$2.50 per year; to ministers and students, \$2 per year; single number, 25 cents; to ministers and students, 20 cents. Published at the Woman's Temple, Chicago, Ill.

The *Century* promises much for 1893, and will undoubtedly expend much care and money in maintaining the high position which this magazine has attained in American periodical literature. In accordance to serials already begun, there will be the correspondence between Gen. Sherman and his brother, the United States Senator; The Cosmopolis City Club, a story of municipal reform, by Rev. Washington Gladden; The Poet Whittier, by Mrs. Elizabeth Stuart Phelps Ward, with Letters and a New Portrait; A Series of Notable Women; The £1,000,000 Bank-note, by Mark Twain; The Growth of the Kindergarten System; Reminiscences of Jean Francois Millet, the painter; Personal Sketches of Indian Life, by Miss Fletcher, etc. Published by the Century Co., 33 East 17th street, New York. \$4 a year.

MUSIC.

Two Christmas Anthems (words and music): "Christ is Born," and "Hail to the Day," are comprised in Numbers 485 and 490 of *Fischer's Octavo Edition of Sacred Music for Festivals and Holidays*. The first is arranged for soprano, alto, tenor and bass voices, by De Monti; the second, for soprano solo and chorus, by A. Diabelli. The words are in English and Latin. Price, respectively, 15 and 20 cents each. Order by numbers. Published by J. Fischer & Bro., 7 Bible House, New York.

LODGE NOTES.

A MASON AT SIGHT.

The ceremony of making a Mason at sight, seldom performed, took place at Springfield during the late communication of the Grand Lodge of Ohio. The following report of this interesting affair is thus given by the *Gazette*, of that city, of Oct. 19: "Gen. Asa S. Bushnell is a Mason. He was made one yesterday 'at sight,' by the Grand Officers. The deeply impressive ceremony took place in the private parlors of Grand Master Goodale, in the Arcade. Such a ceremony never occurred but once before, and the name and record is lost. Gen. Bushnell became [A Master Mason] without leaving the room. The right to confer this rests with the Grand Master, but its use is as rare as Kohinoors. The ceremony took place in the presence of all the Grand Officers, the local committee, Gen. Keifer and Hon. J. F. McGrew. Gen. Bushnell was visibly affected. He had had no knowledge that this honor would be given to him. It was done because of his eminent act of giving \$10,000, at the critical moment, for the Home. The full work of the degrees was presented to the General in abbreviated form, he taking all the obligations, and made acquainted with the modes of recognition. Gen. Bushnell was then escorted by the Grand Master and other Grand Officers to the lodge room of Anthony Lodge, where he witnessed the workings of the Master's degree in full, the Postulant being Frank Whitely. "By united action of Anthony Lodge, Gen. Bushnell was thereupon made an honorary member, and made an eloquent address of fraternal acceptance. It is understood that Clark Lodge will follow the example. Gen. Bushnell is a Mason, and is recognized, welcomed and honored as such."

LEGION OF HONOR.

Pennsylvania had 6,108 members June 30, 1892. Average age, 37; paid to Benefit Fund during year, \$377,151.51; received on death claims, \$317,500. That State is the second in membership; Massachusetts following, with 6,043 members, expects to hold second place Dec. 31.

XEROPHAGISTS.

The meaning of this name and whence it came is thus stated by *Notes and Queries*: "Pope Clement XII. having issued a bull forbidding the practice of Freemasonry, the Masons of Italy, who continued to meet, for the purpose of avoiding the penalties of the bull called themselves Xerophagists. The word means *dry livers*—persons who do not drink—and they adopted the title because they introduced something like the principle of total abstinence from intoxicating drinks into the institution. The title and the principle have since become obsolete."

A TABOO.

The *Knights' Sword and Helmet* prints the following: The following appeared in the *Burlington Gazette* of Aug. 4: "Catholics who belong to the Order of Knights of Pythias are exercised over a decision affecting the Fort Dodge K. P. Lodge, of which about one-half the members are Catholics. In response to a personal letter from C. F. Gemmett, the two Iowa Catholic prelates, Bishops Cosgrove and Hennessey, have written letters declaring that the Knights of Pythias Order is condemned by the church, in common with all secret societies. They say that no Catholic should be allowed to join the order. The penalty for so doing or maintaining membership is excommunication."

—The *London Freemason* refers to an unusual circumstance that took place a few weeks ago in the London district. At a lodge meeting a candidate was about to be initiated, when it was found he was an agnostic. The candidate was thereupon requested to retire, and the ceremony was stopped.

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15. Secrecy and Sin.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
39. Should Freemasons be Admitted to Christian Fellowship?
42. Our Duty and Ability to Know the Character of Masonry.
45. Ought a Seceding Mason to Keep his Lodge Oath?
49. John Quincy Adams on the duty of American Voters.
- The Masonic Oath Itself a Perjury (40 cents per pound).

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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NATIONAL CHRISTIAN ASS'N,
221 W. Madison St., Chicago, Ill.

History Nat'l Christian Association Its origin, objects, what it has done aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By-laws of the Association. 25 cts each.



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—AND OFFICE OF—
The Christian Cynosure,

221 WEST MADISON STREET, CHICAGO.

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The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 15, 1892.

Among the various stratagems of Satan in opposition to God and holiness, and for the purpose of destroying the souls of men, the institution of speculative Freemasonry holds a pre-eminent rank.—LEBBEUS ARMSTRONG, Founder of the first temperance society.

MASONIC WEAKNESS.

The weakness of Freemasonry lies in the futility of its great pretensions—in foisting itself upon the public attention as a remarkably wise and benevolent institution. In this respect it resembles the dude who travels on his good looks and good taste in dressing. Intelligence, morality, talent and usefulness are secondary with him. Masonry prates of itself as "a life for God, for the state, for the brethren, honor, fidelity, benevolence. Its magic words are wisdom, peace, strength, concord, truth, beauty;" and so on, *ad infinitum*. A man must indeed be a Mason at heart if he can find in the Christless rituals of the forty-nine degrees of Freemasonry, in its lectures, in its teachings, any of the foregoing attributes. The true Christian will only find in Freemasonry a revival of pagan mysteries, brutal obligations, mercenary benevolence, clannishness, and a system of morality that permits a Master Mason to break the seventh commandment with impunity, if he does so among those outside of the fraternity.

Any system, secret or otherwise, that has thus to play the hypocrite with the world and practice faith with its own membership upon compulsion, must of necessity manifest weakness. It may rear majestic temples, it may count its adherents by millions, yet without Christianity, without obedience to God, without modesty and ingenuousness, the whole army of them, from entered apprentices to grand inspector-generals, are no stronger than the 185,000 Assyrians whom the angel of the Lord destroyed in one night because they threatened to exterminate the armies of God. (2 Kings 19: 35.) Their strength is weakness.

Freemasonry is weak, inasmuch as its boasted secrecy is no secrecy any longer. An Anti-mason, who has never seen the inside of the fraternity's lodge-room, can describe it thoroughly; he can greet a Freemason with the signs, passwords and grips of the fraternity, and, unsuspected, can receive the proper sign and words in return. What, then, becomes of the boasted strength (which is secrecy) of the fraternity, and of what avail are tyled doors, locks and bars? What they know we know: what they do—we don't, because we know how evil is the obligation which compels them to do what we abhor and detest. Their strength is weakness; their weakness is our strength in the reforms which we cherish.

KNIGHT TEMPLARISM AND MASONRY.

Probably nothing has done so much to mislead the public mind as to the un-Christian and blasphemous character of Freemasonry as the Knight Templars' degree. Manifestly, this was the purpose of its institution. As every Knight Templar is a Mason, and as the Knight Templar not only recognizes Christ, but swears, as did the Knights of the twelfth century, to draw his sword in defense of the Christian religion, it is held that Masonry cannot be anti-Christian, or it would not lead up to such a degree.

But the absurdity of this reasoning is apparent when we consider that only a small percentage of Masons are Knight Templars, and that it actually does not lead up to this degree, and it is not in the regular series of the Scottish Rite. But suppose all Masons were Knight Templars; it would not change the un-Christian character of the system, or relieve the professed Christian Mason from his inconsistency. It is not required that all a man's statements shall be lies in order to make him a liar, or that he shall constantly be engaged in stealing in order that he be accounted a thief. A very small percentage of these acts of wickedness, if unrepented of, will fix the reputation of him who practices them. So, too, a rejection of Christ in the worship of the degrees of the lodge and of the chapter cannot be atoned for by his acknowledgment in the

commandery. If the candidate ceased to be a Mason when he became a Knight, there might be some ground for such an idea. But he does not. He still belongs to the lodge and the chapter, and is still bound by their covenants. As well might a man claim that since he tells forty truths to one lie, therefore he is no longer a liar, as to hold that because he only sometimes rejects Christ in his worship, and he sometimes confesses him, therefore he is a faithful confessor. We do not reason this way in ordinary affairs. Christ has said that "he that shall deny me before men, him will I deny before my Father in heaven." To exclude his name from our worship and take it out of his Word is to deny him. All subsequent conduct, that comes short of repentance and confession, can never secure acceptance with God.

But we want to call attention to the un-Christian nature of the Knight Templar's oath. He swears that he will draw his sword in defense of the Christian religion. This was what Peter did in his mistaken zeal for his divine Master. If there was ever a just occasion for war, that was one. Never in the history of the world was so cruel an attack made on so holy a person. Never had there been such adequate means of defense as was at the disposal of Christ and his followers. But Jesus said: "Put up thy sword. They that take the sword shall perish by the sword." Christ said to Pilate: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews; but now is my kingdom not from hence." (John 18: 16.)

The kingdom of heaven neither needs such defense nor can be defended by the swords of men.

There is no instance of such fighting by the disciples of Christ, or in the earlier period of the church; and all history shows that religious wars have always been disastrous to Christianity. Not only is there no sort of occasion for men to draw their swords in defense of Christianity, but to do so is to commit the same sin that Peter did when he cut off the ear of the servant of the high priest. Christ-like conduct is what is required of his people. There is no authority for any other than passive resistance. Even Nero was to be obeyed in all things not forbidden by the Word of God, and only to be resisted as Christ resisted Pilate.

HERESY IN THE PRESBYTERIAN CHURCH.

The pending trials of Dr. Briggs, of Union, and Dr. Smith, of Lane, Theological Seminaries recall the great contention in the Presbyterian body of 1836-37, which rent it asunder and made what, up to 1871, were called the "Old School" and "New School" Presbyterian churches, but each of which called itself THE Presbyterian church. Finally they saw—that to others was quite obvious—that all along they had been teaching the same essential truths, and that there was no just occasion for their separation. Since 1871 there has been general, if not perfect, peace.

This controversy is thought to involve something more than mere questions of the interpretation of the Scriptures, but, rather, the credibility of the Scriptures themselves.

Whatever may be the conclusion of these trials, two things will be quite apparent: (1) That division on account of honest differences of Scriptural interpretation are uncalled for; and (2), that the remedy for false doctrine is greater devotedness to the evangelization of a world lying in wickedness.

IN THE NAME OF THE LORD.

The apostle admonishes us (Col. 3: 17), that "whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." It is certain that no one understandingly went into the Masonic or Odd-fellows' lodge "in the name of the Lord Jesus." Institutions that exclude his name from their ritual, and from their prescribed forms of prayer, cannot be Christian institutions; and those who engage in true Christian worship cannot join them in the name of our Lord. True, the candidate for Masonry enters "in the name of the lord," but not "in the name of the Lord Jesus."

There are other institutions that are professedly Christian, and, we trust, are mainly so, that

tolerate practices that can by no means be undertaken in the name of Christ.

We copy from the *Young Men's Era*, an organ of the Y. M. C. A., an account of the celebration of Hallowe'en in the Y. M. C. A. building at Minneapolis: "By actual count there were 477 crowded to witness the sport. The exercises commenced at 8 P. M., and consisted of a regular clap-drill, with 100 to 125 young men. This was followed by the regular Hallowe'en program, which included a sack-race, a chicken fight, and bobbing for apples, an apple race, a three-legged race, and climbing the greased pole. Everybody who came enjoyed themselves. It is estimated that from 7 to 10 o'clock there were between 700 and 800 people present."—*Y. M. Era*, Nov. 17.

Surely this was not "in the name of the Lord Jesus," nor did it tend to his honor. It drew a crowd and was "as good as a circus;" but was even more demoralizing. When will Christian people be content with Christian methods to do Christian work?

THE DEATH OF CARDINAL LAVIGERIE.

The recent death of Mgr. Lavigerie, commonly known as "the Black Cardinal," calls attention to the greatness, as well as the beneficence, of his work, and illustrates the undeniable fact that, together with all the absurd teachings, the evil methods and anti-republican influences of the Roman Catholic priesthood, there is, in many instances (as in the case of this distinguished prelate), a devotedness to the interests of suffering, benighted and oppressed humanity, and such extended, untiring efforts for their temporal and spiritual well-being, as scarcely find a parallel in the Protestant world.

Lavigerie, who finally became a cardinal, was bishop of Algeria, and was the most earnest and efficient of all European laborers for the suppression of the internal African slave trade. Nor was his influence on European affairs less enlightened and patriotic. His influence over the pope led to his recognition of the French republic as the legitimate government, and was a death-blow to monarchical pretensions in that country. Such an *ex cathedra* declaration in favor of free government is likely to compel a changed attitude of the Roman priesthood towards republican institutions all over the world.

It is believed that Cardinal Lavigerie was so far in sympathy with Protestantism that he deprecated all strife, and desired that all Christian missionaries should work together for the redemption of Africa. It was a mistake, which he shared with many of his Protestant co-laborers, but which he alone had the courage to carry out, when he thought he might evangelize Africa by the aid of the "Armed Brotherhood of the Sahara," who were expected to combine Christian instruction with military science, and both fight and teach, as occasion required. Such was not the example of Christ and his apostles. They "overcame by the blood of the Lamb and the word of their testimony," and "they loved not their lives unto the death." Rev. 12: 11. While we abate nothing in our abhorrence of the false pretensions and misleading teachings of Romanism, we realize that in the death of this distinguished prelate the world, but especially Africa, has suffered an irreparable loss.

PRESIDENT HARRISON'S MESSAGE.

President Harrison's last annual message to Congress was delivered last week. While most of it does not lack public interest, there are particular passages in it that properly merit mention. Of course, as the head of an administration of which was born the McKinley tariff law, the President maintains the alleged benefits of the Republican doctrine of protection to home industry. In support of his position, he presents an array of figures, showing the growth of industry, population and wealth during thirty years past, and insists that all the increase in national prosperity in that period is due to the policy of protection. Prior to the beginning of those thirty years, he might have told us, the country enjoyed a very flattering degree of social, commercial, and financial progress and prosperity, even at a period when a tariff for revenue only was considered sufficient—when American vessels were engaged in a world-wide commerce, and our flag

dotted every sea. Since the era of protection began our commerce with foreign nations has been principally transacted in foreign vessels, and the stars and stripes have become a curiosity in foreign waters.

The message is worth reading, if only for its recapitulation of the events transpiring in Mr. Harrison's administration. They cover a large number of operations very creditable to us as a nation, with others that are quite otherwise, including the renewal of the Chinese Exclusion act. There are also several very palpable omissions in our national legislation, but for these the President is not directly responsible.

On one point of proposed legislation which he commends, he will have the sympathy and support of all right-minded citizens. In order to prevent the coming of cholera and to improve the character of our foreign population, he recommends the adoption of such measures as will serve to check undesirable immigration—to keep out of this country the uncanny paupers and criminals that have been flocking here without discrimination or hindrance—continually swelling the dirty pool of partisan politics by their votes and tending to the deterioration of morality and honest industry. It is right that the United States should be the refuge of the oppressed of other nations, but it is not proper to contaminate our communities with the vices which are imported with the bulk of our immigration.

What we need is a class of legislators and legislation upon whom we can depend for patriotism, honesty and the progress of Christianity. Can we have them? The prospect is not as hopeful as we could desire, but prayer and obedience to God will do much to offset the schemes of unscrupulous partisan leaders. Let us pray and vote in that direction always.

WHEATON COLLEGE.

This long-established institution—"a school for men and women"—at Wheaton, Ill., is now closing the largest and best fall season's work that it has yet done. The number of students has been over 225. They have been, as is usual, a wide-awake and devoted band of young men and women.

Prof. H. A. Fischer has been released from class work for the year, that he may assist President Blanchard in the financial portion of his duty. The effort to raise \$100,000 during the year progresses favorably. There is one subscription of \$10,000, two of \$1,000 each, and other smaller sums, aggregating \$15,000. Mr. Geo. P. Bent has just given a beautiful concert grand piano to the college, for the parlor.

Prof. A. R. Crook, Ph. D., is an enthusiastic teacher.

The winter term, as appears elsewhere, opens January 3. Persons desiring further information may address the president. We cordially commend the college to our readers.

—We are promised a good report of the proceedings of the New England District Convention for next week's *Cynosure*.

—Rev. W. I. Phillips, Treasurer and Field Secretary of the National Christian Association, left on Thursday last for Washington and Boston. At the latter city he expects to participate in the proceedings of the New England District Anti-secrecy Convention on the 14th and 15th inst.

—We are prepared to send to new subscribers, for \$2, in advance, the *Cynosure* for one year, and a copy of Rev. Dr. Carradine's excellent book—"A Journey to Palestine"—which sells for \$1.50, both postage free. This is one of the best offers that we have yet made. The book is one to interest and instruct any household. Send in subscriptions at once.

—In connection with our own anti-secrecy literature, we will send any miscellaneous or gift-book to our readers (the money to be sent with the order) at 20 per cent. (one-fifth) less than the regular prices of such publications. This offer will remain open all this month of December, and will afford an excellent opportunity to obtain holiday books at a very reasonable rate.

—On pages 2 and 3 of last week's *Cynosure*, we gave place to an article detailing the persecution of a colored minister of the Gospel in Arkansas, on account of his opposition to secret socie-

ties. Since its publication we have received another note from him, in which he says that one of the Master Masons who was on the committee of secretists to run him out of town has applied for baptism and membership in our colored brother's church. Another, formerly an Odd-fellows' "grand scribe," has also been baptized and joined the same congregation. The pastor adds: "I baptized 75 last Sunday, and have 10 more" awaiting the administration of the ordinance. Who says that the work of the N. C. A. in the South is not worthy of a liberal support? Will our readers give the subject some earnest thought?

—Attention is invited to the letters of colored pastors printed on pages 5 and 6 of this number of the *Cynosure*, under the head of "From the Southern Department." These faithful men are readers of the *Cynosure*, through the free-will offerings of Christian anti-secrecy reformers, and, as we have reason to believe, are also doers of the Word. The work in the South among the colored people is very important, and is yielding the fruits of righteousness in drawing them from the lodges, or persuading them not to enter those Christless institutions. As the fund intrusted to the N. C. A. for this purpose accrues from the liberality of those whose interest extends to the pocket as well as the hearts of those who favor our reform, contributions for it may be sent to Rev. W. I. Phillips, Treasurer, 221 West Madison street, Chicago.

REFORM NEWS (Continued from 5th page.)

which to mass some of our speakers for a series of meetings. The large number of intelligent young people need the education and awakening that such a convention would give them. As a brother said to me recently, there are none of our church papers, and there are few of our pulpits, that give a sufficient sound on this question to warn our young people of the danger.

At Janesville I found Bro. and Sister Stevens still alive and ready to afford me hospitality as in years past. He is in feeble health, leaving the burden of responsibility upon her; yet she was ready to renew for the *Cynosure*, and give a contribution besides. At Delavan I found kind entertainment at the home of Washington Chesebro. They feel a special interest in the cause, and for forty years have testified here against secret organizations. It was his uncle, Nicholas G. Chesebro, who was W. M. of the Canandaigua lodge, and the leading actor in the abduction, on Sept. 10, 1826, of William Morgan. Years ago the State Anti-secret Convention met at Delavan, and the Congregational church ruled secret society members out. But they have since rescinded this rule. Secretists have come in, and the church will not now be opened for lectures on this subject. Bro. Parish, and others of the old guard, here, have joined the church triumphant. It saddens one's heart, in visiting these old anti-secret battle-grounds, to find so many of the old veterans gone.

The next evening I lectured in the Wesleyan Methodist church, at Tibbits, formerly called the Sugar Creek church. I was met at Elkhorn by Bro. O. S. Davis, who is now pastor at Tibbits. It was a pleasure again to meet and spend a night at the home of this brother, in whose church at West Union, Ia., I had lectured years ago. Here, also, at Tibbits, the State Convention was once held, and Elder Ronayne worked the degrees. The Wesleyans are still holding up the banner, although their ranks are thinning as will be the condition of all churches like theirs in these perilous times, that stand squarely against these powers of darkness. But when the reaction sets in, and the tide of battle turns, there will be a glorious revival for such churches.

I lectured twice in the Seminary Hall at Evansville, before the Faculty and students, to an audience that would inspire any speaker. This is a flourishing seminary, conducted by Free Methodists, who have a strong influence in the town. The Christian influence of the seminary is doubtless the best in the State. Prof. Coleman and wife, at the head of an excellent faculty of teachers, are not afraid to have the anti-secret question discussed before the students. It was an inspiration to meet them, and also Bro. Coleman's father, who is one of the General Superintendents of the Free Methodist church and a veteran in reform work. I found kind hospitality at his home. I can most cheerfully recom-

mend this seminary to parents who have children to educate, as a school where the most wholesome Christian and reform influences are thrown around the student.

M. A. GAULT.

REFORM WORK IN MISSOURI.

EDITOR CYNOSURE:—On Friday night last I gave a Bible reading to a good audience at Andrews' schoolhouse, some three miles from Grant City, and on Saturday evening Masonic Religion was given at the Salman schoolhouse. On Sabbath, at 11 o'clock, I heard Rev. E. G. Cooper preach an excellent sermon at the Free Methodist church in Grant City. It was quarterly meeting, and here were such anti-secretists as J. W. Wines, Ed. Turner, Rev. Mr. Cox and others. In the afternoon I wended my way to see Rev. Mr. Hall, at Prairie Chapel, striking an adjourned temperance meeting at Maple Grove, and distributing literature. On Monday night a Bible reading was given at Prairie Chapel, making seven meetings in Worth county. Thousands of pages of literature were placed in rural homes.

M. N. BUTLER.

NEWS FROM THE CHURCHES.

Leaving the inspiring meeting of the students at the Sherman House, I hastened, on Saturday, the 3d inst., to take train for Streator, where two appointments to speak for the N. C. A. and its great cause were filled the next day. The forenoon service was in the Swedish-Lutheran church. The membership is not large, and they have at present no pastor; yet they seemed a warm-hearted and faithful people, who listened intently, and kindly gave a collection for the work.

The Free Methodist church was well filled in the evening, as I spoke on a similar theme—The Effect and Danger of Lodge Worship. Pastor Rakabach and his people hang their banner on the outer wall, and are not ashamed of the Gospel or its cross. May God bless their work, and give them many proofs of their faith. The influence of these meetings will not soon, I trust, be lost upon the people. There are about a dozen evangelical Protestant churches in the city, and one-half of these are committed by resolution to oppose secretism in God's name. Financial weakness is the only excuse for the dread some of the brethren manifest toward a discussion of the lodge, and a vindication of the stand they have taken for Christ against this subtle enemy. Doubtless we are all tempted when the purse is light; but we should rather make such emergencies the time for faith to triumph and God to glorify his Son, and bless his people with salvation.

Brief addresses at a Gospel temperance meeting, conducted by Miss Buckley, in the west part of the city, and in the Y. M. C. A. meeting, filled up the afternoon. Bro. J. T. Buckley was again my kind entertainer.

On the stormy evening of Wednesday, the 7th, I accepted again an invitation from Pastor Brohaugh, of the Norwegian-Lutheran church, corner of Indiana and Peoria streets, Chicago, and spoke for the second time to his people, on this occasion taking up the lodge oaths, comparing them with the standard given us in the Word, and noting their effects. The attendance was good, considering the storm and mud, and nothing more could be asked by way of attention and interest in the theme.

Pastor Brohaugh is vice-president of the Hauge Synod, Norwegian-Lutheran church. I have before spoken of the devotional spirit of this people. They are, moreover, somewhat Congregational in government. Each congregation decides for itself about excluding the lodge. I understand that all do so, as a rule; but some desire to make the regulation rather firmer by resolving in the Synod to receive no church to the fellowship of that body which does not keep its membership pure from paganizing worships.

To promote this end the lodge system is being discussed in the church papers, and an honest effort made to know the truth, that the churches may take their stand upon that impregnable rock.

A number of visitations have been made, preparatory to presenting our cause before the January meeting of the Chicago Presbytery. Thus far there is only encouragement for us.

HENRY L. KELLOGG.

THE HOME.

EMPTY NESTS.

The wind blows south and moans thro' all the trees;
Hushed the familiar hum of honey bees;
The leaves fall off; the maples stand out bare,
Amid the changing scenes, with here and there
An empty nest of the house-haunting dove,
Where all summer long they told their love.
The pines and larches drop their shapely cones,
And the wind blows south and moans and moans!

The orchard shows no living thing of green,
The shapeliest shrub and tree look poor and mean;
And where the blackbirds built their nests and swung
Upon the topmost twigs; and robin sung
His saucy songs in the sweet days of spring,
I see an empty nest—a lonely, loveless thing.
The brown thrush built in yonder hedging row,
But all are empty now, or high or low!

But they will come, 'tis said, and build again
Their summer homes, amid the haunts of men;
For birds are kindred in their loves to us;
They build and brood, and we are building thus;
And there are empty nests to-day, I know,
In many a household; change on all below
Is busy with our best loved and familiar things—
We reach not heaven save with empty nests and broken wings!

O! death has a tender touch, a tearful smile,
A light and lingering footstep, while
The soul is torn and trembling, and then
A silence and a solemn stillness when
We know 'tis ended; but knowing feel
Our utter helplessness; our senses reel;
Amid the strangeness of familiar things,
Death leaves us empty nests and broken wings.

—Charles Blanchard, in the Christian Standard.

FOOTSTEPS.

Do we often consider how strange it is that we can distinguish the footsteps of a person we know and love, even when mixed up with a multitude of others.

A little child once said, "I know the voice of papa's feet." Love quickened his ears, and to him that footstep quivered above all the rest.

There is a great amount of character in footsteps, which is betrayed insensibly as we trip, or jog, or plod along the highway of our daily life.

Here is a quick, nervous step—can anyone doubt the energy and activity of the person to whom it pertains?

A slow, languid glide as surely tells a story of an easy-going and calm personage.

Then, too, how our footsteps tell of the state of our minds and tempers! A hasty, heavy tread of the well-beloved feet, and we say: "What can be the matter now!" A springing, impetuous, rushing, and we cry out: "What joyous thing has come to pass?"

The house-mother lies on her bed of pain. To and fro, to and fro, go the quiet footsteps of her girls, who have taken up the burdens laid down with sorrow and repining; and as she hears these whispering footfalls, somehow she is soothed and lulled into a quiet which, more than doctors and their devices, helps to build up the worn-out body.

She "knows the voices" of these feet, and could pick them out were there dozens beside them. She hears the gentle tread of her anxious husband, as he creeps to the closed door to listen a moment, and is comforted by his tender love and care. Then the girls trip softly by, hushing each other, and her "big boy" stops his whistling and moves painfully along, as though he had two very new and very stiff wooden legs, and she laughs a little as he passes the door, stopping one second to listen to his "mamma's" breathing, and says softly, "God bless him!"

Then there sounds a little patter of tiny feet from some baby outside on the street, and instantly come back to her the long-vanished years when such little footsteps followed after hers, and all her brood were babies. Two of them will always be babies; they never grow up where they have gone to live, and the sweetest sound her mother-ears will hear when she wins home at last will be, she thinks, those little, pattering footsteps, never forgotten!

And so these footsteps are so part and parcel of our beloved ones that even in death we know, and love, and cling to them; and sometimes it has happened that the footfall we thought never to hear again on earth comes into our home once

more, and who can measure the perfect joy of that hour!

Two who loved each other tenderly parted one bitter night in tears and agony. One was left—the old, old story. To this one, after days and nights of hopeless, silent anguish, there came one midnight a distant sound. Out of the blackness and gloom it rang in her ears, like the sweet piping of birds in the early dawning! 'Twas the footstep of the friend who had gone away, come back to make life beautiful once more for both.

There are footsteps which we will never cease to listen for—and long for till, "far up the everlasting hills," they join with ours once more, and wake the complete harmony broken here on earth.—*Maria Kennedy, in the Christian Intelligencer.*

THE STORY OF GRISEL HUME.

We love to tell the story of the sweet girl and noble woman, Grisel Hume, who with her father had many narrow escapes, yet "nobody was killed." The part that she played during the last decade of the long tragedy in the reign of that treacherous coward, Charles II., surrounds her with a romantic as well as a historic interest. We need not go back to the old stories of mythical tradition for examples of filial devotion while that of Grisel Hume shines out on the page of modern history.

She was born in Berwickshire, Scotland, in 1665, when the whole system of persecution was so completely matured that her people suffered the most oppressive cruelty. Her father, Sir Patrick Hume, was greatly distinguished for his patriotism as well as for his statemanship. At an early age Grisel began her labors of love for any of the persecuted whom she could assist.

Robert Baillie, her father's most intimate friend, was confined in the Tolbooth. Sir Patrick was very anxious to communicate with him. The question was, how it could be done. After much planning, Grisel said to her father, "I will take the message." He finally consented and she made the journey to Edinburgh, alone, a distance of more than fifty miles, gained access to the prison, delivered her message, and carried back to her father the prisoner's reply. Her great success at this time as a child letter-carrier caused her to be employed on many subsequent and similar occasions. When she was about thirteen years of age her father was imprisoned for a time first in the Tolbooth and then in Dumbarton Castle. Many a journey did she make between her home and the prisons to take both comfort and information to her persecuted father. Soon, however, Sir Patrick was again liberated.

In 1684 he was suspected of being engaged in a plot to keep a Catholic king from the Scottish throne, and a troop of horse made an ineffectual attempt to secure him as their prey. He now saw that it was necessary to find a safe hiding-place until he could escape to the continent. Such a place must be most secluded, and the family burying-place, an underground vault in a churchyard about a mile from the house, was selected as the safest habitation for the grand old Christian patriot. Only three persons, Grisel, her mother and a carpenter in the employ of the family, knew of this strange city of refuge. During the night a bed and bedding were conveyed to this home of the living among the dead. Here Sir Patrick remained about a month.

For ten years Grisel's mission among the persecuted had been fraught with many a thrilling incident. "New occasions bring new duties," and she now undertook to provide and carry food to her entombed but living father. This must be done so clandestinely that neither child nor servant should know that anything was taken from the home, and it must be conveyed to the hiding-place at the dead of night when all others slept. All such food was cooked and placed on or near Grisel's plate at the table, and she managed to remove it from time to time so as not to be suspected.

Some amusing incidents are told concerning the odd ways by which Grisel provided food for her father while in this hiding-place. One of Sir Patrick's favorite dishes was a sheep's head. One was procured and cooked in the true Scottish style, after which it was placed upon Grisel's plate. Her two young brothers had hoped for shares in the savory dish. While the boys were

chatting over their porridge, the sheep's head was stealthily slipped into a receptacle under the table.

Soon they were ready for their portion of the coveted dish, and looking up nothing could be seen of it. One of the boys called out, "Mother, while we have been eating our porridge, Grisel has been eating a whole sheep's head." That night Grisel told her father the story of the boys' disappointment, and for once there was a hearty laugh in this home of the dead.

Sir Patrick's recreation while in this city of refuge was in repeating a Latin version of the Psalms and large portions of the Bible which he had committed to memory years before.

Finally, in a disguise prepared by Grisel, he made his escape to Holland, where he was soon after joined by his family. Here they lived in poverty till the revolution of 1688, when Sir Patrick accompanied the Prince of Orange as he set sail to claim the throne of England. During their years of exile in Holland, Lady Hume's health was so impaired by her many hardships that the burden of family cares fell upon her noble daughter. Here, as before, Grisel's tact and energy made her the guide and support of the family. When news reached Holland that the revolution was a success, Lady Hume and her daughter went across to London in the suite of the Princess of Orange.

Owing to her great beauty and queenly bearing, the Princess desired Grisel as a maid of honor; but this noble girl chose the delight of a Christian home to the splendors and gayeties of court life. The Prince of Orange once established on the throne, Sir Patrick's land was not only restored, but he was made Lord Chancellor of Scotland and Earl of Marchmont. When Grisel took her father's message to Robert Baillie in the Tolbooth, she met there his son George, a lad about her own age. They were afterwards co-refugees in Utrecht, and while there were betrothed, but were not married till after the revolution. He afterward was Sir George Baillie, a man of high honor in the kingdom. Lady Baillie possessed brain as well as heart. She was a poet as well as a patriot; a Christian as well as a scholar. In 1703, when Lady Marchmont lay on her deathbed, she was giving her parting blessing to her children. Not seeing Lady Baillie she called aloud, "Where is Grisel?" The daughter coming nearer to her, she said, "My dear Grisel, blessed be you above the rest, for a helpful child have you ever been to me."

After a long and most useful life this self-sacrificing daughter, poet, patriot and loving Christian went for her crown in the eighty-first year of her age.

Dear young readers of this short sketch of a noble life, try to find out the depth of the meaning of each child's own commandment, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee;" and may it enter into the warp and woof of each of your lives.—*Scotia, in Our Banner.*

SHIPWRECKED, YET SAVED.

About the year 1731, Susanna Morris, a minister of the Gospel, in the Society of Friends, embarked from Philadelphia for England, on a religious visit. In the same vessel was Joseph Taylor, returning home from a similar visit to Friends in America.

Soon after getting out to sea, Susanna dreamed that the ship would be lost, but she says, in a journal kept by her for her children: "At times I thought it had been as some other dreams, and yet I thought it safe to dwell low and humble before the Lord. I again dreamed the same, and yet was weak as to being fixed in a belief of the truth of it, until the Lord was pleased to favor me with his goodness, and in one of our meetings, held on board the ship, to make it known to me that we should suffer shipwreck. And then for a season I was in trouble; but, oh! blessed forever the name of God! for I had soon a good answer returned in my bosom, that if we would be faithful, we should have 'our lives for a prey.'"

"I hinted something of my mind to the captain, who appeared somewhat startled, and, lest he should be too much discouraged, I had it given to tell him that I should see him safe on shore.

"I hinted a little of what was made known to me to Joseph Taylor, but it seemed like idle talk to him, so I forebore mentioning it further; yet I was preserved so as not to stagger in my mind or disregard the manifestation made known to me by him that is true."

On what is called Christmas eve, the ship struck on the southwest coast of Ireland, about two miles from Dungannon. She was driven on her broadside, yet did not soon break; but the sea, running high, broke over her, and several of the crew were washed overboard and drowned. The captain, Susanna Morris, Joseph Taylor, and perhaps one more, scrambled up to the *upper side of the ship*, and held fast to the shrouds, the sea frequently breaking over them.

Joseph Taylor, speaking of it afterwards to a friend, said: "Susanna never discovered the least impatience, in word or countenance, all the time." But he confessed that once, in a flutter of impatience, he did say to this effect: "We might as well have gone at first, for we shall be drowned." Susanna looked upon him and said nothing, but he observed her looks were a sufficient rebuke for his impatience and distrust.

After they had been a considerable time by the shrouds, this extraordinary woman had a sense given her that they *would not be safe on that side of the vessel much longer*; and, although it seemed very hazardous to move and fasten to the lower side of the ship, she urged them all to attempt it, believing it would be the means of their preservation.

She at length prevailed, and they moved in the best manner practicable to the lower side, and soon after fixing themselves there came a great swell of the sea and threw the ship quite flat *on the other side*; so that if they had not moved they would, most probably, all have been drowned.

A priest, being informed there were some persons alive, and in great distress, came down to the beach and charged his people not to hurt them, but use all means to save their lives; and, through the assistance of a merciful Providence, they brought them safely to land and treated them with great hospitality.

"And now," says Susanna Morris, in concluding her account of this wonderful preservation, "I write not this relation because I would have any to think the better of me. No; that is not what I aim at, but that the poor in spirit or weak in their own eyes, if willing to serve the Lord, may take a little courage to trust in the Lord and be truly willing to serve him in all he may require of them."—*Select Miscellany*.

GOD'S FOOTPRINTS.

A Frenchman who had won high rank among men of science, yet who denied the God who is the author of all science, was crossing the great Sahara desert in company with an Arab guide. He noticed, with a sneer, that at times his guide, whatever obstacles might arise, put them all aside and, kneeling in the burning sand, called on his God. Day after day passed, and still the Arab never failed in his supplications. At last, one evening as he rose from his knees, the philosopher asked him with a contemptuous smile: "How do you know there is a God?" The guide fixed his beaming eyes upon the scoffer for a moment in wonder, and then said solemnly: "How do I know there is a God? How do I know that a man and not a camel passed my hut last night in the darkness? Was it not by the print of his feet in the sand? Even so"—and he pointed to the sun whose last rays were flashing over the lonely desert—"that footprint is not of a man."—*Selected*.

"THERE'S THE LORD'S ANSWER."

Many years ago, when in my country charge, I returned one afternoon from a funeral, fatigued with the day's work. After a long ride I had accompanied the mourners to the churchyard. As I neared my stable door I felt a strange prompting to visit a poor widow, who, with her invalid daughter, lived in a lonely cottage in an outlying part of the parish. My natural reluctance to make another visit was overcome by a feeling which I could not resist, and I turned my horse's head toward the cottage. I was thinking only of the poor widow's spiritual needs, but when I reached her little house I was struck with

its look of unwonted bareness and poverty. After putting a little money into her hand, I began to inquire into their circumstances, and found that their supplies had been utterly exhausted since the night before. I asked them what they had done. "I just spread it out before the Lord!" "Did you tell your case to any friend?" "Oh, no, sir; naeboddy kens but himsel' and me! I ken he would not forget, but I didna ken hoo he wad help me till I saw you come riding over the brae, and then I said, 'There's the Lord's answer!'" Many a time has the recollection of this incident encouraged me to trust in the loving care of my heavenly Father.—*New Testament Anecdotes*.

OCCUPY TILL I COME.

Work while it is called to-day,
Watch and pray!
With both thine hands right earnestly,
As in the sight of God most high,
Thy calling ply.

Watch! it is the Master calls thee;
Pray! it is his ear that hears;
Up! shake off thy chilly fears!
Mindful that whate'er befalls thee
Leaves thee farther on thy way;
Watch and pray.

Watch! for demons haunt around thee,
Sin and harm beset thy path;
Yet be sure that nothing hath
Power to hinder or confound thee,
So thou faithfully alway
Watch and pray.

Pray! lest watching make thee weary;
Praying thou shalt never fail;
Though the night be long and dreary,
Though the dawn be faint and pale,
Brightens fast the perfect day;
Watch and pray.

—Henry George Tomkins.

TEMPERANCE.

PROSPERITY UNDER PROHIBITION.

The following statements, relative to the business and financial condition of North Dakota under prohibition, are from a paper read by Rev. J. S. Boyd before the Fargo Presbytery, at Hillsboro, in that State:

"Prohibition has not brought financial ruin. That man in one of our cities who, fearing shrinkage in values should the prohibition law be passed, offered his property for forty cents on the dollar, now sees that same city growing and building up as never before, and, along with it, his own possessions much enhanced in value. Those who, in advance of the law, cried out, 'your stores will be empty, your business injured,' may behold every place where liquor establishments formerly existed now occupied with improved buildings, in which legitimate and helpful business is carried on and attended with evident thrift and prosperity.

"How is it in Fargo, one of our chief cities? A few items may hint.

"There is not a vacant store in the whole place; several new business blocks are in course of construction; houses are at a premium; a few old buildings in the outskirts of the city, that had been rejected as unfit for occupancy, have been moved in, refitted and occupied as dwelling houses; the old brewery is now used as a flouring mill; within the last year three principal Moorehead firms have taken up their abode on the west side of the river, induced by the prosperity prohibition promises and so surely provides.

"And what is true of Fargo is also in a good measure true of our other large towns. One well informed says: 'Grand Forks has never been so prosperous in all her history. Building is going rapidly forward. Several fine business blocks and many beautiful dwelling houses are in the process of erection. Buildings formerly used as saloons are now employed in respectable and legitimate business enterprises. Much money formerly spent in saloons is now turned into life-supporting channels of trade, and all are feeling the great benefit of the change. Yea, even so great is the attraction morally, socially and educationally, that many saloon-keepers in the east-side town provide homes for their families in prohibition Grand Forks!'

"Now, all these things—saloons suppressed,

temptation reduced, drunkenness diminished, prohibition fairly or quite well enforced, and business prosperous—most emphatically declare to all people everywhere that those who, several years ago, earnestly advocated the suppression of the liquor traffic, were right when they claimed that, not only from a moral standpoint, but even for business reasons, would Dakota be a better place for good citizens to live in, a safer and happier place in which to rear their families, if prohibition should be adopted."

THE ELECTION AS SEEN BY PROHIBITIONISTS.

AS GENERAL BIDWELL SEES IT.

Politically, to my mind, the shaking up we have had will result beneficially to prohibition. The general outlook is encouraging. Brief eulogies are in order to the People's party. We owe thanks. Their mission is evident; namely, to disintegrate party fossilization. They have made breaches into, and caused great crumbling of, the solid walls of party subserviency. The Republican party have unwittingly done good service. They have challenged admiration by their audacity in claiming our unexampled national growth, wealth, prosperity and almost anything in sight except, perhaps, the discovery of America, as the fruit of their party rule.

With the country groaning under burdens of excessive tariffs, bleeding at every pore by merciless combinations, with wealth passing swiftly into the hands of the few, arrogance could go no farther. Provisionally, instrumentalities chanced to be at hand to call a halt. The Democratic party have done the nation a service by the political upheaval. Bosses may dream, but party elements will assume new, not old, forms. There is but one fold to which the good and patriotic can gravitate, and that is to the only true, and the greatest reform party ever organized in this or any other age or country—the Prohibition party.

JOHN BIDWELL.

AS SEEN BY MR CRANFILL.

The result of the election points with unerring precision to the early disintegration of the Republican party. Beyond a reasonable doubt that party has gained its last national victory. It is utterly routed. The next national contest may witness an attempt to infuse life into its remains, but the attempt will be fruitless. The one issue of all issues that will spring into national prominence is the prohibition issue. That the Prohibition party should even hold itself in the face of such tremendous pressure is phenomenal; that it gained in power is almost a miracle. It has won its right to victory. It may not gain its victory under its present name; but the next party that whips the Democracy will be a party that champions prohibition, opposes monopoly, stands by the public free school, believes in preserving America for American institutions and adheres with relentless grasp to the eternal divorcement of church and state. The hand of God was in the recent election. We are nearer the promised land than many of us dare to hope.

J. B. CRANFILL.

Did you ever hear of a saloon-keeper whom you would take as your bosom companion, as a partner in any other business, or as a member of your own family circle?—*Exchange*.

We are asked by many readers what we think of an effort to unite the Prohibition party and the People's party. Our opinion on that point is exactly what it has been all along, namely, that the Prohibition party cannot treat with any party that rests upon a license basis; and a party that is silent on the drink question consents by fair implication to the existing order of things. As a national organization, the People's party is a license party. Whatever may be the views of many of its leaders, and probably of a majority of its members, the party, as a political organization, stands on a license basis, just as certainly as the Republicans and Democrats stand there. Until it changes its base, we do not see how the Prohibition party can even treat with it, except as it treats with all other supporters of legalized drunkard-making. What individuals in each party, acting as such, may do in the way of conference is a very different thing.—*New York Voice*

BIBLE LESSON.

LESSON XIII.—Fourth Quarter, 1892.—December 25.

SUBJECT.—The Birth of Christ.—Luke 2: 8-20.

GOLDEN TEXT.—Behold, I bring you good tidings of great joy.—Luke 2: 10.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Luke 2: 8-20. T.—Luke 2: 25-35. W.—Matt. 2: 11-18. T.—Matt. 2: 19-23. F.—John 1: 1-14. S.—1 John 4: 9-14. S.—Isa. 9: 1-7.

COMMENTS BY E. E. FLAGG.

1. *The watching shepherds.*—vs. 8, 9. The events recorded in this lesson could not have taken place during the chilly nights of December, when in Palestine the flocks are never left out in the open fields, a circumstance which has led our best commentators to put the date of Christ's birth much earlier,—either in spring, or, at latest, early fall. The 25th was chosen because the great heathen festival of Saturnalia fell on that day, but the baptizing of it with the name of Christmas has not taken from it all its pagan characteristics. Probably one reason why we are left in the dark as to the exact date is the danger of making the day a kind of fetich, and regarding it with a merely superstitious reverence; which is, in fact, the case with multitudes who indulge their appetites and run into all kinds of excess on Christmas with as little thought of the real meaning of the festival they celebrate, as if it had never been changed either in name or idea. Without doubt, these shepherds were devout men, and were waiting and hoping for the promised Messiah. There was a general expectation of some great event, even outside of Palestine, but only a few, like Simeon and Anna, and these godly Jewish peasants, were spiritually responsive, and understood to some extent what was to be the character and work of the expected Deliverer. This is only one of many instances showing in what high honor God holds honest labor. Here we see him passing by all the great and learned of Judea, and revealing the birth-place of his Son to the lowly shepherds, who knew as little of the philosophy of the age as they did of kings' courts. That we need not go out of the line of our ordinary, everyday employment in order to hold communion with God is another important suggestion. It is only by the faithful performance of every duty, though it be only to sweep a room, that we show ourselves worthy to be entrusted with the highest spiritual revelations.

2. *The angel heralds.*—vs. 10-14. How often we are "sore afraid" of what are only angels of blessing in disguise, and though the cloud over our head may be "big with mercy," we "fear" as we "enter into it." "Good tidings of great joy." If we do not preach this, not only by our lips but our lives, if we are not joyful Christians, we do not preach the same Gospel that the angels proclaimed. Neither do we, if we limit by creeds and set lines of our own, preach a salvation "which shall be for all people." And this is the sign: not a monarch seated on a throne, but a helpless babe, whose only cradle is a manger. God is willing to grant signs unasked to simple, childlike souls, but not the kind that human pride naturally seeks. Suddenly the angel was joined by a heavenly host, the echoes of whose song will never die, until a redeemed and purified earth takes up the strain. It consisted of two parts, chanted back and forth, evidently like an antiphone. First, "Glory to God in the highest." This must be an individual, before it becomes a universal song. Our hearts and lives must be attuned to the keynote of praise before the second part can be fulfilled, and we know that peace which he gives (R. V.) to those in whom he is well-pleased.

3. *The visit of the shepherds.*—vs. 15-20. In our present earthly life, only momentary glimpses of the glory beyond can be vouchsafed to us. The angels must go away into heaven, or we shall stand lost in a selfish rapture, and never bestir ourselves to carry their message to others. "Let us now go," etc. The shepherds did not, like modern rationalistic interpreters of the Scriptures, try to reason away the wonderful sight they had seen. They did not say, "This is only a vision, a mere hallucination of our overwrought senses; and if on the strength of it we get out to go to Bethlehem we shall be laughed at as fools and fanatics." For four hundred years there had been no prophet in Israel, and they might have said, as do many to-day, "The age of miracles is past," and refuse to believe the tidings thus supernaturally conveyed. They not

only said, "Let us go now," but "they came with haste." They were eager to see the blessed Child, but it was their faith which lent their feet wings. It is unbelief which makes humanity so slow to find its Christ. They did not keep what they had heard and seen to themselves, but they told it abroad. The religion of Jesus is not a religion of mystery; it has no tyled door, no secret ceremonies. Its very life and essence consists in giving forth the light, as we receive it ourselves, to others. All that heard it wondered; we are not told that they believed. Probably some did, while to others it was merely a strange tale, rousing a temporary feeling of awe and amazement, but nothing more. "Mary . . . pondered them in her heart." Here we have a rare glimpse of the personality of our Lord's mother. Evidently she was a thoughtful, silent woman, who could only unfold her inner experiences where she found full understanding and sympathy, as in the aged Elizabeth. The shepherds returned glorifying and praising God. So when we have once seen the Christ-child, our homes will be the first places to feel the reflected radiance.

RELIGIOUS NEWS.

BAPTIST.

—Rev. F. B. Meyer, the popular writer and preacher on spiritual themes, is a Baptist, but has accepted a call to a pedit-Baptist church. His course is not relished by his Baptist brethren.

CHRISTIAN ENDEAVOR.

—The Twelfth International Christian Endeavor Convention is, next July, to be held in Montreal. For the meetings the use of the National Drill Hall has been secured. This is an immense stone building, absolutely fire-proof, with an assembly-room with an area nearly 40,000 feet. To supplement this, a huge tent, 230 by 130 feet, has been purchased, which will be pitched on the square directly opposite the Drill Hall, and will accommodate a second meeting, if necessary, of 10,000 people. All the preparations are being made on a most extensive scale, and Montreal expects, next July, to welcome an immense gathering. As in Minneapolis, the homes of the city will open their doors to the Endeavor hosts. Accommodation at hotels is necessarily limited.

CONGREGATIONAL.

—Five recent graduates of Andover Seminary have associated themselves for religious work in Franklin county, Maine. Their plan is to work together, in close touch with one another, though each man has his post with one or more preaching stations located naturally at the centers of population where there is already a church; one member of the group has a parish twenty miles long, while another counts over 2,000 parishioners! It is also a part of the plan to hold special evangelistic meetings together at various points as may seem advisable.

METHODIST EPISCOPAL.

—The Earl of Rosebery, the British secretary for foreign affairs, informs the Wesleyan Missionary society "that her Majesty's ambassador at Vienna has ascertained unofficially from Baron Gautsch, the Austro-Hungarian minister of public worship, that the statement that the claim for state recognition has been refused to the Wesleyan community is incorrect. The matter is still under the consideration of the Austro-Hungarian government, but Baron Gautsch states that some months must elapse before a decision can be arrived at." Methodism may be tolerated in Vienna after all.

—Rev. Dr. Wm. M. Taylor, who resigned as pastor of Broadway tabernacle, New York City, on account of failing health, has been appointed pastor emeritus, with a salary of \$5,000 a year.

—Bishop Thoburn expects to make the trip from New York to Bombay in twenty-five days. At this rate he would travel around the world in much less than eighty days.

—At the Chicago Methodist Preachers' meeting on Monday Rev. J. J. Tobias, pastor of St. Paul's church, read a paper on "The Public Schools and the Roman Catholic Church." Bishop Newman spoke on the same topic.

MISSIONS.

—The year 1792 was the birthdate of modern missions. Then the man who has been called "the greatest gift to the church since Martin Luther" saw his long-cherished desire realized in the beginning of an organized movement for evangelizing the world. "There is nothing," says Fleming Stevenson, "more brilliant or more heroic in our modern church than the passage of her history; and how nobly it rang out the old and rang in the new, as last century was changing into this, the crowded missions of to-day will testify." In the year 1892 what do we see? Instead of one William Carey, more than seven thousand living missionaries, whose hearts and lives are devoted to this divine enterprise. Instead of the £13 2s. 6d. cast into the treasury one hundred years ago, in the house of Widow Wallis, in Kettering, the Protestant

churches of Christendom are now contributing more than \$11,000,000 annually for giving the Gospel to the heathen. The Baptist Missionary Society, begun October 2, 1792, has been followed by successor after successor, till now there are more than one hundred foreign missionary organizations preaching the Gospel among every nation.—A. J. Gordon in *Missionary Review*.

—Dr. McAll, by reason of age and failing health, retires from the control of the "McAll Mission" in France. These missions have been the most powerful agency for the teaching of evangelical Christianity in France. Dr. and Mrs. McAll return to their "second home in England," near London. They will, as strength is given them, hold meetings in England in the interest of the mission.

PRESBYTERIAN.

—A circular letter, signed by forty-nine Presbyterian ministers and twenty-two elders, has been addressed "to the ministers and elders in the presbyteries" of the Presbyterian church upon the revision of the confession of faith. The letter raises the question whether any formal statement of the doctrine of preterition—that "the rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice"—need necessarily be included in the confession, in order to preserve "the integrity of the Reformed or Calvinistic system of doctrine." They therefore ask that the recently proposed amendment be rejected, which will leave the matter in the confession as at present, and that instead the general assembly be overtured to transmit to the presbyteries a proposition omitting Section 7 of Chapter III., as given above. Or, if their omission is not enough, then they ask that a new section be added to Chapter III., to read as follows: "God's eternal decree hindereth no one from accepting Christ, as he is freely offered to us in the Gospel; nor ought it to be so construed as to contradict the declarations of the Scripture that Christ is the propitiation for the sins of the whole world, and that God is not willing that any should perish, but that all should come to repentance."

—The *Canadian Presbyterian* is conducting a vigorous campaign against the dissipation common in that country to Thanksgiving day. "If the day is to be one for sport, military reviews, . . . and the like, the Supreme Court should instruct our ministers and people to stop mocking the Almighty by calling it a day of national thanksgiving."

—The two most influential Presbyterian churches of London are without pastors—Regent Square and Marylebone. The reason is that the people are hard to please in the matter of preaching.

—Miss Kate M. Alling, M. A., of Evanston, Ill., has been elected president of the Presbyterian Female College of Michigan at Kalamazoo, and has entered upon her duties. She graduated at the Northwestern University five years ago, and has since been at the head of the high schools. She took the Greek honors, which had never been given to a lady before. She is the daughter of Rev. J. H. Alling, B. D., pastor of Deering church, Chicago.

PROTESTANT EPISCOPAL.

—Among the hymns the committee on the hymnal of the Protestant Episcopal church proposed to omit were the old favorites "Watchman! Tell us of the Night;" "Come, Holy Spirit, Heavenly Dove;" "By Cool Siloam's Shady Rill;" "How Firm a Foundation;" "From Every Stormy Wind that Blows;" "Am I a Soldier of the Cross?" "Jerusalem, My Happy Home." The convention restored the hymns.

ROMAN CATHOLIC.

—In the province of Quebec, at a late meeting of the Roman Catholic Board of the Council of Public Instruction, which includes all the bishops and some prominent laymen, the question came up whether teachers who are ecclesiastics should submit to examination, and the bishops all said no, while the laymen, after a short controversy, all said they must. Hon. R. Musson, ex-governor of the province, when the bishops said they alone had jurisdiction, replied, "On the contrary, we are more concerned than you, for we have children and you have not. When we complain of the ridiculous system of education in your classical colleges, you reply that those colleges are founded to train priests and not practical men; and yet, when we withdraw our children, and send them to the Protestant institutions, you threaten us with excommunication. Do not suppose you can much longer brave the Catholic population."

MISCELLANEOUS.

—The religious census of New Zealand, whose population is 626,658, returns English Episcopalians at 253,331, Presbyterians at 141,477, Roman Catholics at 87,478, and Baptists at 14,825.

—Mr. Moody startled a London audience lately by exclaiming: "There are thieves in this congregation. I hope there are many thieves here."

—Miss Jennie Martin has been re-elected State secretary of the Illinois Young Women's Christian Association, and the headquarters of the State organization have been removed to Chicago.

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NEWS OF THE WEEK.

COUNTRY.

A syndicate of capitalists in New York is pushing a deal to purchase entire all the rolling mill and blast furnace properties located near Youngstown, Ohio, and unite them in a mammoth combination under one management. The total amount to be paid for all the properties is \$7,000,000.

Frank Swards, the tramp who mutilated the limb of little Jesse Mahler, of Canton, Ill., for the purpose of compelling him to beg from town to town, was sentenced to four years in the penitentiary. The lad's arm is bent double from the inhuman treatment, and he will never be able to use it again.

The Homestead, Pa., relief committee has reported. It states there are 218 families of 870 persons in Homestead on the verge of destitution. Less than 800 of the 3,800 strikers have been taken back into the mill. It was decided to ask for the remainder of the \$10,000 raised by Homestead for the Johnstown sufferers.

Whisky is advancing in value. At Peoria the trust put up the price on alcohol 10 cents per gallon, and on whisky 5 cents. In Kentucky a similar advance is noted. The rate in consumption will not decrease.

The official canvass of the vote of Montana has been completed and shows that Harrison had a plurality over Cleveland of 1,299 votes.

Rev. Mr. Lightfoot, a colored preacher, was assassinated by a band of Negroes at a church twelve miles west of Newport, Ark. He had been organizing bands of colonists to go to Liberia, and is supposed to have been killed by malcontents dissatisfied with his slow method of business.

The Secretary of the Treasury states that at the close of the present fiscal year, June 30, 1893, there will remain in the Treasury over \$20,000,000 in cash, besides the \$100,000,000 in gold reserve.

Those great steamships, the City of New York and the City of Paris, have made their last trips with a foreign flag at the masthead. They will begin the new year under the stars and stripes.

Anthony Comstock has in his office several boxes of impure books seized in Chicago where such books are appearing in unusual numbers in anticipation of the World's Fair.

At Jay Gould's funeral there were no pall bearers, no addresses, and no mourners. In his will, it is stated, there was no provision for benevolent objects.

It is believed by some of the special students of Catholicism that the Pope sent secret orders to this country that the Catholic vote should be turned against the administration on account of the efforts by Commissioner Morgan in antagonism to sectarian appropriations for Indian education.

During the first eight months of 1891 the total shipments of California wine from the State by sea and rail were

6,952,416 gallons, or 1,292,563 gallons more than for the corresponding period of 1890.

The annual report of the Superintendent of Immigration shows that 579,663 immigrants arrived in this country during the fiscal year ended June 30, 1892. Two thousand eight hundred and one came in violation of law, and were returned to their homes. Of this number 1,763 were contract laborers.

Pittsburg and Homestead, Pa., have been startled by the discovery of an alleged plot to poison the non-union men employed in the Carnegie steel works at the latter place. It is charged that as a result of this conspiracy several persons have already lost their lives and many others are now suffering from the effects of the poison administered. It is also stated that the cook who assisted in the plot has confessed the crime.

In Massachusetts it appears that the Republicans would have elected Haile governor but for the mistake of about 15,000 Republicans who, having marked the Republican candidate for governor, spoiled their vote by marking also the Prohibitionist candidate "Wolcott Hamlin," mistaking the name for "Roger Wolcott," the Republican candidate for lieutenant governor.

The news that Martin Burke had died of consumption in Joliet Prison caused a sensation among New York friends of Dr. Cronin, who believe that the murderer has been spirited away by the Clana-Gael.

James G. Blaine is again very ill.

The diamond excitement in Idaho is daily growing more intense.

Four of the Yale students who took part in the disturbance at Proctor's Theatre, New Haven, on Saturday night, were taken to court on Monday to answer the charge of breach of the peace and assault. John Adler, the musician who was struck in the eye with a torpedo, will lose the use of that member. Some citizens will try to induce the faculty of Yale to make an example of the leaders of the gang.

Francis Murphy, the temperance evangelist, is to establish a home for fallen women in Pittsburg.

The Duluth Chamber of Commerce has issued a call for a convention to consider the construction of a ship canal through American territory, from the Great Lakes to the Hudson River.

A no-license campaign of unusual interest has been inaugurated in Boston, with considerable promise of a no-license victory. It is said that among those who will this time vote against license are a large number of former saloonkeepers who are unable under the present order of things to obtain licenses, and who avow their purpose now to vote against all licenses.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 5 to Dec. 10:

J W Collins, T Keppel, Mrs A W Schunhut, A C Jennings, E A Cook, Mrs A P Wylie, W Lasby, S A Milligan, Rev P T Hilman, A Bergmann, J Shifferly, Mrs J R Johnson, D H C Salisbury, Mrs A P Martin, S Andrews, R Platt, J A Parks.

To-Day Hood's Sarsaparilla stands at the head in the medicine world, admired in prosperity and envied in merit by thousands of would-be competitors. It has a larger sale than any other medicine. Such success could not be won without positive merit.

Hood's Pills cure constipation.

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Asthma

"Some years ago Ayer's Cherry Pectoral cured me of the asthma, after the best medical skill had failed to give me relief. A few weeks since, being again a little troubled with the disease, I was promptly relieved by the same remedy."

S. F. HASSLER,
Editor "Argus,"
Table Rock, Neb.

Bronchitis

"Two years ago I suffered severely from an attack of bronchitis. All the usual remedies proving of no avail, I thought of Ayer's Cherry Pectoral, and after taking two bottles of this medicine I was restored to health."

CHAS. GAMBINI,
Smith's Ranch, Cal.

Colds

"Ayer's Cherry Pectoral has had a wonderful effect in curing my brother's children of severe and dangerous colds. It was truly astonishing how speedily they found relief after taking this preparation."

Miss A. N. MOEN,
Fountain, Minn.

Coughs

"One bottle of Ayer's Cherry Pectoral cured my wife of a severe cough of two years' standing. This is the only proprietary medicine I can personally recommend for diseases of the throat and lungs."

W. M. DONNELLY,
Terre Haute, Ind.

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"My wife was supposed to be in the last stage of consumption and given over by our physician, when, as a last resort, I gave her Ayer's Cherry Pectoral. She gradually grew well and strong and has had no lung trouble since."

T. J. TURNBOW,
Gibtown, Texas.

Croup

"I have used Ayer's Cherry Pectoral in my family for thirty years, and always found it the best remedy for croup, to which complaint my children were subject."

Capt. U. CARLEY,
Brooklyn, N. Y.

The Voice

"Dr. Ayer's Cherry Pectoral has been of very great service to me. It improves and strengthens the voice, and is always effective for the cure of colds and coughs."

LYDIA THOMPSON,
The famous actress.

La Grippe

"Last Spring I was taken down with la grippe. At times I was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed."

W. H. WILLIAMS,
Cook City, S. Dak.

Whooping Cough

"Mr. W. F. Pearson, of Poe's, N. C., says that Ayer's Cherry Pectoral is the best remedy for whooping cough he ever tried."

J. A. JOHNSON,
Barclaysville, N. C.

Family

"In raising a family, I have frequently had occasion to use remedies for colds, coughs, croup, etc., and am familiar with most of the preparations recommended. Ayer's Cherry Pectoral easily takes the lead of them all. I use that altogether now."

GEO. W. MORIARTY,
Opelousas, La.

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Wheat—Spring No. 2.....	72½@	72½
Winter No. 2.....	68½@	72½
Corn—No. 2.....	41½@	42½
Oats—No. 2.....	30½@	35
Rye—No. 2.....	47	50½
Bran per ton.....	11 75	@12 00
Hay—Timothy.....	9 00	@11 00
Butter, medium to best....	19	@ 29
Cheese.....	04	@ 11
Beans.....	1 75	@ 1 85
Eggs.....	17	@ 23½
Seeds—Timothy.....	1 85	@ 1 92
Flax.....	1 04	@ 1 09
Broom corn.....	08½	@ 06
Potatoes, per bu.....	55	@ 70
Hides—Green to dry flint..	03	@ 06½
Lumber—Common.....	10 00	@13 00
Wool (washed).....	15	@ 33½
Cattle—Choice to extra....	5 20	@ 6 50
Common to good....	3 40	@ 4 15
Hogs.....	5 70	@ 6 50
Sheep.....	3 35	@ 4 75

NEW YORK.

Wheat.....	77	@ 80½
Corn.....	41½	@ 42
Oats.....	30½	@ 35
Eggs.....	28	@ 28
Butter.....	15	@ 31
Wool.....	15	@ 30

KANSAS CITY.

Cattle.....	2 00	@ 4 60
Hogs.....	4 75	@ 6 25
Sheep.....	5 00	

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HOME AND HEALTH.

WHY THE MOUTH SHOULD BE KEPT CLEAN.

It has long been known that warmth and moisture favor the development and growth of microbes. The mouth furnishes these conditions to a peculiar degree.

All germs that float in the air are liable to find a lodgment in the mouth and nose. Here they may remain, and as most of them are not harmful under any circumstances, they give no indication of their presence, and even when noxious germs are thus lodged in the mouth they may produce no symptoms.

If swallowed into the stomach the juices there contained may cause their destruction and disorganization. If for any reason their vitality is not thus destroyed they may be absorbed in the system. It is possible that even then they may be destroyed or excreted and give rise to no disease. It is after their entrance into the system, however, that their presence is apt to be manifest.

The danger of their entering the system, it should be made clear, is increased when the mucous membrane of the digestive tract is broken at any point. When the skin or mucous membrane of any part of the body is broken one is perhaps considerably more liable to absorb germs of all sorts.—*Youth's Companion*.

THIRST.

When the mouth and throat are dry, we say we are thirsty, and, if possible, at once drink a quantity of water proportionate to the intensity of the thirst. That there is nothing more than dryness of the mouth is indicated by numerous statements made to the effect, that mere moistening, without swallowing, is quite sufficient—more being quite useless.

Physiologists tell us this is false, and that nature has not forgotten herself when planning that most wonderful mechanism, the human body.

True, when thirsty the mouth is dry, but not always is the contrary true; for example: when nervous influences, as the receipt of a telegram, the report of a severe accident, a ghastly sight, or fright, or fear, check salivary secretion. In these cases mere moistening will give temporary relief, since the normal function of the salivary glands has for a short time been checked, but these are not cases of true thirst.

The saliva is a fluid containing a large amount of water, beside ptaline mucous and salts—elaborated by the cells of the salivary glands from fluids drawn indirectly from the blood. As soon as the quantity of the water in the blood becomes low, it is indicated by a lack of secretion of watery saliva, and a consequent sensation of thirst. Were it not for this sensation in the mouth, by what means would the partial needs of the blood be made known to us?

We unconsciously answer the call of the blood for water, every time we quench thirst.

Thirst is not local, but general. Its sensation is local and specific, just as sleepiness is general to the whole body, but its sensation is located in the eyes.

The mouth is an indicator, a gauge—whereby the fluids of the blood are kept constantly measured.

Thanks to this indicator, we are able often to avert some of the ills of life that would surely appear, were the blood allowed to become thick and stagnant.—*Youth's Journal, Pittsburgh*.

HOW TO COOK A POTATO.

The prevailing opinion is that every one knows how to cook a potato—doubtful, certainly, after finding a number of people who cannot or do not pare one creditably. Aside from the fact that the greatest amount of 'mealiness' lies nearest the skin, the thrifty soul inspects half-inch parings with disapproval; nor will patches of skin left on here and there atone for the waste. A blunt table-knife is not the proper instrument to use; let it be a small, sharply-pointed knife, to deal with the deep-set eyes, awkward protuberances. New potatoes should be scraped whenever it is possible.

There is an art in boiling potatoes well. To cut them if they are not of uniform size; to have just enough water to cover, pouring off quickly at the right moment before they fall to pieces—these are some of the small things that insure success.

It is claimed that some potatoes—the later-growing varieties—cook better if placed over the fire in cold water. This can be easily tested for one's self. Potatoes touched by the frost are slightly improved by so doing; and whatever their condition, it is a good plan to let them lie in cold water a short time before cooking.—*Selected*.

Croup is prevented by the timely use of Dr. Bull's Cough Syrup, the mother's friend.

To prevent the hardening of the subcutaneous tissues of the scalp and the obliteration of the hair follicles, which cause baldness, use Hall's Hair Renewer.

Money for Sale.

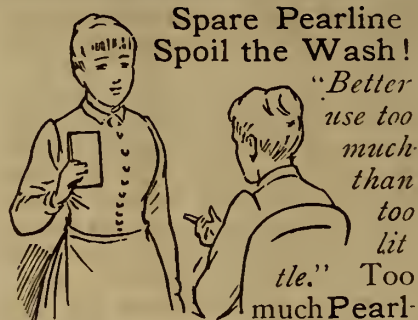
Congress, at its last session, voted an appropriation to the World's Fair. It directed that the appropriation should be paid in money made especially for this purpose, and should be composed of five millions of silver half dollars, to be coined at the mint, with a special design that should commemorate the four hundredth anniversary of the discovery of America by Columbus. The World's Fair authorities are now about to receive these coins from the United States mint, which are offered for sale to the people at the advance price of \$1 each. The advance demand has been great. Nearly one thousand banks have sent in orders for from fifty to five thousand coins each at \$1 a piece.

When this lot of Souvenir coins is issued, there will be no more made, and millions who expect to get them will be disappointed. The World's Fair authorities therefore make public announcement of these facts, and urge the people everywhere to subscribe immediately for these coins. All banks are authorized to receive subscriptions and deposits. Persons who cannot conveniently subscribe in this way may remit direct to the Treasurer of the World's Columbian Exposition, Chicago, sending \$1 for each coin desired, with instructions how they shall be shipped.

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Is the startling, truthful title of a little book just received, telling all about *Notobac*, the wonderful, harmless, economical, guaranteed cure for the tobacco habit in every form. Tobacco users who want to quit and can't, by mentioning *Christian Cynosure* can get the book mailed free. Address THE STERLING REMEDY CO., Box 655, Indiana Mineral Springs, Ind.

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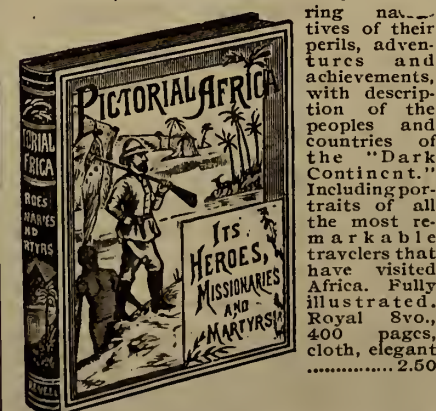
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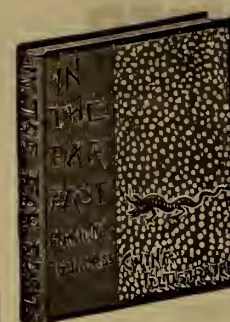
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FARM NOTES.

BIG POTATOES.

Some wonderful results with regard to potato culture have been obtained by a gentleman farmer in France. This farmer, who is also a distinguished chemist, has been, according to a recent consular report from Nantes, for some time past conducting experiments with potatoes, with the remarkable result that he has succeeded in securing the enormous return of forty-two tons per acre. The plan he adopts is to carefully select the seed and to use only the best and soundest tubers. The ground is dug or plowed to a great depth and is well manured. Before planting the seed potatoes they are soaked for about twenty-four hours in a mixture composed of saltpeter and sulphate of ammonia, six pounds of each salt to twenty-five gallons of water. After this soaking the tubers are allowed to drain, and then they stand for twenty-four hours longer, in order that the germs may have time to swell.—*Chambers' Journal.*

RUST ON APPLES.

This is a universal complaint the present season and I have my share of it. One thing I have learned is that the fruit on the lower branches which are shaded is the most affected. The open tops have much the cleanest specimens. Low heads are recommended and I always advocated them and still do, but there is a limit. Fruit on limbs near the ground is seldom perfect. At one time early in the summer, my Newtown Pippins threatened to be all rusty. This was after a dry period, but a few good rains checked the disease. While picking these I was again impressed with the importance of thinning out while the fruit is small. I did this on about half of one tree when some other work called me away and it was not finished. The apples on the part I had thinned are worth more than double the remainder. My orchard was too full, and no doubt next season I will have what they call an "off year."—*Rural World.*

WHAT AILS THE CREAM?

Many a housewife is puzzled over the stubbornness of the cream to relinquish its hold upon the butter granules, or over its quality or tendency to deteriorate from a passable sample at first. The *Practical Farmer* says in reply to the questions: "What is the matter with the cream? it won't come," or, "it will not do this or that," that not one of the writers tells in regard to the cream or its care, and so this paragraph will be good if it cures, and an accident if it fails. One man reports that the butter turns strong after being made, in three or four days. We suspect that this butter is not washed free of buttermilk with weak cold brine when in the granular stage, and is left exposed to the air at a temperature at least twenty degrees too warm, and the unexpelled buttermilk, which is one-sixth of its weight, goes into the decomposing stage and gets strong in three days. It may be that the cows run in a newly seeded clover lot in which there is a large amount of little, stunted ragweed, and the cows eat about as much of the one as the other. The remedy is to thoroughly aerate the milk as soon as drawn and get it down to sixty-five degrees, then warm it up to ninety-five degrees in a water bath and set, as if warm from the cow; though, if in open pans, it would be best to add a quart of water at 110 degrees, to each four quarts of milk, as fast as set out.

Another man can't make the butter gather. Do not try. When it is in the fine stage of division, neither cream nor butter, add some weak brine, a pailful at fifty-five degrees, and churn slowly for a few moments, and see if the butter does not come. Wash again, and then see if it will not "pack," if the butter is at fifty-eight or sixty degrees. When butter will not gather in the churn, take it for granted that the churn is getting ahead of the owner in trying to make butter by the best known process. The next trouble is that "the cream will not stay in the churn," froths and runs over, and after churning a while it will act like



You can escape just about one half the ills that flesh is heir to, by being ready for them. When you feel dull, languid, "out of sorts" generally—then you may know that some of them are coming. Don't let them get any further. Brace the system up with Dr. Pierce's Golden Medical Discovery. That prevents as well as cures: It invigorates the liver and kidneys, purifies and enriches the blood, sharpens the appetite, improves digestion, and restores health and vigor.

For all diseases caused by a disordered liver or impure blood—Dyspepsia, Biliousness, the most stubborn Skin, Scalp and Scrofulous affections, the "Discovery" is the only remedy so certain and effective that it can be guaranteed. If it doesn't benefit or cure, you have your money back.

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soda water. I suppose it does, and for the same reason, the presence of gas, and the more it is churned the greater the generation of the gas. The cream is too sour, and too old, and too cold. Correct the three, and the trouble will disappear. Putting cream of different ages together without proper ripening of them to secure a homogeneous texture, will sometimes result in this trouble. From May to November cream should not be to exceed thirty-six hours old when churned. When cream does not get very sour from hindering causes mix it with four times its bulk of water at eighty-five degrees, and then let it rise the second time; then thin out with water and churn at fifty-eight degrees.—*Exchange.*

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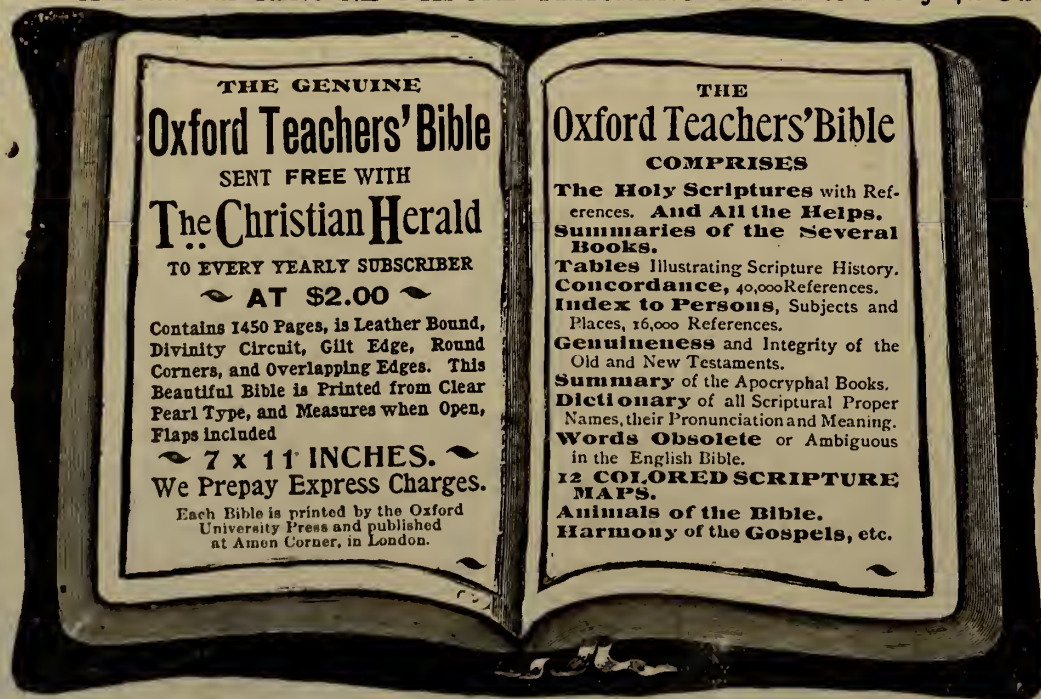


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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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CHICAGO, THURSDAY, DECEMBER 22, 1892.

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A brutal murder at Buffalo, N. Y., on the 15th, developed the presence of the dreaded Italian Mafia in that city. Two men, alleged members of this society, have been arrested on their victim's ante-mortem statement.

In this issue we give a partial report of the proceedings of the New England District Anti-secrecy Convention, as reported in the Boston

Traveller. It is full of interest. The remainder will probably appear in next week's issue of the *Cynosure*. We also make room on pages 1 and 2 for the address before the convention by Rev. James M. Gray, of the Reformed Episcopal church, on "Moral and Spiritual Counterfeits," which is a sound and timely document.

The war on obscene books in Chicago, and on pictures of undressed actresses on bill boards in Boston, and a timely awakening on the subject in other places, is a movement in the right direction. "The nude in art," when imitated in common life, and promiscuously exhibited about the streets and in front windows, is a crime against good morals for which neither art nor science can find the shadow of a good excuse. It is desirable that the practice should be summarily suppressed.

In electing Rev. J. M. Foster, of the Second Reformed Presbyterian church of Boston, as its president, the New England Association has paid a handsome tribute to one of the strongest reformers and most indefatigable workers in the district, and gained an executive in whose hands the interests of the anti-secrecy reform cannot fail to prosper. We have in hand, for publication, Mr. Foster's exhaustive and able address on taking the chair in the convention, which will soon be given to our readers.

With a strange perversity, that we are sure is not born of ignorance, one of the most vigorous exchange papers on our list editorially appeals to young men in behalf of the great reforms of the day; warns them against the evils that beset us socially, morally and religiously; denounces the saloon, Catholicism, prostitution, gambling, the lottery, Sabbath desecration, etc.; but fails to utter a single word against the wickedness of the secret societies which are sapping the churches, degrading young manhood, and fostering a religion that is not Christianity, but rather paganism. And this paper is edited by men of reputation as Christian reformers! When will

mankind begin to understand that Freemasonry promotes assassination, provides freedom for adulterers, and proposes to save men from their sins?

If the object of Pope Leo in sending Mgr. Satolli to the United States as his close assistant was to produce peace and harmony among the prelacy, down Cabenslyism, and fix up Catholic schools on an American basis, he has failed. In a recent address he expressed his views of the school question, which are said to be those of the Pope, but not the views of the American archbishops. It seems now as if the rest of the archbishops had appealed to the people, as they do not want Mgr. Satolli's plan adopted. They say that his opinions are not those of the Pope, even if he says they are. To head off this opposition of the archbishops, it is said Mgr. O'Connell, Mgr. Satolli's secretary, started for Rome last Saturday. The American archbishops say that Mgr. Satolli's plans go even further than Archbishop Ireland toward doing away with parochial schools. It is their opinion that should his ideas be adopted it would lead to the subversion of the whole parochial system.

We have already printed a synopsis of the decision of the Oregon Supreme Court in the case of *Philomath College vs. E. C. Wyatt et al.* This suit was brought to enjoin the defendants from acting as trustees of the plaintiff or exercising any control over its property or franchises. It grew out of the split in the United Brethren church, which divided it into two parties—Radicals (the original organization, opposed to secret societies), and the Liberals (who affiliate with the lodge system.) The decision establishes the Radicals as the United Brethren church, indeed and in truth, and the Liberals as seceders from the truth and the church. It also endows the Radicals with the property of the original church. In a private note, Bishop Milton Wright, of the Radical branch, says: "A rehearing of the argument (granted, of course) will evidently only delay the decree of the court." Elsewhere we print the declarations of several Radical conferences of this church against secret societies, which are manly and truthful. "The new United Brethren church" (the Liberal), writes the Bishop, "pass no such resolutions."

MORAL AND SPIRITUAL COUNTERFEITS.

AN ADDRESS AT THE ANNUAL MEETING OF THE NEW ENGLAND CHRISTIAN ASSOCIATION IN BOSTON, DEC. 14, 1892, BY REV. JAMES M. GRAY, RECTOR OF THE FIRST REFORMED EPISCOPAL CHURCH, IN THAT CITY.

I have entitled my theme Moral and Spiritual Counterfeits, and if a passage of Scripture were selected as an introduction, it would be Paul's words to the Galatians, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Satan is a great counterfeit and the prince among them. His business is not so much to deny God, as to substitute another god in the place of the true one. We are impressed with this from the very beginning. There was no atheism in the Garden of Eden. God was acknowledged there, only some improvements were suggested as to his methods of dealing with the works of his own hands. And so it has been ever since. The whole system of paganism was and is a vast counterfeit. So near alike is it in certain particulars to the religion of the Bible, that to this day there are those who profess to be in doubt as to whether it does not owe all the good it has to that source, or as to whether the

ANTI-SECRET STATE CONVENTION.

Members of the National Christian Association and all friends of Anti-Secrecy Reform are hereby invited to attend and participate in the approaching State Convention in behalf of the cause:

WISCONSIN.

The Wisconsin State Convention, in opposition to secret societies, will be held at POYNETTE, COLUMBIA COUNTY, WEDNESDAY AND THURSDAY, DECEMBER 28 and 29. Rev. M. A. Gault has been in Wisconsin, holding meetings in the interest of this Convention, for several days.

Poynette is on the Chicago, Milwaukee and St. Paul R. R., twelve miles south of Portage and twenty-five miles north of Madison.

Trains leave Madison at 11:30 A. M. and 7:30 P. M. Freight, at 8:15 A. M.

Trains leave Portage at 6:15 A. M. and 3:50 P. M. Freight, at 11:30 A. M.

Let all reformers come prepared to speak, in the name of the Lord, on some phase of the lodge question—Labor Conflict, Political Corruption, Anarchy, etc.

Entertainment can be had free, or at little cost.

Contributions for expenses should be sent to J. W. Wood, Baraboo, Wis.

OFFICIAL PROGRAM.

WEDNESDAY EVENING, Dec. 28.—7:30. Devotional Exercises, led by Rev. H. H. Hinman. Address of Welcome, by Rev. J. B. Galloway, President. Response, by Rev. W. I. Phillips, of Chicago. "Our Duty in Regard to National Evils," by Rev. M. A. Gault, Blanchard, Ia. Appointment of Committees, etc. A recitation, by Miss Maggie Mair, of Poynette.

THURSDAY MORNING.—9:30. Devotional Exercises, led by Rev. I. Faris, of Vernon, Wis. Our State Organization—Plan of Work, etc. 2:00 P. M. Devotional Exercises, led by Rev. L. B. Webb, of Evansville; followed by Addresses, Question-box and Free Parliament. Address by Rev. C. V. Hughs: "Jesuitry a Foe of Liberty." An address, also, by Rev. A. Longfield, of Pardeeville. Rev. H. H. Hinman to preside. 7:30 P. M. Address, by Rev. I. Faris. Address by Rev. Dr. Green, of Poynette Academy: "The Great Reform." Address by Rev. S. H. Swartz, Chicago; subject: "Odd-fellowship."

This is only a partial list. Other addresses, together with declamations, songs, etc., by local talent, may be expected.

Hotel accommodations may be had at \$1 per day. Let us have a reviving time on this great reform.

latter indeed is not merely a sort of evolution from the former. We know better than this. We know that paganism and the worship of the true God are essentially distinct in their origin, their nature, their purposes and their effects. But it is no insignificant tribute to the wondrous power of the prince of darkness that he should have initiated and perpetuated a system which has deceived nearly the whole world, and practically dethroned its rightful Sovereign for a period of 6,000 years.

It is startling beyond anything to observe the trail of the serpent in this particular throughout the windings of sacred history. Now it is Egyptian sorcerers doing as marvelous things as Moses. Now it is a king of Israel leading the whole nation in the worship of golden calves. Now it is a Levitical priesthood substituting ceremonies for obedience, and a fossilized religiousness tithing the mint and cummin and forsaking the weightier matters of the law. In every instance it is not the denial of God that is proposed, but the worship of a false god under a pretended representation of the true.

The history of the establishment of Christianity affords an impressive illustration of the same truth. No sooner does the Lord Jesus Christ begin his active ministry among men than Satan is at his right hand to resist him—not so much to resist as to counterfeit him. And so well does he succeed that even they who should have been the judges are unable to discriminate against him, and attribute the power of the Holy Ghost to the worship of Beelzebub. Philip had his Simon Magus, Paul and Barnabas their Elymas, Paul and Silas their Pythonic maid. And when these superhuman works are overborne by divine power, and they are no longer able to deceive, other methods of counterfeiting are employed. The law is sought to be engrafted upon the Gospel, and the grace of God is nullified and perishing souls duped by the specious plea that to be saved it is necessary to be circumcised. The work of the apostles is handicapped all the way through by false teachers who privily bring in damnable heresies, and through covetousness, by feigned words, make merchandise of men. Moreover, the book of Revelation is a signal prophecy that such would continue to be true even to the end of the present age. The harlot of that book, the modern Babylon, the Church of Rome, is Satan's master counterfeit. For more than 1,200 years has he thus had his own church in the earth, which, by her pretentious claims, her splendid wealth, and her world-wide influence, has competed only too successfully, alas! with the poor and humble and persecuted church of the living God.

Modern spiritualism is a further case in point. We are living in the latter times when many have departed from the faith, giving heed to seducing spirits and doctrines of devils. And as in the other instances, they claim to be worshiping and honoring God thereby. To be sure they ignore the teachings of the Bible, but then they have their temples, their oracles and their mighty works. And they name the name of Jesus. And they challenge you to prove that they are frauds. And the greatest scientific men of our generation admit the genuineness of much of what they do, and are struck dumb with amazement at that which all their knowledge and all their ability can not explain.

We are living in a rationalistic age; in a time when human reason is sitting upon the throne of faith, and when the natural powers of man are being endued with the attributes of God. The Word of God is being denied piecemeal to-day. Intellect is being put as a substitute for spirituality. Sworn defenders of the Gospel are among her leading and strongest opponents. All this in the name of religion, in the name of God and in the name of Christianity. What a counterfeit have we here in the so-called "liberal" preaching and teaching of this day!

It was with these thoughts and convictions in mind that my attention was turned to the whole subject of secret societies. I had known something of Jesuitism, of Mormonism, of Clan-na-Gaelism and the like, and abhorred them. But I had known nothing, comparatively speaking, of the lodge system. I had known nothing of the underlying principles which sustained it, nothing of its history, nothing in any large and general sense of its effects. I was prepared to rebuke it for extravagance, for a waste of time, for a cor-

ruption of morals in some cases. I was prepared to laugh at it for its puerility, and ready to antagonize it as an increasing enemy to attendance on the house of God. But I did not dream of very much beyond this. The benevolent features of the system seemed commendable. Many friends fellowshipped it. Brethren in the ministry threw the cloak of their approval over it. It occurred to me that the world and the church to-day might be better off without it, but how much better off had never come in my way to particularly inquire. Very recently, however, my eyes have been opened on the subject. No longer do I see men even as trees walking, but believe that I can discern the cloven foot all the way along quite as clearly in this system as in those of other names already referred to.

Very recently an opportunity has been embraced to read a "Philosophical History of Freemasonry and other Secret Societies," by Augustus Arnold—not the highest original authority, I am informed, but one whose statements are sufficiently verified by those who are. And the greatest surprise has been experienced to perceive the striking similarity between certain of the postulates he presents, and those which underlie the other counterfeits to which attention has been called. The author takes pride in pointing to the early *heathen* source of Masonism for example, and claims that the possession of the same rules, constitutions, symbols and rites as were in vogue in the mysteries of those times would prove this to be true, even if there were no other evidence to the same fact. He does not hesitate to say that secret societies in general worship not the God revealed to us in Scripture, but that "ideal of a society which shall represent more truly the Christian doctrine of fraternity." The love of God with him means simply the love of truth, goodness, and virtue, a rationalistic, or even atheistic, conception of the God-head which one is relieved to say many of his Masonic acquaintances would indignantly reject, but which nevertheless stamps the order which he especially represents as still retaining an essential peculiarity of its birth.

He speaks of these ancient mysteries as being in a certain degree the "ideal of a church;" baptism of candidates is spoken of and their reception of a new name like unto that mentioned of the Christian believer in Revelation, in all of which we again see the marks of the counterfeiter very plainly. And to this day the system counterfeits or usurps the place of the Christian church, if our author's words are to be received in testimony, since he makes it appear "refuge of the oppressed," "the educator of public and private morals," "the need of the world at the present crisis," "and the only green spot in the dreary waste of life."

But if it be a church it is very much like the harlot of the New Testament. What! Any affinity between Freemasonry, for example, and Romanism?—they are antipodes. Not necessarily; it is very striking how many points of resemblance there are between them. And it would not be at all astonishing, nor contrary to precedent, if Satan should use both of them for the execution of his purposes, by setting one over against the other. Observe the following comparisons: If Freemasonry with its sister societies is a church, it is, first, an intensely ritualistic church, for it believes in symbols, ceremonies and images rather than in words; and does not the church of Rome? Secondly, it is a blasphemous and boastful church, for it speaks of "the majestic figure of Christ as irradiating its portals," to the exclusion of the true church which he founded on the day of Pentecost, and purchased with his own blood. "Freemasonry," says our author, "is the truest expression of the mind and thought of Christ which this age is destined to witness." To which he subsequently adds the claim that it has done more for the civilization of the world and the progress of society than all other means combined—utterances which certainly suggest "the mouth that spake very great things," referred to by the prophet Daniel, and commonly understood as applying to the church of Rome. It is, thirdly, a hypocritical or Jesuitical church, for it confesses to a concealment of certain of its degrees for ulterior ends. The nobles of France, we are informed, were induced to take the trowel and gird themselves with the apron, seeing in it all only occasions for diversion and joyous banquets, while all the time they were covering with

their name, and serving blindly with their influence, enterprises which contemplated the destruction of that very nobility of which they formed a part. Is there any very clear distinction between this and that fundamental doctrine of the papacy that the end justifies the means? It is, finally, a heretical church, for it seems to believe in purgatory, and in praying to the dead. It does teach, symbolically at least, that the soul passes through various stages of discipline from the receptacles of sorrow to the Elysian beatitudes of purity, and hesitates not to say that in our struggles after wisdom, holiness and peace we are aided by invoking the virtues and perfections of the wise and holy of past time. Is this very different from the worship of Mary and the saints?

Time forbids any fuller comparison between these two systems, which, while claiming to be so much opposed to one another, are yet so very much alike. But I think that if the secret society system be a church, I have made out a case that it is a counterfeit church. It may look like the church of the living God, but it is not. A counterfeit, remember, not in the mind and intent of those who belong to it, for I do not wish to be a slanderer, but in the mind and intent of him who originated it, and who holds men to its adherence by those subtle sophistries which he knows so well how to employ.

In the foregoing I would not be considered personal. I am not attacking men. My father was an Odd-fellow; my eldest brother a Mason. The former died before I ever recognized him, and the latter nobly and self-sacrificingly assumed his place as the protector of and provider for the family. If his lodge made him what he was, I would be loth to speak against it, and yet it would be my duty to do so, nevertheless, as that which was contrary to the Gospel of the Son of God. I have no controversy with any Roman Catholic. As noble a Christian act as was ever done toward me was that of a Roman Catholic relative who claimed to have been converted in that church, and who treated me as he did from the promptings of Christian love. But shall I close my eyes and seal my lips to the false teachings of the papacy on that account? Friends have I among the spiritualists, whose domestic virtues and consistent moral life, so far as known to me, demand my admiration; but shall I say that spiritualism is of the Bible for that reason? It is generally admitted that many of these "New Departure" men, the "Higher Critics" and Neologians of our time are amiable and attractive in their dispositions, desirable to be acquainted with because of their intellectual acumen, their social qualities, and all that, but is rationalism to be commended therefore, and the point yielded as to the inspiration and authority of the revealed Word?

I do not know that I shall change the mind of any member of a lodge by anything I have now said. But I may hope to be instrumental in saving some young man from being entangled in what I can not but consider a delusion. I would plead with him to beware of that whole system as I would with reference to any other of the moral and spiritual counterfeits herein enumerated, and for practically the same reasons. It is contrary to the Word of God. It is dishonoring to Jesus Christ. It is hurtful to the highest interests of the soul. It has the stamp of the Dragon upon it. "Come out from among them, and be ye separate." 2 Cor. 6: 17. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1: 8.

MOHAMMEDANISM IN AMERICA.

BY H. W. JOHNSTON.

The August *Cynosures* containing the exposition of the "Mystic Shrine" have been received. It is astounding that such a system could flourish in an enlightened land. While, doubtless, it is true that to the average "Shriner" it is only mockery, and they handle the Koran and swear allegiance to Moslemism merely for play, yet is it not serious business, after all, for thousands of men in Christian America to be swearing themselves into a dark system, with the Koran for a guide, and Mohammed for a prophet? It would

seem that nothing in the religions of the world is too false, nor yet too sacred, for the use of the secret lodges in making up their conglomerate rituals. So, on one hand, we find the base errors of the "ancient mysteries," of "sun-worship" and of Mohammed exalted to place in institutions claiming the respect of civilized lands; while, on the other hand, the sacred names and the more dramatic events of Bible history are debased by being associated with such un-Christian institutions.

During the last year the statement emanated from several sources that Mohammedanism had undertaken to subvert England to the "faith," and that all over Mohammedan lands the "faithful" were being taught to pray for the "conversion" of England. To one acquainted with the real character of the Moslem religion, such a statement, at first, was calculated to cause a smile—a smile that such a bundle of ignorance, superstition and and base conceptions of spiritual things could hope to stand before enlightened England. But in view of the exposition of the numbers and wealth already acquired by the "Mystic Shrine," which swears its candidates on the Koran in the name of "Allah, the god of Arab, Moslem and Mohammedan, the god of our fathers," either to actively espouse the need and purposes of an order that glories in Mohammed as he who mingled his religion with his houris and said "are not these the true sources of happiness?"—or, if not actively enrolling as a promoter of the tenets of the "Mystic Shrine," swearing to "be silent even if neutral, and not oppose the purposes of the order," there is room for serious thought.

Let it be granted that the average candidate takes the oath of this Mohammedan order in a trifling spirit, and does not really purpose in his heart to faithfully hold the "Obligation of the Nobility of the Mystic Shrine, as did the elect of the Temple of Mecca, the Moslem and the Mohammedan;" yet will it not follow that such playing at the religion of the false prophet will in course of time lead to the imbibing of the cardinal tenets of that religion—namely, deism, meritorious works, permission of carnal gratification in life, and expectation of sensual joys in the life to come. After all, there is a natural affinity between Masonry and Mohammedanism. The theology of the two systems is closely similar; and since Masonry requires a "sacred book," not for doctrine, but as an article of lodge furniture, it seems to the writer a wise stroke on their part to substitute the Koran for the Bible, since the first inculcates Masonic theology, while the latter condemns it.

The strength of Mohammedanism is in its blending of sublime truth about God with the gratification of every inclination of the carnal heart. The conception of God found in this system, and its forms of worship as well, lift it high above the idolatrous systems of heathen lands, and thereby satisfies, in a measure, the mind of man, while at the same time the latitude of its moral tenets gives no offense to the carnal heart. No carnal propensity of man is sufficiently abridged by the Moslem faith to make the yoke irksome to the unregenerated. Lust is sheltered under polygamy; a whole brood of sin under slavery; though denied rum, they indulge in tobacco; though taught to forsake all idols and fetiches, they wear charms and amulets and ascribe to them every power claimed by the heathen for their fetiches; and, lastly, the merit ascribed to works gratifies the self-righteousness of man; and as there is no repentance, no change of heart, no holiness in their creed, there is naught to grieve carnal pride. As I have studied the tenets of this creed, and observed the daily practice of its followers, I have been led to say that of all the false religions ever invented by the devil, he made his shrewdest stroke when he concocted Mohammedanism.

Not all men that kneel about Masonic altars accept Masonic theology outright; but in course of time the Masonic teachings become unconsciously sifted into their Christian belief until the theology of the majority of church members who belong to the lodge becomes more Masonic than Christian. Recently an evangelist of careful speech said in a public address that in his city, "there is more Masonry in the churches than Christianity." We do not question the truth of his statement; and with this fact before us would ask, are we to have a similar adulteration of Mohammedanism filtered in through this cap-stone

of Masonry? Already several New York pastors are known to have taken the oath of the Mystic Shrine, and have sworn, in the name of Allah, the God of Mohammed, either to espouse the objects of the order or remain silent concerning it. What will be the end of this spiritual adultery?
Bombali Mission, West Africa.

THE LESSON OF STRIKES.

The great strike at Homestead is at an end. It cost thirty-five lives, more than \$1,500,000 in wages, and fully as much more to the Carnegie company. Was it worth the price? Has it made living easier, homes brighter, or the cause of organized labor stronger? If not—somebody has blundered.—*New York Press.*

Let's see! Was there not a strike at Homestead? Who made any money by it? That is, who will give thanks because of that strike? The workers? The Pinkertons? The national guard? Iams? The Keystone State? Carnegie? President Harrison? Who did you say? Louder, if you please.—*Cincinnati Post.*

It would be a grateful outcome of the whole affair if, the episode having passed into history, lessons in mutual forbearance and consideration could be read from it, by both capital and labor.—*New York World.*

It will be a great era in our national history when we attain the lofty ground of settlement of disputes—especially labor disputes—upon the broad ground of fairness to both sides, and by appeals to intelligence, justice and reason. To accomplish this it may be necessary for both to concede something; but surely concessions, even when involving financial loss and the sacrifice of some desirable considerations, could never approximate the ruin, the loss to all the parties engaged, and the embittered feeling which the Homestead affair produced; and the end is not yet.—*Deseret (Utah) News.*

THE RECENT INDIAN CONFERENCE.

Joseph Cook attended the Lake Mohonk Indian Conference, and gives the following summary of the results of the discussion:

Protestant missions among the Indians ought to give up all financial aid from the government. If Protestant missions give up such aid, the Catholic missions will probably not do so.

If Catholics divide the national school fund, they will certainly endeavor to divide the school fund in the States also.

Protestants ought not to give up all financial aid from the national and State governments without first securing guarantees that Catholics will also do so.

Political appointments are more mischievous in the Indian service than in the general field of State and national civil service reform, because the Indians are less able to protect themselves against bad officials than white men usually are.

Education on Indian reservations ought to be compulsory, whenever necessary.

The Indians are nearly stationary in numbers.

The condition of the Indians in the old Eastern reservations is not wholly satisfactory as to educational progress.

The plan of an Indian State is not practical.

The native ability of the Indian, as compared with that of the white, is next to that of the white, and superior to that of the Afro-American.

The whole Indian reservation system should be gradually abolished, yet as promptly as possible.

Instead of special legislation for the Indians, only an extension of the laws now on the statute book applying to white men is necessary.

Funds and lands belonging to the Indians can be kept from thieves on the frontier, or in Washington, only by ceaseless vigilance on the part of friends of the Indians at the national capital and on the frontier.

The experience of returned students among the Indian tribes is varied, but on the whole encouraging. They are slowly leavening the tribes to which they return.

Gainful occupations, such as agriculture, fishing, lace-making and carpentry have been made a success by Indian men and women.

Native Christian preachers and teachers are specially successful among their own tribes; but many Indians prefer white preachers.

The Indian will work for a living.

Canada has succeeded better than the United States in managing Indian tribes, because she has had a less extensive frontier, and, in some respects, her system is wiser than ours.

The chief causes of Indian wars are the ignorance of the Indians and the injustice of the whites.

The Indian policy of Commissioner Morgan and of Senator Dawes is the best.

The platform of the conference for 1892 was presented by the distinguished publisher, Hon. H. O. Houghton, of Boston, and was unanimously adopted as follows:

1. The allotment of lands should be persistently and judiciously continued until there shall be no further need of Indian agents or reservation agencies.

2. The national government should assume the common school education of Indian children, making it compulsory where necessary.

3. It is the duty of the general government to enact and enforce such laws as will fully protect the Indian in his relations to other Indians, as well as in his relation to all other persons, so that as soon as possible he may become self-respecting and self-supporting, and so that until he becomes so he may be protected from robbery through deceit or extortion by unscrupulous lawyers or greedy land claimants.

4. Not only the principles of the civil service law should be applied as far as practicable to Indian service, but the appointment of Indian agents, inspectors and allotting agents should be on account of fitness only, and those holding these offices should continue to hold them during good behaviour. We emphatically condemn the appointment or removal of these officers for partisan reasons.

5. We earnestly appeal to all Christian people everywhere to relax no effort to bring the benign influence of Christian truth to bear upon these people.

A NEW SECRET SOCIETY.

A special correspondent of the New York Voice, writing from Memphis, Tenn., November 25, says:

"One of the results of the convention of the National Farmers' Alliance and Industrial Union, held here last week, was the formation of 'The Industrial Legion of the United States,' the object of which is to carry out the measures embodied in the People's party national platform, together with 'free speech, a free ballot and a fair count.'

"The Legion is composed of three classes, the first to consist of male members over 21 years of age, voters to be known as the senior class; the second will be the junior class, which will consist of male members under 21 and over 14 years of age, who shall be educated and trained to become members of the People's party; and the third class shall be known as the Woman's Aid Corps, which is intended as an auxiliary to the senior class. The Legion is modeled much after the Grand Army, and partakes of a secret organization character, while the meetings may be secret or open, at the option of the members.

"Officers of the Legion are quoted as saying that it will have a membership of 1,500,000 within a year."

"THE BOYS IN BLUE OF AMERICA."

it is reported from Kansas, is a new secret order recently established as a rival to the "Grand Army of the Republic," by ex-Union soldiers belonging to the Populists (People's party). The order, it is alleged, is to extend its organization into all the States, with a "camp" ritual similar to that of the "Grand Army" posts. We are not surprised to learn that the adherents of the new society claim that the G. A. R. is simply a "Republican machine," and that old soldiers within its membership, whose political opinions are not in harmony with those of the Republican party, are "treated as black sheep in the fold." "The Boys in Blue" claim that it is a non-partisan society, but we fail to see the validity of the claim, since all its organizers are "Populists." It probably ranks with the secret Farmers' Alliance, the secret Industrial Union, and any other secret iniquity growing out of the partisan spirit of the People's party.

OUR WASHINGTON LETTER.

WASHINGTON, Dec. 14, 1892.

Congress gives no evidence of being in a hurry to legislate upon the liquor traffic in the District of Columbia, notwithstanding the plain language of President Harrison's message, and of the knowledge that every bar-room in the District has been, since the last day of October, doing business without a license—this knowledge I presume every member of Congress has. There has been a little desultory talk about the necessity of this legislation in the District committees of both the House and Senate, and one brand-new liquor license bill has been introduced. When the sickness of a Treasury Department official made it necessary that some one else should be authorized to sign the official papers passing through that official's office, a joint resolution was passed by the House and Senate and signed by the President within less than one day. Why, then, is the good name of the citizens of the national capital left at the mercy of an unlicensed, and practically uncontrolled, liquor traffic? Some twenty-four-hour legislation on the liquor traffic would be very acceptable; but, alas! there are no signs of our getting it.

"Charity covereth a multitude of sins" committed by Washington society, collectively and individually; for it cannot be denied that society is charitable, nor that it has a multitude of sins to be covered. The society people maintain a number of our most deserving charities, by individual donations and by means of money raised by public entertainments. Monday afternoon a "tea" and "bazaar" was given under the auspices of some of the leading society ladies, and attended by society at large, for the benefit of the Home for Incurables, an institution which furnishes pleasant surroundings for many invalids who would otherwise be compelled to occupy the public almshouse. The amount realized was quite large.

The measure generally known as the anti-option bill, which was passed by the House at the last session of Congress, is now the "unfinished business" of the Senate. It provides for a tax upon the business of speculating in future delivery of grain, cotton, etc., so large that it is prohibitory, and for that reason it is bitterly opposed by the members of the grain and cotton exchanges throughout the country. Its friends claim that if enacted into a law the bill will not interfere with legitimate sales, but will only put a stop to the gambling in future prices which is now such a prominent feature of all of our great commercial centers.

Much interest is taken by our church people in the work of Miss Edith Marshall, of England, who is an Ensign in the Salvation Army, and who has come here for the purpose of enlisting sympathy for and to increase the membership of the Auxiliary League of the Salvation Army. Miss Marshall is a guest of one of Washington's leading lawyers, who has joined the league, and already she has spoken at large meetings in two of our churches, one Methodist and the other Presbyterian, and it is probable that others will be opened to her. It is not necessary in order to join the league that one should endorse or approve of every single method used by the Salvation Army. All that is required is that they shall be sufficiently in sympathy with its work of reclaiming drunkards, rescuing the fallen—in a word, saving the lost—as to give it their prayers, influence and money—not less than \$5 year. This is the first attempt that has been made in Washington to gain members for the league and very little was known of it here before Miss Marshall came; but she brings strong endorsements, both for herself and for the work of the league, from English churches of various denominations. She is a pleasing speaker and has made a good impression upon those who have heard her explain the workings of the league.

Cardinal Gibbons was in Washington this week, and while here he paid a visit to ex-Secretary Blaine, with whom he has been on friendly terms for many years, and his visit was made the basis for a silly rumor that Mr. Blaine had become a Catholic. Mr. Blaine's mother was a Catholic, but he was raised a Presbyterian, and is now a communicant of that church.

The joint resolution introduced by Senator Vest, last week, providing for the appointment of a commission to make an agreement with the

five civilized tribes of Indians for taking lands in severalty, was discussed in the Senate yesterday, but was not disposed of.

The health of Justice Lamar of the Supreme Court is in such a precarious condition that it is not likely he will be able to resume his duties this winter. He will probably go South, if able to travel, in a few days, to remain until he gets better.

REFORM NEWS.

THE NEW ENGLAND DISTRICT ANTI-SECRECY CONVENTION.

A SUMMARY OF THE PROCEEDINGS ON WEDNESDAY EVENING AND THURSDAY FORENOON, DEC. 14 AND 15, 1892.

BOSTON, Mass., Dec. 16, 1892.

EDITOR CYNOSURE:—I have only time to say that the New England Convention, just closed, has been a decided advance on any previous gathering of the kind in this district. The program was carried out, and all the speeches and extempore discussions have been preserved, and if desired, will be furnished for publication in the *Cynosure*. A revival spirit pervaded the meeting from the first to the last session; and most of the speakers were free in the Lord and uttered the truth regardless of reputation, or intimidation, or former condition of bondage in the lodge, or the ban of popular sentiment, or carping criticism. We bless the Lord for victory, and take hold upon the Almighty for strength in present and future conflict.

J. P. STODDARD.

WEDNESDAY EVENING'S SESSION.

The New England Christian Association opened its annual convention at the Bromfield-street M. E. church Wednesday evening, the session being devoted to the discussion of secret societies. The opening paper was by Prof. L. T. Townsend, of Boston University, on "A Practical View of Secret Societies."

Prof. Townsend said in opening:

To what extent can Christian people join with secret societies? I believe in giving the devil his due when he has any. I have joined and belong to nine secret organizations. Perhaps I am not as pronounced in my belief as some. I have forgotten the grips and passwords, and have not entered a meeting for several years.

Prof. Townsend believed that two or more persons could unite for protection or mutual benefit in an organization, chartered or not, for the protection of state, civil or social purposes. He believed that Christ and his disciples had secrets from others.

He was sorry to say that many secret societies take better care of their poor and sick than many of the churches.

When a secret society became dangerous to the individual or the public, Prof. Townsend believed that that society ought to be investigated and dealt with by law.

Such societies, he went on to say, there are, as every one will admit, and among those he mentioned as undermining the interest and welfare of society, were the Clan-na-Gael, the Mafia, certain Nihilists, the Mormon church, and the Jesuits.

"Then again," he continued, "there are the Odd-fellows and Freemasons; are they dangerous to the state? If you can bring these two organizations under the same indictment as the previous ones mentioned, they should undergo the same treatment. Let the state investigate and see what they are doing."

Rev. James M. Gray, of the Reformed Episcopal church, took the spiritual side of the question, having for his subject "Moral and Spiritual Counterfeits." In his reference to the Roman Catholic religion, which posed as an opponent of Freemasonry, he advanced the thought that if one could consider Freemasonry a church, there was great similarity in the two institutions. Both believed in a purgatory and in praying for the dead. Both are Jesuitical in their secrecy and blasphemous in their worship of an ideal. While Dr. Gray admitted that the greatest kindness he had ever received had been through a Catholic relative, he declared himself incapable of closing his eyes to the false teaching of the papacy. He advised young men to steer clear of the whole machinery of Catholicism and Freema-

sonry, as they were contrary to the teachings of Christ.

The dangers of organization were depicted by Dr. A. J. Gordon, as it oftentimes tended to develop the enormous power of one or a few individuals, resulting finally in the destruction of many. Organizations have been formed with the best of intentions, and yet have in the long run proved most disastrous to society. There is but one head of the organization called church, and that is Jesus Christ. We are all individually responsible to him. We cannot yoke ourselves to another.

The last speaker was Rev. E. S. Wheeler of the Fourth Baptist church, South Boston, whose theme was "A Practical View of Secret Societies." He did not distrust his neighbor so much as to think evil the underlying principle of an organization which kept its business to itself. He was firm in his support of the G. A. R., and regarded its secrecy as mere formality, concerning its own business. Any minister who allows an organization to interfere with his work in the church is dishonoring Christ. He thought if the church would place benevolence by the side of secret societies and expatiate upon the limited generosity of secret societies compared with the benevolence of Christ, that the former would sink into comparative insignificance.

THURSDAY MORNING'S SESSION.

The session opened Thursday morning at 8:30, in the vestry of the church, with a devotional service, led by James P. Stoddard, the agent of the Association. The business session opened with President John A. Conant, of Willimantic, Conn., in the chair.

The reports of officers followed, Mr. Stoddard giving a brief sketch of the work of the year. He stated that during the year the Association was incorporated under its present name. There is now \$3,500 in the treasury, with the possibility of obtaining \$2,500 more on real estate. The agent, with his wife, is paid \$1,000 a year. To be a member of the Association, a man must be a practical Christian and recommended by two members of the Association.

The committee on nomination, through Miss Powers, recommended that the present officers serve for the ensuing year. The officers are: John A. Conant, president; Miss E. E. Flagg, secretary; L. E. Lincoln, treasurer.

President Conant asked to be relieved from the duties of office, which he has fulfilled for six years. A discussion followed, and by a vote of six to four it was voted to excuse Mr. Conant from further service, and Rev. J. M. Foster, Boston, was elected to the office by a unanimous vote.

The committee on enrollment reported progress.

At 10:30 the meeting was adjourned to the main church, where Secretary James P. Stoddard gave a chart talk on "Fifty Degrees in the Masonic System."

Previous to the chart talk, President Foster, stating that it was always in order for a man to state the faith that is in him, read a paper on the evil of secret societies. He said that the history of secretism is the history of Satan. After reviewing the various well-known secret societies in the world, such as the Mafia, Highbinders, Nihilists, etc., Mr. Foster devoted his attention to Jesuitism. He stated that Lincoln was murdered by a Jesuit agent. Masonry, he said, was born of Jesuitism. Morgan felt that it was a duty to expose the iniquities, and he was murdered. Then forty out of every fifty left the order. It was driven to the South, and the Confederacy was born in the lodge-room.

President Foster asserted that the movement against oath-bound orders was surely and steadily growing, and that the time was coming when no member of a Christian church would be allowed to belong to a secret order. Both conditions cannot exist together, and the secret order must fall.

The work of the National Christian Association, formed in opposition to secret orders, was reviewed, and the need of the movement shown. The speaker asserted that Templar Masonry, at present so popular in this country, is a parody on the faith of Christ and a travesty on the Christian religion.

The New England work was started by Mr. J. P. Stoddard, and an association was formed auxiliary to the National Association. Mr. Foster

complimented highly the men and women who have been associated with Mr. Stoddard. Mr. Foster said that the anti-secret Christians should refuse to fellowship with a church which will not cast out and declare against the lodge. Men should refuse political union with a government which sustains secret societies.

Mr. Stoddard's chart talk was next in order, and opened with the statement that there are 867 degrees of Freemasonry. By a chart he represented the various degrees in the Egyptian, Scottish and other rites of the order. The foundation of all was stated to be the blue lodge, of which there are three degrees.

Mr. Stoddard illustrated the course of Freemasonry by the story of a man and his wife, both members of the Christian church. The husband joins a lodge, and on the night that he is to be initiated is the usual prayer meeting night. The husband appeases his wife with the statement that he is to learn piety, morality and science.

The wife experiences an evening of exceptional grace, and when she comes home, wishes to know how her husband has prospered at the lodge.

The speaker undertook to show what happened during the initiation. Some time was dwelt in an explanation of the dress which every candidate has to wear. Each man, he said, is clothed in a shirt and pair of loose drawers of peculiar manufacture, and in this condition is required to go through the pagan rites of the lodge.

Mr. Stoddard characterized the obligation as a pagan outrage. After a man takes it, he cannot answer the questions put to him by his wife. He cannot tell her that he has been "stripped, battered and blindfolded." The speaker insisted that the wife has a right to know these things. No man whose manhood has been debased by Freemasonry can be a good husband.

The highest officer is called the Most Puissant Grand Master. The speaker stated that the present incumbent of the office is Albert Pike, who commanded at Pea Ridge, and who ordered the half-breeds to scalp the fallen Union soldiers, as did the Indians on the plains.

He declared that the rites were full of blasphemy, even in the York rite, which is said to be Christian. No Jew takes the York rite, because of the mention of Christ in their work.

A man, who said he had been a Mason for twenty years, arose and asked if the speaker was a Mason. Mr. Stoddard said that he was not. He said he had been mobbed by Masons, and that they had tried to make a Mason of him.

The questioner then asserted that the speaker did not know the first thing about Masonry, and was giving a wrong impression. He said that the Masons took care of their families, widows and children better than others.

Another member of the audience said he wished to know from someone who knew what he was talking about from actual experience, whether he had taken these oaths and felt that he had done wrong.

Secretary Stoddard called upon a Mr. McIntire, who, he said, had taken twenty-one degrees of Masonry, to satisfy the inquiry.

Mr. McIntire came out, and said he had been a gambler and sporting man for fifty years before he was a Christian. He said he was converted outside of the church, and that since then he found no pleasure in the ways of the world. Once, on a trip to Boston, he attended a gathering of Masons, but things did not appear the same. The talk was not the same.

He had been a breeder of trotting horses, but he had to advertise on his circulars that he would give Sunday drives. He went out and gave prayer-meetings instead. Since then he felt no desire to go to the lodge-meetings. Mr. McIntire said he had taken these oaths, and had seen others take them. He felt that he was right in confessing it, as any sin committed.

Mr. McIntire was asked if he could not do missionary work for God and be a Mason. He said he could not.

"Well, I can," insisted the speaker.

Rev. Thomas Alger, of New York, who had taken three degrees, condemned the Masonic lodge as a place of darkness. There is nothing good in Masonry that could not be found in the Christian church.

Rev. A. S. Orne was introduced as a former Odd-fellow, and said he joined the order as a

moral young man, but since he received the Holy Ghost he could not associate with the Odd-fellows.

SABBATH AND THE FAIR.

AND MORE ABOUT PASTORS AND STUDENTS.

The meeting of the American Sabbath Union in the First M. E. church of Chicago, Dec. 13 and 14, was a favorable opportunity for making new acquaintances and renewing old ones along the line of our reform. Foremost among the leaders and workers in the Sabbath cause is Dr. H. H. George, the General Field Secretary, who has long been a leader also in the reform we specially urge. He came to Chicago from the South, full of the enthusiasm of success. Several State organizations have been formed and the people seem to be unanimous for the maintenance of the Sabbath. "There is a 'solid South' yet, thank God!" said Dr. George, "solid for God along this line of Sabbath observance." Rev. J. L. McCartney, district agent in some of the central Eastern States, and Rev. J. R. Day, State agent for Indiana, gave very cheering reports; the latter, especially, spoke of the marked interposition of God in the promotion of this reform in answer to prayer and reliance on the Holy Spirit's influence. Brethren McCartney and Day are Covenanters, understand how fatal to Sabbath observance are the operations of the secret lodges, and do not fail to point out this danger.

On Tuesday evening mass meetings were held in four churches in different parts of the city. A stormy evening cut down the attendance to a discouraging point, but able addresses were given and resolutions adopted unanimously at three. At the fourth the Seventh Day Adventists thrust in so large a company that they voted down the resolutions, and again proved that their mistaken methods are helping infidelity, the saloon and the lodge in breaking down religion in our land. I may not now speak at more length of this interesting meeting. It was helpful to our work as well as to the general interests of the kingdom of God.

Monday forenoon I visited the Presbyterian ministers' meeting on a mission of promotion; that is, to set forward in any way the acquaintance of these brethren with our reform, and secure their co-operation. In this I had much encouragement.

Saturday morning a committee of students met to consult about the Bureau of Correspondence. These young men manifest an earnest and Christian zeal in pushing on their investigation of the lodge system, and they have many reasons to expect a generous response from their fellow-students. Their plan of work includes inquiries not alone of the secret orders, but of churches, literary institutions, missionary societies, investigation of libraries, etc. The expense of their work will be for postage mainly and a little printing. Five hundred dollars could not be better invested than in aiding them. Brethren who have the Lord's money by them should remember these students, who are soon to be our preachers, teachers, editors, lawyers and physicians. "An ounce of prevention is worth a pound of cure." One dollar here and now may go farther than a hundred five years hence. Mr. J. A. Leas, Lake View Theological Seminary, Chicago, is treasurer. The N. C. A. Board has agreed to aid the Bureau, so that funds can also be sent to the N. C. A. treasurer.

The afternoon of the same day was spent in Evanston, the growing educational city on the north border of Chicago. The Scandinavian pastors all favor a union meeting of their churches on a near Sabbath afternoon in Union Hall, and arrangements are nearly completed.

Sabbath morning and evening Rev. A. W. Parry, of the Ridge Ave. Free Methodist church, kindly welcomed me to his pulpit. The audience increased to a fair house full in the evening, in spite of a driving snow storm. A number of students from the university were present and were among the most interested of the attentive audience. The presence of the Spirit was manifest, and a blessing will abide on the truth. Bro. Parry is corresponding secretary of the Illinois Association, and is promoting the cause among the pastors by wide correspondence. He has a broadening field of labor, and by God's grace is

speaking boldly for the truth among an interesting people. They respond cordially to his efforts, and kindly aided the N. C. A. movement Sabbath evening. This church is a light-house amid the shoals of abundant wealth, worldliness, intellectual pride and formality, which beset God's people in this notable city. HENRY L. KELLOGG.

THE WORK IN MISSOURI.

EDITOR CYNOSURE:—I am in Harrison county, Missouri, hard at work scattering literature, looking up old and new friends, and systematizing. For years I worked the Masonic degrees publicly in many States, and have assisted Ronayne, Rathbun, Good, Lowe, Starry and other degree-workers. But there has been no degree-work for a long time—six to eight years—and a new generation of young men have come up and there is an increasing demand for expositions. I am taking up that work again, and will be glad to hear from those who want exhibitions in this line. I am bound to give our cause a hearing, and there are places where nothing but degree-work will bring the people out. They have had lectures over and over again, and want a change of program.

On this trip I visited the two new college buildings at Albany, my old headquarters. They are imposing structures, and doubtless strong institutions will be established here. The Christian College is already in operation and occupying their new building. The Methodists South have their building enclosed, and are pushing it to completion. The city has a fine court-house, a splendid public city school-building and seven church houses. Much improvement is contemplated the coming season. The Antimasons of this part of the State are walking up. But more anon. M. N. BUTLER.

Address, Avalon, Mo.

REV. M. A. GAULT IN WISCONSIN.

POYNETTE, Wis., Dec. 17, 1892.

DEAR CYNOSURE:—During my interesting stay at Evansville, I was at the home of Rev. G. W. Coleman, one of the bishops of the Free Methodist church. He has traveled much in the work of his church, and is a careful observer of the religious and reform trend. He said there was no religion that had in it so much power of endurance, and that would make such sacrifices as the Scotch-Irish Presbyterian type; and its strength was in the fact that it began so near the cradle. Like ancient Israel, its children were early instructed in the Bible and formulas of faith. And what he admired about it was, its conscientious regard for the Sabbath and all moral precepts.

On my way to Caledonia, where I spent the Sabbath, I stopped off at Poynette to look up the interests of our coming Wisconsin State Convention. Bro. Galloway, our State president, resides at Poynette, and is leaving nothing undone to make this the best convention ever held in the State. The town is quite a center of influence, composed largely of Scotch people. Rev. W. L. Green, D. D., is pastor of the large Presbyterian church where the convention will meet. He is also at the head of a flourishing academy here. The church was not only granted, but "gladly tendered for the use of the convention." Bro. Harrison is pastor of the M. E. church, and feels an interest in the meeting. Some excellent local talent will contribute music, songs and recitations, and everything indicates a large local attendance and interest. There are several lodges in town, among which are Masons and Odd-fellows. There has been little or no agita-

(Continued on 9th page.)

CORRESPONDENCE

SQUARE AND COMPASS CLASH.

—, December 12, 1892.

EDITOR CYNOSURE:—"The land of steady habits" is disturbed, and wooden nutmegs rattle on the pantry shelves. A Master and a Grand Master, heading a lodge and a Grand Lodge, are involved in the dreadful fray. There is a stunning rumpus among the brethren, and a din breaks forth from three sacred temples consecrated to the worship of the sun.

It is all about a case of so-called "charity."

South Norwalk had a pauper, and the pauper was a Mason. That would never do.

So Old Well lodge took him out of the poor-house and put him in a private family. For about a year they paid his expenses to the glory of Masonry. Then he went to a hospital and died.

Old Well lodge thought St. John's lodge ought to repay expenses, and presented a bill. But St. John's lodge hadn't engaged anybody's board.

Old Well reported to the Grand Lodge of Connecticut, and a commission of inquiry decided that St. John's lodge was responsible.

Grand Master Sterling ordered it to pay the bill, but it objected, and its Master, whose name is Mead, appealed to the Grand Lodge for a hearing.

This was refused.

Then St. John's lodge passed resolutions not complimentary to Mr. Sterling.

Thereupon, his high and mightiness gave Mr. Mead to understand, that a Grand Master of a Grand Lodge was not to be resolute at. Besides, his lodge had disobeyed Mr. Sterling, and used its own judgment about paying money.

Mr. Mead was summoned to show cause why the silk hat should not be taken off his recalcitrant head, and why he should not be debarred the privilege of knocking candidates down and again pulling them up off the floor on as many points of fellowship as he had digits on his hand.

Master Mead vowed, by the ghosts of Jubelo and Jubela and Jubelum, that he would have his heart torn out and thrown over his left shoulder to the biggest flock of hens in all Connecticut, sooner than come to this grand Sterling in the Grand Lodge, to be divested of his apron and ribbon.

He'd see if there was any virtue in Connecticut law, he would.

So the case came up in court, one day, when Mr. Mead asked the judge, would he please make Mr. Sterling let him alone and not unseat him from the eastward chair in the most holy little temple.

"His serene and raging highness," the Grand Master of the Grand Lodge, *alias* Mr. Sterling, entered a demurrer, and pleaded for the Connecticut court that, as no property rights were involved, the case did not come within the stretch of the civil judge's cable-tow.

"Birds in their little nests agree," but brethren of the "mystic tie" in their little lodges do not always do the same.

To a cowan, this squabble might be as suggestive of insurance business as of pure fraternity.

A brother of the craft might be reminded of the proverb "cold as Masonic charity."

CRUCIFER.

THE TRIPLE FOE TO FREEDOM AND RIGHT- EQUOUSNESS.

ALBANY, Mo., Dec. 6, 1892.

EDITOR CYNOSURE:—We have fought the rum traffic for years, and temperance people are disappointed and baffled at the meagre results. For forty years every saloon-keeper in Albany, except perhaps one, was a lodgeman. The liquor vendors and brewers, as a rule, are Freemasons, and it is a costly experiment to create a sentiment against intemperance through lodge agencies, and a far more difficult matter to enforce wholesome temperance laws and prohibition through lodge officials, when once obtained. Not only are the saloon-keepers and distillers lodgeites, but Roman Catholics as well, and the rum traffic to-day is doubly intrenched in the Masonic lodge and the Romish confessional.

Worth county spent much time and money for the best speakers, to gain only three votes in four years. Sobieski and other strong speakers, at no little cost, were in Gentry county, and the Prohibition vote was less than in '88. Since the publication of the *American Freeman* ceased, the lodges have been growing. Gentry county at one time gave Nick Ford, a Roman Catholic and wholesale liquor-dealer, a majority for Congress; sent T. H. McKinney to the Legislature; elected Kernan McKinney county judge, and McCarthy, of Stanberry county, prosecuting attorney—all Roman Catholics—and other Romanists here, hand-in-glove with the Masonic politicians, have been placed in office, time and again.

The simple fact is that when lodgery and the papacy gain the ascendancy in any community,

all righteous reforms stop still, or begin to retrograde. Thinking men and women hesitate to longer sacrifice time, money and effort in fighting rum alone, but henceforward they purpose to combat the triumvirate of giant evils that are so linked, affiliated and intertwined that the destruction of the one means the death of the other two; and to antagonize one means the combined opposition of the triple alliance, not only in the cities, but in almost every town and county in the nation.

Do your readers fully realize that rum, Romanism and organized lodgery are allied curses, one in spirit and purpose, utterly at war with every good word and work, and a standing menace to human liberty and free government? These resolutions (of the Missouri Anti-secret Convention) are the keynote of this mighty crusade, and a patriotic public will echo back their revivifying sentiment. Thousands of copies of them have already been printed, and they will doubtless have a very wide circulation. Not only that, but I have sent them to many papers for publication and review. As ever, yours for our holy Protestant religion, temperance and fair-dealing,

G. W. NEEDELS, Sr.

THE MINNESOTA CONVENTION—COR- RECTION.

MENOMINEE, Wis., Dec. 11, 1892.

EDITOR CYNOSURE:—The report of the Minnesota Convention gives a very satisfactory general impression of the sessions at New London. I was a little amused, however, to read about the "Seventh-day Adventist Baptists." It is true that the "Seventh-day Adventists" are *immersionists*; but I did not say, and I do not wish to give the impression, that the denomination, as a whole, by any means favor secret societies; for the opposite is true. The trouble is, that secretism is worming itself in wherever possible, its votaries "privily bring in damnable heresies, even denying the Lord that bought them, and bringing upon themselves swift destruction."

But a very few Seventh-day Adventist ministers are, or ever have been, members of any secret orders. Some who have, at one time or another, been connected with one or another of the lodges, but have ceased co-operation with them, and have no sympathy with them (as is claimed for all who accept the Adventist faith), are afraid of the agitation of the subject, thinking that it would do more harm than good.

I was told by one such man that "the subject should never be mentioned;" and he said that if I should ever become a preacher in that denomination, and should make opposition to secrecy prominent, I would lose my credentials. The Lord helping me, I do not intend to be padlocked. I could not, and be the Lord's free man.

Nothing short of faithful teaching can keep the foxes from "spoiling the vines." This, even, may not wholly obviate it, but some will be benefited, and the watchman deliver his own soul. May the Lord give the wisdom that is "profitable to direct."

(Rev.) W. W. AMES.

LITERATURE.

CURRENT PERIODICALS.

The December *Review of Reviews*, while in some respects disappointing, has popular and valuable articles, as usual. The editorial review of the results and lessons of the late election is candid, critical and suggestive. The most striking feature is the group of composite photographs of members of Gladstone's cabinet, with explanations. A valuable paper is a brief but well-digested summary of the most important legislation enacted by American State legislatures in the year 1892. "How to Abolish the Gerry-mander" describes very fully some reforms in Switzerland, which do away with the district system and provide for representation of minorities. A carefully arranged group of articles on the late poet laureate, by Mr. Hamilton W. Mabie, editor of the *Christian Union*, by Mr. W. T. Stead, and by Archdeacon Farrar, is profusely illustrated with portraits and English scenes, showing the homes and favorite localities of Lord Tennyson. We have also a group of portraits of poets laureate of earlier dates, and seven portraits of distinguished English poets of the present day, whose names have been prominently mentioned as possible successors in the laureateship.

With the December number—Holiday issue—the *Arena* begins its seventh volume. Portraits of Whittier and Tennyson, and of Rev. A. Nicholson, D.D., comprise the embellishments. The following is the list of

contents: Whittier and Tennyson, by Wm. J. Fowler; In the Tribunal of Literary Criticism—Bacon and Shakespeare (continued), by Rev. A. Nicholson; Compulsory Arbitration, by Rev. Lyman Abbott; Occultism in Paris, by Napoleon Ney; Why the World's Fair Should be Opened on Sunday, by Bishop J. L. Spalding; Evictions in New York Tenement Houses, by W. P. McLoughlin; Government Ownership of Railways, by T. V. Powderly; Religious Thought as Mirrored in Poetry and Song of Colonial Days, by B. O. Flower; A Chinese Mystic, by Prof. James T. Bixby, Ph. D.; Are We Socialists? by Thos. B. Preston; A Symposium of Criticism of Mrs. May French-Sheldon's recent book on African Exploration, by David Swing, Sir Edwin Arnold, Thos. W. Knox and Clayton M. McMichael; Christmas Eve at the Corner Grocery—a story, by Will Allen Dromgoole; Religious Persecution in the Republic, by B. O. Flower; Reviews—Books of the Day. Many new features are promised for the coming year. The Arena Publishing Co., Boston, Mass.

The December issue of Dr. M. L. Holbrook's sterling *Herald of Health* closes the forty-second year of its existence. Emphatically, it is a magazine for the people, discussing hygiene in an intelligent, off-hand style, and valuable as pointing out true methods of obtaining and retaining good health in the individual and the family. The following subjects are sensibly treated in this number: Heating the House in Winter; The Hygienic Treatment of Indigestion; Notes Concerning Health; Keeping the Body Pure—The Temperance Puritan (by Edward E. Hale), which our readers will find copied into the Temperance Department of to-day's *Cynosure*; Of Interest to Women; Topics of the Month, and Book Notices. Next month the title of this magazine is to be changed to *The Journal of Hygiene and Herald of Health*, but no change of management and usefulness is announced. Published by M. L. Holbrook, M. D., 46 East 21st street, New York City.

Our *Day* for December prints the oration of Chauncey Depew at the World's Fair dedication, on the Career of Columbus; Miss Willard ably reviews the Temperance Outlook; Rev. G. F. Pentecost has another paper on Aggressive Christianity in India; Joseph Cook's Boston Monday Lecture, and a review—by him, we believe—of the Prospects and Progress of the Andover Heresy Case. With the exception of these, the magazine is several degrees inferior to its usual high standard as an authority in current reforms. Our *Day* Publishing Co., 28 Beacon street, Boston. \$2.50 per annum.

The *Social Economist* for December ably discusses the following topics: The Economic Significance of the Election; War and Progress, by Lewis G. Janes; Atkinson vs. Atkinson, by S. N. D. North; The Law(?) of Supply and Demand, by Arthur B. Woodford; Defects in Our Bread, by Lawrence Irwell and Emmet Dinsmore, M. D.; Current Economic Discussion, by C. S. Robinson; Editorials; Book Reviews—"Who Pays Your Taxes?" Published monthly by the College of Social Economics, 34 Union Square, East, New York City. \$2.00 a year.

American Young People is a new monthly illustrated magazine, the first number of which will appear in January. It will take up the work of furnishing choice reading along the line of American history and literature, and entertaining matter of all kinds for young people and the household. The subscription price will be \$1 a year. The publication office is in the Royal Insurance Building, Chicago.

Vick's Illustrated Monthly Magazine, devoted to choice literature, flower culture and home interests, is replete with numerous and seasonable horticultural information and illustration—a welcome visitor where flowers and their culture are appreciated. 50 cents a year. Published at Rochester, N. Y.

The January *St. Nicholas* will contain the opening paper in the series that magazine is to print on leading American cities, illustrated. In this article Col. T. W. Higginson describes Boston in a way to interest boys and girls in the literary history of that city.

MUSIC.

From the Oliver Ditson Company, 453-463 Washington street, Boston, we have received the following seasonable music:

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OBITUARY.

WILLIAM MACHEMER

died at Constantine, Michigan, December 3, 1892, aged 87 years, one of our oldest citizens, and a man always ready to speak and work against the secret orders. For the last few years he has made his home with a married daughter, whose husband (I understand) belongs to some of the secret conclaves. They therefore objected to his handling my Anti-masonic books or papers through the postoffice. He then desired me to furnish him with some copies of the *Cynosure*, when I could, by leaving them at a business place which he named, if I did not see him. He seemed strong in the belief that these many secret societies are ruining the great republic established by our forefathers. Oh, how many of these veterans in the battle of life are passing away!

My father is nearly of the same age as Mr. Machemer, and seems still to have strength and zeal to work for freedom bestowed upon him; but this place seems almost given over to hardness of heart, and hardly any are willing to subscribe for the *Christian Cynosure*, or work against the secret lodge system.

P. B. BATES.

LODGE NOTES

THE DRUIDS.

The recent report of the Supreme Grove, by its secretary, in biennial session at Paterson, N. J., contains the following:

I have the unpleasant task to inform you that we have made no increase in our membership during the past two years, but, on the contrary, have made a net loss of eleven members. The unpleasantness is somewhat lessened by the fact that we have increased our membership over last year by 467. During the past year there has been quite an activity shown in some of our jurisdictions, and if the same had taken place the year previous, or if all jurisdictions had worked alike, we would be enabled to show a handsome increase in membership. On May 1, 1890, we had 14 Grand Groves, 283 groves and a membership of 13,821. This year we have 14 Grand Groves, with 275 groves and 13,810 members, a loss of 8 groves and 11 members.

During the past 2 years there have been instituted 25 new groves, 3 were resuscitated, 2 have consolidated, and 37 have forfeited their charter.

The revenue of all the groves for the past 2 years was \$459,977.35.

The assets of the groves are \$226,755.49.

The total amount of relief paid by groves for the past 2 years was \$158,638.90, in addition to which the sum of \$154,481.72 was paid by the Widows' and Orphans' Fund of several States. The chapters paid \$4,723.70; the circles \$4,165.03, making a grand total of \$322,010.35.

There has been an increase in the last 2 years over the 2 years previous: In initiation, 685; in admission by card, 28; in reinstatements, 44; in suspensions, 315; in expulsions, 330; in deaths, 55; number of members relieved, 398; in relief paid by the chapters, \$1,005.95; in relief paid by Widows' and Orphans' Fund, \$31,556.42; in total amount of relief, \$7,524.90; in amount of revenue received by groves, \$50,953.97; in revenue received by circles, \$708.07; in assets of circles, \$1,776; in assets of W. and O. Funds, \$5,102.74.

There has been a decrease: In withdrawals by card, 292; in rejection, 46; in membership, 11; amount paid for relief by groves, \$3,590.90; in relief paid by circles, \$77.57; in revenues of chapters, \$3,741.68; in assets of groves, \$16,387.95; in assets of chapters, \$2,011.98.

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The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 22, 1892.

Among the various stratagems of Satan in opposition to God and holiness, and for the purpose of destroying the souls of men, the institution of speculative Freemasonry holds a pre-eminent rank.—LEBBEUS ARMSTRONG, Founder of the first temperance society.

UNIVERSITY EXTENSION.

We are in receipt of a bulletin issued by the University of Chicago, respecting the correspondence school in the department of University Extension. This can hardly be termed an experiment, inasmuch as President Harper, while a professor in the Baptist Theological Seminary and subsequently in Yale University, conducted the study of Hebrew in substantially the same manner, and with notable success. Of course, the present plan is much wider than the one upon which he was formerly working, but its essential features are the same. We have no doubt of the usefulness of such a plan, and fully believe that it will be helpful to many who are by their circumstances shut out from resident study in college or university.

That there is an imperative need that the educational resources of the nation be brought into closer contact with the mind of the whole people, no one who has thought at all upon the subject can doubt. Our great libraries are valueless to a large portion of the community in which they are placed, simply from the fact that hundreds of thousands of people have no taste for literature which is healthful and helpful. Text books on science, masterpieces of history and literature are of no more use to a shallow, uneducated, thoughtless people than they would be to a parcel of savages. The reports of all our libraries indicate that fiction is the great thing desired; and, while there are exceptions, the rule is that the mind which chiefly feeds on fiction is essentially weak and uncultured. We have in our days the most splendid group of poets known to history; a group of historians as excellent in style and as honest and thorough in research as the world has ever known. The texts on science, while varying and wavering, are certainly vastly multiplied; yet there are hundreds of thousands of people, as stated above, in our great cities, who cannot understand and who do not care for any of these things.

Any plan which will awaken these minds and put them on the track of better things is to be welcomed by all who care for the interests of society.

DOING EVIL THAT GOOD MAY COME.

We have received the first number of a finely printed and illustrated sixteen-page weekly paper, entitled, "The Boys' Brigade Courier: The Official Organ of the Boys' Brigade in the United States."

We can scarcely think of a more unwise and misdirected effort to do good.

While we cheerfully admit that those who have engaged in this enterprise are actuated by an honest desire to benefit our boys, we cannot but think that their methods are so entirely un-Christian that, sooner or later, it will result in a deplorable lapse in religion and morals among our youth who shall have graduated from this school. Our objections are:

1. That it tends to popularize and promote a war-spirit; to build up the old heathen idea, that "he who is not a citizen of my country is a natural enemy," and that "I may lawfully kill him, even though he has been guilty of no crime, except that he is the victim of the misrule of others."

It cultivates the spirit of Cain, of which we all have too large an inheritance. It is doubtless for this reason that (as we are told) "boys love the military feature of the work." It is the same unholy instinct that led thousands to flock to the brutal combat between Corbett and Sullivan, and makes the nations of Europe, like rival ruffians, ready at any moment to pounce on each other and literally butcher their millions of subjects.

Have the originators and friends of this movement stopped to think what a terrible thing is international war? Do they realize how easy it is to set it at work, and how hard to arrest its progress? Have they thought of the unseemly

spectacle of Christian men deliberately shooting each other? Have they ever considered the demoralizing influence of all wars—how they depress all Christian influences, put back the dial of all true reforms, and substitute the rule of hate for the law of love? And what is military drill in which our dear boys are invited to become proficient as a part of their Christian education? It is the art of killing men who may be as well-intentioned as themselves, and doing it scientifically, quickly, and with the least danger to themselves. It is the art of executing vengeance on those rulers whom we are sure *not* to reach, by slaughtering their unoffending subjects. It is fratricide in gigantic proportions, and which has its impulse in the lusts of the heart. See James 4: 1, 2. And to think of doing this in the name of Him who said, "Love your enemies; do good to them that hate you;" "be not overcome of evil, but overcome evil with good!"

We confidently appeal to all our fellow-Christians, Is there—*can* there be—anything more unlike and antagonistic to the Spirit of Christ than the spirit and practice of war?

But it may be said, that to promote the military spirit is not the object of this movement. We hope this is true; but let them reflect that much that we learn comes not from direct teaching, but from *suggestion*. This is true of *all evil* influences. What would we think of a society which, as an inducement to Bible study, should give the boys nice meerschaum pipes, or packs of playing-cards, or, worse still, should distribute lewd pictures? The *suggestion* of evil would not be more certain in the one case than in the others. Parading with guns—the *church* owns the guns!—swords and bayonets may be less offensive to good taste, but it is not less likely to inspire the love of military achievement, and to teach that they are consistent with Christianity.

2. We object to this whole scheme for one of the reasons that is urged for its adoption, viz., that "it teaches implicit obedience to *all* orders, without question and without remark." We do not know of a more pernicious doctrine that has ever been taught in the name of Christianity. No intelligent person can possibly owe such obedience except to God, and even he condescends to reason with us. To teach such a doctrine is to teach Jesuitism in its most objectionable form. What our boys specially need is an *enlightened conscience*—such knowledge of the Word and Spirit of God that they shall decide every question of duty for themselves, and on its merits.

One of the most deleterious things in military rule is, that it takes away this right of private judgment, and compels men to substitute the authority of the officer in place of the law of Christ. So that the soldier who has sworn obedience to his officer may be required to throw shells into a city full of women and children; and he has no rights of conscience in the matter. He must obey, or die.

May God forbid that we should teach our boys such principles as this in the name of our Divine Lord. Surely there is a more excellent way of getting our boys interested in the study of God's Word. What that may be we purpose to indicate in next week's issue.

UNITED BRETHREN IN CHRIST.

Nearly all the annual conferences of the United Brethren (old constitution), at their latest sessions passed strong resolutions against secret societies. We give a few samples of those resolutions.

Rock River Conference said:

WHEREAS, Our church has ever stood in open opposition to every organization that is evil in its nature and tendency, therefore,

Resolved, 1. That we stand upon the constitution of 1841 and confession of faith of 1815, which have, under God, been the means of saving many young men from Baal worship, now carried on by the lodge system.

2. That we as ministers and laymen of Rock River Conference will faithfully maintain the laws of our church relating to secret societies, as well as other immoralities.

3. That we will preach against those evils and instruct the young people in the principles of the church we so dearly love.

North Ohio Conference said: "The current events of the day, such as the assassination of Captain William Morgan and many others by Ma-

sons (Morris' Dictionary of Freemasonry; Art. "Anti-masonry"); Chief Policeman David Hennessey by the Mafia; Dr. Cronin by the Clan-na-Gael; Dr. Haddock by the rum power in connection with the Knights of Pythias; the bloody work of the Highbinders; the conspiracy of the White Shielders against the liberty and lives of the colored men of the South; the waste of millions of God's money by the secret orders in vain show and mischief under false pretenses of charity; together with the frequent unrighteous court decisions under the control of the secret empire, amount to an overwhelming demonstration of the correctness and righteousness of our position as a church, that organized secretism is against Christ and his church, and unfit for a place in her communion."

Michigan Conference adopted the following:

WHEREAS, We believe that organized secret societies are evil in their nature; and

WHEREAS, Anti-Christian combinations are rapidly increasing and clearly demonstrating their anti-Christian character, endangering the peace and prosperity of church and state; therefore,

Resolved, 1. That it is the imperative duty of all Christians to refrain from connection with such combinations.

2. That this is no time for us as a church to compromise with worldly secret associations.

IS THIS TRUE?

Chauncey Depew is credited with making this remarkable statement before the Senate Interstate Commerce Commission: The effect of the law, said Dr. Depew, has been to promote trusts beyond anything that has ever been dreamed of. If the law continued in force five years longer, he said, there would not be an independent business man in any of the large cities of the United States. And had he hope then for the survival of commercial independence in the small cities? Nay, for he asserted farther on that if the law continued, all way-stations would cease to exist for commercial purposes. The big cities would absorb the little ones; the trusts would own the big cities. If this is not the prejudiced view of a railroad president, it is a strong indictment against what has hitherto been considered a beneficial law. But he may be right, after all.

LABOR REFORM.

The twelfth annual convention of the American Federation of Labor began in Philadelphia last week. President Gompers' report briefly reviewed the strikes in Tennessee coal mines, at Homestead, at Buffalo, at Coeur d'Alene, etc., with the usual denunciation of the methods employed to subdue the riotous demonstrations of the strikers.

The report of Secretary Evans showed that during the year commenced Nov. 1, 1891, and ended Oct. 31, 1892, 277 charters have been issued, including local unions, central bodies, and State Federations in thirty-two States of the Union. In addition, eight charters have been issued to National Unions, making a total of 285 for the year, the largest number ever issued during one year since the Federation was organized. The receipts for the last year were \$25,999, and the expenses \$18,324.

A special committee was appointed by the consideration of methods for limiting to their proper functions the military and judicial powers, which it was resolved had been used in contravention of law and government during recent labor encounters.

Another resolution on the same topic was reported favorably, providing that as the strike and boycott had failed as weapons of organized labor, a campaign of education should be inaugurated by the federation, and the power of the ballot should be arrayed in the struggle for union supremacy. For this purpose the executive council was recommended to use such funds of the Federation as should be found necessary. The resolution was referred to the special committee, with several others aimed against the military.

Numerous resolutions were introduced. Among them were the following: Favoring the assistance of labor men in the inspection of certificates of returning Chinese; prohibition of Japanese immigration; for a congressional investigation of

the Cœur d'Alene troubles; for establishing friendly relations with the Knights of Labor; favoring the opening of schoolhouses for public meetings; for the removal of federation headquarters west of Cincinnati; for the exposition of the labor problem in public schools.

HIDING BEHIND ITS ABOMINATIONS.

It was the remark of Thaddeus Stevens, after a most searching investigation of Freemasonry, which had been ordered by the Legislature of Pennsylvania, and in which all-important facts were established by sworn testimony, that "Masonry hides itself behind its own terrible deformities." He held that were the ceremonies of initiation, its oaths and penalties, such that a self-respecting man would have no occasion to be ashamed of them, its power over its members would be greatly lessened, and the impulse of the Mason to conceal and deceive would be greatly diminished. The system, in his estimation, had been most carefully devised, with special reference to the pledge of secrecy and of subordination to the order.

All those who have, for any length of time, been engaged in the anti-secret reform have observed how difficult it is to convince pure-minded Christian men and women that ministers of the Gospel, members of Congress, and governors of States, have been thus nearly stripped, hoodwinked, haltered, led around "like an ox to the slaughter and a fool to the correction of the stocks," and thus made to take an oath which, in the language of President John Quincy Adams, "a common cannibal might be ashamed of." They could possibly believe these things of ruffians and rowdies, but it is hard to think them true of judges and bishops. It is a strange phase of human nature that such things should be possible. We know nothing analogous to it, unless it be the love which men acquire for vile and poisonous tobacco and alcohol so that they become enslaved and led captive by Satan at his will. Haply there is most abundant evidence in exoteric Masonry, which can neither be hidden nor disguised, that the system is of the wicked one, and a terrible snare to men.

MARY ALLEN WEST.

BY THE N. C. A. CORRESPONDING SECRETARY.

The death of this noble woman deserves more than a passing notice. Among the few women of intellectual rank and of wide and well-won influence, she was never ashamed or afraid to avow her convictions respecting the secret orders as both needless and of dangerous tendency. Her brief address at the last conference held by the N. C. A. in 1891 in this city will not soon be forgotten, and during the six or seven years of her labor as editor of the *Union Signal*, the cause represented by the *Cynosure* had many a friendly word.

The hand of her old teacher, Jonathan Blanchard, would be the one above all others to write a sketch of her character. The love and reverence with which she always spoke of him was reciprocated by a regard equally warm and sincere.

Miss West was 55 years old at the time of her death. She was born in Illinois and her life work was done in this State. After graduating from Knox College, under the late editor of the *Cynosure*, she taught for years in the public schools of Galesburg and was for nine years chosen superintendent of schools in Knox county, when it was far more rare than now for women to hold public office. Miss West never needed the endorsement of a party to secure such a position of responsibility and honor. Her integrity, ability and native force of character commanded the respect of all parties. That she was not elected State superintendent of schools when nominated by the Prohibition party was surely no fault of hers. The experience of these years of school teaching and management provided her a theme for a large and valuable volume, "Childhood, its Care and Culture," which she gave to the press about the time she came to Chicago as co-editor of the *Signal* with Mrs. Mary B. Willard. The removal of the latter to Germany placed the sole editorial responsibility upon Miss West, and until her death her name has been at the head of the editorial columns. During these years of service as editor she has given much time to lecture work

and conducting "schools of methods" in all parts of the country to instruct the working women of the temperance cause in the most effective means of promoting the reform.

About January 1st the present year, failing health from overwork constrained her to take a long vacation. She joined the editorial excursion to California, and shared the sumptuous reception tendered at Auburn on the west side of the Sierras, where nature vied with the hospitality of the people in welcoming the travelers after their two thousand miles of cloud and storm.

After a few months in California she began a tour of the world, promoting the cause of the W. C. T. U. In Japan a special and arduous work was before her, introduced by the friendship of natives whom she had met in America. Probably these labors, amid new and interesting scenes and an engaging people, overtaxed her strength and suddenly cut off her useful life. The details of her last illness have not yet been received; only a notice of her death on Dec. 1st, and of a funeral service on the 10th. A memorial service was held in the Temperance Temple in this city at the same time Saturday afternoon.

Few American women are chosen to more useful lives, or pass away more sincerely lamented.

—Father McGlynn, the New York Catholic priest, who adopted Henry George's views of taxation and gave offence to the Vatican by his advocacy of the single tax, it is reported, is to return to the bosom of the church, and will be absolved and reinstated.

—Our readers will miss Miss Flagg's customary New England Letter this week, owing to her attendance upon the New England District Anti-secrecy Convention, of which she is the efficient secretary. But New England, through other sources, is excellently represented in these columns this week, in the reports and addresses of this important gathering.

—We are prepared to send to new subscribers, for \$2, in advance, the *Cynosure* for one year, and a copy of Rev. Dr. Carradine's excellent book—"A Journey to Palestine"—which sells for \$1.50, both postage free. This is one of the best offers that we have yet made. The book is one to interest and instruct any household. Send in subscriptions at once.

—In connection with our own anti-secrecy literature, we will send any miscellaneous or gift-book to our readers (the money to be sent with the order) at 20 per cent. (one-fifth) less than the regular prices of such publications. This offer will remain open all this month of December, and will afford an excellent opportunity to obtain holiday books at a very reasonable rate.

—Mr. Shanibarger, of Mansfield, Ohio, writes: "I have been told that Bishop Newman, during his Sabbath sermon at the North Ohio Conference at Elyria, gave certain signs of Masonry in the pulpit, in response to which there was a shameless twitter ran through the audience; whereupon the bishop remarked that he was glad there was not the opposition to Masonry there once was." The shamelessness of this incident (if it occurred as related) indicates the width of the "great gulf" that exists between modern Methodism and primitive Christianity.

—The statement in our issue of December 8 (copied from a Chicago daily paper), that Mrs. Lease "was strong-minded, and an almost fanatical Roman Catholic" when she lived in Texas, leads the *Midland*, of Omaha, Neb., to "doubt that she is Roman Catholic, and deny that she is a fanatical Roman Catholic." Whatever she was in Texas, the *Midland* brings the testimony of her little daughter that Mrs. Lease is now a Disciple, or, as she called her, a "Campbellite." Mrs. Lease confirms the evidence by saying that "Louise is right." We cheerfully give place to the correction.

—The *Pacific* of San Francisco says that Dr. J. E. Roy, of the American Missionary Association's office in this city, has lately closed a five-months' lecturing trip in California. His theme has been the great mission of the A. M. A. among the colored people and mountain whites of the South, the Indians and the Chinese. He has also frequently spoken on temperance. All these lectures have been illustrated with fine lantern views. We welcome Dr. Roy back to Chicago

after his long absence. In connection with the World's Fair he has charge of a department for the promotion of information about the "Dark Continent."

—At a meeting of the Ministers' Association, in Milwaukee, Wis., the other day, the question of securing the co-operation of the Lutheran clergymen was discussed. Rev. Henry Noehren read a paper on "The Union in Germany of the Lutheran and Reformed Churches, and the Effect of that Union in America." The object of the proposed local union is to meet the Lutherans on common grounds, and together oppose the public and social evils that abound in the city. Prevailing and flagrant violations of law, with Sunday theaters and open saloons, were denounced. Would it not be well to unite all cities in an aggressive crusade against these evils?

—The American Sabbath Union, at its annual session in Chicago, last week, discussed at length the efforts now being made to open the World's Fair on Sunday, despite the action of Congress and the protests of most Christian denominations. Strong resolutions against this retrograde movement were supported by eloquent speeches and adopted. The following telegram sent to Congressman Dolliver, of Iowa, voices the general sentiment of the Association: "Chicago, Dec. 14. —The National Convention of the American Sabbath Union, meeting in this city, respectfully requests our Congress, and especially the committee on the World's Fair, that no action be taken to repeal the Sunday-closing law. Mass-meetings were held in three different parts of the city last night protesting against this repeal as an act dishonorable to Congress and the nation."

—Prof. Henry P. Smith, of Lane Theological Seminary, who has been on trial for heresy before the Cincinnati Presbytery, has been found guilty upon two charges, and suspended from the active ministry of the Presbyterian church. The second charge was that he taught contrary to the fundamental doctrine of the Word of God and of the confession of faith, that the Holy Spirit did not so control the inspired writers in their composition of the Holy Scriptures as to make them absolutely truthful, i. e., free from error, when interpreted in their natural and intended sense. The third charge accused him of teaching an inspiration of the Scriptures in a sense different from that taught by the Scriptures themselves and by the confession of faith. With these un-Presbyterian views, why did he not voluntarily withdraw from the denomination months ago and start an independent "people's church," like his brother recalcitrants in Chicago?

REFORM NEWS (Continued from 5th page.)

tion of the question here, and little prejudice or opposition is awakened.

I held three meetings in the Caledonia U. P. church, and received liberal contributions for the cause, and a number of *Cynosure* subscribers. The people here are of the granite Scotch, psalm-singing type, who have maintained their church and their testimony against secret orders for more than forty years. Bro. H. H. Hinman had lectured here and obtained strong financial aid. It is the amount of contributions given that more than any other test decides the real interest in the cause. Bro. Galloway is pastor here and at Arlington, near Poynette, and in the short time he has been here has done much to strengthen the cause.

I had an appointment to lecture in the Free Methodist church near Caledonia on Tuesday evening, but the storm prevented. The pastor, Rev. C. V. Hughes, at whose home I spent the night, is thoroughly awake on reform issues. Here I met Rev. Robt. Pate, pastor of the Free Methodist church at Baraboo, who is one of the strong men of his denomination. He and Bro. Hughes were both at my meetings at Pardeeville, where I lectured the next two evenings. The pastor, Rev. A. Longfield, with Bro. E. P. Tullis and these two brethren, all took part in these meetings. We had good audiences and deep interest; indeed, I was greatly inspired by our little convention at Pardeeville. These brethren are all afire with zeal for reform, and seemed, with prophetic eye, to see the danger so near at hand. Bro. Hughes has studied the issue with Jesuitry and believes we are near a great conflict on this question.

M. A. GAULT.

THE HOME.

A LITTLE WHILE WITH JESUS.

A little while with Jesus, at morning, noon, or night,
Will give you strength in weakness, will make your path-
way light;

'Twill calm the fevered pulses and cool the throbbing
brow,

To steal away to Jesus, and at his footstool bow.

A little while with Jesus, while he is passing by,
To drink into his spirit, to feel his presence nigh;
To feel his love so precious, to contemplate the grace
That brought me while a sinner into his loved embrace.

A little while with Jesus; to hear his voice within,
Untrammelled by my doubting, heard clear above the din,
Those words so satisfying, that tell of life so blest,
That take the sting from dying, and breathe eternal rest.

A little while with Jesus; he's near me now. I'll go
And seek the needed blessing he waiteth to bestow—
The power I need this moment; the help I need this day,
I now will seek from Jesus; "Lord, teach me how to pray,"

—Rev. Thos. Billings.

THE STORY OF NEW ULM.

BY MRS. VICTORIA ALEXANDRA STONE.

Thirty-five or forty years ago, in one of the far Western States, on a plain at the foot of the Rockies, a company of men had located and built themselves homes. They were roughs of the worst class: ranchmen, cowboys, who had served terms in the mines of California—drunken, profane wretches whose only law was the rifle or the rope. The place where they lived had grown to be a good-sized town; and the inhabitants boasted that Satan ruled there. No church or school-house stood within its limits; no preaching or Gospel singing was ever heard there; Sabbath-day was given over to horse-racing, card-playing, the theatre, etc. This spot, where wickedness and infidelity had gone to seed, was called New Ulm.

But God's avenging angels kept watch above that place, and in less than three years from the time when the town was organized, on a sweet Sabbath morning in May, while the people were sleeping, the wild Indians attacked it. Strong men hid themselves in cellars and in caves of the earth; women and children were butchered and scalped on the streets; shrieks and cries resounded upon the still, summer air. Men were dragged from their places of concealment and butchered, or were made prisoners; and then the town was set on fire, and every building was burned to the ground; not a house was left standing to mark the spot where the town had stood. New Ulm was made a desolation.

Let it be remembered that the reign of sin and infidelity, in whatever form it may appear, is always brief. The law of God declares that right shall triumph over wrong. Sin brings its own punishment; for, saith Holy Writ, "Though hand be joined in hand, He will not let the wicked go unpunished."

Steamburgh, N. Y.

THE ADDER'S STING.

I lived once in a town where happened the most thrilling church occurrence of which I ever heard. I write about it, praying that the writing may be blessed by God, even as he blessed the confession of the chief character in the story.

Central church was wealthy; its membership was large, and its pastor one of the purest.

Among the many families of culture and wealth who frequented this church was that of Colonel Fielder. May Fielder, his only child, was a general favorite, and a lovelier girl either in character or personal beauty I have never known. Wealth had not spoiled her disposition. Her eyes and hair were of the softest brown, and her complexion that delicate peach bloom so seldom met with. Some few there were who said it was no wonder that May had a pleasant expression and a charming smile, for in all her seventeen years she had had nothing to trouble her.

But the Friend, who alone can see our hearts, knew that there was no lack of care in the gentle breast of May Fielder. Her's was just the disposition to suffer most keenly where cause for suffering was felt, and May had a secret and deadly trouble. It was all about her father, and she spent many hours on her knees thinking about and praying for him.

Mr. Fielder was a steward in the church, so benevolent, so wise and so respected, that he was looked upon almost with reverence by all classes of people. He was one of those rich men who have pleasant manners. The poor felt as much at ease in his company as did the rich. His good deeds can never be numbered, and the name of his friends was legion.

And yet his daughter sat alone in her bedroom many times thinking of his fast silvering hair, and reading through a mist of tears these words: "The hoary head is a crown of glory if it be found in the way of righteousness."

Often at night she fell asleep with tear-wet cheeks because of the words: "No drunkard shall enter the kingdom of heaven." If to get drunk many times was to be a drunkard, her father was surely a drunkard.

But, I hear you say, "this is preposterous."

By no means! Do you never hear of secret sins? Do you never hear of night drinkers?

Mr. Fielder, walking blameless among his fellow-men, and Mr. Fielder alone in the sanctity of home, were two different men.

May's father had always had her tenderest love, and for several years she had lived in daily dread of the words: "Be sure your sin will find you out." Every morning she watched him covertly, but earnestly, the color coming and going on her cheeks, to see if he was in a fit condition to pass unblameable among his fellow-men. Little did she dream that she herself would be the accusing angel who would expose his sin to the world.

One day, when the wind blew with cutting blasts, the news that May Fielder was alarmingly ill, spread through the town. No one heard it who did not feel sorry, for May's bright face had smiled on a great many people as she passed in and out of the beautiful church, or in the homes of acquaintances and friends. Even the forlorn little beggars of the town were sorry that she suffered, for to them, too, she had added blessings. The very servants about her home hushed their joking, and attended to their duties in subdued silence.

A physician from a neighboring city was early summoned to consult with the family physician; but his wisdom could accomplish no new good. May became rapidly worse, and also delirious. In her mental wanderings she thought it was her father who was sick. Finally, she imagined him dying. Then came the time of her supreme agony. Such were the prayers that issued from her lips that both physicians bowed themselves, and wept like heart-broken women, while her mother fled from the room to hide her woe. The father alone stood, seemingly unmoved, watching with fascinated gaze the face of his child as she plead with God to remember her father's long life of usefulness, and even in death to make him repent his one sin, and then to forgive him.

Her wild brain at last imagined him dead, and in her frenzy she called for the Bible, turning its pages in rapid succession, searching for a place where God might have said that to spend a useful Christian life, failing only in one point, would not keep a soul out of heaven. She could not find it, and in agony she would grasp hold upon any one who went within her reach, telling them in burning words of the one sin of her father, and begging them to tell her where his soul was now that he was dead. Her father she did not know, and to him, too, would she put her questions.

To keep her ravings a secret was impossible, and they were freely discussed in many homes.

Few, however, believed that Mr. Fielder had ever been intoxicated, and the people at large did all they could to make him feel that their trust in his integrity was unshaken. But before their very eyes his hair seemed to grow whiter, his strength to forsake him, and his health to break down. He never left his daughter's room for more than a few minutes at a time; and when the physicians finally told him that May, fair, lovely May, would live, but would never recover her reason, an expression which even his faithful wife could not interpret settled upon his countenance, never to leave it until death should smooth it out.

The day when they carried May Fielder to the State Asylum for the insane was one of the most beautiful of early spring, and the Sunday following was its counterpart. Central church was crowded, and many pitying eyes rested ever and

anon on Mr. and Mrs. Fielder, who for the first time in months occupied their accustomed pew. How old and care-marked they looked; how lonesome; surely they missed May; every one missed her.

The choir sang God's praises that morning as if they meant every word. But when the preacher arose a sense almost of desolation spread over the congregation, and seemed to fill them with dread. His face had a restless, anxious, sorrowful look, which remained all during the reading of the lessons.

I shall never forget his text—few will who heard him read it—"Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

The words seemed to go pulsating through the air, and never to cease pulsating.

The preacher entered at once upon his subject; but in the very midst of some of his gladdest praises of the Christian love and its wonderful beauty, his voice would choke and break, and sometimes he would pause entirely, his face twitching painfully, and uncontrollable tears showing themselves.

His emotion had a strange effect upon the audience. People seemed to realize that it was not his theme which so moved him, but that some hidden sorrow was tugging at his heart.

Finally he broke down completely, paused midway in a sentence, passed his hand over his face as if to still its workings, tried to speak, but could not, and, turning to a pulpit chair, sat down amid the most awful silence I ever felt—burying his face in his hands.

This silence lasted but a moment, however, when Mr. Fielder arose and went to the altar railing, there turning to face the congregation. He seemed a man of eighty years, with his white hair and thin countenance. Yet his attitude was erect and graceful, and his voice was perfectly steady throughout all he said. It was this:

"My friends, our pastor can speak no more to you this morning. His heart is too full. He is filled with compassion for me; because the love that he speaks of enables him to love even me, a sinner."

"He knew that I would this day make public confession of a grave sin, and that it is my desire then to abide by the decision of the members of this church."

"For three years I have lived a double life in your midst. My public life you have been pleased to call that of a Christian. Thus can a loathsome thing appear on the outside pure. In the quiet of my home I have put aside this outward purity, and have crushed unflinchingly the hearts that love me best; have bidden defiance to the laws of God, and have many times been as drunk as the poor sot whom you would spurn with your foot while shaking me warmly by the hand."

"I first took whisky at the advice of my physician, as a tonic. I soon reached the point where I took it for mere love of its taste and effects. You all know my punishment. Behind the locked doors of the asylum is one I love—one whom you love. They tell me she will live for years; I can not. Down here she will always wonder where is the soul of her poor old father. But I have made a fresh and uncin-cursed start for heaven, and by the grace of God I shall see the glory break over her face when she gets home, for she will find me there."

He came slowly back to his pew and sat down close to his wife, whose emotion had been uncontrollable while he talked. I think every one in the church felt only compassion and love for both of them.

The choir, with admirable tact, burst forth into an exquisite anthem of praise to God, after which the minister arose, and, stretching out his arms, asked God's benediction on the congregation. The scene which then took place can not be described. The love which covereth a multitude of sins, the love which is kind, seemed to fill all hearts, and the man who had sinned and repented, knew that his neighbor, as well as his God, regarded him only with love.

But that was not the end. Two physicians that day vowed never again to advise a person to take whisky, and many men who had been moderate drinkers, or night drinkers, ceased the habit.

Mr. and Mrs. Fielder are both dead. May still lives, and over her face at times flits the old-time

smile, for when she asks, where is my father's soul, many answer, "safe in heaven."

Do you drink whisky? Beware! At the last it stingeth like an adder, and your innocent loved ones will suffer.—*Eugenia D. Bigham.*

BRO. MOODY AT SEA.

D. L. Moody and others who were on the disabled steamer *Spree* believe that the vessel was providentially saved in answer to prayer. In the midst of a severe storm, on Nov. 27, the main shaft broke and plunged through the bottom of the ship. The water-logged vessel rolled fearfully, and the decks were washed by the waves. The passengers became greatly alarmed, the indications being that the vessel would sink before help could reach it. On Sunday, at Mr. Moody's suggestion, a prayer service was organized. Every person on board attended, except the officers and crew, who could not leave their posts. Gen. O. O. Howard, who was one of the passengers, says: "It was the most impressive religious gathering any of us ever attended. Jews, Catholics, and all others forgot differences in creeds and denominations. There was no room for them in such an hour. Mr. Moody read the ninety-first and one hundred and seventh Psalms, which one of the Germans translated verse by verse for his countrymen. Mr. Moody offered a most fervent prayer and made a short address. God heard us and answered us. I went to my stateroom to rest after the meeting, and I was asleep when some one touched me. I awoke to find a sweet, fond little German girl, the daughter of one of the passengers, by my cot. She could not understand a word of English, but my daughter had drilled her to speak four English words, which was the message which she brought me, 'The steamer is coming,' and then she added her German hallelujah." Mr. Moody says of the rescue: "There never was a more earnest prayer to God than that of those seven hundred souls on that helpless, almost sinking, ship in mid-ocean Sunday evening, Nov. 27, when we met in the saloon to implore God's help; and God answered us, as I knew he would. He sent us a rescuing ship, and he calmed the sea so that for a week it was as smooth as it is in this harbor, though there were storms all around us. It was the grandest test of prayer I ever knew."

THE HEAVENLY MANSION.

There is an Indian legend of a king who resolved to build the most beautiful palace ever erected on this earth. To this end he employed Jakoob, the builder, giving him a great sum of money and sending him away among the Himalayas, there to erect the wonderful palace. When Jakoob came to the place he found the people there suffering from a sore famine, and many of them dying. He took the king's money and all of his own, and provided food for the starving multitude, thereby saving many lives. By-and-by the king came to see his palace, but found nothing done toward it. He sent for Jakoob and learned why he had not obeyed his command. He was very angry, and cast him into prison, saying that on the morrow he must die. That night the king had a dream. He was taken to heaven, and saw there a wonderful palace—more wonderful than any he had ever beheld on earth. He asked what palace it was, and was told that it was built for him by Jakoob, the builder. In spending the king's money for the relief of suffering ones on the earth, he had reared this palace inside of heaven's gates. The king awoke, and, sending for the builder, told him his dream, and pardoned him.—*A Cluster of Pearls.*

A HERO.

Many years ago there was a great fire, that burned down a large part of the city of Chicago. Hundreds of homes were swept away, and many strange events occurred while the flames were raging.

A rich lady was hurrying through the crowd of frightened people, trying to save a few of her household goods. She saw a small boy, and called him to her, saying: "Take this box, my boy, and do not part with it for one instant till I see you again. Take care of it, and I will reward you well."

The boy took the box, and the lady turned

back to save some more of her goods, if possible.

Soon the crowd came rushing between them, and they were separated. All that night and the next day passed. The lady took refuge with some friends outside of the city, and heard nothing more of the box or boy.

Her diamonds, a large amount of choice jewelry and all her valuable papers were in the box, and, of course, she was in great distress at losing them.

But on the night of the second day a watchman found the boy sitting on the box, almost buried in the sand and dirt that had fallen about him. He had been there all through the long hours without food or shelter. At times he had covered himself with sand to escape the terrible flames.

The poor child was almost dead with cold, and fright, and fatigue, but had never once thought of deserting the precious box that had been entrusted to his care.

Of course, he was amply rewarded by the grateful lady, but the boy who could be so faithful to a trust would be rich and noble without any gift.—*Our Little Ones.*

THE DOVE OF PEACE.

Come, dove of peace, and fold thy wings
Above each war-stained field.
Let wisdom's hand thy name engrave
On every warrior's shield.

Come to our world amid its din,
Amid its woe and strife,
And breathe an influence round our homes
From Him who is the life.

Come, and the jarring sounds of words,
Unloving, harsh, untrue,
Shall cease, and over all the earth
The song shall wake anew,

Which over Bethlehem's plains was heard
When He to mortals came,
Who yet shall reign, the Prince of Peace,
And not alone in name.

—*Pacific Banner.*

TEMPERANCE.

THE TEMPERANCE PURITAN.

AN ADDRESS DELIVERED BY EDWARD EVERETT HALE
AT A MEETING OF THE UNITARIAN CHURCH
TEMPERANCE SOCIETY, BOSTON.

MR. PRESIDENT, LADIES AND GENTLEMEN:—Anniversary Week, or, as we older people call it, "Election Week," would not be rightly closed without this meeting. It is the direct result of the work of the Puritan fathers of New England, as the Unitarian church itself is the child of the Puritan church, and thus has the right to summon you that it may consult with you in regard to the cause of temperance and purity. I do not like to have any misunderstanding as to the true meaning of that great word which built this country, and on which our institutions are founded—the word "Puritan."

The word "Puritan" means a man who can keep his body pure, a man who knows that the pure in heart see God, a man who knows that wisdom from above is first pure. And, from the Pope of Rome on the one hand down to the hardest radical on the other, the man who knows how to keep his body under, to keep it in subjection, is, and always has been, a Puritan. Those worthy men from whom Cromwell organized his Ironsides, when they met in battle the gay courtiers under Prince Rupert, rode them down and rode over them, because they knew how to keep their bodies under, how to keep them in subjection. The same thing is true in the history of this country. What is it that made a few white men stronger than those wild troops of savages around them? What is it but that they knew how to keep their bodies pure? Miles Standish and the rest of them were more than a match for these savages; but I fear that it might be said that the white man's whisky has gone farther than his powder did among the host which he was to subdue.

From the moment of the first court which was held in Charlestown in the cabin of the "Arbella" down to this moment, the legislation of Massachusetts has been based on the central principle that the State has a right to say that the sons and daughters of the State, that the little children born into its arms, shall be pure. And, if anybody asks whether the Puritan spirit is dying

out, I should like to put him into the place where I was twenty-four hours ago, and to have had him hear the appeal which a Puritan of honorable family, a descendant of a Puritan, the great-great-grandson of a Puritan president of a Puritan college, made, and to have heard the enthusiasm with which that appeal was received, when he spoke with burning words of contempt of any political party that should try to lift to the highest seat in the government a man whose personal habits were not pure. Then and there we knew that the Puritanism of New England is not dead to-day.

But, if anybody asks us if in the history of the world that old lesson is repeating itself, he has only to take the history of the last war between Germany and France. How is it that, with all the ability of the French people, with all the keenness and *finesse* of the military authorities, France gave way before the Teutonic legions, before the Germans, as they came in? What did that mean? It meant that the Frenchman cannot keep his body down as the German can. That is, the average Frenchman gives way before the average German. I think that the history of this last war shows that France was crushed by brandy and absinthe, by drunkenness and adultery, and not by the march of the German forces. That is the lesson which history is teaching, and it is the lesson which every practical man will repeat to you to-day.

I see young men before me who are destined to great success in the fields of literature and of science, if they keep their bodies pure. I shall not have many occasions to appear before such an audience as this; but, if this were the last word that I were ever to speak to any audience, I should like to say that, after a long life, in which I have been acquainted with many men of science, many men of letters, many men whose business it was to work their brains, and to work them hard, even harshly, I can testify to you, as they would testify to you, that, if the brain is to do its work, if it is to be kept at work, if it is to produce the marvels of literature, the spirit and body must be kept pure, kept under subjection. You know how many instances there have been where the noblest promise has been flung away because the purity of life was not there. There was not that personal purity by which alone one sees the love of God.

Especially is it the business of a body like this to build up the cause of personal purity, the cause of temperance. By whatever method you use, you should teach boys and girls, young men and women, how they are to keep their bodies pure, to make them living temples of the living God. Certainly, we have a great deal to encourage us in the steady drift and movement of society. We have some discouragements. It is a pendulum swinging backwards and forwards, of course. Such is the law of all progress, and no person of sense would ask that the nineteenth century should be reserved or set aside from the action of that law. It is a great deal to have gained what we have gained, and that every century is standing on higher ground and is able to look on a broader prospect. It is conceded so far as this: it is understood that no woman must ever be tempted to drunkenness. It would be easy, I think, to get a license law passed by the sixteen directors of Boston—the sixteen men who manage Boston in the interests of liquor—to pass a law that no women should ever be permitted to drink intoxicating liquor. It is still farther settled that on the days of election, when the right use of men's brains is necessary for the welfare of the community, no man shall drink intoxicating liquor. It is also settled that no boy and no girl, no person under the age of 21, may ever buy at any hour of the day or night a drop of intoxicating liquor. That much is gained. I may say, last, though not least, that it is settled that no clergyman may ever drink liquor. I think we have advanced a good deal when we have come so far. I am glad to be one of those who are permitted to speak on a public occasion like this, in hopes of bringing up the rest of the community to the standard to which these favored classes have been brought.—*Herald of Health, for December.*

Did you ever hear of a saloon-keeper who concerned himself with probable consequences of sending a man home to his family infuriated with the liquor which he had sold him?

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON I.—First Quarter, 1893.—January 1.

SUBJECT.—Returning from the Captivity.—Ezra 1: 1-11.

GOLDEN TEXT.—The Lord thy God will turn thy captivity, and have compassion upon thee.—Deuteronomy 30: 3.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Ezra 1. T.—Jer. 29: 8-14. W.—Isaiah 44: 21-28. T.—Dan. 9: 16-25. F.—Isaiah 51: 1-11. S.—Psalm 126. S.—Luke 4: 14-21.

COMMENTS BY E. E. FLAGG.

1. *The proclamation of Cyrus.*—vs. 1, 2. We need go no farther than the first verse of our lesson for two or three most important suggestions. (1.) The Lord's word will always be fulfilled, whatever obstacles may seem to lie in the way. The return of the Jews to their own land, "not with haste . . . not by flight," had been prophesied by Isaiah 140 years before. Amid all the uncertainties of life we can cling to every promise of God as to a rock that cannot be moved. (2.) The Lord can stir up the hearts of rulers at will. Is it not possible that a second Lincoln may yet arise whose spirit God will "stir up" to write another decree of emancipation which shall free the captives of strong drink and give us national prohibition? (3.) While God may work wonderfully, it is always in natural ways. Slowly but surely he had been preparing, through his providential dealings, by putting down one dynasty and setting up another, for the return of the Jews from their seventy years' of captivity. Cyrus was now reigning on the throne of the slain and deposed Belshazzar. So God will eventually put down every party in our land which is founded on policy instead of principle, and thus prepare the way for a new era of truth and righteousness. "Hath charged me," etc. Doubtless Cyrus had been shown the prophecy in Isa. 44: 28, and accepted the divine commission with a ready obedience which might shame many who are living in the full light of the Gospel age.

2. *The call for volunteers.*—vs. 3, 4. This was to be no forced emigration, like that of the Jews at the present time from Russia. All who desired to stay in Babylon were free to do so; and those who loved their own ease better than they loved Zion, would naturally prefer to remain behind rather than join an expedition which, though it set out under royal auspices, would be likely to entail on those connected with it more or less of hardship and privation. Some were detained by their poverty; some by their riches, and some by ties of duty. The same causes, at the present day, hinder many from entering the missionary field. Men and women, ready to give up all their home comforts and advantages for the sake of carrying the Gospel to the heathen, are but a forlorn hope compared to the great bulk of Christians who elect, or are elected, by circumstances over which they have no control, to stay at home. The proclamation farther commands that wherever there are captive Israelites who are hindered by poverty from joining the expedition, "let the men of his place help him with silver and with gold, with goods and with beasts." In almost every church may be found one or more who are longing to labor in foreign fields, but are poor and unable to go unless their brothers and sisters in the church help them with their "silver and gold," and needed "goods." Too often this is not done, and thus the churches overlook or fail to utilize much good material. If this plan were generally followed, and every church became a missionary church, having each its little band whom it is pledged to support, "giving to missions" would not only receive a great impetus in money and in laborers, but also in the revival of missionary interest consequent on direct communication and personal touch with the work and the workers. But let it be noted that our gifts must be *free-will* offerings. Not how little, but how much, can I give? should be the question. In the divine economy there is work for everybody, and in a certain sense, all must be volunteers.

3. *The proclamation obeyed.*—vs. 5, 6. God first stirred up the heart of Cyrus; then he stirred up the hearts of the people. It was a divinely inspired movement from the beginning, and on that account bound to succeed in spite of the fifteen years' set-back which the work received through the machinations of their enemies. "And all they that were about them strengthened their hands." Their heathen friends and neighbors, either from loyalty to the king or personal goodwill towards those who had dwelt so long among

them, contributed generously to their needs; a dim foregleam of the then far-distant day when the proclamation of a greater than Cyrus should be joyfully obeyed, and heathen lands give of their gold and silver for the Lord's service.

4. *The sacred vessels restored.*—vs. 7-11. Seventy years before, Nebuchadnezzar had carried away the vessels of the temple and dedicated them to his god. They were thus kept safely until the set time to favor Israel had come.

Some practical suggestions that we may gather from this lesson are (1.) To every dark night of affliction there succeeds a morning. (2.) The world is helping on the spread of the Gospel. Every new discovery by which time and distance are practically annihilated lend wings to the message. (3.) God never lacks for ways and means to fulfill his promises when the hearts of all men are in his hands to move as he will. (4.) God will do far more for his people than they ask or think. To be freely allowed to depart to their own land would have seemed to these exiled Israelites all they dared hope for. So mere release from the bondage of sin is all that many pray for, and are joyfully surprised when they find what riches of blessing for this world and the next go with it.

RELIGIOUS NEWS.

CHRISTIAN ENDEAVOR.

—The latest statistics of Christian Endeavor growth in Australia are: Victoria, 200 societies, 8,000 members; South Australia, 58 societies, 1,650 members; New South Wales, 51 societies, 1,650 members; Queensland, 10 societies; New Zealand, 10; Tasmania, 10.

—Up to a few weeks ago the United Society officials knew of no Christian Endeavor societies in Madagascar; now they know of 30. A few weeks ago Secretary Baer knew of no societies in France; now word has come that the good seed has quietly grown there, and has sprung up in several Parisian "Societes d'Activite Cretienne," as well as societies at St. Quentin, Les Ternes, and elsewhere.

—One of the most flourishing and useful societies is connected with the Madanapalle (India) high school for boys. A recent report says: The members of the Young People's Society of Christian Endeavor connected with this school have been very active in preaching the Gospel. About 16,000 people were reached through their efforts during the past year.

CONGREGATIONAL.

—Dr. Wells and the Oberlin Conference of Ministers emphasize the continued interest in the question of short pastorate. Dr. Wells has an admonition to pastors, as well as churches, on the subject. Theological graduates who start out with the desire for a short pastorate at the beginning are likely to get what they wish, and, perhaps, a good deal more.—*Advance*.

—The additions to the Union Park church (Chicago) during the past year, according to statements made by the pastor, Dr. F. A. Noble, on Sunday morning, have been very large: To the home church and its branches, all together, on confession, 169; by letter, 88; total, 257. This is a record for which to be profoundly grateful, and one to give courage to both pastor and people.

—Rev. Dr. Pond, pastor of Bethany Congregational church in San Francisco, writes: "One-third of the 336 members of Bethany church, of which I am pastor, are Chinese believers."

EVANGELICAL.

—Mr. Moody has received an urgent invitation from the London Evangelistic Committee to conduct another mission in London before returning to America. He has, however, felt obliged to decline, giving as his reason that interests in Northfield and Chicago require his attention there; that he is unwilling longer to be separated from his family, and that he would not like to undertake it without the assistance of Mr. Sankey, who has already been obliged to come to this country. He also says that such a mission, in order to be effective, would require a longer time of preparation than would now be possible.

—On the Pacific Coast there are now resident over 2,000 Christian Chinese, who have been received into membership in the various evangelical churches. That they are genuine converts, and some of them persons of great worth, cannot be doubted. Many converts have returned to their own land, to be engaged as missionaries there.

—It is reported that the work of evangelizing the Jews in Palestine, and especially in Jerusalem, is making more marked progress than heretofore, because of the new undenominational mission near the Jaffa gate of the Holy City, and conducted by the converted rabbi, A. Ben Ollel.

—The extent of the work being done under the auspices of the American Missionary Association in California mainly is indicated by the following statistics: They have 19 mission schools, 38 teachers, 1,176 pupils, 222

who have abandoned idolatry, and 178 professing faith in Christ.

LUTHERAN.

—The new Lutheran Book Concern building will be dedicated on January 18, 1893.

—The ratio of churches to the adult population in several of the more important Lutheran countries of Europe is as follows: Denmark, one in 400; Prussia, one in 435; Hanover, one in 370; Wurtemberg, one in 337.

—The General Council will send, in the near future, two men to their field in Rahjahmundry, India.

—In pursuance of the Pan Slavonian policy of the Russian government, all the Lutheran employes on the railroads of the Baltic region have been replaced by members of the Greek church.

—German Lutheran missionaries have met with gratifying success among the Mohammedan Malays on the Island of Sumatra, 12,000 of whom have become professing Christians.

—Sweden, by statistical exhibit, is shown to be thoroughly Protestant. Out of a population of 4,774,409, only 810 are Roman Catholics, or 16 out of every 100,000; and next to it in this respect is Norway, which is under the same sovereign, and has only 512 Roman Catholics out of 1,818,853 inhabitants, or 27 out of every 100,000. In both of these countries the mass of the population adhere to the Lutheran church.

METHODIST EPISCOPAL.

—Elm Park church, of Scranton, Pa., which had just been completed at a cost of \$200,000, and which was to have been dedicated on the 18th inst., has been burned to the ground.

—Bishop Joyce preached at Wesley's chapel, London, England, Nov. 20. The service was an unique one. Travelers from different parts of the world were present.

—Mrs. John A. Logan has selected Iowa Circle, in Washington, as the site for the monument to General Logan, for which the government appropriated \$50,000.

—Mrs. O. H. Tiffany and family have removed from Minneapolis, Minn., to Brooklyn, N. Y.

—Bishop William Taylor left New York, per steamer City of Paris, on the 7th inst., on his return to Africa.

—The Desplaines Camp-meeting Association has completed arrangements for next year. The camp-meeting of the two Chicago districts will begin July 21, 1893, and close August 2. This will be followed by the camp-meeting of the National Association for the Promotion of Holiness, to be conducted by the president, Dr. Wm. McDonald. Prominent Methodists from all parts of the world, including Hugh Price Hughes and Mark Guy Pearse, of England, and the president of the Wesleyan church of Australia, are expected to be present.

—Henry M. Stanley, the African explorer, presided over a Wesleyan missionary meeting at Liverpool road, Islington, England, on November 24.

—Bishop Vincent believes it is a mistake to group together for instruction in Sunday-schools children of unequal ages.

—A meeting was held in Cleveland, Ohio, last week, to make arrangements for the International Convention of the Epworth League, in that city, in July next.

MISCELLANEOUS.

—The recent statistical quarterly statement of the German empire reports the latest religious data of the country. According to these, Germany has 31,026,810 Protestant subjects; 17,674,921 Roman Catholics; 145,540 other Christians; 567,884 Jews; 562 adherents of other religions, and 12,753 without any religious profession. The total population is 49,428,470.

—The *Interior* says: "The wealth of the Evangelical church in the United States is \$13,000,000,000, and is increasing at the rate of \$2,500,000,000 a year. One-half the people of our large cities are outside the pale of the Christian church. Africa has 150,000,000 souls yet untouched. Asia has large, populous districts as destitute to-day as when Schwart, Carey and Duff entered it. Arabia has only two missions, neither of them ours. Japan will furnish native workers, if she only has the means. China has 716 cities, large governing centers, with their proportion of towns and villages and populous country districts, without any resident missionary of any denomination."

—Delitzsch's Hebrew translation of the New Testament is being circulated among the Jews of Persia by the American Bible Society, and missions among these people are sustained by a German missionary society.

—W. T. Stead is translating the Scriptures "into the language of the ordinary man and woman of our own time." Eighteen translators are now at work on the New Testament. The Gospels and Acts will be published this year. The publication of the entire Scriptures will depend upon the reception accorded the Gospels and Acts.

ROMAN CATHOLIC.

—In a recent address before the Chicago ministers, the wife of Pere Hyacinthe stated that an eruption is imminent in the Roman Catholic church, which it needs only a few more Archbishop Irelands to precipitate. The coming of Mgr. Satolli to America, with plenary powers from the Pope, is said to be in the line of preventing such a catastrophe.

NEWS OF THE WEEK.

CHICAGO.

A new stock exchange building, twelve stories high, and to cost \$1,000,000, is proposed at the southwest corner of Washington and La Salle streets.

It is proposed to thoroughly cleanse down-town streets by special assessment. The movement is popular.

Wednesday night the salesrooms of the Stokes Manufacturing Company were entered, and bicycles and other goods, valued at upward of \$2,000, taken out and carted away.

The city is investigating alleged frauds by contractors in building wooden sidewalks with cull lumber. Losses are estimated at nearly \$50,000 a year.

James McGinley attempted to win in a gambling game, and was fleeced out of \$2,900.

It is stated that two-thirds of the States in the Union are now represented at the new University of Chicago, and there are more students from the East than from the West. The different schools are now numerically divided as follows: Divinity, 180; graduate, 162; academic college, 141; special students, 71; university college, 35; total, 589.

According to a decision given by Judge Hutchinson, the mayor of Chicago has no discretionary power whatever, under the city ordinances, in the granting of saloon licenses. "If the applicant complies with the ordinance," says the court, "presents evidence to the mayor sufficient to satisfy him of his good character, and executes the necessary bond and tenders the proper license fee, it then becomes the duty of the mayor to at once issue the license for the applicant to carry on his business in the place which he has selected for that purpose."

Charles A. Chanter, a botanist in the employ of *Belford's Magazine*, was killed by an ascending elevator, in the Masonic Temple, and his mangled remains fell fifteen stories to the bottom of the shaft.

Chicago now has the greatest publishing house in America. The Werner Company has been organized, with a capital stock of \$3,500,000. The corporation is formed by the consolidation of several large publishing houses.

A meeting will soon be held in Chicago by straw wrapping paper manufacturers to form a combine. Already the Columbia Paper Company, capitalized at \$4,000,000, has been organized under the laws of New Jersey, and its principal office established at Chicago.

Walter Gurnea, a postoffice clerk, was arrested Thursday night by Postoffice Inspector Stuart, while in the act of rifling stolen mail matter at his home, No. 376 West Madison street, and arraigned before Commissioner Hoyne on a charge of embezzlement. He waived an examination, and bond was fixed at \$3,000. Gurnea was not able to furnish security.

Sam Moy, the Chinese merchant, took out a permit for the erection of a new Chinese theater. The building will cost \$100,000.

President Harrison has appointed Lawyer P. S. Grosscup, of Chicago, to succeed Judge Blodgett on the United States District Court bench.

A majority of the managers of the Chicago Academy of Sciences favor the location of their edifice at Lincoln Park, where it will probably be erected.

Chicago is soon to have the largest and most valuable medical library in America. Negotiations have just been completed whereby the Newberry Library will become permanent custodian of the 8,000 volumes owned by the American Medical Association, and at present shelved in the Smithsonian Institution, Washington. It will also be the recipient and trustee of all the increments and additions which the library shall receive from time to time.

COUNTRY.

Thirteen conductors on the Panhandle line, running between Columbus, O., and Pittsburg, have announced their withdrawal from the Order of Railway Con-

ductors. The reason for their secession has not been made public, but there is a rumor among railroad men that the conductors were given the alternative by the company of leaving the organization or surrendering their positions.

Heavy shipments of gold to Europe, last Friday, caused a flurry among stock speculators in Wall street, and call-loans ranged high.

Six men were killed, while asleep in the caboose of a railway train on the Great Northern Railway, near Nelson, Minn., Sunday, by the running in upon them of a locomotive. Five others were more or less injured.

The imports of general merchandise at the port of New York for the week ended December 17 were \$9,997,045, and of dry goods \$2,354,470, making a total of \$12,351,515. The imports of specie at the port of New York for the week were \$6,637, against \$1,085,180 in 1891. Of this total \$6,462 was in gold, and \$175 in silver.

A combination for the stated purpose of reducing expenses and regulating business has been made by some of the largest heater manufacturers in the country.

An important meeting of the Brotherhood of Locomotive Engineers was held at Jackson, Mich., Sunday, bearing on the World's Fair. About 300 members were present, representing divisions on the Michigan Central and the Pennsylvania lines. They remained in secret session for five hours. The meeting was private, and when a member was approached regarding its object, the general reply was that it was only a social gathering. It is supposed that he spoke Masonically.

(Continued on 16th page.)

SUBSCRIPTION LETTERS

The following have made remittances of money to the *Cynosure* from Dec. 12 to Dec. 17:

A Ellis, A Bonnet, P K Drury, A Dresser, Jr, W Slosson, C T Collins, Mrs R R De Long, Miss M A Fowler, I L Brown, D Nelson, M R Dunn, Mrs M P Morris, T M Weeks, W G Hathaway, J Shefferly, J L Burrell, Mrs A E Ambury, B Gaddis, R M Stevenson, Mrs M R Britten, J B White, S M Neff, J Stahl, J Cole, Miss F Eulow, M Bridinbaugh, Mrs F Collins, Dea M Pierce, S Simpson, W W Roberts.

"A snake in the grass" is all the more dangerous from being unsuspected. So are many of the blood medicines offered the public. To avoid all risk, ask your druggist for Ayer's Sarsaparilla and also for Ayer's Almanac, which is just out for the new year.

Don't become constipated. Take BEECHAM'S PILLS.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	70½ @	71
Winter No. 2.....	66 @	70½
Corn—No. 2.....	41½ @	42
Oats—No. 2.....	30 @	35½
Rye—No. 2.....	47½ @	52
Brn per ton.....	11 75 @	12 00
Hay—Timothy.....	9 50 @	11 00
Butter, medium to best....	19 @	29½
Cheese.....	04 @	11
Beans.....	1 25 @	1 80
Eggs.....	15 @	25
Seeds—Timothy.....	1 50 @	2 01
Flax.....	1 08½ @	1 09
Broom corn.....	02½ @	06
Potatoes, per bu.....	50 @	70
Hides—Green to dry flint..	02½ @	04½
Lumber—Common.....	10 00 @	13 00
Wool (washed).....	15 @	32½
Cattle—Choice to extra....	5 05 @	5 80
Common to good.....	3 25 @	4 90
Hogs.....	5 50 @	7 00
Sheep.....	3 00 @	5 75

NEW YORK.

Wheat.....	75 @	76½
Corn.....	50½ @	50½
Oats.....	37 @	42
Eggs.....	27½ @	28
Butter.....	17 @	30
Wool.....	15 @	30

KANSAS CITY.

Cattle.....	1 60 @	4 50
Hogs.....	4 90 @	6 35
Sheep.....	4 00 @	4 25

Uncle Sam's Columbian Gift

TO THE AMERICAN PEOPLE.



The Government Gives
5,000,000 Souvenir Coins
to the World's Fair.

Appropriate Gifts to friends this

Columbian Year

are these

Columbian
Half=
Dollars.

The World's Fair Authorities

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CHOLERA. ON WINGS.

One mystery of the dissemination of cholera is disclosed by recent investigations in the Hamburg Medical Society, with respect to its propagation by flies, as reported by a correspondent of the *Manchester Guardian*. "Nine flies were captured, which had been in contact with infected cholera material, and were placed in flasks containing nutrient gelatine. In six of the nine vessels numerous colonies of comma bacilli were successfully cultivated—of course, from the infection conveyed by the flies." A new danger, and the most difficult to cope with, as yet known, is thus revealed to our health officers, in battling with the insect vultures that eagerly in cholera, typhoid, small pox, or other infectious plagues. It had already been shown that they are carriers of consumption. It has been said that flies are scarce during epidemics of cholera or yellow fever. If this be so, whether from fly cholera or some other cause, the difficulty of dealing with the flies will, perhaps, be within control. At all events, the ingenuity of insect-killing inventors will be in demand for the isolation of hospitals and chambers of infectious disease. — *The Sanitary Era*.

CARNATIONS IN WINTER.

A Chestnut Hill correspondent suggests that the care of carnations in the house during the winter would make a good paragraph. He has found them troublesome. Possibly, of many kinds of plants, the carnation is the least fitted to be a room plant. Few things are so sensitive in regard to an abundance of light. Even florists who have carnation houses find a great difference between plants grown in old houses, where the laps in the glass by age make a slight difference in the amount of light, and those grown in bright, clear houses. The brightest and best of the houses are always chosen for carnations. Outside of the lack of light, there is no other trouble more than falls to any other plant. — *Meehans' Monthly for October*.

VARIOUS MATTERS.

Did you ever wish to color frosting at hand with which to do it? Next time try beet juice. Cut a blood turnip beet in thin slices, boil in a very little water, and use the liquid thus obtained. If you would like to have some always ready for use, take more beets and a little more water; but do not boil too long, or the color will be ruined. To a cupful of the liquid add a cupful of granulated sugar; boil twenty minutes and bottle; or you may add a small quantity of gelatine and put in jelly tubs. The syrup is quite as convenient to use.

If you had one of the new lemon squeezers when making those pitchers of refreshing lemonade, last summer, you probably took the lemons, after squeezing, split them open and dried them as quickly

as possible; that is, if you did not go farther, and "candy" them. Dried lemon peel should be kept in a glass jar, or, if grated, ready for use, in a wide-mouthed bottle, tightly corked. For flavoring cakes, custard, and the like, it is preferable to most of the so-called lemon extracts.

Have a little hand colander to turn molasses through as you use it. A few experiments may convince you that it pays.

Buy at the drug store a few cents' worth of citric acid—which is obtained from the lemon, and so need not be regarded with suspicion—put in a wide-mouthed bottle, which you should label, and when you wish for a lemon pie and have no lemons, try these recipes:

Lemon Pie, No. 1.—Three good-sized crackers, rolled—not fine. Dissolve one-fourth teaspoonful of citric acid and three tablespoonfuls of sugar in one pint of cold water, and pour over the crackers. Let it stand half an hour and pour it into the crust, which should be short, and grate over it a little lemon peel. Cover with a top crust and bake, or use only one crust and cover with a frosting.

Lemon Pie, No. 2.—Six crackers, one-half teaspoonful of citric acid, one-half pint water. Proceed as in the former recipe; add one cupful of molasses and stir all together, with one-half cup of raisins, one-half cup of currants, a pinch of salt, and some grated lemon peel. Bake with two crusts. Citric acid and grated lemon peel may be used in almost any recipe where the grated rind and juice of a lemon are called for. A very little experience teaches one how much of either to use. — *Mary Olds Lakin, in Our Grange Homes*.

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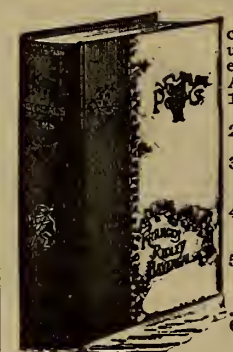


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(From the Farm, Field and Fireside.)

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It looks as though corn must be higher. Send us in what you know about country road-making.

Have you visited the schoolhouse lately? Was it comfortable? was it cheery?

Give your Congressman to understand that you are in favor of free rural mail delivery and good roads.

The United States imported over \$2,000,000 worth of peas and beans in 1891, and nearly \$3,000,000 worth of potatoes.

If we had corn to sell and did not need money for immediate use, and had crib room, we should hold for two or three months, at least.

Keep close watch of what the children read. The best "watch" is to supply them with an abundance of pure reading that will suit their taste.

Before you shoot the bluejays that are making your premises their winter home, figure out how many grubs and worms they will kill next spring.

The boy who wants to be a farmer does not care for a work on telegraphy. The boy all interested in mechanics does not care to study the composition of soils; give him a paper or book that has machines in it.

The November returns indicate a very light cotton crop, with short staple, gathered generally in good condition. Local estimates range from two-fifths to four-fifths of a full crop. Many make it the worst crop since 1860.

Many farmers try to till too large areas. If they would put their labor and fertilizers on a smaller surface and use better tools, it would pay them better. Do not work over two acres for what can just as well grow on one.

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Card and brush stabled cows.

Select your poor milkers, and send them to the butcher.

Have a cow that you can get something out of for something.

Continue in one breed, or no one can predict what kind of a herd you will have.

If you look to the milk side of your dairy cows, the beef side will take care of itself.

It is not necessary to have large cracks in the sides of the cow stables in order to give the cows fresh air.

Secretary Gabrilson, of the Iowa State Dairy Association, says he can grow everything he needs upon the farm for making milk.

Experience teaches us that the keeping quality of butter is not as great as it should be, and that the main reason is lack of cleanliness.

Have you ever figured out the gain made by feeding the grain that one cow should have to two cows? If not, why do you keep doing it?

Butter churned at a high temperature will contain more casein and water, and not keep as long as that churned at a lower temperature.

The young calves may be let out for exercise on bright days, but should not be left out till they are humped up in the back like a mad cat on a fence post. Such contraction or contortion means stoppage in thrift.

Clover hay, sheaf oats and corn fodder make excellent milk. Where these are cheap, help high and poor, it is questionable whether it pays to grind the corn and oats, especially if hogs run after the cattle. Each dairyman must figure this out for himself.

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If you will give the same time proportionately to the fowls as to the cattle, we think you will see profits.

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NEWS OF THE WEEK (Continued from 18th page).

Frank S. Gray, who sued Col. Elliott F. Shepard, of the New York *Mail and Express*, for \$35,000, salary claimed and unpaid, was defeated by a New York jury, on Thursday last.

United States Senator Randall R. Gibson, of Arkansas, soldier, lawyer and statesman, died on Thursday, aged 60 years.

The greater part of the extensive track improvements begun on the Fort Wayne Railroad between Pittsburg and Crestline last spring, has been completed. The building of about 83 miles of second track was authorized, at an outlay of \$2,200,000, and of that amount \$1,500,000 has been expended.

While men were digging a grave at Industry, Illinois, when about four feet below the surface, they came upon the petrified body of a man. Persons who have examined it say that the features are natural, and the hair the same as in life.

The average yield of corn for the following States is: Ohio, 29 bushels; Indiana, 28; Illinois, 25.8; Iowa, 28; Missouri, 28; Kansas, 27.3; and Nebraska, 28.7; average, 23.1, or 4.7 bushels more than the general average for the country. Last year the average yield in the same States was 32.2 bushels, against 26.6 for the whole country.

The average yield of hay for the country is returned at 1.17 tons per acre, or practically the same as the November return of yield in 1891. The estimates ranged from nine-tenths ton per acre in England to two tons in California.

The average yield per acre of tobacco of all kinds is 682 pounds, against 748 pounds last year. It ranges from 1,250 pounds in Pennsylvania to 1,600 pounds in Connecticut and 1,100 in Wisconsin. In the other districts the yield is considerably smaller, ranging from 440 pounds in Maryland to 690 in Kentucky and 600 in Tennessee.

In the suit for \$10,000 damages brought by Mrs. Elizabeth Hay against S. D. Vandeventer, of Leroy, Ill., the jury awarded \$1,000. Mrs. Hay's husband was killed, some months ago, by George Price, who, it was claimed, was drunk upon whisky obtained at Vandeventer's drug store in Leroy.

From six to ten inches of snow fell last week in Missouri, Kansas, Indian Territory, Oklahoma and Arkansas, delaying trains and interfering with telegraph service.

Rev. J. C. McCrory, pastor of the Oak Grove church, Pittsburg, at the head of half his flock, has seceded from Presbyterianism, and, taking possession of the property, is now running the "Free Presbyterian" church. The presbytery will go into court and take legal steps to regain the real estate.

At the next session of the Legislature the board of trustees of the University of Illinois will ask for appropriations aggregating over \$500,000. This sum it is proposed to partly utilize as follows: Expenses of next two years, \$120,000;

new electrical and mechanical engineering building, \$160,000; new library building, \$125,000; new museum building, \$90,000; additions to library, \$10,000. These figures cover two years' expenses.

In Northern Mexico, a fight took place between Mexican soldiers and the Garza bandits. The latter (100 strong) defeated the soldiers, 45 in number, and compelled them to surrender. Five refused, and were burned alive in the building. Five of the bandits were killed. United States cavalry were ordered out to capture the bandits, who had crossed over into Texas.

Two old women have been arrested in Delaware for the crime of practicing witchcraft. In Delaware is it still 1650 or thereabouts?

A responsible gentleman, who arrived from the interior of Mexico, reports an epidemic of typhus prevailing in several Mexican cities, including Auguas, Calientes, Zacatacas and the City of Mexico. At Zacatacas the ravages of the disease have been terrible, and while he could not learn the number of deaths which had occurred, it was ascertained that seven physicians had succumbed to the epidemic, which is attributed to the poverty and destitution caused by the drought, and the ignorance and disregard by the inhabitants of all sanitary laws.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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See the announcement of the Illinois State Anti-secrecy Convention on the eighth page.

Some of the world's people say that closing the World's Fair on Sunday will be "unconstitutional." But the Constitution recognizes Sunday as a day of rest, and so this anti-Sunday-closing argument falls to the ground.

There is no compromise in the declaration of the Cayuga (N. Y.) Presbytery, that "no political party has the right to expect the support of Christian men so long as that party stands committed to the license policy."

The *Western Catholic News* (Chicago) of last Saturday states that James G. Blaine, who is now very sick, is a Catholic; and, referring to the visit of Mgr. Satolli to Mr. Blaine, a few days ago, says: "It was befitting that the highest dignitary of the church in this country should be the one to reconduct into her fold the most distinguished and best beloved man of his party in America." This would seem to settle the character of Mr. Blaine's religion.

The Federation of Labor Unions, which opposed the W. B. Conkey contract with the World's Fair managers for printing the official catalogue of exhibits, etc., because he employed non-union printers, has won a victory, Mr. Conkey having been persuaded (or coerced) into subjecting himself to the domination of the typographical unions for a period of two years. Our boasted American freedom, founded on the individual right to engage at will in the vocations of "life, liberty and the pursuit of happiness," is rapidly becoming a farce, through the tyranny of the secret, oathbound labor unions.

The Free Methodist Conference of South Dakota thus expresses its opinion of secretism: "To us is given the opportunity of wielding an influence against all wrong—against secret, oath-bound societies, allies to almost every evil in existence and with their bloody hatred to Christ

and all that oppose them." The Conference also denounced "parading with or marching after a Grand Army procession." "Against these should we everywhere lift up the true Gospel standard and cry against them with loud voice." These words have the ring of reform. Would that all churches dared to be so brave and earnest.

The "Order of Solons," at Pittsburgh, has passed into the hands of a receiver. At the present time there are about 7,800 members of the order. There is a cash balance in the bank of \$14,000. In addition to this there is \$250,000 in the reserve fund and \$175,000 of other assets, making the total assets \$439,000. The appointment of a receiver means the end of the Order of Solons. It has had over four years of existence, being chartered May 26, 1888. Since then there have been instituted 200 lodges. The Supreme Lodge is located in Pittsburgh. This is a hard year on the secret "endowment" orders.

A great political and social upheaval in France is something new in these days, but the past week has witnessed a most remarkable condition of affairs in that republic, owing to alleged gigantic cases of corruption in connection with the Panama Isthmus Canal project. The revelations show that millions of francs have been used for alleged purposes of bribery. Another view of the case is believed to involve a conspiracy to overthrow the present French republic, making the Panama excitement an occasion to hasten and secure the more important measure. This, however, will hardly succeed.

Evanston (Ill.) High School has just been passing through a miniature "reign of terror," exhibiting another instance of the recklessness and disjointed discipline that distinguishes the average young man of the day when he gives vent to his surplus individual freedom of thought and action. These sportive youths caused "a disturbance" (says one reporter) "by ringing electric bells, pounding on steam radiators, and throwing bricks down-stairs. Simple, of course, but effective. School did not keep. Five of the leaders in the exploit were rounded up in a basement by a member of the faculty and have been suspended." Since then another disturbance occurred during the absence of the principal, and two others have been also suspended. Practical "jokes" lose their humor under such circumstances.

"Conservative" New England is waking up, and the radicalism now exhibited in "the land of steady habits" is finely portrayed in the official report of the proceedings of the recent anti-secrecy convention which we print in another column. If there was anything of drowsiness or conservatism in that notable gathering of the best anti-secrecy elements in the Eastern district, it is not manifest in the words and measures recorded. From first to last, these earnest reformers maintained the importance and excellence of the work in which they are engaged; and the influence of this convention will be felt, with the happiest effect, in the future operations of the New England Christian Association. The hands of its clock will not, this year, be turned backward. Progress is the watchword of these Christian men and women. Let them go onward, helped by the prayers and material aid of all who wish them God-speed.

Chicago has seven thousand saloons, and the business is overdone. The result is a declaration of war by the West Side Saloon-keepers' Association upon the brewers, individually and as a combination. The origin of the trouble, it is alleged, is of long standing, but has recently developed an activity that (the saloon-keepers say) threatens

the annihilation of their business and the financial ruin of some of them. The *casus belli* is the establishment, by the brewers, of saloons in every quarter of the city. This, the saloon-keepers say, must stop, and at once. It is added that the greed of the brewers is such, and the competition among them so great, that all vacant stores are being leased by them and fitted up for saloons. These establishments are rented to persons of sufficiently "good character" (*sic*), and money enough to secure city licenses—often individuals who understand little or nothing of running saloons—and are completely under the control of the brewers. The saloon-keepers' combine hopes to remedy this action by petitioning the city council to pass an ordinance restricting the number of saloons that shall be located in a given district. It is none of our fight; let the battle proceed.

There are new rumors of an Indian outbreak on our Western frontier reservations, because, as it is alleged, the government agents have been remiss in supplying the "nation's wards," the Arapahoes and Cheyennes, with the money and provisions to which they are justly entitled. It is also intimated that these tribes, under the present existing circumstances, are in danger of actual starvation. It is stated in this connection that the government stands in debt, to-day, to every Indian in these tribes about \$18. Further, it is alleged that of the money due to these Indians at the last regular payment (\$250,000) they received only \$187,500, the balance "having been absorbed in fees to pay lawyers for making out the allotment papers of each Indian." So says the *Chicago News*, which also adds the information that "the rations of beef have been suddenly and inexplicably reduced by one-half;" and that "as usual, the trouble lies with the agencies by which the contract was to be carried out—with the agencies which have the ration-giving in charge and with the system by which the government, instead of putting the full amount of promised moneys right in the Indian's hands, lets him get it through a lawyer and a process of mulcting." Will the Indian understand that this is a Christian nation?

THE ABOMINATIONS OF SECRETISM.

ADDRESS BY REV. J. M. FOSTER, OF BOSTON, ON TAKING THE CHAIR AS PRESIDENT OF THE NEW ENGLAND ASSOCIATION CONVENTION, DEC. 15, 1892.

The history of secretism is the history of Satan, the god of "the secret empire." The kingdom of darkness has been at war with the kingdom of light from the beginning. The idolatry of the pagan world, the Brahmanism of India, the Buddhism and Confucianism of China, the lustful superstition of Mohammedanism, and the baptized heathenism of the papacy, as well as the Pharisaic ritualism of the prelate Establishment and the Sadducean rationalism of the socialistic orders, have all their mutually repelling forces united in a bond as close as that once in force between Herod and Pontius Pilate. But Satan carried them into deeper darkness. To-day China has the Highbinders, a sample of which she has imported to San Francisco—an order resorting to murder as a weapon. That country is honeycombed with these secret clans, and the government is powerless to cope with them. Italy has her Mafia, a secret order of cut-throats, a branch of which she has sent to New Orleans. They murdered Chief of Police Hennessy, and a mob struck down eleven of their members. As if regardless of the lesson, they murdered three victims in St. James parish. The conservative Boston *Journal*, in an editorial, last Monday, said:

"It would seem that the terrible Mafia still flourishes in Louisiana, notwithstanding the stern warning which the citizens of New Orleans gave that its secret assassinations would not be tolerated in that community. The three murders in St. James parish are in line with the known policy of the organization; and as one of the victims lived long enough to reveal the names of some of the assassins, it is to be hoped that the police will spare no efforts to bring them to justice. Like the Chinese Highbinders of California, the Italian Mafia is a dangerous enemy to law and order, and every means should be employed to break it up and punish guilty members for their crimes."

India is covered with a network of secret orders. Nothing but the English gunboats keeps them at bay on the coast, and in the interior they carry on their murderous work without let or hindrance; and every Roman Catholic country, and Protestant, too, has the Jesuit secret order. When Ignatius Loyola organized the Society of Jesus, in 1534, his Satanic majesty took a new departure. The Encyclopedia Britannica says: "Jesuitry is a naked sword, the hilt at Rome and the point everywhere." Pope Clement XIV. abolished the Jesuits, in 1773, and they poisoned him. A Jesuit assassin stabbed Henry IV., May 14, 1610, because he had issued the Edict of Nantes, in 1598. William the Silent, Prince of Orange, was struck down by Girard, a Spanish Jesuit, June 10, 1584, because he helped the cause of the Reformation. Coligny, the Huguenot, was brutally murdered on the night of St. Bartholomew, by the Jesuits; and Abraham Lincoln was shot by Booth, the agent of American Jesuits. In May, 1882, Lord Frederick Cavendish and Secretary Burke were assassinated in Dublin, Ireland, by Fenian Jesuits. They have been expelled from almost every country of Europe and South America, and they have swarmed upon our ill-starred land. They are manipulating the press and the public school system of this country. They have their agents in the White House, the Senate and the House of Representatives, at Washington. They have them in every State legislature and municipal council, from the Atlantic to the Pacific. The 100,000 confessionals are so many telephones bringing Jesuit priests into direct communication with all the homes in this land. They have agents in our Protestant churches and in all our religious assemblies. This is our fearful situation.

In 1717 Jesuitry gave birth to Freemasonry. The Masonic lodge is the child of Jesuitry. This overspread rapidly in the United States. One of their members, Captain William Morgan, became convinced that the lodge was a menace to the republic. He said: "I owe to my country an exposure of its danger." He gave the secrets of the lodge to the public, and was abducted and murdered, in 1826. The excitement which followed was intense. Forty-five out of every fifty members left the order. Daniel Webster, Edward Everett, John Quincy Adams, John Marshall, William H. Seward, Thaddeus Stevens, Wendell Phillips, Charles Sumner and others sounded the alarm, and Masonry fled to the South and allied itself with slavery. The Southern Confederacy was conceived and brought forth in the lodge. The boys in blue went South and crushed the rebellion, but brought back the lodge. Since then the Masonic order has overspread the North and produced a spawn of secret, oath-bound orders, whose names are legion, because they are many. They are draining the churches of their membership and resources, and threatening the life of the nation. Deacon Sylvanus Town, in an address before an assembly of clergymen, said: "Nor can I understand how it is that you have so little to say, in public, against secret, oath-bound societies, when their influence is so pernicious. They are drawing our young men into their lodges by scores, and, once in, they are rarely ever converted. There is just about religion enough to satisfy the carnal mind; and, as they purposely exclude Christ from their worship, there can be no salvation in them, though they profess to go from the lodge below to the lodge above. We believe the time is coming when we would no sooner allow one of the members of our churches to frequent a lodge, and assist in degrading the manhood of others by denuding them of most of their clothing, hoodwinking and cable-towing them, administering to them their horrid oaths, and then playing the

ridiculous farce of raising Hiram Abiff after he is dead and rotten, and then slaying his murderers; I say, I believe the day is coming when we will no sooner allow our members to do these things than we would permit them to enter an idol's temple and worship a senseless god.

"I know you say the lodge cannot be so bad, because some good men, and even ministers, belong to it. Why, brethren, there never has been an evil under the sun, since Aaron made the golden calf, that could not have been justified in the same way. Our fathers, and some of us, used to drink and sell intoxicating liquors. John Newton was engaged in the slave trade. Dr. Nelson came from a meeting, where he was weeping over sinners, and went into his backyard to whip a female slave. So blind and inconsistent is poor human nature when partially enlightened and sanctified."

Hon. S. C. Pomeroy said: "I have long seen clearly that the system of secret orders, now everywhere so popular, is, in its principle and nature, hostile to the whole order of things which our fathers set up in this country. One system or the other will certainly go under; they cannot co-exist and flourish together; they will not permanently co-exist; one will certainly subvert the other; and as I profoundly believe in our order of things, based on the idea at bottom—that every man ought to have a fair and equal chance—I must condemn this hostile and antagonistic system of secret orders, based on favoritism and partiality to their members, and proscription to everybody outside."

Hon. William H. Seward said: "Before I would place my hand between the hands of other men in a secret lodge, order, class or council, and, bending on my knee before them, enter into combination with them for any object—personal or political, good or bad—I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity, and even the mockery of my fellow-men."

It is only a quarter of a century since organized opposition to the lodge system was inaugurated. A convention of Christian men met in Aurora, Ill., in October, 1867. Rev. J. Blanchard, D. D., the president of Wheaton College, for years the editor of the *Christian Cynosure*, the David of the anti-secret movement, who could sling stones to a hair's-breadth and not miss, was made chairman and delivered the principal address, which became the keynote of the long-protracted campaign upon which they were entering. The first National Convention was called to meet in Pittsburg, in May, 1868. Here the "National Christian Association" was organized. Annual conventions have since been held in Chicago, Cincinnati, Boston, and other leading cities. The *Christian Cynosure*, the organ of the movement, was started in July, 1868. In 1874 Mr. Philo Carpenter offered a beautiful building, 221 West Madison street, Chicago, valued at \$30,000, on condition that the Association would raise a corresponding amount to equip it. Rev. J. P. Stoddard was selected as the secretary to secure this money. He was the son-in-law of President Blanchard. Their attitude toward the lodge is well expressed in the words spoken by Mrs. Welch, the daughter of John Knox, when pleading with King James to allow her dying husband to return to Scotland and breathe once more his native air. "He may, if he will conform," was the brutal response to her petition. The Christian heroine rose at once above the emotions of wife and mother. Gathering up the corners of her apron, Mrs. Welch boldly replied: "Your majesty, I will sooner keep his head here!"

The Blanchards are the descendants of John Knox, and Bro. Stoddard is, like Welch, a fearless champion of truth. When Burleigh came on the battlefield of Drumclog unaccompanied, they said: "He is a host in himself." So is Bro. Stoddard. In a short time he had the funds collected to secure a home for the Association in Chicago. From thence the Association has sent out millions of pages of anti-secret literature.

The following official statement sets forth the necessity for this Association: "Though some two-thirds of our globe is governed by rulers who acknowledge Christ, from three-fourths to nine-tenths of the world's population are deluded, taxed and more or less corrupted by secret societies in pagan and Christian lands. God has raised up the National Christian Association to

meet and change this fearful state of things, and thus 'prepare the way of the Lord' to come and reign on the earth." It is the Lord's will that Christ is the author of indis-soluble marriage, true religion, and just government; that faith in him is the sole ground of acceptance with God; and that grace, the ground of acceptance, is the sole power of regeneration. We believe, moreover, that Satan is the god of this world, the ruler of its darkness, the god of its evils, the cause of its despotisms, the god of all false religions, the rival and antagonist of Christ, the enemy of God, and of man made in the image of God." The lodge system denies Christ, and worships Satan.

The three fundamental degrees on which all rites—Scotch, York, Egyptian, or other—in all countries are based, exclude Christ altogether; and Templar Masonry, now so popular in this country, is a vile parody on the death of Christ, and a travesty of the Christian religion. In the Rose-Cross degree, in opening the lodge, the presiding officer asks his first assistant: "What is the hour?" He answers: "It is the instant when the veil of the temple was rent; darkness shrouded the earth; light was extinguished; the pillars and implements of Masonry were broken; the flaming star disappeared; the cubic stone gave out blood and water; and the word was lost." (Des Champs, Vol. 1, p. 56.)

This odious jumble of the Bible narrative of the crucifixion, with lying Masonic legends, like the caricature of Christ raising the dead and mock regeneration of the candidate in the Blue lodge, works double; it dignifies Masonry and degrades Christianity. And thus the whole lodge, from base to apex, is really one solid pyramid of blasphemous burlesque of the Christian religion.

(To be concluded.)

JESUITISM A FOE OF OUR REPUBLIC.

A PAPER READ BEFORE THE ANTI-SECRECY STATE CONVENTION OF NEBRASKA, AT WAHOO, OCT. 18, 19, 1892, BY S. M. HILL, PRESIDENT OF LUTHER COLLEGE.

MY CHRISTIAN FRIENDS AND FELLOW PROTESTANTS:—In writing a sermon about a subject as interesting as Jesuitism was absolutely necessary to have a text. But within the entire volume of Holy Writ, where could a text be found suitable? We find not a word about Jesuits, monasteries or nunneries, for such abominations did not then exist.

But outside the Scriptures, in the proverbs of the old Anglo-Saxons, our cousins or forefathers, we have the following very appropriate text:

"The devil was sick;
The devil a monk would be;
The devil got well,
A Jesuit monk was he."

During the glorious of the Middle Ages the light of the dark Gospel was well-nigh obscured. The great army of monks and nuns, originally intended as an instrument of education and devotion, only made the darkness the more intense. All mankind was oppressed; the slavery of superstition and of abject fear held the heart and conscience in fetters. Then the obscure German monk in his narrow cell found the light that is the Light of the World; a spark of that heavenly flame kindled his heart; his faith, at first only a smoking taper, burst out into a brilliant headlight; soon all Europe caught fire and the gleaming light of the Gospel frightened away the gloom and its dismal companions. The king of darkness himself got frightened, or, as the old Anglo-Saxon puts it: he got sick. New means had to be devised; new machines of war invented; the greatest light and fire extinguisher the world has yet seen had now to be brought forth.

Loyola, the Spaniard, came to repair what Luther, the German, had destroyed. Our text then says that the ruler of darkness got well—"A Jesuit monk was he."

It was on the 15th of August, 1534, that the order of Jesuits was organized. True to their instinct as light-haters, Loyola and his six companions went down into a crypt on Mount Martre near Paris. A few wax tapers threw their sickly light around the cavern. Near one of the dripping walls was a statue of a soldier having in his hand the bloody head of a martyr, Dionysius Areopagita, for tradition makes this place the

scene of his death. In front of this statue is a rude altar, before which Loyola and his six companions kneel in making their vow. They remain in the cavern till evening, and thus their very first journey as Jesuits was made in the darkness they loved so well.

The avowed purpose of Jesuitism is to put an end to Protestantism. The Pope shall be the sole fountain of power, secular as well as ecclesiastical; he shall be the supreme arbiter in all religious and doctrinal controversies; the right of having an opinion and of advocating it is only his. There shall be but one spiritual ruler, the Pope; and, if possible, but one temporal ruler in christendom, and he shall be the Pope's vassal. That is the ideal plan, as mapped out by the Jesuits; that is their Monroe doctrine, so to speak.

Who shall accomplish this? The Society of Jesus, as the Jesuits blasphemously call themselves, or the soldiers of Christ. They shall accomplish it. And by what means? Any means whatever. Their theory is that nothing succeeds like success. Only that success crowns their efforts then everything is well. All the crimes in the rogues' vocabulary are then good and proper means for them to use. There are, however, two methods most assiduously used by them, and used to the very best advantage. It may seem a paradox, nevertheless the fact is that the great strength of Jesuitism lies in their work of education and of nursing the sick. From the very first they built hospitals and established schools. Their hospital work would put their poorer classes under obligation to them, in their educational work they would gain influence over the wealthy classes, the nobility and royal families.

In pursuing this work they have taken "The World as the Field." No land, no nation, no class nor station is to be free from their intrigues. Within a very short time they were all over Europe. Xavier went to Asia, and in Mexico and the South American countries they had their emissaries. A detailed account of their works in different parts of the world would be too tedious. In France we find their regicides, Clement Chatel, Ravillac, and Damiens. The revocation of the Edict of Nantes was their work. The Huguenot wars, with all their cruelties and disasters to France and to mankind, have their origin in the secret councils of Jesuitism.

In poor Bohemia the Protestants were summarily dealt with, and that whole nation remains to this day in the clutches of Jesuitism. Their work in Bohemia gave the occasion for the Thirty Years War. The main leaders on the Catholic side were the creatures of Jesuitism, even including the Emperor Maximilian and that monstrous warrior, Duke Wallenstein. The Jesuits prolonged that war from 1632 to 1648, and would have prolonged it indefinitely rather than recognize the Protestants as a religious body that should in any way be tolerated.

The splendor of Spain is now no more. That is mainly the work of the Jesuits. They had made up a policy of elevating the house of Hapsburg to the empire of all christendom. That house was intensely Catholic, and was thereby in the hands of the Jesuits. Through them the Jesuits intended to rule the world. The wars of Spain were the result of this policy; so was the Thirty Years War. Their interference in the affairs of England with the gunpowder plot and other conspiracies was the natural result of this policy.

They tried their hand in managing the domestic affairs of Sweden, but the Council of Upsala, 1593, put a stop to their work. Sweden and Poland were then united under one crown in the person of the Catholic Sigismund; the Council of Upsala made it impossible for a Catholic to sit upon the throne of Sweden, and this prepared a way for that greatest of all the Swedish kings, the defender of Protestantism, Gustavus Adolphus.

The curse of Jesuitic rule is very plainly seen in wretched Poland, which now has lost everything, even its name and existence. Sweden would have, in all probability, suffered the same fate had it been embraced in the deathly grip of this giant octopus, Jesuitism.

The Jesuit rule in Portugal brought that country on the verge of ruin. A few patriotic, resolute men arose and by a revolution saved their country.

The Jesuits have never had full control of both

politics and religion in any European country, or inside any monarchical government. In Europe they were too closely watched, and the monarchs or their ministers have ever been jealous of their rights, thus keeping the reins in their own hands, at least to all appearance. It was in America, and through a republican form of government, where they succeeded in getting the people so completely hoodwinked that the Jesuits got the monopoly of all power. The Jesuit Republic of Paraguay ought to have its history written by a Washington Irving and a few million copies read in these United States of N. A. Only the united forces of Spain and Portugal were able to expel them in 1767.

But with the increase of the power of the Jesuits, European governments began to distrust them and hate them. One country after another banished them, and the Pope himself was compelled to dissolve their organization, July 23, 1773. Then they found a refuge in Russia, that mother of all despotism. Jesuitism was dead, and yet it lived. There was too much of the devil nature in the order for it to die upon so short notice. But the Pope who banished them died of slow poisoning on the 22nd of Sept., 1774.

Jesuitism was not dead, and it certainly was not asleep. It existed and had a general elected in Portugal, and vigorous measures were taken to have the dissolution revoked. On the 7th of April, 1814, the papal bull of restoration was published, "upon the earnest solicitations of all christendom," as the bull itself states.

But all christendom did not desire its revocation. It was the Catholic church, with the Pope at the head, that found itself sorely in need of this its powerful promoter. The throne of papacy was shaking before the mighty wave of liberty and enlightenment that took its rise on this continent the 4th of July, 1776.

Jesuitism now means papacy. The real ruler of the papal church is not the Pope, but the general-in-chief of the Jesuits. And the plans of Jesuitism are the same now as in the beginning. They have not changed their Monroe Doctrine. And from that we can see what a danger they are to our government. They can not live except they dabble in politics. And their object is to obtain power.

Their attempt to erect a world monarchy under the house of Hapsburg failed. Later on they planned to have this glorious Republic of ours torn to pieces by civil war, and upon the ruins erect a Catholic monarchy in the New World. Napoleon III. of France was their willing and abject tool, and in conjunction with Old England, who has never fully forgiven the wayward son, Uncle Sam, he placed Maximilian on the Mexican throne, and a declaration was drafted by these two powers recognizing the South as a belligerent nation. The Russian Squadron with their sealed orders, lying at anchor in New York Bay, was the rock on which the plans of Jesuitism were wrecked. The gifted Swede, J. Ericson, also brought out his little cheese box about the same time, and Maximilian's throne was ruined by the same bullets that shattered proud old Merrimac.

(To be concluded.)

ORGANIZED SECRECY LEADS TO ANARCHY.

Referring to the charge to the grand jury made by Chief Justice Paxson at Pittsburgh, Pa., about two months ago, in reference to the accusation of treason preferred against the Advisory Committee of the Homestead strikers, the (Dayton) *Christian Conservator* remarked:

"The points made by the judge are well taken. To allow a secret order to terrorize a manufacturer, prevent him from employing whoever he wants to work for him; when his hands refuse to work for the wages he offers, or to in any way interfere with, or prevent the operation of his manufactory, is anarchy in the degree it is practiced and extended. Employes have the right to quit work if their wages are not satisfactory; to seek by all honorable persuasive means to obtain higher wages; but the moment they attempt violent means to force the employer to comply with their terms they transcend their bounds, and become insubordinate to good government. It is a well-known fact that without resorting to violence they can accomplish nothing, and their secret order falls to the ground as useless. How entirely true are the words of the judge: 'We

have reached the point in the history of the State where there are but two roads for us to pursue. The one leads to order and good government, the other leads to anarchy.' The secret societies of the country more than any other element contribute to anarchy and the subversion of good government. In the strike in Dayton, a few years ago, there were church members who engaged in the riot against law and order. Is it not a shame to find churches advocating and making room in their sanctuaries for these unholy orders? The State and civil law seeking their suppression, and churches abetting and encouraging them! How well we feel in our position of opposition to all these law-defying orders that subvert the authority of the state and ruin and corrupt the church."

A MAFIA MURDER.

At Buffalo, N. Y., on the 15th inst., William Argus was found on a street corner, nearly dead from an attack by a bludgeon. In his ante-mortem statement, which the authorities deemed it advisable to take, he said that during an argument in a saloon with a man named Ferguson he had stated that he was opposed to the Mafia, and believed that they ought to be wiped out of existence. A number of Italians were in the saloon at the time, and exhibited extreme anger. One of them called him a liar, but upon his offering to fight left the room with threats of vengeance. After he had left the saloon two men rushed out behind him and with broken expressions begun to abuse him. He replied, and a fight was the result. He was knocked down with a club in the hands of one of the men, but could not name his assailant.

When the police came to investigate the matter it was learned that Ferguson had a large Italian trade. At first he refused to name the men who had attacked Argus, but when he learned that the injured man was liable to die he said that the Italians were Roderigo Fieroso and Celenso Tremo. These two were arrested shortly afterward. It is said that both are members of the Mafia and are sworn to defend their order. When arrested by Officers McCabe and Knabe they attempted to tie a red handkerchief about their arms, but were prevented. This is understood to be a Mafia signal of distress. There is a very strongly expressed feeling against the Italian settlement in Buffalo and another New Orleans outbreak is not improbable.

CONDITION OF THE UNITED STATES NAVY.

Secretary of the Navy Tracy's annual report shows that on the 4th of March, 1889, the fleet of the United States Navy, apart from a few old ships long since obsolete and fast going to decay, consisted of three modern steel vessels, of an aggregate tonnage of 7,863 tons, and mounting thirteen 6-inch and four 8-inch guns. Since then there have been added to the navy nineteen new vessels, of an aggregate tonnage of 54,832 tons, mounting altogether two 12-inch, six 10-inch, sixteen 8-inch, and eighty-two 6-inch guns, all of which, with the exception of five of the earliest, have been manufactured in this country. Three new steel tugs have also been constructed and put in service during this period.

There are also under construction eighteen vessels, of an aggregate tonnage of 93,497 tons, and mounting altogether twelve 13-inch, six 12-inch, sixteen 10-inch, thirty 8-inch, thirty-two 6-inch, thirty-eight 5-inch, and thirty-four 4-inch guns, all of which have been or are to be manufactured in this country.

At the beginning of the present administration the navy was destitute of armor, torpedoes, heavy rapid-fire guns, armor-piercing shells, smokeless powder, and high explosives. Within three years wonderful development has been made in all these until now this government is manufacturing an armor of a new composition superior to anything in the world. One hundred 18-inch torpedoes of the most recent type have been contracted for; rapid-fire guns of 4, 5, and 6-inch calibre have been developed; armor-piercing shells, superior to any of European manufacture, have been produced; smokeless powder, giving better satisfaction than that of Europe, has been developed, and high explosives are now in use better than any adopted by the navy of any other country.

REFORM NEWS.

NEW ENGLAND CHRISTIAN ASSOCIATION.

PROCEEDINGS OF THE ANNUAL CONVENTION, DEC. 14
AND 15, 1892.

REPORT OF THE SECRETARY, MISS ELIZABETH
E. FLAGG.

PRELIMINARY MEETING.

A meeting of the corporate body was held on Wednesday, 2 P. M., in the vestry of the Bromfield M. E. church, Dec. 14, Rev. J. M. Foster presiding.

It was opened with prayer by the President; after which, as there were but seven members present, and ten was the number called for by the constitution to make a quorum, the meeting proceeded informally.

The New England agent, Rev. J. P. Stoddard, presented the question of leaving the Eastern field for work on the Pacific slope, and gave a statement of the progress made during the past year. The Association had become a corporate body, and, following on that step, had come great financial enlargement; so that at this time it can be said that we have within sight fifteen or sixteen thousand dollars with which, eventually, to secure suitable headquarters for the work. The amount received the past year for the anti-secret work in New England had been a little short of \$700, excepting a few *Cynosure* subscriptions. It was voted at the last meeting of the board that \$500 be taken out of the funds on hand for necessary expenses, including the \$300 needed to make up arrears in the agent's salary.

Secretary Stoddard then presented about a dozen names for additional corporate members, which were endorsed by those present, and recommended to the board.

The proposed change of our agent from the New England field to the Pacific coast was then informally discussed, all making a decided expression of their desire to retain him, and their feeling that his departure at this time would be an injury to the cause in New England. The chairman, at the close, said that the work in this section was not yet thoroughly established, and in the most emphatic manner pronounced it as his own personal opinion that irreparable harm would result if Mr. Stoddard should leave.

It was recommended that the Association request Bro. Stoddard to continue as New England agent, and that it is the unanimous sentiment of this meeting that it is the Lord's will for him to do so, for the reason that the work is not yet firmly established. It was voted that some expression to this effect be made on the records, and also that the form of recommendation be left with the chairman.

Mrs. A. E. Stoddard then made her report, as Secretary of the Board, and the meeting was adjourned to the next day at 1 P. M.

THE FIRST SESSION

of the Convention was preceded by a prayer and song service; after which it was formally opened by Pres. Conant, who called upon Rev. W. I. Phillips to offer prayer.

The several committees on Enrollment, Nomination, Finance and Literature were then nominated by the chairman.

Prof. L. T. Townsend was next introduced, and spoke on the theme: "Under what circumstances may Christians enter a secret order?" His chief point was that secret societies, as soon as they became dangerous to the individual or the public, should be investigated and dealt with by law; mentioning, especially, the Clan-nae-Gael, Mafia, the Mormons and Jesuits. He spoke, in closing, of Freemasonry and Odd-fellowship, and said that if the charges made against them on the back of the Convention program were true, they come under the same indictment, and should be investigated by the State.

Rev. James M. Gray, D. D., of the Reformed Episcopal church, was the next speaker. He remarked, in opening, that he took a higher platform than simply the relationship of secret societies to the individual or the state, and proposed to treat the subject from the side of its relationship to the church. It was an exceedingly strong and able address, which the *Cyno-*

sure readers now have an opportunity of enjoying in full.

Rev. E. S. Wheeler, pastor of the Fourth Baptist church, South Boston, then read a paper on "A Practical View of Secret Societies," which closed the evening session.

THE SECOND SESSION.

The meeting opened the next day, at 8:30 A. M., with a devotional service led by Rev. J. P. Stoddard.

A sister spoke beautifully of her love for the anti-secret cause, for the reason that it was the Master's cause.

Deacon Leadbetter gave an account, which was very touching, of his healing when near death's door, in answer to prayer, and how he desired to devote the remainder of his days to the Lord's work, especially against the lodge evil.

A Methodist brother said that, about forty years ago, he heard Dr. Colver speak on the lodge question, and ever since he had been an anti-secretist. The result had been what Dr. Colver predicted it would be if Christians did not bear witness against the lodge evil. Every Christian's duty is to search out the truth and tell what he knows.

This was followed by a business meeting. Rev. W. B. Stoddard reported in regard to *Cynosure* work. Rev. W. I. Phillips spoke of the need that every anti-secretist should try to bring our literature to the notice of his neighbor. One man in the place where he lived had enlisted two or three boys to distribute literature; and in every house and store for six miles around these juvenile missionaries had left tracts and papers. Such seed-sowing is better than any ordinary lecture.

Rev. J. P. Stoddard then reported what has been already mentioned. Current expenses had been met; there was \$3,500 now in the bank, and not a dollar of indebtedness against the society. In view of these great mercies, let us walk humbly before our God. He was gone for twenty-nine days into Canada, during which time he gave twenty-eight lectures. The friends there paid all his expenses and some \$75 over. The work had made great progress in Boston: first, through the power of God and his good hand upon us; and, secondly, through the instrumentality of tracts and literature, wisely distributed. He ended with a glowing tribute to our pole-star, the *Cynosure*.

A brother asked the conditions of joining the society, and how much it would cost. To the latter query Brother Stoddard replied, "As much as it costs to get salvation."

Mrs. Daniel Powers, chairman of the Committee on Nominations, reported that, according to their judgment, the Association would be best served by electing the same officers who had served them so faithfully in the past.

Pres. Conant asked to be relieved from the duties of his office. He was unanimously requested to continue; but as he remained firm in his decision, he was excused by a vote of six to four, and Rev. J. M. Foster was elected in his stead. The two other officers were re-elected, according to the recommendation of the committee.

Bro. Foster, who was gracefully conducted to the chair by the retiring President, said that he considered it a great privilege to lead a forlorn hope, as well as a great honor to be identified with an unpopular cause, especially when that cause must ultimately triumph. His address was full of telling points, and facts of vital importance to every Christian citizen.

Rev. J. P. Stoddard then gave one of his deeply interesting "Chart Talks". When he was through, a man who said he had been a Mason for twenty years arose and asked if Bro. Stoddard was a Mason. On being answered that he was not, though he had been mobbed by Masons, and they had tried to make a Mason of him, the speaker asserted that he knew nothing about Masonry.

A brother then called for inside testimony from some one who had been in the lodge, and Rev. E. T. McIntire, who has taken twenty-one degrees, came forward and spoke of his early life, when he had been a gambler and a sporting man, and addicted to drink and tobacco—vices which he learned in the lodge. He confirmed all Bro. Stoddard's statements, and said that he had taken such oaths, and gone

through the ceremonies described. He felt that in so doing he had committed sin and did right to confess it.

He was asked if he could not do missionary work and be a Mason. On answering, very decidedly, in the negative, the defendant of Masonry said, "Well, I can."

Rev. Thomas Elgin, of New York, who had taken three degrees, condemned the secret works of darkness, and also confirmed the statements of Bro. Stoddard.

Rev. A. S. Orne, city missionary, then gave his testimony. He was advised by a high Mason to join the Odd-fellows. He did so, and rose immediately to be chaplain. He was a moral young man; but as soon as he became a Christian he felt that he could not continue longer in the lodge, and live a consecrated life. He believed that Bro. Stoddard had been called of God to denounce and expose the lodge evil; and he wished to say, in closing, that he could not continue in a secret order and be a Christian.

A recess was then taken.

AFTERNOON SESSION.

At 1 P. M. the adjourned meeting of the corporate body was held, Pres. Foster in the chair.

The minutes of the informal meeting of the day before were read by the Secretary, and some additional names proposed for corporate members, which were endorsed; and it was voted that these, with the others, be added to the list.

The Association then proceeded to the election of officers, as follows: Rev. J. M. Foster, President; Rev. D. B. Gunn, Vice-president; Miss E. E. Flagg, Secretary; Lewis E. Lincoln, Treasurer. For Directors: Ezra T. McIntire, Mrs. A. A. Rockwood, Lewis E. Lincoln, Mrs. Anna E. Stoddard, Samuel A. Pratt.

The subject of a change of field on the part of the New England agent was then taken up; but, as there was not time for a full discussion, the meeting adjourned until the close of the afternoon session, which began promptly at 2 o'clock, preceded by a devotional meeting, at which several seceders gave most convincing testimonies. One from Bro. Wilson was, in substance, as follows:

"When I joined a secret order it was the first time I had ever seen my mother in tears. I have rued the step ever since. I joined two other orders, and it was down, down all the time. The night of my first initiation into the lodge was also the first time that I ever drank a glass of liquor. For twenty years I continued to go down, deluded by the devil. I went into a mission in Chicago, and there I received the light; but I fought against it, and it was two months before I at last surrendered to Christ. I walked safely past one saloon, then the next; and that night I got down on my knees and said, 'Now, Jesus Christ, if there is a God, let me know'; and before I got off my knees I knew there was a God. Two weeks from that time he saved me; and, after being cleansed by the blood of Christ, I had no more use for the lodge."

"Stand up, stand up for Jesus," was then sung.

A brother said that for fifteen years he had been looking for such a time as this. He said to his son, who wanted to insure his life for the sake of his family, because everybody else was doing it, "Come out and be a leader." "I love to stand up with men who have backbone enough to stand up for Christ."

Bro. E. T. McIntire then gave his experience. He was converted in New Hampshire, and it took from him all his love for fast horses, diamonds, drink, tobacco and the lodge. But once, soon after his conversion, he attended a lodge-banquet; and his little children said to him, as soon as he got home: "Papa, you have been smoking." It took him a fortnight to get the smell of the tobacco smoke out of his clothes. He said that he had received more encouragement, in renouncing tobacco and the lodge, from his ungodly associates than from professed Christians who were addicted to these evils themselves; because the latter felt that they were inconsistent, and deemed his example a rebuke. As the real nature of the oaths he had taken was hidden from him at the time, he felt at perfect liberty to break them. Christ had freed him. He related an instance of a young man who joined the lodge of which he was a member,—a cultivated, intellectual, Christian young man; but his evil associations dragged him down till he became a mis-

erable sot. He tried to tell him of the evils of Masonry, and get him to leave the lodge. He answered, "You are right, but it is too late now;" and in a week he was dead.

Rev. Thomas Elgin said: "I am sorry I ever went into a Blue Lodge. Have sat at Masonic banquets and listened to the most profane and indecent talk. I am now going from prison to prison, and I am trying to warn our boys against this quicksand, on which so many have been wrecked."

Another brother said he was not a Methodist, but he thanked God for John Wesley. He was not a Baptist, but he thanked God for Roger Williams. He believed in standing up for Christ, against all evil and in the spirit of love.

A man in the audience, who said he was a member of three or four different secret orders, then arose and asked under what auspices this Convention was held. He said that he was a member of the Grand Army that abolished slavery, and referred to the good done by Masonry during the war.

A ministerial brother, from Chelsea, replied that in his church a great many belonged to the Grand Army; and, a few Sundays ago, seeing a good many vacant seats, he made inquiry, and found that they had gone on the grand excursion of the G. A. R., to Washington. He saw the train as it started off, and was disgusted with the drunkenness and profanity of the scene. He inquired of some of his G. A. R. members why they did not go on Monday. They replied that they had to go with the post; from which he drew the natural conclusion that the lodge could lead them out of the church, but they could not lead the church into the lodge.

Bro. P. Bacon said: "The Lord makes Antimasons." He believed his mother was one, for he was born in 1828, the time of the Morgan excitement, and he had always been opposed to the lodge. Feeling that he could not be a Christian and let this system of darkness go, he wrote a letter to the Congregational church of which he was a member, asking that a committee be appointed to look into the matter. The case was presented for two years, and tabled by a professed anti-secretist. He spoke of a Congregational minister who admitted that Morgan was executed by the Masons, but could not see that there was any harm in it.

An address then followed by Rev. J. F. Packard, on "Odd-fellowship as a Religious Institution," filled with facts, many of them drawn from his own personal experience.

To the great regret of the Convention, one of our principal speakers, Benjamin F. Trueblood, Secretary of the American Peace Society, could not be present; but he sent a most ably written paper on "Fundamental Objections to the Secret Society System," which will appear in the *Cynosure*.

Rev. W. I. Phillips then spoke, with special reference to the Good Templars and the G. A. R. He was followed by Rev. A. A. Hoyt, on "Christ or the Lodge—Which?"

Miss Helen Richardson, who is engaged in Rescue work in Bombay, India, and associated with Rev. Wallace J. Gladwin, was then called to the platform and listened to with much interest. She said that Masonry was getting an exceedingly strong grip on the new converts in India; that it fostered the drink habit, and corrupted the courts; giving an instance of which she had personal knowledge.

She was followed by Rev. W. B. Stoddard; after which the session closed.

Immediately afterward the adjourned meeting of corporate members was called to order by the chairman.

J. A. Conant said that he was as strongly in favor of retaining Brother Stoddard as anyone. He did not see how we could spare him, but, if it was God's will, we could let him go.

Bro. P. Bacon said that Brother Stoddard understood the requirements of the New England field as no one else could, and, if he should leave now, it would necessarily involve a break in the work.

The Treasurer spoke of the peculiar adaptability of our present agent for raising funds, as a point to be considered. There was much wealth in New England, and he commanded the confidence of men who could make large donations to the cause.

Brother Thompson spoke of the different condi-

tions prevailing at the West, and the fact that Mr. Stoddard knew how to deal with the conservative New Englanders, as a reason for retaining him.

Bro. Pratt asked Bro. Stoddard if he had felt any special call to go to another field; to which he received a decided answer in the affirmative.

Pres. Foster then said that the decision lay with Bro. Stoddard, and not with the Association. If such was the Lord's will, he should tell him to go, though he still felt firmly persuaded that he ought to stay.

Mrs. Stoddard then stated that when the call came from the Pacific coast they felt at first like saying, "No". But when they came to the point where they were willing to give up their own personal inclinations in the matter, the call had only seemed to grow stronger. The question had been asked, What induced them to go? She wished it to be understood that it was no money consideration. Though New England was her native section, where she would naturally prefer to stay, the impression was strong on her mind that they ought to go.

C. B. Knight then said: "I know something of the Western country. One of my Sabbath-school boys is now in Dakota, and is building a university out there." He believed that whatever decision Brother and Sister Stoddard should come to, they would follow the divine guidance. He alluded to the importance of the Southern field, and said our flag must cover the world.

Bro. Stoddard said he would give his final answer at the close of the evening exercises.

THE CLOSING SESSION

opened with a devotional service, led by Mrs. A. A. Rockwood.

Mrs. A. J. Gordon, President of the Boston W. C. T. U., was then introduced, and spoke most forcibly and eloquently on the dangers to the church and family resulting from the secret lodge system.

She was followed by Miss Flagg, editor of the *Home Light*, who spoke on "Woman's Place in Reform".

A stirring address followed, from Mrs. M. E. A. Gleason, whose voice has grown familiar to our conventions, with its ringing appeals for righteousness and purity, on "Masonry from a Woman's Standpoint".

This closed the convention.

BRO. J. P. STODDARD

then gave his final answer, to the effect that both he and his wife felt that the Lord called them to go to the Pacific coast; but he requested to continue as New England agent three months longer, in order that suitable preparations might be made for filling the vacancy; which request was unanimously granted.

Resolutions of thanks were passed to the Bromfield M. E. church, for the use of their spacious and beautiful audience room for our convention; to the attentive brother who has been so considerate of our every need; to those who have addressed us in words of eloquence and wisdom, and to those who have kindly extended the hospitality of their homes. A resolution of thanks was also passed to the newspapers which had reported the convention.

REV. WM. FENTON IN MINNESOTA.

KERKHOVEN, Minn., Dec. 23, 1892.

EDITOR CYNOSURE:—Benson, in this State, has six churches: three Lutheran, one Congregational, one Episcopalian and one Romish; six saloons and about as many secret societies. There was no preaching service in any of the churches last Sabbath day, Dec. 18, except in the Congregational, in which the pastor, who is an Odd-fellow, preached in the morning about the late Jay Gould and in the evening about the Pyramids of Egypt. The way was therefore clear for an Anti-masonic meeting in the town hall; accordingly there was a large meeting in the evening in that hall.

The Lutherans are having a hard fight against the lodge to preserve their churches from being devoured by lodge demonology.

Upon the presentation of my credentials to the Odd-fellow pastor he plainly declared that he was flatly opposed to my mission and should work against me, taking credit to himself for his plain statement of his position. He wears the monogram C. E. attached to his three-links on his vest. When he was informed that Odd-fellowship

claimed to be founded upon the Egyptian Mysteries, he impudently denied it. When asked if he was familiar with the principles of Odd-fellowship, the Manual of Odd-fellowship, etc., he declared that he was. Subsequently the Manual was placed in his hands, opened at the place where the claim is made that Odd-fellowship is founded upon the Egyptian Mysteries. After reading it he would have denied the authority of the Manual, but he was shown the preface of the book, where the Grand Lodge of the United States endorses and commends it to the fraternity, and that commendation is signed with the names of the leading Odd-fellows (Dimber Dambers and Crank Cuffins) of twenty-seven of the United States. No doubt Odd-fellowship, like Freemasonry, may be at least partially identified with the Gypsies of England, and the term Odd-fellow, euphonious, and synonymous, with the terms "Dimber Damber" and "Crank Cuffin" applied to the worthy (?) patriarchs of the Gypsies. The Gypsies of England being of Egyptian origin, there may be as good reason to found the origin of Odd-fellowship upon their neighbors, the Gypsies, as they have for founding it upon the Mysteries of ancient Egypt. The pastor's attention was directed to the statement in the Manual that souls are regenerated, or born again, by means of Odd-fellowship in the lodge. He then attached the same importance to Odd-fellow regeneration that he did to regeneration in Christianity. That he did so was a matter of course, because his idea of Christianity, as his badge indicates (the Christian Endeavor monogram attached to his Odd-fellow links), is degraded to the lodge level of the Mysteries of ancient paganism. Accordingly he undertook to defend his idea of the unholy alliance by observing that the 25th of December, a pagan day, taken from sun-worship, is celebrated by Christians as the birthday of Christ; and Christians use pagan names for the days of the week. And thus my eyes are becoming more and more widely open to the fact that the churches are fast becoming paganized by lodge domination. And such is the influence of the "lying wonders of Satan" in developing the workings of the mystery of iniquity spoken of by

(Continued on 9th page.)

CORRESPONDENCE.

MASONRY AND THE HOME.

[Extracts from a recent letter of a valued subscriber and correspondent.]

December 13, 1892.

DEAR —: I guess you think I am losing interest in your work, but indeed I am not. I had hoped to be at the convention in New York, but sickness prevented. I seem to have the "sick wind" blow my way a great deal during these last six months; but the children pulled through nicely, and I do not complain. [They had diphtheria, blood-poisoning and scarlet fever.—EDITOR.] But I have done a little good, I hope, in that time.

I had a young man, a grocer, tell me on Monday that I have saved him from joining any secret society. His father is a Mason, and he had always thought it right; but he is a good Christian, and is greatly interested in your work. I gave him this week's *Cynosure*.

I will send you a *Ledger* to-day, containing an article in regard to Dr. Duncan McGregor. In one of my last summer's *Cynosures* I saw (if I remember rightly, it was in a Washington Letter) reference made to him. There isn't anyone I know that will lie as fast as he to shield his Masonic lodge. I thought, when I heard him preach his Masonic sermon to — Lodge, last February, I could scarcely restrain my anger. In one passage he spoke of General Washington going on horseback to his lodge, after the din of battle, to gather sympathy and comfort from his brother Masons. I was disgusted, and so was the young woman who was with me; and a great number of the older members left the church before the services ended. On the following Sunday he tendered his resignation from the pulpit, saying, in a very bitter tone, that he would go to preach where fraternal societies would be appreciated.

Last winter he preached a sermon, setting forth the great antiquity of the Masonic lodge, old, gray-haired Masons listening as intently as

if the doctor was telling the truth, instead of such a number of terrible falsehoods.

My husband and I expected to start to-day for the New England Convention, in Boston; but our oldest daughter was taken sick with pneumonia, and so we cannot go. Although my husband says that my National Christian Association friends are cranks, still he is anxious to meet some of them.

It is lodge first, and home afterward. Not only do I see it in my own, but in other homes. I visited a family, last winter or spring, who live in a prominent street. Their house was beautifully furnished, and they were receiving friends for a supper, given in honor of their little boy's birthday. The mother, who is a frail, delicate woman, and very lovely, said: "Well it is his birthday party, but yesterday was his birthday. You know his father is a Knight Templar, and last night the commandery met, and he had to be there; and as we could not have a good time without him, we postponed the celebration." So, you see, it is lodge first, all the time. I know the whole bitter lesson from experience.

I hope you will have a good convention. I wish I could have made one of the number. May God's blessing be with those who attend.

THE WEEK OF UNITED AND UNIVERSAL PRAYER—JAN. 1-8, 1893.

117 BIBLE HOUSE, New York, 1892.

EDITOR CYNOSURE:—The churches of our Lord Jesus Christ are again invited to unite in prayer at the beginning of the new year.

After their custom, the Evangelical Alliances of christendom send out the following address to the churches everywhere, together with topics suggested for united supplication. The general subjects for each day are the same throughout the world, while the subordinate topics are adapted to the peculiar conditions of each country. It is hoped that all churches which unite in the observance of the Week of Prayer, remembering its object, and the special promises given to united prayer, will offer petitions, in common with the people of God everywhere, for the common interests of the Redeemer's kingdom.

JOSIAH STRONG,
General Secretary Evangelical Alliance for the United States.

BRETHREN, BELOVED IN CHRIST:—Once again we invite you to observe the "Universal Week of Prayer." Our new year begins with the Lord's day. May this be a "token for good" to us all! May we, like the beloved disciple, be "in the Spirit" on the Lord's day!

We have much to pray for, and much to encourage us in prayer. Never since the world began has there been such a century as that which has passed since William Carey bade the church attempt great things for God, and expect great things from God.

We have, also, much to plead. Much has been given, but much remains to be bestowed. We shall see greater things than these.

Let us seek to realize God's purposes as they are revealed in his Word. Let us hold fast to God's promises as they are declared in his Son. Let us expect God's performances to be exceeding abundant—above all that we ask or think.

If in this spirit we keep our Week of Prayer, its observances will be fraught with blessings both to the church and to the world.

We are, in the name of the Evangelical Alliance, yours in the service of the Lord Jesus.

(Signed by the officers of the United States branch, of the British organization, and of the following branches: Canada, New Brunswick, France, Switzerland, Germany, Netherlands, Denmark, Italy, Spain, Turkey, Greece, Syria, South Africa, Japan, China, and New South Wales.)

THE PROGRAM:

SUNDAY, Jan. 1. Sermons. The Exalted Saviour's "Gifts for Men." Ps. 68: 18, 19. John 16: 23, 24. Acts 5: 31. Eph. 4: 7, 8.

MONDAY, Jan. 2. Confession, Prayer and Thanksgiving.

TUESDAY, Jan. 3. Prayer for the church universal.

WEDNESDAY, Jan. 4. Prayer for nations and their rulers.

THURSDAY, Jan. 5. Praise and prayer for foreign missions.

FRIDAY, Jan. 6. Praise and prayer for home missions.

SATURDAY, Jan. 7. Prayer for families and schools.

SUNDAY, Jan. 8. Sermons. The promised outpouring—Joel 2: 28-32. The plain command—"Ask ye of the Lord," Zech. 10: 1.

LITERATURE.

THE ARMENIANS; OR THE PEOPLE OF ARARAT: A brief historical sketch of the past and present condition of Armenia, the Armenians, their religion, and missions among them. By Rev. M. C. Gabrelian. Pp. 220.

This attractive volume is written by a young Armenian who has been for some ten years studying in this country. In the preface he acknowledges his indebtedness to the late Dr. H. J. Van Lennep, the returned missionary, to Dr. Hodge, of Princeton, and to Wheaton College, where he was for a year or two a student. He writes with enthusiasm upon the ancient history of his fatherland, as the cradle of the race after the Flood, and traces the Armenian record through sacred and profane history to their present deplorable condition under the "unspeakable Turk." The religious story is one of equal interest. The conversion of the Armenians in the time of the early Christian church, their decline into ritualism and formality, and the success of modern missionary effort among them form a remarkable chapter in the history of the religions of the world. A supplementary chapter gives some account of the inscriptions unearthed in Armenia, which have been translated by Prof. Sayce, of Oxford, England. America is in many ways joined to this ancient race, and this volume ought to find many readers in this country.

THE ENGLISHMAN'S BIBLE. How he got it and how he keeps it. By Rev. J. Boyes, M. A. Pp. 159.

This is the fourth edition of this handsome and valuable little work by the clergyman to whose kindness the readers of the *Cynosure* are much indebted for his contributions from England. The history of the introduction of Christianity into Great Britain is told in these pages in simple but attractive style. Portions of the Word of God were translated into Saxon in a very early day. One such translation is believed to be by Augustine himself. So that this Light of the ages early and quite continuously gave its beams to English life. With Wickliffe it began to be a power, and after many had suffered, it was put under protection of law by Henry VIII. and thousands of copies circulated. Very appropriately the last chapter sums up the whole story as in a moral, by showing that to this matchless book England owes its greatness. This volume is to be commended to our young American readers, who should above all things be familiar not only with the book itself, but also with its history.

Any one who is interested in the land of oranges and olives, and desires a copy of a handsome illustrated pamphlet on Southern California, can secure one by writing to the Secretary of the Bureau of Information, Los Angeles, Cal., and enclosing a two-cent stamp.

DECEMBER MAGAZINES.

The Converted Catholic, published monthly in connection with Christ's Mission, 142 West Twenty-first street, New York City, is edited and issued by James O'Connor, formerly a Roman Catholic priest, but now an earnest Protestant evangelist. Its object, as well as that of the mission, which is also conducted by him, is to bring the Gospel to the Roman Catholics, in order that they may be converted from the error of their ways by the preaching of Christianity. The mission meets with much encouragement, and the magazine (\$1.00 a year) is the record of numerous conversions, as well as a faithful expositor of the errors taught by the Romish church. This mission has been in operation since 1879, and deserves every encouragement.

The December issue of the *India Watchman*, edited and published at Bombay, India, in the interest of pardon for sinners, purity for believers, and power, through the Holy Ghost, for all sincere and earnest Christian workers, is, as usual, fully up to its mission, and replete with interest. Rev. W. J. Gladwin, the *Cynosure's* warm friend and correspondent, is the conductor of this excellent magazine, which we know is doing effective missionary work among the benighted millions of India, and arousing the wrath of Satan, by its telling assaults upon Catholicism, secret societies and pagan wickedness. The *Watchman* costs but 60 cents a year, payable in advance. Address Rev. W. J. Gladwin, Bombay, India.

JANUARY MAGAZINES.

Scribner's for January is largely given up to foreign novelties, finely presented with pen and pencil. Perhaps the most remarkable of these is the first installment of the Impressions of a Decorator in Rome, by Frederick Crowninshield, with reproductions, elegantly executed, of sculptural designs. Not less in interest will be found the story of Lieutenant Peary's recent Arctic Relief Expedition, copiously and curiously illustrated, as told by Angelo Heilprin, the chief of the expedition. A new chapter in the series on The Poor in Great Cities—"The Poor in Naples," is a graphic picture of Italian poverty, by Jessie White Va. Mario, with capital delineations of typical life. Other picturesque articles are: The Wanderings of Cochiti, by Chas. F. Lummis, and Los Caraqueñas, by F. J. Stimson. There is also a pleasant paper—Personal Recollections of Mr. Lincoln, by the Marquis de Chambrun, who visited Washington shortly before the assassination. Among the poetry are Sonnets after the Italian, by John H. Ingham; An Old Lovelatter, by Margaret Crosby, and Experience, by Edith Wharton. Especial interest will center about Mrs. Frances Hodgson Burnett's new serial, The One I Knew Best of All: A Memory of the Mind of a Child, which we commend to all intelligent mothers, who may find in it a reflex of some cherished personal recollection. A famous war correspondent, Wm. H. Russell, recounts the fall of Sebastopol with peculiar interest. The number closes with some well-timed editorials. New York: Chas. Scribner's Sons.

The first number of *Worthington's Illustrated Magazine*, for January, makes its early appearance, and steps into the arena of periodicals with the self-assurance of a courteous, well-dressed guest entering the drawing-room at court. Certainly it has a clear claim upon public favor, for it vies creditably with many older and already popular rivals. In letter-press and embellishment it is fully abreast of the times. A Night at the Lick Observatory, and the revelations made by the great telescope, partake largely of the wonderful in astronomical science. Mrs. Mary A. Livermore begins a series of personal reminiscences in "Old Virginny" fifty years ago, which promises well. Junius Henri Brown relates his experiences in battle. The Japanese Wedding is a unique account of marriage ceremonies in Japan, written in Japanese-English by a Japanese student. Sir Edwin Arnold contributes A Sultan's Tomb, illustrated. Among the lighter papers are the following stories: In Bassett's Hollow, by Helen Campbell; Little Hannes, mining life in Pennsylvania, by Edith Brower; Misinterpreted, by Margaret Johnson, and Smicker's Watch, by Jno. R. Meader. There are also several domestic departments—"Between You and Me;" "The World Beautiful;" "Gleanings for the Curious;" "All Around the House;" "Health Talks;" "Our Young People;" "Home Entertainments;" "The Shining Hour;" "Knots to Untie," and "Facetiae"—all well-filled and interesting. Published by A. D. Worthington & Co., Hartford, Conn. \$2.50 a year.

HUMANE PERIODICALS.

Our Animal Friends, published monthly by the American Society for the Prevention of Cruelty to animals, at 10 East Twenty-second street, New York. \$1.00 a year.

The Humane Journal, which "speaks for those who cannot speak for themselves," published monthly by Albert W. Landon, Rialto Building, Chicago.

Our Dumb Animals, published by Geo. T. Angell, Boston, Mass., monthly.

One or all of these beautiful and instructive periodicals should be found in every Christian home. Each of them is a little missionary in teaching the young the benefits of kindness to all dumb beasts and birds, and elder readers will find in them the secret of making the useful domestic animals more useful, docile and obedient. The study of the dumb creation is full of charming lessons. The relation between man and animals is very interesting, and it is by reading such periodicals as these that we learn to prize the pleasant peculiarities of these household companions.

"CENTURY" NOTES.

What would you do if you were a stranger in London, with no money except a million pound bank-note in your pocket, and some good reasons why you were afraid to go to the Bank of England and get it changed? This is the theme of Mark Twain's story, "The £1,000,000 Bank-Note," which will be printed in the January *Century*.

A paper of unusual importance will appear in an early number of the *Century*. It is "A Defense of Russia," written by the Secretary of the Russian Legation at Washington, and presenting the Russian point of view as to certain matters of internal administration which have excited the criticism of the outside world—notably the expulsion of the Jews.

MUSIC.

Trifet's Monthly Galaxy of Music for December contains 48 pages of sheet music, vocal and instrumental, seventeen pieces in all, with words and notes, by various writers and composers. The publishers assure us that, at regular rates, this collection would cost \$5 80, but in this form the price is only a dime. Published by F. Trifet, Boston. Sold by newsdealers.

IN BRIEF.

The sum of \$10,000 is to be given by the German Emperor for the promotion of ballooning.

Petroleum fire engines are now being made by a German firm. It is claimed that one can be put in operation in two or three minutes.

Science benefits even the elephant. One of these animals was recently placed under the influence of chloroform, and his mouth lighted by an electric lamp, while a carious tooth was filled.

A prize of 3,000 francs has been offered by Baron de Lenval, of Nice, to the inventor of the best application of the principles of the microphone in the construction of a portable apparatus for the improvement of hearing in deaf persons.

Repeated yawning is recommended by Dr. Naegeli, who regards this as a natural massage for certain organs, and of great value in lung troubles, pain from too much wax in the ears, nasal catarrh, inflammation of the palate, sore throat and earache.

Some curious observations, by Prof. Jashow, indicate that our appreciation of food depends largely, if not chiefly, upon the sense of smell instead of that of taste. The subject of investigation was a student twenty-one years old, who inherited from his mother the defect, acquired by her in childhood, of complete absence of the sense of smell, taste and other sensations being unaffected. He was found to be unable to detect any difference between tea, coffee and water. In three trials out of five he confused bitter-almond water and water, but distinguished between ether and water, and ether and ammonia. Fruit syrups were simply sweet, no difference between them being perceived. Cloves and cinnamon were recognized, but mustard and pepper gave only a sharp sensation on the tongue.

ADVERTISING FRAUDS.

Harm, Field and Fireside (Chicago), of Dec. 17, says:

We are continually flooded with letters asking about certain concerns which, on general principles, are frauds, and which may be easily identified as such.

To save our readers' postage and our own valuable time, the following rules will serve for identification:

1. All land schemes, in which lots are offered free on some pretext or other, but in which a certain sum is required to pay for recording the deed and for an abstract of title, etc. The lots are of no value; the price for recording (?) is all the swindlers are after.

2. All free portrait schemes. They make their profit by charging you two or three prices for the frame, and refuse to either return the original or forward the free picture until you buy the frame. Then, when you get it, the picture would disgrace an outhouse.

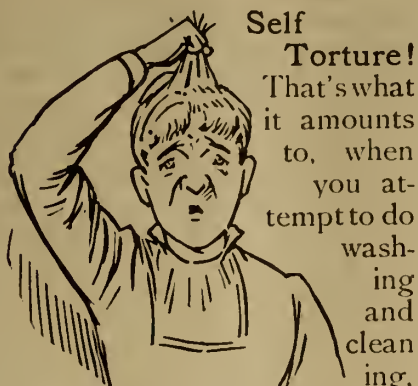
3. All big offers of salary and expenses paid, to act as agent, travel, act as general agent, etc., made to strangers. None of these are genuine. They all "have a string to them." The object, usually is to get a remittance in advance, either as security for an alleged outfit or some other pretext. The salaries are never paid.

4. All that class of alleged medical associations and physicians who send out circulars to unfortunates, in which the consequences of their complaint are greatly exaggerated for the purpose of working upon the fears of their victims, and thus scaring them into buying worthless nostrums or paying sums of money from time to time for alleged treatment.

5. All concerns which sell certificates of membership which grant the right to buy goods of them at wholesale, etc. Such concerns do not sell goods any cheaper, nor as cheap as others which do not sell memberships. These membership certificates are a fraud, and those who buy them are swindled out of the price paid.

Dr. Bull's Cough Syrup, the old reliable, will cure every case of cough or cold.

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now-a-days, without Pearline. And the strange part of it is, that you should be willing to suffer, when it's only for your loss—not gain.

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NATIONAL CHRISTIAN ASS'N,
221 W. Madison St., Chicago, Ill.

History Nat'l Christian Association Its origin, objects, what it has done aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By-laws of the Association. 25cts each.



THE N. C. A. BUILDING

(The gift of Philo Carpenter.)

The Christian Cynosure.

221 WEST MADISON STREET, CHICAGO.

The National Christian Association

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform

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The Christian Cynosure.

CHICAGO, THURSDAY, DECEMBER 29, 1892.

Among the various stratagems of Satan in opposition to God and holiness, and for the purpose of destroying the souls of men, the institution of speculative Freemasonry holds a pre-eminent rank.—LEBBEUS ARMSTRONG, Founder of the first temperance society.

ILLINOIS STATE ANTI-SECRECY CONVENTION.

At the close of the Wisconsin State Convention at Poynette (which ends to-day), or soon after, Rev. M. A. Gault will visit Southern Illinois, lecturing and working in the interest of the Illinois State Anti-secrecy Convention, which it is now proposed shall be held at Coulterville, Randolph county, on Tuesday and Wednesday, January 24 and 25, 1893. He writes that the prospects for this convention are bright, as quite an interest in our reform work has been developed in Southern Illinois.

Further information is awaited, and, if received, will be printed in next week's *Cynosure*.

THE REMEDY.

In last week's article on "Boys' Brigades," as a remedy for non-attendance on the church and Sunday-school, we intimated that such temporary expedients can never remove an evil that is deep-seated, and has its roots in a general state of society, and that appealing to selfish and unworthy motives will tend rather to aggravate than remedy the evil. We suggested that there surely is "a more excellent way."

But before considering the remedy, we do well to look into the causes that have brought about such a deplorable condition of things; for on the removal of these causes will largely depend our success.

We notice (1), That in Christian families, where there is careful parental training, that not only are both father and mother at the house of God, but the sons, not less than the daughters, are regular attendants on all the means of grace.

2. That mothers, much oftener than fathers, are members of our churches, our congregations and Sabbath-schools, the proportion being nearly three times as many women as men; and that the falling-off of the boys from the Sunday-school is not more marked than that of men from the house of God.

3. That girls, because they are more under the maternal influence, and because not liable to some of the temptations that beset their fathers and brothers, are likely to be, and are, the more constant attendants on the Sunday-school and the church.

But *why* are the fathers less interested than the mothers in the things which belong to Christianity? And why are the boys more likely to follow the paternal than the maternal example? The answer is not that men are naturally less religious. This is not true. Nor is it that, as a rule, women have more leisure to attend public worship on the Lord's day. The reverse is true.

The causes are threefold. They are: The saloon, the secret lodge, and the Sunday newspaper.

Could we but have such a religious awakening as would lead to the removal of these pestilential influences, there would be no difficulty in securing the attendance of *all* of our youth in all of the institutions of the house of God. These three evils have a far more direct influence over the male than the female portion of society.

Of the saloon, we need only say that it stands over against the church in direct and deadly antagonism, and that it is the training-school for infidelity and every form of crime and wickedness. Boys whose fathers are in the saloon are not likely, except as mere children, to be in the Sunday-school; nor will their sisters long remain there, unless solicited and aided by influences outside of the family.

The secret lodge (of which Freemasonry is at once the type of the whole system) draws in a more promiscuous, if not a larger, number of men. Not only the saloon-keeper and his patrons are there, but the respectable business man, the

officers of the law, the church member, and (sad to say) many ministers of religion. These secret lodges bring the good and the evil into intimate and fraternal relations. They are essentially selfish in their constitution, inasmuch as they teach the primary obligation to aid the members of that particular order, and that this constitutes a higher claim than membership in the household of faith. They are the rivals of the church, in the sense that they teach a *false religion*, and lead their members, very generally, to hold that they may be justified and saved by the moralities that are taught in the lodge, rather than by faith in the Lord Jesus Christ. Boys who are approaching manhood are always influenced by the example of their fathers; and as their fathers have largely dropped off from attendance on the church and the Sabbath-school, finding [their religious instruction in lodge rituals and lodge lectures, rather than in the Gospel of Christ, so their sons will begin to regard Christianity as a superstition, fit for women and girls, but unmanly, and unworthy of their regard. As a direct influence in both perverting and subverting the Christian religion, we believe the secret lodge system to be the most powerful and hostile of all forms of existing evil.

Of the Sunday newspaper there needs little be said. Its malign influence is everywhere apparent. It takes the place of Christian instruction, not, like the lodge, by teaching "another gospel," but by crowding out all due attention to the interests of Christianity. The boy of from twelve to twenty is greatly influenced by it, and kept, frequently, from the Sabbath-school and the church.

The first necessity for a reform that shall bring back and keep the boys in the Sunday-school is that Christians not only withhold their influence from, but that they antagonize directly all these evil influences.

Not many who visit the saloon have any direct influence in the Sunday-school work; but all who are interested in the Christian religion, under all of its manifestations, ought surely to regard the saloon as their common foe.

There are many who belong to the secret orders who do not desire to antagonize the church and its work. They are quite oblivious to the obvious fact that their membership and attendance on these orders is a great wrong to their families, a pernicious example to their boys, and a corrupting influence in the church of Christ.

If all those who are now giving their time and money to establish boys' brigades would give up their Sunday newspapers, withdraw from their secret lodges, and rally around the Sunday-school, to make it a nursery of piety, as well as Bible-knowledge; if they would go out after the poor boys, and see that they were made comfortable and not subjected to the pressure of a pride in dress with which they are not able to compete; if they would, by union and concentration, do away with the unholy rivalries that separate and weaken our churches and Sunday-schools, they would do far more than they are now doing to keep our dear boys from the way that goes down unto eternal death.

THE MORE EXCELLENT WAY.

The apostle Paul, in 1 Corinthians, 12:31, says: "I also show unto you a more excellent way." In chapter 13 he proceeds to describe this way, and in the last analysis makes it to consist in three principles—faith, hope and charity.

The divine plan for the promotion of all moral reforms is, that there shall be, first of all, unquestioned faith in the truth and in Him who is the truth, hope in its final triumph, and love as the great incentive to action. Love, he has told us, is the greatest of all. There is no other power that is equal to this, for there is no other way in which we can reach man's moral nature, and no other plan has the approval of God.

Force may change men's outward conduct, but it never reforms the heart. Appeals to selfishness may change the exterior manifestations of the selfish nature, but they never bring the soul out of bondage to sin.

Misrepresentation always brings a reaction against the cause which it was intended to promote, and an abhorrence of the deceiver. Love, armed with the truth, conquers all things; for God is love. It was this method that gave to the apostles of our Lord such eminent success

under such abounding difficulties. They had faith in the Gospel, hope in its prevalence, and unbounded love for the souls of men.

It was this that gave Luther, and Knox, and Wesley their power over the masses. It was the great element of strength in the temperance work of Gough and Father Mathew, and it constitutes the only ground of hope of final success in our anti-secrecy reform.

We need to go back to first principles. We have, doubtless, lacked faith. Amidst numerous obstacles we have had but little hope; and because our good was continually evil-spoken of, we have too little love. We need a new inspiration—a divine endowment. "If these things be in you, and abound, they shall make you that ye be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ."

CHRISTIAN CONSISTENCY.

In a certain village in Wisconsin there is a church of professed Christians that will compare favorably with the average of our Protestant congregations. The pastor, a most amiable man, has much culture and fine abilities. In private, and on some occasions, he is strongly opposed to the entire secret lodge system, believing it to be practical heathenism. But not only does he never allude to it in *public* discourses, but steadfastly resists all reference to the subject in his house of worship.

His attitude before the world is that of *entire neutrality*. It is needless to say that no anti-secret lecturer can successfully apply for a hearing before this congregation. But the real animus of the position taken by this pastor and his people is seen in the fact that when it was desired to use this house of worship for a Masonic funeral, no objection was interposed. The pastor preached the discourse on that occasion, and the Masonic rites were performed by a minister who wore his little apron and Masonic jewelry. All passed off serenely. There was no sense of impropriety or incongruity.

Doubtless, this solemn occasion did much to promote the common idea, that the Masonic religion is quite sufficient to live by, and to die by. The pastor may be no more inclined to think so than before; but if he shall see his congregation reduced to a few women, and the doctrines which he has for years been teaching steadily undermined, and all real piety dying out in that community, he may be sorry that he had not the courage to preach what he believed.

SABBATH DESECRATION AT THE WORLD'S FAIR.

An intelligent correspondent, living in Washington, in a letter to us last week, makes the following statement, which is worthy of serious consideration: "Secretary Foster" (of the Treasury Department) "is now considering a peculiar question, to-wit: Is the World's Fair open on Sundays? The question was raised by Mr. Thomas K. Cree, of New York City, who has written to Secretary Foster protesting against issuing the souvenir coins to the Columbian Exposition, because the managers thereof are violating the law by keeping the Exposition open on Sundays. He cites the legal opening of the Exposition in October last, and says that since that time the Exposition authorities have opened the grounds on Sundays and charged an admission fee to visitors, which, he claims, is a direct violation of law, the \$2,500,000 in souvenir coins having been appropriated with a proviso that the Exposition should be closed on Sundays.

"The whole Sunday opening question is to be gone over again in Congress, and the Columbian Exposition Committee of the House has designated January 10, 11, 12 and 13 next as days upon which arguments on both sides of the question will be heard. It is claimed that a majority of the members of the House have pledged themselves to vote to amend the law so as to allow Sunday opening of the Exposition, provided that no machinery be run and that proper arrangements be made for regular religious services on the grounds. This claim may be correct, but I very much doubt it."

The secular press and all the Sabbath-breaking elements in the Union are working with an energy little less than Satanic in its malevolence, to force open the gates of the Exposition on Sunday.

It is now proposed to send an immense lobby to Washington to persuade Congress to repeal its action of last session and throw open the Exposition seven days in the week. One can imagine the character of the individuals of which such a lobby would be composed; the reckless misrepresentation, the wine-suppers, and all the unhallowed influences which such a gathering would resort to in pursuance of this diabolical work, and the tremendous consequences that might ensue if it proved successful.

The Almighty puts every nation on earth through at least one test proportionate to its character and political importance; and in every case when any nation has fallen under that test, disaster or extinction has overtaken it, unless, like Nineveh, it has repented and besought to the Lord to stay his vengeance.

The United States is now undergoing a crucial test. The Sunday question involves more than the World's Fair in its success or failure. It means a further prolongation of God's mercy upon us as a nation for our many social and political sins, or an occasion for increased anger against us for the willful desecration of his Sabbaths. The history of the past, of Israel, of Assyria, of many kingdoms, is full of warning for us. Will we heed it?

—Rev. W. Fenton is at the Wisconsin State Anti-secrecy convention, and will be heard from in its proceedings.

—Rev. H. H. Hinman writes from Waupaca, Wis.: "I am quite miserable—have to suspend all work." All *Cynosure* readers will regret this announcement, and let their sympathy find vent in prayers for our brother's restoration to health.

—We are prepared to send to new subscribers, for \$2, in advance, the *Cynosure* for one year, and a copy of Rev. Dr. Carradine's excellent book—"A Journey to Palestine"—which sells for \$1.50, both postage free. This is one of the best offers that we have yet made.

—In connection with our own anti-secrecy literature, we will send any miscellaneous or gift-book to our readers (the money to be sent with the order) at 20 per cent. (one-fifth) less than the regular prices of such publications. This offer will remain open all this month of December, and will afford an excellent opportunity to obtain holiday books at a very reasonable rate.

—As is usual when a multi-millionaire is called away, the estate of Jay Gould shrinks in value from the estimated \$100,000,000 to about three-fourths of that amount. It goes, almost in its entirety, to his nearest relations, and his will is singularly oblivious of the needs of the great reforms and beneficent enterprises which his money would greatly promote and strengthen. The record of his virtues is summed up in three words—"He died rich."

—Field Secretary W. I. Phillips returned safely last week from his visit to the East, feeling very greatly encouraged to find the anti-secrecy work in that section receiving the hearty sanction of the many influential persons with whom it was his pleasure to meet in Boston and elsewhere. He regrets that business engagements of a pressing character compelled him to forego the kind invitations extended to him by Bros. Pratt, Knight and others, to prolong his stay and enjoy their hospitality. Their cordiality and courtesy is heartily appreciated.

—Philip D. Armour, Chicago's multi-millionaire beef-packer, has given a five-story building and the munificent sum of \$1,400,000 for the creation and support of a local manual training school. Mr. Armour is also the founder of a very prosperous Episcopalian mission in this city. Practical in his character and pursuits, he believes not only in well-trained intellects but in proper physical culture. Contrasts drawn between his munificence and the lack of it in the late Jay Gould have not been flattering to the latter. The new school will be known as the Armour Institute.

—The good effect produced upon the public mind by the recent State Anti-secrecy Convention in Minnesota has been materially enhanced by the thoughtfulness and industry of Rev. L. G. Almen, who sent reports of its proceedings, for publication, to one Swedish and three English newspapers, in various parts of the State. The peculiarity of our reform work is the opposition

which it receives from lodgemen, the indifference with which it is regarded by the masses, and the ignorance respecting the evils of lodgery that exists among those who would not support the secret orders if they understood them more thoroughly. With all these different difficulties to encounter, the N. C. A. feels that its friends everywhere can aid it no more effectually than by making public its objects and the work in which it is engaged. It only needs to be understood among true Christians to be rightly appreciated and its field enlarged. Will our numerous friends in every place exert themselves to increase the circulation of the *Cynosure* and the distribution of our anti-secrecy publications?

—Elder William Plant, of New Lisbon, Wis., referring to what Miss E. E. Flagg said about rocking-chairs in her New England Letter, printed in the *Cynosure* for December 1, writes as follows: "I write to correct what Miss Flagg says about there being no rocking-chairs in England. There were rocking-chairs in almost every house where I lived in England, sixty years ago. My grandmother had one or two in her house. I have been in different places in England and always found rocking-chairs in the house. I think there must have been rocking-chairs in England two hundred years ago." The genesis of the rocking-chair would make an interesting chapter.

—Henry Clews, the well-known Wall-street broker, predicts that the passage of the Anti-option bill by Congress (restraining gambling in grain) will cause great financial disaster. At present, he says, "The dealings in options in grain are virtually suspended, pending the fate of the bill. Buyers are dictating their own prices, which will become universal if dealings in options, which heretofore have made and sustained the markets, are prohibited by National law. The effect will necessarily be to bankrupt the bonanza farmers who produce the bulk of our wheat crop." As an indication of this result, he states that No. 3 wheat, in consequence, has fallen in Chicago to 65 cents per bushel, with few buyers. Temporarily Mr. Clews may be right, but the removal of gambling methods from all markets is a Christian duty. As matters now stand, the prices of grain are no longer governed by the natural law of supply and demand, but by the will of speculators, against whom the farmers are defenceless.

OUR WASHINGTON LETTER.

WASHINGTON, Dec. 21, 1892.

Congress will take a recess from to-morrow until Jan. 4. The attendance this week has been small, and only such measures as were not opposed were taken up. A number of bills were passed, but about the only one of national interest was that passed by the House increasing the pensions of veterans of the Mexican war from \$8 to \$12 a month.

A very noticeable effect of the alley missions, which have been such a marked feature of Washington church work during the year now drawing to a close, is seen in the increased number of people who are interesting themselves in the conditions of the poor of our city; and I do not think it an exaggeration to say that the temporal needs of the poverty-stricken will be better looked after in this holiday season than ever before upon a similar occasion; and by looking after their temporal needs the way is opened for also supplying their spiritual needs, which are often the greatest.

Dr. Arthur MacDonald, a specialist of the U. S. Bureau of Education, having charge of educational data relating to the abnormal and weakling classes, delivered a lecture at the residence of Miss Clara Barton, this week, on "Education and its Effects on Crime," which is attracting much attention from the thoughtful. He contends that the work of reformation among the criminal classes does not begin early enough; and that although reform schools and similar institutions do much to keep the increase of crime within bounds, it is useless to expect any great decrease in crime, especially habitual crimes, until young children are properly cared for; that is, until they receive the moral and social education of a home or home-like institution, which, he thinks, is the foundation of all prevention of crime. He called attention to one of the principal facts brought out at the recent National Prison Congress, held at Baltimore—that all prisons should be reformatories; that all men, no matter

how old in crime, can at least be benefited. And he argued, in conclusion, that the best prisons of the future will be reformatory prisons, and that the main features of reform will be the inculcation of good mental, moral, physical and industrial habits; in a word, education.

Mr. Blaine has been very near to death during the past week, and at this writing he still lies in a critical condition; the idea seems generally to have been accepted, outside of his family, the members of which still look forward hopefully to his recovery, that the termination will be fatal. His physicians say that he is suffering from a disease, but decline to say what disease it is, because his family have requested them not to tell.

Mistakes through ignorance are aggravating, both to the writer and intelligent reader, but doubly so is a mistake made through inadvertence. One of the last I made last week, when I wrote that Mr. Blaine was raised a Presbyterian and was now a communicant of that church, when I knew Mr. Blaine was raised a Congregationalist and had been for more than thirty years a member of a church of that denomination at Augusta, Maine. In Washington Mr. Blaine is a pew-holder and a regular attendant at the same Presbyterian church at which the President and his family attends, and it was probably because I knew that, that I wrote the word "Presbyterian" when "Congregational" was intended.

Secretary Foster is very positive in stating that there is no danger of a financial panic resulting from the continued large shipments of gold to Europe. He says that the Treasury gold reserve fund is now \$24,500,000 in excess of the legal requirements; and that notwithstanding the recent unusually heavy demands upon the Treasury for gold, he has succeeded in getting in almost as much gold as he has paid out, and believes that he can continue to do so.

REFORM NEWS (Continued from 5th page.)

the Apostle Paul. We see pagan Rome, a paganized Romish church, and, chiefly by means of the lodges, paganized Protestant churches; so many of the pastors holding the Bible subject to lodge interpretation, which is in harmony with sun-worship.

I was aided by the Lutheran pastor, Bro. Sween, in getting the town hall, at a nominal rent, to cover the janitor's fees. All three of the Lutheran pastors were occupied with their respective churches at other places.

The main cause of the degradation of the churches to the level of lodge, sun or devil-worship may be found in the unsound and practically atheistic preaching of such a multitude of pastors. Such preaching as that of Jonathan Edwards would soon drive the lodge devil-worshippers out of the churches to where they belong. While pastors are, like Canon Farrar and others, extinguishing the lights in the light-houses that God has placed along the shores of time to warn us of coming wrath, and denying the existence of hell and the devil, lodge men will find the churches as profitable for some of their worldly ends as they do the lodges. It may be said, notwithstanding the attitude of the Odd-fellow pastor, that the hall at Benson was filled, and nearly all the Odd-fellows and Masons of the town were there.

W. FENTON.

ANTI-SECRECY WORK IN PENNSYLVANIA.

WILKINSBURG, Pa., Dec. 20, 1892.

The committee appointed by the Christian Association of Pennsylvania, opposed to secret societies, to take charge of the work in this State, have secured the services of Rev. W. B. Stoddard as lecturer for a number of months. He has already begun work in the eastern part of the State.

It is our desire to hold a State Convention at the close of Mr. Stoddard's labor. Money will be needed to carry on the work. Those who subscribed during the Pittsburgh convention are requested to send in their contributions. Other friends of the cause are urged to contribute. May we not confidently appeal to all who love their country and the cause of Christ, with the assurance that they will "come up to the help of the Lord against the mighty"?

All contributions may be sent to Rev. R. C. Wylie, Treasurer, Wilkesburg, Pa.

THE HOME.

SNOW-FLAKES.

Through the chilly winter morning,
Through the gloomy veil of mist,
Came the snow-flakes thickly falling,
Hiding everything they kissed—
Every window-sill and doorstep,
And the stones beneath the feet,
Till a pall of perfect whiteness
Covered all the silent street.

Soon the feet of busy people,
Passing to their daily toil,
Trod the whiteness out and marred it
With the grimy stain of soil;
Till the trampled mass presented
But a sad and painful sight—
Painful in its wretched contrast
With the snow of yesternight.

In the chilly winter morning
Came a little soul one day,
Sweet as any mountain daisy
Growing in its bed of clay.
Fair the face that shone above it,
Lithe the limbs that made its prison;
It was fairer than the snow-flakes
Ere the morning sun had risen.

Soon the hastening feet of Passion
Trod the soul and beat it down;
And a sinful hand defiled it
In the markets of the town;
Till the face had lost its beauty
And the limbs grown worn and thin,
With the wretchedness that follows
In the deadly track of sin.

Sullied snow is never whitened,
Never can be fair again;
But there is a purifying
For the sinful souls of men:
And the print of evil footsteps
In the downward path we trod,
May be blotted out forever,
By the mercy of our God.

—Chambers' Journal.

JEANIE'S BIG BIBLE.

When one has a treasure, he prizes it and takes care of it that no harm may come to it. So those who love the Bible cherish it and consult its truths daily. They could not live a day without the Bible. In former times, before there were as many Bibles printed as there are now, they used to chain the Bible to the pulpits, and the church was kept open every day in the week so that poor people could go in and read the Word themselves or have it read to them. Would not that seem strange to you?

Bibles used to be very costly, so that poor people could not afford to have one. So in those times you would find them only in churches and in the houses of kings and rich men. They were great, heavy volumes, worth almost their weight in gold. Some of these old-fashioned Bibles are in existence still in churches of rural England, and people go a long way to see them on account of their value as relics. You can imagine how they were guarded and how they were taken care of, for Bibles could not be bought every day, even by kings and queens. But who would think of injuring the Bible?

There is a story told, which doubtless you have heard, of the little English prince who, when his companions took the big Bible to use as a footstool, rushed forward and seized the precious volume, exclaiming, "Not that! not that! The Word of God is not to be treated like a block of wood. You must not hurt my Bible." And he kissed the book lovingly, and replaced it upon the table. It is a pretty story, and we are led to think all the better of the thoughtful and pious young Tudor prince who is known in history as Edward VI.

There is another story told, however, that I like even better than this, and I do not think you are familiar with it. It is not about a prince, but of a poor Scotch girl who risked her life to save her precious Bible. Her name was Jeanie, and she lived far back during the days of the bloody persecutions under the reckless Charles II. It was a bitter time, you may be sure. No one was safe if he was suspected of reading the Bible or worshiping God in a different way from the established religion. Soldiers were marching all over the country, driving people from their homes, burning their houses, and putting many innocent persons to death. Jeanie's parents were

pious people, and their turn came at last to be driven from their home.

One afternoon the cruel soldiers were seen advancing and the poor folks had to leave their cottage and flee with what valuables they could carry. Jeanie was given the big family Bible for her load, and her father told her that she must be very careful with it, and not have it get hurt, nor lose it by the way. "For we could not live," said he, "without the good Book." She wrapped one of her clean gowns around the book, and started with it in her hands, following her father and mother, each of whom carried a child. The fugitives directed their steps toward the next village, where there was a strong old church that could be used as a fort, and which they hoped to reach before their enemies came up. A stream lay in the way, and this they dared not cross by the bridge for fear of their pursuers. So they hastened to a place in the river where some stepping-stones had been laid for the convenience of foot passengers. It was quite dark when they reached the bank, and the water ran swiftly in its channel. But they did not hesitate. The father waded across, carrying the others, one by one, in his arms, until Jeanie was left alone. Fearing solitude more than the dangers of the stream, the young girl followed her father on his last trip, stepping carefully from stone to stone. But it was so dark now that she could scarcely see the way before her, and presently her foot slipped, and she went down to the bottom.

In her danger she did not forget, however, the treasure entrusted to her care. As her feet went down her arms went up, and her precious burden was held above her head. She struggled bravely against the current, and though the water came up to her waist, she managed to keep on toward the shore, holding the dear old Bible as high as she could raise it. Her father met her before she gained the bank, and clasped both his treasures in his strong arms.

"Father," said the brave little maid, "you told me to take care of the dear old Bible, and I have done so."

Several pistol shots were heard at that moment, and the sound approaching horsemen. The fugitives found concealment in a cleft among the rocks, and fortunately were not discovered. After their pursuers had rode away, they issued from their retreat, and soon after reached the church in safety.

In after years Jeanie married, and lived happily with her husband to a good old age. The great Bible became hers after her father's death, and in it were recorded the names of her seven children. It is still in possession of her descendants, in a well-preserved condition.

Jeanie never forgot that night of peril when she carried the old Bible through the deep waters. When she was dying she dreamed of her girlish exploit, and cried out, "I'm in the deep river—in the deep waters, but I will hold up the dear old Bible. There, father, take the book!"

With these words she ceased to breathe. —Sel.

TRUTHFULNESS.

Two country lads came at an early hour to a market town, and, arranging their little stands, sat down to wait for customers. One was furnished with fruits and vegetables of the boy's own raising, and the other supplied with clams and fish. The market hours passed along, and each little merchant saw with pleasure his store steadily decreasing, and an equivalent in silver bits shining in his little money-cup. The last melon lay on Harry's stand, when a gentleman came by, and placing his hand upon it, said: "What a fine, large melon! What do you ask for it, my boy?"

"The melon is the last I have, sir; and though it looks very fair, there is an unsound spot in it," said the boy, turning it over.

"So there is," said the man; "I think I will not take it. But" he added, looking into the boy's fine, open countenance, "is it very business-like to point out the defects of your fruit to your customers?"

"It is better than being dishonest, sir," said the boy modestly.

"You are right, little fellow; always remember that principle, and you will find favor with God, and man also. I shall remember your little stand in future. Are those clams fresh?" he continued, turning to Ben Wilson's stand.

"Yes, sir, fresh this morning. I caught them myself," was the reply; and a purchase being made, the gentleman went away.

"Harry, what a fool you were to show the gentleman that spot in the melon! Now you can take it home for your pains, or throw it away. How much wiser is he about those clams I caught yesterday? Sold them for the same price as I did the fresh ones. He would never have looked at the melon until he had gone away."

"Ben, I would not tell a lie, or act one either, for twice what I have earned this morning. Besides, I shall be better off in the end; for I have gained a customer, and you have lost one."

And so it proved; for the next day the gentleman bought nearly all his fruit and vegetables of Harry, but never spent another penny at the stand of his neighbor. Thus the season passed. The gentleman, finding he could always get a good article of Harry, constantly patronized him, and sometimes talked with him a few minutes about his future prospects. To become a merchant was Harry's great ambition; and when the winter came on, the gentleman, wanting a trusty boy for his warehouse, decided on giving the place to Harry. Steadily and surely he advanced in the confidence of his employer, until, having passed through various posts of service, he became at length an honored partner in the firm.

THE HOME.

"To guard the sanctities of home is the highest duty of the state. To reconsecrate those natural sanctities by the blessing of holy prayer and solemn rite, and throw over the home the shield of God's law in its power, is the plain duty of the church. But the home so shielded must be a Christian home. It must hold living communion with the high-walled home of our Father's house above. We solemnly charge our brethren to look well to this. We fear, above all, the decay of family piety. Dear brethren, it is idle to look for a living church where families enter on the day without a prayer, sit down to meat unblest by any lifted thought of thanks, and retire to a rest which has no remembrance of God, and asks no care from the sleepless eye and the overshadowing hand. It is homes of another sort which, in the long story of our people's life, have trained and sent forth the men who have helped and saved their brethren in their need." —*Episcopalian Pastoral Letter.*

A LESSON IN GIVING.

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A few years ago the traveler through Switzerland might have seen a charming little village, now, alas! no longer in existence. A fire broke out one day, and in a few hours the quaint little frame houses were entirely destroyed. The poor peasants ran around wringing their hands and weeping over their lost homes and the bones of the burned cattle.

One poor man was in greater trouble than his neighbors, even. True, his home and cows were gone, but so also was his son, a bright boy of six or seven years. He wept and refused to hear

any words of comfort. He spent the night wandering sorrowfully among the ruins, while his acquaintances had taken refuge in the neighboring villages.

Just as daylight came, however, he heard a well-known sound, and looking up he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed little boy.

"Oh, my son! my son!" he cried, "are you really alive?"

"Why, yes, father. When I saw the fire, I ran to get our cows away, to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero."—*Selected.*

THE TEST.

The principal of a school in which boys were prepared for college one day received a message from a lawyer living in the same town, requesting him to call at his office, as he wished to have a talk with him.

Arrived at the office, the lawyer stated that he had in his gift a scholarship entitling a boy to a four years' course in a certain college, and that he wished to bestow it where it would be best used.

"Therefore," he continued, "I have concluded to let you decide which boy of your school most deserves it."

"That is a hard question to decide," replied the teacher, thoughtfully. "Two of my pupils—Charles Hart and Henry Strong—will complete the course of study in my school this year. Both desire a collegiate education, and neither is able to obtain it without assistance. They are so nearly equal that I cannot tell which is the better scholar."

"How is it as to deportment?" asked the lawyer.

"One boy does not more scrupulously observe all the rules of the school than the other," was the answer.

"Well," said the lawyer, "if at the end of the year one boy has gone ahead of the other, send them to me and I will decide between them."

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This morning, seeing that the lawyer was already occupied with others, she seated herself to wait his leisure. Unfortunately, the chair she selected was broken and had to be set aside as useless.

The result was that she fell in a rather awkward manner, scattering her papers about the floor. The lawyer looked with a quick eye at the boys, before moving himself, to see what they would do.

Charles Hart, after an amused survey of the fall, turned aside to hide a laugh he could not control.

Henry Strong sprang to the woman's side and lifted her to her feet. Then carefully gathering up her papers, he politely handed them to her. Her profuse and rambling thanks served only to increase Charles' amusement.

After the lady had told her customary story, to which the lawyer listened with every appearance of attention, he escorted her to the door and she departed.

Then he turned to the boys, and after expressing pleasure at having formed their acquaintance, he dismissed them. The next day the teacher was informed of the occurrence and told that the

scholarship would be given to Henry Strong, with the remark: "No one so well deserves to be fitted for a position of honor and influence as he who feels it his duty to help the humblest and the lowliest."—*M. E. Saffold, in the Christian Union.*

SOMETHING ABOUT SOCIALS.

SOCIALS THAT SHOULD NOT BE HELD.

Socials that consist essentially in "pairing off."

Socials whose climax is in something to eat.

Socials that could not be told from parties carried on by unbelievers.

Socials where poor people would not feel perfectly at home.

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Socials in which an opening prayer would seem incongruous.

Socials that could not be closed with a benediction.

Socials that do not keep a loving eye on the associates.

Socials that are not controlled by pastor and president.

Socials that leave a bad taste in the mouth.

SOCIALS THAT SHOULD BE HELD.

Socials carefully planned beforehand.

Socials prayed over beforehand, opened with prayer, continued in the spirit of prayer, and closed with a benediction in the air, and another in all hearts.

Socials that win souls.

Socials that break ice.

Socials that destroy caste.

Socials under healthy restraint and discipline.

Socials of winsome memory.

Socials that cost little money but much thought.

Socials that make pleasant Christian acquaintances.

WE SHALL AWAKE.

We shall awake! however dread
The shadows of the coming night,
Uprising from our dreamless bed,
We shall again behold the light!

We shall awake! not of the earth,
Whose ways with erring feet we've trod,
But fashioned by a glorious birth
Into the image of our God!

We shall awake! no more to crave
With constant longing still denied:
The good we covet we shall have;
In Christ we shall be satisfied.

—*Christian Observer.*

TEMPERANCE.

POINTS FOR PROHIBITION PAPERS.

Southern Star: A good many people who are anxious to keep politics out of the pulpit, are equally desirous to keep them in the gutter, where they can more easily manage the machine.

Dayton (Ohio) Liberator: Prohibitionists who voted for Harrison are probably the most unhappy men, politically, that can be found. They threw away both their votes and their principles.

Griffin's (Catholic) Journal: If the drunkard goes to hell, where goes the Christian voter that licensed the saloon?

The People: We are repeating history. The People's party is the old Know-nothing party over again, and the prohibitionists are doing the work of the Abolitionists—laying the foundation of a party that is going to win.

Ibid: Four years more of rum-selling. Four hundred thousand new boys must be supplied to fill the places in the drunkards' procession of those who will stagger into drunkards' graves and the drunkard's hell.

Montana New Issue: What a pitiable object is the man who has never engaged in any contest in life. This life is a battle-field, and he who has not engaged in some conflict has certainly been shirking a duty. The brave soldier finds his place at the front.

Des Moines (Iowa) Daily News: George W. Dales, of Wabash, Ind., bought liquor in a licensed saloon which made him so drunk that he traded horses with Charles Farr without knowing it, and when he sobered up he forgot all about it and had Farr arrested for stealing his horse.

Now Farr has brought suit for \$5,000 damages. What a promoter of peace, sobriety and good will a "well-regulated" saloon is!

Dayton (Ohio) Liberator: There is a feeling in the air that party lines and divisions of the past are forever broken, and that the reform elements of the country will have become united and solidified by the time of the next Presidential election.

Groton Review: The saloon is the most potent factor in the great drama of human misery this nation has to contend with, and it should be outlawed. Then Thanksgiving day would mean something. With the saloons running full blast this great New England holiday might as well be abolished.

Baltimore Issue: Is a "licensed" saloon less dangerous to your boy than an unlicensed rum-hole? And is it as easily suppressed? Will not the "license" protect it in its nefarious work of destroying your boy? And will you vote for the party whose temperance principle is "license?"

Prohibition Advocate: A good motto for a good citizen: I am only one, but I am one. I cannot do everything, but I can do something. What I can do, I ought to do, and by the grace of God I will do. I will vote the Prohibition ticket hereafter to down the murderous liquor traffic.

Sherman (N. Y.) Advance: The prohibition campaign of 1896 began at the closing of the polls Tuesday, Nov. 8. The Prohibition party does not propose to go into winter quarters, or even stack its guns, but to press the fight until the best voters of the old parties are compelled to accept its position: "Self-protection and the protection of the home." So we say, on with the fight!

Independent Citizen: The lack of interest in politics shows that the people have discovered that it makes no difference which of the old parties win.

Bloomington (Ill.) Lancet: Wendell Phillips coined a great truth when he uttered this language: "The man who for party forsakes principle goes down, and all the armed battalions of God march over him."

Scranton (Pa.) People: It is a pretty difficult matter for any one to "keep sweet" when we see the professed Christians of the land denouncing the saloon with their mouths and sustaining the traffic with their ballots.

Florida Philosopher: There was a chance for reform and getting rid of the corrupt practices in politics by the election of Bidwell. But the people have gone right on in the old rut, and indorsed the villainy of the two dominant parties. There are probably dangers ahead, and whatever evils arise politically the next four years the people will only have themselves to blame for not exercising the elective franchise intelligently.

Church Union: While we permit the manufacture of distilled liquors we must submit to the traffic in the same, and prepare as best we can for the degradation and devastation as the result of what our government is pleased to term a national industry. We might as well commence to level the forest by clipping at the leaves and twigs of the trees in making ready for the grain fields, as to spend our time and substance in battling against the methods of the sale of alcoholic stimulants. We must go to the root of the matter and devote our time and means to abolishing the manufacture of distilled liquors, except for medicinal and manufacturing purposes. When we succeed in ridding the country of all alcoholic stimulants, as a beverage, nine-tenths of the criminals of our cities will become valuable producing citizens.

Southern Journal: Prohibitionists, there is no royal road to success, but success is assured if you stand by your guns and claim what is just and right.

What is it to vote with the Republican party? There are at least 60,000 people in this city; in other words, one in one thousand of the people of the United States live in Los Angeles. Then we have 600 drunkards here, and sixty deaths by reason of drink every year. One hundred and twenty will go to their death sacrificed on the altar of rum by Christian votes, during the coming administration, just for fifty dollars per month license, so that their taxes may be reduced.—*California Voice.*

THE HOME.

SNOW-FLAKES.

Through the chilly winter morning,
Through the gloomy veil of mist,
Came the snow-flakes thickly falling,
Hiding everything they kissed—
Every window-sill and doorstep,
And the stones beneath the feet,
Till a pall of perfect whiteness
Covered all the silent street.

Soon the feet of busy people,
Passing to their daily toil,
Trod the whiteness out and marred it
With the grimy stain of soil;
Till the trampled mass presented
But a sad and painful sight—
Painful in its wretched contrast
With the snow of yesternight.

In the chilly winter morning
Came a little soul one day,
Sweet as any mountain daisy
Growing in its bed of clay.
Fair the face that shone above it,
Lithe the limbs that made its prison;
It was fairer than the snow-flakes
Ere the morning sun had risen.

Soon the hastening feet of Passion
Trod the soul and beat it down;
And a sinful hand defiled it
In the markets of the town;
Till the face had lost its beauty
And the limbs grown worn and thin,
With the wretchedness that follows
In the deadly track of sin.

Sullied snow is never whitened,
Never can be fair again;
But there is a purifying
For the sinful souls of men:
And the print of evil footsteps
In the downward path we trod,
May be blotted out forever,
By the mercy of our God.

—Chambers' Journal.

JEANIE'S BIG BIBLE.

When one has a treasure, he prizes it and takes care of it that no harm may come to it. So those who love the Bible cherish it and consult its truths daily. They could not live a day without the Bible. In former times, before there were as many Bibles printed as there are now, they used to chain the Bible to the pulpits, and the church was kept open every day in the week so that poor people could go in and read the Word themselves or have it read to them. Would not that seem strange to you?

Bibles used to be very costly, so that poor people could not afford to have one. So in those times you would find them only in churches and in the houses of kings and rich men. They were great, heavy volumes, worth almost their weight in gold. Some of these old-fashioned Bibles are in existence still in churches of rural England, and people go a long way to see them on account of their value as relics. You can imagine how they were guarded and how they were taken care of, for Bibles could not be bought every day, even by kings and queens. But who would think of injuring the Bible?

There is a story told, which doubtless you have heard, of the little English prince who, when his companions took the big Bible to use as a footstool, rushed forward and seized the precious volume, exclaiming, "Not that! not that! The Word of God is not to be treated like a block of wood. You must not hurt my Bible." And he kissed the book lovingly, and replaced it upon the table. It is a pretty story, and we are led to think all the better of the thoughtful and pious young Tudor prince who is known in history as Edward VI.

There is another story told, however, that I like even better than this, and I do not think you are familiar with it. It is not about a prince, but of a poor Scotch girl who risked her life to save her precious Bible. Her name was Jeanie, and she lived far back during the days of the bloody persecutions under the reckless Charles II. It was a bitter time, you may be sure. No one was safe if he was suspected of reading the Bible or worshipping God in a different way from the established religion. Soldiers were marching all over the country, driving people from their homes, burning their houses, and putting many innocent persons to death. Jeanie's parents were

pious people, and their turn came at last to be driven from their home.

One afternoon the cruel soldiers were seen advancing and the poor folks had to leave their cottage and flee with what valuables they could carry. Jeanie was given the big family Bible for her load, and her father told her that she must be very careful with it, and not have it get hurt, nor lose it by the way. "For we could not live," said he, "without the good Book." She wrapped one of her clean gowns around the book, and started with it in her hands, following her father and mother, each of whom carried a child. The fugitives directed their steps toward the next village, where there was a strong old church that could be used as a fort, and which they hoped to reach before their enemies came up. A stream lay in the way, and this they dared not cross by the bridge for fear of their pursuers. So they hastened to a place in the river where some stepping-stones had been laid for the convenience of foot passengers. It was quite dark when they reached the bank, and the water ran swiftly in its channel. But they did not hesitate. The father waded across, carrying the others, one by one, in his arms, until Jeanie was left alone. Fearing solitude more than the dangers of the stream, the young girl followed her father on his last trip, stepping carefully from stone to stone. But it was so dark now that she could scarcely see the way before her, and presently her foot slipped, and she went down to the bottom.

In her danger she did not forget, however, the treasure entrusted to her care. As her feet went down her arms went up, and her precious burden was held above her head. She struggled bravely against the current, and though the water came up to her waist, she managed to keep on toward the shore, holding the dear old Bible as high as she could raise it. Her father met her before she gained the bank, and clasped both his treasures in his strong arms.

"Father," said the brave little maid, "you told me to take care of the dear old Bible, and I have done so."

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We shall again behold the light!

We shall awake! not of the earth,
Whose ways with erring feet we've trod,
But fashioned by a glorious birth
Into the image of our God!

We shall awake! no more to crave
With constant longing still denied:
The good we covet we shall have;
In Christ we shall be satisfied.

—*Christian Observer.*

TEMPERANCE.

POINTS FOR PROHIBITION PAPERS.

Southern Star: A good many people who are anxious to keep politics out of the pulpit, are equally desirous to keep them in the gutter, where they can more easily manage the machine.

Dayton (Ohio) Liberator: Prohibitionists who voted for Harrison are probably the most unhappy men, politically, that can be found. They threw away both their votes and their principles.

Griffin's (Catholic) Journal: If the drunkard goes to hell, where goes the Christian voter that licensed the saloon?

The People: We are repeating history. The People's party is the old Know-nothing party over again, and the prohibitionists are doing the work of the Abolitionists—laying the foundation of a party that is going to win.

Ibid: Four years more of rum-selling. Four hundred thousand new boys must be supplied to fill the places in the drunkards' procession of those who will stagger into drunkards' graves and the drunkard's hell.

Montana New Issue: What a pitiable object is the man who has never engaged in any contest in life. This life is a battle-field, and he who has not engaged in some conflict has certainly been shirking a duty. The brave soldier finds his place at the front.

Des Moines (Iowa) Daily News: George W. Dales, of Wabash, Ind., bought liquor in a licensed saloon which made him so drunk that he traded horses with Charles Farr without knowing it, and when he sobered up he forgot all about it and had Farr arrested for stealing his horse.

Now Farr has brought suit for \$5,000 damages. What a promoter of peace, sobriety and good will a "well-regulated" saloon is!

Dayton (Ohio) Liberator: There is a feeling in the air that party lines and divisions of the past are forever broken, and that the reform elements of the country will have become united and solidified by the time of the next Presidential election.

Groton Review: The saloon is the most potent factor in the great drama of human misery this nation has to contend with, and it should be outlawed. Then Thanksgiving day would mean something. With the saloons running full blast this great New England holiday might as well be abolished.

Baltimore Issue: Is a "licensed" saloon less dangerous to your boy than an unlicensed rum-hole? And is it as easily suppressed? Will not the "license" protect it in its nefarious work of destroying your boy? And will you vote for the party whose temperance principle is "license?"

Prohibition Advocate: A good motto for a good citizen: I am only one, but I am one. I cannot do everything, but I can do something. What I can do, I ought to do, and by the grace of God I will do. I will vote the Prohibition ticket hereafter to down the murderous liquor traffic.

Sherman (N. Y.) Advance: The prohibition campaign of 1896 began at the closing of the polls Tuesday, Nov. 8. The Prohibition party does not propose to go into winter quarters, or even stack its guns, but to press the fight until the best voters of the old parties are compelled to accept its position: "Self-protection and the protection of the home." So we say, on with the fight!

Independent Citizen: The lack of interest in politics shows that the people have discovered that it makes no difference which of the old parties win.

Bloomington (Ill.) Lancet: Wendell Phillips coined a great truth when he uttered this language: "The man who for party forsakes principle goes down, and all the armed battalions of God march over him."

Scranton (Pa.) People: It is a pretty difficult matter for any one to "keep sweet" when we see the professed Christians of the land denouncing the saloon with their mouths and sustaining the traffic with their ballots.

Florida Philosopher: There was a chance for reform and getting rid of the corrupt practices in politics by the election of Bidwell. But the people have gone right on in the old rut, and indorsed the villainy of the two dominant parties. There are probably dangers ahead, and whatever evils arise politically the next four years the people will only have themselves to blame for not exercising the elective franchise intelligently.

Church Union: While we permit the manufacture of distilled liquors we must submit to the traffic in the same, and prepare as best we can for the degradation and devastation as the result of what our government is pleased to term a national industry. We might as well commence to level the forest by clipping at the leaves and twigs of the trees in making ready for the grain fields, as to spend our time and substance in battling against the methods of the sale of alcoholic stimulants. We must go to the root of the matter and devote our time and means to abolishing the manufacture of distilled liquors, except for medicinal and manufacturing purposes. When we succeed in ridding the country of all alcoholic stimulants, as a beverage, nine-tenths of the criminals of our cities will become valuable producing citizens.

Southern Journal: Prohibitionists, there is no royal road to success, but success is assured if you stand by your guns and claim what is just and right.

What is it to vote with the Republican party? There are at least 60,000 people in this city; in other words, one in one thousand of the people of the United States live in Los Angeles. Then we have 600 drunkards here, and sixty deaths by reason of drink every year. One hundred and twenty will go to their death sacrificed on the altar of rum by Christian votes, during the coming administration, just for fifty dollars per month license, so that their taxes may be reduced.—*California Voice.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON II.—First Quarter, 1893.—January 8.

SUBJECT.—Rebuilding the Temple.—Ezra 3: 1-13.

GOLDEN TEXT.—They praised the Lord, because the foundation of the house of the Lord was laid.—Ezra 3: 11.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Ezra 3: 1-7. T.—Ezra 3: 8-13. W.—Lev. 23: 33-44. T.—2 Cor. 8: 1-9. F.—Psalm 118: 1-14. S.—Jer. 33: 7-16. S.—Rev. 7: 9-17.

COMMENTS BY E. E. FLAGG.

1. *The first work of the returned exiles.*—vs. 1-3. The first thing the Pilgrim Fathers did when they landed in New England was to build a place for public worship, or, as it was called in olden times, a "meeting house". These Jewish exiles proceeded on the same principles. They took their first step towards rebuilding the temple by setting up again the fallen altar of burnt-offering. They set it upon its base—that is, on the old foundations. We have more light on the Scriptures than our fathers had; we see many truths which they did not see; and all this is well. Indeed, it would be very strange, and to our discredit, if we had made no progress since their day; but let us be sure and keep to the old foundations—the one underlying basis for all truth to rest upon, "Jesus Christ and him crucified". We notice that even the restoration of the temple was not, in their view, of such prime importance as the restoring of the national worship. So even church-building is not so important a thing as soul-building. Zion's waste places can only be repaired through such a revival of true spiritual religion as shall lead to the setting up of our fallen family altars. Is it strange that those who thus neglect the duty which lies nearest to them have usually little or nothing to contribute to either home or foreign evangelization? "For fear was upon them." They were surrounded by a population either openly or secretly hostile, and they felt the need of putting themselves at once under the divine protection. Individually we are all surrounded by spiritual foes, and a sense of our weakness should drive us daily nearer God.

2. *Days of Thanksgiving.*—vs. 4-6. The Feast of Tabernacles resembled, in many respects, our own Thanksgiving day. It was filled with joyous festivity and social reunions, in which God's blessings, national and individual, were gratefully remembered. During those long years of captivity and exile it must have become, in the minds of the younger Jews at least, only a dim, traditionary remembrance; and it was a wise step, politically, to keep again this ancient festival, for it cemented anew the social and religious ties which bound them together, and was indeed a first step towards the restoration of their nationality. We notice that it was not only an occasion for feasting and joy; but it was, first and foremost, a religious festival. "They offered the daily burnt-offerings by number," through the eight days in which it continued. Our old-fashioned Thanksgiving day has been largely secularized; in our prosperity we have grown unmindful of all it stands for—all we have to be thankful for as individuals, or as a nation. Shall we, like the Jews, have to pass through a season of national trouble before we learn to keep it according to its true significance? Jewish history, before the seventy years' captivity, was a constant succession of lapses into idolatry, and corresponding neglect of their sacred feast-days. But our lesson marks a new era. From this time they were an utterly changed people; for, though their religion became finally very dead and formal, their whole national life, until the final destruction of their city and temple by the Romans, was a constant and fierce stand for the worship of the one true God, as opposed to the prevailing polytheism of the nations around them.

3. *The workmen paid.*—v. 7. "They gave money also unto the masons and carpenters," etc. Two lessons are here suggested: (1) The joyful readiness with which they gave to the rebuilding of the temple a sum which amounted, in our money, to \$400,000. They were "cheerful," or, in the literal Greek, "hilarious" givers. They did not resort to any questionable method of raising the money; but, if they had been like many Christian people to-day, they would have held a fair, and thus tried to coax a portion out of the world's people,—the half-heathen, half-Jewish population of the surrounding cities and

towns. So far from this, they refused their proffered help (ch. 4: 1-3), just as every Christian church should refuse to take the money of wealthy distillers and brewers to carry on their religious work. (2) They did not run in debt. So far as the work proceeded on the temple, so far it was paid for. "Owe no man anything" is just as much a command to a body of Christian people organized into a church as it is to each one of them individually.

4. *The foundation laid.*—vs. 8-13. Amid the sound of trumpet and cymbal, and responsive chants of praise, the foundation was laid; but while some shouted for joy, others who had seen the former edifice in all its glory "wept with a loud voice,"—not for its lack of material splendor so much as for the missing ark of the covenant, the Shekinah glory, the Urim and Thummim, which no money could buy. And yet the presence of the Messiah was to make the new temple far more glorious than the old. Let us not regret the past, nor decry the present. God is keeping in store for us better things than we dream of. The golden age for the Christian lies ever before him.

RELIGIOUS NEWS.

BAPTISTS.

—The *Standard* learns that "Gen. T. J. Morgan, whose service as Indian Commissioner under the present administration has not only afforded him opportunity for splendid service in an important department of national affairs, but has put him in relation with what may well be esteemed a work in home missions, has been elected secretary of the American Baptist Home Mission Society, as successor to Dr. Morehouse. As another important feature in the new arrangements, Dr. Morehouse is to become field secretary."

—An important conference of Sunday-school missionaries of the American Baptist Publication Society has just been held in Chicago at the solicitation of Rev. J. W. Harris, the recently appointed district secretary, consisting of E. A. Russell, of Nebraska, E. B. Edmunds, of Wisconsin, D. P. Ward, S. D., E. D. Rundell, Michigan, C. S. Sheffield, Kansas, L. R. Albert, Illinois, G. W. Danbury, Illinois. The object of the conference was to secure greater uniformity in all branches of the work of the society.

CONGREGATIONAL.

—On Saturday, Dec. 17, Henry N. Holden died at his home, Chicago, after an illness of only four days. Mr. Holden was born in Providence, R. I., in 1835, came to Chicago with his father in 1856, and was until 1885 engaged in the lumber business, when he ceased from regular commercial duties. He became a member of the First Congregational church in 1875, and soon took an active part in the work of the church; indeed, he was a trustee and did much good work before uniting with the church. He was chairman of the board of trustees from 1877 till the time of his death, and far more than any other, bore the burden of the business of the church. He became a director in Chicago Theological Seminary in 1882, and was chairman of the executive committee from 1887 till the close of his life. He superintended the building of Fisk Hall, and, in a very important sense, it is his monument. The loss of no other man would be so felt in the First church and in the Seminary as the departure of Mr. Holden.

EVANGELISTIC.

—Of the recent revival meetings at Omaha, Neb., conducted by B. Fay Mills, the *Midland* (United Presbyterian) says: "At this time it is hard to say just what the result has been, but enough is known to pronounce the movement a success. Large numbers have professed their faith in Christ, and a desire to follow him. Christianity has been brought into prominence in the city as never before. About ninety per cent of the business houses and offices either closed their places of business, or permitted their clerks to attend the meetings on Wednesday of last week. Morning, afternoon and evening of that day Mr. Mills preached to audiences, limited only by the capacity of the building. It remains for the churches to prosecute the work vigorously."

—During the past summer, Mr. Moody has had two additional stories placed on the men's department of the Bible Institute, Chicago, and has thereby added seventy-five rooms for students. The building is completed and Mr. Moody has raised the money to pay for it, but owing to the enlargement of the work in Great Britain, and especially in Ireland, he has been detained there in order to follow up the remarkable work of grace begun, and therefore has not secured the money to furnish these additional rooms. The Christian public is appealed to for help to make the additional much-needed rooms available with suitable furniture. The expense for each room is about \$75. Contributions are to be sent to F. G. Ensign, 143 La Salle street, Chicago.

—Mr. Moody declares that 100,000 souls should be saved in Chicago next year. He says he will bend every

effort to the accomplishment of this end. He writes: "I shall have a tabernacle built somewhere along the lake easy of access. I shall solicit the assistance of the local clergy, who will probably establish missions in all quarters of the city. I am anxious for the fray."

—A proposition in England is now on hand to organize a grand evangelizing scheme to itinerate over England, consisting of four men and women, who shall volunteer for the work, staying about a week at each place, holding services.

METHODIST EPISCOPAL.

—The committee on arrangements for the International Epworth League conference to be held at Cleveland, Ohio, July 6 to 9, 1893, met at Cleveland, Dec. 14 and 15, to arrange a tentative program. Gov. McKinley of Ohio is expected to deliver the address of welcome. The first day will be given to the department of social life. The second day's program will include the department of literary work; the third day the works of mercy and help, and the fourth day (Sunday), the department of spiritual work. Under these departments will be grouped a series of addresses on modern methods along all the lines of religious work, which will have running through them as a general topic, "The church of tomorrow."

—The Methodists of Buffalo have organized for aggressive work, and recently raised \$7,000 for city evangelization.

—There are 903 Methodist Episcopal church edifices in Michigan. About 100 school-houses or halls are used as preaching places, making 1,000 Methodist pulpits in the State.

—There is a growing conviction that a church as large as the Methodist Episcopal, with over \$115,000,000 of church and parsonage property, besides its schools and book concerns amounting to several millions more, ought to do its own insurance.

—The *Congregationalist* says: "From the report of a recent meeting of Methodist ministers in New York it is evident that our sister denomination will soon be wrestling in theological conflicts similar to those which so much absorb the attention of Presbyterians."

ROMAN CATHOLIC.

—There are hundreds of thousands of Catholic families who do not buy even one Catholic book a year.—*New York Catholic Review*.

SALVATION ARMY.

—Of the great congress of the Army, a few days ago, at the East, an exchange says: "We were in Carnegie Hall on Tuesday night. The officers and soldiers from every part of the country were there in strong force. From lower floor to top gallery every part was thronged and crowds outside could not gain admission. We were seated so as to have a full view of the grand scene. We have no language to describe it. Hallelujahs, quickly-born, surged their way through our soul."

"The most attractive thing on the program was the dedication of the infant child of Commander and Mrs. Ballington Booth (about two weeks old) to Christ and the Army service. The ceremony was very simple and yet very impressive."

"While the soldiers were singing softly, 'Lead me gently, Lead me lest I stray,' Mrs. Booth came upon the platform with the babe in her arms, and handed it to the father. Holding it in his arms, the Commander made a few appropriate remarks as to the reality of the sacrifice and their consciousness as parents of its deep significance, and, said he, 'I pray that, like Samuel, this child may early know the voice of God in her heart, and that she may learn to take her place in the great campaign of soul-saving in the world.' Then casting a benignant look upon the dear one quietly resting on his bosom, he said, 'Myrtle Theodora Booth, in the name of God the Father, God the Son, and God the Holy Ghost, in the presence of this vast crowd of onlookers, and of my dear wife, his handmaid, I dedicate you to the service of Jesus Christ, and in the name of the dear General and those assembled here, I receive the little soldier into the ranks of this movement.' Staff-Colonel Evans offered prayer. Mrs. Booth after taking the babe to its quiet resting-place, returned and made a beautiful address, which melted all hearts. While the ceremony of dedication was proceeding the flag of the United States and the flag of the Army were gracefully intertwined over the head of the little recruit."

UNITARIAN.

—There is a movement to change the Unitarian theology, which proposes to "develop the church idea as it has been developed in all the Christian centuries from the beginning, the using of a liturgy as the best way in which the common worship of devout people can be secured—a liturgy that recognizes the idea of sacrifice, the furnishing of a Christian basis for the deeper life of the people, the determination to push for recognition in the whole Christian church, as a true and legitimate part of it, the acceptance of the Bible, not only as literature, but as a revelation, the making the whole body less and less of a sect and more and more a movement with a purpose, the pushing of the point that not nature, but the Gospel, should be the substance of preaching, and that what is needed among the Unitarians as a body is the revival of the spiritual life."

NEWS OF THE WEEK.

COUNTRY.

A dispatch from Muskegon, Mich., reports that Captain McBride, of the steamer City of New York, has been missing for several days. On leaving the boat he told the mate that he had with him \$1,000, with which to pay some bills. It is feared that he was murdered for his money.

At Mt. Clemens, Mich., "Prof." E. Church, a "medium," gave a spirit-seance. During his performance in the dark J. E. Nellis, a local newspaper man, seized one of the spirits and held on until the light was struck. Church was then found to be arrayed in a sheet spread with phosphorus. The indignant spiritualists nearly mobbed the professor.

At Detroit, Mich., Lingi Pessino mysteriously lost \$500 in bills. Diligent search failed to locate the money. Next morning Mrs. Pessino said in sport, "Maybe the dog swallowed it," referring to a cur which had been in the room from which the cash disappeared. Pessino killed the dog and cut open its stomach. There the bills were found considerably mutilated. They were pasted together and sent on to Washington for redemption.

There is a movement of making the northern peninsular of Michigan into a new State. The agitation of the subject is quite earnest. The northern parts of Wisconsin and Minnesota are to be included in the scheme.

Alleged coin counterfeiters have been arrested at West Superior, Wis. This dangerous gang is said to have placed counterfeit money in nearly every prominent city, and that of a kind to defy easy detection. The dies and spurious metal were also captured.

The electric lighting combine has been strengthened by the accession of the Westinghouse company, and the people will now be at the mercy of a great trust.

At Jackson, Mich., Lydia Patterson, aged 65, has brought suit for divorce against her husband, Alvin, aged 82. She charges infidelity, cruelty, and indecency. They have been married about thirty-eight years.

New York is the greatest mission field in America. In the Fourth and Seventh wards of the city there are 70,000 population and seven churches, and in the Tenth ward there are 47,000 population and two churches.

City Treasurer Foerster was found to be heavily short in his accounts with the city of St. Louis, and subjected to the vigilance of officers. The sensational character of the occurrence was increased by the alleged attempt of his son to burn the treasurer's office and destroy the records. The fire was promptly extinguished, and the son, aged 23, soon afterward committed suicide.

S. J. Carwell, of Rockford, Ill., grand secretary of the Home Forum Benefit Order, has received notice from Springfield stating that it has been granted a charter by the Secretary of State. The order was recently instituted there and has a rapid growth. Many new lodges are being organized.

S. M. Sawyer, a leading banker at El Reno, Oklahoma Ter., stated that members of the Dalton gang of robbers had looted his bank and carried off \$10,000. Doubt of the truth of this statement, since no suspicious persons had been seen in the vicinity, led to investigation, and five indictments for embezzlement, etc., have been found against Sawyer.

Calhoun county, Ill., is to have a railroad, and then Illinois will be completely out of the woods. That is the one county in the State without railroads, telegraph and telephone lines.

A suggestion to unite Lake Forest University (Presbyterian) with the new Chicago (Baptist) University is being seriously considered—the latter to do graduate work, and the former, undergraduate work.

Definite steps have been taken toward the formation of a formidable rival syndicate to the whisky trust. The sponsor of the movement is the Wholesale Liquor

Dealers' Association, the members of which held a long conference to consider what means could be adopted to successfully combat the encroachments of the combine. They propose to solicit subscriptions from members to erect distilleries and wage a war of competition against the trust.

Special prayers were made, last week, in the Salvation Army throughout the world for the restoration to health of "Colonel" Rahani (Lucy) Booth, youngest daughter of the founder of the order, who is sick in India. She is 22 years old. She has written several of the songs sung by the Army.

President Tillotson of the Maine State branch of the Federation of Labor says that his report at the coming annual meeting will show that the membership in the State has more than tripled during the present year.

Four of the men alleged to have poisoned several thousand non-unionists at Homestead, Pa., stand indicted. They are District Master Workman Hugh Dempsey, of the K of L., Robert Beatty, the man arrested at Louisville, and Patrick Gallagher and J. M. Davidson, the two informers who "peached" in order to save themselves. The grand jury returned true bills against the four on six different counts of assault. The cases will be put on the calendar at once.

Revenue marine service reports from Washington are to the effect that Canada is building three new armed vessels for lake service. The treaty of 1817 provides that only three armed ships shall be maintained on the international lakes by each nation except after six months' notice given by the nation desiring to increase its armament.

Four persons were killed by the New York and Chicago express train, near Elmira, N. Y. It is supposed that they were walking on the track during a severe storm that prevented their seeing and being seen.

(Continued on 16th page.)

People are wishing each other the compliments of the season and exchanging gifts. Did it ever occur to you to send an ailing friend a package of Ayer's Sarsaparilla? If not, do so now; and try this medicine yourself, if you need a first-class blood purifier.

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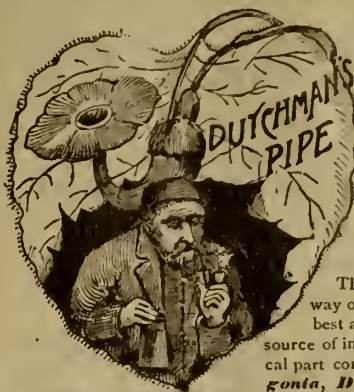
Wheat—Spring No. 2.....	71½@	72½
Winter No. 2.....	62@	72
Corn—No. 2.....	40½@	41
Oats—No. 2.....	30½@	34½
Rye—No. 2.....	50@	51½
Bran per ton.....	10 50	@11 00
Hay—Timothy.....	9 00	@11 50
Butter, medium to best....	19	@ 29½
Cheese.....	03	@ 11
Beans.....	1 25	@ 1 80
Eggs.....	15	@ 25
Seeds—Timothy.....	1 85	@ 1 95
Flax.....	1 04	@ 1 08
Broom corn.....	02	@ 05½
Potatoes, per bu.....	54	@ 68
Hides—Green to dry flint..	02½@	06½
Lumber—Common.....	10 00	@13 00
Wool (washed).....	15	@ 32½
Cattle—Choice to extra....	5 25	@ 6 10
Common to good.....	3 65	@ 4 35
Hogs.....	5 00	@ 6 70
Sheep.....	2 40	@ 6 25

NEW YORK.

Wheat.....	75½@	81
Corn.....	48½@	49½
Oats.....	36½@	47
Eggs.....	27½@	28
Butter.....	17	@ 31
Wool.....	15	@ 30

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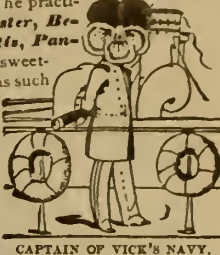
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HOME AND HEALTH.

NEATNESS IN GIRLS.

Neatness is a good thing for a girl, and, if she does not learn it when she is young, she never will. It takes a great deal more neatness to make a girl look well than it does to make a boy look passable. Not because a boy, to start with, is better looking than a girl, but his clothes are of a different sort—not so many colors in them; and people don't expect a boy to look as pretty as a girl. A girl that is not neatly dressed is called a slob, and no one likes to look at her. Her face may be pretty, and her eyes bright, but if there is a spot of dirt on her cheek, and her fingers' ends are black with ink, and her shoes are not laced or buttoned up, and her apron is dirty, and her collar is not buttoned, and her skirt is torn, she cannot be liked. Learn to be neat, and when you have learned it, it will almost take care of itself.—*Exchange.*

HOW TO IMPROVE AS WALKERS.

"Women do not possess much grace in their daily walk, and style and individuality are all that redeem the walk of the modern girl from actual awkwardness," remarked an observant old gentleman to a Louisville *Post* writer, as he stood on Fourth street watching the procession of fashion that passes along that thoroughfare every afternoon. "There are exceptions, of course, who possess freedom of action and grace, but, as a rule, women stride, shuffle, hobble or amble along in any way, regardless of how they look so long as they get there, and, though they may be possessed of beauty or wit, it is all spoiled by their ungainly walk. Any woman can learn to walk if she would take pains and practice. She should throw her shoulders back, and give the body firm above the hips, holding the gliding motion to the lower limbs, and at the same time avoid taking too long steps, which gives a girl a certain manly appearance that is not attractive. If women would keep in mind these facts they would soon observe a great change for the better in their walking."

TRAIN THE MEMORY.

A splendid way to improve the memory is to begin by treating it as if it were another person, and then charging it, upon penalty of a severe upbraiding, to keep until wanted the information, fact, date, name, or whatever is to be remembered. In this course you unconsciously do two things—you sort out things worth while to know and you impress them upon the memory in such a way as to cause it to grasp and keep them. The latter is a most important thing to do. Half of one's forgetfulness comes from failure to properly grasp what it is that you are to remember. It is said of Thomas B. Reed, the famous member of Congress from Maine, who was Speaker of the House of Representatives for two years, that he considered it a great hardship to have to tell a man the same thing twice. You ought never to cause any one such hardship.—*Chicago Dispatch.*

BENEFITS OF HOUSEWORK.

To keep the complexion and spirits good, to preserve grace, strength and agility of motion, says the *Medical Record*, there is no exercise more beneficial in result than sweeping, dusting, making beds, washing dishes, and the polishing of brass and silver. One year of such muscular effort within doors, together with regular exercise in the open air, will do more for a woman's complexion than all the lotions and pomades that were ever invented. Perhaps the reason why housework does so much more for women than games, is the fact that exercise which is immediately productive cheers the spirit. It gives women the courage to go on living, and makes things really worth while.

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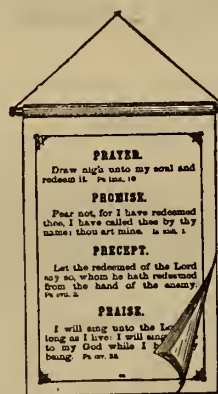
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(From the Farm, Field and Fireside.)

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Is the agricultural fair as conducted in your county a benefit to you? If so, tell us how. If not, why not?

The executive committee of the Michigan State Agricultural society has decided to hold no State fair next year.

It pays in comfort and cleanliness to have footpaths from the barn to the house, and from the barn to the other farmbuildings. Try it.

Last year's corn that was good enough to rely upon for seed this year will do to rely upon next spring if it 'has been kept perfectly dry.'

This is a good time for the farmer to get some reliable person to do his chores, and take a week visiting farmers who are following the same branch of farming as himself—an exchange of ideas is helpful.

It is poor economy to let the farm manure go to waste and buy high-priced commercial fertilizers. Use the barnyard manure nearest where made, and the commercial fertilizers on the parts of the farm farthest away.

The various agricultural fair associations will soon be holding their annual meetings to make arrangements for their next fair. That is the meeting you ought to attend, to help form the plan for the exhibit next fall.

Now I fancy, says a writer in the *Gleaner*, I hear some man say: "The potatoes and other vegetables are worth something to feed stock in winter." Does he feed them? Generally they remain in the cellar until February or March, when he carries out decayed cabbages, apples and squashes; the potatoes have shriveled until he thinks he'll let them go until planting time, for he may need most of them. A merchant often spends more time in selling fifty or even twenty-five cents' worth of his stock, than in selling a \$15 dress pattern. We say that is his business! It is a farmer's business to try to sell his produce instead of letting it waste. A penny saved in farming is worth as much as in any other business.

HORSE NOTES.

Don't neglect to have salt within reach at all times.

Give the horses a few potatoes frequently. It will help rid them of worms.

Never be satisfied with your horses if their coats stare and they appear dull.

No lesson of greater importance can be taught the colt than of standing still while one is entering or leaving the wagon.

Study the disposition of your horses and colts. Treat them quietly and kindly, and keep them clean; gain their confidence, and they will never go back on you in a tight place.

Much can be learned by observing nature. A horse will never stand facing wind in a pasture, but will always turn his back. A horse heated by driving can be founded in a few moments by standing facing the wind or in a draught.

The time to begin the colt's education is immediately after weaning. Teach him to lead and obey the word. The future usefulness of the horse depends largely upon the kindness and thoroughness of these first lessons. Don't confine him on a plank floor, but give him a run in a yard every fine day.

Look out for scratches. Many a fine horse is ruined by allowing the legs to go dirty. It takes only a few minutes to wash them clean and rub them dry. If the skin begins to crack, it must not be left, or it will become almost incurable. The skin must be kept clean and soft. Cut the hair off short, and paint it over with chloride of zinc and water—thirty grains to one pint

of water. Put this on once a day and rub with glycerine. If possible, give your horse a box stall. A horse will keep in better condition and do more work if confined in a narrow stall.—*Farm Journal*.

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NEWS OF THE WEEK (Continued from 13th page).

All of the blanket tribes of Indians in Oklahoma are suffering for want of food and clothing. The early settlers are sadly in need of clothing and they have not food for their cattle, which are dying by the thousand. In addition to their sufferings the people believe that the Indians will come down on them at any time. Unless more rations are sent to the Indians the forts will have to send out troops to put down the uneasiness. The blizzard raged for a week.

A man in the Nishnabotna Valley, Ia., has made a record of a corn crop, grown and ripened in eighty-eight days from the time the seed was put into the ground. The yield of corn will be seventy-five to one hundred bushels per acre.

John G. Whittier's estate foots up to the comfortable total of \$130,000, which fact should not be without its cheering effect upon the vast body of poor poets.

Two old women have been arrested at Wilmington on a charge of fortune telling, under the old Delaware law against witchcraft, which provides a stay in the pillory and a fine as the penalty. This is the first time, so far as any one knows, that this old law has been enforced.

A report from New York says that the arrangements for the proposed consolidation of the lead and linseed-oil companies provides for the increase of the lead capital stock from \$40,000,000 to \$50,000,000, of which \$5,000,000 is to be common and \$5,000,000 preferred stock. This is to be given for the \$18,000,000 linseed stock, or 27 7-9 shares of lead common and 27 7-9 shares of lead preferred for each 100 shares of linseed.

At Cincinnati, Charles Hazard, an employe in the Schell insurance agency, shot his stepson, Gabriel Benson, and his wife, Kate Hazard. The assassin was at Hazard's home. There was no provocation. Hazard was crazy drunk and shot like a maniac.

The defalcation in the Pueblo (Mexico) State treasury turns out to be larger than was at first reported. It is said that persons high in authority are implicated in the affair. The money stolen exceeds \$250,000.

The safe of the Aurora, Ill., Brewing Company was blown open by professional cracksmen while the employes were engaged in the mill, only about thirty feet away. The sound of the explosion was heard for several blocks. The burglary was not discovered, however, until some time afterward. All the money and valuable notes were taken and the safe was ruined.

At Cherokee, Iowa, Sunday morning, a dynamite bomb was thrown with murderous intention at the Zion parsonage, occupied by Elder John Patterson and his family, falling a little short of the building, but exploded with terrific force, wrecking the porch and shattering the windows. The deed is debited to the liquor element, which has long been enraged by the efforts of Elder Patterson to secure the rigid enforcement of the prohibitory law. One of his sons, engaged

as a special policeman, was instrumental in securing a raid recently on a restaurant of Frank Jugler. Twenty-three barrels of beer were seized and condemnation proceedings for their destruction were taken. It is thought that the liquor element planned the dynamite outrage in revenge, and the affair has created wide excitement. The beer was ordered destroyed.

The large number now under sentence of death, as well as the number indicted for murder, in New York has alarmed Empire statesmen, and they purpose to repeal the law of death by electrocution and substitute imprisonment for life.

The American Telephone and Telegraph Company, the corporation now maintaining long-distance service between New York and Chicago, is considering the advisability of connecting Chicago, St. Louis, and Kansas City. The rate for a five-minute talk from Chicago to Kansas City would be \$5.

Father McGlynn, the deposed Catholic priest and land-tax reformer, has been restored to his priestly office in the Roman church by Mgr. Satolli, the Pope's vicergerent in the United States.

People of southern Utah and Colorado are wild over the discovery of rich placer fields of gold, near the mouth of the San Juan river, extending over sixty miles of ground.

By the collapse of the iron roof of the city passenger railway's powerhouse at Baltimore, Md., two men were fatally injured, and seven others maimed and crushed.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Now that the Wisconsin Convention has been held, Rev. M. A. Gault will visit Southern Illinois, lecturing and working in the interest of the Illinois State Anti-secrecy Convention, which it is now proposed shall be held at Coulterville, Randolph county, on Tuesday and Wednesday, January 24 and 25, 1893. He writes that the prospects for this convention are bright, as quite an interest in our reform work has been developed in Southern Illinois. Further information is awaited, and, if received, will be printed in next week's *Cynosure*.

The health of James G. Blaine continues very feeble, but his immediate death, notwithstanding all reports, is not expected.

A good brother residing at Salem, Oregon, in a private letter relates the following incident, again confirming the free-and-easy character of Masonic religion, which, its adherents claim, leads to salvation: "Within a few weeks two men have been buried here with Masonic honors—one a common drunkard, the other a Sunday-school superintendent. Both had held much good office, with good salaries, and both were assigned to 'the Grand Lodge above.'" Character doesn't seem to carry much influence in that institution.

With this issue of the *Cynosure* we have passed the threshold of the new year. It is a good time to review the mercies of the past, and to form new resolutions for the future. It is a season of hope, and should be one of unflinching confidence in Him in whom we live and move and have our being. The work of the past may not have been all that we could desire. Leaving our weaknesses with Him who is our strength, let us gird up our loins and press forward with renewed zeal

towards the mark of our high calling. The fields are white for the harvest, and it is a good time to thrust in the sickle and gather in the sheaves.

What Rome thinks of Protestantism is shown in the following, copied from the *Western Watchman*: "Protestantism! We would draw and quarter it. We would impale it and hang it up for crows' nests. We would tear it with pincers and fire it with hot irons. We would fill it with molten lead and sink it in hellfire a hundred fathoms deep."

On the 23d of December all the cardinals in Rome waited upon the Pope and tendered him their congratulations in connection with the Romish festival of Christmas. In his reply, Leo referred to the threatening political aspects on the Continent, and condemned the Freemasons as "a malignant sect, who were never true to the people, but derived their support from the government." Possibly he has heard, as Mackey says, that "Masonry is not Christianity, nor even a substitute for it." Surely if the Pope of Rome cannot stomach the Masonic religion, it ought to disgust every honest American Christian.

The Illinois Legislature is about to begin a new biennial session; and the changed conditions of the political character of the State, and the opposition to compulsory education in secular public schools, and to the inspection of religious schools by State authority, are likely to produce some new and important measures. What the nature of these innovations may prove to be can only be surmised, but they are almost certain to favor the establishment of sectarian religious schools and the remodeling of the public school system until its usefulness shall be greatly diminished. The work of the session in this direction will be watched with no little interest.

An appeal from Rev. H. H. George, the Field Secretary of the American Sabbath Union, to clergymen throughout the United States, makes the following suggestion: "Will you, my brother, see to it, without fail, that not less than from twelve to twenty letters are sent by persons of your own congregation to your Representative and Senators in Congress before the 15th of January, urging them not to be deceived by any dust-throwing arguments for a repeal of the Sabbath-closing provision, but to set themselves against any such unworthy act, that on the face of it is a money-making scheme for Chicago. If you will act, and act promptly, the repeal will never be carried."

We have in hand, for publication in the *Cynosure*, the following addresses delivered at the New England District Anti-secrecy Convention, which will be presented to our readers in the following order, beginning with the issue of January 12: "Fundamental Objections to the Secret Society System," by Benjamin F. Trueblood, Secretary of the American Peace Society; "Danger to the Church and Family from the Lodge," by Mrs. A. J. Gordon, President of the Boston W. C. T. U.; "Masonry from a Woman's Standpoint," by Mrs. M. E. A. Gleason; and "Woman's Place in Reform," by Miss E. E. Flagg. Such a brilliant galaxy of truth and sentiment seldom centres about our "pole-star" of anti-secrecy reform.

A bill has been prepared by a special Congressional committee to establish a national quarantine for the prevention of imported epidemics. After providing for the detention and disinfection of vessels bringing diseased persons from foreign ports, the following regulation is made: "Wherever it shall be shown, to the sat-

isfaction of the President, that by reason of the existence of any infectious disease in a foreign country there is serious danger of the introduction of the same into the United States, then in such case the President may, for the time being, suspend immigration until all danger from infection has passed." The bill is timely and judicious, and something like it will undoubtedly become a law.

In the course of a very truthful article printed in the Methodist Episcopal (Chicago) *Epworth Herald*, on "Manless Churches," the writer enumerates the reasons why "two-thirds of our church members are women," and "do about three-fourths of all religious work." No doubt all these reasons are valid, since they savor of selfishness and worldliness, but among them we call particular attention to the following: "The multiplication of social organizations has tended to win men from the church. *Thousands of nominally Christian men are more devoted to the lodge-room than to the church prayer-room.*" This is solemn truth, and we are glad to see this accusation made by a Methodist paper, because it indicates that judgment is beginning at the house of God. The *Cynosure* has frequently made the same charge; but as it is undenominational, its warnings have not received the consideration which they deserved from the churches. We trust the Epworth League will never again suppress the truth which its organ has begun so pungently to unfold.

THE ABOMINATIONS OF SECRETISM.

ADDRESS BY REV. J. M. FOSTER, OF BOSTON, ON TAKING THE CHAIR AS PRESIDENT OF THE NEW ENGLAND ASSOCIATION CONVENTION, DEC. 15, 1892.

(Concluded.)

It is but a few years since Strauss, in German, and Renan, in French, wrote "Lives of Jesus" for the million, which make him a mere man, and an imperfect man at that. All the lodges of Belgium subscribed to a presentation made to Renan in honor of his book; and when Strauss died the Masonic journal, *Bunhutte*, of Leipzig, called on "every Freemason to treasure up the ideas of that heroic illuminator of the lodges"; and adds: "Thousands and millions of brethren will sympathize with that great destroyer of the rubbish from the plan on which the future temple of humanity is to rise." The "rubbish" so hated by the lodges was the divinity of Christ! Thousands who read and wondered at the works of Strauss and Renan, did not know that they wrote as agents and as emissaries of the lodge.

To meet this anti-Christ; to turn back this inky flood of ignorance, timidity and fear which chloroforms now the press, the pulpit and the legislature of the United States; in short, to tear off this political, moral and religious shroud, which, like the fabled shirt of Nessus, enfolds our entire globe, God has given birth and being to the National Christian Association, and has thus far given it success. Leaving the Chicago building and its work in the hands of the three mighties—Blanchard, Kellogg and Phillips—men who were ready to go forth and meet the giant of secretism whenever the bugle sounded, Bro. Stoddard set his face toward "the city of magnificent distances," and within a few years he presented the Association with another commodious building, in the heart of the capital of the nation. This building is now occupied by his son, Secretary W. B. Stoddard, who makes this the center of his operations in the Eastern States. The light from that building ought to be so bright that the President and his cabinet, the Senators and Representatives and Judges of the

Supreme Court, would all abjure the lodge. The trumpet ought to be blown so loudly there that every citizen throughout the land would hear it; and Bro. W. B. Stoddard is the man to do it. But the Puritanism of New England is the leaven that must leaven the whole lump. New England Puritanism drove out slavery, and it will yet banish the lodge. But as it was first purged of complicity with slavery before leading in that reform, so it must be purified from the lodge before leading in this reform. Recognizing this fact, our veteran reformer came to Boston; and, through his untiring efforts, sleeping New England has been aroused to a sense of her danger. He has walked these streets of Boston, distributing tracts, interviewing pastors, editors, lawyers, merchants, until his manly personality is better known here than Governor Russell's. He is sowing New England knee-deep with anti-secret literature. He has organized and chartered the "New England Christian Association," and secured for it a fund of over \$15,000. He has enlisted such grand men as Joseph Cook, the Ulysses of moral reforms; Rev. Dr. A. J. Gordon, a leader of Christian thought and activity, upon whose fame the sun never sets; Rev. Dr. James M. Gray, whose lectures on the Apocalypse, five years ago, kindled the flame of righteous indignation that spread over the city more rapidly than the fire of twenty years ago, and gave pause to the aggressions of Rome upon our public schools; Prof. Luther T. Townsend, D. D., the reproduction of the lion-hearted antagonist of Rome in the sixteenth century, as well as the fearless censor of the weak and ungodly perversions of Protestantism; Miss E. E. Flagg, the Joan d'Arc of the anti-secret movement, and a score of others. President Lincoln was not more wise in selecting his cabinet than this reformer in the helpers he has secured.

It seems to us that there is just one thing more needful, and that is a suitable building in Boston as a home for New England work. And it seems to us that Bro. J. P. Stoddard is the man to complete the work he has so triumphantly prosecuted thus far. And when that is done he should be located in it for the remainder of his days, to reap the golden harvest that will follow his seed sowing.

The New England Association is auxiliary to the National Association, and in this is like the score of State associations that have been organized, east and west, north and south. It includes the New England States, and so is unlike the State associations in its widening purpose. These organizations are not separate integers, but one body. They are the grand army of the Potomac, marching on to Appomattox and the sour apple tree. They have two distinct objects to accomplish:

1. *To purify the churches from the polluting presence of the lodge.* The Saviour went up to the temple, and when he had made a whip of small cords, he drove out the sheep and the oxen, and overthrew the tables of the money-changers, and said to those who sold doves, "take these things hence, for it is written, My Father's house is a house of prayer, but ye have made it a den of thieves." This Association must enter all the Protestant churches in our land, and with the whip of discipline drive out all the secret, oath-bound orders. Satan intrenched himself in the churches by the system of slavery. Some of Christ's disciples tried to cast him out, but he only rent the body of Christ and would not come out, until Christ came in his wrath and cast him out by fearful judgments. Satan has now intrenched himself in the churches by the lodge system.

You remember Christ's parable: When the unclean spirit is cast out of a man he goeth into desert places seeking rest, and findeth none. He returns to his house and finds it empty, swept and garnished. Then he goeth and taketh to himself seven other spirits more wicked than himself, and the last state of that man is worse than the first. So Christ cast Satan out of the churches in the late war, by destroying slavery. But they have taken him in again, in a seven-fold worse form, in secretism. A few of the churches are endeavoring to cast him out, but he only rends the body of Christ, as he rent the body of the boy out of whom the disciples at the foot of the Mount of Transfiguration tried to cast him. For this cause the majority of Christ's ministers are silent on the subject.

Now the message of the National Christian Association is: "This judgment must begin at the house of God. This demon must be cast out. The kingdom of light must be separated from the kingdom of darkness. Separation from the lodge must be made a term of communion, because the oaths administered are immoral and blasphemous; because the time and money belonging to Christ's kingdom are given to Satan's, and because their religious services are idolatrous. They sacrifice to devils, not to God.

2. *To teach this government its duty in suppressing all secret, oath-bound fraternities.* We hold that civil government is an ordinance of God; that the being, authority and law of the state come from him, and that the state is the arm of Jehovah, crushing vice, immorality and crime, and fostering and encouraging virtue and good morals. We maintain that the Lord Jesus Christ is the divinely appointed King of nations, and that his glory and honor are the chief end of national life. We contend that this nation should make a constitutional recognition of the crown rights and royal prerogatives of our Saviour-King and her pledge of fealty to his scepter. We insist that the Constitution should require moral and religious qualifications for offices of public trust, so that only the friends of the King of kings could administer his ordinances, and his enemies would be excluded. We demand that this nation shall make a constitutional recognition of her duty, as the divinely-appointed keeper of both tables of the decalogue, to prohibit the United States mail service, railroad traffic and Sunday newspapers on Sabbath day; to banish the murderous, thieving, blasphemous liquor traffic that breaks and tramples under foot every precept of the decalogue; to crush Mormon polygamy, and drive out speedy and easy divorce; and to outlaw all secret, oath-bound fraternities, which administer shocking and blasphemous oaths, make treason possible, always menace the public security and ever dishonor the King of kings. Let this message be read in the ears of the officers and members of all the churches, and of the rulers and people unto the utmost corners of the land.

It is a privilege which I prize highly to belong to the Reformed Presbyterian or Covenantan church, a body that never had a slave-holder in her membership; a body that would not allow a member of a secret, oath-bound lodge in her communion; a church that refuses to fellowship those Christians who fellowship the lodge, and refuses to enter the political body and to accept of authority under the United States Constitution which ignores the crown rights and royal prerogatives of the Lord Jesus Christ, and in many ways tramples upon his law, not the least of which is countenancing and receiving into political fellowship the lodge. We may not, we must not, strike hands with a political covenant which dishonors the reigning Mediator and places Satan upon the political throne in our land through the lodge system.

If you ask, "Why cannot all the churches thus cast out Satan?" I answer: "Because the anti-secret members have not faith enough to separate from them until they do cast out the lodge." And if you ask, "Why can the state not cast down Satan from the throne of political domination?" I answer: "Because God's children who abjure the lodge continue their political affiliations under Satan, instead of coming out as political dissenters."

This separation must take place before the lodge is destroyed. God did not destroy the world of the ungodly by the flood until Noah and his family—all God's covenant people in the world—were safely housed in the ark. God did not destroy Sodom until Lot and his family—all the children of God in the city—were brought out. God did not destroy Jerusalem until all the Christians in the city were taken and safely lodged in the mountain of Pella. God did not destroy slavery until New England had finally separated from the accursed system. And God will not destroy the lodge until his people in New England come out and be separate and touch not the unclean thing. We must refuse to commune with the church that fellowships the lodge. And we must refuse political fellowship with the government that charters and sustains the lodge.

Hymns have been sung in this convention. Permit me to declare my faith, that until man-

made hymns are discarded, and the rugged, granite, God-made Psalms be sung, the Spirit of God will not have the material for forming the character that will successfully resist the lodge. Men's songs may be efficient; God's Psalms are sufficient.

JESUITISM A FOE OF OUR REPUBLIC.

A PAPER READ BEFORE THE ANTI-SECRECY STATE CONVENTION OF NEBRASKA, AT WAHOO, OCT. 18, 19, 1892, BY S. M. HILL, PRESIDENT OF LUTHER COLLEGE.

(Concluded.)

A closer study of their tactics will give the observer some clue as to their present plan regarding the future of this Republic. You can not have failed to notice that, lately, His Holiness, the Pope, shows a great anxiety for the glory and welfare of this Republic. He gave his special blessing to our Columbian centennial, a thing never before done to any International Exhibition. It was a cherished object of His Holiness to give us an American patron saint in canonizing the Spanish Admiral. Catholic congresses have been held to show to the people that popular government is just the thing practiced in the papal church. Prominent Catholic laymen were brought forth, to prove conclusively that with papacy there was no priestly rule. The layman had an equal voice with the ecclesiastic. Bishop Ireland of St. Paul has been traveling the country over holding fervid patriotic speeches on every available occasion. At all important political gatherings you see a Catholic priest along. Even the dedication of the Exhibition could not be done without their powerful aid.

The great patriotism of Bishop Ireland surprised many, and even some Catholics thought he might turn a traitor to the Holy See and be a real citizen of the U. S. instead of a dutiful subject of a foreign priestly potentate. Bishop Ireland was then summoned to Rome. Should it be for the purpose of a reprimand? Oh, no! This most dutiful son was petted and praised, and His Holiness sent him to the capital of the great European republic with instructions to the Catholic clergy of France to espouse the cause of the republican government.

This certainly is very significant. The French clergy has always looked upon the republic as a usurpation, and the Bourbon dynasty as the true rulers. Now a new policy is given them, and it is the American-born Bishop Ireland that carries the instructions. Furthermore there have been rumors circulated that H. H. intends to move to United States, as the land most congenial to his cause. These rumors have served as feelers to find out the humor of the people. No serious protests have been heard, and the Pope feels pleased.

But what is their plan? Do they yet dream of a Catholic world empire, with the Jesuits as the rulers back of the throne? Yes, I think they do. But the ruler in this new empire will not be a single dynasty of kings or their ministers, but the ruler will be the sovereign people itself. We all see that Jesuitism puts forth its greatest exertions, and is also favored with the greatest success, where popular government is most completely realized; and that is in Great Britain and United States. Look at their increasing power in old England. The Lord Mayor of London is a Catholic, and he has refused to perform certain functions of his office, because it was against his Catholic religion. And his action is defended by Jesuits all over the world.

The means of carrying out their policy are the same as of old,—education and works of mercy. Have you never heard about Sisters of Charity? Have you not seen their great hospitals in our cities? How many Protestant hospitals do we have? I am afraid our Lutheran church does not have above twenty in this whole land; and there are about a million and a half of us. And I am afraid that the sister denominations are not much better off, although the Baptists and Methodists have more than twice our number of communicants.

And what have you heard about the lady seminaries, the convent schools, colleges and universities of the Jesuits? Immediately after their order was re-established, in 1814, the Jes-

uit general at Rome sent over to Maryland teachers to establish schools. One school after another arose; the aristocratic families donated large sums of money and sent their children there to be educated. Is not the son of the great Sherman a Jesuit monk to-day? and the daughter a Sister of Charity? About one month ago I read, in the *Omaha Bee*, the eulogy over Loyola, pronounced by Father Sherman at the Jesuit celebration in Omaha. That shows their method and their success. They manage to get the wealthy classes by educating their children, and the poor by taking care of their sick.

Besides these old methods they have adopted the new plan of posing as very patriotic and very liberty-loving. And is not that right? The thief himself starts the cry: "Catch thief, catch thief," and thus tries to escape suspicion. But the Jesuit fox has too long a tail. All the rantings of bold and eloquent Ireland, all the boasted loyalty of the Catholic congress, all the patriotic effusions of the *Catholic World* and other Jesuit organs, can not deceive us. We are determined not to be hoodwinked, much less to be led from the West—our own glorious country—to the East—the radiant papal throne—in search of light, be it religious or political. The Light of the World and his glorious Gospel is all the light we want.

Now about their patriotism and their intense Americanism I have to tell you of a trick so clever, so thoroughly Jesuitical, and such a masterpiece of strategy that it must astonish anyone. The facts are these:

In the papal church there has always been a party opposed to the Jesuits, because of their domineering position. In this country this opposition consists of the German Catholics; for the Germans are by nature a liberty-loving people, even if we find them in the embrace of papacy. The Jesuits lead the Irish or English Catholic party. Now the German Catholics teach the German language in their parochial schools, while the Irish party teach only English. Nearly all the Protestant parochial schools in the land are supported by people of two tongues: English and German, or English and some Scandinavian tongue.

These protestant parochial schools had to be crushed, at any cost; for the Jesuits hate them above everything else. The Anti-Jesuit or German party within the Catholic church itself should also be crushed. Well, what was done? In one of their secret councils a bill was drafted, and, in a very innocent manner, brought before the Illinois Legislature as the Compulsory Education Law. A similar law was passed in Wisconsin as the Bennett Law. The aim of these laws was to kill the parochial schools of the German Catholics, and so cripple them in their opposition to the Jesuit or Irish English party. Then it should also, if possible, kill the Protestant parochial schools, and bring their supporters into disrepute as rebels and foreigners, thus keeping up and aggravating the Protestant feuds over which the Jesuits are so rejoicing.

That the German Catholic party has been driven to the wall by these measures can be seen by the fact that Corrigan of New York and Ireland of St. Paul are lately made cardinals, and both belong to the Jesuit party.

That they have succeeded in having one portion of the Protestants attack another is but too sad a fact. They could formulate and get enforced these laws without being suspected, because the laws affected a portion of the Catholic church. And these laws served the purpose of the Jesuits better than any other scheme that could have been invented.

But this is Jesuitism. We do not know where we have them, and before we are aware of it they have us dancing to their whistle. Don't you think they laugh, when they thus can steal a game upon us?

Yet another step was taken by the Jesuits. In conjunction with the infidel elements (or shall I say Masonic element) of Wisconsin they brought up a test case to the Supreme Court, whereby the Bible was banished from the State schools. That also served a double purpose: First, to lower the Bible in the estimation of Protestant and infidel children as a sectarian book, and as a book unworthy of a place in a system of education or of government. Thus, if the children of the State could not be educated as Catholics, they should

be educated as infidels. Rule or ruin. Any thing to put out Protestantism.

The second purpose was to lower the State schools in the estimation of their own church members, as being godless schools. Thus their members should be more willing to bear the double burden of taxation for the State school and of voluntary contribution or tuition for the church school. Dr. D. H. Coulter stated, after reading of this paper, that the Blair Educational bill was killed by the Jesuits. Senator Blair had no less than twenty Jesuits pointed out to him on the floor, not in the regular Jesuit costume, but as reporters or managers of papers, or as lobbyists. And the Jesuit plan of campaign was to hush the bill to death, either by keeping the papers from agitating the measure or else giving it only a passing notice.

My friends, the great danger from Jesuitism for our school system is not, I think, that the Jesuits will control the State schools in order to have the Roman type of Christianity taught to the pupils; but the danger is that they will combine with the infidel and indifferent element, and have the schools secularized in such a way that infidelity and fanatic, anti-Christian hatred will be instilled in the minds of the young, thus making the school system a gigantic machine of destruction instead of a bulwark of defence.

And at popular elections they will prove such experts in wire-pulling and vote-catching that the balance of power will fall into their hands. The Jesuits and Catholics do not need to be the majority. In popular government the majority seldom rules. And with the power once in their hands, nothing short of the special interference of God's arm, or another war—a religious war—can put them out. They will tighten the thumb-screws on us poor deluded Protestants that did not have our eyes open, nor have sense enough to keep united against a common enemy.

Are we aware of their political power in these United States? Do we remember the surprising effect of the alliteration: Rum, Romanism and Rebellion? Do we remember the degrading humility our President showed the Pope on his Jubileum? And are we aware of the fact that no outspoken defender of Protestantism can be candidate on any party convention in this land? It prevented one man's name from coming up at the last Republican State convention in Lincoln. How many of our large cities are controlled by Protestant votes? In what fix are we here at home? Old puritanic Boston just barely escaped the clutches of Jesuitism a few years ago.

The city of New York is controlled by the Irish Catholic vote. That city controls the State of New York, and that is called the pivotal State in a Presidential election. The reins that direct the Irish Catholic votes go together in the hands of the Jesuits. Thus we see how near the election of our President comes to be determined beforehand in the secret conclaves of Jesuitism.

The results of the last election put an emphasis on this statement that could not be felt at the time of the reading of this paper. Let us keep a close watch on the next administration in its attitude towards Jesuitism.

People talk about and laugh at calamity howlers, but I am inclined to think the calamity howler a very useful specimen of humanity, if he were only howling the right kind of calamity. Old Elijah and other prophets were howling calamity at the top of their voices. Banishment, imprisonment, and even death, would not put a stop to their cry. And let us cry out with a mighty voice, ringing over the land and penetrating to high heaven: "Down with oath-bound secrecy, in whatever form it may appear!"

THE PRESENT STATUS OF THE SCHOOL QUESTION.

The Pope has, it is said, invested Archbishop Satolli here with full authority to settle all controversies in the Romish church in this country. This Mgr. Satolli has delivered himself on the school question. He has evidently learned that the Romish hierarchy have taken an unpopular course with regard to our public schools, and declares:

"The Catholic church in general, and especially the Holy See, far from condemning or treating with indifference the public schools, desires rather that, by the joint action of civil and ecclesiastical authorities, there should be public schools in

every State, according as the circumstances of the people require, for the cultivation of the useful arts and natural sciences; but the Catholic church shrinks from those features of public schools which are opposed to the truth of Christianity and to morality, and since, in the interest of society itself, these objectionable features are removable, therefore, not only the bishops, but the citizens at large, should labor to remove them, in virtue of their own right, and in the cause of morality."

While he leaves it to the bishops to decide whether in certain cases parochial schools shall be established, yet he declares against a proscriptive policy with regard to Catholics who seek the best education attainable for their children. He wants an arrangement by which "Catholic children can be assembled during free time and taught the catechism." It is evident that many Romish ecclesiastics are convinced, as is Mgr. Satolli, that antagonism to the public school system of the country is unwise. They cannot be blamed for desiring that children should be instructed in morals and religion by their own priesthood. Whether, however, this instruction shall be given in the buildings belonging to the public is questionable. As Roman Catholics have, in every community, their own churches, why can they not gather their children there in the week after school hours for the instruction they deem indispensable? If Roman Catholics are recognizing that the public school system of the country cannot be overturned and are prepared honestly to avail themselves of its advantages, no sensible man will censure them for endeavoring to supplement it by such religious instruction as they believe is conducive to the welfare of their adherents.

It is certain that Rome has made a concession on the school question. Bishops and priests who have been dealing out denunciations on parents who send their children to public schools have received a check. The free air of this country is telling on the Roman Catholic church, and, however much Protestants may find in the past to disapprove, and however suspicious they may be of its purposes, all patriotic citizens may rejoice that it has found it necessary in educational affairs to yield to the demands of its more intelligent followers.—*The (N. Y.) Christian Inquirer*.

NOTES BY THE WAYSIDE.

"The evils of voluntary secret associations are certainly increasing and spreading. It is the minor orders which are doing more than anything else to destroy the power of the testimony of those churches that are constitutionally opposed to secretism. In my opinion, the best manner in which to meet the evil is (1) by total abstinence from every form of such associations by individual Christians; (2) the cultivation of a frank, open Christian character, and the exercise of the influence of such a character on others; and the general and judicious dissemination of correct information on the subject, especially among Christians."—*W. R. Baldridge, Butler, Pa.*

"The habit of secrecy is a bad one. It is the open candor that we like in men, not their secret cunning. The education of the secret society is all toward darkness. There is something always to be kept back from the public with which the mind of the secret, oath-bound man is burdened. He is bound to be on guard day and night, even against the wife of his own bosom. This habit grows with use. Men get to treading in ways that are dark and mysterious, until they know not what candor means. The light is to them as the shade of death. In this view alone men ought to shun the secret order as they would a pestilence."—*Rev. J. A. Collins, of Chicago, in the Philadelphia Christian Instructor*.

"I am as deeply interested as ever in the good cause that you are in, and only regret my inability to do more in advancing it. I have not found the lodge spirit so rampant in this place as it was where I lived in Alabama. There is no Freemasons' lodge here, but the Odd-fellows are quite strong. They often hold their meetings on the Sabbath, and many of their members are church-members also. . . . I shall ever be an ardent friend of, and a willing worker in, the cause. May God bless you in your good work!"—*Rev. G. M. Elliott, Principal of the Beaufort (S. C.) Normal and Industrial Academy*.

NEW ENGLAND LETTER.

Boston's vote on License.—The N. E. Annual Convention.—A new departure.—Official changes.

Boston came within twelve hundred votes of No license, and now the Central Labor Union has asked for a recount, which begins to-day. Not that the Union has gone over to the Prohibition party. By no manner of means. But they have begun to see that liquor is the political foe of labor; that, being a vast and unscrupulous monopoly in itself, it will always be hand-and-glove with other monopolies; but however low and selfish their motives, the recount which they demand may possibly wipe out the twelve hundred majority for license; and if it can be proved, as they allege, that there was fraud perpetrated on a very large scale, the moral effect of the victory will be incalculable. Never did Boston come so near to having prohibition, and never before did the liquor party work more subtly to defeat it. Saloon men were not only active at the polls, but they subsidized the public press to such an extent that the *Traveller* was the only daily newspaper in the city which told its patrons to vote "No". It has come out of the political campaign with added honors; and if its contemporaries, which truckled to the saloon interests, do not "feel cheap" beside it, the reason must be because such brazen effrontery as the liquor party have displayed in the recent election is contagious. Even the staid, high-toned, literary *Transcript*, which goes into all the most cultured families in Boston, the homes of ministers, authors and teachers, can tell its patrons to vote "Yes," and forget to blush. Our grand temperance daily shows an increase of circulation which is most gratifying. In fact, to hear a person say, "I take the *Traveller*," has come to be equivalent to a passport of intelligence and high moral character.

Democratic Mayor Matthews was re-elected instead of Homer Rogers, and the city council remains materially unchanged; that is, more than half are Democrats and Roman Catholics. But the women, with Mrs. E. Trask Hill at their head, their gracious and heroic generalissimo, who if she is defeated never knows it, elected the entire school ticket, which was a triumph worth the having. It shows what could be done if Boston women were given the whole loaf, instead of being meanly put off with the crumbs. A woman in one of the wards registered while her husband lay dead at home, in obedience to his last request. In the light of such a genuine flash of the old Puritan spirit, we have no reason to despair of our republic.

Gen. Lawrence is first mayor of the new city of Medford, which now stands in the singular position of voting No license, while choosing, for her chief official, the proprietor of one of the largest and widest-famed rum distilleries in the world. He received, of course, the entire Roman Catholic vote; likewise the Unitarian vote, as some of his family are of that denomination. He was also supported by the deacons and many of the members of the Congregational church, who might read with profit John's message to the Laodiceans. With few exceptions, Tuesday was a day of triumph for the friends of No license. In Cambridge, Lynn, and other places the church bells rang a triumphant peal, reminding one of a generation ago, when they sounded out the death-knell of slavery. It is very amusing, by the way, to see the complaints in some of the papers, that sick and nervous people were disturbed thereby, while they neglect to state how these same suffering invalids bore the racket with which the victorious Democracy made night hideous at the recent Presidential election.

Our convention met on the day after the battle, when two fairs were in progress, and everybody busy with that holiday busy-ness which seems to leave no time or inclination to think of anything else. The attendance was good, under the circumstances, in spite of all these drawbacks; but our meetings would, without doubt, be more successful in point of numbers if held at an earlier date. The devotional services were full of strength and uplifting. One seemed to feel the invisible presence of Jehovah as these veterans, who had tried their spurs in the anti-slavery conflict, bore their glad, brave testimony against the lodge Baal. The same spirit of loving harmony pervaded our business meetings which has characterized them from the outset. The Masonic

element seemed to be better represented than usual, but the interruptions from this source only brought out in stronger relief the difference between the spirit of Christ in those who had left the lodge for conscience' sake, and the spirit of anti-Christ in those who still adhered to its false worship.

The lodges, as it is well-known, make a great deal of "Ladies' Night"; so it seemed only fitting that our convention should do the same. This innovation, for which Bro. Stoddard must have the credit, was so successful that I wish it might be adopted as a regular feature in every anti-secrecy convention, North, South, East or West. Mrs. A. J. Gordon's address was, like herself—and no higher praise could be awarded—full of the sweet and winning personality which has made her so universally beloved, yet with that sharp incisiveness, that strength of moral conviction, which marks her as a born leader in reform. Mrs. H. J. Bailey, Superintendent of the Department of Peace and Arbitration in the World's and National W. C. T. U., could be with us only in spirit; but her letter to the convention shows where this noble woman stands on this great question. At her request she was most ably represented by her State lieutenant in the department, Mrs. M. E. A. Gleason—our Mrs. Gleason, for we have long claimed the right to use her name with the possessive pronoun affixed—and every one who has heard her knows that she bears a free lance, and is always at her best when attacking popular evils. It is a pity that all women who "think Masonry is a good thing" could not have heard her scathing arraignment of the system "from a woman's standpoint". Mrs. Gleason has recently been ordained to the ministry, and it is safe to say that under her preaching no young man will drift into oath-bound associations, and bind himself to more confidential relationship with rumsellers and libertines than with his own wife, unwarned.

The resignation of President Conant, who has served us so faithfully in our day of small things, whose generous hand has been ever open to help us to the utmost of his ability, and whose words of cheer and trust in our darkest and most struggling days have been as beacon-lights, was very hard to accept. But in our new standard-bearer, Rev. J. M. Foster, we have a worthy successor; one on whom rests the spirit of his covenanting forefathers, and whose gifts of voice and pen have ever been laid joyfully and freely on the altar of Truth and Right.

As regards Bro. Stoddard's change of field, I can hardly bring myself to write, except to say that bare resignation to what seems the Lord's will is as far as any of us—the writer included—has yet been able to attain. But we bless God that we can leave the New England work with One who makes no mistakes, and whose grandest purposes are often wrought out in the most untoward ways.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Dec. 28, 1892.

The opening of a new national administration with a public ball has long been a source of regret to those who believe that public balls are necessarily vicious in their effect upon those who attend them, and especially so upon the young of both sexes; but, if the publicly-announced intention of the committee which is in charge of the arrangements for the inauguration of President-elect Cleveland, made by one of its members, be carried out, the next inaugural ball will be nothing less than a national disgrace. Next inauguration day—March 4, 1893—will fall on Saturday; and for that reason the proposition was made that the usual inaugural ball be omitted and a grand instrumental promenade concert, to close before midnight, be held in its place. The proposition, according to a member of the committee, was discussed informally by members of the committee, and an informal decision reached in opposition thereto and in favor of holding the ball as usual; and now comes the disgraceful part of the programme—that the big clock in the ball room should be stopped a few minutes before 12 o'clock, so that the dancers may keep on without knowing that it will be Sunday. Now, is not that a shameful programme to be deliberately adopted by a committee charged with the important and honorable

duty of arranging for the installation of the President of the greatest Christian nation on earth? There is still a possibility that a change in the portion of the programme which will involve a public desecration of the Sabbath day may be obtained before it is formally adopted by the committee; if not by appeals to the committee, then by a direct appeal to Mr. Cleveland, who will surely see that it would be little less than a defiance of Divine Providence for him to sanction, either tacitly or directly, such a violation of the Sabbath in connection with the ceremonies attendant upon his taking his place at the head of the United States government.

Again, the physician is a regular visitor to the White House. The patient, this time, is little Marthana Harrison, the President's granddaughter, who has scarlet fever. The White House, with the exception of the executive offices, is, as a consequence, closed to the public; and the ominous pink placard, with the words, "Scarlet Fever Within," has been tacked upon the private entrances to the house. The child has the disease in a very mild form, and, unless there is an unexpected turn for the worse, no danger is apprehended.

A very interesting discussion took place at a special meeting of the Anthropological Society, held at the Columbian University last night. The subject under discussion was: "Is simplified spelling feasible?" Among those who participated, either verbally or by papers submitted, were Dr. Alexander Melville Bell; President E. M. Gallaudet, of the Kendall Green Deaf and Dumb Institute; Prof. J. M. Gregory, of Howard University; Prof. Benj. E. Smith, editor Century Dictionary; Dr. Charles R. G. Scott, editor Worcester's Dictionary; Dr. W. B. Owing, of Lafayette College; Prof. L. F. Ward, of the Smithsonian Institution; Prof. W. B. Powell, Supt. Washington public schools; Right Rev. John J. Keane, president of the Catholic University; Mr. A. R. Spofford, of the National Library; and Dr. W. T. Harris, U. S. commissioner of education. No decision was reached.

It would have warmed the coldest heart that beats to have accompanied the flower mission of the W. C. T. U. when it paid its Christmas visit to the Washington asylum for the poor, Monday morning, carrying, in addition to the wagon load of fruits and edibles, cheerfulness to hearts that know little cheerfulness.

Impressive scenes are frequent at the alley missions, but there have been few more so than that in the Sunday-school in Glick's alley, Christmas morning. A man who had been known to most of the children in attendance as the wickedest man in the alley,—a blasphemer, a drunkard and a generally worthless character,—has been reformed since this mission began its work; and upon this occasion he addressed the children. He called their attention to his condition one year ago—all of them knew it well enough—and contrasted it with his looks and condition now; and at the conclusion of his remarks he raised his hands toward heaven and said with the most intense feeling: "Now, boys, if the worst man in this alley could be so transformed, what may not you accomplish? I, who was the disturber and blasphemer, saved by the power of God!" The faces of his young hearers, as they listened with rapt attention to his earnest words, were a study; and the scene will not soon be forgotten by those who were fortunate enough to have been present.

The Home for Incurables received a handsome Christmas gift, in the shape of a check for \$10,000, accompanied by the condition that the name of the donor should not be made public. That is true charity; not ostentation.

GOOD WORDS.

The recent annual conference of the United Brethren in Christ (Radical) in Wisconsin declared:

"WHEREAS, We believe that organized secret societies are evil in their nature; and,

"WHEREAS, Anti-Christian combinations are rapidly increasing and clearly demonstrating their anti-Christian character, endangering the peace and prosperity of church and state; therefore,

"Resolved, 1. That it is the imperative duty of all Christians to refrain from connection with such combinations.

"2. That this is no time for us as a church to compromise with worldly secret associations.

"3. That we, as ministers and members of the United Brethren church, will seek through grace to overcome all such worldly conformity as would rob us of or destroy our usefulness."

REFORM NEWS.

"GO THY WAY FOR THIS TIME."

THE CHICAGO METHODIST PREACHERS WAIT FOR A MORE CONVENIENT SEASON.

The Rock River Methodist Conference is one of the most influential in the denomination. Strong in numbers, vigorous in spirit, firm and outspoken on such radical questions as lie at the bottom of the prohibitory and Sabbath reforms, it is not beyond hope,—it ought not to be beyond expectation—that no question which is of real interest and importance to the churches of Christ would not be entertained by them.

Thus arguing, I addressed a letter to the secretary of the conference, just before its fall meeting in Sterling, requesting that the relation of the secret lodge system to the kingdom of God be considered, in so far as the appointment of one or two members to attend the special conference in connection with our N. C. A. annual meeting would make it so. The secretary, Rev. Mr. Richards, did not probably find any member of conference who felt able to present the matter with a full understanding of it. The N. C. A. secretary could not conveniently be present, because of two other meetings that week. I am confident, however, that it was rather from a lack of information, than of conviction respecting the nature and danger of the lodge, that held back the N. C. A. request.

As no conference will be held in Illinois till next fall, and I wished the M. E. brethren to be represented, I applied to the business committee of the Chicago Preachers' Meeting for a few minutes to present our case. Dr. Bristol, one of the committee, is a Freemason, I am told; the standing of the others I did not know; but the privilege was kindly given on a recent Monday morning, and Dr. Mandeville, the president, was most courteous in his introduction; aware, probably, that mine was no easy task. I was heard at least patiently; I hope with some approval. A motion to accede to the request was made and was about to be put, when Dr. J. N. Caldwell objected that the meeting was not a representative body of the church; the general conference had refused to act on the question of the lodge; therefore, the M. E. church could not be regarded as Masonic or Anti-masonic, and the appointment of a delegation would be understood as some sort of an endorsement of the lodge opposition. He therefore moved to lay the matter on the table; which was done, after a standing vote was had to decide the issue. The vote was 21 to 10, and not half those present voted.

The report of one evening paper gave an exaggerated and untruthful picture of an excited meeting. On the contrary, the whole business was done quietly and with no manifestation of ill temper. It may have been an over-sanguine expectation, but it was nevertheless entertained, that a committee would be appointed, at least, on the N. C. A. request. I am confident that the M. E. preachers are more free to discuss moral questions than most of their brethren of the large denominations, with perhaps this one exception of the lodge. It is not so much *dare* not as *will* not; and the grace of God is sufficient for this also. Let us expect, brethren, from this church to come more and more to Christ's side of this question.

During the week following, the holiday rush interfered much with my work. At Elgin, Ill., the Free Methodist church is opened for a presentation of our cause. May God help that it be not in vain. HENRY L. KELLOGG.

THE COLLEGE AGENT IN THE SOUTH.

NOTTOWAY C. H., Va., Dec. 24, 1892.

DEAR CYNOSURE:—Since my last letter I have taken flight, with the birds, farther south. I passed, on my way here, on the cars, by Appomattox, where Lee surrendered. We are southwest of Richmond, and some forty miles west of Petersburg, in the heart of "Old Virginia".

I am stopping with Rev. I. M. Rittenhouse, who is doing an important missionary work here among the freedmen connected with the Presbyterian church, North. He preaches to four churches in the villages around; and there are schools connected with each of these churches. One is a seminary for young women who are

advanced in their studies, and numbers about a hundred students. The others are common schools; but two of them have two grades. Rev. G. Campbell, a returned missionary from Africa, has charge of the seminary; and there are six lady missionaries from the North, who are teaching in these schools. Mrs. Neil, whose husband fell in the war, has been engaged in this important work almost ever since. Near Amelia C. H., which is in the county north of Nottoway, I found two Northern missionary ladies teaching a large mission school, which Mrs. Neil founded a good while ago. Thus the Lord's work goes on and prospers.

I have preached in each of these four churches in Mr. Rittenhouse's field; and I have made arrangements to place a five-dollar library of anti-secrecy books with Mr. Campbell, to give information to these people, which they need so much. I expect (D. V.) to go to Norfolk next week Monday, to visit Hampton, and one or two places on the route.

The Presbyterian church, North, is sustaining these missions in Old Virginia, and many others in the South, and is thus doing a large and important work for Christ among the lowly. Here, as elsewhere, it requires much patient labor to sow the seed of the Gospel; and there is a necessity to give the freedmen warning against the tyranny and heathenism of the lodge. The Board of Missions for the Freedmen of the Presbyterian church has its office in Pittsburg, Pa., and has expended during the last year upward of \$200,000 in this work, and they have sent 371 missionaries into the field. S. F. PORTER.

REV. M. A. GAULT IN WISCONSIN.

LODI, Wis., Dec. 24, 1892.

DEAR CYNOSURE:—Last Sabbath, after preaching in the Arlington U. P. church, Wm. Caldwell, Sr., at whose home I took dinner, drove me over to Lodi, where Rev. J. D. Smith had a service arranged for me in the Presbyterian church. My stay with Bro. Smith, till the Monday afternoon train, was a revival of memories of former years, when he was pastor of Arlington and Caledonia, and arranged reform meetings for me. His health is improving by needed rest, and he has hope that he will soon be able to resume public work.

That evening Frank Jones was waiting for me at the depot at Wonewoc, and a sleighride of eight miles brought us to Valton, a country village, where a large audience greeted me in the Friends' church. Bro. Jones has the true reform spirit, and the tact and perseverance to work up a successful meeting.

The next day Rev. F. Decker, pastor of the Wesleyan church, at whose home I was entertained, drove me down the Little Baraboo Valley to Ironton, where we dined with Rev. O. C. Blanchard, whose testimony against secret orders has been heard in this community for more than twenty-five years. Here, also, resides Sister H. M. Mullenix, who has been pastor of the Wesleyan Methodist church at Tomah, Wis. She was present, and helped in my meeting at Baraboo. That evening I addressed a good meeting in the Free Methodist church at La Valle, a flourishing little town on the Northwestern railroad. The pastor, Rev. E. Bowrett, came eight miles, from Reedsburg, to help in the meeting. The main support of this church is Richard Klett, an enterprising business man, who entertained me, and was in full sympathy for our work.

The next evening found me at Baraboo, at the home of Rev. O. W. Watkins, a man of faith—enough faith to work up a good meeting for me in the Free Methodist church. My audience here consisted of Free Methodists, Wesleyan Methodists and S. D. Adventists. If they could all stand in line and present an unbroken front, their influence would be multiplied. It does appear that we are in the prophetic period of the slaying of the witnesses spoken of in the eleventh chapter of Revelation; not a literal slaying, but a disorganization and slaying of influence. In most cases the few faithful ones who are testifying against the powers of darkness are outside of the popular churches. They have not the means nor the influence to arrange a public meeting. The masses, even in the popular churches, are prejudiced against them—so much so that even when a meeting is held they will not attend it; and the tendency is more and more to reproach the wit-

nesses. We have not yet reached the darkest hour. The churches, schools and court-houses are more and more going under the domination of the secret empire. The reform churches, such as the United Presbyterian, Covenanters, Wesleyan Methodist and Free Methodist, should concentrate their strength in a mighty effort to break this lodge influence and save this land.

The times of Elijah are again upon us. History is repeating itself. God forbid that we should permit our means and interest to be diverted to mission work in foreign lands, when a great crisis is just upon us. Let those churches that refuse to testify against these popular iniquities at home, and who have such a zeal to save souls in foreign lands—let them do that work. But those who have the Elijah spirit of reform—those churches who have the courage to testify against the popular evils of our times—should fulfill their mission to save our own land. M. A. GAULT.

THE FLOATING CHAPEL ON GREEN RIVER.

HENDERSON, Ky., Dec. 28, 1892.

Green river empties into the Ohio about 20 miles above Henderson, Ky. We pulled the chapel into its mouth, where we found a village of about twenty residences, floating on the water. When I was a boy it seemed so strange to read in the geography of the Chinese, many of whom lived in boats or houses anchored in the water or tied to the bank. I did not then think that I should ever see thousands of these house-boats along the rivers of our own country. Some are inhabited by fishermen, and others by laborers who find it cheaper to live in a floating house than to live in one on the land. If work is scarce in one place, the house-boat can be moved up or down the river. In this way a man can move without packing his household goods, and can change his place of residence as often as he wishes. Some of these house-boats are very poor shells, cheaply built; not over 6 or 8 by from 12 to 30 feet. Others are larger, and as nicely finished and painted as are any houses on land. Some house-boats are saloons—gambling dens.

Most people living in house-boats are without the Gospel, and their children without schooling. We gave them a good supply of papers.

It is very pleasant, as well as healthful, living on the water.

For \$5 the chapel is towed eight miles up the river to Pike's Landing. The only two stores here are kept on boats.

At this place meetings are sometimes held in a log school-house. The people are very poor, and cannot support regular preaching; though they spend enough for tobacco and whisky to build a church and support a minister. They live in small log-houses of one or two rooms, have large families of children, and as many dogs. It costs them as much to keep their dogs as it would to keep a flock of chickens.

A man is said to feel rich if he has a revolver, a bottle of whisky and a dog. I ate dinner last

(Continued on 9th page.)

CORRESPONDENCE.

WORLD'S FAIR REPORT FROM WASHINGTON.

WASHINGTON, D. C., Dec. 21, 1892.

EDITOR CYNOSURE:—A four days' hearing before the World's Fair Committee of the National House of Representatives on the proposed repeal of the Sabbath closing law has been appointed for January 10-13, from 10 to 12 A. M., daily. This will suggest earnest prayer to God during the week of prayer, and corresponding efforts in forwarding resolutions and voted protests to Congress, and especially personal letters to Congressmen and Senators.

While there is danger in the desperate efforts being made by the directors and stockholders of the World's Fair, in the supposed interest of their dividends, and especially because their pretense of devotion to the workingmen, and "pure religion" has confused some friends of the Sabbath, yet if every pastor and religious editor, and every wise leader of workingmen will pledge a dozen or more to write a brief letter each against repeal to his Congressman and Senators, and some member of the committee, named below, having the bill in charge, the repeal resolution will surely fail of passage, and may be killed in

the committee, six of whom—a majority—voted for the Sabbath closing law at the time of its passage, namely, Dingley, Dolliver, Robinson, McCrory, Reilly, and Houk of Ohio. Of the others, Cogswell did not vote, but now favors repeal. The other four, Durborow, Lagan, Little and Wheeler, of Alabama, voted against the Sabbath closing law, but they do not, therefore, necessarily approve the "bad faith" of the acceptors' attempt to repeal the condition of an accepted gift, which even the infidel leader, Westbrook, condemns in the *Investigator*, and which business men declare if done in commercial circles would ostracize those guilty of the attempt.

In fact, one-half or more of those who voted against the Sabbath-closing law, judging by the canvass we have made among them, did so on "constitutional grounds," in alleged defence of "state rights" and "religious liberty," denying the power of Congress to forbid Sunday work at the Fair, even as a condition of an appropriation, which grounds will lead them, if consistent, to vote against two of the Durborow repeal resolutions, as they also contain, in each case, a Sabbath law; only in this case there is an unquestionable assault on "state rights," as these half-and-half Sabbath laws authorize violations of the laws of Illinois, while the law they aim to repeal harmonizes with the State law.

There are two other encouragements to expect victory if we deserve it by prompt and earnest effort, namely: (1) that the labor organizations which have been induced to favor Sunday opening have become alienated by the recent act of the directors in giving their printing to a non-union office; and (2) the admission of the advocates of opening that those who oppose the law and those doubtful, together, even now, after all their agitation, aided by labor unions and eminent prelates, number only 160, while 165 are firmly set against repeal, even by their own count.

It is significant of the tendency of the whole movement for repeal that the New York *World* is already pleading that the workingmen ought not to be put off with half a show, but should see on the Sabbath all that others see on other days, including machinery in action, in which they are more interested than in art. Partial opening logically leads to complete opening, and opening of this Fair to opening of other fairs, and so to general toil and traffic and turmoil, as on the Continent. The difference between complete opening and the proposed mixing of preaching with a colossal Sunday picnic is the difference between straight wickedness and a worse hypocrisy.

Let us bury the proposed repeal in a snow-storm of resolutions, protests and letters.

H. H. GEORGE,
Gen'l Field Secretary American Sabbath Union.
WILBUR F. CRAFTS,
Cor. Sec. Reform Bureau, etc.

NEW ENGLAND ANTI-SECRECY CONVENTION.

LETTERS RECEIVED FROM ABSENTEES.

WINTHROP CENTRE, Maine, Dec. 10, 1892.

MY DEAR FRIENDS AND FELLOW-WORKERS:—I sincerely thank you for your kind invitation to attend your annual convention on the 15th inst. I much regret that I cannot avail myself of this privilege. Previous engagements make it necessary for me to be elsewhere on that day.

I believe the outlook was never more encouraging. The evils resulting from secret societies, especially from those connected with schools and colleges, have become so alarming that the attention of thoughtful men and women is being arrested as never before, and they are willing to stand up for the right and against these evils in order that the great educational institutions of our land may become safer places for their sons.

It is well known that the secret societies of our colleges generally draw the students together for no good purpose. Their places of meeting are sometimes simply gambling dens, and open bars have been found there. Doubtless a large per cent of the young men who learn to drink while attending college acquire the habit by reason of their association with some secret lodge.

Another evil obvious in the secret society of the college is the manner in which the members of the society seek (often in unjust ways) to

secure the honors of the college for each other. This caused the president of one of our oldest colleges to denounce the system of oath-bound societies.

While it may be somewhat difficult for our old seats of learning to rid themselves of this system, it is easy for the colleges yet to be to escape the bondage; and I am glad to see that Prof. Harper has so used his influence that the students of the University of Chicago are ever to be strongly advised to organize no oath-bound society; but, if they do institute one the authorities of the college are to have power to suppress it at any time. Would there were more Prof. Harpers.

One has well-said of the president of one of our richest colleges, that, instead of spending so much of his time in controversies on higher criticism he had better suppress the liquor traffic carried on by the members of the secret societies connected with the institution.

The Virginia Military Institution, at Lexington, obliged its cadets to sign the following pledge, viz.: "I promise that I will not, while a cadet, become a member of any secret organization existing in, or outside of, the Institute; nor will I attend any meetings of such society." If a school organized for the sole purpose of taking life in case of war is so positively opposed to oath-bound societies, cannot the church schools dispense with a system which keeps so many from the church of Christ?

Another encouraging sign of the times is the bold stand that the Roman Catholic church takes on the question. We should gladly acknowledge any influence that helps to keep our country a land of freedom. It has been truly said that "a citizen of the United States never loses his freedom till he becomes a member of some secret society."

Not only are the church and the college endangered by these organizations, but the home. How many men neglect the home to attend the lodge! for "the club has all the comforts of the home," as some one has said; and another has well added, "It would be well if the home had all the comforts of the club."

I bid you a hearty God-speed in your work.

Very sincerely,
HANNAH J. BAILEY,
Sup't of World's and National W. C. T. U., Department of Peace.

CHICAGO, Ill., Nov. 19, 1892.

DEAR FRIEND:—You ask my opinion of the secret lodge system. My observation leads me to say that it comes between a man and his family, between a man and his country and his government, between a man and his church, between a man and his religion and his God.

The vows to the lodge seem to stand paramount to all other obligations, and I find that even though a Christian, spirituality is lost; as for country, patriotism succumbs; as to home, the lodge has the preference.

Any system which produces such effects certainly is unworthy our support. This is the briefest arraignment which I can make of a system which has so much that is debasing.

Sincerely yours,

ESTHER PUGH,
Treasurer Nat. Women's C. T. U.

BROOKLINE, Mass., Nov. 23, 1892.

DEAR MISS FLAGG:—Your letter is received asking me to write something to be read before the New England Christian Association at Bromfield street church, in December.

I have not given the subject sufficient attention so as to be willing to give an opinion publicly. My general feeling is strongly opposed to secret societies; but I have never had the time, nor have I now, to inform myself as I would wish to do before making any expression against them. So you will have to excuse me this time.

Yours cordially,

ELISABETH S. TOBEY.

"THE TEMPLE," CHICAGO, Ill., Nov. 17, 1892.

DEAR MADAME:—For years I have been a Good Templar. It was the first temperance society I ever belonged to, and has done a great and good work in the temperance reform.

On general principles I am not, however, in favor of secret societies. I know little of the Masons, but have never known that any special

good is served by that order, and should not like to have my son join it, or any other.

Sincerely and truly yours,

CAROLINE B. BUELL,
Cor. Sec'y Nat. W. C. T. U.

LITERATURE.

JANUARY MAGAZINES.

Home and Country for January is a handsome magazine, edited by Samuel Jaros, and published by Joseph W. Kay, 96 and 98 Maiden Lane, New York City. Some important improvements have recently been made in this periodical, which is now devoted largely to education in the home and the prosperity of the country, and purposes to make itself useful, timely and instructive to all members of American households, religious in sentiment, pure in morals and advanced in its teachings. Among the principal articles presented in the current number are the following: A Famous Painter, by Heinrich Hofman; At His Mercy, a New Year's Story, illustrated, by Sophie Kane; Women as Bread-Winners, by Mrs. Henry Ward Beecher; Mrs. Potter Palmer, by Mrs. Annie Wittenmyer; Arrested for Perjury, illustrated, by Jay Ross; Medicine and Physicians, by Isabella Johnson, M. D.; Mystery and Magic, illustrated, by Samuel Jaros; How Indians Write, illustrated, by Frederick E. Macgregor, C. E., Ph. D.; How to Organize a Stock Company; Notes on Insurance, by D. C. McMillian; Recollections of Africa, illustrated, by Henrietta Law; Dress and Science, by Mrs. S. S. Wood, illustrated; with sports and pastimes, shadow-pictures, etc.

St. Nicholas for January gives indications that as it grows in age this magazine is gradually becoming more sedate and wise—much more so than in former years. Whether this is an improvement in the interest of the publishers we know not, but it strikes us that the younger readers of periodical literature prefer something in lighter vein. Still the magazine has not lost one jot of its real worth. The serials of Holly-berry and Mistletoe, by M. Carrie Hyde, Polly Oliver's Problem, by Kate Wiggin, and the White Cave, by Wm. O. Stoddard, present new installments, with illustrations. Rudyard Kipling contributes an Eastern story—The Potted Princess. Thos. Wentworth Higginson describes, with pictures, Old Boston; J. O. Davidson, Battle-ships and Sea-fights of the Ancients, illustrated, and Daniel Judson, the Columbian Naval Parade, illustrated. Several poems, full-page engravings and sketches will attract attention, and the ordinary departments of the magazine are well-filled. New York: The Century Co., Union Square.

The value and utility of that unique literary publication, *The Weekly Bulletin of Newspaper and Periodical Literature*, published at 5 Somerset street, Boston, are to be greatly enhanced by the immediate addition of some important new features. Besides serving as a guide and index to the press of the country by affording a weekly classified and descriptive catalogue of the contents of over twelve hundred different papers and magazines, the *Bulletin* will hereafter supply the growing public demand for a review of the periodical press by devoting several pages every week to comprehensive summaries of the best and most interesting articles appearing in the monthly magazines and the daily and weekly papers.

PAMPHLETS.

By the courtesy of Postmaster-General Wanamaker we have received his annual report for the year ending June 30, 1892. Persons who desire to become acquainted with the vastness of the United States postal system will find it full of interest. Mr. Wanamaker says that his work in this department of the government has had "a strange fascination" for him. Few political or public documents can be read with so much pleasure and improvement. For copies, address the Postmaster-General, Washington, D. C.

"The Making of Cheese" forms the subject of Bulletin No. 18 of the Agricultural Experiment Station, University of Nevada, Reno, Nev., November, 1892. It is written by N. E. Wilson, B. S., the efficient chemist of the Station. Every dairyman in the country has a large and enduring interest in the work of these experiment stations and their reports upon current cultivation and development. The favorable reception by the public of the former Bulletin (No. 16), on the Creamery Industry has led to this intelligent outline of cheese and its manufacture. It treats of the chemistry of cheese-making, quality of cheese, varieties of cheese, composition of cheese, yield of cheese—how estimated, price of cheese, process of cheese manufacture, floating curds and their treatment, rennet, cheese-making apparatus (with illustrations), outfit for a cheese factory, and its arrangement in connection with a butter factory, the butter-fat in milk, prices of milk, etc. For copies of this pamphlet, apply to the Director of the Station, at the above address.

MUSIC.

Among the latest contributions to popular song and chorus music is "The Indian-Summer Time," words and melody by Will L. Thompson, of Liverpool, Ohio, author of several other favorite compositions. The price is forty cents; but if any one fancies this kind of melody, a copy will be sent on receipt of twenty cents.

OBITUARY.

MRS. RUTH E. SUTPHEN, of Evansville, Wisconsin, closed her earthly pilgrimage, December 18, 1892.

Sister Sutphen was born in the State of Connecticut, June 26, 1814. Of her early history and experience we have but little knowledge. We are informed that she came West in early womanhood, at the request of her brother, on the occasion of his wife's death, to take charge of his family.

In early life she experienced religion, and soon afterwards united with the Free-Will Baptist church, of which she remained an earnest and devoted member until about eight years ago. At that time she experienced a great religious awakening, renewal and quickening. This new experience was received in the Evansville Seminary, under the preaching of the first Free Methodist ministers, who preached in the chapel of the school building. As they presented the deep, searching truths of the Gospel on repentance, confession, pardon, holiness, and separation from the world, clearer light and deeper conviction reached the heart of our sister than she had ever before realized, resulting in her renewal and entire consecration to all the will of God. At this time she was led to unite with the Free Methodist church, of which she continued a faithful and conscientious member until she was removed to join the church of "the first born" in heaven.

Our esteemed sister was a woman of strong convictions, and of more than ordinary strength of intellect, and had retained all her faculties in a remarkable degree until the close of a long life. Her religious career was characterized with great simplicity of spirit and conduct. Modern society had no attractions for her. She appeared in society as one of the ancient people of God, not conformed to the world, but transformed. The house of God was the place where she delighted to be. Her attendance on the services within its walls was marked with punctuality and faithfulness.

Her last sickness lasted about ten weeks, during which she gradually ripened for the paradise of God. She passed away at a ripe old age.

Mrs. Sutphen was a friend and subscriber to the *Cynosure*, and was in earnest sympathy with it in all its reforms. Yea, she was a zealous promoter of the National Reform Society, and a praying and contributing supporter of the National Christian Association, in opposition to secret societies.

The funeral service was held in the Free-Will Baptist church. The sermon was preached by Rev. W. G. Hanmer, from the text, "Thou shalt come to thy grave at a full age, like as a shock of corn cometh in his season." Job 5: 26. Rev. G. W. Coleman, of the Free Methodist church, and Rev. Mr. Moore, of the Free-Will Baptist church, assisted in the services.

Mr. Sutphen, her husband, died in the year 1884.

The place of her burial is described by the last verse of the hymn beginning with "Asleep in Jesus:"

"Asleep in Jesus; far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wakes to weep."

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MICHIGAN.—Pres., D. A. Richards, Brighton; Sec., H. A. Day, Brighton; Treas., Geo. Swanson, Jr., Bedford.

MINNESOTA.—Pres., S. B. Sjoblom, Fergus Falls; Cor. Sec., Wm. Fenton, St. Paul; Rec. Sec., Mrs. M. F. Morrill, St. Charles; Treas., Wm. H. Morrill, St. Charles.

MISSOURI.—Pres., B. F. Miller, Eagleville; Treas., William Beauchamp, Avalon; Cor. Sec., A. D. Thomas, Avalon.

NEW HAMPSHIRE.—Pres., Robt. A. Frohock, Alton; Sec., S. C. Kimball, New Market; Treas., James F. French, Canterbury.

NEW YORK.—Pres., Rev. S. R. Wallace, Syracuse; Sec., Rev. W. H. Clark, Binghamton; Treas., Lucius Woodruff, Binghamton.

OHIO.—Pres., J. W. Martin, Mt. Perry; Rec. Sec., A. T. Vestal, Seneca; Cor. Sec. and Treas., E. Thomson, Seneca.

PENNSYLVANIA.—Pres., R. J. George, D. D. Beaver Falls; Cor. Sec., J. S. T. Milligan, Pittsburgh; Treas., R. C. Wylie, Wilkinsburg.

WISCONSIN.—Pres., J. K. Galloway, Vernon; Vice-Pres., Isalah Faris; Sec., W. W. Ames, Menomonie; Treas., J. W. Wood, Baraboo.

The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 5, 1893.

"I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestant, or obedience to any of their inferior magistrates or officers."—Oath of the secret, intriguing order of the Society of Jesus in the United States.

THE WORLD'S SUPREME COURT.

A recent article in the *American Journal of Politics* deals with the question of arbitration as the remedy for war, and suggests the establishment of a World's Supreme Court, for the adjustment of all international disputes.

Surely the professedly Christian nations might agree to institute such a common tribunal. The thought is not a new one, and the question has often arisen, how could the decisions of such a court be enforced?

We are glad to see some wise suggestions on this point. "Treaty relations would be recommended, binding all nations to the most rigid observance of the decisions of the court." If nations refused to arbitrate, "a provision would be placed in the treaty, that any nation bound by this great code of international law would do all in its power to force a rebellious nation to abide by the decisions of the court. To do this, it would only be necessary for the nations bound by the international treaty to declare the rebellious power no longer a member of the international union. This decision would carry with it the closing of all the ports of the union against the offender until such time as she should accept the decision of the court. Should the question involved be one of damages, the nations under the jurisdiction of the court should seize all public property belonging to the offender that came within its jurisdiction, until the judgment of the court should be satisfied."

We are not aware that the decision of an international court of arbitration has ever been resisted by either party.

The great point is to secure, in our treaties, some positive stipulation that all such disputes shall be arbitrated. A congress of nations, or a "confederation of the world," seems somewhat utopian, but all things which look to the doing away with the barbarism of war are deserving of most earnest consideration.

THE G. A. R. BUTTON.

A New England pastor, who is a member of the G. A. R., protests against our statement that an obliging Chicago detective released a prisoner on his showing a G. A. R. button, and our intimation that this detective understood his obligation. He says that we either do, or do not, know what that obligation is; that if we know what it is, then our insinuation is false; that if we do not know, then it was unwarranted.

He does not dispute the fact that the detective did release the prisoner, as stated, but thinks that, whether he did or did not, makes no difference in the case. But stop; if we are profoundly ignorant of the actual obligations of the G. A. R. (and this is what we are told by the members of all the secret orders), we have at least the right to judge of its nature by its practical workings. We may judge the tree by its fruits. When we see such a perversion of law and justice, the inference that it resulted from a mutual obligation is a most natural one. Besides, also, if our inference is erroneous, it is the most easy thing, by the publication of a single paragraph, to shame all traducers by giving the world the actual facts in the case. Should any one insinuate (whether in guile or honesty) that the local church of which we are a member had in its covenant some proviso that was immoral, we should certainly publish that covenant for the benefit of the world. We could not conscientiously do otherwise. If there was a clause in that covenant forbidding us to do so, we should surely feel that that part of the covenant ought to be broken.

But we are willing to admit (since our brother assures us it is so) that the act of the detective was a perversion of his covenant; at

least it was only *his*, and not the authorized interpretation.

We go even farther, for we believe that the laws that sustained slavery did not have for their object the infliction of cruelties upon the slave, nor were our license laws enacted to promote drunkenness, pauperism and crime. We believe that when the slaveholder scourged the poor slave, or the rumrunner makes drunkards and criminals, the result is not what the law intended, but rather what grows out of the system under which they exercised their authority. We believe that the entire secret lodge system, to which the G. A. R. is no exception, is often used to pervert justice; and hence we object to the entire system, because it is capable of being so used.

But our brother says that when Mr. Gough was asked why he did not lecture against eating cheese, he answered that when eating cheese did as much harm as drinking whisky, he would lecture against it. So our brother says that when it can be shown that there are as many follies and evils in the G. A. R. as in Masonry and Odd-fellowship, it will be time to speak against it. But stop again; this proves *too much*; for it proves (if it proves anything) that the small fountains of iniquity are not to be arrested until they become mighty rivers, and that in preaching the Gospel he must carefully discriminate between great and small sins, rebuking the one and winking at the other. We do not believe that our brother preaches such a gospel.

"LET THE SUNDAY ALONE."

The Chicago "Sunset Club" held its regular meeting on Thursday evening of last week. About 700 ladies and gentlemen were present and participated in the banquet and exercises of the occasion. The subject for discussion, after the removal of the cloth, was announced: "Should Congress Allow the World's Fair to be Open on Sunday?" Mr. A. C. Hesing presented the European Continental Sunday, with its sports and pastimes, as a valid reason for making the American Sunday a holiday for working people and for admitting them to the Exposition grounds and such exhibits as may not be covered. Rev. Dr. Carlos Martyn, D. D., of the Sixth Presbyterian church of Chicago, replied. In the course of his remarks, he said:

"No, my friends, let the Sunday alone. Possessing such a day by the commandment of God, in the settled custom of the nation and in the long-established recognition and sanction and of public law, let us hold on to it. In the past it has been, in the present and future it will be, the conservator of all that is best and noblest in individual and in national character. In the name of the American law, in the name of the American usage, and in the name of the American conscience, I demand that as often as the Sunday recurs those gates at Jackson Park shall be shut."

In the general discussion which followed, short speeches in favor of keeping the gates closed were made by President Blanchard, of Wheaton College; George Royal, of the Brotherhood of Locomotive Engineers; Robert P. Parker, and others. Robert Lindblom, E. O. Brown, and others spoke with vehemence and bitter denunciation against the "fanatics and Pharisees" who wanted to retain the American Sunday.

"SOONERISM."

"Soonersm" is the new name for a criminal offense in Oklahoma Territory. The crime may be prevalent in other localities, but the suggestive term is peculiar to the youngest of our enterprising out-lying districts.

The chief-justice of the Territory is credited with having said that "the cause of so many convictions for perjury in the district courts is a species of offense called 'soonersm,' which means the practice of those who surreptitiously entered the Territory before it was opened for settlement and selected the most desirable pieces of land and the best way to reach them when the rush that should follow the opening came on. Many claims are contested and the holder is accused of 'soonersm'! Witnesses swear they saw him across the boundary established by the government, and beyond which no man intending to enter for homestead was allowed to go (on pain

of forfeiting his right to a homestead) prior to the day and hour wherein the Territory could be entered according to law. The accused swears to an alibi. If his claim is admitted by the court these witnesses are indicted by the federal grand jury, found guilty of perjury, and sent to prison, or, *vice versa*."

On this subject, the *Oklahoma Christian Advocate* (M. E. South), published at Guthrie, remarks: "'Soonersm' makes perpetual court terms in Oklahoma Territory, and it looks as if the government will need more prison accommodations before they are done, if the Cherokee Strip is opened within the next four years."

A PIECE OF IMPUDENCE.

In a recent trial, before Judge Brentano, of a civil suit, soon after the jury had retired for consultation, they sent to the judge the following communication:

"CHICAGO, Dec. 15.—To the Honorable Court: We, the undersigned, jurors on the Brown, Linquist, Ryan case, most respectfully request you to furnish us the following: 'One case export beer, one quart McBrayer whisky, one dozen Bass ale, three decks of cards, one quart Old Pepper whisky, one box Figaro cigars, dinner for twelve from the Sherman House.' [Signed by nine of the jurors.]

Of course the request was denied by the exasperated judge. Subsequently the jury returned a verdict of one cent damages in the case of a mother who had lost her child by the acts of the defendants. Then the court, boiling over with indignation, fined the nine jurors \$10 each for contempt (and one of them \$25 more for objecting), set aside the verdict, and granted the plaintiff a new trial.

So aggravated a case of barefaced impudence by a jury was never known before in Chicago—not even on the more uncivilized frontiers.

'CHRISTIAN MISSION COLONY.'

Rev. Wm. F. Davis, the well-known evangelist, of Mt. Washington, Chelsea, Mass., has furnished us the following data touching his new Christian enterprise, for which we cheerfully make room:

Accepted applicants can secure homes, school and church privileges, with useful and healthful employment, in an established colony of missionaries of the Lord Jesus Christ, within six months after their application has been accepted by the colony.

Widowhood, orphanage, color, foreign birth, destitution, or persecution for Christ's sake will hinder no applicant from reception.

It is estimated that one hundred dollars a year will be sufficient for the suitable maintenance of one of these Lord's poor, except, of course, invalids, or sick persons.

Romanists, oath-bound secretists, sectarists, poisoners, the covetous, seekers of worldly pleasures, the lazy, and any who are unwilling to live in Christian subjection to those in the colony who are vested with authority, need not apply.

Application may be made at any time by letter or in person between the hours of three and five o'clock P. M. on the sixth day of every week.

—Referring to the immensity of the grain trade of Chicago, the statement is made that 43,000,000 bushels more were handled here last year than during 1891. One cannot easily grasp the reality of such figures.

—The *Cynosure*, for itself and the N. C. A., heartily wishes all its friends and patrons a happy new year, and prays for a stronger and increasing bond of affinity and Christian love between us during the coming twelve months.

—The trial of Dr. Chas. A. Briggs, of Union Theological Seminary, for heresy, ended on Friday evening of last week, and resulted in his favor, none of the six charges against him being sustained. His majority in the several votes ranged from six to eighteen. Thus the Presbyterian church is seriously defeated in its war upon "higher criticism." The effect upon Christianity will afford a theme for thoughtful consideration hereafter.

—There is a call for the issue, in tract form, of the able address of Rev. James M. Gray, rector of the First Reformed Episcopal church in Boston, delivered before the New England Anti-secrecy Convention, December 14, 1892. It is entitled "Moral and Spiritual Counterfeits," and was printed entire in the *Cynosure* for December

22. A wider distribution of it would tend to greatly assist our reform work.

—From the Pope Manufacturing Co., makers of the famous Columbia bicycles, 221 Columbus avenue, Boston, Mass., we are in receipt of their "Columbia Calendar" for 1893, for the business man's desk, with a blank each day for memoranda. It is handy to have in either office or house.

—Mr. John D. Rockefeller has certainly been generous in giving \$3,600,000 to the new Chicago University, which is scarcely 100 days old, but has already accumulated in money, buildings and grounds the munificent sum of \$6,500,000—a princely endowment. The responsibility of the institution is proportionately great, and it cannot afford to neglect its glorious opportunities, as a Christian institution, for making noble men and women.

—The cause of agriculture loses a judicious counsellor, and the journalistic profession a prominent member, in the death of Orange Judd, who died last week at his home in Evanston, Ill., in his seventy-first year. Thoroughly conversant with analytical and agricultural chemistry, he successfully edited the *American Agriculturist*, *Hearth and Home*, and the *Alumni Record* of Wesleyan University. The Orange Judd Hall of Natural Science of that institution was the result of his munificence. He also attained considerable eminence as the publisher of agricultural and scientific books; was active in the war of the rebellion, and subsequently president of two railroad companies.

—A report comes to us through a daily paper which we can hardly credit, but which, if true, is only another forcible illustration of the truth of Dryden's apothegm: "Great wits are sure to madness near allied;" and seldom do we regret with deeper interest the alleged downfall of a Christian minister than that recorded in this paragraph: "The Rev. Dr. Joseph Parker, of London, has come out on a platform akin to spiritualism, or 'divine spiritualism,' as he calls it. He prays to become the medium of messages about business, politics, etc., that shall be of real service to the world." Certainly Satan, like the angel of death, "loves a shining mark." Dr. Parker, if this report is correct, is now in a condition to become a bright, misguiding light among the followers of Brigham Young, who believe in special revelations—such as they are.

REFORM NEWS (Continued from 5th page.)

week with a very pleasant man who had about twenty dogs that had cost him several hundred dollars. He is not a Christian, but says he will give \$150 toward building a church.

The colored people had two school-houses about three miles apart, and had school ten weeks a year in each. One was burned; and for two years they have had no school in that part of the district, and will not have until they build another school-house at their own expense. In poor districts the church and school-house are one; so in this case they are left without either. They are not permitted to attend the white schools, and they are subject to insult if they attempt to attend white church.

Here is one great advantage of the floating chapel. It is common ground. All classes attend. It will seat about 500, which is about as many as could be seated in six or eight school-houses.

We have never visited a place where there was greater need of Gospel work than this. Probably one reason why they are destitute of the Gospel is because they have always been taught that if a preacher received a salary he was a hireling. The fruit of such teaching is heathenism.

Very few take any papers, but all are glad to get those we distribute; sometimes 500 copies at one meeting.

We hear such expressions as this: "I can't read, but my children can read it to me."

A few days ago my wife and daughters visited a colored family. The house was built on blocks about four feet high, to keep it above the water when the river gets above its banks. A box served for a table. They had a large family of children, but had no chairs. A few rags served for bedding. Beer and tobacco prevent home comforts. The mother cooked for a number of

men at a sawmill, a quarter of a mile away. The oldest girl took care of the children. My wife asked her if she was a Christian, and she replied: "I have been to the mourners' seat, but did not get my religion finished." My wife prayed with them, and sent them some second-hand clothing, which they very much needed and were glad to get.

People are much interested and impressed by the pictures illustrating the effects of alcohol and alcoholic medicine on the human stomach.

A large portion of their earnings go for patent medicines.

Bro. Geo. B. Sweet, of Nashville, Tenn., has assisted us during the past few months, not only in holding meetings on the boat, but in school-houses near the river.

We intended to continue up Green river, stopping at all cities, villages and landings, giving lectures, holding meetings and distributing papers; but after lying two weeks, waiting in vain for an up-stream wind, we reluctantly leave the most needy mission field we have yet found, hoping to return when we get a steam tug with which to propel the floating chapel up stream. Our course will now be down the Ohio.

I. R. B. ARNOLD.

THE WISCONSIN STATE ANTI-SECRECY CONVENTION.

[Under this head we publish whatever has been received relating to this gathering.—EDITOR CYNOSURE.]

THE OFFICIAL REPORT.

POYNETTE, Wis., Dec. 30, 1892.

EDITOR CYNOSURE:—We have had a good convention here.

The program was substantially carried out as printed, with some variations.

The address of welcome by Bro. Galloway was responded to by Bro. Fenton.

Though an attempt had been made by the lodge to get the church authorities to go back on their own action in giving the church for the meeting, when they found that the chief feature of our work was opposition to secrecy, the church was freely given.

Yesterday, after Bro. Hinman had spoken, in a general way, of the pledge of secrecy, Dr. Green, the pastor of the church (Presbyterian), asked if he could tell the audience positively what the pledge of a Mason is.

Bro. Fenton was called, and read from "Ecce Orienti" (published by Masons themselves in cypher, for their own use in lodges) the oath of the third degree. When this had been read the Doctor rose and said that he had looked on the secrets of these societies as child's play, but he now saw that it was profanity, and admitted that it was such a pledge as no Christian could consistently take.

Dr. Green himself spoke on "The Great Reform," according to program. His line of thought was that the pulpit needs reforming, in that the doctrine of the Word of God is not preached as it should be; that our colleges need reforming, to have a regular course of Bible study in them, etc.

Dr. Swarts spoke for over an hour in his happy vein.

The audience, last night, was large and appreciative. We were almost entirely boycotted by the lodge; but last night, I understood, a few of the Masons ventured in. Some young men, after the meeting, were inquiring privately, and seemed to incline to change a resolution, made before, to join the lodge. Yours truly,

ISAIAH FARIS, *Secretary*.

RESOLUTIONS ADOPTED BY THE CONVENTION.

WHEREAS, The chief concern of all Christians is to maintain and extend the Gospel of Christ as the true and only faith that secures salvation; and,

WHEREAS, Since the days of Cain and Abel there have been two rival systems of religion seeking recognition and authority—the first being that of salvation by works and ceremonies, while Abel's faith was in a divine atonement; and,

WHEREAS, The entire secret lodge system tends to, and does, inspire confidence in the Cain religion; therefore,

Resolved, 1. That we regard it as of paramount importance to make our most earnest protest against the entire system of organized secrecy, as injurious to Christianity.

2. That while we do not affirm that the object of the secret organizations is the perversion of justice and the protection of crime, yet we declare our abiding conviction

that because of their inviolable secrecy all of these organizations are capable of being so used, and many of them are so used, and are therefore dangerous to civil society.

3. That while we deeply sympathize with all well-directed efforts to secure the suppression of the manufacture, sale and use of intoxicating drinks; and while we have a profound regard for the rights and interests of the soldiers in the late war, yet we see no need of secret organizations to promote these objects, and regard them as an endorsement of those secret orders that are sapping the foundations of Christianity and good government.

4. That the evils of Jesuitism are both in its objects and in the sworn obedience and secrecy of its members. It is these principles that make it a reproach to Christianity and a bane to civil society. While we would lift up our voice against it, we would also condemn all other systems that are based on secrecy and absolute obedience.

5. That we regard the spirit and practice of war as directly opposed to the Gospel of Christ: and, believing that arbitration is the remedy for war, we hold that all systems of military education, whether in the secret lodges, or in the boys' brigades as conducted by the churches, to be injurious to Christianity and a menace to civil society.

6. That believing our bodies to be the temples of the Holy Ghost, we deeply deplore the prevalence of the "social evil," and rejoice in all well-directed efforts to make men holy in both body and spirit.

H. H. HINMAN,

ISAIAH FARIS, *Committee*.

The foregoing resolutions were quite fully discussed in the convention, and adopted without dissent.

POYNETTE, Wis., Thursday Eve.

We praise God for our successful convention, which will close this evening. Our speakers were all on time and made excellent impressions, upon large audiences. The ministers in attendance are Rev. Messrs. Isaac Bancroft, from Monroe; Wm. Fenton, St. Paul, Minn.; H. H. Hinman, Waupaca; Isaiah Faris, Vernon; A. Longfield and E. P. Tullis, of Pardeeville; Robert Pate, Baraboo; C. V. Hughes, Portage; R. Harrison, W. L. Green, D. D., and J. B. Galloway, of Poynette, and S. H. Swarts, Chicago.

The climax was reached this afternoon, when Dr. Green, pastor of the Presbyterian church and President of the Poynette Academy, came out with his first public testimony against the lodge system, and arraigned it in a terrific manner. He and Dr. Swarts are our heavy artillery, and will unlimber this evening.

M. A. GAULT.

POYNETTE, Wis., Dec. 29, 1892.

We have just closed one of the best conventions we have ever had in this State. The attendance was good, the weather and roads fine, the addresses of a high order, and the spirit of the meeting most excellent. Set it down as a marked advance in our lodge-ridden State. Yours in Christ,

H. H. HINMAN.

M. N. BUTLER'S REFORM WORK IN MISSOURI.

BOLTON, Mo., Dec. 24, 1892.

EDITOR CYNOSURE:—December 16 I visited Bethany, and thence to Loraine, eight miles away, leaving literature at dwellings, and searching out new friends; also arranging for future work.

From thence I went to Ridgeway, and out to Mt. Moriah, calling on old veterans of reform and arranging for speaking later.

Four miles south, at Sharon church, on Sabbath, I listened to an interesting discourse by Rev. W. S. Ballenger, giving a Bible reading that night, and the Entered Apprentice degree the next evening. These people are strong against the lodge.

Wednesday found me behind Father Neff's team, flying through the rural districts, putting literature into residences. "Masonry and Rebellion" was given at Brown schoolhouse, at night. The next evening was a repetition of this speech at the Stevens schoolhouse, and a pleasant visit with Mr. Daniel Neff, mine hearer and host, hospitable and entertaining, his ranch comprising thousands of acres, and who is feeding five hundred head of cattle, yet ready to attend and listen on this great lodge question.

Thursday night, again, at the Brown, an increased audience greeted "Masonic Religion;" and last night a full house at Bolton took in "Masonic Sun-worship."

(Continued on 12th page.)

THE HOME.

HOW GOD CAN ANSWER PRAYER.

[Rev. M. A. Gault writes: "I never was so deeply impressed with the relation between prayer and the use of means as by a recitation at one of our Nebraska meetings. It was when Bro. W. C. Paden and I addressed an audience in the Swedish Lutheran church at Meed, near Wahoo. Miss Jennie Beebe drove over from Wahoo to attend the meeting, and at our request recited the following incident. She had been trained in elocution, and impersonated the characters so as to deeply impress the audience."]

"Madam, we miss the train at B—."

"But can't you make it, sir?" she gasped;

"Impossible—it leaves at three, And we are due a quarter past."

"Is there no way? Oh, tell me, then,

Are you a Christian?" "I am not;"

"And is there none among the men

Who run the train?" "No—I forgot:

I think the fellow over there,

Oiling the engine, claims to be."

She threw upon the engineer

A fair face white with agony;

"Are you a Christian?" "Yes, I am."

"Then, oh, sir, won't you pray with me.

All the long way, that God will stay—

That God will hold the train at B—?"

"'Twill do no good—its due at three,

And—" "Yes, but God can hold the train;

My dying child is calling me,

And I must see her face again!

Oh, won't you pray?" "I will!" A nod

Emphatic, as he takes his place;

When Christians grasp the arm of God,

They grasp the power that rules the rod.

Out from the station swept the train

On time; swept past wood and lea;

The engineer, with cheeks aflame,

Prayed: "O Lord, hold the train at B—,"

Then flung the throttles wide, and like

Some giant monster of the plain,

With panting sides, and mighty strides,

Past hill and valley swept the train.

A half, a minute, two, are gained;

Along those burnished lines of steel

His glances leap, each nerve is strained,

And still he prays, with fervent zeal.

Heart, hand and brain, with one accord,

Work, while his prayer ascends to heaven:

"Just hold the train eight minutes, Lord,

And I'll make up the other seven."

With rush and roar, through meadow lands,

Past cottage homes and green hillsides,

The panting thing obeys his hands,

And speeds along with giant strides.

* * * * *

They say an accident delayed

The train a little while; but He

Who listened while his children prayed,

In answer, held the train at B—.

CONVERSION OF A JEWESS.

A Jewish lady in Baltimore gave herself to Jesus. There was a protracted meeting in progress, in which there was noticed a Jewess several evenings. Afterward her experience came to the knowledge of the church in this way. Her husband, a gay man of the world, was in the habit of passing his evenings with congenial friends at the theatre and other places of amusement, leaving her alone at home. To relieve the monotony of an evening (the Methodist church, in which a protracted meeting was in progress, being situated in the same street), she slipped out, and, impelled by curiosity, attended one of the services. The first evening's service left no particular impression. The question simply arose in her mind just as a cloud floats over the sky, "Suppose that Jesus was the Messiah?" The next night Jesus again was preached, and before the sermon was over, the question became more than a question; she said to herself, "Jesus was, perhaps, the Messiah," and it greatly distressed her. On the third night the thought seized her soul and shook it through and through, "Jesus was the Messiah." Of course there came with it—inevitably to a Jewess—the conviction, "I am lost forever, for my people slew him." And in that spirit she went home sobbing and wailing. Her husband returned at midnight, and she met him in tears and said at once, "Go to some Christian neighbor's and borrow for me a New Testament." He tried to laugh her out of her impressions, or argue her out of them; but it was of no use, and, so for the love he bore her, he went out at half past twelve in the morning, and rang up a Christian neighbor. When he came to the door the caller said,

"I beg your pardon, but will you be so kind as to loan me a New Testament?" You may be sure the request was most cheerfully granted. The neighbor thought, "There is a work in that house to be done for Jesus to-night," and as soon as he could properly dress himself, he hurried to a Christian brother's and with him repaired to the Jewish mansion. The door was instantly opened, and the mistress met him with a smile, saying, "I have found Jesus!" And then she told the story I have told you, with this addition: She said that when the New Testament was put in her hands, she went into her room and kneeling, lifted up her face to heaven, and cried, "O, Lord God of my fathers, Abraham, Isaac and Jacob, give me light, give me light!" She opened the Testament with closed eyes, and chanced to open it at the beginning of the Epistle to the Romans. She read slowly, and the verses went tearing through her soul like hot thunderbolts, until she came to the sixteenth verse—"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation unto every one that believeth, to the Jew first"—there she stopped; her bursting tears blinded her. She looked again. It is "to the Jew first, and also to the Greek." As she read these words she believed them and she knew it. When the Christian brethren came, she was a Christian.—*Hebrew Christian.*

LIKE JESUS.

It is not given us to write the life of Christ. A Hanna or a Farrar can do that; and thousands, as they read the glowing pages, admire him who is there portrayed, and are incited to imitation. We may wish that such a power to use the pen were bestowed upon us, but there need arise no envious thought. We can do better than to write that life—we can live it; and men shall take knowledge that there is one among them who breathes the air of heaven. We cannot paint the portrait of the Saviour, as Da Vinci did, helping millions to a better conception of the perfect One. But, after all, the best portrait is a loving human being, baptized with same Spirit and with a daily walk like his. This we may be. We cannot sing glorious hymns in his praise, like Klopstock and Milton and Wesley and Heber, but the unceasing hymn of a blameless life may go up to God from our hearts, and that is more acceptable in his ear than any form of words.—*Rev. James Mudge.*

THE REFUGE.

"In the fear of the Lord is strong confidence, and his children shall have a place of refuge.—*Prov. 14: 26.*

Away on the coast of Northumberland, there is a piece of land, which, twice in a day, is an island, and, twice in the day, is a continent. That sounds odd; does it not? Not like the definition you find in your geography books? No, but it is quite a right description, all the same, for this land I am speaking of—it is called Holy Island—is, twice a day, completely surrounded by the sea; and then, of course, it is an island; and twice a day, the sea goes back, and leaves three miles of good, firm, dry sand joining the island to what is the shore when the sea is up. You can then walk to the island on dry ground.

When I was there, as we drove across the flat sand, it was like driving over a desert. Here and there we passed strange-looking structures, something like sentry-boxes perched upon poles, and with steps leading up to them. These were placed all the way between the island and the shore, about two hundred yards apart, and the driver always kept near to them.

"What are these for?" I asked him.

"These, sir," he said "are refuges."

"What do you want refuges for?" I asked again. "Is there any danger?"

"No, sir," he replied, none just now, but there might be, soon. When the tide comes in, it comes very rapidly, and, if anybody is caught by it, he is likely to be drowned, unless he can make for one of these refuges."

Then he told me a sad story of some who had been drowned not long ago, because they had taken a road, all their own, from the island, rather than keep to the track where the refuges were; and the sea came rushing up, and they were lost, because they could not reach a refuge in time.

When I heard this I thought about Jesus Christ,

and this thought came into my mind, "In the fear of the Lord is strong confidence." So long as we kept near to a refuge we had nothing to fear—we had strong confidence—but if we wandered away, at the very time we thought we were safest, the danger might be nearest. Yes, children, there are times when we think we don't need Jesus—we can be safe enough without him. That is a great mistake; there is never a time when we can afford to forget him or wander away from his side. It is only when we are keeping near him, when we are remembering him and loving him, that we can have a strong confidence, for it is only when we are near to him that we are really safe.

It isn't enough to *know* where the refuge is—everything depends on whether we are keeping near it or not. Those poor people who perished knew where they *might* have been safe, but, yet, they were lost, because they had gone so far away; and there are people who know a great deal about Jesus Christ, the only refuge our souls can have, but they don't keep near to Jesus; they wander away—away into sin, away into forgetfulness of the Lord; but, often and often, when most they think they are safe, the danger is upon them and they are lost. Be you wiser; keep near, near to Jesus. Keep near to him when everything seems safe, and, then, you will never have to fear when the floods of temptation come rushing in, or when the dark waters of death come stealing around.—*Children's Messenger.*

LITTLE THINGS.

Young people in beginning life are apt to be impatient of the first little steps that apparently make no advance, forgetting that seeming "trifles make up the sum of life," just as, in building, the little bricks, laid carefully, one at a time, side by side, and securely cemented together, make at last the great, strong structure.

A young man, having exhausted his patrimony in obtaining a professional education, settled himself in a town already filled with successful lawyers, to practice law. One day one of these old lawyers asked him how, under such circumstances, he expected to make a living.

"I hope I may get a little practice," was the modest reply.

"It will be very little," said the lawyer.

"Then I will do that little well," answered the young man, decidedly.

He carried out his determination. The little things well done brought larger ones, and in time he became one of the most distinguished jurists of his State.

Again, a certain old bishop, who was fond of finding odd characters in out-of-the-way places, was visiting in a quiet neighborhood. One day, in a walk with a friend, he came across a cross-roads settlement of a few houses. Among them was a snug little shoe-shop, kept by an old Negro man, which showed signs of prosperity.

Interested in the old cobbler, the bishop stopped for a chat.

"My friend," he said, "I would not think so small a business as mending shoes would pay so well."

"Ah," said the gentleman with him, "old Cato has the monopoly of shoe mending in this region. No one else gets a job."

"How is that, Cato?" asked the bishop.

"Just so, marster," replied Cato. "It is only little patches put on with little stitches or tiny pegs. But when I take a stitch it is a stitch, and when I drive a peg it holds." Little things well done!

The good bishop used that reply as a text for many a sermon afterwards.

A bright young girl, living in a mountain region, by accidental contact with some visitors at a near watering-place, became conscious of her lack of education and consequent mental inferiority to them.

She was intensely anxious to obtain this education, and at once set about gaining the money to secure it. There was absolutely only one way within reach. Near her home was a stream filled with mountain trout, which she knew to be in great demand by the proprietor of the watering-place hotel. She made an arrangement with him to supply fish for his table.

Every day found her with her rod fishing diligently, and every morning found her at the same early hour at the hotel with her fish. A benevo-

lent old man chanced to see her one morning, and was greatly interested when told her story and the object she had in view in selling the fish; particularly when the hotel proprietor added:

"You will scarcely believe it, but this young girl is actually the only one—though I have tried many—who has kept scrupulously to her bargain. She never fails me, be the number of her fish large or small."

Thinking that such diligence in small matters deserved large reward, the old gentleman obtained the consent of the girl's parents, and out of the abundance of his means placed her at a school to be fitted for a teacher.

With painstaking care she mastered each difficulty in her new life, and became an educated, cultured woman and a skilled teacher.—*The Christian Union*.

THE BRIGHT FACE.

There is nothing that conduces more to the happiness of the home than to find a bright, sunny face looking into ours as we enter the door. The husband comes home wearied and worried with business cares; for bread-winners, the rank and file of them, find it a hard struggle in these times, when there are so many competitors. If the wife has a troubled look, or an unpleasant one on her face, it only makes its weight of cares heavier. But if the light of love shines in her face, it lightens the load and brightens up the outlook. The bright, sunny face in the home is a power for good that cannot be estimated. There is nothing like the cheerful, happy frame of mind which it helps to bring about.

So, dear ones of the household, wear happy, sunny faces, and see what wonders they will work when there are fretting, anxious cares and uncomfortable people about to deal with.—*Selected*.

A SCHOOLBOY'S TREASURE.

The contents of a schoolboy's desk are sometimes very amusing. I lately read an account, says the author of "How to be Happy, though Married," that was given by a master at a boarding school, of what he saw on one occasion when he had to superintend the opening and searching of some forty or fifty desks, in connection with a supposed theft of the football funds. A pipe, a pistol, and other contraband articles were found in some desks. In one, a tooth-powder box, full of ants; in another, silk-worms and lettuce leaves. A burst of laughter arose when, from another, was produced a small leather purse, containing, not the stolen money, but a young lady's glove. "When I came to the desk of nearly the smallest boy in the room," says the master, "a small parcel fell from the owner's hand. A queer, whitey brown paper parcel it was, bound round with string in the most intricate convolutions and series of knots. Of course, I had to examine that parcel. As I put out my hand for it the boy hesitated. The other fellows exchanged glances, as much as to say that we had run the fox to earth at last. Even older and wiser heads thought the same. There stood the frightened, anxious little boy, his blue gray eyes filled with tears, his fair face all marred with terror, and his soft, wavy flaxen hair, that gentle hands had; doubtless, smoothed this many a day at home, all tangled now.

"Please don't open it sir," pleaded the child, for such he was; 'pray, don't open it before the boys.'

"Had I followed my own inclination, I should have given back the parcel unopened. But that could not be. With my penknife I cut through the string, undid the many wraps of paper, and disclosed to view a little pill box, which might well have contained the missing money. I opened the box. There were no ants this time; no money either; but, nestled in a bed of wool, was a dainty locket, and with it a small scrap of paper, on which was written, 'For my dear Percy, with his mother's love.' The locket inclosed a piece of a loving mother's hair, and the little boy had been an orphan only a few weeks."—*Church Worker*.

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

"GO, AND HE GOETH."—LUKE 7: 8.

I said, "Let me walk in the fields;"

He said, "Nay, walk in the town."

I said, "There are no flowers there;"

He said, "No flowers, but a crown,"

I said, "But the skies are black;

There is nothing but noise and din."

But he wept as he sent me back:

"There is more," he said, "there is sin."

I said, "But the air is thick,

And fogs are veiling the sun;"

He answered, "Yet hearts are sick,

And souls in the dark undone,"

I said, "I shall miss the light,

And friends will miss me, they say."

He answered me, "Choose to-night

If I am to miss you, or they."

I pleaded for time to be given;

He said, "Is it hard to decide?

It will not seem hard in heaven

To have followed the steps of your Guide."

—All the World.

TEMPERANCE.

ALCOHOL IN SURGERY.

The *Journal of Inebriety* invites attention to the "Manual of Operative Surgery," by the well-known surgeon of the London Hospital, Dr. Frederick Treves, in which, referring to the risks attending operations on the bodies of drunkards, he says:

"A scarcely worse subject for an operation can be found than is provided by the habitual drunkard. The condition contra-indicates any but the most necessary and urgent procedures, such as amputation for severe crush, herniotomy, and the like. The mortality of these operations among alcoholics is, it is needless to say, enormous. Many individuals who state that they 'do not drink,' and who, although perhaps never drunk, are yet always taking a little stimulant in the form of 'nips' and an 'occasional glass,' are often as bad subjects for surgical treatment as are the acknowledged drunkards."

"Of the secret drinkers," continued Mr. Treves, "the surgeons have to be indeed aware. In his account of 'Calamities of Surgery,' Sir James Paget mentions the case of a person who was a drunkard on the sly, and yet not so much on the sly but that it was well known to his more intimate friends. His habits were not asked after, and one of his fingers was removed because joint disease had spoiled it. He died in a week or ten days with spreading cellular inflammation, such as was far from unlikely to occur in an habitual drunkard. Even abstinence from alcohol for a week or two before an operation does not seem to greatly modify the result." Dwelling on the immense importance to an operator of cultivating "a surgical hand," the same writer points out that "a shaky hand" may be developed by irregular modes of living, by the moderate use of alcohol, and by smoking.

CAUSES OF INTEMPERANCE.

Mrs. Mary A. Livermore, one of the oldest and ablest of female temperance workers, has just written a thoughtful article on causes underlying intemperance. It is not well enough understood that a man's habits of life often create a crave for alcoholic intoxicants. Among other things she mentions the use of food that is too stimulating, and an indulgence in tobacco, which demoralizes the physical system and is likely to beget abnormal desires. Both these causes ought to be guarded against much more than they are, and people ought to be instructed in regard to their danger. It is claimed, too, that too much indulgence in animal food is a source of danger.

The substitution of vegetarian diet and the avoidance of pepper, mustard and other condiments is said to be a great assistance to those who have any strong desire for stimulants to contend against.

Another cause enumerated is a much more general source of danger than is generally supposed. That is "the carelessness of physicians in prescribing alcoholic beverages to patients, and the immense use of those 'patent medicines,' whose chief ingredient is some kind of intoxicant, and which are self-prescribed for every ailment." The long line of poor human wrecks who may

well trace the origin of their disaster to these causes is something terrible, if the actual truth was fully known. Incidents are often given by medical scientists of children who have contracted a crave for alcohol from what they have imbibed in their mother's milk—of mothers who have been advised by their physicians, or others, to use liquors of some kind while nursing. The too common use of patent or any other kind of medicines—even of those that do not contain alcohol—is no doubt injurious, as they are almost sure to have an unnatural effect both on the stomach and the nervous system, so as to seem to create an unnatural demand for something more than our ordinary food and drink.

The human system, in health, does not require that stimulation that strong liquors are sure to produce, or the soothing and narcotising that tobacco and many drugs are sure to bring about. The use of either is bad in health, as it is almost impossible for the user, even in moderation, long to remain in a condition of perfect health. They are often still more injurious in case of ill-health, as the derangements of the system they are sure to cause too often are thus made permanent.

True temperance surely includes the *temperate* use of things useful, and *total abstinence* from all things unnecessary and harmful. — *Hamilton Temperar*.

FIVE ACTS OF THE RUM TRAGEDY.

Rev. Dr. Talmage gives very concisely the five acts of the rum tragedy as follows:

Act I.—Young man starting from home. Parents and sisters weeping to have him go. Wagon passes over the hills. Farewell kiss thrown back. Ring the bell and let the curtain drop.

Act II.—Marriage altar. Bright lights. Full organ played. White veil trailing the aisle. Prayer and congratulations and exclamations of "how well she looks." Ring the bell and let the curtain drop.

Act III.—Midnight. Woman waiting for staggering steps. Old garments stuck into the broken window-pane. Many marks of hardship on the face. Biting the nails of bloodless fingers. Neglect, cruelty, disgrace. Ring the bell and let the curtain drop.

Act IV.—Three graves in a very dark place. Grave of a child who died from lack of medicine. Grave of a wife who died of a broken heart. Grave of a husband and father who died of dissipation. Plenty of weeds, but no flowers. Oh, what a blasted heath with three graves! Ring the bell and let the curtain drop.

Act V.—A destroyed soul's eternity! No light, no music, no hope! Despair coiling around the heart with unutterable anguish. Blackness of darkness forever.

"THOSE NASTY CHILDREN."

S. C. Hall, a noted English writer, once related the following: "A drunkard went to the public house for his glass. While drinking at the bar he heard the landlady angrily exclaim, 'There are those nasty children again; turn them out!' He chanced to peep through the window, and saw they were his own children at play with the children of the publican. Ragged and dirty they were of a surety, and certainly unfit to be the associate-companions of the boys and girls, well-fed and well-dressed, of the public house where he spent money that they might be so. Seized with a sudden terror of remorseful shame, he laid the half-emptied glass on the counter and passed out. From that hour he resolved that ere long his children should be as clean, as duly fed and better dressed than the children of the publican and the publican's 'lady,' fitted to be the playmates of children of a higher social grade than theirs. And, God aiding him, he kept his word. It was his last visit to the gin palace; the first and only lesson he had learnt there; and long afterwards, when he told this story to Mrs. Hall, it was with thanksgiving and prayer; when his children occupied positions much more respectable than that which those of the publican filled when the incident happened which changed the whole current of his life."

Intemperance is an overflowing scourge, which is sweeping this land like a besom of destruction. — *California Voice*.

REFORM NEWS (Continued from 9th page.)

Considerable interest was manifested at these meetings, and among the people. Six speeches, days of house-to-house canvassing, and rallying of anti-secretists, is starting the agitation anew in old Harrison county, and the end is not yet. It was a treat to converse with the venerable Father Neff and his sons, who are all men of high standing, firmness and hearty willingness to help on the agitation. Rev. Isaac Neff spoke ably for the truth at my meetings, and did much toward the arranging of appointments. The stay at his home was pleasant and instructive. He is high in our State, in horticultural matters, and the arrangements for fruit and vegetable growing are original, unique and very successful. Everything indicates thought, research and system. He is now in the midst of some important experiments that the State and government experiment stations will watch with profound interest. His artificial, never-failing spring for irrigating and watering his small nursery of select trees, also waters all his live-stock, and is a happy invention. In it is a hint to our road committees for vastly improving our highways at a minimum cost; and at the same time he has created the best artificial garden for experiment and the development of fruits and vegetables we have ever seen. Think of 300 gallons of Snyder blackberries on one-eighth of an acre of ground in a single season. Imagine a single hill of watermelon maturing specimens weighing from 27 to 65 pounds. Picture timothy 5 feet and 4 inches in height. Then raising peaches in this climate for eighteen years, without fail, by simply protecting the branches with straw and earth. All this, and much more, of profound interest and profit. He is billed for seven articles for the Missouri display of agricultural and horticultural exhibits at the World's Fair. A novelty was "Wild Corn Grass," succulent and nutritious, 5½ feet tall, thick as the blades can stand, and a tassel like our common corn, and that has been growing in his dooryard for 35 years. He has a limited supply of the choicest and most perfect stock of common fruit-plants and trees for sale, and our anti-secrecy friends wanting anything of that kind, and true and tried, should remember him. Of course his time is valuable and his regular business calls him much of the time from home. But he is a lover and a student of God's wonderful works in nature, and finds pleasure and profit in this side line, although considering the high grade of his select trees and plants, his prices are very liberal.

The anti-secrecy cause is strong in this county; and this hard missionary work and almost house-to-house canvass, if it can be pushed ahead, and thoroughly done, will bear fruit years hence. It is already telling in the right direction. Mercer and adjoining counties are eminently ripe. Let the "old guard" rally to the work and furnish the sinews of war—the funds so necessary to push the canvass.

Write me at Avalon or Darlington, Mo., and at once. Yours for right and good government,
M. N. BUTLER.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON III.—First Quarter, 1893.—January 15.

SUBJECT.—Encouraging the People.—Haggai 2: 1-9.

GOLDEN TEXT.—Except the Lord build the house, they labor in vain that build it.—Psalm 127: 1.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Haggai 2: 1-9. T.—Haggai 1. W. Ezra 5: 1-5. T.—Ex. 29: 35-46. F.—2 Chron. 5: 11-14. S.—Isa. 41: 8-14. S.—Rom. 8: 24-31.

COMMENTS BY E. E. FLAGG.

1. *The message of Haggai.*—vs. 1-4. The building of the temple, so auspiciously begun fifteen years before, had been delayed through the opposition of their heathen neighbors, who by slander and misrepresentation had finally obtained an edict from one of the successors of Cyrus, which absolutely forbade their continuing the work. No wonder they were discouraged, especially when they considered how inferior in glory and beauty the second temple must necessarily be to the first, even had all things been favorable. It was at this darkest hour before dawn that the prophet Haggai came like a morning star, bidding them arise from their dejection, and be strong to do and dare for their beloved Zion. Another king now sat on the throne, who

might be more favorably disposed, and no time should be lost in taking advantage of the changed situation. Among other valuable lessons we may learn (1) That the eternal God is never in a hurry, and often brings to a standstill the very work that seems to us most important to the advancement of his cause. (2) We are not to hold our hands and waste our time in idle regrets that we cannot do more. We are to arise and do what we can. (3) We are to watch for open doors and press in as we see opportunity. (4) We are to listen to the messengers whom God sends us; especially Christian reformers, who are to these days what the prophets were in olden times, sent to rebuke popular sins and waken the people from their religious lethargy. (5) We must be strong in the Lord, and have a sense of his constant presence. The more we realize that he is with us, the more we shall feel our own helplessness; but so long as we rely on ourselves, as soon as a work begins to be too great for us, when enemies oppose, and funds are lacking, we shall be ready to abandon it and sink down in indolence or despair.

2. *The encouragement to continue.*—vs. 5-9. By striking out "according to," and adding the last clause of the 4th verse thus: "For I am with you, saith the Lord of hosts, is the word that I covenanted with you when you came out of Egypt," we get the real meaning more clearly. Our weakness or cowardice does not annul God's covenant. He is faithful that hath promised. Could we but realize this, how trifling would seem the obstacles in our way; how puny every endeavor of the enemy to stop his work. "So my Spirit remaineth among you." Of this they had tangible proof in Haggai and Zechariah. If God's Spirit were not among them, they would have had no prophets. So the presence among us today of men inspired to rebuke prevailing iniquity, and incite the people of God to more courageous devotion in fighting sin, is a proof that his Holy Spirit is still with us. The prophecy which follows includes not only that shaking of nations which preceded the first advent, but all the agitation and turmoil which is to precede the second. And seeing how broad is the application, may we not take the exhortation to ourselves, "Fear not?" If God be for us, who can be against us? Why be afraid of the great world-power, Persia, continues Haggai, "for in a little while"—an expression which here means an indefinite period—"I will shake all nations." This prediction was fulfilled in the wars by which Rome became eventually mistress of the world; but it is now having its second and greatest fulfillment in the unrest which pervades the ranks of labor everywhere, and the agitation and alarm among the ruling classes. There is not a throne in Europe today that does not feel the throes of this great upheaval, which is eventually to lay them low in one common ruin; while the events of the last year show that America, so far from occupying any position of peculiar safety, stands on the very verge of the volcano. "The Desire of all nations." He who alone will satisfy all the longings of humanity. Even the heathen nations yearn after a Saviour, however darkly and ignorantly. The experience of converts from paganism amply testifies to this fact. The Revised Version has it, "the desirable things shall come." If we read the sixtieth chapter of Isaiah, we shall see that only the second advent can fulfill the prophecy in its broadest meaning. The Jews were thinking of the limitless amount of silver and gold lavished on Solomon's temple, and how meagre their own offerings, even though they used the utmost self-denial. So Christian workers and laborers in reform are perhaps more often discouraged because of their lack of means than from any other one cause. But how blessed the assurance, "the silver and the gold is MINE." "The glory of this latter house shall be greater than the former." This was literally true as regarded mere material wealth and splendor, for Herod made it one of the wonders of the world for the lavish costliness of its decorations; but the highest fulfillment of the prophecy came when Christ "taught in the temple," and his gracious words and healing touch gave "peace" to multitudes of troubled souls and pain-racked bodies. This whole lesson is a grand incitement to be builders, not of a destructible earthly sanctuary, but of that spiritual temple to which all nations shall yet gather, and whose glory is to fill the earth.

ESTIMATE OF THE LODGE BY EMINENT MEN.

THURLOW WEED: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

CHARLES P. SUMNER, *father of the Senator, and a renouncing Mason*: "Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed."

JOHN MARSHALL: "I never did utter the words ascribed to me, nor any other words importing the sentiment they convey. I never did say, 'Freemasonry is a jewel of the utmost value, that the pure in heart and life can only appreciate it fully, and that in a free government it must, it will be sustained and protected.' The fact mentioned in the resolution, that I have been in a lodge but once, so far as I can recollect, for nearly forty years, is evidence that I have no disposition to volunteer in this controversy, as the zealous partisan which this language would indicate."—*Letter to Hon. John Bailey, Oct. 18, 1833.*

HON. SAMUEL DEXTER, *in an Open Letter to the Grand Master of Mass., 1798*: "If there be no very important reason for upholding Masonry at a moment like the present, there is a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

GEN. HENRY SEWELL, *a Companion of Washington*: "I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this 'Perfect Rule of faith and practice,' during the year 1784, to view speculative Masonry in a shape still more deformed. Its character appeared to be selfishness, because restricted to its own members; its religion, deism, because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity, unsustainable; its titles, tulsome; its rites, barbarous and absurd; its oaths, extra-judicial, unlawfully imposed and blindly taken; and the penal sanctions annexed, horrid and impious."

HON. WILLIAM H. SEWARD, *Speech in the Senate*: "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No. No, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

GEORGE WASHINGTON, *in Farewell Address*: "The very idea of the power and the right of the people to establish Government, pre-supposes the duty of every individual to obey the established Government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation, the will of a party, often a small but artful and enterprising minority of the community. . . . However combinations and associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious, and unprincipled men, will be enabled to subvert the power of the people, and to usurp for themselves the reins of Government; destroying, afterwards, the very engines which had lifted them to unjust dominion."

NEWS OF THE WEEK.

CHICAGO.

A train on the Fort Wayne road, Thursday morning, dashed into a crowded street car at a crossing, killing three men and one woman and severely injuring a dozen others.

The Columbian Exposition coin souvenirs (especial half-dollars) are now for sale at the banks and at the Exposition headquarters, for \$1 each. Can be ordered by mail if postage is sent with the order.

On Tuesday of this week 13,000,000 new Columbian celebration postage stamps (all denominations) arrived at the Chicago postoffice. They can be ordered at the current rates.

The colored Masonic lodges held a union installation Dec. 24 at the hall, on State street, and over 200 Select and Master Masons were present to assist in the affair. Grand Master Thomas H. Smith installed the officers, after which a banquet was served. The invitations were limited to the members of the organization and their wives.

The report that a party of anarchists had arrived in the city last week caused considerable alarm.

James Williams (colored), in a West Side mission meeting, confessed to having committed murder and was arrested; but it was found, subsequently, that he had falsified his record.

COUNTRY.

W. I. Sachtleben, of Alton, Ill., and Thomas G. Allen of Ferguson, Mo., have arrived at San Francisco, Cal., from Vancouver, B. C., after making a tour of the world on bicycles. On June 20, 1890, they finished their course of study at Washington University, St. Louis, and then started out to make the trip. They visited Washington, D. C., and on June 23 sailed from New York, landing in Liverpool on July 4. Their bicycles were purchased, and their long journey began.

Kansas has in operation 8,874 miles of railroads, with only 11½ miles not operated. The annual report of the State board of railroad commissioners will be given to the governor in a few days. It will show that with the exception of two small branches of the Union Pacific every distinctively Kansas road shows a deficit in earnings.

The 400 coal miners who were on a strike for ten days, held a public meeting at Centralia, Ill. They claim that they are ready to return to work on the same terms as when they quit, but are locked out unless they return to the old system of screen mining in use before the passing of the gross-weight law.

The missing steamship Umbria safely reached New York on Saturday morning.

The amount of wool handled by Boston dealers and importers during the year has been larger than for a number of years past. The sales for the year amount to 172,000,000 pounds, showing the substantial increase over last year of 19,685,000 pounds. These figures include both the foreign and domestic wool sold, and they show an average weekly business of about 3,300,000 pounds. The next largest yearly business during that period was in 1888, when the sales were 170,494,000 pounds.

The year 1892 was remarkable for fewer failures than have occurred in any other year since 1886, the number reported being 10,344, or 2,029 less than in 1891. The indebtedness of firms failing was but \$114,000,000 in 1892, against \$189,000,000 in 1891, and about the same in 1890. The average liabilities of firms failing in 1892 has been only \$11,000, the lowest average reported since 1878. In 1892 only one in every 113 traders failed, against one in every 93 in 1891, and one in every 102 in 1890.

Wednesday morning, last week, Milwaukee, Wis., had another very serious conflagration, and it was thought to have been started by a dynamite bomb thrown by some fiendish firebug. The loss of property was over half a million dollars. The building destroyed was the South Side plant of the Milwaukee Street Rail-

road Company. It is suspected that a conspiracy has been formed to burp up the city. The great conflagration was only two months ago. There have been five big fires since then, causing, including the one of Oct. 28, a loss of about \$5,000,000. Several unsuccessful attempts at incendiarism on a large scale have been thwarted.

The popular vote shows that Mr. Cleveland had a majority of 950,000 against him, and that the increase of the Democratic vote from 1888 to 1892 was only 1.3 per cent. when the average increase of the Democratic vote for each four years between 1872 and 1888 was 19.5 per cent.

An explosion of natural gas at Osawatimie, Kan., caused a fire which resulted in the destruction of three two-story dwellings and the loss of four lives—Miss Anna Griffith, Mrs. Louise Kindle and her infant child, and Miss Fletcher, her housemaid.

News from the San Juan Mining Camp, brought by a courier to Bluffs City, Utah, reported a terrible battle, in which over one hundred shots were exchanged. He reported eleven men killed and a large number wounded.

A dispatch from Washington, Ind., says: "Jacob Dischart, who would have been 110 years old Feb. 19, died at the county poor farm. He was born at Heidelberg, Germany, came to this country with his parents in the year 1789, and settled in Virginia. He was a member of the Lewis and Clark exploring party. He was a lover of tobacco and liquor, and the oldest man in the State."

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Dec. 19 to Dec. 31:

John Palmer, H W Bourne, J Bradley, W Skinner, Rev A Mayn, W Patterson, J Talbot, P H Parker, Rev C G Fait, J C Young, B Ulsh, Mrs N B Marcy, I Leadbetter, Rev L W Frink, M A Adams, Rev A O Martvedt, Mrs L C Andrews, S P Miers, Mrs L B Streeter, Miss A Gilmore, W B Graham, Rev F A Powell, B Bond, Rev J Harley, Mrs A B Richey, Mrs W H Davis, R Park, A Alexander, J Howe, E D Slayton, R Hemmrough, M Shay, J Stubblefield, C Kenicott, W Pallister Sr, Prof J Moore, C F Grunnewald, B T Pettengill, E Walker, L A Brown, Eld A B Lipp, D S Stuart, O W Warner, D J Grant, Mrs Nutting, Rev J Telleen, R Peebles, M Orton, W Evans, E D Tillson, J H Murray, T Fletcher, I M Adams, Rev J M Faris, O C Lindley, J W Suidter, W W Nicholas, W P Elliott, H D Whitcomb, C Follett, F F French, Rev D Yant, J F Phillips, J Craig, J Smith, Mrs C K Wood, J Cation, W M Zearing, Ira Green, A Holt, J Lautz, J H Bethke, S S Arthur, H G Roberts, J P Bartlett, J Osgood.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	72 @	72½
Winter No. 2.....	71½ @	72
Corn—No. 2.....	40½ @	40½
Oats—No. 2.....	30½ @	35
Rye—No. 2.....	52 @	54
Bran per ton.....	10 50 @	11 00
Hay—Timothy.....	9 00 @	11 75
Butter, medium to best.....	16 @	30
Cheese.....	03 @	11
Beans.....	1 25 @	1 80
Eggs.....	16 @	26
Seeds—Timothy.....	1 93 @	1 98
Flax.....	1 08½ @	1 11
Broom corn.....	02 @	05½
Potatoes, per bu.....	54 @	66
Hides—Green to dry flint.....	03 @	04½
Lumber—Common.....	10 00 @	13 00
Wool (washed).....	15 @	32½
Cattle—Choice to extra.....	5 10 @	5 90
Common to good.....	3 70 @	4 35
Hogs.....	6 30 @	6 70
Sheep.....	3 25 @	4 60

NEW YORK.

Wheat.....	78 @	79½
Corn.....	49 @	50½
Oats.....	36½ @	46
Eggs.....	28 @	31
Butter.....	17 @	28
Wool.....	15 @	30

KANSAS CITY.

Cattle.....	1 50 @	6 00
Hogs.....	5 00 @	6 70
Sheep.....	3 00 @	4 25

SECRET SOCIETIES CON-
DEMNED

BY EMINENT EDUCATORS.

PRESIDENT F. H. M. HENDERSON, *Bowdoin College, Ga.*:—I regard all secret societies as extremely liable to be perverted.

PRESIDENT NOAH PORTER, *Yale College*:—That there are serious evils connected with them cannot be questioned; that they accomplish some good is equally clear.

PRESIDENT HITCHCOCK, *Amherst College*:—These, at different periods, have been fruitful sources of excitement, jealousy, and heart burning among the students.

JOSEPH MOORE, *President Earlham College*:—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

HOWARD CROSBY, D. D., *Chancellor University, New York*:—Thirty years ago I was a member of a college secret society, and while I had upright fellow-members, and we encouraged literary culture, I found the association was chiefly a temptation to vice.

PROF. J. R. JACQUES, *Illinois Wesleyan University*:—Among college students, at an age when most susceptible, secret societies tend to breed that secretive disposition which is the very opposite of the truly candid, generous, and magnanimous character.

DR REYSCHLAG, *Professor in the University of Halle*:—Never entertain the idea to join the lodge for popularity's sake. It is utterly degrading to imagine pastors, men who have to deal with Christianity, the most universal and open thing in the world, wrapped up in the mummeries of Freemasonry.

PRES. J. BLANCHARD:—There have been civil and ecclesiastical pests ever since there was a government and religion; and Freemasonry is one of those pests. The Gains of humanity have rejected Christ and worshiped nature, and Nimrods have denied justice and practiced oppression. But both are combined in the lodge.

PROF. J. R. W. SLOANE, D. D., *Reformed Presbyterian Theological Seminary*:—But my strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is a false, an idolatrous religion, a religion without a Saviour and, therefore, a delusion and a snare to all who engage in it, or rest their hope upon it.

PROF. BURT G. WILDER, *Cornell University, Ithaca, N. Y.*:—I am willing to hazard my position... upon the truth of the proposition that secret societies are unknown in heaven, but that they form a prominent and essential feature of life in the other locality. Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust.

PROF. S. C. BARTLETT, D. D., *Chicago Theological Seminary*:—There are certain other wide spread organizations, such as Freemasonry, which, we suppose, are in their nature hostile to good citizenship and true religion, because they exact initiatory oaths of blind compliance and concealment, incompatible with the claims of equal justice toward man and a good conscience toward God.

PROF. J. G. CARSON, D. D., *Xenia, Ohio*:—These associations are inconsistent with the genius of Christianity, because the secrecy which they affect, and to which they bind their members by promise or oath, is unnecessary and so unwarrantable, dangerous, and ensnaring to the conscience, and, therefore, utterly opposed to that openness and publicity which Christ enjoins on his disciples both by example and precept.

PRESIDENT C. G. FINNEY, of *Oberlin, 1868*:—We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. In our judgment we are forced to the same conclusion, we cannot escape from it, we wish it were otherwise, we therefore sorrowfully but solemnly pronounce this judgment.

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HOME AND HEALTH.

APPLES.

Chemically, the apple is composed of vegetable fibre, albumen, sugar, gum, chlorophyl, malic acid, gallic acid, lime, and much water. Furthermore, the German analysts say that the apple contains a larger percentage of phosphorus than any other fruit or vegetable. The phosphorus is admirably adapted for renewing the essential nervous matter, lecithin, of the brain and spinal cord. It is, perhaps, for the same reason, rudely understood, that old Scandinavian traditions represent the apple as the food of the gods, who, when they felt themselves to be growing feeble and infirm, resorted to this fruit for renewing their powers of mind and body. Also, the acids of the apple are of signal use for men of sedentary habits, whose livers are sluggish in action, those acids serving to eliminate from the body noxious matters, which, if retained, would make the brain heavy and dull, or bring about jaundice, or skin eruptions, or other allied troubles. Some such an experience must have led to our custom of taking apple sauce with roast pork, rich goose, and like dishes. The malic acid of ripe apples, either raw or cooked, will neutralize any excess of chalky matter engendered by eating too much meat. It is also the fact that such fresh fruits as the apple, the pear and the plum, when taken ripe and without sugar, diminish acidity in the stomach rather than provoke it. Their vegetable sauces and juices are converted into alkaline carbonates, which tend to counteract acidity.

MORBID SELF-INSPECTION.

Many persons who have many ailments of slight individual importance get a group of symptoms which is annoying and sometimes distressing, says a medical writer. These are apt to cause in those of melancholy temperament an anxiety in regard to health and a general concern in one's self. This continued produces a habit of making one's feelings a mirror, but this mirror, it may be remarked, is about as accurate in its reflections as the pieces of glass in a dime museum which make a lean man fat or a fat man lean and in general distort every feature. Headaches, pains over the stomach, backaches, feelings of fatigue, muscular soreness, depressed spirits and a multitude of other things, appearing singly and amounting to little, tend to give one an impression that disease actually exists where there is nothing that is tangible. This condition of ailment carries with it what is known as hypochondria—a mental affection which brings with it an introspection. Those who have a habit of putting in the balance their little complaints against nature scarcely realize the risk they run. Thinking of one's self and speculating on the outcome of this little thing and that little thing in the way of something extraordinary often makes an invalid out of one who is really in good physical condition. Hypochondria is a purely mental disease, born of internal feelings, but always outwardly expressed. Depression of spirits, a tendency to magnify little complaints and a searching after what does not exist marks its course. It is diagnosed with ease and can be cured by proper attention to a very few details. In your ordinary

course of existence, do not drug yourself; take plenty of exercise; avoid the mirror, except for the toilet; let your conversation not include yourself; occupy your mind with sensible reading matter or home work, and, in a nutshell, forget that you exist so far as your petty ailments are concerned. It is only dwelling on trifles that makes a mental impression which develops with age and which has a well-defined tendency to create and maintain a morbid state of the mind. The sufferer thinks that she has had this complaint and believes her thoughts right in every sense. Those inclined to be hypochondriacal are advised to keep away from dispensaries and medical institutions in general, and to busy themselves with anything which will take "one's mind away from one's self."

MUSIC FOR INSOMNIA.

An English contemporary in a recent issue says: "A medical man sends to a Glasgow paper the following 'case': 'A relative of mine, who for many weeks had been suffering from insomnia, and become sadly reduced in bodily and mental strength, and indeed was in extreme depression of mind, was visited by a friend, a distinguished master of the piano, and one who has made a study of music as a means toward recovery of health. During his visit to the invalid he, by request, played some light, airy music, then went on to a nocturne of Chopin, and finally played the first two movements of Beethoven's 'Moonlight' sonata, where he proposed to stop, but was besought by the patient to finish the piece. The result was that the sufferer was lulled into a sleep and rested well that night. The cure was repeated for some subsequent nights, and now the insomnia is overcome. Surely this cure is preferable to chloral or other dangerous draughts, but doubtless it must be skillfully administered.'"

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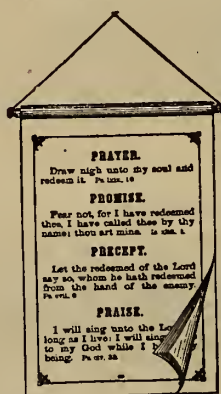
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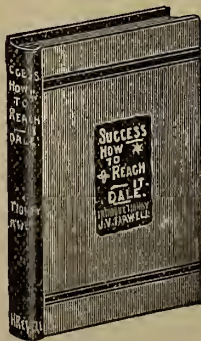
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Asparagus is one of the best paying crops; it comes early in the season and is out of the way before strawberries. Plant four by four feet with good strong one-year-old, or good two-year-old plants as early in the spring as the ground is in good condition. The crown of the plants should be at least four or five inches below the surface of the ground when leveled and settled. This gives a chance to plow over all the surface of the ground in the spring after marketing.

The first season the ground can be occupied between the plants one way with early vegetables; early beets, lettuce, radishes, dwarf peas, wax beans, early and late cabbage—late cabbage can take the place of the earlier vegetables. Late cabbage planted in this way have netted me \$75 per acre. You can grow some of the same crops the second year.

Asparagus should not be cut until the third year. It should then average a net income of at least \$100 per year for twelve or fifteen years. This is always a sure crop and one that pays to ship to the large markets.

The above is an extract from a paper by H. K. Vickroy, Normal, read at the recent meeting of the Illinois State Horticultural Society.

MILK AND CREAM QUESTIONS.

Answers to the following will enlighten many who ask questions at creameries:

1. What is the difference in the weight of a gallon of milk and a gallon of cream— which the heavier?

Nobody can tell unless they know the butter-fat quality of the milk and the per cent of the serum in the cream. As a general truth, a gallon of good milk would weigh 8.60 pounds, and a gallon of cream about 8.24 pounds. To be exact, water being the standard at 1,000, cream weighs 1,012, and good milk 1,032. But the milk and the cream vary, as we say above, according to the per centage of fat in each.

2. How many pounds of cream to make a pound of butter?

It depends altogether upon the amount of the serum skimmed in with the cream. It takes pretty good gravity creaming from deep cold setting, and careful skimming, to get cream of which four pounds will yield a pound of butter. Open setting, and centrifuge work, give richer cream and more skim-milk.

3. How many pounds of cream will rise from 100 pounds of milk, of say 3 per cent, 4 per cent and 6 per cent butter fat?

There ought to be about 12, 16 and 21 pounds in the order named.

4. Does it require the same weight of each to produce a pound of butter?

No.

5. In "gathered cream" system, how long is the least and longest time that milk should stand (as usually kept by farmers) before skimming?

It will depend upon the efficiency of the creaming. The centrifuge will get it forthwith, ice-water next in order, open air shallow setting the next. The imperative rule should be, use the tools to get it substantially all, while the milk and cream are still sweet.

6. Should cream gathered during the day and delivered at from 4 to 6 P. M., be churned the same day, or held in vats till morning? At what temperature?

Cream should be churned before it is rank acid, whether that condition comes to it the day it is gathered, or next day, and churned at from sixty to sixty-five degrees according to the temperature of the weather.—*Hoard's Dairyman*.

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General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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NEWS OF THE WEEK (Continued from 18th page).

Oregon has 100,000 acres of growing orchards. The statistics show thirty-six nurseries with 9,000,000 young trees. It is destined to be a great fruit-growing State.

It is reported that the government has discharged Dr. Eastman, the Sioux, and his wife Elaine Goodale Eastman, the poetess, for sending sensational reports from Pine Ridge that the Indians were preparing for an outbreak.

The annual report of State Oil Inspector N. J. Hyde, filed with the Governor of Indiana, shows that during the year 234,997 barrels of oil were inspected, an increase of 20,000 barrels over last year. The highest product of any one well is 200 barrels a day. The Indiana oil field lies in the counties of Blackford, Grant, Wells, Adams, Jay and Huntington.

The representatives of the great Zeta Psi fraternity from away back in the days of '46 held their forty-seventh annual convention at Boston. The delegates were the guests of the New England Association of the Zeta Psi.

Saturday evening, at Fort Wayne, Ind., Mrs. J. L. Swaidner and her aunt, Mrs. Mary Noonan, while purchasing goods at a store, were killed by the wild movements of an elevator in which they were ascending.

The late Thomas G. Hodgkins, of Setauket, L. I., bequeathed his entire estate, valued at \$500,000, to the regents of the Smithsonian institution at Washington.

By the explosion of a quantity of dynamite at Long Island City, N. Y., five persons were killed and a score of others injured. Buildings were wrecked and several families rendered homeless. The foreman of the works was arrested, charged with criminal carelessness.

Sheriff Reed, of Kane county, visited Quincy, Ill., last week, to see what valuables were there belonging to Vera Ava, who was arrested in Quincy some time ago, and who is now held for trial at Geneva, on the charge of stealing \$700 or more from a Kane county widow.

The Joliet works of the Illinois Steel mills closed on Saturday, throwing between 1,500 and 3,000 men out of employment. The works will not resume for three months. Various reasons are given for this shut-down.

Hon. Robert T. Lincoln, United States minister to England, returned to his post last week by the White Star steamship Teutonic.

Three more convicts, victims of the mysterious poisoning at Helena, Ark., died, making thirteen since the fatal arsenic was mixed with their food. Six of the men died at Helena, one while on the way to Little Rock and five more in the prison hospital.

Ex-Governor and ex-Senator Henry P. Baldwin is dead. He was Governor of Michigan, 1869 to 1873, and served out Senator Chandler's unexpired term from 1881 to 1883. He was best known as bishop-maker of Michigan, every Episcopal bishop chosen in this diocese for

the past twenty-five years having been his selection. He was 79 years old and worth \$2,500,000.

Lieut. Peary has already engaged his vessel for another Arctic voyage, for which he is to pay the expenses out of the money he earns in the lecture field.

Judge Turney, Chief Justice of Tennessee, recently elected governor of that State, is reported to be dying.

A lad named Mueller, at St. Louis, died of hydrophobia, in most terrible agony. He had been bitten by a dog six weeks before.

FOREIGN.

The cholera has re-appeared at Hamburg, Germany.

Count Bobrinsky, marshal of the court of Russia, has issued an appeal for aid for the famine sufferers in the province of Tula. There are said to be 173,000 persons in the province dependent upon outside assistance. The government relief is not sufficient to prevent the ruin of the inhabitants. The crops are an utter failure, and the condition of the farmers is even worse than in 1891. The rich have become poor, and the poor have become beggars. The peasants use the roofs of their houses for fuel on account of the dearth of straw, coal, and wood. Typhus fever is raging to an alarming extent among the people. The fever sufferers lie huddled together in their roofless huts without attendance and without bread.

Michael Davitt, the noted Irish anti-Parnellite leader, has lost his seat in Parliament on account of the intimidation of Irish priests during the recent election. He is also declared ineligible to re-election. Davitt was elected and unseated some years ago, because, though released from prison on ticket of leave, he was legally a convict. His removal from Parliament gives the Parnellites great joy.

A bomb was exploded near the detective house in Dublin on Saturday. The walls of the building were cracked. One detective was fatally injured; other persons were slightly injured. It is believed in some quarters that the motive of the culprit, or culprits, was revenge for the reported refusal of the government to release the imprisoned dynamiter, Daly.

Several new cases of cholera have appeared in Hamburg, Germany.

Dr. Emin is reported to be following Stanley's route along the Congo river.

Queen Victoria and the Prince of Wales declined to subscribe to Gen. Booth's fund to provide a Christmas dinner for the poor in London.

Alex. R. Webb, recently United States Consul at Manila, has, it is said, become a believer in Islamism in India, and is collecting contributions there to a fund for the conversion of America to the faith of Mahommed.

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Christian Cynosure.

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VOL. XXV., No. 18.

CHICAGO, THURSDAY, JANUARY 12, 1893.

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ILLINOIS STATE ANTI-SECRET CONVENTION.

The Illinois State Convention, in opposition to secret societies, and in the interests of other radical Christian reforms, will be held in COULTERVILLE, Randolph Co., TUESDAY and WEDNESDAY, JANUARY 24 and 25.

Rev. M. A. Gault will hold meetings in all the adjoining towns, to awaken an interest in this convention, beginning at Coulterville, January 12.

The program is in the hands of a strong Ministerial Association comprising the pastors of Coulterville and adjoining towns. The list of speakers is not yet filled out, but Rev. J. L. Chesnut, of the Covenant church, will make the address of welcome, and Rev. D. L. Coulter, D.D., of Winchester, Kan., has been secured to make the response. It was for his family the town was named, and the announcement of his name draws large audiences at Coulterville.

It is hoped that Rev. B. Carradine, of St. Louis, will be secured for an address.

Rev. R. W. Chesnut, of Marissa, will speak on "Jesuitism a Foe of the Republic."

Among others who are expected to speak are Rev. Messrs. D. S. Faris, W. J. Smiley, A. S. Montgomery, N. A. Whitehill, of Sparta; C. M. Ritchie and Mrs. J. M. Sloane, of Oakdale; R. E. Wilkin, of Tilden; J. R. Wylie, R. C. Monteith and Mrs. R. C. Monteith, of Coulterville, and D. C. Stewart.

Coulterville has three strong anti-secret churches, and will provide ample entertainment for all delegates. It has two railroads, is easily reached from all directions, and is surrounded by the strongest anti-secret sentiment of any town in the State.

The addresses of Secretary Trueblood and Mrs. A. J. Gordon, in this issue, will well repay a careful perusal.

In next week's issue will appear Mrs. M. E. A. Gleason's address at the New England Anti-Secrecy Convention, to be followed by Miss Flagg's; and, at an early date, that of Rev. Prof. L. T. Townsend, D. D., on the same occasion.

In answer to an inquiry as to price of THE ARMENIANS, or THE PEOPLE OF ARARAT, by Rev. M. C. Gabrielian, M. D., which was reviewed in the Cynosure last month, we answer, The book can be had at the Cynosure office, and is sent postpaid for \$1.00.

Pres. Chas. A. Blanchard, also president of the Illinois State Sabbath Association, visited Washington last week, to urge the claims of the association before Congress in behalf of the Sunday closing of the World's Fair. Congress is the battle-field where this issue is to be finally fought.

The Earl of Erne, "Grand Master of Orangemen," in Ireland, in a recent speech as reported in the *Inter Ocean*, said that during the whole home rule agitation in that country "not a single murder or outrage has been brought home" to any member of that lodge,—that is, no crime of this kind has been proved in court against them. This may be a good record or it may not. As the Orangemen are often as powerful in courts to defeat justice as the Freemasons are, the reason for failure to convict in court is quite as likely to be the manipulations of lodgery as the fact of innocence.

Thirty years have elapsed since the issuance of President Lincoln's Emancipation Proclamation, and was duly celebrated in some localities, but not so generally as it should be. Says the (Afro-American) *Christian Banner*, of Philadelphia: "Twenty-nine years of freedom have done lots for us. Let us trust God, take courage, go forward, attend church, love and obey God, save our money, care for our families, pay our debts and be men." This advice is excellent. Now let our government indorse it by guarding the interests of the colored man as faithfully as it does those of the saloon-keeper.

Dedicatory services were held last Sabbath afternoon in Willard Hall of the massive and beautiful W. C. T. U. Temple in this city. Mrs. Carse, whose energy and taste have given Chicago the finest business building in the city, presided, and Mrs. Barker of South Dakota gave an admirable address. Noon prayer meetings, begun next day, will be continued regularly, making the third of the kind in the business center of the city. The original noon meeting, begun years before the fire in the First M. E. church block, has returned to the old place after moving first for years to Farwell Hall and then to Lincoln Hall. The Y. M. C. A. holds a meeting for men only in their rooms on Madison street.

The original character of the village of Evanston, Ill., founded by Hon. John Evans, in the interest of the Northwestern University and other Methodist Episcopal educational institutions, provides that no intoxicating drinks can be sold within four miles of the university. A municipal ordinance was also adopted, prohibiting the delivery of beer and spirituous liquors within the limits. Recently a beer deliverer was found distributing his wares about town, and was arrested and fined under the ordinance. The beer-man appealed the case, and last week a Chicago court, Judge Dunne presiding, declared the

municipal ordinance invalid, the village board having exceeded their corporate powers, and the contract under which the beer was delivered having been made in Chicago and not in Evanston. Evanston will appeal to a higher court.

The Masonic Knights Templars have a great scheme, which was elucidated by "Sir" Cornelius Hodges before the Grand Commandery of Montana last September. Briefly (according to the published report), "he abates nothing of his estimate of the importance of reclaiming Palestine, or of the ability of Knights Templars to do it. . . . He does not propose that either the Knights Templars or the United States shall acquire Palestine for selfish use, but he does want the establishment in that land, 'under the general guarantee of Christendom, of an enlightened, liberal' (Masonic) 'Christian government,' etc. One of two things is certain: If they go there swearing by the Koran, they may succeed in getting control of the land by modern political methods; but if they undertake to invade it as nominal Christians, which they claim to be, the Rothschilds, for the Jews, and the Sultan, for the Mohammedans, will undoubtedly protest with considerable vigor.

Rev. O. P. Gifford, pastor of Immanuel Baptist church, in this city, has an article in the January *Arena*, entitled, "Why the World's Fair Should be Opened on Sunday." Its very first sentence is this: "Jewish legislation is not binding upon the Christian church; the Mosaic code is out of place in the American republic." Would he have us understand that he no longer acknowledges the authority which from Mt. Sinai announced that men should not murder, covet, steal, commit adultery or bear false witness, and also made it obligatory upon men to "remember" to keep the Sabbath holy? Would he have men break either of these laws, or all of them? His language is exactly on this line of thought; and he who does not honor God's day of rest because the Mosaic code is obsolete, must admit that the other nine commandments are also dead-letters. Yet, strange to say, but truthfully, no infidel has ever found it politic to condemn the Ten Commandments, which contain the germ of all laws for the safety and peace of mankind. Christ never annulled them; he came to confirm them, and to induce Jews and Gentiles alike to conform their lives to these divine requirements. See Matt. 5: 17-32.

FUNDAMENTAL OBJECTIONS TO THE SECRET SOCIETY SYSTEM.

A PAPER BY BENJAMIN L. TRUEBLOOD, SECRETARY OF THE AMERICAN PEACE SOCIETY, READ BEFORE THE NEW ENGLAND ANTI-SECRECY CONVENTION.

There are certain fundamental objections to all forms of oath or pledge-bound secret organizations which, it has always seemed to me, ought to prevent men who respect their Christianity, their manhood, or even their ordinary common sense, from having anything to do with them. Of these objections he is just as capable of judging who has never seen the inside of a lodge as he who has taken in, or rather been "taken in" by, all the senseless and humiliating mummeries of some of the best-known of the secret orders. It is often asserted, with great show of wisdom, that outsiders know nothing whatever of these societies, and hence they have no right to pass judgment about them, as they have no data on which to proceed. But the truth is that secret orders, like everything else, have an outside life as well as an inside one, and of this they can no more divest themselves than a man walking in the sunlight can get rid of his shadow. Indeed,

the outsider is in many respects better capable of giving a clear judgment than he who has gone in. For the latter, if fond of all that goes on in the lodge room, is blinded by this fondness to the errors of the system; if he feels the degradation of that which he has to pass through in some of the orders, the sense of humiliation which he experiences is apt to close his mouth against divulgence and his mind more or less to a perception of the real position in which he finds himself.

1. The first of these objections meets one at the outside of the door to the lodge before he has even entered it. Why should a man take an oath or pledge to keep that secret of which as yet he knows nothing? He is assured that it is all right, all harmless, all good. But if so, why should he not know it beforehand and then give his pledge of secrecy? "But that," says the secret-lodger, "would destroy the beauty of the thing and break up the whole system." Just here, I think, lies the fatal error of the whole thing. No man has a right to pledge himself to keep secret that of which he is yet ignorant, no matter whether it is right or wrong in itself. To do so is to take a leap in the dark; it is to shut one's eyes, or allow another to close them for you, and then to plunge ignorantly into one-knows-not-what. Can a sincere man who respects his conscience, his intellect, his liberty, do this? The oath-bound secrecy of the lodge has often been likened to the ordinary secrecy in which we keep from the knowledge of the world the things entrusted to us in the common confidences of life. But there is no real likeness between them. In the ordinary confidences of life, which are without oath, one feels himself at entire liberty to make disclosures where wickedness and wrong come to his knowledge, but in the pledge-bound secrecy of the lodge system most mouths are closed forever by the supposed sacredness of the entrance-oath. A proper understanding of this objection would, it seems to me, keep all intelligent young men out of the secret orders, from Masonry down to those which are seemingly harmless. For whoever swears to keep secret things yet unknown to him sells out his liberty and his manhood, and he may be called upon at any time afterwards to deliver himself up to this self-imposed slavery, if he have not the courage to back out and expose the whole thing.

2. The second objection of this fundamental character is that the oath of a pledge-bound lodge system not only tends to create, but actually does create, in a very strong way the conviction that all oaths or pledges are equally inviolable. No moral perversion could be greater than this. There are pledges that are absolutely sacred, which cannot be broken without sin; but no pledge to do evil has any binding force whatever. A pledge which is undetermined, like that of the secret lodge, which may turn out to be a pledge to do evil or to do well, as the case may be, obliterates this distinction and tends powerfully to destroy the foundations of morality. How often one hears some defender of the secret society say, that a man who will violate his oath is one of the basest of men and undeserving of any confidence. This he thinks an argument suitable to silence all opponents. But the dangerous feature of his reasoning is that he talks that which is true of the righteous oath and applies it to that two-faced pledge of the secret lodge which has blinded so many people's eyes. A man who breaks an oath to do evil is not only not a base man, but he has done a good and meritorious deed.

It is infinitely better, however, never to take such an oath, nor one that is liable to turn out such in practice.

3. A third objection to all secret orders is no less grave than these two. They create in society the habit of a covert and concealed method of accomplishing ends which is radically contrary to the frank and open ways of the truth. Evil and designing men are only too ready to take advantage of this spirit of concealment for the accomplishment of their base purposes. Good men who have connected themselves with lodges and followed their secret methods have been, it seems to me, very much responsible for the widespread prevalence in society to-day of a lurking, treacherous spirit which does its work in the dark, and whose presence it is nearly impossible to detect until it has executed its cruel and deadly schemes. I do not claim that this spirit has been created by the lodge system. It is the natural characteristic of evil to proceed in the dark ways.

The lodge itself originated in this concealing spirit; but as systematized and developed in modern times, and fostered and upheld by good and professed Christian men, the lodge has strengthened and intensified this spirit until it has become many times more potent for evil than formerly. It is no longer the simple, spontaneous spirit of evil, but has grown into a systematic and well-trained power, against which justice with its juries and its witness-boxes struggles often in vain. To attempt to counteract and destroy the force of this spirit by forming or entering into secret associations yourselves is to clothe yourselves in the garments of darkness and to walk in the ways of darkness.

The only way to counteract the system is for all good men to break alliance with it forever and throw the weight of their individual and combined force against it.

4. In the fourth place, the damage done to individual character in the fostering of a spirit of falsehood and prevarication is one of the most serious evils of the system which we are discussing. There are many questions that may be put to a member of the lodge which the order forbids him to answer in a direct, straightforward way. He is compelled to seek round-about phrases and ambiguous expressions in which to couch his replies, if he continues to be a true and obedient son of secrecy. One cannot follow this course long without engraving its marks very deeply upon his character. Indeed, it sometimes becomes the visible evidence of a secret-society man, and you cannot be many days in his company without becoming painfully conscious of a barrier between him and you, which there is no way of removing. When you speak on certain subjects he is at once seized with a distant and mysterious air, which at once closes up the channels of free and hearty intercourse. You are left standing in the conversation, and are puzzled to know in which way to pull your rudder in order to escape. This habit of round-aboutness and ambiguity is almost sure to pervade the whole life and create a spirit of twisting and prevarication which is not far removed from the sin of common lying. A system whose foundation principles tend to produce this type of human character deserves the out-spoken condemnation of all truth-loving men.

5. The limited time at my command will allow me to present only one other of these radical objections to secret societies. This is found in the nature of their appeal for membership. Some of them claim to make no direct effort to secure members. But they all make an appeal which, though indirect, is very powerful in drawing young men into their ranks. This appeal is two-fold, and is made to the lower rather than the higher nature. In the first place, the cloak of mystery which is thrown around these institutions appeals very strongly to the prying curiosity of human nature and draws men into the lodge who would never set foot over its threshold if they knew beforehand what is on the inside.

The grips, the pass-words, the mysterious raps and signs, the frosted windows, the curious emblems,—these make such an appeal to human curiosity that very many persons cannot resist it, but offer themselves as applicants for membership simply that they may know what all these mean, and become "wise" like those already "initiated". A young man of self-respect and intelligence ought to spurn from him with contempt a system which makes this appeal to his prurient curiosity rather than to his reason and intelligence; and it is a hopeful sign of the times that many young men are doing so. The other form of their appeal is to the love of pomp and display, which is almost as powerful a spring of activity as the other disposition just alluded to. Boys are set wild by the white aprons, the scarfs, the nodding crests, the gleaming swords, the music of the bands and the other things which go to make up the display of these orders. Many of the converts to Masonry and other like associations are made before the boys reach the age of 14, and they merely wait for the appointed age to come, to put into execution what the fascination of these displays has already created in their minds. Strip the more dangerous of the secret orders of their mystery and their pomp, and they could no longer get a single respectable member to join them.

There are many other objections to the secret-

society system, from other points of view; but these, it seems to me, are sufficient to condemn it before the intelligence and the moral judgment of all right-minded, thinking men.

DANGER TO THE CHURCH AND FAMILY FROM THE LODGE.

ADDRESS OF MRS. A. J. GORDON, PRESIDENT OF THE
BOSTON W. C. T. U., AT THE NEW ENGLAND
ANTI-SECRECY CONVENTION.

I was asked to say a few words this evening, and I want to express my sympathy with the objects of this association, and also my gratitude at being allowed to speak on this occasion. It seems to me that often the favor is to the speaker, when one is asked to address a meeting on a certain subject, because it ensures that person making some investigation, at least, into that subject; and it secures, or ought to secure, a little more intelligence in regard to the matter under discussion than perhaps there would have been if the attention had not been called to it.

I was reading an account of a very wise colored brother who was mourning that there was not more light in the churches, and he said, "It is because, as the Lord said, my people don't consider." And he said: "A day's considerin' is worth a year's workin'," and I think that there is quite a germ of truth in that. If we could only stop and consider some of these things; could give our attention to them; could learn some of the facts, we should be able to form a more intelligent judgment about many questions concerning which we are now in the dark.

Many dear sisters say to me, if I speak to them on this subject: "Oh, I don't care to hear anything about it. My father was a Mason, and my husband was an Odd-fellow, and I cannot believe it is anything very bad, if they had anything to do with it; they were good and honest men, and good members of society, and they wouldn't have gone into anything that was harmful." And so, out of loyalty to the husband or father, they decline to listen to or to look into these matters. But it seems to me that the time has come when we must judge for ourselves. We cannot be saved by our father's piety, or our husband's religion; we must believe for ourselves. So we must form an intelligent individual judgment in regard to these subjects.

I find, also, that there is a great deal of sensitiveness among the men in regard to these matters of the secret societies, the Masons, or Odd-fellows, or whatever you please to call them. They are members, perhaps, brought into it when they were young men. They may never have been in a lodge-room since their marriage. They say that it is the rule for Masons not to attend the lodge after they get a wife; but, nevertheless, they have a kind of tenderness about it,—a sensitiveness in regard to it.

They say to me: "Now do not try to run too many reforms. You have done a good work in temperance; do you not see how it is getting on? Confine yourself to one thing; do not scatter your fire." So they try to discourage one from taking up any other line of reform,—any other interest.

I have been thinking a great deal of this subject since I was asked to speak a few words, and, instead of studying books, I have been studying people. I have always found my best arguments for temperance in that way,—in going around with a petition, and seeing what objections people made, and that would set me to thinking to find some answer to these objections. So I have been studying men and persons more than books, to arrange the thoughts of my address to you this evening, and I have said to some of them: "How did you happen to join this society? You don't care about it now; you do not attend the meetings. One would not know you were a member, if it did not come out accidentally?" And perhaps they say: "We were young men, and our room-mates were members, and they wanted us to join. They said it was a good thing, and was going to help us in business; the members would be interested for our promotion. There was a promise of help in case of accident or sickness, and they would befriend us if we were strangers in a strangeland. And then, besides, there was a curiosity to find out what were the wonderful secrets that could keep so many in fellowship together for so long. And so, although the women are

charged with curiosity, we find it has often been the motive which has induced so many men to ally themselves with these organizations; and then, after they are in, they have a kind of pride in standing up for it and not acknowledging their folly.

But there is one thing that I do feel very decidedly, and that is that a Christian man, and especially a Christian minister, once having been brought into these organizations, and finding out the real and true character of them, ought not only to withdraw himself, but ought to warn young men from becoming connected with such associations. And how can a minister be a chaplain in one of these organizations, and offer up a perfunctory prayer to a supreme being, who may be Buddha, and may be Jupiter, or any other individual they may choose to mention. It is not in the name of Christ the prayer is offered, for I have read in some of their books that the name of Christ is not allowed to be brought in as a mediator; it might offend some infidel or some Jew, and they regard all religions alike. To them "initiation into the lodge takes the place of regeneration." That is exactly what I read.

To them the Koran, in Mohammedan countries, the sacred books of the Hindus in India, and the maxims of Confucius in China,—wherever there is a religious system—that system is just as binding, and just as much authoritative to the members as the Christian religion.

I know sometimes the Knights Templars go into a church, and the minister goes through a service, but that is not the service which they have in the lodge; and I cannot understand how a Christian minister can consent to be identified with such organizations.

I would not speak unkind words. I do not think we ever gain anything by talking to people in that spirit. We put them on their defence, while what we want is to win them to know that there is something better. No mother, and no teacher, thinks that the right way to train a child is to go and snatch a thing away from a child. I wouldn't snatch even a pair of scissors out of the fingers of a child; I would offer him an orange, or a spool of bright colored silk, and take his mind off on to something else. And so in trying to draw men away from the secret lodge, if we could only get them to come here and show them that we have something that is as good, and much better. And so in speaking here, I would not be understood to say anything in a bitter spirit, but it is all in a spirit of love. I long that they should have something so much better.

A young man, a Chinese brother, told me to-day that he used to belong to a secret society among the Chinese, but that he had not been there for four or five years,—not since he was converted; but he dropped in one day to have a few words with the teacher, or high priest, or leader, whatever he is called, and he was telling him that since he had got Christ, he did not want to come any more, and he was commending his Saviour as his best friend to this man. I asked him what they did there; and he said they teach them to be honest, and to do right, and not to fight,—good moral precepts, like the precepts of Confucius,—but they come out, and go right at it again. You may have the best kind of maxims in regard to morality, but if there is no Holy Spirit behind them to enable men to keep them, they are not kept. And so that is why we want them to come into the church of Christ, and know the power of Jesus in the heart to change the life. So this Chinese brother was telling about the Christ he had found, and he said he did not want to go to the lodge any more, because he had something so much better.

I know that the benevolent side of these orders attracts a great many; but if you read some of their books, you will see that the benevolence is selfish, after all. They don't take in the poor, needy and afflicted, to help and save. Among their rules is this: That no old person, and no young person,—that is, under age, and no defective person physically, and no idiot, and no woman, can be allowed to become a member of a lodge; that is, those most likely to become dependent and need the care and sympathy of the brotherhood, are forbidden by these rules to become members. Surely, if we want the benefit of life-insurance, we have all that in business-like corporations, if we didn't have it fifty or sixty or one hundred years ago; so that a man can provide for his family on a much better basis than by paying in such

large amounts as they demand in these organizations, and then drawing out a mere stipend for the benefit of his family after his death.

I do regret that even the women have been brought into these things. I suppose they did it as a matter of self-defence; their husbands were off to their lodges, and they must come together and found some kind of a society, and so we have Odd-ladies. I am glad they are odd. I am glad it isn't a regular thing for women to be members of lodges. They are odd ladies. And the Daughters of Rebecca, and other societies, have their rituals; and go through their performances at funerals; all of which seems to me superfluous and contrary to Christ.

However, I don't wish to criticise. I only say I regret that they don't find something so much better.

I rejoice to be a member of an organization which is not secret; which wants everything it does and says free and open to everybody; which, if it finds a truth, wants it to be widespread, not only over the land, but over the world, and which is trying to spread the benefits of its beneficent influence around the world. I refer to the Woman's Christian Temperance Union. It is the only entirely un-secret temperance society, I think, that there is. The Good Templars and the Sons of Temperance thought they would add to their strength by having a password, and closed doors, and a key and a secret. But it is so puerile,—so childish; and when we become men we want to put away childish things. It is well enough in the infancy of a race, or in the infancy of a reform, to do things in this childish way, but for men to go about with regalia, with plumes and aprons, and buckles and buttons! Oh, as I see them parade through the streets, I think if vanity ever had a display, and foolishness a parade, that certainly these men, with their plumes and aprons, are having an opportunity to make themselves look ridiculous and silly. It is bad enough for a woman, and a silly girl at that, to be decked out with furbelows and feathers and furs, but when it comes to a big, strong man, who takes his regalia out of a box for a parade in the street, and goes all around the town with a plume, like a rooster with a big comb, it is so silly. It is time men put away such things.

And one of the worst features of it is the hold it has upon our young men in the colleges. There may have been a time when they were formed as purely literary associations, really for improvement, for developing their faculties, and assisting them so they could do their part in the work of life. But if all that is told is true, and we cannot doubt that it is, the majority of these societies are just hot-beds of sin, idleness, dissipation and voluptuous luxury. You see around the colleges those handsome buildings, those chapters houses where the light is shut out, and the young men go in there with their keys, and waste their substance in riotous living,—in drinking and smoking.

Then the risk to life which these initiation rites involve. How we were all saddened last spring, as we read of the terrible and sudden death of a young man in Yale College, who, as one of the initiating rites of a society which he was to join was blindfolded and sent out into the public streets to run headlong as fast as he could, only to run into the shaft of a wagon, and be pierced in his bowels, so that he died almost immediately. How my heart went out to the mother of the boy! I knew of her. She was a friend of a friend of mine, and it seemed to bring her near to me, as she received her boy, who had gone out in the hope and joy and flush of youth, brought home murdered by the folly and sin of these secret societies.

What was done about it? Nothing! The young men were sorry; they did not mean any harm! Why, the faculty of Yale University should have come together and said: "We will have no more of these things. We will have no more of such enormities practiced in this place."

Many, on good grounds, are afraid that such societies as these which we are criticising have done much to destroy the moral tone of this ancient university.

I am thankful to say that both of my sons have been through Harvard College, and neither of them ever had anything to do with any secret societies, and they have maintained that purity of heart for which I thank God.

In a rich and great university which has just been planted in Chicago, President Harper has said there should be no secret societies. They may have fraternities, literary associations, but they must be open; and if at any time there is any complaint, or cause for complaint, they shall be broken up. He is going to just overturn and uproot these nests of sin for young men, these hot-beds where young men are contaminated; and he is going, so far as he has any influence, to give a good, clean, pure, fair chance to the young men who come to study. I am sorry to say that his faculty did not all agree with him. They were contaminated with the Greek-letter Society idea but he has had his own way, and I thank the Lord it is so. I have not heard anything that has satisfied me so much as to have that college set the key-note to reform in that way; and we can point to one college, one institution, which is the pride of the West, and which in coming years will be more and more so, as setting its face like a flint against these societies. And so we may hope that other colleges will take the hint and improve it.

Now I have taken up quite a little time, and I only want to say further, that if any one does not know about these things now, it is his or her own fault. This organization has a literature,—I was reading over the list of books printed by them, and I thought I should like to read them all. They have on every line the finest collection, published by Ezra A. Cook, Chicago, Ill.

It seems to me that no one need be ignorant in regard to the oaths, the obligations, the penalties,—the *blasphemies*, which are proved of some of these Masonic regulations. I have in my hand "The Character, Claims, and Practical Workings of Freemasonry," by the Rev. Charles G. Finney. You all know who he is. They may say: "How are you to know these things? You have never been a member." Well, we read them, written by a man of irreproachable character, whose word could be taken—a man filled with the Holy Ghost. We can read it from men who have been once entangled in these things, but who, on conversion, saw that it was not the place for a Christian, and that their duty to God and to their fellow-men required that they should write the things which they knew. I want to recommend anyone who is at all in doubt about these things, to read these books, and I am sure it will take you a very little time to make up your mind what your duty is concerning them.

WAYSIDE NOTES.

FROM RECENT EXCHANGES.

The National Christian Association opposed to secret societies, has been pushing its noble work with even more than its wonted energy this season. A number of well-attended State conventions have been held East and West, and vigorous addresses have been delivered. The *Christian Cynosure* is filled every week with rousing reports from all the fields of conflict, in all of which active secretaries are doing splendid work. The *Cynosure* is a worthy organ of the great cause of anti-secrecy. What it is to that patriotic and Christian movement there ought to be also to the cause of national reform. The *Cynosure* is the right arm of the movement against the empire of darkness. May there soon be as vigorous an arm, striking as frequent and as effective blows in that most comprehensive of all reform movements, the reformation of the nation and its government by the practical acknowledgment of the law and authority of Jesus Christ as King.—*Political Dissenter, Pittsburgh.*

A leading Masonic paper has published what purports to be a Bull of Pope Leo XIII., under date of Dec. 25, 1891. This document has been widely copied and circulated as authentic; but it is a miserable Masonic forgery. Secretism can never deliver America from the curse of Romanism. Something more radical is needed than the dissemination of a clumsy imitation of a papal encyclical. The setting forth of truth in the full noonday light, and the breaking down of all chambers of darkness, is essential to deliverance from the spiritual tyranny of Rome. Masonry cannot apply the cure. The Lord may dash these systems together like potsherds, and make them serve the purpose of each other's destruction.—*Political Dissenter.*

NEW ENGLAND LETTER.

A few remarks on Christmas—The recount in Boston—Catholicism in New England—The Yale riot—Testimony from an unexpected source—A Chinese Masonic temple in Boston.

Perhaps it is not too late for a few observations on Christmas, as the traditional "twelve days" are not yet over. One of the most unpleasant things to note was the appalling number of victims to Boston's licensed saloons which the police courts report. If she would only celebrate the so-called anniversary of our Saviour's birth by shutting up these gates of hell, it would be one method of doing honor to the day which the strictest Puritan of us all would not quarrel with. While Christmas was never more universally regarded, I have also noticed a much stronger undercurrent of protest, which betokens a healthy reaction against its absurdities and follies, at least, if nothing more. When it first took its place in the list of holidays, most New England people looked upon it as a pleasant Old World custom, and gave very little thought to any other aspect of the question, though the well-informed knew that it could not possibly be the real anniversary of our Saviour's birth. It is rather singular that as the Christians of the third century met heathenism half-way, so the children of the Puritans are now meeting Rome half-way, and with probably as little idea of the consequence. Chapter 3 in Hislop's wonderful work on "The Two Babylons," shows clearly enough what any religious encyclopedia would tell us, though without the same fullness of detail, that Christmas and Easter are both heathen in their origin, and, however baptized as church days, with Rome for their sponsor, are by no means purged of the old leaven.

The observance of such days in New England has a significance which it cannot have in Great Britain or Germany, where the custom is deeply rooted as a part of the national religion. Here it is a fashion, an imported thing, which makes a great difference to start with. Not being indigenous to the soil, it is not as likely to be observed in a healthy, natural manner, and indeed it fares with us much as our own Thanksgiving-day might if transplanted among a people who had no historic memories or sacred associations clustering around it to sound the key-note of its true observance. In the old countries the keeping of Christmas or Easter does not mean any advance Romeward. Here, in the land of Puritan traditions, it does. It is a part of that movement which is sweeping even our Congregational churches into ritualism and formality. A Connecticut Congregational pastor is reported as saying, in a recent sermon, that "when he went by those grand edifices, the Catholic churches, he did not feel as if they were the Scarlet Woman or anti-Christ, but he felt like taking off his hat. It had brought out all the great scholars of Rome and Greece. It was a grand, inspiring religion," etc. Doesn't every one who has studied the history of the Protestant Reformation know that Rome fought most bitterly the revival of classic learning during the Middle Ages, almost as bitterly as she fights our free schools to-day? And why hasn't this "grand and inspiring religion" inspired her rum-selling, prize-fighting members to quit their disgraceful professions? Why hasn't it inspired them to rise above the filth, and rags, and illiteracy which predominate in every country to-day where she has the rule? God deliver us from such foolish shepherds, and raise up such as will stand for the pure faith of our fathers against the tide which is sweeping us Romeward!

The recount in Boston on the license vote made no material change in the result, but the liquor interest was powerful enough to lead the Board of Aldermen to refuse the petitioners their right to witness the recount. This surely looks like an attempt to cover up something, and gives to the worst suspicions of fraud at the ballot-box the color of truth. Of the large sums of money expended to secure license at the late city election, O'Donnel, the head of the labor union which asked for the recount, is reported as saying, that the brewer who paid the largest share of the expenses, "and who is fraternally known to certain aldermen and members of the Legislature, made no return." Occasionally one catches a glimpse of the hidden hand of Masonry manipulating the wires.

It is a singular fact that no-license made some of its greatest gains in the poorest wards of the

city, where the Democracy rules supreme, while on the aristocratic Back Bay the Yes vote was the largest. It is a pity that the working people who cast their ballots against the saloon must submit to have it planted in their midst, and more than a pity that a law could not be passed locating it where it legitimately belongs. This would give the churches that are one by one leaving the South End for this more fashionable district some missionary work to do. It may sound wicked, but one is tempted to query whether the South End would not gain more by a wholesale migration of the saloon than they will lose by the removal of these "candlesticks" which seem to have forgotten the chief end of their being—to let their light shine where God has planted them. This huddling together of the churches in one favored locality, while giving up another to the unrestrained domination of the saloon, is consummately bad generalship; and if the prince of evil laughs in his sleeve to see the opposing side thus play into his hands, who can wonder?

A statue of the Virgin Mary was recently dedicated with imposing ceremonies at St. Joseph's Cathedral, Hartford. A Dominican priest preached the sermon for the occasion, which was on the immaculate conception; and then the bishop performed what seemed the rather superfluous ceremony of blessing the statue, as if the Virgin was not equal to blessing her own statue! I noticed, in a recent issue of the *Springfield Republican*, widely known as one of the oldest and most reliable newspapers published in New England, a story, taken from the *Catholic Review*, the plot of which hinged on the conversion of a young Protestant woman to Rome through the influence of her Catholic lover. It took up several columns, and with its mingling of sentiment and pseudo devotion was exactly fitted to impress young and plastic minds. Is there a Jesuit on the staff of the *Springfield Republican*? It looks like it. Prof. Townsend's warning at the Methodist Ministers' meeting was not the cry of an alarmist or an agitator, but the calm utterance of a cool, level brain. He is a man that Rome has reason to fear. The very fact that he is by nature slow and cautious makes his onslaughts on iniquity, whether in the church of the Wesleys or she who sits on the Tiber, something tremendous.

Judge Pickett has made a very sensible ruling in the case of the Yale students whose outrageous behaviour was chronicled by the press some weeks ago;—which is, that the disturbance in question was a riot, and the participants therein should be treated as rioters. The fact that they were college-bred youths only enhances the scandal of their conduct, and it is high time that the law made an example of such offenders. How much do their secret societies have to do in fostering this lawless spirit and contempt of authority? A peculiar illustration of the immoral tendency of these college secret clubs is shown in the case of Harvard's Professor of Moral Philosophy, who nearly a quarter of a century ago belonged to one and was its secretary. Probably, when under the convivial influence of those associations, he produced some objectionable verses which were copied on to the society's books, and now, after so long a time, have risen up to undermine his influence and be thorns in his side—a warning against this hidden danger from an unexpected source. Doubtless the Professor would give much to-day could he have been warned by some judicious friend, and been sensible enough to heed the counsel, and so avoid all this chagrin and mortification.

The Chinese Freemasons of Boston have now a temple of their own, situated in Mt. Hope Cemetery. It was recently dedicated by Grand Master Gong Hoar, of the Chinese Masonic order, with ceremonies which were, after all, not much more heathenish than those used by their American brethren on similar occasions. It is not pleasant to think of these Chinese Highbinder societies in the city of the Pilgrims. One reads with a curious feeling, that in the rear of the "temple" are furnaces "to receive offerings made to the gods in memory of dead Chinamen." But there is no use in being squeamish when pagan worshipers are legalized in every chartered Masonic lodge in the land.

ELIZABETH E. FLAGG.

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THE MASONIC "GRAND LODGE ABOVE".

BY WILLIAM ADAMS.

"The lodge above"—"Grand lodge above"—
The acme of Masonic love,
For faithful Masons when they die—
"Dear brothers of the mystic tie!"

No woman ever enters there,
Nor children can its glories share;
No fools or cripples ever come
Within the confines of that home.
The Tyler, stationed at the door,
Guards, with a sword, the sacred floor
Where the "Great Architect" presides,
And all the craft in wisdom guides.

A brother from the lodge below
Comes up, as all good brothers do;
And thus the bright and happy throng
Greet the newcomer with a song:

"Glad welcome to our higher sphere,
Our precious, faithful brother dear;
But if you tell our doings here,
We'll cut your throat from ear to ear:
Take out your heart and hang it up
Upon the temple's tipmost top;
Take out your bowels, too, and burn them,
And into dust and ashes turn them;
And then, if you will not go dead,
We'll knock the top off from your head.
This is our bond of union, brother;
Our principles admit no other.
They're just the same, you ought to know,
As those we acted on below.

"Come now, dear brother, and refresh;
Here's brandy, cabbage, fish and flesh,
And everything that you can think
That's good to eat, or good to drink;
But stay, dear brother; let us know,
Are all your dues paid up below?
And have you never told the truth
You promised to conceal, forsooth?
And have you always helped a brother
In everything against all other?
These are the only questions here,
And these well-answered, all is clear.

"The Junior Warden, over there,
Will watch you with fraternal care,
And see that you don't take too much
Of this and that, and such and such,
Lest they should cause you to forget
And talk of things you will regret.

"Some of us won't forget it soon:
Good times we had in your saloon,
And how we used to scoop the greenies,
And share the perquisites between us!
You used to drink too freely then—
We hope you won't do that again.

"And now go down and see your mother
In hades, and your crippled brother,
Your wife and daughter, sister, too,
And aunts and cousins not a few.
How gladly they will welcome you!
You know we can't let them come here—
The rule seems almost too severe;
But then, dear brother, you must know
That such a thing would never do.
If you find anything right good,
Pray, bring it for the brotherhood.
We can appreciate them here;
They undervalue them down there.

"Stay just as long as you see fit:
The pass-word always will admit;
The Tyler, always at the door,
Let's all the craft in, and no more.
Some of our churchly brothers go,
And stay down there a week or so;
And sing the songs they used to sing
Of praise to Christ, the Saviour King.
Such songs are not permitted here,
Lest they offend some brethren dear."

Salem, Ore.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Jan. 4, 1893.

It is not given to everybody to appreciate the truthfulness of the Scriptural injunction: "It is better to give than to receive," in its full meaning, but the congregation of one Washington church—Calvary Baptist—gave indisputable evidence, last Sunday, that they did, by raising the largest sum of money ever raised at a single meeting of any Washington congregation. This church, which has the largest Sunday-school in Washington, nearly half of its scholars being adults, and probably the largest in this section of the United States, has outgrown its present edifice, one of the handsomest in the city, and a committee was recently appointed to devise

means for increasing its accommodations, and also for building a new chapel for one of its branch missions and aiding another to build. This committee decided upon a plan which involved the expenditure of \$140,000. This was a large sum, but Dr. Greene, the pastor, was not discouraged. He sent letters to all of his congregation requesting them to attend the meeting last Sunday. At that meeting, after stating in detail what the money was wanted for, he said that a member of his congregation had offered to contribute an equal amount to that contributed by the rest of the congregation. Then the contributions began to pour in, starting with several of \$5,000 each, and in less than an hour they footed up \$70,000, which was then duplicated by Mr. S. W. Woodward, a Washington merchant, making a total of \$140,000, the amount required. This remarkable meeting marked an era in Washington church history, and members of all denominations join with the Baptists in rejoicing at its result. The example set by the liberality of this congregation cannot fail to have a good effect upon every congregation in Washington, and, indeed, its effect will probably be felt in many churches remote from the national capital.

Reforms move slowly, but as long as they move forward at all there is hope for final victory. For many years the efforts of hundreds of good men and women have been directed towards the abolition of intoxicating liquors at the New Year's reception, which are such a prominent feature of social life in this city, and, although success has not yet been achieved, the result is encouraging. Every year the number of houses at which wine is served to callers is fewer than the year before, and this year the change is said to be more marked than ever before, which encourages those who are striving to have this great temptation to the young men removed to hope that the time is not far distant when young ladies will consider it a disgrace to offer their gentlemen callers intoxicating liquor.

Madame Tel Sono, the Japanese lady who has been making a tour of this country, raising what she calls "Jesus money" for the support of the religious school for high-caste Japanese girls, which she hopes to have in operation in her own country before the expiration of the present year, bade her Washington friends farewell to-day, when she left for New York, whence she will sail for England on the 18th inst. After a short stay in England, she will return to Japan and begin what she has mapped out for her life-work.

Your correspondent asked one of the most prominent ministers of the city what he considered most notable in the history of the local churches for the year just passed. He replied, without a moment's hesitation: "The remarkable increase in the attendance of young men at all of our churches;" and when asked to what he attributed this increase, he answered: "To the interest in the church which has been fostered and developed by the numerous organizations composed of young men which have become such a popular feature in most of our churches. These organizations cannot, in my opinion, be too highly praised for the good work they are doing; they make the young men who join them feel as though they had a proprietary interest in the church, and thus touch one of the great underlying principles of human nature; for of what a man owns a part, he is certain to be interested in promoting its welfare." There is no question about the popularity of these organizations, one or more of which have been established in nearly all if not in every church in the city; nor is there any question about the largely increased attendance of young men at all of our churches. Comments are heard upon it on all sides, and many a mother who had grave fears for the future of her boy now rejoices to see him regularly going to church and displaying an eager interest in some branch of church-work.

Congress reassembled after its two weeks' recess to-day, but the attendance was very small in both House and Senate. The number of members slightly indisposed is large.

Much interest is felt in President Harrison's forthcoming special message to Congress, concerning the Canadian Pacific railroad and the privileges it enjoys by grace of this government. There is a hostile feeling in Congress towards this corporation.

REFORM NEWS.

ELGIN AND EVANSTON.

INTERESTING MEETINGS IN INTERESTING PLACES.

The last Sabbath of the old year was spent in the beautiful city of Elgin, crowning the hills on either side the Fox river.

The immense watch factory, employing some 3,500 persons, has taken the name of the city around the world. The market here gives the price of butter to the nation, and the factories for condensed milk, cheese and other dairy products are extensive enough to make many a city celebrated. The first State Sabbath organization was formed here a few years ago, Pres. C. A. Blanchard being the leader in that noble movement.

The prohibitory sentiment is strong; the saloons are not prominent, audacious and numerous as in many towns of this size; and the people are generally church-goers. Still the stifling influence of the lodge is felt in many of the churches and shows that there is need of the revival of pure and undefiled religion.

Rev. P. Thelander, the young and warm-hearted pastor of the Swedish Lutheran church, invited me sometime since to come and speak to his people, but as the fall conference meetings occupied my time, his people asked him to speak himself, which he did faithfully and to a full house.

The Free Methodist brethren have a commodious brick house, where several of our reform meetings have been held—a State convention a few years ago, made notable by the Students' Contest. Bro. I. R. B. Arnold also spoke to a crowded house during the fall meeting of the Illinois Free Methodist conference. Bro. C. S. Gitchell is now the pastor. Arranging with Bro. Sears, a "pillar" in the church and community, I spoke on the Sabbath named, both morning and evening. The cold was intense and the audiences affected by it, but I trust the word was not spoken in vain. Personally I enjoyed meeting with this earnest people, and felt drawn towards them and was refreshed by the spirit in their simple and earnest services. Bro. Gitchell will take and forward subscriptions for the *Cynosure*.

During the succeeding week good progress was made toward a representation of our reform among the congresses of the World's Fair; but that may not be the Lord's way for the proclamation of the truth against the paganism of the lodge. We may have to testify "without the gate," as Moody and Sankey are preparing to do.

The union meeting of the Scandinavian churches of Evanston, suggested by pastor Edgren of the Swedish Lutheran church, and for which preparation was nearly complete two weeks before, was held in Union Hall on Sabbath afternoon, New Year's day. The hall was full and the meeting a success. The hall is occupied every Sabbath at three by the W. C. T. U., which, under the magic influence of Miss Willard, holds Evanston as one of its centers of power. The city enjoys prohibition under the State law chartering Northwestern University, which forbids the sale of liquor within an area of four miles from the institution. The ladies dropped their meeting and gave the use of the hall, as they had long wished a meeting of these same churches for temperance. So the two issues were joined. Bro. A. W. Parry, of the Free Methodist church, foremost in Christian reform work, made the final arrangements and published so good a program that the local press declared it "excellent." The addresses in Scandinavian were to be by Rev. R. Cederberg, of the Swedish M. E. church, on temperance; by Rev. H. Bergh, Norwegian M. E., on Sabbath reform; and in English by the N. C. A. secretary on the lodge. Rev. Chas. Palm of the Swedish Baptist, and Rev. A. Edgren also were to assist. Brethren Bergh, Edgren and Hagfeldt of the Mission church were not with us: the first from painful illness, the others because of urgent duties which took them from the city. Resolutions were adopted protesting against a Sabbath-breaking World's Fair, and the collection was divided between the W. C. T. U. and our association.

I had the privilege of attending watch meeting with Bro. Parry's people Saturday night, and speaking to them from the Word next morning. These services began a series of meetings in

which they were to be aided by Miss Knecht, an evangelist whom God has used in blessing other churches. God was present through the day reviving his people, and we may expect to hear of many turning from the world to God.

HENRY L. KELLOGG.

FROM THE WESTERN DISTRICT.

OAKLAND, Kans., Jan. 5, 1883.

EDITOR CYNOSURE:—I am not lecturing this week. I did not try to make any appointments, because it is the week of prayer.

Last week I spent five days doing some interesting work in Johnson county, Kan. I stopped with Mr. R. N. Redpath, of Morse, the most of the time I was in the county. Mr. R. does not conceal his convictions in his coat-sleeve. I was very hospitably entertained and helped in my work. Mr. R. had arranged three lectures for me—one at Stanley and two at Morse.

The meeting at Stanley was given up because of too much interest and attractions in other directions. I hope to give an address in Stanley at a future time. Everything runs to Odd-fellowship and the Grange in and about Stanley.

I filled the two appointments at Morse. The audiences were fair though the evenings were cold. The first evening I gave an address on "The Religious Claims of Freemasonry," and on the second evening on "The Secret Lodge System." At the conclusion of the first address, an old gentleman came forward and asked me some questions and pronounced some dictums. He asked me something about whether all Masons were going to hell, or whether there were any Christian Masons. He remarked that he was both a Mason and a Christian. We must answer men who come forward with this question, that that is a matter for them to consider and to decide. It is a species of "bluff," and an endeavor to bring out harsh statements. It is not necessary to use harsh statements in reply, but simply hand the question back. We present the stern facts; let them answer such questions.

This gentleman asserted that I got all my information from Wm. Morgan. I called his attention to the fact that I had quoted from Masons Mackey, Sickels, Pierson, etc. Did he not know these men? No; he did not know them. To my earnest and repeated inquiry as to what Masonic books he had read he gave no reply.

He then asked me if I were a Mason. I replied by asking him what difference it made whether I were a Mason or not. His reply was startling, "If I were a Mason I would know and some of these were likely true; if I were not a Mason, they were not true!" Here we have a new and marvelous test of truth. As to whether a thing be true or false depends not on its inherent nature, but upon certain factitious assertions sus-

(Continued on 8th page.)

CORRESPONDENCE.

FOREIGN IMMIGRATION.

WAUPACA, Wis., —, 1892.

EDITOR CYNOSURE:—That the people of the United States, and especially in our large cities, have suffered from the vast influx of Europeans, many of whom were from the lowest strata of society, is quite evident. That some plan should be devised to protect us from the importation of the vicious and merely pauper classes may well be conceded; but when it comes to specific measures there is room for much discussion. I notice, with regret, the proposal to admit to our ports, during the coming year, only those who come as cabin passengers in the great steamships, and that this will meet the concurrence of the steamship companies. Against such a course I most earnestly protest, for the following reasons.

1. It would admit the rich, regardless of personal character, though they were notorious gamblers and swindlers, and exclude the virtuous poor simply because they are poor. No class of our people have done more to develop our resources as a nation than our German and Scandinavian immigrants, most of whom came here in poverty.

2. It would be a violation of international comity. We claim and exercise the right to visit the Old World. We look to its governments for the protection of our citizens. We

have not hesitated to demand such protection, and have sent a part of our fleet to enforce such demands. We have always succeeded in securing such protection. It will be with a bad grace that we say to European nations, "We insist that you shall receive and protect *our* citizens, but we will exclude *yours*, unless they are rich."

3. It would violate the principle of natural justice. Every self-supporting and law-abiding person has a natural right to visit any portion of God's earth, and remain there. He has a natural right to labor and seek employment as truly in America as in Europe. The same principle of natural justice on which we claimed our right to natural existence, and which is set forth in the Declaration of Independence, binds us to accord to all men the right to reside where they will and to seek for happiness as they will, provided they do no wrong to their fellow-men.

4. It is a violation of the law of love: "As ye would that men should do unto you, do ye even so to them."

This is not only a law for individuals, but for nations and governments. Our Saviour has told us that our neighbor, whom we are to love as ourselves, is not simply one of our own race and nation, but includes all mankind. So long as the poor of Europe or of China can better their condition by coming here (unless they are vicious), we ought to make them welcome and share with them the burdens of life. This is the demand of the law of love. Let not the *Christian Cynosure* discard it. H. H. HINMAN.

BEGGING CHURCH FUNDS FROM SALOON-KEEPERS.

CHICAGO, January 4, 1893.

EDITOR CYNOSURE:—I was much interested in your correspondent's account, in the *Cynosure* for December 29, of the performance of Dr. Duncan McGregor, the prominent Masonic Baptist preacher. In a fresh number of the Philadelphia *Christian Instructor*, I find another incident concerning him that is equally discreditable to his Christian walk and conversation.

A fair was recently held for the benefit of the building fund of his church, and in order to increase the receipts a circular was prepared for distribution among persons outside of his congregation. By the advice of a Masonic brother, the names of a number of prominent citizens were appended to the circular, with the understanding that they should be seen in reference to the matter before the circular was sent out. By some oversight the "seeing" was not done, and several of those whose names were attached to the document very properly resented the implication that they had either signed it themselves or had authorized any one else to do so.

Among others to whom this circular was sent were some saloon-keepers, whose money was deemed as good as anybody's for church-building purposes. We are informed that Dr. McGregor apologized for surreptitiously using the signatures of well-known citizens, but made no excuse for soliciting donations from liquor-sellers. The *Christian Instructor* says that "the matter is at best a disgrace to the congregation, and a dishonor to religion." It does look that way.

MAT. HAWTHORN.

"THE ANTIQUITY OF FREEMASONRY."

CHICAGO, Jan. 3, 1893.

EDITOR CYNOSURE:—Probably you will think that this subject has grown too "flat, stale and unprofitable" to be revived at this late date, since the Masons themselves have ransacked every known record for evidence that their fraternity is as old as creation—indeed, some of them claim that it existed before the world was made.

But if new evidence can be deduced to prove that Freemasonry was an antediluvian institution—evidence that can be relied upon—we ought to become sufficiently interested—yea, honest enough—to listen and learn how ancient are these sacred mysteries.

I have before me a copy of the *Deseret Weekly News*, printed at Salt Lake City, Utah, and bearing date Dec. 31, 1892—a paper that fully supports the doctrines and interests of the Mormon church as originated by Joseph Smith, the seer, and established by Brigham Young and his satellites in that Territory.

In it I find the following, which purports to be an extract from a work entitled, "The Prehistoric History of America," and which gives an account of an ancient race called Chichimecs, who were contemporary with the Toltecs. "Rude as they were, the Chichimecs had a religion. They adored the sun as the supreme god, and they also worshiped lightning, represented by the god Nixcoatl (the Serpent of the clouds), who, like the antique Jupiter, was figured with thunderbolts in his hands. . . . In war they were extremely ferocious and cruel. They put their prisoners to the most horrible torture; they made a practice of drinking the blood of their victims."

Upon this the *Deseret News* freely comments as follows: "The religion of the most ancient Eastern nations comprised in its systems not only idolatry, but secret works of darkness, and of murders, and other abominations. These secret combinations were had among the antediluvians, and revived among the descendants of Noah soon after the flood. In the very nature of the case no record would be kept of the workings of this satanic order by the members thereof. An account of its origin was revealed to Joseph the seer in 1830.

"It was concocted through a wicked compact between Satan and Cain. Cain loved Satan more than God. It was by the command of Satan that Cain made an offering unto the Lord of the fruits of the field.

"And Satan said unto Cain, 'Swear unto me by thy throat, and if thou tell it, thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it, they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thy hands.' And Satan swore unto Cain that he would do according to his commands. And all these things were done in secret. And Cain saith, truly I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan, and he gloried in his wickedness."

"Lamech, the son of Methusael, was one who was caught in this artful snare. See Gen. 4. He slew Irad, the son of Enoch (son of Cain), and probably a young man also. Lamech had two wives, and he said unto his wives, 'I have slain a man to my wounding and a young man to my hurt,' thus revealing to them the sworn secret of the order. He slew Irad because he had learned the secret, and told it to some of the sons of Adam. 'Wherefore Lamech being angry, slew him, not like unto Cain his brother Abel, for the sake of getting gain, but he slew him for his oath's sake.'—*Pearl of Great Price*, p. 12.

"These oaths, murders, and secret combinations were known to the Babel builders, and were interwoven with their religious sacrifices, temple and tower building. And it was the grand inspiration to the gigantic scheme to lay claims to the entire earth, to own, rule and govern it, by having a central temple and a mighty metropolis as the grand seat of government and religion."

I leave the reader to form his own opinions, from this authority, as to the intimate connection between modern Masonry and this ancient fraternity, of which Satan was the Grand Master and Cain the Master Mahan (Mason?), and who swore by their throats to keep their deadly secrets. CARL BECKER.

LITERATURE.

The January *Century* has many attractive features, principal among which are Mark Twain's funny story of The £1,000,000 Note; A Winter Ride to the Great Wall of China, by N. B. Dennys; Whittier, by Elizabeth Stuart Phelps, with a full-page portrait; The Kindergarten Movement, by Talcott Williams; The Story of Millet's Early Life, by his younger brother; An Illustrator of Dickens (Hablot K. Browne), with reproductions of his art; Letters of Two Brothers (General and Senator Sherman); Notable Women—Dorothea Dix. Other art cles and contributors are as follows: La Grande Demoselle—A Balcony Story, by Grace King, illustrated; The Great Wall of China, by Romyn Hitchcock, illustrated; The Lights of London, by Louise I. Guiney; The Reward of the Unrighteous, by Geo. G. Bain, illustrated; "Crusty Christopher" (North—John Wilson), by Henry A. Beers, with a portrait; The Cosmopolis City Club (first paper), by Washington Gladden; Personal Studies of Indian Life—Politics and Pipe-Dancing, illustrated, by Alice D. Fletcher, etc. New installments of Walter Balesier's Benefits Forgotten, and Mrs. Burton

Harrison's Sweet Bells Out of Tune are printed, with poems, and the usual editorial departments, as usual, ably filled. New York: The Century Co.

The *Cosmopolitan* for January is not a whit inferior to any of its contemporaries, either in letter-press or illustration, and is a splendid specimen of magazine-building, a subject that is admirably demonstrated in its own growth and prosperity, as set forth in its opening article. The other contents are varied, and several of them possess unusual literary and pictorial interest. Among them may be mentioned: Four Famous Artists, by Gerald Campbell; Japan Revisited, by Sir Edwin Arnold; Beauties (Female) of the American Stage, by Jos. P. Read and Wm. S. Walsh; The Confessions of an Autograph Hunter, by Chas. Robinson; The English Laureates (with portraits), by R. H. Stoddard; The Muses of Manhattan (with portraits), by Brander Matthews; Grant Under Fire, by Theodore R. Davis; A Traveler from Altruria, by W. D. Howells; The Wheel of Time, by Henry James; To Those Coming, by Edith M. Thomas; Co-operative Industry, by Edw'd E. Hale, and The Lost Island, by Louise V. Sheldon and E. J. Austin. Published in New York City.

The special features of the *Review of Reviews* for January are: 1st, a sketch of President Diaz of Mexico, his people and his country, written since his inauguration, Dec. 1st; 2nd, the experience of a young woman from this country in the Pasteur Hospital at Paris, who tried the effect of vaccination against cholera; and 3d, what has been accomplished in a year in University Extension. The monthly resume of magazine literature is still the valuable feature of the *Review*. We regret to note again some lapses in religious criticism, which though inconsiderable are yet pronounced. The troubles of the Presbyterian church, Briggs and Smith, are endorsed; a good word is given to the effort to make the theater a handmaid of the church and the Christian home; and the late movements of Romanism in America are accepted as glibly as if the Jesuits were not in full control of the machinery of that system. We cannot accept as true liberalism such views of great facts and movements as are had through half-closed eyes.

The January issue of the *Cottage Hearth* appears as a "holiday number," and a very creditable one, as a glance at its contents will attest: A full-page frontispiece, "Winter," is finely drawn and appropriate. Our New Navy, by Lieut. Wm. L. Rodgers, U. S. N., with six capital illustrations; Erastus Faulkner, by Matt. Crim, an illustrated story; The Story of a Burglary, by A. G. Kolbe; Hannah Dustin, a dramatic sketch, illustrated, by Oscar F. Adams; A Battle for Life, by Jerold Dean; How to Be the Wife of a Rich Man, by Julius Robinson; The Railway Cut, illustrated, by Wm. O. Stoddard; Skate Sailing, illustrated, by Edw. T. Thayer; with several poems, and the several domestic departments are filled with interesting briefs. Published by W. A. Wilde & Co., 25 Bromfield St., Boston.

The *Journal of Hygiene and Herald of Health* (formerly the *Herald of Health*) makes its appearance with its new name and other improvements. The editor, Dr. M. L. Holbrook, contributes a second paper on the Hygienic Treatment of Indigestion, and new Notes Concerning Health. Other articles and writers are as follows: Street-cleaning in Berlin, by Ethel Paton; Healing by Music, J. Jay Watson; and Hygiene for Women, by Jennie Chandler; A Song, by Mary Morgan, translated from the Italian, with Topics of the Month, Book Notices, etc. Published by M. L. Holbrook, 46 East 21st St., New York City.

Bible-readers will find the new monthly journal, *The Defence* ("set for the defence of the Gospel"), conducted by Evangelist Geo. C. Needham, assisted by a corps of other well-known students, a most acceptable visitor. Prof. W. G. Moorhead treats of Prophetic Landmarks; Dr. W. J. Erdman, of Critical Interpretation; Prof. J. M. Stifler, of Doctrinal Sketches; Geo. C. Needham, of Typical Teachings; Mrs. Geo. C. Needham, of Helps for Hard Places; Pastor A. C. Dixon, of Points for Preachers; Pastor D. M. Stearns, of Kingdom Tidings, etc. Published by Albert Needham, 1330 Arch St., Philadelphia.

Historia, the Chicago illustrated magazine of historical stories, has in its January number the following papers: The Pyramids of Ghizeh; How Two Union Generals were Captured; Story of the Well-beloved Madman; Death of Patroclus; Fall of Herbert and Danton; Morgan's Great Raid; Fighting the Mexicans (continued), and Questions Answered. Published by the Historia Company, Chicago.

Few ornaments for a home are more instructive and beautiful than a copy of the great Muncakzy painting, "Christ before Pilate". There have been many reproductions of this marvelous work of art, but none surpass the picture issued by the *Illustrated Christian Weekly* of New York, which represents feature and color with surprising likeness.

The *Sanitary Era* for December is a valuable installment of one of the very best hygienic periodicals extant. Its articles are brief, pointed and suggestive, and too numerous to mention even by their titles. Published in New York City for \$1 a year.

LODGE NOTES.

(From Secret Society Journals.)

It is reported that a G. A. R. Post in Chicago is composed entirely of Knights Templar. The report needs confirmation.

A new commandery has been organized in Chicago, to be known as Columbia, and begins its existence under favorable circumstances.

M. W. Bro. Thomas J. Shryock, Grand Master of Maryland, has decided that a non-affiliated Mason cannot bring charges against an affiliate.

Estimated number of members, Nov. 30, 1892, 136,180; number of subordinate councils, 1,484; number of grand councils, 20.—*Royal Arcanum*.

Never speak of lodge matters in unseemly or improper places, as oftentimes there are eavesdroppers around, who should know nothing of such subjects.

The Masonic lodges in New Zealand, working under the various jurisdictions, are: New Zealand, 82; England, 40; Scotland, 20; Ireland, 5. Thus the total number of active and regular lodges in the colony is 147.

"Masonry is not a benefit society. It only relieves where charity is needed [paid for]. Some people hold the belief that they have but to ask and receive." "What fools these mortals be!" to expect something for nothing from a Masonic lodge.

It is said that some years ago the worshipful master of a lodge in the South Island, New Zealand, informed the deputy grand master that he intended initiating a Chinaman; but when it came to the point the celestial declined to take an obligation, and preferred blowing out a lighted candle, and his admission was not allowed.

The Catholic congregations at Pressburg, Hungary, adopted a resolution expelling all members who are Freemasons, and prohibiting and excluding all Freemasons from their organization. An appeal was taken from their decision to the Cardinal Prince, Primas Simor; and this highest clerical authority in Hungary sustained the appeal and invalidated the measure.

A New York contemporary has noticed in Masonic papers recently a discussion on "How should a Mason wear his apron?" The writers have spoken of the flap and the corner, the first, second and third degrees, but have forgotten the one word, more important than any other, and that one word covers the whole duty of a man and Mason. He should wear his apron worthily.—*Mallet*.

"Resolved, That the Grand Encampment approves and gives its sanction to the observance of Christmas day by Knights Templar, either in their official capacity or as commanderies, and that annually there be a Christmas toast and response prepared and transmitted to all grand commanderies and constituent commanderies owing allegiance to the Grand Encampment."—*Masonic Chronicle*.

At the recent semi-annual meeting of Medinah Temple (A. A. Order of the Mystic Shrine), Chicago, the degree was conferred upon ninety-six candidates. Notwithstanding the number, the work was most impressively performed. The paraphernalia of Medinah Temple is most elaborate and expensive, and lends decided effect in working the degree. The robes of the officers of Medinah cost over \$5,000. After the evening's work there was a banquet, at which there were four hundred and ninety-six nobles seated. The visitors occupied the posts of honor.

The *Home Journal* has several times alluded to a movement among members of the Scottish Rite bodies of the United States for a union of the Southern and Northern Supreme Councils, and also for the abolition of life tenure of office. Among the warm advocates of these reforms is our distinguished brother, T. S. Parvin, of Iowa. At the recent meeting at Washington he presented a paper, which gives in detail the changes which he and many other members of the rite



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The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 12, 1893.

"I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestant, or obedience to any of their inferior magistrates or officers."—Oath of the secret, intriguing order of the Society of Jesus in the United States.

TEMPERANCE WITHOUT SECRECY.

A significant movement in temperance work is represented by the *National Templar Blade* (Lansdowne, Pa.), organ of the Templars of Temperance, "a non-secret, non-partisan, non-sectarian and international union," founded ten years ago and now numbering 30,000 members. The notable feature of this organization is explained to the *Cynosure* readers in the following paragraph from the *Blade*:

"Our Union is non-secret, because many persons are conscientiously opposed to secret societies, and others are prejudiced or try to make secrecy an excuse for non-participation. This does not prevent the holding of private meetings, when and wherever desired, same as by ministerial bodies or by leaders in churches. The difference between private and secret meetings is that in the former case no member is pledged 'not to reveal any of the private work or business,' which secrecy pledge is usually found in the rituals of every secret order, and is, after all, of less importance either way than supposed."

The organization urges the total suppression of the liquor traffic; provides a system of mutual aid, which is optional; short degree work, also optional; and does not wholly discard the machinery, titles, charters, etc., of the other secret temperance orders. The great objection, however, is removed and marks a growing and reasonable change in popular conviction on the question of pledged or sworn secrecy.

It is a fact which ought to be confessed by temperance workers everywhere, that the reform has outgrown the cumbersome, old-world methods of the orders. The W. C. T. U. constitutional amendment and Prohibition party movements lead the way to success in this noble cause. Lodge tactics hinder and drag, and sometimes destroy.

MIXED MASONIC RELIGION.

"There's a screw loose somewhere" in Masonic religion. "Sir" E. T. Carson, of the Grand Commandery of Knights Templars in Ohio, told the Grand Commandery, the other day: "The Mason's creed is belief in God; the Templar's belief is in God the Father, the Son and the Holy Ghost. Every Companion Royal Arch Mason who aspires to become a Knight Templar has to make a declaration in writing that he is a firm believer in the Christian religion, which is something more than a Mason's creed. The Templar's creed of to-day was the Mason's creed of 1717."

The last sentence has reference to the "revival" of Masonry at the Apple-Tree Tavern, Covent Garden, London, in 1717, when the first grand lodge of speculative Freemasonry was formed. "From the Apple-Tree Tavern Lodge," says Mackey's *Lexicon*, "there were bitter feuds and sectarian quarrels, which kept up two or three rival grand lodges, wrangling for the spoils, until 1813." There was nothing very Christian in that, surely; and if the Knights Templars are such Christians they have nothing in the pure religion of the Lord Jesus Christ to boast of. He came to teach a Gospel of peace and good will, not to establish (as did Mahomet) an army with banners and weapons of war.

Morris' Dictionary says: "The orders of Knight Templar and Knight of Malta, together with many of the degrees and orders in Scotch Masonry, are intensely Christian." "The knight who was the subject of them," said the late President Blanchard, "was a religious gladiator; while Christ's servants did not fight. (John 18: 36.) The Masonic Knight kneels for initiation on crossed swords, his hand on swords crossed before him on an open Bible. His heathen libation is wine drank from a human skull; and the 'doctrines' he professes are secrecy and bloodshed—both contrary to the teachings of Christ." "In secret have I said nothing." (John 18: 20.) And

David was not permitted to build a temple to the Lord because he had been a blood-shedder. (This temple, afterward built by Solomon, is the one about which Masonic legendry tells so many falsehoods, even to this day.)

If "Sir" Carson is right, the Masonic religion of the present is not Christianity; and he is right; for Mackey's *Encyclopædia* (page 641) says it is not—"nor even a substitute for it."

The Knight Templars' open doctrines may be "intensely Christian" but we have shown that their secret rites are more intensely heathenish. If "the Templars' creed of to-day was a Mason's creed in 1717," it was bitterly sectarian and un-Christian—"wrangling for the spoils" for nearly a century!

The *Voice of Masonry* for January prints "The Lord's Prayer Masonicized," and, as usual whenever the fraternity undertakes anything in connection with Christianity, makes a mess of it. Here is a specimen brick:

The Mason's path through all this vale of care
Directs the rule, the compass and the square;
But yet among its hosts, while 'gainst our laws,
The low and vicious often show their claws!

Also another:

Thy temples firmly founded in thy lands;
It rests on Masons' hearts and Masons' hands.

And winds up with "so mote it be!"

The religion of Masonry is indeed badly mixed. If it were not so wicked, it would be laughable.

IN MEMORIAM.

At the last meeting of the Board of Directors of the National Christian Association, the following preamble and resolutions were unanimously adopted:

"WHEREAS, The President of this Board of Directors, and our brother in this Association, Rev. GEORGE R. MILTON, who was for years a true and faithful fellow-helper with us in the Lord's work, has recently been called out from this world to his rest and reward; therefore,

"Resolved, That it is a pleasure to us to bear testimony to the earnest Christian character and devoted service of our departed brother; and, further,

"Resolved, That we express to his widow, our sister, Mrs. Milton, our heartfelt sympathy in this time of her bereavement, and assure her that in her affliction we also are afflicted; and, further,

"Resolved, That we hereby renew our consecration to this cause, which was so near to our brother's heart, and once more testify our faith that this movement against secret societies is of God, in the interest of his church and of our fellow-men, and that it will surely triumph in the end."

BRO. ARNOLD'S STEAM TUG ALMOST IN SIGHT.

Some time ago Bro. I. R. B. Arnold asked the friends of his river mission and "the floating chapel" to contribute \$1,500, with which to purchase a steam tug, to be used in towing the floating chapel from place to place, especially against the currents encountered in ascending streams.

The chapel, we learn, is doing an excellent work—work that is much needed along the rivers—work of which those unacquainted with the necessities of a river mission can know but little; but this work has been greatly hindered by delays that steam-power would have prevented.

A steamer that was purchased a short time ago for \$1,500 was, more recently, sold at sheriff's sale, and the present owner offers to sell it to the floating chapel for the small sum of \$300. If the friends of the river mission can assist Bro. Arnold at once, \$240 will help him as much now as five times that amount will later. Bro. Arnold has already received about \$60.

Shall the steamer be put into the work at once? Contributions may be sent to I. R. B. Arnold, at Evansville, Ind. Let him have a hearty response.

—Ex-Secretary Blaine is reported dying, and it is also stated that a Presbyterian clergyman was called to his bedside.

REFORM NEWS (Continued from 5th page.)

tained by him who speaks it. This outdoes the old philosophic individualism!

The old gentleman asked me what became of Wm. Morgan. I replied, briefly, that he was taken by three Masons appointed by the Masonic lodge out into the Niagara river and drowned

until he was dead. His reply was the harsh, strident, open-mouthed, never-to-be-mistaken Masonic laugh. And thus our dialogue ended. I was most profoundly struck with the poor man's ignorance. Most Masons save this display of ignorance by preserving the *jewel of silence*.

The lectures were listened to with attention, and I trust with profit. I visited a goodly number and distributed literature and subscriptions for the *Cynosure* until Saturday evening.

I met Rev. W. W. McMillan and Messrs. R. M. Atchison and Hiram Curtis, earnest friends of reform; all these of Olathe. This county is full of friends of every desirable Christian reform. I met many of them, as Miss Lizzie McNaughten and sisters, the Miller Bros., Sam. Gilbraith, Mr. T. B. Marvin, and others. I hope to do more work in that vicinity before long.

W. C. PADEN.

REV. WM. FENTON IN WISCONSIN.

ST. PAUL, Minn., Jan. 4, 1893.

EDITOR CYNOSURE:—At the close of the Wisconsin State Convention, Rev. C. H. Chase, pastor of the Free Methodist church at Beaver Dam, invited me to accompany him and deliver an address in his church; the invitation was accepted, and the address was delivered. A seceding Mason was present, and endorsed the truth as far as he had seen it in the lodge; and he also expressed his thanks for the address. These public addresses, exposing the rascality of Masonry, are a help appreciated by seceding Masons. "Demits" are Satan's mortgage-notes, to be paid by holders in eternal damnation. If seceding Masons are fools enough to believe the Masonic god's lie, "Once a Mason, always a Mason", they will pay for their folly in eternity.

One Masonic M. E. pastor says that President Finney "told an infamous lie." When the Methodist preacher was asked if Pres. Finney told the lie when he took the Masonic obligation, or when he broke it, he declined to say. But we say that Masonry itself is an infamous lie, and no man can embrace Masonry, therefore, without being an infamous liar, and President Finney did an honest and an honorable thing when he broke the Masonic oath.

I visited nearly all the pastors in Beaver Dam and the Baptist school at this place; and the only open door for the truth against Satan, the prince of liars, was that of the Free Methodist church. There is a German Lutheran church in Beaver Dam; and its pastor, Rev. Mr. Goldhammer, read from their constitution the paragraph that requires all members of secret societies to be excluded from their church fellowship; and no doubt they are careful to observe the rule; but he did not think best to allow his church to be opened for an address.

The Wisconsin State Convention, at Poynette, was a lively one. It is not often that a Presbyterian church will open its doors for the kind of truth, Anti-masonic, presented at this convention. But its pastor, Rev. Dr. Green, not only opened his church, but took an active and very demonstrative part in the exercises. The Presbyterians have an academy at Poynette, of which Dr. Green is the president. He also entertained some of the delegates at his own house, and that in the most hospitable manner, the delegates entertained by him being Free Methodist pastors.

The work of the convention was not confined to secret societies, but Rev. C. V. Hughes delivered an address on Romanism, and President Gault spoke on the character of our national government with regard to religion. Bro. Hinman's address on secretism was very clear and incisive. Infanticide, by so-called respectable people, etc., were treated of by Rev. J. K. Galoway, Rev. Dr. Green, and others.

I have more to say about Minnesota, but perhaps this is enough for the present time.

W. FENTON.

THE WISCONSIN STATE ANTI-SECRECY CONVENTION.

POYNETTE, Wis., Jan. 4, 1893.

EDITOR CYNOSURE:—It may be interesting to your readers to see the Masonic report of our convention which appeared in our local newspaper. It is as follows:

"The State Reform(?) Association has been in session at the Presbyterian church this week, and

while we were not present at any of the meetings, we hear they were well-attended, but that the speakers, professing to be disciples of the meek and lowly Christ, were sadly deficient of that spirit that has 'malice toward none but charity to all.' Free speech is guaranteed to all, but let he that is without guilt cast the first stone. When the traveler fell among thieves and was robbed and wounded, the priest and Levite passed by on the other side, while the man of Samaria, a non-professor, came and ministered to his wants. Who showed brotherly love and a Christ-like spirit? Judge ye."

The following is my answer:

MR. EDITOR:—You seem to be in doubt with regard to the character of the meetings held here last week. If you had attended those meetings, there would have been no need for that interrogation point, for the public verdict is, that, if that was not a reform convention, Poynette has never seen one.

I am sorry, my brother, that you should take up a false report, and throw cold water on such meetings.

There was no malice in the convention; it was all outside.

But you surely misquote and misapply Scripture. You know that the Jews, instead of cutting the throat and taking out the tongue by the roots, executed the death-penalty by stoning. That is what Christ condemned, not bearing testimony against evil.

If the rule, "He that is without sin," etc., should be applied against witness-bearing, then such testimony must forever cease from pulpit and platform; for you know the Word says: "There is not a just man upon the earth that doeth good and sinneth not."

Now, with regard to the Samaritan parable: Allow me to give you another version: The travelers in this case are the men who came to the convention. The Masons, for the most part, were the priests and Levites who passed by on the other side, *i. e.*, did not attend. The Good Samaritan was the fair-minded men (Masons and others) of Poynette, who took us in, instead of sending us to the woods as some would have done who are under bonds and afraid to say *Mah-hah-bone* out loud.

J. B. GALLOWAY.

WAUKESHA, Wis., Jan. 7, 1893.

DEAR CYNOSURE:—Through the rich blessing of God, every circumstance favored our late Wisconsin State Convention. A few days before it convened there was a lull in the severe storms that had been drifting up the roads in that part of the State; the cold weather moderated; the sleighing was the very best, and the moonlight excellent. Bro. Hinman, one of the veterans of this reform, who had been in feeble health, came a day before the convention, much revived, and spoke with his old-time vigor. Few, if any, have spoken as often, and traveled as many miles in the interest of this reform as he. Then we had Bro. Wm. Fenton, so well posted in the heathen origin of these dark systems, and who is always ready to prove, from their own standard authorities, every assertion he makes. We also had that veteran worker, Bro. Isaac Bancroft, who, years ago, traversed the State, lecturing in this reform.

We were then inspired by a strong delegation of ministers from the Free Methodist church. They were Rev. Messrs. R. Pate, of Baraboo; C. V. Hughes, of Portage; A. Longfield, and E. P. Tullis, of Pardeeville, and Rev. C. H. Chase, of Beaver Dam. Their church was the most strongly represented of any in the State, and is the most uncompromisingly committed in its opposition to these works of darkness. The fine sleighing and bright moonlight brought in a large delegation from the surrounding country, so that the large Presbyterian church was well-filled at the evening sessions. Bro. J. B. Galloway's choir of well-trained singers sang from the Bible Songs; and the best singers in the M. E. and Presbyterian church choirs in Poynette contributed excellent music. Bro. Galloway's address of welcome put the audience in good humor to listen to the response by Bro. Fenton, which was a radical presentation of the cause. Rev. C. V. Hughes gave an address filled with startling facts, showing the danger from Jesuitism. My address was on the Christless character of our politics and the foes that are sapping the church. James Mair, who had won the medal in several Demorest con-

tests, gave us an excellent declamation on Prohibition. The interest increased with each session. Dr. W. L. Green made a profound impression by calling for the reading of the Masonic oath in the third degree, and after it was read by Bro. Fenton from "Ecce Orienti," a book in cypher published by Masons for their own use in lodges, the Doctor proceeded in a speech, characterized by great power and earnestness, to show that such an oath was horribly profane, and not only should be prohibited by the church, but also by the State. We have seldom seen an audience manifest such intense feeling as was shown during this exciting address. Dr. Green has strong convictions and is not afraid to express them. He and Dr. Swarts, of Chicago, addressed a crowded house the last evening, riveting the attention of all till after ten o'clock. Many came forward at the close, testifying to their deep interest and expressing their desire that such a convention be held in their town.

"The mighty Lord of Gideon

Was with us once again,

As when of old Sennacherib's host

Lay dead on battle plain."

M. A. GAULT.

VERNON, Wis., January 6, 1893.

The following officers of the Wisconsin Christian Association were elected at the recent State convention at Poynette:

President, Rev. J. B. Galloway (U. P.), Poynette; Secretary, Rev. Isaiah Faris (R. P.), Vernon; Treasurer, J. W. Wood (S. D.), Baraboo.

Vice Presidents: Rev. A. A. Martin (W. M.), Tomah; Rev. E. L. Harris (Bap.), Delavan; Rev. Isaac Bancroft (Cong), Monroe; Rev. Geo. M. Weng (Luth.), Oshkosh; Rev. L. B. Webb (F. M.), Evansville. ISAAH FARIS, *Secretary*.

FROM THE EASTERN AGENT.

WASHINGTON, D. C., Jan. 6, 1893.

DEAR CYNOSURE:—I have been excusing myself for not writing during the past weeks, as I have been at the "hub," in the land of the Pilgrim fathers, where writers are abundant and anti-secrecy speakers need make no apology. Down in Boston they think and speak for themselves. The call "who is on the Lord's side?" is there being made, and we find enough to make a large "tea party" ready to cast off the shackles of lodge-slavery. Those in whose breasts burns the flame of true liberty may not long be trampled by the lodge when they know the facts. I am not surprised that the last New England Convention was the best. Mr. Mason, in New England, has got to squarely meet the facts. The time of "you don't know, and you can't know unless you belong," has passed, and the time of, "we can know, and we will know," has come to those who think.

I need not write of the grand workers there. They are well-known by their contributions to the *Cynosure*. My work for the past month has been largely around the borders. To use the hunter's phrase, I have watched the Pilgrim fathers and mothers do the shooting, while I gathered the game.

Quite an enlargement has been secured to the list of those in and around Boston who read our paper. There is an opportunity to secure subscribers in this literary center not always found. The list of those seceding from the lodges is constantly on the increase in Boston, as elsewhere. Fully one-third of those who identified themselves with us at the convention had at some time belonged to one or more of the lodges.

Brother Andrew Wilson said that the first time he remembered seeing his mother in tears, on his account, was the night when he joined the lodge. That night he took his first drink of liquor. Until rescued in a Chicago mission he had led a dissipated life, but since, by God's help, he had been enabled to lead others from the lodge and saloon to Christ.

Brother Crowell, of Chelsea, had for years been opposing the corruption that he saw in courts of justice (so-called), and is prepared, as he thinks, to give satisfactory evidence that the Masonic rather than the civil oath has been heeded in numerous instances. He will doubtless give *Cynosure* readers the benefit of his observations at an opportune time.

Another seceding brother especially objected to the oaths he was required to take in the Masonic

lodge. He did not believe any Christian man could adhere to such oaths, and cited, as in point, the clause in the Master Mason's obligation where the candidate swears to immediately fly to the relief of the one giving the grand hailing sign of distress, murder and treason excepted, and they left to his own option.

He was told, that he purposed to leave, "once a Mason, always a Mason," but he did not so reason. It might as reasonably be said, once a false swearer, always a false swearer. Masonry makes no provision for repentance.

I am now planning a trip to Pennsylvania, and shall hope to confer with the State committee and announce the time and place for the next State convention soon.

Things generally appear to be in rather a frozen condition here. Those having sleighs and time to use them are regarded fortunate.

W. B. STODDARD.

M. N. BUTLER'S WORK IN MISSOURI.

EDITOR CYNOSURE:—Monday and Tuesday night, December 26 and 27, I spoke at Hight Point, some three miles east of Bethany. In this vicinity resides Wm. Selby and his sons, all opposed to the lodge; also our old friend Alfred Meek and the Alley Bros. Just east, at Thomas, are the Linthicums and other substantial citizens, strong Americans. Owing to meetings in progress at the latter place I did not speak, but conversed, and left literature with many people.

My next point was above Mt. Moriah, where I spoke four nights to full houses. Seldom have we ever had such crowds during the holiday season. The church was filled in spite of festivals and parties. Some lodge-men lost their jewels, and the fraters at Mt. Moriah suggested the propriety of "killing" the lecturer; and it seems that there were called-meetings of some of the county lodges to look after the interests of the craft. Bro. J. S. Wright and family are "old-guard" anti-secretists, who are always in the forefront of battle, and ready to do all in their power to further all righteous reform. W. H. Milton, G. L. Wright, Josephus Emery, A. J. Wright, Levi Robinson, and others, shared their hospitality with the agitator, and the interest manifested by old and young in this community in lectures and degree-work was most gratifying. Here we met again Rev. Geo. W. Stewart, Past Master of three Masonic lodges, who attested to the audience the absolute truthfulness of the degree-work.

Sabbath night closed our twelfth lecture in eastern Harrison county, and the end is not. Hundreds have heard the truth for the first time, and the outspoken opposition to organized secretism is phenomenal. But our distribution of "Masonic Government," and like literature, in the country, from the suburbs of Bethany to the Mercer county line, has carried the war into Egypt and put many a lodge-man into hot water. Women and children read, and then the poor lodge-man is pestered terribly to satisfy their very natural curiosity.

And now I am off to see the noblest woman of all and four little girls that call me papa.

M. N. BUTLER.

Address, Darlington, Mo.

MT. MORIAH, Mo., Jan. 2, 1893.

EDITOR CYNOSURE:—Bro. M. N. Butler gave us four anti-secret lectures, beginning Thursday night, at our Union church. He and I were both happily surprised to meet each other again, after some years' separation; and were mutually rejoiced to find that each had been faithfully employed in the great work of reform.

I think the Hand-book is the best of anything yet published to supply the young people with Anti-masonic facts.

Brother Butler had a large and attentive audience, and we think he has greatly improved as a speaker. A few secret men were present.

Brother Butler is a hopeful worker, and, by the grace of our Lord Jesus Christ, is revealing the hidden works of darkness which are carried on in the secret chambers.

We could see, through his word-painting, the fish going down the stream, beneath the surface of the water; their life-boats of salvation eternally wrecked; and all for a mess of pottage.

Yours truly,

GEO. W. STEWART.

THE HOME.

TRUST HIM AND WAIT.

Trust Him and wait, O troubled soul,
When cares encompass thee about,
And strong temptations o'er thee roll,
And from the dark seems no way out,
And life seems shrouded all in doubt.

Trust Him and wait. Ah, well He knows
How sad and rough the way for thee;
Yet sees the stinging thorns He sows
At last shall make thee but more free,
And in His likeness moulded be.

Trust Him and wait. He knoweth best
The discipline each heart doth need;
In His heart-will let thy heart rest,
And all His lessons haste to read
And con, and take of all wise heed!

Trust Him and wait. Thy soul more fair
Shall grow, in colors like his own;
And gentle breezes shalt thou share,
From His far blessed kingdom blown,
And walk in ways thou hadst not known!

—Lisa A. Fletcher.

THE CHRISTIAN'S DEATH.

The experience in death is determined by the character in life. It is sometimes true of the wicked that "there are no bands in their death," and of the righteous that clouds and darkness cover them; but the general experience is that the legitimate fruits of the life appear in the death. So marked is this that one whose eyes were opened for the time to the glory of Israel and the supreme value of righteousness, said, "Let me die the death of the righteous, and let my last end be like his." The Spirit of God was upon him as he breathed the wish, but he yielded to the spirit of evil and his death was a dishonor. David, whose knowledge of life was very great, said, "Mark the perfect man, and behold the upright: for the end of that man is peace." This is the difference: The ungodly one has no comfort in looking back over life; he has no hope in looking forward. Behind is a life of unbelief and sin; unbelief still reigns in his heart; and forward there is the judgment of God. The one who trusts in Christ knows that his sins have been pardoned and all his guilt taken away, and now faith sustains him in the assurance that the love of God rests upon him, and that his Saviour will give him the fullness of life. Therefore he is at peace. His "end is peace;" blessed peace. It may not always have been so; he has had trials and sorrows, he has known bitterness and grief, he has been tossed upon the sea in furious storms, but now, in the supreme hour, there is peace, the peace of God that passeth all understanding.

Peace is not quietness of mind obtained through effort, or simply the consequence of righteousness, but is the effect of the power of God in the soul, sustaining it in the assurance of his love. The Christian walks in trouble as others do, and death is to him also painful and alarming; sometimes the approach of death fills him with tumult, until the very anchor of hope seems to be dragging, but the power of God is present and at his word the tumult becomes a calm. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Peace is Christ's peculiar gift. When about to be separated from his disciples, and wishing to assure their hearts, he said, "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." That which the world cannot give, and as the world does not give anything, he gives to his disciples—his own peace in the presence of death. His mind was stayed on God, his soul was filled with assurance of his love, his faith looked forward to the life and crown awaiting him, and amidst the sorrows of that fearful hour he was in perfect peace. That same state of mind he gives to those who trust and follow him. The Christian dies under the shadow of the Most High, with the assurance of safety, in the light of his Father's face, and in the confidence of the love that cannot be broken by death as it has not been disturbed by life. Earth is fading away, "but the better country" is rising into clearer view. The voices of friends become indistinct, but he hears the voice of the Lord: "Fear not, for I am with you." Death holds him in his grasp, but life in Christ rises into its fullness in triumph. By the peculiar process of grace, and by the power of God, the

humble believer is thus led up into like experience with Christ, so that even though darkness comes upon him for a time, he is able to say, as a child turns its face to the bosom of the father who holds it in his arms, "Father, into thy hand I commit my spirit."

Such a death is the crown of a life of faith and righteousness, and is one of the happy fruits of union with Christ. It is the royal diadem which Christ, within the sight of all, places upon the brow of those who love him. Death is the opening of the door into the new life in the world to come, and this peace is the glory of that life beaming upon the soul, making it radiant with the likeness of Christ, in whom it is about to be made perfect forever.

Is there the fear of death? It is natural to shrink from the great change, to dread the unseen and the unknown, to tremble and sink under suffering; but the grace of God is given as it is needed. At every step in life Christ is with us, to give the help we need at that moment. As we come into the presence of death, we also come into the possession of the grace for that moment. Christ prayed in agony, but as he prayed the angel of the Lord stood by him and strengthened him. His whole life had been of faith, and in the hour of the power of darkness his faith did not fail, for he was heard and safely kept. Like faith in life is rewarded with like grace in death. Doubts kept until they become habits of mind, fears cherished until they become abiding tenants of the soul, will doubtless often be followed by pain and soul trouble, but even for such is the assurance that the Lord hears the cry of the troubled soul and delivers from all fears; at the last there is deliverance from the bondage of the fear of death. "Thou wilt keep him in perfect peace whose mind is stayed on thee.—United Presbyterian.

DRIVING OUT THE BIBLE.

There are some "helps" which prove to be hindrances, and it has long been evident that some of the helps to Bible study were taking more attention than the Bible itself. Every denomination has its "Lesson Papers," sold by millions every year. They are useful, no doubt, and there is money in the business, and of course, as long as there is money in it, it will go on. But there is also danger in it, and one danger is, the lesson paper, containing the printed lesson, drives the Bible out of the Sunday-school. Persons get the lesson paper and read over the lesson, and have little use for the Bible. We have known instances where at family worship in the morning the lesson contained in the paper took the place of the regular reading of the Scriptures. Dr. McLean, a secretary of the American Bible Society, has at length called attention to the danger to which we have referred.

"What first drew my attention to the gradual exclusion of the Bible for the lesson leaflet in our Sunday-schools, was the fact that the issues of entire Bibles by the society did not constitute a sufficient supply for the Sunday-schools alone, and I became convinced that a vast majority of the Sunday-school children had no Bible. The total circulation for the last year was 936,578, and these figures embrace Bibles, Testaments, integral portions of the Bible, and volumes for the blind. That is manifestly a very inadequate supply for the Sunday-schools with their 8,000,000 pupils. It was this knowledge that caused the society to investigate the subject, with the result that we found the lesson leaflets fast supplanting the study of the Bible as a sacred work. While we approve of the selected excerpts from the Scripture which constitute the leaflets as helpers to the understanding of the Bible, when they take the place of the Bible itself in the Sunday-schools it is a pretty serious matter. I believe it to be a fact that the greater number of the Sunday-school children know little or nothing of the Bible as a book, and cannot tell what belongs to the Old Testament or what belongs to the New Testament. It is too often the case that the only Bible in the Sunday-school is the one on the superintendent's desk; and it is not alone the children who are ignorant of the Scriptures, but very frequently the teachers themselves."

Of course there is much that is good in many of the lesson papers; still we are sometimes reminded of the Hibernian, who, when offered some hash, declined, saying, "Let the man that

chewed it ate it;" and if some of the men who make lesson papers had to study them themselves, and would give the children the Bible and the Testament just for a change, and let them learn to repeat the parables, the psalms, the Ten Commandments, the beatitudes and the teachings of the Saviour, we are of opinion that the cause of Bible truth and pure religion would be greatly advanced.

What are persons likely to know of the Scriptures if they simply memorize a detached sentence, which somebody has called a "golden text?" What men most need is to search the Scriptures, to know the Word of God; and when we know what God has said then we are prepared to enquire what he means. But after people have spent years in spiritualizing and mystifying the Scriptures, it is not strange that they should then begin to whittle and criticise them away.

Hold fast the faithful Word. Do not devote all the time to studying about the Bible; take some time to study the book itself. It will pay you for the labor. It is better than thousands of silver and gold. When you go to Sunday-school to study the Bible, take the Bible with you; and if you leave your lesson paper at home it will probably be no great loss to you or to any one else, unless it is some teacher too lazy to learn and too ignorant to teach others.—*The Armory (Boston).*

NEW YEAR RESOLUTIONS.

New Year's day is proverbially a day for "turning over a new leaf"—for making new resolutions. How many there are who on that day promise themselves they will lead a better life; they will give greater attention to religious and other duties! They resolve to be more inclined to the poor, more thoughtful to the afflicted, more consistent and true in all the relations of life. Alas, that such good resolutions are so often broken!

January passes, July is reached, the fall of the year creeps on, and winter brings another New Year's day to surprise us with the wreck of all our resolutions. Then we begin again to gild the future with new determinations, to last no longer than the former ones. But sometimes we fulfill our resolves, and are put forward to a greater degree of virtue by these annual attempts. It will not do, then, for us to give up trying because we fail so often.

This New Year's habit of "turning over a new leaf" in our morals, as well as in our cash-books, is about the best habit we can indulge in; far better than the liquor-drinking so much in vogue. Even if it be true that "hell is paved with good intentions," it is better to resolve and re-resolve again than to give up hopelessly because of our frequent failures. The good intentions will not "pave hell" unless they should be broken; that is, the remorse of the wicked after death will not ensue from their good endeavors, but from their abandonment of them.

Therefore, let the boy and girl, the young man and woman, the middle-aged, and the old, seize this hopeful day now as ever, with a cheerful spirit for self-improvement. Write it down in your diaries, or at least fix it in your minds, that the old year is irrecoverably past, with its follies and short-comings, and that the new year is new for you in every light, unspotted as yet with sin, nearer the other end of your life, and may be higher in everything that is worth living for. The old year is out of your reach—the new year is in your power!—*Selected.*

A TRUE STORY OF ABRAHAM LINCOLN.

It was on a bright autumn evening, more than threescore years ago, that Abraham Lincoln, then a great awkward boy of sixteen or seventeen, looked in at the door of a little log cabin on the edge of one of the Western prairies and said pleasantly, "I'm going off into the woods to chop, to-morrow, mother; I've got a dandy job over at Laird's, and as I shall be obliged to start by day-break, I quit work early this evening so I could attend any chores you might like to have done."

"You are a good boy, Abraham, to be always thinking of helping me," said the woman addressed as mother. "If I was your own mother you could not be better to me, and you will be re-

warded for all your kindness in the end, I am sure."

"I have a right to be good to you, mother; for have you not tried most faithfully to take my own dead mother's place?" insisted Abraham. "No one who has been blessed with two such good mothers as I have had could ever be anything but good to women folks. But you have not told me how I can help you yet, and it is almost dark," he insisted, rubbing the moisture from his eyes with his coarse sleeve.

"Well, as I am going to wash, to-morrow. I would be ever so thankful if you would bring me a few buckets of water from the spring and call the cow up for me to milk. It is hard telling how far out over the prairie she may have strayed," was the woman's reply. "I have not set eyes on her since morning."

"Trust me for finding her," answered Abraham.

"What's the use of my long legs if they can't out-travel a cow? But I reckon I'd best bring the water first. And here is Sally waiting for a ride," he added, placing upon his shoulder his little step-sister, who had come running out the moment she heard the water-buckets begin to jingle.

Back and forth the tall, gaunt prairie boy hurried, until all the tubs and kettles about the cabin were full to the brim with clear, sparkling water.

"You see, sis, I am going to chop myself out a suit of clothes," he said in answer to a question from the little girl perched so comfortably upon his shoulder.

"Chop yourself a suit!" laughed the child. "Whoever heard of wooden clothes?"

"We shall see," Abraham replied as he set down his bucket of water and deposited Sally on the steps and started off in search of the missing cow.

"Bless the boy! I could not get along without him," said his mother, stopping her work for a minute to gaze fondly after him.

"There is no call for your getting along without, at least for many a year to come," remarked her husband, who had entered the back door in time to catch her words.

"He'll not stay here always, you may set that down. Abraham Lincoln was born for something better than he'll ever find in the life we are living. You may live to see the day that you'll be proud to call him son," was the earnest reply.

"Abraham is a good boy, wife, but your ideas about him are somewhat visionary," returned his father with a smile. "It is not good for boys to get high notions about themselves into their heads, and I hope Abraham will always be content to make an honest living as his father has done."

Early in the morning before it was cleverly light Abraham was ready to set off for the place where the rails were to be split; but early as it was, Sally was up too, determined to keep her big brother company during his long walk across the country.

"Can't I go, Abraham?" she begged, after her mother had refused the desired permission. "Can't I go? Say yes, quick," demanded the impulsive child.

"Just as mother says," replied the big brother, pausing to give the little girl an opportunity to consult her mother. But Sally had no intention of saying anything more to her mother on the subject, and tried to hurry him off down the path before her absence would be noticed. Abraham would not move a foot, however, until he knew his mother's wishes, which soon came in a positive command for Sally to come back into the house. It was a very reluctant obedience that Sally accorded, and as soon as her brother was out of sight she determined to follow him, and at once cut across the field, intending to reach the ravine before him and give him a genuine surprise by jumping out unannounced in the path as he came up. She carried out her plan successfully, and when she heard his merry whistle in the distance she climbed up on the bank to be ready to make the spring for his shoulders when the proper moment should arrive. But the poor child had forgotten all about the sharp axe which he carried, and although she gained her coveted seat on his broad shoulders, her little bare foot received a gash from the cruel axe, which changed her merry laugh to a bitter cry without a moment's warning.

"Why, Sally! How did you get here?" was

all the boy could say as he placed her tenderly on the bank and began an examination of the wounded foot. Finding it to be a deep cut, he gathered some broad plaitain leaves which grew near, and by their aid soon succeeded in staunching the flow of blood, which had at first frightened both himself and Sally. This accomplished, he tore the sleeve from his shirt, and in his clumsy way bandaged the injured foot as well as he knew how. Then as he carried the little girl home he drew from her the story of her disobedience. She would have been willing to evade the truth in order to screen herself from her mother's displeasure, but honest, truthful Abraham would not permit this.

"Tell the truth, Sally, no matter what the consequences may be," he insisted. "Better suffer punishment than lie about it. I do not think mother will be hard on you when she sees how sorely punished you are already, but never tell a lie to shield yourself—never."

Sally took his advice, and her mother was very willing to forgive her when she saw how really sorry she was; and from that day forth Sally never forgot how sacred a thing perfect honesty is.

—*Christian at Work.*

THE EVERLASTING ARMS.

Like shadows fleeting o'er the wall,
Earth's varying tribes appear;
But growth and death await us all—
The smile, the sigh, the tear.

Still on we press, o'er vale and steep,
'Neath sunbeam, storm, and blast;
The cradle gives our earliest sleep,
The coffin-box our last.

Yet let the wildest tempests moan,
If with their wrath severe,
Our Father's arms are round us thrown,
Say, what have we to fear?

Why should we strive for riches proud,
Or covet honors bright?
See, like the moaning, changeful cloud,
They fade, and take their flight.

Why should we droop when joys decay,
When hopes are overthrown?
There's nothing in this house of clay
That we can call our own.

Why should we shrink from ills and pain?
For though the world be drear,
"The everlasting arms" sustain,
And what have we to fear?

—*Lydia H. Sigourney.*

TEMPERANCE.

RAFFLING FOR A BIBLE.

Within sound of the chimes of Old Trinity there stands a well-known liquor saloon, whose grimy walls are so covered with cobwebs as to give them the appearance of being festooned with black drapery. Here gather night after night the sons of toil to spend their hard earnings in riotous living. One evening the dingy saloon was crowded, the usual number of rounders being supplemented by a large outside contingent, drawn thither by the rather anomalous announcement of a "Bible Raffle."

The book was a handsome one, and had been placed there by a person who said he had no use for it, and would rather have the money. As each of the bleary-eyed, dissipated denizens went forward to shake the dice box, there was a roar of laughter, followed by any amount of chaff and blasphemous jesting. As the contest waxed hotter, a man, a little better dressed than the rest of them, was awakened from his slumbers and told to take a hand, as he was always lucky. He staggered up to the counter, took the dice box and threw the highest number. A shout went up from the boisterous crowd that gathered around him, each with a jest and a query as to what he was going to do with it. Where would he keep it? How much would he take for it? Would he stand treat? etc.

The man seemed to become sober in a minute, and, without noticing their jibes, took the holy book in his hands as tenderly as he would have lifted an infant, and said to the bar-tender:

"Please wrap this in the cleanest piece of paper you have, Jim, but don't let it have the smell of whisky about it."

Then, turning to the amazed group, who

watched with open-mouthed astonishment, he said:

"Good evening, gentlemen. It's the last time we'll meet here. I'm going home to make one of the best wives in the world the happiest woman in New York to-night;" and, placing the Bible under his arm, he passed out of the crowd, jeered by some, but lustily cheered by others.

He walked rapidly in the direction of his squalid quarters, where, from the flicker of a dim light, he knew that his faithful wife awaited him, mounted the rickety stairs, and, entering the room, walked straight up to where she sat sewing by a few expiring coals, and laid the heavy parcel on her lap. She started, and, looking up with a faint semblance of the old and almost forgotten smile, said:

"Why, you are early to-night, John." She saw that a change had come over him, and quietly opened the package, while he stood watching her. As the blessed book was revealed to her she burst into tears, and, taking him by the hand, said:

"John, I've been thinking about you all day, and wondering if you would ever be your own, old self again, when I could feel proud of you as I used to—and, while I was thinking, little Agnes came up, and, putting her arms around my neck, said: 'Mamma, why don't papa have prayers, and read his Bible, as grandpapa does, when we go to see him?' I could not answer her, John, but now you can."

"Yes, I'll answer her, wife; get me a pen and some ink."

The wife rose as in a trance, for it was the first time in weeks that he had come home sober; then he opened the fly-leaf and wrote upon it,

"To my faithful wife, whom I shall never again voluntarily cause a sorrow or a blush of shame.—John."

As she read it their tears mingled, and the bright lights of her far-away home seemed to glimmer in the distance. The present was forgotten, and they were once more respected citizens where his name had been a synonym for all that was honorable and loyal. It was almost morning when they retired, but new resolves had been taken, vows replighted, hopes revived and ambition stimulated.

God grant that the divine energy of his ever-living Word may thus brighten many a shadowed home, and bring an abiding blessing where sin has cast a dark and withering curse.—*Union Signal.*

SAFETY ALONE IN ABSTINENCE.

The *Scottish League Journal* makes the following sensible remarks, which are even more applicable to Scotland than elsewhere: "The habit of drinking is formed and rooted, not in the company of drunkards but in the company of the 'moderate' drinking portion of the community. It is there that drink appears to the young in its most fascinating sparkle, and they are led on until the habit of drinking is confirmed, and the drink crave superinduced. There are rich people who would not grudge to pay a large sum to cure those of their relatives who are enslaved by drink, but who will not banish the liquor, which has wrought the mischief from their homes. It is not an uncommon experience for an inebriate who has been a patient in a retreat for the cure of intemperance to see, on their return home, that seductive wine-glass which had been their ruin occupying its accustomed place on the dinner-table. Thus, even though an effectual remedy was discovered for drunkenness, it is only in homes where no intoxicating liquors enter that absolute safety could be found for those who had been cured."

DRINK IN IRELAND.

The *New York Advocate* says: "The problem as to what shall be done for Ireland is one which is just now claiming much attention on the part of Mr. Gladstone, Mr. Morley and others of the new British government. Whatever may or may not be done concerning 'home rule,' there is obviously great need for some decisive action with reference to the ravages of the drink traffic in Ireland. In 1881 there was 78,573 arrests for drunkenness in Ireland, and last year, 1891, there were 100,202 such arrests, and yet in the face of these ominous facts, 415 new licenses were granted during 1891, for the sale of intoxi-

cating liquors in Ireland. Something effective must be done to arrest the destructive drink traffic, or anything which may be done concerning 'home rule' will avail but little to promote the prosperity of the people of Ireland."

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON IV.—First Quarter, 1893.—January 22.

SUBJECT.—Joshua, the High Priest.—Zechariah 3: 1-10.

GOLDEN TEXT.—We have a great high priest, that is passed into the heavens, Jesus, the Son of God.—Hebrews 4: 14.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Zechariah 3. T.—Job 1: 6-12. W.—Isaiah 64: 1-8. Th.—Eph. 2: 1-13. F.—Psalm 103: 1-12. S.—Rev. 19: 5-9. S.—Rev. 3: 14-22.

COMMENTS BY E. E. FLAGG.

1. *Joshua and his adversary.*—v. 1. Though Zechariah is classed among the minor prophets, no other prophetic writer—not even Isaiah—has brought out the great Gospel truth of salvation from sin through Christ with greater force or beauty. Indeed, the vision which is the subject of our present lesson reminds us of the scene in Bunyan's immortal allegory, in which Christian loses his burden of inbred sin, and his rags are exchanged for the coat of his Redeemer's perfect righteousness. Zechariah's message was one especially intended to inspire the people with fresh heart and hope. Thus in the first vision God shows him the Jewish church under the type of the lowly but fragrant myrtle trees. This shrub delights in low, swampy places and is represented as growing in the river bottom;—an allusion to the scene of Judah's captivity in the valley of the Euphrates and Tigris. Among the myrtle trees he sees horses of various colors, representing God's various ministers or forces, some of vengeance and some of mercy, who work out his will among the nations. Then he sees four horns, emblematic of the four great world powers; but these are silently destroyed, filed away, by an equal number of mysterious agencies. Next an angel, who proceeds to measure Jerusalem, but is forbidden to do so, because her future glory is to be without limit. Then we come to the fourth and crowning vision, for of what use were all these encouraging words unless the people could feel that the sins which had caused their captivity were indeed purged away? How could they build the temple with unclean hands? A great moral and spiritual reformation was clearly needed; yet how often objection is made to having reform subjects, especially if on an unpopular line, discussed in our churches, on the ground that the work of the church is not to preach reform but to save souls. But how can she do this, her legitimate work; how can she build up God's spiritual temple, unless she puts from her midst every evil thing? In point of fact a reform church will always be a revived church. Joshua represents the Jewish people whom Satan was resisting in their efforts to build the temple. Do we realize that the greater the work we undertake for God the more surely does Satan stand at our right hand to resist us? The slothful, self-seeking, worldly Christian, who never opposes the devil or his works, meets with no opposition himself from the great adversary.

2. *Satan rebuked.*—vs. 2-4. Two facts are stated, each of which is a rebuke to Satan. (1) "The Lord hath chosen Jerusalem." If God chooses us to do a work for him, that choice is sufficient answer to all that Satan may tell us regarding our own personal unfitness. (2) "Is not this a brand plucked out of the fire?" Though the smell of fire be upon us, the very fact that we are saved is proof enough that God intended us—we, our individual selves—to do a work that he designed no one else to do. Joshua, in his filthy garments, was a fitting type of the idolatrous, backsliding Jewish people; but we must not lose sight of its wider application, for he is also the type of the sinner in his natural condition before being pardoned and cleansed. Isaiah uses the same figure, when he says: "Our righteousness is as filthy rags." "Change of raiment" means literally, in the original, "rich apparel." So when we accept Christ's righteousness we receive the princely dress of one who is a child in the household of God. Notice that it is through the divine, transforming power of his Holy Spirit that our iniquity is "made to pass away" from us. We cannot cleanse ourselves, but a greater power

must take possession of our wills and thus do the work.

3. *Joshua's priesthood.*—vs. 5-7. We are made not only kings but priests unto God. So, until the spotless mitre with its golden band was placed on Joshua's head the work of restoration was not complete. "If thou shalt walk in my ways," etc. Paul speaks of the saints as judging angels, and the priestly office in itself implies religious, as the office of king implies civil, rule. It is only through humble obedience now that we can become qualified for such high ministry in the future. "I will give thee places to walk among them that stand by," that is, the angels of God. It is the same promise which in Hebrews 4: 16 we find in the form of an exhortation.

4. *Christ prophesied.*—vs. 8-10. The returned Jews were a small and feeble remnant. The nation was like a tree cut down to the stump, but its roots were alive, and from them was to spring that heavenly Branch whose shadow was to bless all nations. In the next verse he is spoken of under a different figure, that of a living stone with seven eyes graven upon it, to denote spiritual completeness. He is a perfect Saviour, not only as regards his redeeming work, but is made unto us wisdom, righteousness, sanctification;—everything that we lack. The seven eyes may also denote that perfect intelligence which takes notice of everything pertaining to his kingdom. The last verse of our lesson introduces us to millennial blessedness, when the universal reign of Christ will make the whole earth one scene of festal joy.

RELIGIOUS NEWS.

BAPTIST.

—The *National Baptist*, in speaking of the Baptists of Pennsylvania, reports a deplorable state of affairs: Of the 601 Baptist churches in the State (not including the Welsh churches or those belonging to New York associations), 156 report no contributions to the State Mission Society (outside of the Pittsburg Association, which was not at this time co-operating); 268, nothing to the Education Society; 300, nothing to the Publication Society; 256, nothing to Home Missions; 278, nothing to Foreign Missions. And the offerings made by the contributing churches are, in some instances, so small as to move one almost to blushes and tears. An association of 27 churches and more than 2,000 members gave but \$79.25 to Foreign Missions; another, of 19 churches and 2,600 members, gave \$157.

BOYS' BRIGADE

—The report at the eighth annual meeting of the Boys' Brigade Council, showed a marked increase in the brigade during the year. The number of companies has increased to 490. These companies are connected with churches and Sunday-schools of all denominations. The officers have increased 317 in the year. The boys have increased 3,743.

BRETHREN.

—The program of the Ministerial Meeting of Northern Illinois, to be held in the Arnold's Grove church, May 2, 1893, has been published and mailed to all the congregations in the district.

CONGREGATIONAL.

—The Chicago Union Park Theological Seminary now numbers just two hundred students. The number of universities and colleges represented is fifty-six. The students have come from twenty-seven different States and Territories, and from nine foreign countries. Sixty of them are in the foreign departments. And these two hundred young men are pretty certain to be as widely scattered after graduation as they were before coming.

CUMBERLAND PRESBYTERIAN.

—A commission recently appointed by the Cumberland Presbyterian church of Illinois has organized a Chicago Presbytery in the First Cumberland Presbyterian church, Sixty-sixth court and Stewart avenue. The sermon was delivered by the Rev. Dr. Ferguson, of Petersburg, Ill.

LUTHERAN.

—According to the statistics of the *Lutherische Kalender*, published by T. H. Diehl, Allentown, Pa., the present number of Lutheran ministers in America is 5,242; of churches, 9,352; and of communicant members, 1,330,917. These statistics are based on the United States Census of 1890 and the synodical reports of 1892.

METHODIST EPISCOPAL.

—The bishops of the Methodist church, at their annual meeting at Baltimore, made their usual appropriations for foreign missionary work. The following appropriations are of especial interest to Lutherans: Sweden, \$23,148; Denmark, \$9,411; Germany, \$36,591; and Norway, \$16,000. Bishop Hurst said, in respect to Norway: "Missions there should be self-supporting, inasmuch as they are twenty-five years old, and the people of Norway are Christians anyway, and not as much

heathen as many Americans!" To the great, dark continent of Africa, with its scores of millions of benighted souls, for whom Christ died, and who have never heard Christ's name, \$5,548 was appropriated.

—Mrs. Bishop Warren has given over \$100,000 to the new Theological School at Denver.

—The Methodist ministers of Iowa have organized a Haddock Temperance League to raise funds for the enforcement of the prohibitory law.

—The Philadelphia *Inquirer* says: "According to a report of Bishop Walden to the general missionary committee of the Methodist Episcopal church, the Methodists propose to appropriate one thousand dollars, with the idea of beginning at Lebanon, in this State, the work of converting the Pennsylvania Germans from the Lutheran, the Reformed, the Dunkard or Mennonite church to the Methodist church. The wisdom of this kind of missionary work is not apparent."

—C. H. Yatman, the evangelist, has been secured by the Methodist Episcopal church extension society to inaugurate a work for the masses in New York City. It is proposed to open theaters and similar places for Sunday Gospel evangelistic services.

—Bishop Taylor states that about 50 per cent of the Methodist missionaries in Africa are able to endure the climate. These, he says, are so deeply interested in the work, that they could not be driven out of the country.

ROMAN CATHOLIC.

—There has been, quite recently, considerable commotion in Waterford, N. Y., over the reading of the Bible in the public schools. Father Emmett, of St. Mary's church of Waterford, demanded of Superintendent Falconer that he order the teachers, to cease reading the Bible, on the ground that to do so was against the law. The superintendent declined, saying he could only act on the orders of the board of education. Then Father Emmett went to some of the teachers and ordered them to discontinue reading the Scriptures in school, and they stopped doing so. Subsequently the priest sent a letter to the board, calling their attention to the fact that the Bible was read in the schools, with a request that its reading be ordered discontinued. The board deemed the demand of Father Emmett "discourteous and impudent" and entitled to no consideration, as this priest is not even a legally qualified voter in the school district. The board passed a resolution instructing the teachers not to obey any orders or instructions except those of the board and the school superintendent, and threatening instant dismissal if orders from "outsiders" were obeyed. The Protestant clergymen of Waterford have held a union meeting.

SALVATION ARMY.

—The report of Onslow's Parliamentary committee to investigate the financial affairs of the Salvation Army speaks favorably of General Booth's enterprise for the redemption of "Darkest England". The management of the Salvation Army finances is found to be correct, and substantially worthy of commendation. As to the social wing of work, the committee is almost wholly favorable. They say that General Booth has devoted the money received by him solely in accordance with the methods mentioned in "Darkest England"; that he has faithfully endeavored to fulfill the representations made in his appeal for funds; that he has expended the money in a business-like, economical and prudent manner; and that the accounts are kept accurately and clearly. The committee states that it is evident that neither General Booth nor the members of his family derive any benefit from the funds of the Salvation Army. The committee consider that the property for Salvation Army uses is safe in the control of General Booth and his associates.

—The Bombay government has granted Salvation Army officers power to solemnize marriages between native Christians.

—From the recent report presented by Commander Ballington Booth we learn that during the past year and in all lands the indoor congregations have numbered millions, that 462 cities and towns have been "occupied," that 535 corps and outposts have been established, and that 32,433 converts have been registered.

WORLD'S FAIR SUNDAY-SCHOOL.

—The proposed World's Fair Sunday-school building will cost \$50,000. It will be located outside the grounds, will be built of brick and will be paid for by the Sunday-schools in the United States, all of whom will be invited to contribute ten cents for each officer and teacher and one cent for each scholar. The exhibit will show the present condition of Sunday-school work in different parts of the world; will illustrate the growth and progress of the Sunday-school and methods of work. The building will be Sunday-school headquarters and perhaps the center of the colporteur work and personal Christian work on the ground. The central committee, representing the general committee of arrangements, is composed of B. F. Jacobs, Chicago; E. A. Hough, of Jackson, Mich.; Marion Lawrence, Toledo, O.; Hon. T. R. Sweet, Topeka, Kan.; W. A. Duncan, Syracuse, N. Y.

MISCELLANEOUS.

—Bishop Holly of the Episcopal church in Hayti is a colored man, who studied theology while working at a shoemaker's bench in Philadelphia.

NEWS OF THE WEEK.

CHICAGO.

A man named McGinnis threw a bottle of nitro-glycerine into a vacant lot at Van Buren and Dearborn streets, Chicago, Sunday night, causing an explosion which broke several windows and frightened the people generally. On examination it was found that the perpetrator of the act was irresponsible, and innocent of intentional mischief.

Chicago is having her down-town streets cleaned.

The "Silver Jubilee" of the Rev. Dr. E. P. Goodwin, of the First Congregational church, last Sunday, his twenty-fifth anniversary, was an occasion of interest, not only to Congregationalists but to Chicago as a community. Dr. Goodwin is one of the oldest pastors, in term of service, in the city.

An explosion of natural gas in the basement of Donohue & Henneberry's building, Dearborn street, last week, seriously burned nearly a score of firemen, several employes of the firm, and some workmen. A few of them are severely injured, but none fatally so far as known. Among those whose burns are painful is Chief Swenie, of the fire department, who had a narrow escape from the full force of the explosion.

German wine growers and dealers are making great preparations for a display at the Exposition. Already 280 exhibitors are registered, who intend sending 1,600 different samples of wines grown in Baden, Alsace, Hesse, the Rhine provinces, Wurtemberg, under the care of a representative committee of wine growers and dealers from Coblenz and Deidesheim and Bingen and Kreuznach and Mayence.

COUNTRY.

On Sunday, a Cincinnati dispatch reported 3,000,000 tons of ice moving down the Ohio river at the rate of five miles an hour. Many river vessels were crushed to splinters by the great glacier, and damage amounting to \$300,000 was done.

It is proposed to consolidate the wire, wire rods, and cut nail industries of the United States. The combined capital will be \$25,000,000.

At Topeka, Kan., on Friday, Francis Key Brooke, pastor of Trinity church (Episcopal), at Atchison, was consecrated bishop of Oklahoma, with his residence at Guthrie. This was the first consecration of a bishop that has taken place west of the Mississippi river. Bishop Brooke is a relative of Francis Key, the author of "Star Spangled Banner".

The first annual banquet of the Prohibitionists of Northern Illinois was held in Rockford on January 2, and the attendance was so large that 100 persons were unable to gain admission. The visitors came from all over the State, and the spread was an elaborate one. Music was furnished by the Wheaton College quartet. This occasion was noteworthy because they had no wine.

One hundred cases of typhus fever have been reported to the health authorities of New York City. The localities occupied by cheap lodging houses are most affected. Every precaution is being taken to prevent the spread of the disease.

It is stated that fourteen deaths have occurred in the penitentiary at Little Rock, Ark., all due, it is claimed, to the filthy condition of the institution. By some it is claimed that the disease is a contagious one.

The past week has been distinguished by great storms on the ocean and lakes, and in several States blizzards and snow storms, cold weather and the usual accompanying suffering. The severity of the present winter has not been equaled in the Northwest for several years.

About thirty men were slain last week, in a fight between a sheriff's posse and a mob of lynchers at Bakersville, N. C. The cause of the trouble was the determination of the mob of influential citizens to take Calvin Snypes, the murderer of Isaac Osborne, from the jail and hang him, and the opposition to such course

entertained by the sheriff of the county. Shortly after midnight the jail was surrounded by a mob numbering nearly 100 armed men, who demanded that Snypes be delivered to them. The sheriff, who had been expecting an attack, had sworn in twenty-five deputies, and notified the leaders of the mob that not only would he not give up the prisoner, but that he was prepared to defend him against any attack. At this the jail was fired upon, and a pitched battle that lasted for nearly half an hour followed, and resulted in the utter rout of the sheriff's force, which retreated, leaving eleven men dead upon the field. The mob lost heavily in the struggle, but rallied and then captured Snypes and brutally murdered him.

The United States mint is now turning out 20,000 of the Columbian exposition souvenir half-dollars daily.

Mrs. Martha J. Lamb, one of the most remarkable women of this country, is dead. She was born at Plainfield, N. J., in 1829, and received an education in the languages and history that was especially limited in those days. In 1852 she was married to Charles A. Lamb, of Ohio. For eight years she lived in Chicago, and was prominent in philanthropic affairs. Since 1866 she has made New York her home. She wrote several works of fiction and children's books, but her best fame will always rest upon her "History of New York City". Of late years she has edited the *Magazine of American History*.

On New Year's day a young farmer named Garber, living fifteen miles west of Fort Scott, Kan., having learned that his wife and his brother-in-law, Charles Kirby, loved each other, traded his wife to Kirby for a horse. The neighbors learned of the transaction, went to Kirby's house in a body and ordered him to send Mrs. Garber away. This he did, under threats of being tarred and feathered. Garber married the girl, who is but 17 years old, in Sedalia a year ago, and Kirby sent her back to that city.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 3 to Jan. 7:

J R McDowell, J Levitt, Rev D S Faris, J Lusk, Rev G B Duncan, Mrs S Williams, D Thompson, W Stewart, W McCoy, J S Perham, R P Brorup, J Trask, A N Peters, G Brubaker, W Ho-verstock, R D Wilson, Rev J Beck, L C Livesay, T H. Nichols, Mrs E A Yerkes, Mrs G F Milton, S L Cook, J Squier, Mrs M Carnes, C Quick, S Wardner, J C Woodward, J Shelly, E Jarvis, Mrs H W Hodgman, C Denham, Mrs S T Reed, J P Shattuck, M Fitch, H L Woodward, A Overhold, A O Howell, J Brandt, O Pickens, A Baldrige, J F McKee, H de Jongh, D Owens, R S Morton, J W Allen, R R Pinkerton, J C Caldwell, J P Phelps.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	72 3/4 @	72 3/4
Winter No. 2.....	66 @	72 3/4
Corn—No. 2.....	41 3/4 @	41 3/4
Oats—No. 2.....	30 3/4 @	32 3/4
Rye—No. 2.....	53 3/4 @	58
Bran per ton.....	12 00 @	12 25
Hay—Timothy.....	9 00 @	11 00
Butter, medium to best....	16 @	31 1/2
Cheese.....	03 @	11
Beans.....	1 25 @	1 80
Eggs.....	20 @	23
Seeds—Timothy.....	1 90 @	1 93
Flax.....	1 05 @	1 10
Broom corn.....	02 @	05 1/2
Potatoes, per bu.....	55 @	73
Hides—Green to dry flint..	03 @	04 1/2
Lumber—Common.....	10 00 @	13 00
Wool (washed).....	15 @	32 1/2
Cattle—Choice to extra....	5 40 @	6 10
Common to good.....	4 00 @	4 70
Hogs.....	6 10 @	7 75
Sheep.....	3 25 @	5 00

NEW YORK.

Wheat.....	78 @	79 1/2
Corn.....	50 @	51 1/2
Oats.....	38 3/4 @	40 3/4
Eggs.....	28 @	31
Butter.....	17 @	32 1/2
Wool.....	15 @	30

KANSAS CITY.

Cattle.....	1 50 @	5 25
Hogs.....	5 80 @	7 25
Sheep.....	3 50 @	3 75

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Royal County; or, Evening Thoughts for the King's Guests..... 20
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HOME AND HEALTH.

NURSING THE SICK.

It is true that some have no natural skill or sympathy with this part of a woman's duty, and will probably never make great attainments in this line. But all the more reason that, by early training and unwearied and patient drilling, mothers should endeavor that their daughters should so far attain unto the principles of good nursing that the sick who may be thrown into their care when they are mistresses of families shall not absolutely suffer from neglect and ignorance, or go through the slow starvation that must be their doom if surrounded by those who are heartless through ignorance, and from not understanding some of the simplest rules of nursing. We once heard an old lady say that true economy was a gift of God. However that may be, it does seem that the true art of caring for the sick and feeble is an unmistakable talent—God-given. One can easily tell if persons have the instinctive talent for nursing by seeing them for a few moments in a sick-room, or by the side of one just entering the convalescent stage. It is torture, particularly to those much reduced by long illness—weak and almost childish through great exhaustion—to have a certain class of persons near them. The rustle of a silk dress—which should never be heard in the sick-room anyhow—is to one very weak almost unendurable. Loud talking, sympathy expressed in an off-hand way, because the caller thinks it the proper thing to do, but which has no heart in it; and a long list of inquiries, rapidly uttered, with no pause between for an answer: "What's the matter? What does the doctor say? Have you any appetite? What could you relish most—a little soup? some broth? a good bit of hot steak?" etc. All this rattled off in a way that irritates and rasps the nerves like the filing of a saw. With transient callers one can bear it, because such calls are not often long. But if this were the usual tone of every day, from those on whose care the sick person is thrown, it would be intolerable. However, there is a drop of comfort and some compensation in every dark corner. Usually those who have no sympathy with the sick or talent for nursing them are not often tempted to enter the room. Yet there are those who, when with the sick, appear instinctively to understand just what to do or say. We know a little girl who is a natural nurse, and who will sadly change, or our judgment be proven greatly at fault, if when she arrives at womanhood she is not always a good angel in any sick room into which she may be called to enter. We have seen her step softly to the side of one just emerging from severe illness, lay her little hand on the fevered brow, hold the hot hand a few moments, then quietly wet her nice little handkerchief and, without one word, quietly bathe the hot face and hands so softly and gently as if soothed

by a fairy's touch. Finding the heat subside a little, which she seemed quick to notice—still no words spoken but the thanks of the patient—she softly leaves the room, to return with a tiny glass of ice-cold lemonade and smilingly offers it to the parched lips. Time and time again we have had the opportunity of watching this little ministering spirit in her quiet work, and felt she would grow up to be a source of great comfort to many.—*Anonymous.*

THE DEATH KISS.

This means, for the purpose for which we wish to use it, "kissing the dead". This revolting custom, to which too many yield in their affectionate devotion to the deceased loved one, possesses danger to which every physician should call the attention of the public. The body of a person who has died of disease—whether of a distinctly contagious disease or not—is not a wholesome object. How often have we seen an entire family lingering around the coffin and repeatedly kissing the beloved features still in death and already beginning nature's process of slow dissolution; and how many subsequent cases of sickness have we thought might be traced to that at least a contributory cause. On this subject the London correspondent of the *American Lancet* gives the following information:

"It is reported that the Servians have a curious custom of giving a parting kiss to their deceased friends before final burial, and the observance of it has caused a serious epidemic of diphtheria. The police Prefect of Belgrade has accordingly issued stringent orders against the custom; prohibiting it for the present, however, only in the cases of those persons who have died from that malady."—*Medical World.*

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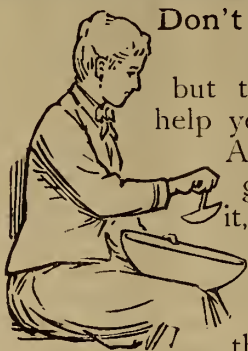
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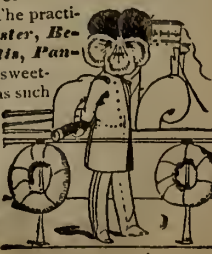
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He will pay three dollars for a new bridle; then let the calf chew it to pieces before Sunday.

He will get all his neighbors to help in getting a cow out of the bog; then let her die for want of attention.

Stock will get in and destroy his crop at a place in the fence that he has put off fixing for six months.

He will sprain his back lifting something to show how strong he is.

He will talk all day Sunday on what he knows about farming; then ride around the neighborhood on Monday hunting seed potatoes.

He will go in his shirt sleeves on a cold day to show how much he can stand; then return home at night and occupy two-thirds of the fireplace till bedtime.

He will ridicule the mechanism of a cotton-planter, and then go out and mash his thumb nailing a board on the fence.

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NEWS OF THE WEEK (Continued from 13th page).

Among cases decided by the United supreme court, last week, was one of particular interest to the States of Illinois and Iowa, as it fixed the boundary line between them, and of general interest because it establishes that the middle of a river is the middle of the main channel rather than the middle of that portion of the river bed covered by water. The case was brought by the State of Iowa against the State of Illinois, and grew out of a failure to agree as to what portion of each of the many railway bridges connecting the States should be credited to each on the tax roll.

The settlement of the Oregon contest makes it possible to give an accurate table of the vote for President as it should be cast by the electoral college and which will show: Total number of votes, 444; necessary to a choice, 223; Cleveland's majority, 108. The total votes for the respective candidates is as follows: Cleveland, 276; Harrison, 144, and Weaver, 24.

The San Juan river, the scene of the present search for gold, rises in the San Juan mountains, in Colorado, runs southwestward into New Mexico, and empties into the Colorado river in Utah. The old Californian excitement of 1850 has almost been renewed. Thus far the speculators and provision dealers only have reaped a harvest.

States which are to elect United States Senators this month are: California, Connecticut, Delaware, Indiana, Kansas, Louisiana, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New York, Pennsylvania, Tennessee, Washington, West Virginia, Wisconsin and Wyoming. In several of these States the result, as between parties, is uncertain.

A dispatch from Little Rock, Ark., Jan. 3, says that whether the cause be cholera or poison, convicts confined in the penitentiary continue to die off at an alarming rate. Not a day goes by that one victim is not claimed by death, while frequently two or three pass beyond the reach and need of human pardon for their offenses. One dead and two dying was the official record on that day. Local officers have become alarmed and have ordered the commissioner of health to make an inspection of the prison and report of its condition daily.

New York City is afflicted with typhus fever, which continues to spread, and the board of health is almost powerless to cope with the disease. Twenty fresh victims of the plague were found Jan. 4, making the total number of cases discovered since Dec. 1 eighty-four, of which ten have resulted in death. Tramps, it is reported, are carrying the epidemic into all quarters of the city.

At St. Louis, New Year's morning, a butcher observed a Negro emerge from the rear of his ice-chest, carrying an overcoat, which he had stolen. With the assistance of several other butchers, he soon captured the robber. A policeman was sent for and in the meantime the thief was locked up in an ice-chest

for safe keeping, and from it he was taken nearly frozen to death.

Arrivals of vessels at the port of New York last year were 17,296, against 17,771 in 1891—a decrease in 1892 of 475.

Gilbert Asheville Pierce, or as he is familiarly spoken of by his associates, "Gil" Pierce, who was last week nominated as minister to Portugal, is now editor and part proprietor of the Minneapolis Tribune, and formerly one of the editors of the Inter Ocean.

Mrs. Mary E. Lease, of Kansas, has put an end to her candidacy for the United States Senate. A letter to Chairman Bredenthal of the People's party State central committee, contains her withdrawal.

Citizens of Cherry Vale, Kan., are excited over a strike of natural gas there. On Tuesday evening a fine flow was struck, and the flames rose in the air to a height of many feet and burned strong and steadily.

The business reviews of the year just closed show conclusively that prosperity has been the rule in the United States, while dullness has prevailed to a greater or less extent in Europe. The Republicans claim it as a "protection" triumph.

A Milwaukee dispatch states that at the recent bicycling races in that city some of the principal contestants were too drunk to ride creditably.

One hundred and seven alleged heirs of George Rapp, founder of the Harmony community, whose leader, Father Henry, recently died, are ready to break into the society with legal crowbars and rifle it of its millions, amounting, by the thrift of these simple Economites, to perhaps \$20,000,000.

The Carnegie mills at Homestead, Pa., are again at work and are running full in every department. The halls of the main office were crowded all day Thursday with men in search of employment, and most of them got what they desired.

General Halbert E. Paine, an ex-member of Congress from Wisconsin, met with a serious accident at Washington, D. C., sustaining a compound fracture of the leg. The lower part of the same limb he lost in a fight during the rebellion, at Port Hudson.

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A dispatch from Retchitza, on the Dnieper, says that fifteen men were killed by a mine explosion there, January 3.

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"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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J. C. Smith, one of the bright and shining Masonic lights of Illinois, not long ago visited Egypt on a sort of Masonic mission. Several other high Masons from Illinois were in company with him, and, together they were passed into the Anglo-Arabic lodges. In one of these, entered on a Sunday night, they found on the altar "their three great lights—the Koran, the square and compasses—a clear case of 'obliging a Mason to be of the religion of the country,' avoiding all

sects and divisions"—doing at Rome as the Romans do; in Cairo as the Egyptians do, and "in Buffalo as the buffaloes do." Masonic religion is very easy-going; it endorses the Bible, the Koran, the Zend Avesta, or the worship of Baal.

We give place, to-day, to the able address, by Mrs. M. E. A. Gleason, before the recent New England District Anti-Secrecy Convention—"Masonry from a Woman's Standpoint." Next week (D. V.), we purpose to follow it with Miss E. E. Flagg's equally interesting address before the same convention—"Woman's Place in Reforms." These two papers are not only strong arguments against the secret lodge system, but testify quite as strongly in favor of allowing women to become reformers—a doctrine that is extremely repugnant to a large number of grannies in masculine habiliments.

The advocates and opponents of Sunday closing of the Columbian Exposition, last week, had an opportunity to address the Congressional committee having in charge the proposed new legislation on this subject. Strong delegations were present from both parties, and arguments in favor of shutting the Fair gates on the Lord's day were ably advanced by Rev. Joseph Cook, Pres. Chas. A. Blanchard, Rev. Wilbur F. Crafts, and others. This may be considered the most important struggle of the session, for relatively the reputation and integrity of the United States as a nation is involved in the result. In the meantime Christians everywhere have a duty to perform in praying and working for the sanctity of the American Sabbath.

Representative Wilson, of Sangamon county, Illinois, has prepared a bill for consideration of the Legislature, which provides that marriage licenses hereafter shall issue to such persons only as can fulfill these requirements and conditions: That they can read and write in the English language, or if foreigners, that they can read and write in their native tongue; that they are sound physically as well as mentally, and that they do not have any fatal disease lingering in their system by inheritance or acquired by their own vic-

ious or dissipated habits; that the male person desiring to contract marriage give satisfactory evidence that he is engaged in some honorable vocation from which he derives sufficient income to support a home economically. This measure has much merit, if it can be enforced.

We make room, to-day, for the program of the Illinois State Anti-Secrecy Convention, under the auspices of the National Christian Association. It will be held in the Covenanter church (General Synod), at Coulterville, on Tuesday and Wednesday next. Three of the four churches in that place are opposed to secret societies, which makes it a favorable location for our work. Coulterville is about forty-five miles southeast of St. Louis, on the Cairo Short Line and the Chester and Centralia railroads. Delegates will be furnished with good entertainment. Let as many go as can. The exercises will be full of interest.

The Philadelphia *Public Ledger* of Jan. 6 contains a notice of the death by heart-failure of a middle-aged man in that city, who was a member of the following secret, benevolent and political societies: Philo Lodge, No. 444, F. and A. M.; Keystone Royal Arch Chapter, No. 175; Philadelphia Commandery, No. 2; Lu Lu Temple; Kensington Council, No. 5; Jr. O. U. A. M.; Plato Senate, No. 17, O. S.; Philadelphia Musical Association; Star of America Lodge, No. 52, I. O. O. F.; Sixth Ward Republican Club; Sixth Ward Executive Committee; Apollo Orchestra; The Teachers' Annuity and Aid Association of Philadelphia; Great Senate, No. 17, of Sparta, and the Washington Council, American Legion of Honor. The correspondent who sends us this item thinks that it is no wonder that the man died of heart-failure.

"OUTSIDE THE DOOR"—MASONRY FROM A WOMAN'S STANDPOINT.

ADDRESS OF MRS. M. ELLA A. GLEASON, AT THE NEW ENGLAND ANTI-SECRECY CONVENTION.

"Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion and the wife of thy covenant."—Malachi 11:14.

Strange text, you may say, from which to sermonize on such a subject as secret societies; but if we will candidly consider the matter, with Freemasonry as a basis, we may conclude that in many ways an adhering member of these societies has broken the covenant made with the wife of his youth. Jesus saith: "What therefore God hath joined together, let not man put asunder." Yet in numberless ways the oaths which a man takes, and the covenant which he makes with these idols, put the wife down from the high position which God designed her to occupy, and give her the second or third place in his affections, thoughts, yea, life itself.

"Thou hast thus dealt treacherously with the wife of thy youth," for thou (Freemason) sayest to her in the language of the Freemasons, from whom I quote: "We declare that while as Masons we make no unnatural reservation between husband and wife, sharing no blessings among ourselves from which our beloved partners are debarred; seeking for no gratification or advantage but such as will enable us to make them happier; yet there must be, not only in the constitution of Masonry, but in the very constitution of the sexes, in their different spheres of action, in their different tastes, capacities and temptations—there must be, and there is, a history for each which the other is forbidden to know and which nothing but an unclean curiosity ever induces the desire to know. Practically this is well understood in every domestic circle."

The mixture of falsehood and sophistry contained in these utterances, comes well from the

ANTI-SECRET STATE CONVENTION.

Members of the National Christian Association and all friends of Anti-Secrecy Reform are hereby invited to attend and participate in the approaching State Convention in behalf of the cause:

ILLINOIS

The Illinois State Convention, in opposition to secret societies, and in the interests of other radical Christian reforms, will be held in COULTERSVILLE, RANDOLPH COUNTY, TUESDAY AND WEDNESDAY, JANUARY 24TH AND 25TH.

Tuesday, 7:30 P. M. Devotional exercises, by Rev. W. J. Smiley, Sparta.

Rev. J. L. Chesnut, of the Covenanter church, will make the address of welcome, and Rev. D. H. Coulter, D.D., of Winchester, Kan., will respond, speaking of the multiplication of secret orders and their significance. Song by the Glee Club. Appointment of Committees.

Wednesday Morning, Jan. 25.—9:45 A. M. Devotional exercises, by Rev. J. C. Elliott, Swanwick. Discussion of Resolutions.

Wednesday Afternoon, 1:45 P. M. Devotional exercises, by Rev. R. E. Wilkin, Tilden.

"False Religions," by Rev. R. C. Monteith, Coulterville.

Wednesday Evening, 7:30 P. M. Devotional exercises, by Rev. M. A. Gault, Blanchard, Iowa. Among the addresses and speakers already selected are the following:

"The Lodge a Supplanter," by Rev. C. M. Ritchie, Oakdale.

"What Loyalty to Christ Demands," by Mrs. J. M. Sloane, Oakdale.

"Importance of the Anti-Secrecy Reform," by Rev. N. A. Whitehill, Sparta.

"Christless Politics Born of Christless Lodges," by Rev. R. C. Reed, Houston.

"Basis of all Reforms," by Rev. D. B. Faris, Sparta.

"Jesuitism a Foe of the Republic," by Rev. R. W. Chesnut, Marissa.

"Safeguards of Home," by Mrs. R. C. Monteith, Coulterville.

"False Claims of Secret Orders," by Rev. J. K. Montgomery, Sparta.

"Why I do not Belong to a Secret Order," by Rev. J. R. Wylie, Coulterville.

It is hoped that Rev. B. Carradine, D.D., of St. Louis, may be secured for an address.

Music for the Convention will be provided by the Coulterville Glee Club.

Coulterville has three strong anti-secret churches, and will provide ample entertainment for all delegates. It has two railroads, is easily reached from all directions, and is surrounded by the strongest anti-secret sentiment of any town in the State.

lips of a Freemason, fully illustrating his life and the treatment which he accords the one who should be the partner in all his joys and sorrows; the one of whom Christ said, "For this cause shall a man leave his father and mother, and cleave to his wife, and they twain shall be one flesh: so then they are no more twain, but one flesh." I said, the mixture of falsehood and sophistry—falsehood, because in the light of God's teaching there is no natural reservation between this twain made one flesh; how then can he say, "We make no *unnatural* reservation"? "Sharing no blessings among ourselves from which our beloved partners are debarred." Scores of Freemasons have said to me, "If I live up to my Masonic obligations I shall be fitted to, and shall, enter heaven." If this deepest of sacrilege be true, the wives of Freemasons are debarred from the greatest blessing accorded to mankind; if this sacrilege be true, then wives of Freemasons are debarred not only from the full companionship of their husbands here, but through all eternity: for, according to Dr. Oliver of the Church of England, high in authority among Masons, "Even the heavens shall pass away, with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up; but Masonry, pure and uncontaminated with earthly abominations, shall triumph over the general and universal dissolution, and shall cement the hosts of heaven in a holy union and communion to all eternity." Verily we must exclaim, with the writer of old, "Much initiation hath made Dr. Oliver mad." Where shall be the woman's heaven when the "good and true" are gathered in the grand lodge above, "called from labor to rest by the Supreme Architect of the universe"?

And if the teaching of Freemasonry be false, and there is "none other name under heaven, given among men, whereby we must be saved," where shall be the heaven of those who, while professing to believe in this name above every name, give their oaths, allegiance and themselves generally to a religious organization which "gathers around her altars not only the men of every clime—Christian, Jew, Mahometan and heathen, all who are willing and worthy to join the league of brotherly love—but every sect and every party of each. And he who thinks that Masonry can harmonize all these, till they shall come together for a common government, a common creed, would give her superhuman power. No, no. The follower of Mahomet leaves his turban and his crescent at the door; the Christian takes his Jewish brother by the hand, and, *leaving without the emblematic cross* which separates their faith, they approach the shrine of Masonry together, and bow before the altar of Jehovah, the common God of all." O my Masonic brother, when will you allow Christ to open your eyes to behold the Satanic origin of Freemasonry, which, while telling the Entered Apprentice he must believe in God, the Supreme Master of the universe, allows him to believe in any god denying the Bible, if you choose (I quote from J. P. Bland, a writer of Masonic literature): "There is one common ground on which all good Masons can harmoniously stand—one view in which they can all agree; that is, to accept that in the Bible which enforces the sublime principles of our order, and leave the rest, which to us, as Masons, is non-essential, for each brother to think and believe about as seemeth to him true and good. Thus, men of every religious sect and denomination, and all good men of no sect and denomination, can consistently meet on this broad and common ground. As Freemasons, they all find taught in the Bible the sublime and glorious principles of our order; and, as such, laying aside all doctrinal differences, they can lovingly unite on this common Biblical ground, and work and live together as one. In like manner, any good man *who has no special faith* in, or regard for, the Bible, can, at least to this extent, conscientiously accept and endorse its teachings, and be of and for us also."

Chase, in his Digest of Masonic Law, page 207, settles the question by declaring "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both; and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it was it would not be Masonry; it would be something else." In Mack-

ay's Lexicon on Religion we read: "The religion, then, of Masonry is pure theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry." And you, evangelical church-member, Masonic brother, because you have heard that somewhere in Freemasonry the name of the Saviour is used, are blind enough to think you are worshiping him in a Masonic lodge, when, in order to associate with "all good men and true," you must leave without your belief in the cross (which separates your faith). Truly, with most consummate art has his Satanic Majesty woven a little truth with unmeasurable falsehood, and by a crafty use of the terms God, Christ and religion he is entangling thousands in a confused, eager, feverish search for more light—the light which never comes but in the one way, through Christ, and is allowed to women as well as men. Poor, foolish mortal, struggling for light! And for fear he may in some way escape from the meshes tightening around him, he must swear "always to conceal and never to reveal"; forgetting that "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

But men were ever easily deceived, and even

"Now, when time has made the imposture plain,
Some new delusion charms their cheated eyes again."

This Masonic husband, who has taken upon himself the most solemn vows, in regard to the wife, that God ever sanctioned, yet places the vows of Masonry higher; and, while he has promised to love, honor and cherish her, will allow the door of his lodge to separate them eternally, and will entertain remarks concerning woman which are certainly not calculated to raise her in his estimation. Says Robert Morris (referring to the plan of Loges d'Adoption, patronized by Josephine, when wife of the first Consul Bonaparte):

"I do not ask that the doors of our chartered lodges should be thrown open to females. The terms of admission, the preparation and the reception, forbid the Mason granting such a privilege to woman, however exalted or deserving. Whatever key to the world's mysteries and to life's treasures may be entrusted to her, the key of the lodge room is eternally denied her; its doors are eternally barricaded against her entrance.

"Her light footstep may thrill upon our hearts, but we must hear it *outside the door*."

"Her soft voice may arouse passionate emotions within us, as she pleads for aid *outside the door*."

"The sunshine of her presence may, and shall, penetrate our walls, and warm our hearts in charity, as she shines upon us *outside the door*."

"But *her* sphere is in the heavens; *ours* within the lodge. And though her light and warmth may reach us, her form cannot enter. Then *ask not*, sweet voice, for we cannot grant this boon. *Seek not*, dear form, for you never can pass these portals. *Knock not*, soft hands, for our inexorable guardian is steeled against your approach. Disgraced amongst the world's holiest, and traitors to the highest sense of obligation, we should be as unworthy of your notice as of the companionship of our own brethren, were we thus to betray our trust."

How long shall women be hoodwinked by such soft talk as this, which really means "Thus far shalt thou come, and no farther"? How long shall we tacitly consent to this plan of salvation, made by man for himself, and continue our prayers that the husbands may feel the drawing of the Holy Spirit and acknowledge the only Saviour of mankind, when, in order to live up to his Masonic covenant, he must leave the emblematic cross, which separates their faith, outside the door, and fellowship, in close religious bonds, with all who deny the existence of a Christ.

Poor, deluded man, with Christ and woman outside the door! What must be the condition of him who withdraws himself from the true fellowship of these two, and surrenders himself to the teaching found within the mystic circle?

And yet a Masonic editor has the effrontery to exclaim, "Beware of the man who declares that he renounced Freemasonry because he could not be a Mason and a Christian. He either is most sadly self-deceived or a base hypocrite." Why, the institution itself teaches hypocrisy, allowing its votaries to pass as Christians outside the door and forcing them to deny Christ upon entering, in order to associate with the brethren who are all good men and true. This they must do; for we are told by J. H. Drummond, called a veteran expert in Ancient Craft Masonic Correspondence, "Masons, and those intending to be Masons, should understand that the law of the Grand Lodge is the law of Masonry; and if they cannot obey that law, whether it seems to them right or wrong, reasonable or unreasonable, they had better get out of the institution as soon as possible, as they certainly do not belong in it."

Bro. Drummond also upholds us in our assertion that a professed follower of Jesus leaves him outside the door. He writes: "A Christian can pray only in the name of Christ; a Hebrew cannot pray in his name; while there should be no petition in a Masonic prayer to which Christian and Hebrew cannot alike say 'amen,' each must be allowed to approach Deity in the only manner which he conscientiously believes to be according to the law of God. And certainly such appellations as Grand Architect, Supreme Ruler of the Universe, offend no one, mean nothing to a Christian, and prove the assertion that 'Freemasonry is a religion which recognizes the *good teaching* of the Vedas, the Zend Avesta, the Talmud, the Five Volumes, the Holy Bible and the Koran.'"

A Western Freemason remarked to me, "I cannot understand why you so emphasize the separation of husband and wife by our order. We have Freemasonry for females." If I had not been so extremely in earnest in my presentation of the subject, such a remark would have been ludicrous; for Adoptive or Female Freemasonry has no connection whatever with Universal Freemasonry. It is simply a sop thrown to those women who may rebel at the separation from husbands—a separation strengthened by horrid oaths and the secrets which he possesses, with thousands of others, which he has sworn he will not tell his wife.

The explanation of the five degrees which may be conferred upon the daughters, wives, widows, sisters and mothers of Master Masons in good standing, and Master Masons themselves, time will not permit me to give you; but you may obtain the book and read for yourself, at a small expense. To give you an idea of how much these favored females really know about the order, we quote from the preliminary address by the instructor, who is a man: "To you are given all the advantages of the society—its shield of protection, its hand of relief and its voice of sympathy; while we do not require of you any of the labor or expense of sustaining it. [This last sentence is a polite way of saying, 'You cannot associate with your husband in our lodge; and as we have taken so much of his money that belongs to you, you surely have none to give us.'] The only Masonic privilege denied to you is that of visiting the lodge; and this would be of no advantage to you, even if it were possible to grant it; but it would awaken the voice of scandal against you from a censorious world, and thus produce far more pain to your kind and amiable hearts than it could possibly afford you pleasure. Females cannot be made Masons. This is a rule that has been handed down with the other rules of Masonry for thousands of years. Each Mason present pledged himself, *before he was admitted into the lodge*, that he would never allow any of the ancient rules of Masonry to be changed; and this is one of them." Pledged himself to something he knew nothing about! "It would awaken the voice of scandal against you." Why! why would it be a disgrace for wives to go with their husbands, night after night, so often until the "wee sma' hours," where the husband, we are told, is being made better, wiser and happier? Better, for "Masonry teaches morality, virtue, temperance, economy, charity and justice to all men; wiser, for it imparts knowledge to them that is weighty, solemn and important—knowledge that has been handed down to them from age to age for nearly 3,000 years; happier, for it makes them acquainted with, and puts them in social connection with, the purest and

best men in every section of the country." Surely, if all this be true, what an unpardonable wrong is being committed in keeping these mysteries from the female relations, at least of the Freemasons! for if you will read through the higher degrees of Masonry, what they pretend to teach and the state of perfection to which they raise the candidate, you will readily perceive that poor, sinful woman can have no part or lot with this "wise, good, happy, true, chivalrous, cultured, self-sacrificing, elevated, large-souled, sublime, reverent, perfect, repentant, redeemed, regenerated member of our order, which time has rendered venerable, which virtue has consecrated, which genius has made immortal."

And yet we find an admission from an article on Freemasonry by an acknowledged authority (Wm. E. Ginther), that these things are not really so. Bear with me a few moments until I come to it; for we cannot, in a moment, discover what these grand symbols and mysteries really lead to, with the high-flown language, metaphor and simile. We, being women, cannot fathom the depths and bring to light the purity, the beautiful, the sublime; but I see there are men present, and some may have passed and been raised up to a sublime and ancient degree. To them we may apply for aid in unraveling the mysteries—but no, we are women; and a woman may not know Masonry, "because she is not a man."

Wm. Ginther writes: "A lodge consists of a certain number of Free and Accepted Masons duly assembled, with the Holy Bible, square and compasses, and a charter or warrant empowering them to work." Abstractedly from person, a spiritual lodge, in its least form, consists of a state of regeneration in one man here called a Mason. In a general form it consists of the same state in an indefinite number of Masons. Personified, it consists of a society of Masons who are in that state. This exists from the good of love, and truth of faith, in a life of charity, which make up the three discreet degrees designated by the words, 'Ancient, Free and Accepted'; because good of love is primary, and therefore ancient; the truth of faith makes all good men free; and all who practice both in a life of charity are accepted of the Lord." Now for the admission: "It should be borne in mind, however, that this does not mean that all Masons so-called are good and true, but that they represent these qualities; for Masonry is symbolical."

Now, we understand the meaning of the remark quoted in the beginning of the address—"If I live up to the teaching of Freemasonry, I shall be fitted to, and may, enter heaven." No, no, brother, the sublime word which shall cause the pearly gates to swing wide for your entrance is not Freemasonry, but Christ. "He saves, and he alone."

"God may have other words for other worlds,
But for this world the word of God is Christ,
And when we come to die, we shall not find
The day has been too long for any of us
To have fulfilled the perfect law of Christ.
Who is there that can say, 'My part is done
In this; now I am ready for a law
More wide, more perfect, for the rest of life?
Is any living that has not come short?
Has any died that was not short at last?'"

In this age, when woman is called to serve Christ as never before, in more ways than ever before; when she is called to active service, to do and dare as never before; when the Holy Spirit is preparing her as she has never been prepared, it is fitting that she stand ready, "an empty vessel for the Master's use made meet," not entangled with the yoke of bondage. But, you say, there is nothing about real Freemasonry in these degrees which are conferred upon women—none of the false worship, none of the terrible oaths. Very well; but to belong to any part or annex of an evil thing is to aid and uphold the evil itself; and "He that is not with me is against me; and he that gathereth not with me scattereth." And "He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds."

O my sisters, in the light of the inspired utterance, "For what knowest thou, O wife, whether thou shalt save thy husband?" let us lay aside every weight; let us be honest, as in God's sight,

in regard to this matter; let us be willing to hear and investigate for ourselves; let us ask ourselves, in the face of the assertion that "no woman can be a Mason because she is not a man," where is woman's God, if Masons stand by the following utterance from one of their number? "The soul of man, in leaving this vale of tears, first returns in thought to the everglades of childhood, that it may depart, purified by visions of peace, from the world's cares. So let us, in our determination to perform our vows, purify our hearts; and when we trust, let us trust in Him who is the foundation-stone of a Mason's theology." And where is woman's salvation when, "Before a man can be made a Mason, i. e., enter into a covenant with his Maker, it is necessary that he meet with obstructions, that he may be duly examined as to his qualifications in the art and science of the Ancient Craft," etc.? And where is woman's heaven, when we read, "He, therefore, who wears the lambskin, as the badge of a Mason, i. e., he who lets innocence rule the thoughts and acts of his daily life, is thereby continually reminded of that purity of life and conduct which is so essentially necessary to his gaining admission into the celestial lodge above, where the Supreme Architect of the Universe presides?"

Women, let us not be deceived. "There is a way that seemeth right unto a man, but the end thereof is the way of death." "Understanding is a wellspring of life unto him that hath it; but the instruction of fools is folly."

Let us not waste time over the question, as to how far "females have privileges in connection with Masonry, and how they can make themselves known when among strangers or in distress," but let us put our trust in the God of heaven and earth, who hath said, "I will never leave thee nor forsake thee"—it matters not whether we be wives, mothers, sisters, daughters of Masons—with a firm belief in that One, whom to know is life eternal. "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God."

"O woman! crowned with righteousness!
The scepter of this land is thine to wield.
Rise, save and bless!
Let wisdom heal man's babel strife,
And bring to earth celestial life."

MOST IMPORTANT MISSION WORK.

BY REV. M. A. GAULT.

A dear young brother, ambitious to labor in the foreign mission field, wants to know if there is any reason to doubt the Lord's call to that work. I offer for his consideration, and for that of all others whose minds are similarly exercised, these thoughts:

No earnest Christian can doubt that it is the Lord's will to have missionaries go to the foreign field. The missionary spirit is leading Christians to enter this field as never before; and it must be confessed that this desire to go to foreign lands is stronger in the large Presbyterian and Methodist churches than in the reform churches. And is not the hand of God in this? These large, popular and wealthy churches have all the means necessary to do this work. They have the wealth to organize and maintain the most powerful missionary machinery. Their missionaries are qualified to teach the elementary principles of Christianity. Those in heathen lands are not prepared to receive the higher principles of Christianity, such as the application of Bible principles to civil government. Besides, these heathen nations have not enough of good in them to warrant the organization of any movement for their reformation.

This foreign missionary work belongs chiefly to those churches who refuse to work for the reformation of our own land. No wide-awake Christian can fail to see that secret lodges and saloons, and national immorality are imperiling the life of our nation. They are destroying more souls in this land than all our foreign missionaries can save. To allow these great evils to go on with their soul-destroying work, while we try

to save souls in foreign lands, is to save at the spigot and waste at the bung.

The popular churches of our times do manifest a zeal for foreign missionary work. It absorbs the burden of their interest and contributions. But they will not labor for the reformation of our own land. It is easier to shed tears over the woes of heathenism at a distance than at our own doors.

The mission of reform churches is to save this land from modern heathenism in the form of secret lodges. If I were a member of a time-serving, popular church, largely endowed with wealth and worldly influence, and a church that would not join in the great moral reform battle for the salvation of this land, then, if I had a missionary spirit, I could go to labor in a foreign field. But if my connection was with a reform church, where I would be free to labor in reform work to save my own land, then I certainly feel that this would be the most important and needed missionary work. I cannot but feel that it is a part of Satan's scheme to try to silence the testimony of reform churches by diverting their interest out of the channel of reform work into the channel of foreign missions.

A FRENCH SOCIETY WITH MAFIA METHODS.

Annal Sherman, an overseer in the Walton lumber camp near Ishpeming, Mich., aged about fifty years, was found dead on the 4th inst., with a bullet hole in his breast and a smoking revolver beside him. Gazing stoically at the dead man was a Frenchman named Antony Murray, who has been working in the camp. He explained that Sherman had been sitting quietly by the stove when he suddenly drew a revolver and shot himself. The explanation was regarded with suspicion, but the coroner's jury rendered a verdict of accidental death. Next day, however, an investigation was set on foot that led to sensational revelations. A search of the dead man's clothes disclosed an old and well-worn envelope, inside which was scrawled in French:

"If I, Annal Sherman, come to a violent end charge it to work of 'Paris Terrors.' Ten years ago I violated the society's laws, and have since been pursued by one of its members. He overtook me in San Francisco in 1886 and has followed me here. He is hounding me to death."

Then followed a brief description of his pursuer. A comparison showed that it fitted Murray exactly, and he was at once taken into custody. He refused to talk of the affair at first, but under pressure practically admitted that the crime was his work. He explained that in 1882 Sherman failed to perform a certain task allotted to him, and through the failure two members of the society were guillotined. Since then Sherman has been under the ban of the society, and one of its emissaries has been on his trail. He fled first to London, then to South America, and then spent a year in San Francisco as a salmon fisherman. But his pursuer was not baffled, and Sherman finally hid himself in a lumber camp, where Murray found him two months ago. Murray denies that he did the shooting, and in explanation of the accusation that the revolver with which the shooting was done belonged to him, says that Sherman had borrowed it to kill himself and thus end the dreaded pursuit.

Such is the story related in a special telegram to the *Inter Ocean*, dated Ishpeming, Jan. 5.

Edgar A. Poe, in his papers on "Cryptology," promulgated the theory that human ingenuity could not construct any cryptograph which human ingenuity could not decipher. Tested by several correspondents with difficult samples of their skill, the poet actually took the trouble to examine and solve them in triumphant proof of the truth of his theory. The same is true of all secret societies: they need not remain secret longer than till some shrewd investigator determines to find them out. No man nor men can invent any esoteric ritual or system that some other man or men cannot fully discover and expose. Strictly speaking, there are no absolutely secret orders in civilized countries. Organizations claiming to be such are fostered in their delusion by the general and wicked indifference of the public, the suicidal warrant and protection of the weak and tottering state, and the toleration and truckling sanction and fellowship of the recreant and rejected nominal church.—*Exchange*.

WAR ON LABOR UNIONS DECLARED.

The Washington (D. C.) *Star* of the 9th inst., on the authority of a Cincinnati dispatch, makes the statement that the Pennsylvania railroad company has openly declared war on all organized labor. No longer is there doubt of the road's hostility to the different brotherhoods to which the employes in different departments have attached themselves. Openly the order goes out that the men must sever all connection with organized labor bodies or their names will be erased from the pay rolls of the company. For months the officials have been at work, using persuasive means to diminish the membership of brotherhoods among the force of men in their employ. Lukewarm members renounced their orders.

On Saturday the 8th the crisis was reached, and as the news of the company's action had reached every point on the line there was intense agitation all along it. At Indianapolis Oran Perry, city freight agent, summoned the freight handlers before him, saluting them with the remark:

"All of you who desire to remain with the company, instead of the union, will walk to this side of the room." Fifteen did so, and five refused.

"I do not want to be misunderstood," continued Col. Perry. "This company will not furnish bread and butter to men who are likely to prove unfaithful to it. You cannot be loyal to the company and to your union, and if you prefer the union to the company that pays you your wages, well and good.

"It is not necessary to mince matters. You five men are discharged, and you will get your pay at once. The others can return to work, but they cannot continue to work and belong to the union. This shall not be a union freight house while I am in charge. The company reserves the right to conduct its own business, and while I am doing this of my own accord I am satisfied my superior officers will find no fault with it."

Altogether there were twenty-three union men. Ten were discharged and the remainder with drawn from the union. It leaked out, in connection with the Pennsylvania Central affairs, that where there were nine of the Order of Railway Telegraphers on the Indianapolis division three weeks ago but three are left, and these expect dismissal within twenty-four hours.

Thus it seems evident, says the dispatch, that the edict is far-reaching and will include engineers, firemen, brakemen, conductors, switchmen, and even freight handlers. In other words, every department of labor on the road banding themselves into a body for mutual benefit will be asked to quit their jobs or their secret orders.

NEW ENGLAND LETTER.

An old-fashioned winter.—Is national faith waning?—Some sudden deaths.—Lodge craftiness.—Yale and the New Haven ministers.—Woman suffrage and the Prohibition party.

Perhaps New England resents the imputation cast upon her of late years, that her climate is changing; and if so, she is certainly doing her best to prove it a vile calumny by giving us one of her thorough-going, old-fashioned winters, such as would have done credit to the days of quilting-bees and singing schools. By the way, I wonder how many people are really appreciative of the beauties of a winter day and a snow-covered landscape. I noted, one morning, going into Boston on the cars when the trees were laden with snow, how few among the passengers seemed to give even a passing glance to the enchantments of that rare, strange, white world through which we were plunging. Men read the morning papers, or lounged listlessly back, with their hats over their eyes, as if all this fairy-like beauty meant nothing to them. I fear the love of dollars and cents is fast crushing out of our national character even the love of natural beauty; and when that goes, a great deal goes with it. Without a keen love of nature, genuine literature is impossible. Does this account for the woefully mediocre poetry in our popular magazines, or the fiction with its dreary "realism" of society small talk? But the loss which our adoration of what Ruskin calls the Goddess of Getting-on entails upon us as a nation, goes

farther and deeper than this. Take the recent sneers in the daily press, especially the Boston *Herald*, at D. L. Moody's belief that prayer saved the steamship *Spree*. In the days when New England had her great men—her Sumner and Channing, her Emerson and Longfellow—she would have hardly tolerated in her Christian households a paper that made a profane butt of prayer, and, by implication, of all who believe in "that lever which moves the Hand that moves the world". She would, in fact, have found it as difficult to stomach as the popish mummery of the late Columbus celebration. Skepticism and superstition go hand in hand. They are but the positive and negative sides of the same thing; and a long farewell to New England's greatness when, through the supineness of her own sons and daughters, they take the place of her old-time faith!

The death of Prof. Horsford, one of the most munificent patrons of Wellesley, next to its original founder, is a sad loss to the college. He prosecuted his Norumbega researches, which supplied the missing link in New England's pre-historic times, with as much enthusiasm as men ever delved in the buried cities of Greece or Egypt. It was the pure love of historic discovery for discovery's sake. His strong, manly physique went well with his genial face, and his hearty grasp of the hand, which made even a stranger feel as if he was welcoming a newly-found friend. The king of Denmark lately sent him the decoration of a Knight of the Royal Order of Danneberg, an ancient order, founded in the Middle Ages, and bestowed but very rarely. His was a personality, however, too thoroughly genuine to gain anything from these foreign baubles that smaller souls clutch at so eagerly to supplement their own inferiority.

The equally sudden death of Benj. F. Butler emphasizes the fact which few are to fail to notice, that prominent Americans are to-day much more apt to "die in the harness" than they were fifty or seventy-five years ago. The demands of our faster age must be met somehow, and so the machinery is driven at its fastest speed until the vital springs give way suddenly, and one after another distinguished in literature or in politics goes to join "the silent majority". But why cannot the reporters let a man alone in his last hours? There is no saying what heights Maine's dying statesman, James G. Blaine, might have reached with his great endowments, had he only possessed the courage of his convictions and more fortunate environments; but with all the errors and weaknesses which have marked his career he has now reached a place where even his enemies should, for decency's sake, let him alone. The groundless report that he had turned Catholic was spread through the country by that part of the press which, according to Prof. Townsend, has a Jesuit at its elbow, and believed, just as so many other foolish stories are believed, "because the papers say so". But if at the time he was supposed to be at the point of death, Archbishop Gibbons and Priest Ducey actually did visit the Blaine, it shows the craft of Rome in a new and striking light. But speaking of craftiness, there lies before me at this moment an item clipped from some "Rules for lodge members," which reads as follows: "If you have a minister in your lodge, invite him to preach a sermon or deliver a lecture before you in his church. Attend in a body." Rome does not monopolize all the subtlety. Her twin sister, Masonry, being descended from the same Babylonian mother, has inherited her share of it.

Dr. Pentecost has concluded to accept an English pastorate. Therefore Park Street church cannot have him for its minister. I see English pulpits like to get hold of our men of mark, just as American pulpits like to get hold of some of theirs. If it is only a fair exchange it is no robbery, and certainly Dr. Pentecost can hold his own with any English preacher who has yet been called by an American church.

I am glad to see that the Congregational ministers in New Haven have lately sent a joint letter to the Yale Faculty, urging the prohibition of all betting and gambling by the students, especially on foot-ball and other sports. It is no credit to the Faculty that they must be urged to do their duty in this respect. There is no earthly reason why a college of young men cannot be obliged to obey the laws of morality and decency

as much as a college of young women; and it should be done, if for nothing else, in the interests of the virtuous and self-respecting class, who, it is to be hoped, far outnumber the others.

Some of the endowment orders yet linger, "like the last leaf on the bough," but very soon even these will have dropped out of sight. The "Order of the Mystic Seven" makes another interesting chapter in their history. The receiver, who has just filed his report, finds that during the two years the order was running, its officers—some of whom have left for parts unknown—appropriated \$14,411.22 for their services, and of the thousands of dollars paid in by its dupes only the merest treasurer, has been handed over by the supreme treasurer, and that only when threatened by a legal process.

Mrs. Katherine L. Stevenson, secretary of the Massachusetts W. C. T. U., at a recent Prohibition meeting in Boston, expressed her regret that the younger members of the party seem to be opposed to woman suffrage. That it should be the younger ones who are so opposed, they who ought to be the most radical and progressive, is surely noteworthy; and it behooves such a wise and discerning body of women as the W. C. T. U. to find out the reason for such a peculiar state of things. But may not this be the key to the mystery? The aged veterans of the party, who fought in the anti-slavery conflict, side by side with such women as Lucretia Mott and Abby Kelley Foster, are clear of the lodge, which cannot be said of those whose recollection does not extend beyond the civil war. The influence of the lodge—and it is a most strange and subtle thing—is always and everywhere against giving woman her political rights; and thus it is one of the most efficient allies of the saloon power, and every other evil.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Jan. 11, 1893.

President Harrison's Mormon amnesty proclamation is being made the basis for new efforts towards getting the necessary legislation at this session of Congress to make Utah a sovereign State of the Union. It is argued that polygamy was the principal objection to the admission of the Territory, and that the President's proclamation was an official notification to the world that polygamy is no longer practiced in Utah. The remarks of a member of Congress with whom your correspondent talked on the subject were so much to the point that no apology is necessary for quoting them. He said: "The issuing of the proclamation was in itself a just thing to do; it said in effect to the Mormons: The people of this country who are opposed to polygamy are disposed to be generous and accept your promises as to your having forever abandoned polygamy, and as an evidence of their good will towards your reform they pardon all those who have been convicted of the offense. But because they have accepted these promises and granted pardon for past transgressions does not indicate that they are willing to take the Mormons into the bosom of their families until time shall have shown that they have faithfully lived up to their promises. Every good man or woman is ready to take the vilest criminal, who gives evidence of an earnest desire to reform, by the hand and help him along, but no one would be willing to admit him as a member of his or her family until the last vestige of doubt about the genuineness of his reform had vanished. The American Union represents a family, each State being a member, and Utah the reformed criminal. It will be time enough to talk about admitting the reformed criminal to the family circle when he shall have demonstrated to all that his reformation was genuine."

Congress took a long step this week towards assuring the country that every possible precaution will be taken to keep the cholera out of the United States next summer. The Senate passed without a division the Quarantine bill, which puts the control of all matters pertaining to quarantine in the hands of the national government, and gives the President authority to suspend immigration, in whole or in part, whenever he shall deem it necessary to keep out contagious or infectious diseases; also the power to establish quarantine regulations between the States. The same bill is now before a House Committee.

The greatest interest in the hearings before the House Committee on the Columbian Exposi-

tion for and against the Sunday closing of the World's Fair, which began yesterday, is being manifested. A large delegation from Chicago, headed by the Mayor of that city, and aided by the Attorney General of Illinois and representatives of the Seventh-day Adventists, the Hebrews, labor organizations, and more than one minister of a church which recognizes the Sabbath as the Lord's day, is here laboring for the adoption of the proposed amendment, allowing the Exposition to be kept open on the Sabbath. The other side is ably represented by ministers of the Gospel, members of the American Sabbath Observance Association, the W. C. T. U., and other religious and moral reform organizations, as well as of the Christian churches of Washington and other cities. The W. C. T. U., besides having a petition presented through Representative Dingley, of Maine, praying that the law be allowed to remain as it is, has asked all Christian people to join in private prayer, each day, until the matter is settled, that the law prohibiting Sunday opening of the Exposition be not repealed. The congregation of Mount Vernon M. E. church joined in a petition to the House of Representatives, asking that the law be not repealed. It is difficult at this time to predict with certainty what the result will be when the question comes before Congress for a final vote, although it is considered certain that the committee before which the hearings are now taking place, of which Representative Duborow, of Chicago, who is a candidate for Mayor of that city, is chairman, will make a report in favor of the opening of the Exposition on Sunday. It does not, however, necessarily follow that Congress will reverse the decision made at the last session because of that report, although there is great danger that the subtle influences now at work upon members may have that result. There is still time, however, for the Christian constituents of wavering Senators and Representatives to influence them to vote the right way, if it be undertaken at once.

Never were the good men and women engaged in alley-mission work doing more good than now, when the continued extremely cold weather is causing an unusual amount of suffering among that class of our population which is dependent upon outdoor work for a support for themselves and families. The missionaries who carry the Bible in one hand and a coal hod or a basket of provisions in the other find many doors opened to them that would otherwise be slammed in their faces.

REFORM NEWS.

FROM THE COLLEGE AGENT.

NOTTOWAY C. H., Va., Jan. 11, 1893.

DEAR CYNOSURE:—Taking advantage of the holiday railroad rates, I ran over to Hampton, on the 27th ult., to visit the training school there. General Armstrong received me very cordially and introduced me to the chaplain, Rev. Mr. Frizzelle, who took me to the library and reading room, which is large and well-furnished. I made arrangements to supply them with some reform literature.

The Hampton Institute is doing a great and much-needed work among the Indian youth. While they are taught in the usual literary course, they are also trained in various mechanic arts. I attended and led the prayer service in the evening, where seven hundred students, of Indian and African descent, met in the chapel to praise and worship God.

The next morning I took passage on the steamer for Norfolk. The snow storm which raged the day before had filled up the tracks of the street-cars, in the city, and put a stop to their running for that day. But I visited Norfolk Mission College all the same. This is an institution sustained by the United Presbyterians to educate the colored youth. The Rev. J. B. Work is at the head of it; and he reports 649 students in all departments the past year, besides a good many who have applied for admission, for whom there was not room. In addition to the large college building, and the residence for the teachers, there is a printing office for job work, where they print a monthly paper called the *College Bulletin*, edited by A. W. Williams.

Bro. Work is in full sympathy with our anti-secrecy reform and ready to use our literature.

So I furnished him with the *Cynosure* and a few books for the library.

December 29 I visited the Virginia Normal and Collegiate Institute, at Petersburg. Pres. J. H. Johnston was absent for the holidays; and most of the professors were gone. But I saw some of the members and officers of the Y. M. C. A. and made arrangements to send some anti-secrecy books to their library.

The Institute at Petersburg has a very large college building, occupying a commanding position on a high hill, and is in all respects well furnished. It is an Afro-American college, having a colored president and faculty and seven hundred and thirty-two colored students enrolled. There is, in addition to the literary instruction, some thorough industrial training. The young men are drilled in carpentry and shoe-making, and the young women in sewing and cooking. All the dresses worn at commencement by the senior girls are made by the wearers.

S. F. PORTER.

NEW WORK FOR THE FLOATING CHAPEL.

[Whether the following letter from Bro. I. R. B. Arnold was intended for publication or not, the proposition which it contains is so fully in the line of the anti-secret work of the N. C. A. that we are sure it will commend itself to the sympathy and benevolence of our many friends.—EDITOR CYNOSURE.]

HENDERSON, Ky., Jan. 14, 1893.

I would like to visit the *Cynosure* office and have a talk with the N. C. A. Can you give me the postoffice address of Bros. Rathbun and Starry? Would it be best to change the floating chapel for a season into a lodge-room, and have Bro. Rathbun or Bro. Starry work the degrees—with a short lecture, and a few pictures each night? If the work should be entered into, it would be best to drive it with a strong hand, and remain only three nights in a place, working the degrees, scattering literature, getting subscribers, etc. Would the friends of the cause contribute enough to sustain a man to work the degrees? I would want no pay myself, or any pay for the use of the chapel.

Such work would be a *consumptive*, rather than a *productive*, industry, financially; and I could not afford it—that is, there would not be receipts enough to support Bro. Rathbun. Perhaps his salary could be raised by contributions outside. If we should drop everything else and take up the Anti-masonic work exclusively, we should expect to sell all kinds of anti-secret books.

I do not know that it would be best to drop our various lines of work; but thought I would like to get your opinion, and that of the friends of the cause.

The steam-tug would be an absolute necessity, if we moved every two or three days.

I shall preach to the colored people in Henderson on Sunday.

I have now over \$100 for the steamer. Some comes in nearly every day.

Just now the chapel is frozen up in the ice; the river is frozen across, but we keep the ice cut around it.

What is your advice? Shall I continue our general work on many lines, or go exclusively into the Anti-masonic work?

Can it be sustained?

Can Bro. Rathbun or Starry be had for the work?

I. R. B. ARNOLD.

CORRESPONDENCE.

A REMINISCENCE.

LODI, Wis., January 7, 1893.

EDITOR CYNOSURE:—About a quarter of a century ago, just after the dinner hour on a certain Sabbath, a gentleman was about to leave his residence, and the side of his sick wife, to visit his place of business, as he was accustomed to do every Lord's day afternoon.

He was a young merchant of Chicago, of supernatural endowments, fine appearance and kindly manners, but living a purely worldly life, and utterly forgetful of God. On this particular day, the nurse who was in attendance upon his wife, a practical Christian woman, urged him not to go away but remain at home, with his family. His reply was, that to remain on that day was impracticable, because of an appointment that must be met; but he promised that on the following Sabbath he would remain as desired.

The next Sabbath came, and although he at

first appeared to have forgotten his pledge, yet when reminded of it by the nurse, he acknowledged it, and yielding at once, remained at home.

Being all seated, husband and nurse by the side of his wife, the nurse proposed that some one should read. He acquiesced and she was requested by him to read aloud. Willingly complying, she opened the Bible at the 23rd chapter of the Gospel by Luke and read aloud to the end of the book.

The gentleman listened intently to that wondrous and solemn account of the trial, rejection and crucifixion of the lowly, patient, spotless Son of man, and then of his resurrection and ascension from Bethany to glory. As he listened, the Holy Spirit fastened the word upon his soul with resistless power, and the tears began to course down those cheeks so unused to weeping, and his sobs broke the stillness of that sacred hour.

Soon question followed question, and the afternoon was largely spent in religious conversation suggested by the passage read, in which the nurse was seconded by the sympathy and aid of the Christian wife.

As time passed on it became apparent that that Sabbath hour, spent beneath the cross of Jesus, was to him the beginning of a new life. From that time the afternoon of the Lord's day was spent at home, and he began to attend the services of the sanctuary, at first occasionally; afterwards constantly.

Death entered the family after a time, and the Lord claimed three of his dear little ones. He began to take an active interest in the affairs of the First Congregational church, under the leadership of Pastor Goodwin, whom he greatly esteemed, and in 1875 he became a member of that church. The remainder of his earnest, busy, useful, Christian career is well known in the city where he lived and died.

The gentleman referred to was Henry N. Hollen, mentioned by the *Cynosure* as having entered into rest on Dec. 17th; and the aged nurse, now in her 77th year, is still living, and rejoicing to hear of the grace of God so abundantly bestowed upon the once thoughtless and pleasure-loving young man, made by that grace "a prince and a great man in Israel."

Let us learn from this account what one humble Priscilla may do for Christ, if willing to serve in God's way. Let us learn the importance of truth and fidelity in the character with which the Spirit deals for salvation. Here everything seems to have hinged upon the faithful keeping of the promise made to remain at home the day mentioned. And let us learn afresh that "the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." May the Holy Spirit teach us to wield this sword aright.

J. D. SMITH.

GOSPEL WORK IN SOUTHERN CALIFORNIA.

CARTHAGE, Mo., —, 1892.

EDITOR CYNOSURE:—I am inclined to think it would interest very many to know something more about Southern California. I have recently returned from our two months' visit to different parts of this Golden State, and have met hundreds and thousands of her people and talked and lectured about the "widow's son" and distributed many books and tracts touching and telling about how a man is made a Mason—and what and how he is put through "neither naked nor clad, neither barefooted nor shod," and how he is brought to light after being in such awful darkness so long.

I have this to say of Los Angeles and California: That I met with less opposition there than in any other place I have ever visited. Truly the harvest is ripe in that part of the State and the laborers are few, for I found hundreds of people very anxious to hear and to read and to know all about the "widow's son."

The city of Los Angeles has the most Christians in it of any city I have ever visited, for since that great and blessed man, Mills, held his meetings there, almost everybody is religious, and the "widow's son" has but little to say, or excuse to make; for when Christ came in, the devil went out, and finds it a very poor city for his operations, as he seems to have been badly

defeated. I have never been at any place where such most wonderful signs have followed a revival as that held by Mr. Mills in Los Angeles; but there are hundreds of holy men and women there to help carry forward the grand work among them. I would mention the name of Major Hilton, of the Gospel Mission. He preaches Christ with spirit and boldness, and feeds the hungry. Every Sunday morning he has from one hundred to one hundred and fifty to set down to a free breakfast; after which he boldly preaches to them a blessed risen Christ; and not only this, but he clothes the poor people—all who come to be clothed. In this work he is supported by hundreds of wealthy Christian men and women. Surely God is in it, and a great many find the bread of life and the garments of salvation, and will shine as the stars for ever and ever.

But there are several other missions in the Garden City. The Ferguson mission is also doing a grand work, and, although they do not feed and clothe the body, they do feed the soul, and many there be that are made partakers of the divine nature and will live in a more beautiful city of God.

In San Pedro, on the coast, is a little mission, conducted mostly by good sisters. A Mrs. Taylor is there, from Phoenix, Arizona, telling the great truths of a risen Christ and his power to save; but the greatest thing I have ever seen took place at Long Beach, some eighteen miles from Los Angeles. There was being held a Methodist holiness camp-meeting, presided over by a Bro. Brazee, and in a fine tabernacle that seats twelve hundred, near the sea-shore. I and my wife attended it for nearly two weeks, and it was a continual feast. Here I met a brother, a M. E. minister, who withstood me years ago, in the State of Missouri, for he was a practical Mason, as he had been "raised from a dead level to a perpendicular," and one night after service he came to me and said: "Bro. Glassford, I wish to see you to-morrow morning at the tabernacle;" and we met and he said: "You know I was a Freemason in Missouri, but I have renounced it all." I said: "Bless the good Lord, you can get saved now." "Yes," he replied, "it stood right in my way for years, and I have to say that your terrible and zealous opposition to it I could never forget. It haunted me for years;" so I just said, "bless the Lord for his goodness;" and at this blessed camp-meeting I met hundreds of young men, and some old ones, that wore the compass and square, that I talked with and gave tracts; and many have openly renounced the hidden things of dishonesty.

But the most wonderful thing that I have ever seen took place on the second Monday, during service. In the forenoon, Bro. Brazee had been telling the people that there would be a Pentecostal shower some time during the meeting, and urged all to be present at every service, so as not to miss it. He seemed very confident that there would be a Pentecost; so, on the second Monday morning, while Bro. Fowler was preaching, it *did* come with great power, so that hundreds of people fell. It seemed to come like a sweeping wind, and nearly the whole congregation went down, although it was a still morning; and all over the ground people lay like dead men. For a few moments all was quiet except the groans of the sinners, but soon the stillness was followed by great shouts of victory and hallelujahs, and no one was heard to ask what it was, for all knew that it was the Spirit of God. *It was the Pentecost!* Yes, it was the same as when Peter preached and men cried out, "What must we do to be saved?"

Oh, I feel to bless God forever for such fullness for his most unspeakable gift; hundreds testified to the same things, and there were no infidels there. It swept away the refuge of lies, and all believed. It was a poor place for the "widow's son;" and that glad hour many will always remember, rejoicing that there is yet a God that answers by fire, and who sends the Comforter. People will never hear the last of it, for it will be told by hundreds of warm and truthful hearts, and that also will be the means of others receiving like precious faith.

After this I visited Riverside, where I found many Christians, with oranges and orange trees by the millions. It is just immense! There is their Magnolia avenue, sixteen miles long, and kept like a clean garden. It put me in mind of that first Psalm, which speaks of a tree planted

by the rivers of water; and in this place is fulfilled the prophecy of Isaiah, which says the wilderness shall rejoice and blossom as the rose. Here, too, I found a good opportunity to inquire concerning the widow's son, and found him sick nigh unto death, for Masons had not worn their lamb-skins for over a year. Now, indeed, I feel like singing:

Sowing in the morning, sowing seeds of kindness;
Sowing in the noontide and the dewy eve,
Waiting for the harvest and the time of reaping;
We shall come rejoicing, bringing in the sheaves.
Bringing in the sheaves, bringing in the sheaves;
Yes, we shall come rejoicing, bringing in the sheaves.

J. K. GLASSFORD.

LITERATURE.

"OUR MISSIONARY MARTYRS" is the title of a neatly manufactured volume of 310 pages recently issued from the publishing house of T. B. Arnold, 106 Franklin St., Chicago.

It contains memoirs of Mary Louisa Ranf, missionary to India, by Mrs. Mariet Hardy Free-land; Mary E. Carpenter, missionary to Africa, by "one who loved her;" and memorial sketches of Mary E. North, Charles S. Kerwood, Arthur Y. Lincoln, Polly A. Lincoln, Jennie R. Torrence, and Eunice Knapp, all missionaries to Africa. Portraits of nearly all these, skillfully executed, add interest to narratives that are themselves replete with interest.

The missionary fields in all pagan countries are rich in the memorials of faithful and useful Christian lives of those who have laid down and died among those whom they came to save; but this, we believe, is the first complete record of the loved and lost who went out to India and Africa from the Free Methodist church in the United States. They have left behind them glorious records of trust and obedience, of resignation and triumph, with clear-cut and convincing testimonies of the power and comfort of the religion of Jesus Christ; and, although in the providence of God, they now sleep the sleep of the just, their works in behalf of the heathen live after them, to strengthen the cause in which they died. No one can read these memorials without thanking God that these souls have ever lived on earth to bless it and to bear witness to the power of salvation through the Gospel.

The book should be a cherished one in every Christian family.

CURRENT PERIODICALS.

The *Social Economist* for January (New York: College of Social Economics, 34 Union Square, East) reviews the incoming of President Cleveland, who "is the very embodiment of the opposition to our industrial policy." Other papers of an opportune character are: *The Religious Sentiment in Russia*; *The Southern Social Problem*, by Kemper Boccock; *The Individual and the State*, by Wm. E. Hart; *Economics for the Young*, by J. S. Kelsey; *The Corner-Stone of Social Strife*, by Theodore Cox; *A Look About*; *The Editorial Crucible* (timely comment on questions and events of the day), and *Book Notices*. The present number of this thoughtful periodical begins its fourth volume, and its future, judging from the current issue, is full of promise of fairness and talent in discussing the problems of the age.

American Gardening begins a new volume with the January issue. We know of no contemporary horticultural magazine that can surpass it, either in variety, intelligence, or general interest. About one hundred different topics are ably treated, several of them finely illustrated. Among the latter are the following: Hybrid between Black Currant and Gooseberry; Bronx Park; The Mercer Cherry; Old Cherry Trees; The Gibbs and Orange Crabs; Figs; Fine Gloxianas; John Burroughs at Home; Some Native Mushrooms; *Nemesia Strumossa*; Parsley in Winter; Winter Pears; Two Interesting Plants: Old-time Roses; Slatted Boxes; Taste and Tact in Arranging Ornamental Grounds; The Penduline Titmouse; The Victoria Regia. Others, not illustrated, are quite as valuable to the horticulturist and gardener. New York: The Rural Publishing Co. (Times Building). \$1.00 a year.

The *Arena* for January discusses the following topics of public interest: Does Bi-chloride of Gold Cure Inebriety? by Henry Wood; Women Wage-earners of America and Europe, by Helen Campbell, with a portrait; A Defence of Shakespeare Against the Baconians, by Prof. W. J. Rolfe; From Human Sacrifice to the Golden Rule, by Rev. J. T. Sunderland; Why the World's Fair Should be Opened on Sunday, by Rev. O. P. Gifford; Are We a Prosperous People? by B. O. Flower; The Nationalization of Railroads, by Rabbi Solomon Schindler; Astrology in London, by Edgar Lee; Growth Comes from Within, by Evalene L. Mason, and a Day in Asia, by Will

Allen Dromgoole. The leading editorials relate to interesting physical phenomena, and character-building the next step in educational progress. A pleasant department is Notes and Announcements by the editor. Boston: The Arena Publishing Co.

PAMPHLET.

"SHALL THE SUNDAY CLOSING LAW BE REPEALED?" This is the question asked, carefully reviewed, and strongly answered in the negative, in a sermon delivered by Rev. J. T. Ladd, the pastor of the Epworth Methodist Episcopal church in Chicago, December 4, 1892. Mr. Ladd cites as the foundation of this excellent discourse, Exodus 20: 8-11, the original command to keep the Sabbath holy—a command that required strict obedience and merited death for its willful infraction. The preacher, as becomes a faithful counsellor, does not inform his hearers that God himself has ever repealed that law, and certainly does not believe that man is authorized to change its sacred duties into Sunday sight-seeing, careless observance, or secular amusement; nor does he believe that man has a right to ignore its divine origin and requirements. The arguments for opening the Exposition on Sunday are promptly and logically met with many sound reasons why its gates should be closed on that day. Readers can obtain copies of this pamphlet by addressing Hon. J. C. Scovel, 125 Clark street, Chicago.

OBITUARY.

MRS. SIMON BESECKER.

(Melissa Miller) was born in Scott township, Lackawanna Co., Pa., October 17, 1817. Her parents, Stephen and Mary Miller, were among the first settlers in Scott, clearing a place in the forest and building for themselves a home in 1812, where, through honest toil and frugality, peace and plenty spread out before them; and where only the thick forest had been, soon broad fields of grain and fruits waved in the sunlight. Ten children were given them, the subject of this sketch being the fourth. When near twenty years of age she went to live with an uncle, Rufus Miller, in Lackawanna township, and spent eight years in the family.

When about twenty-three years of age she sought and found the pardon of her sins. Although brought up under religious influences, a few words personally addressed to her by Bro. Noah Patrick, then a young minister, fastened themselves in her heart like an arrow, and she saw herself lost and ruined, and after three days of earnest prayer she was enabled to accept Christ as her Saviour, and was brought into the glorious liberty of the children of God. The change in her was real and radical. She not only knew herself that she had passed from death unto life, but those who knew her could say she had been with Jesus and learned of him, for she who had lived without hope and without God now became a most exemplary and true disciple of Jesus.

She united with the M. E. church. Some time after this she sought and obtained the blessing of holiness and lived a most devoted Christian life.

February 7, 1849, she was united in marriage to Simon Besecker, a pious young man and member in the same church with her. Three children were given them, and for forty-three years of their married life the family chain remained unbroken by death, this loving wife and mother being the first taken.

Her life was one of activity, both religiously and in the duties of her home. She was industrious, frugal and self-denying. She was kind and affectionate. She was always deeply interested in the salvation of those around her and especially her children, praying daily for their salvation and that their lives might be a blessing to the world.

It had been her custom for many years to spend a time in the afternoon of each day in reading the Bible she loved so much, and in prayer, and often from the secret recesses of her closet rang out joyful exclamations of praise. When her children were small she took them with her in her closet, at times, and prayed personally for them, and every night around the family altar she never forgot to plead for a blessing upon them. After kneeling by her bedside at night, committing herself to God's care, and retiring, she then prayed from her heart that sweet little prayer, "Now I lay me down to sleep."

She always adhered to the principles of the early Methodists as to a clear witness of the spirit, and separation from the world in spirit and practice. She did not try to make herself peculiar, but was willing to become such for Christ's sake. She united with the Free Methodist church in 1872 and held her membership with them until her death.

For many years their home was known as "Pilgrims' Home," and many a minister and Christian worker learned what that meant. God gives to every one his work. Their work was to *entertain pilgrims*. Many a traveler, footsore, worn and weary, hungry and thirsty, was gladly received and ministered unto, and the extra toil and expense was cheerfully given for the Master's sake.

She had been a sufferer physically for a number of years, but during the time she had many answers to prayer for her body. For more than six months previous to her death she had enjoyed very good health, when she accidentally fell by stepping backward on her dress, causing a compound fracture of the right hip joint and dislocation. Everything that skill, money and love could

do was done for her; but her work on earth was done, and after five weeks of suffering death came as a relief June 8, 1892, making her age seventy-four years, seven months and twelve days. During these days and nights of pain and suffering she never murmured once. Asking her if she could still praise God in this terrible affliction and suffering she replied, "Oh, yes, I can praise God in this; it is all right." Then in the beautiful words of patient Job she said, "Shall we receive good at the hand of God and shall we not receive evil?"

Once she seemed struggling with deep emotions after it had become evident that the tender ties of the flesh must be broken. A loving daughter bending over her asked what was the matter? With heaving breast and tear-bedimmed eye she replied, "I suppose you will all be in despair." Then after a pause, and with a desperate effort to speak she said, "I feel so sorry for father," as she familiarly called her husband to the children. She knew so well how he loved and depended on her, and foresaw the pangs of sorrow and loneliness he must feel.

About ten days before her death she received a wonderful baptism of the Holy Spirit. Her nurse, who was the only one present with her at the time, said it surpassed anything she had ever witnessed. Her face shone like the face of an angel, and the ecstasy of joy she experienced seemed almost more than the mortal could endure. She shouted the praises of God and said she was ready at any moment to depart and be with Christ. She rejoiced that she had lived to see two of her children and some of her grandchildren consecrated to the service of God, and the only pang she felt was that one of her children was yet unsaved; but, she said, "I have prayed for him and I believe my prayers will be answered."

Shortly after this her mind so wandered that she was able to converse rationally but very little, and when her work and suffering was finished, just before midnight, the Bridegroom came and she went in with him to the marriage supper of the Lamb. Language fails to express to the stranger what she was as a wife, mother, Christian and neighbor; but to those who knew her, her life and example stands as witness of the power of God to save and keep.

Her funeral services were conducted by Rev. W. B. Rose, assisted by Rev. J. E. Perry and Rev. O. P. Parsons. The text was, "For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed but clothed upon, that mortality might be swallowed up of life. 2 Cor. 5:4. We laid her in the family cemetery in the spot she had selected, where, when the trump of God shall sound, that dear form will be resurrected and glorified to be forever with the Lord.

Gone, gone, mother—gone from our circle;
The home seems so lonely and bare;
How we miss the warm kiss and caresses;
The kind, gentle warning and prayer.

But while our hearts bleed and seem broken,
And all seems so gloomy and sad,
The voice of our Saviour hath spoken,
"Rejoice! be exceedingly glad."

What! rejoice! Yes. All things work together

For good, to whoever loves God.
The spirit now dwells in a mansion,
Though the form may be laid 'neath the sod.

For our mother loved Jesus the Saviour;
Her heart in his blood was made white;
And blessed their death he hath told us—
Yea, blessed their death in his sight.

Dear mother, we hope soon to meet you;
We'll follow the path you have trod.
Then in heaven we know we will greet you,
And rest in the palace of God.

MARY M. BESECKER STONE,
City Missionary, Wilkes Barre, Pa.

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The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 19, 1893.

All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him.—JOHN 5:23.

THE N. C. A.'S ADVANCE STEP.

The United Presbyterian *Christian Instructor* of Philadelphia, in its issue of the 12th instant, thus refers to our Association and its prospective new work:

"The National Christian Association, which operates from Chicago against the secret orders, is arranging for a conference on this question on a new plan. Presbyteries, associations and other church bodies have been asked to appoint representatives to a conference in which there may be a free interchange of views and experiences, and of which it is hoped there may spring some method of reaching the churches more effectually. A considerable number have responded, and others are expected to do so at the spring meetings."

Papers throughout the country are requested to give publicity to this movement, the importance of which cannot be too strongly urged. The evils of secret societies in the church, the state and the home are now receiving a widespread ventilation, and not an hour too soon. Witness the following:

A church at Niles, Kansas, which was built by the Liberal branch of the United Brethren church and Odd-fellows in partnership, has just been dedicated, and the fact is thus noticed by the *Christian Conservator* (Radical U. B.) of Dayton, Ohio:

"The Odd-fellows and the Liberals have gone in partnership and have built a joint church. One of these—the Odd-fellows—strike Jesus' name from all their prayers and oblige their chaplain to 'use none other than the prescribed forms,' which shuts off Christ completely, debars them from access to God, makes it false worship, which is devil-worship. So that the Liberals have gone into partnership with demon-worship, and the two have built a church to worship together. This is horrible in the sight of God and good men."

It is to convince men and women in the Christian churches of these horrible evils that the N. C. A., with the *Cynosure*, is earnestly laboring and praying.

THE KEELEY CURE AS A REFORMER.

Among the most conspicuous articles printed in the *Arena* for January, is that of Henry Wood, who discusses the problem, "Does Bi-chloride of Gold Cure Inebriety?" Premising that the public is confronted with two popular assertions, both supported by portions of the secular press, as follows: "Thousands of confirmed inebriates have been thoroughly cured by the Keeley treatment;" and, "No drug or material remedy can cure drunkenness, as proved both by expert testimony and the experience of ages"—Mr. Wood says: "It is axiomatic that two truths cannot be in conflict, and how shall these two great aggregations of opposing logic be reconciled? There seems to be but one way, and, rightly considered, it is reasonable and also scientific. It is that the so-called bi-chloride of gold cure is in reality *unconscious mind-cure*."

The discussion of this subject from Mr. Wood's standpoint suggests several thoughts that may be worth a few moments' consideration.

1. If the drunkard is a sinner, condemned in the sight of God, and unable to enter the kingdom of heaven, as stated in the Bible (1 Cor. 6: 10), his soul's salvation must depend upon his thorough repentance and reform. The former opens his way to Christ for salvation; but while a drunkard, in his inebriety, or in the act of recovering from a debauch, may be filled with an intense degree of remorse (as many are), he may not easily be brought to realize the existence of a divine Deliverer. Should he feel the need of an all-sufficient Saviour, then or at any time, he will realize that he must cease to drink to excess, or make an earnest effort to do so, before

he can properly approach the throne of grace for forgiveness.

2. At such a time the bi-chloride of gold, or some other potent remedy, may serve as a welcome agent to sufficiently sober him to allow grace to perform its perfect work. For, like other sinners, he must be born again if he would become a citizen of the new Jerusalem.

3. It therefore follows that if the Keeley cure for inebriety takes from the drunkard the appetite for ardent spirits, it cannot fit him for the kingdom of heaven any more than it would any other man who was never intoxicated, yet was never converted. It may bring intoxication of the body to an end, and by so doing strengthen the will and the aspirations of a new manhood, but it is not enough. The religion of Jesus Christ, and that only, can perform the greater salvation of the soul.

4. Something more, however, is necessary than a bi-chloride of gold remedy to bring the prodigal drunkard to himself and to his Father's house, and that a human will, assisted by the Holy Spirit, to arrest the common methods of making drunkards, so as to render Keeley and all other cures for dipsomania totally unnecessary in society.

5. Mr. Wood calls the Keeley process an "unconscious mind-cure;" intimating that bi-chloride of gold is of little potency in destroying the appetite for ardent spirits. Medical men have assumed the same position; but it matters little. If it is efficient in arresting a vice upon which rests the curse of God, let the advocates of the Gospel be none the less diligent in their labors against the saloon and in behalf of the saving power of Jesus Christ.

AN ANNIVERSARY.

The winter of 1842-'43—just fifty years ago—was remarkable throughout the northern part of the United States.

First, because of the intensity of what was known as "the Millerite excitement," growing out of the prophecy of William Miller that the Second Advent of Christ would occur in 1843; and this excitement was further intensified by the additional forecast of Miller or his adherents that the coming Saviour would appear in April of 1843. In Illinois, Wisconsin and other Western States there were great demonstrations of fear on the part of some, and of marked enthusiasm on that of others. The manifestations of these two mental conditions were frequent suicides, the giving away of farms and other property as of no value, and numerous meetings led by Miller's disciples.

Secondly, about the beginning of March, the southwestern heavens were spanned by a strange comet, with its head at the western horizon, and its tail extending to the zenith. It was a puzzle to the best astronomers living throughout the world. In Wisconsin the weather during that month was unusually cold, and where the writer was then residing there was not a day when ice out of doors would melt, even when exposed to the sun. The comet and the peculiar meteorological conditions served to create additional fear and excitement among the people as certain signs of the approaching "end of the world"—a catastrophe which the popular mind confounded with the coming of our Lord.

Thirdly, somewhere in the Mississippi river, north of St. Louis, another phenomenon occurred, about the same time, that added to the general excitement. In some manner, by the yielding of the bed of the river, a whirlpool of considerable dimensions was formed, for which no one could positively account; and this new wonder added to the prevailing disorder.

The results of this religious enthusiasm did not cease with the non-fulfillment of Miller's prophecy. The Millerites had become extremely numerous, and, although disappointed, they continued to insist, from time to time, that the Lord would come at an early day, and unadvisedly they set new dates for his advent. Thus the excitement was kept up for several years with more or less fervor, until new chronological calculations served to dispel the illusions which Miller had promulgated with such mischievous effects.

One of the dates for the general catastrophe was April 23, 1843. It was a beautiful spring morning, and soon after sunrise the writer and his family were startled by the discovery that

the log-cabin in which they lived was on fire. Active exertions, however, soon extinguished the flames; but for a little while the general trend of public agitation tended to augment the emotions caused by the lesser event.

Miller lived long enough to learn that he had made an error in his calculations, and went peacefully to his rest, to await the Lord's time rather than that indicated by his own futile predictions.

DR. E. P. GOODWIN'S JUBILEE.

The celebration of the twenty-fifth anniversary of the pastorate of Rev. Dr. Edward P. Goodwin over the First Congregational church of Chicago, on the 8th instant, and the generous reception given to him and his estimable wife last Thursday evening, have been widely published in the secular press; and there seems to be but one general sentiment,—that he has been an extremely faithful and successful servant of the Gospel.

In his memorial sermon, on Sunday morning, he reviewed the earlier history of the church and congregation, relating much of interest concerning those who had been prominent in its organization and support.

The following reminiscences in connection with the origin of the First Church bring prominently into light one of the most honored of the friends and patrons of the National Christian Association.

In 1850 many Christians inside the Presbyterian church were deeply agitated on the question of slavery, and it was expected that the General Assembly, at its meeting in Detroit in that year, would make some specific deliverance on the subject. The General Assembly, however, succeeded in evading the question by a compromise resolution that was intended to shelve the subject indefinitely. The members of the Third Presbyterian church of Chicago took a keen interest in the anti-slavery agitation that was then going on, and a majority of them being indignant at the action of the General Assembly, forty-two out of sixty-eight members voted in favor of standing aloof from all meetings of presbytery, synod or assembly, until the policy of the assembly was clearly defined. This was a violation of the standards of the church, and Dr. R. W. Patterson, who was then moderator of presbytery, asked the majority to rescind their resolution. On this being refused, the anti-slavery members were summarily declared to be cut off from the church.

Mr. Philo Carpenter, the leader of the expelled members, had erected a wooden structure, at his own expense, as an annex to the church, which was then an unpretentious wooden building on Union street, near Randolph. Mr. Carpenter claimed this as his own property, and the two opposing congregations—twenty-six in the church and forty-two in the annex—met side by side at the same hour each Sunday, with only a wooden partition between them, and went through their devotions. A church was organized, under the leadership of Deacon Carpenter, the site of the new building being on the southwest corner of Washington and Jefferson streets, and the Rev. J. M. Williams became the first pastor, in 1852. That was the beginning of a church that has been the mother of churches in Chicago. At least a dozen churches on the West Side that have now independent societies had their origin as mission stations of the First Congregational church.

Those who best know Dr. Goodwin revere him heartily, and earnestly hope that he may be spared for many years to minister to his congregation and combat the world, the flesh and the devil, both inside and outside of the secret lodges which infest the whole land.

THE RIGHTS OF CONSCIENCE.

An article in the December number of the *Arena*, on "Religious Intolerance in Tennessee," is deserving of consideration by all who would respect the rights of conscience. Three men, who are reputed to be conscientious Christian farmers, who were Seventh-day Adventists, were convicted of working on their farms on the first day of the week, and were sentenced to over forty days in jail, a fine, and finally were sent to work with the chain-gang. It appeared in evidence that they had re-

ligiously kept the seventh day, and that they interrupted or disturbed no one who kept the first day.

However mistaken these men may have been, and however we may deplore their unwillingness to conform to the general convictions of society, the idea that they were to be singled out for legal vengeance, while the monstrous disregard of all Sabbath laws—both human and divine—by the great railroad corporations, the Sunday newspapers and the saloons, is winked at, is a perversion of justice of which every good citizen ought to be ashamed.

The *Arena* says: "It is a crying shame that such insane fanaticism, such anti-Christian intolerance should flourish at this late day; and doubly shameful that our sense of justice and love of liberty are so benumbed that we do not rise up against such liberty-destroying inhumanity."

But we are asked, does not the law of God say "Let every soul be subject unto the higher powers?" and does it not follow that even unjust and oppressive enactments are to be obeyed? True; but there are two ways in which we may be subject to what we may deem unjust and oppressive legislation. One is by obeying it under protest; and the other by quietly enduring the penalty of disobedience. It was the latter way that these men adopted. It is the same course that Christian men pursued toward the fugitive-slave law, and that Bro. Wm. F. Davis adopted in respect to the police regulation in Boston, that no one should preach, without permission, on Boston Common. He was sentenced to jail for one year, and his passive endurance broke down the law. It would have doubtless been the wiser course if these men (unless driven to stern necessity) had abstained from labor on the first day of the week, out of respect for the convictions of others. But the question is not whether they rightly understood the law of God or took the wisest way to observe it. The duty of the state was plain. It ought to have respected the rights of conscience, even of a *perverted* conscience, so long as it did not lead to any interference with the rights of others.

When the monstrous liquor traffic, which is strictly forbidden on the first day of the week, but which does more to destroy men on that than on any other day of the seven, shall receive adequate attention, it will be time to look after the Christian farmers.

REVIVAL OF THE "MOLLY MAGUIRES".

Early this month reports came from Pennsylvania that if the proprietors of coal mines, as proposed, designed to reduce the wages of the laborers employed by them, "an army of between 80,000 and 100,000 resolute colliers are enrolled under the flag of the miners' union and prepared to inaugurate a hostile demonstration against any unreasonable rules and regulations that the coal monopolists may place in operation to regulate the production of anthracite fuel at the mining centers."

In this connection, it is also stated that a revival of the barbarous society known as the Molly Maguires threatens to add horror to the catastrophe. Some years ago, when Molly Maguireism was rife; when murder, breaker burning, and general lawlessness were the order of the day, the Coal and Iron Miners' union drove the members of that blood-dyed and infamous organization, the Molly Maguires, to the town coal fields, and, finally, the banded law-breakers were hounded to the scaffold, many men imprisoned for life, while others became fugitives from justice.

With the disbandment of the Molly Maguire brotherhood and the dethronement of the members from power, it was believed that Molly Maguireism was forever silenced and the "body-masters" driven out of the coal-producing country. Recent events, however, have shown that the terrible association of murderers, conspirators, incendiaries and all-around desperadoes, is, numerically, as strong as ever.

The Molly Maguires, or, as they are styled, "moonlighters," hold regular secret meetings in secluded retreats, and, it is stated by detectives who have recently watched their movements, that their membership reaches several thousand bold and daring men. Among them have been recognized well-known leaders of the old organization whose very name inspired terror among the people inhabiting the Schuylkill, Lehigh, Wyoming, and Lackawanna valleys.

Since the discovery of the presence of these sworn law-breakers numerous murders and other atrocious crimes have been perpetrated. Three Hungarian, four Polish, and two Italian miners have been mysteriously assassinated, while incendiarism is of almost daily occurrence. All this criminality is attributed to the influence of the Molly Maguire element, and there are those who stoutly claim Molly Maguireism does actually exist in the Lehigh region, as no less than six cruel murders of foreign-born mine workers have occurred near Hazelton, Jeansville, Jeddo, Audenried, and other coal towns in what is the Lehigh region proper.

THE ANTI-CHRIST.

In the excellent and timely article by Rev. Alex. Thomson, in the *Cynosure* of December 15, ult., he speaks of the state of religious opinion in Northern Wisconsin (and this is largely true of the entire Northwest), and seems to conclude that these anti-Christian influences will somehow consolidate under a personal leadership, which will be the *very* anti-Christ.

Doubtless there is to arise in the earth a great power in opposition to Christianity, and this will be the personal and prophetic anti-Christ, whom our Lord "will consume with the spirit of his mouth, and destroy with the brightness of his coming." Doubtless, too, there are now many anti-Christ, which, however divided, all agree in withholding all divine honor from the Lord Jesus Christ.

But it seems to us that the tendency is not at present so much to consolidation as to division and strife. Sin, in all its forms, tends to disintegration, separation and inharmony.

Only holiness unites. False religions, including Freemasonry and kindred secret societies, are one of its forms. Mammon-worship, international war, and the spirit of schism and rivalry among professed Christians, are all anti-Christ. Satan, who is their promoter, and under whose inspiring influence they have their being, seeks not to unite these opposing forces, but rather to direct attention by war.

This is strikingly illustrated by the pseudo-strife between Romanism and Freemasonry. It serves to divert public attention from the true nature of both these false religions, and to lead the unthinking to suppose that they do well to help any institution that opposes a greater evil. This is one of the stock arguments among Protestants for not opposing Freemasonry; but they do not consider that the triumph of either would mean the overthrow of all true religion.

—Every subscriber and reader of the *Cynosure* is invited to act as an individual agent for our anti-secrecy literature, canvassing for the paper and all books published in our printed lists. Liberal terms allowed.

—From F. B. Mills, of the Fairview Seed Farm, Rose Hill, New York, we have received his 1893 catalogue of choice garden and flower seeds, containing a mass of valuable information for those who have room, time and inclination for gardening. For copies of it, send to the foregoing address.

—New Year's day was celebrated in Rev. Roland D. Grant's Baptist church, at Portland, Ore., with a special address by the pastor, a fine musical service, and a church reception. Mr. Grant is a warm friend of our anti-secrecy reform, and his testimony against the lodges is this: "Their oaths are extra-judicial, and are, therefore, not binding on any man. We have all law for this."

—Rev. S. F. Porter, the College agent, writes from Nottoway Court House, Va., on the 9th instant: "I have just returned from Jetersville, where I preached yesterday. I spent last week at Chase City. I assisted in a temperance meeting at Thyne Institute (of which Rev. J. H. Veasey is president), where I had spent Friday. I had preached there on Sunday evening, January 1st. The weather is down to zero."

—The country lost, last week, by the death of Gen. Benjamin F. Butler, of Massachusetts, one of its most erudite exponents of international law, an efficient soldier, a thorough patriot, and a politician of extreme shrewdness. That he never became a leading statesman was due to his predilections for political *finesse*. In other words, he preferred being a demagogue. Otherwise he

might have easily attained a more noble character and a higher official position than he ever enjoyed.

—The publishers of the *United Presbyterian*, at Pittsburgh, Pa., which has just entered upon its fifty-first year of publication with an apparently good degree of prosperity, send us their little Handbook for 1893. Besides analyses of the Sunday-school lessons for the year, it contains denominational statistics and other interesting church intelligence.

—Rev. M. A. Gault preached on Sabbath, the 8th inst., in the U. P. church near Sussex, Wis. He addressed a meeting at Coulterville, Ill., on the evening of the 12th. His appointments in Southern Illinois are as follows: Tilden, Jan. 13; Marissa, 15; Pleasant Hill, 16; Jordan's Grove, 17; Baldwin, 18; Old Bethel, 19; Sparta, 20; Oakdale, 21 and 22; Sandwich, 23.

—Our stalwart contemporary, the *Wesleyan Methodist*, published at Syracuse, N. Y., has entered on the new year with new form, new type, and a new heading, having sixteen quarto pages and showing a considerable enlargement. For more than half a century this excellent religious journal has been the faithful representative of all Christian reforms. We know of no other that has been so long, and so uncompromising, in its opposition to all iniquity. We trust that many friends will rally to the support of our brethren in their new undertaking.

—Samuel Gompers, president of the American Federation of Labor, has received a warning from S. Heidenfeldt, Jr., a gentleman who has made electro-magnetism and kindred arts a careful study, to this effect: "I have been informed that there are seventeen secret societies which electro-magnetize their members, who are, without knowing it, connected with a system in India, Arabia and Germany." In an article printed in the *Cynosure* for August 25, 1892, by Joseph Hopson of the British army in India, entitled "Demonism in Freemasonry," the same idea is elucidated at length. It is one not popularly received, but the evidence of its truth is quite as strong as that in opposition to it. Mr. Heidenfeldt's views are underlined for an early insertion in these columns. Rev. William Fenton is a strong believer in the demonism of Freemasonry.

—Jacob Shanibarger, of Mansfield, Ohio, proposes to open a public reading room, supplied liberally with books and papers relating to all the great Christian reforms. "Regarding the subject of secrecy," he writes, "perhaps my debt will never be paid, in that my attention was first arrested, and my first knowledge on this subject received, some years ago, in connection with a free reading room at 221 West Madison street, Chicago, under the auspices of the National Christian Association. Up to my 28th year not the least knowledge of this question had reached me." Mr. Shanibarger is at present dealing heavy blows at the evils of secret lodges. He adds: "I was told, on what I believe to be good authority, that in the North Ohio M. E. Conference there remains but one presiding elder who does not belong to the lodge;" and this one is likely to be swept into the maelstrom that has engulfed the others.

—The bleak and stormy days of January have brought disaster, discomfort and suffering to many lands on this and the European continent. But the poor have felt their influence far more than have those who are blessed with competence or wealth; yet in the providence of God every tear, every pang, every prayer of distress has been sent in love for the fulfillment of his divine design. Happy is the man or woman who has not murmured when the cold blasts have swept over them; who can say with Elihu: "Great things doeth God, which we cannot comprehend; for he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength . . . Out of the south cometh the whirlwind; and cold out of the north. By the breath of God frost is given, and the breath of the waters is straitened." (Job 37: 5, 6, 9, 10.) It is a time for opening our hearts to the poor, to remember the suffering and to do whatsoever our hand findeth to do in the work of sympathy and relief. Let us bow our heads in humility, return thanks for the blessings we enjoy, and remember that it is the Lord's doing; let him do what he will.

THE HOME.

A HUSBAND'S TRIALS.

I've been doing woman's work for at least a week or more,
And I'll own it isn't anything like fun;
For when you try to think that your labor's nearly o'er,
You will often find you've only just begun.
There is boiling, and there's baking,
There is sweeping, and bed-making,
And a thousand other things not understood
By a novice such as I,
And so I won't deny
That I would not be a woman if I could.

This is how it came about: My wife was taken sick;
No help was to be had, so like a dunce,
I thought I'd try my hand, but I found out very quick
That I couldn't think of everything at once.
The fire was slowly dying
When I put the steak a-frying,
And the cat was making havoc with the bread
I had prepared for toasting,
While the apple that was roasting
Was a plaything for the pug upon the bed.

When I went to wash the dishes I found the kettle dry;
The spout was melted off, and on the floor
It lay, a perfect wreck, that awoke a pensive sigh
As I thought upon the happy days of yore.
I reflected on the bliss
Of domestic scenes like this,
And I couldn't hit on any other plan.
It might be called bewitching,
But the work done in a kitchen,
Is not within the scope of any common man.

So I'd like to mention this to every friend and neighbor,
That woman's work is never overdrawn;
My respect is something greater for the housewife's daily labor
Since the trials I have lately undergone,
Their woes are not misstated,
For I've been initiated,
And I'm bound to help them every time I can.
There's a recompense in doing
What alone is worth pursuing,
And woman's loving labor is a blessing unto man.

—Anonymous.

A CHINESE SUNDAY-SCHOOL.

The following letter was originally intended for the Sunday-school at Janesville, Wis., from which place the writer went to her field in China:

I want to tell you a little about a Sunday-school away out here in China. It meets every Sunday morning at 9 o'clock in Tieng Aug Dong, or Church of the Heavenly Rest, which is only a few steps from where I live. The church itself is very plain, with bare wooden benches for seats, and no carpet or matting on the floor. The men and boys sit on one side, and the women and girls on the other. They tell me that until a very few years ago there was a partition reaching half way to the ceiling between the two sides, but this has been taken down. The opening exercises are very much like those in your Sunday-school, only in Chinese, of course. The attendance averages over 200, and the order of the school is very good. The smallest boys on the very front seat keep just as still as mice all through the opening service, and last Sunday a whole seat full of them stayed to church, and were just as good there. There is a very good organ in the church, and how the boys and girls do love to sing! They sing a good many of the same songs that you do, these having been translated into Chinese for them. They study the same lessons, too. They have Sunday-school quarterlies, with the lessons and golden texts and explanatory notes. What would be the back of your lesson leaf is the front of theirs, and they read from right to left through the book. Each page is read from top to bottom.

Nearly all the pupils in our school wear a dress made of a kind of blue cloth, so they present a very bright picture when all together. The boys have the hair shaved from half their head, and the rest is combed back and braided into the "queue." They braid black silk cord in with the hair to make the queue heavier and longer. The girls and women dress their hair very elaborately. They comb it very smooth and straight, and then do it up in loops and coils in the backs, and stick in all the fancy ornaments and flowers they can afford. No matter if her dress is patched in a dozen different places, a Chinese woman will always contrive to have a bright paper flower in her hair. A poor woman came to Sunday-school last Sunday with her baby boy, a year-and-a-half or two years old. She had on an old patched

dress, her bare feet thrust into some ragged Chinese shoes, but her hair was as smooth as satin, and in one side near the ear was a very gay pink flower, with its green leaves all made of paper. The women wear no hats at this time of year, so their hair shows off to good advantage.

After the opening exercises the classes gather close around their teacher; and I know you will be surprised when I tell you that the superintendent gave me a class the very first Sunday I was here in that Chinese Sunday-school. A class of Chinese? Oh, indeed, no! It is a class of missionary children who have no English Sunday-school to attend; and a very nice class it is. When they have finished the lesson the superintendent talks to them a little while, then the school report is given, and the school is over. It is the only pleasant thing some of these poor little boys and girls have, and it does me good to see how much they enjoy it.—Miss Sarah M. Bosworth, Foochow, China.

A LIVELY SCENE IN CHURCH.

Hezekiah Butterworth, in the *Boston Journal*, tells this amusing story of what once happened in church in the days when the reputations of those who came late to the public service suffered:

One Sunday morning in early autumn one of the women, whose reputation for housekeeping, spinning and church attendance was excellent, was belated in her morning work. She took her long-necked pitcher and went to the pasture where her cow was waiting to be milked. This duty done, she found—for she could see people on the road—that she hadn't time to even carry her milk back to the house and get to church in season. So she took her long-necked pitcher along with her and sat in the gallery right near where the singers and bass viols were displayed. After the singing was over, and the long sermon had begun—sermons were an hour or two long in those days—she grew sleepy. Her long-necked pitcher sat on the floor near by and near the front of the gallery. She was soon oblivious of either milk, sermon or the dog that came pit-patting up the gallery stairs.

Of course the milk soon attracted him. He smelt and wagged his tail, then smelt and wagged again, then looked inquiringly at the unconscious milkmaid. He made up his mind very soon, and into the long neck went the dog's head and neck too. He couldn't get much milk, and wanted to pull back and try again; but he couldn't. His head was wedged fast in. He pulled and used his paws and tried to back away. Blinded, of course, by the pitcher, his steps were erratic, and suddenly, to the astonished people below, there appeared a sudden parting of the balcony curtain, an almost blood-curdling yell was heard, and there was a flash and downpouring, straight in among the four unconscious occupants of the deacon's pew beneath, of snow-white milk, long-necked pitcher, and a milk-soaked, frightened dog. For once there was a great awakening in that church!

KING ALFRED AND THE ORPHAN.

King Alfred was sitting one day in his palace, dispensing justice, and surrounded by his barons or thanes—as the nobles of the country were called in those days—when, as his eye glanced over the assembled group, he observed that the place of one faithful servant was vacant, and, in answer to his inquiries as to the cause of the absence of the Earl of Holderness, he was informed that the noble thane and his lady had both died a short time previous. Before the monarch could express his grief, his informant, the warrior Wulph, proceeded to asked Alfred to confer on him the estates of Holderness (that part of Yorkshire lying between the mouth of the Humber and the German Ocean) as a reward for his prowess in war. Instantly another noble, the wise Thurston, spoke:

"Nay, king, it would be more just to bestow them on me, for dost thou not remember how, when at thy command I crossed the sea, my wisdom was of more avail at the Danish court than all the warlike skill and bravery of Wulph?"

At that moment a door at the far end of the room opened, and a pale, toil-worn woman entered, leading by the hand a lovely boy, whose flaxen hair, blue eyes, and fair complexion, plainly

showed his Saxon origin. With difficulty she pressed through the throng of anxious and excited nobles, until she stood before the monarch himself; then bending low, she said:

"O gracious king, I ask that justice may be done to this boy, the only child of the Earl of Holderness and the lady Alice. He has no father now to defend him, no mother to care for him, but orphaned and utterly friendless he looks to thee for protection. His is the orphan's claim—O king, regard it!"

Here she was interrupted by one of the thanes who angrily exclaimed:

"His claim, forsooth! What, dost thou think then that our king needs the services of babes such as that? No; in these troubled times, when our Danish foes are threatening us on all sides, we want men with active bodies, stout arms, and brave hearts. If the lands of Holderness be given to that child, even though he were the lawful heir, say, what could he do to guard his country?"

The little fellow lifted his bright blue eyes to the stern speaker, and replied, "*I would pray to God in heaven.*"

The good king Alfred—than whom a nobler or better king never sat on England's throne—looked earnestly, first at the upturned face of the boy, then upon his thanes, who were anxiously awaiting the royal decision, and, rising, said slowly and solemnly:

"The king will gladly give all praise and due reward to the faithful thanes who served him so well in times of need, but the estates of Holderness must be restored to this child, for they are his by birthright and his claim; the orphan's claim is before all other—his father is God who reigns in heaven."—*British Workman*.

THE SOLDIER'S TESTIMONY.

Among the touching incidents of the Crimean war comes the following: The battle was over. All day long it had raged; but now the conflict had ceased, for the victory was won. Upon the solemn battlefield, among the wounded, the dying and the dead, lay one who had fought bravely and well through the battle's wild alarm. The dimness of death was upon his eyes; its icy hand was stopping the slow beating of his heart, and checking the current of his blood. He was dying, and he knew it; and now in the quiet evening he lay silent, waiting for the end. Searching for the living among the dead, two of his comrades found him there, and with gentle hands lifted him to carry him to the camp. All tender as they were, the movement was more than he could bear; and, stifling the moan upon his lips, he bade them lay him down and let him die in peace. They laid him down and stood beside him with uncertain will. It seemed so cruel to leave him there, unattended and alone, to die; and yet to carry him farther was but to hasten his death. And so they left him, and hurried on their work of mercy. An officer, soon after passing by, saw him and stopped.

"Shall I get you a drink of water, my poor fellow?" he asked gently.

"No, thank you, sir."

"Is there anything I can do for you?"

"No, thank you, sir."

"Have you any relative or friend to whom you would like to send a message? I will gladly take it."

"I have not a friend in the world."

The officer was silent. He had stood by many a dying man, but never yet one who had not some loved name upon his lips. Kneeling down, he wiped the death-damp from the bronzed forehead with pitying hand.

"Is there nothing at all I can do for you, my poor fellow? Do you wish for nothing?"

Slowly the dying man opened his eyes and looked into the kindly, sympathizing young face. "There is one thing, sir, I should like," he murmured. "In my knapsack—my Bible."

Opening the knapsack, the officer took out a little well-worn Bible.

"Is there any particular part you wish to hear?" he asked.

"The fourteenth chapter of St. John—near the end—you will find—something about peace."

He turned over the leaves and found the place. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be

afraid." Fitting words for that solemn battlefield! The dim eyes opened, and a look of radiant happiness fell upon the soldier's face. The cold lips moved with broken, murmured words, and the officer bowed his head to listen.

"That peace—is mine! heaven is—mine! that Saviour—is mine!"

The night closed round, drawing its pall of darkness over the dying and the dead. Motionless and still, with upturned face and folded hands, lay the dead body of the friendless man, with his little worn old Bible lying on his breast. And they laid him in a nameless grave, in a strange and far-off land.—*Selected.*

HOW BEECHER READ UNCLE TOM'S CABIN.

I was talking with Mrs. Henry Ward Beecher a few evenings ago and the conversation happened to turn on "Uncle Tom's Cabin." I asked her if Mr. Beecher had ever expressed an opinion of his sister's famous book, and she told me this interesting story of how the famous preacher read the story:

"When the story was first published in the *National Era* in chapters all our family, excepting Mr. Beecher, looked impatiently for its appearance each week. But try as we might we could not persuade Mr. Beecher to read it, or let us tell him anything about it.

"It is folly for you to be kept in constant excitement week after week," he would say. "I shall wait till the work is completed, and take it all at one dose."

"When the work was finished the book came to Mr. Beecher on the morning of a day when he had a meeting on hand for the afternoon and a speech to make in the evening. The book was quietly laid one side, for he always scrupulously avoided everything that could interfere with or retard work he was expected to do. But the next day was a free day. Mr. Beecher rose even earlier than usual, and as soon as dressed began to read 'Uncle Tom's Cabin.' When breakfast was ready he took his book with him to the table, and reading and eating went on together, but speaking never a word. After morning prayers he threw himself on the sofa, forgot everything but his book, and read uninterruptedly till dinner time.

"Though evidently beginning to be intensely interested, for a long time he controlled any marked indication of it; but before noon I knew the storm was gathering that would conquer his self-control, as it had done with us all. He frequently 'gave way to his pocket handkerchief,' to use one of his old remarks, in a most vigorous manner. I could not refrain, in return for his teasing me for reading the work weekly, from saying demurely as I passed him once, 'You seem to have a severe cold. How could you have taken it?' But what did I gain? Not even a half-annoyed shake of the head or the semblance of a smile. I might as well have spoken to the Sphinx.

"When reminded that the dinner-bell had rung he rose and went to the table, still with his book in his hand. He asked the blessing with a tremor in his voice, which showed the intense excitement under which he was laboring. We were alone at the table, and there was nothing to distract his thoughts. He drank his coffee, ate but little, and returned to his reading, with no thought of indulging in his usual afternoon nap. Evidences of almost uncontrollable excitement in the form of half-suppressed sobs were frequent.

"Mr. Beecher was never a rapid reader. I was getting uneasy over the marks of great feeling and excitement, and longed to have him finish the book. I could see that he entered into the whole story, every scene, as if it was being acted right before him, and he himself was the sufferer. He had always been a pronounced Abolitionist, and the story he was reading roused all he had felt on that subject intensely.

"The night came on. It was growing late, and I felt impelled to urge him to retire. Without raising his eyes from the book, he replied:

"Soon, soon; you go; I'll come soon."

"Closing the house, I went to our room, but not to sleep. The clock struck 12, 1, 2, 3; and then, to my great relief, I heard Mr. Beecher coming upstairs. As he entered he threw 'Uncle Tom's Cabin' on the table, exclaiming: 'There! I've done it. But if Hattie Stowe ever

writes anything more like that, I'll—well! She has nearly killed me, anyhow!"

"And he never picked up the book from that day."—*Cincinnati Times-Star.*

THE SPARROW IN THE SNOW.

He hopped down cheerily into the snow,
Brave little barefoot Brownie—
As if snow were the warmest thing below,
And as cosy as it is downy!

And his brown little knowing, saucy head,
In a way that was 'cutely funny,
He jerked to one side, as though he said,
"I don't care if it isn't sunny."

"I don't care! I don't care! I don't care!" he said,
And he winked with his eyes so cheery,
"For somebody's left some crumbs of bread,
So my prospects are not all dreary."

"And what's a cold toe, when I've got a whole suit
Of the cunningest warm brown feathers?
I don't care if I haven't a shoe to my foot,
I'm the bird, sir, for all sorts of weathers."

"I don't fly away at the first touch of frost,
Like some of your fine-tongued birdies;
I don't think everything's ruined and lost
When the wind mutters threatening wordies."

"I don't care!" he chirped; "I don't care! I don't care;

It might be a great deal colder;
But I'm a fellow that knows not fear—
Old Winter but makes me bolder!"

Ah, plain little hardy, brown-coat bird!
Through life I'll try to remember
To meet its winters with a cheerful word,
Like thee to brave my December.

—Howard Glyndon, in the *Youth's Companion.*

TEMPERANCE.

A vast temperance meeting assembled recently in Birmingham's historic Town Hall, says an English correspondent of the *Union Signal*, was second to none in importance and significance. The temperance cause is now recognized as one of the most vital questions of the hour. Reform has come within the range of practical politics, and it is a subject which Mr. Gladstone has lately characterized as one no politician dare ignore. It was not, however, to meet the leaders in the House of Commons for which that vast assembly gathered, but to greet the two women (Lady Somerset and Miss Willard) who, in the old world and the new, are endeavoring to solve the mighty problem of the world's greatest ill, to rally their forces around the standard of home protection. Sir James Sawyer, one of England's nobles, distinguished as a medical authority, after an eloquent welcome to your and our leaders, made a thoughtful address which deserves preservation in the scientific literature that is throwing electric signal-flashes into common life and into the temperance cause. The following is an extract from the address:

"As a physician and as a citizen I deplore the evils which are wrought amongst our people by the alcoholic poison. I deplore these evils in common, I believe, with all physicians, and in common, I hope, with all thoughtful citizens. We know that our jails, our workhouses, our hospitals, our lunatic asylums and our asylums, for idiots receive a large proportion of their inmates in consequence of the destruction which alcohol works on men's minds and on their morals, their bodies and their fortunes.

"Will you allow me to impress upon you a great and particular danger which the drinking of alcohol brings with it? Medical science, by the aid of microscopic research, has made great progress during the last ten years in the knowledge of the causes and cure of many common diseases. We have learned that many diseases owe their origin and characteristics to minute micro-organisms which come to us in the food we eat, the fluids we drink, the air we breathe, the clothes we wear or the things we touch. These micro-organisms find their way into the blood and tissues of the living human body and multiply there, and each kind of them produces in that body its own characteristic and special disease. There is one kind of micro-organism for typhoid fever, another for erysipelas, another for consumption, and so on. Each produces its like and its own and no other, just as a cabbage comes from a cabbage and a cocoanut from a cocoanut.

"Now, how is it, seeing that these noxious

micro-organisms are so numerous and so prevalent, that we do not oftener fall victims to them? We have found out the reason. There are within our bodies, in our blood and in our tissues, numberless little cells which protect us. These cells are known as leucocytes. When a healthy leucocyte meets a disease producing micro-organism, when this little guardian of our health and of our lives meets his enemy in the gate it becomes very active to destroy it; it spreads itself out, encompasses the micro-organism, takes it within itself, and consumes it.

"We have found out, too, that many agents have a paralyzing action upon leucocytes and destroy their power of dealing with the micro-organisms of disease in the way I have described. One of these agents is alcohol. So you may be sure that if you are in the way of infective disease, your risk of taking that disease is increased if your body be in the least degree under the influence of alcohol."

It may be appropriately added that the above cause is cited by other famous scientists for the frequent fatal result of disease is an habitual drinker.

NOT ALL PROFIT.

The following paragraph is from the *Pall Mall Gazette*, dated London, Dec. 13, 1892. It is significant of more than its surface reveals: "The profits of the Chicago Brewing and Malting Company for the past year do not permit of any distribution on the ordinary shares, but the directors are hopeful as regards the future. The 'beer war' and preparations for the Chicago World's Fair are the reasons given for this disappointing result. The Bartholomae Brewing Company (of Rochester) has been more fortunate, ten per cent being paid on the ordinary shares. A thorough examination of the accounts of the branches and agencies disclosed the fact that certain of the assets, including debts, casks, bottles, etc., have been overvalued to the extent of £28,938, and the directors have written off this amount."

GRAPE CULTURE IN EUROPE.

Vineyard culture in Europe occupies, in the aggregate, a large area of its land. According to a report compiled by the French Statistical Bureau, the vineyards of Europe cover 22,973,902 acres; Italy leads with 8,575,000 acres, followed by France with 4,592,500 acres; Spain with 4,012,500 acres; Austria and Hungary with 1,637,500; and Germany with 300,000 acres. The annual average production of the European vineyards is put at 2,652,300,000 gallons; Italy produces 697,000,000; France and Spain, each, 608,000,000; Austria and Hungary, 208,000,000; and Germany 51,000,000. It would be vastly better for the people of those countries if this large area of land now given up to vineyard culture for wine-making purposes, could be used instead for wholesome table fruits or for grain and breadstuffs. It is not only a misuse of the land, but the product in the way of alcoholic wine, works incalculable injury to those who consume the wines.

A COSTLY BOTTLE.

One of the most cruel things which wicked men can do is to sell strong drink to ignorant heathen savages. Thousands of barrels of strong drink are sent from Europe and America to Africa to poison the benighted Africans; and of late strong drink has been sold in Alaska to the Indians, and has produced most ruinous results. The government has prohibited such sale, and now and then a man gets what he deserves. Stephen Merritt, of New York, who visited Alaska, says he saw a man sent to prison for nine months for selling a bottle of whisky.

He was fireman on the ship in which Mr. Merritt sailed; and when he went on shore in Alaska he took a bottle of whisky which cost him a dollar, thinking to make something by selling it for a larger amount. An Indian woman bought the whisky and paid him two dollars, so he made a dollar; but he violated United States law, and soon found that he was "out of a job," and was landed in jail for nine months. Mr. Merritt and others tried to persuade the officers to let him off with a fine, so that he could keep his place as fireman where he was needed, but they refused,

and so was sent to jail. If every man who sells whisky either to the savage or the civilized, in Africa, America or Alaska, could be landed in jail for nine months, the people could afford to board them there, pay them a salary and take care of their families at home, and make more money by the operation than this sailor did selling a bottle of whisky for two dollars.—*The Safeguard*.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON V.—First Quarter, 1893.—January 29.

SUBJECT.—The Spirit of the Lord.—Zechariah 4:1-10.

GOLDEN TEXT.—Not by might, nor by power, but by my Spirit, saith the Lord of hosts.—Zechariah 4:6.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Zechariah 4:1-10. T.—Ezra 4:1-6. W.—2 Chron. 20:5-18. T.—2 Chron. 32:1-8. F.—Isaiah 61:1-6. S.—Luke 11:9-13. S.—Acts 2:1-11.

COMMENTS BY E. E. FLAGG.

1. *The vision of the golden candlestick.*—vs. 1-3. The mental endowments of Haggai and Zechariah, the two prophets of the restoration, were widely different. The former was plain and matter-of-fact, almost prosaic in his words of utterance; the latter much more nearly fulfills our conception of a seer—one with poetic as well as spiritual insight, who sees visions and dreams dreams. Yet they were both necessary. One was the complement of the other. Haggai roused the people, by his plain, practical words, to go to work and build, while Zechariah inspired their flagging enthusiasm and gave them fresh courage by his rapturous visions of the temple's future glory. So God has a use for each one's peculiar gifts. We would not want all the birds to be nightingales, or all the flowers roses. The earnest, practical, matter-of-fact mind, and the more poetic and ideal nature are both needed in Christ's service, and the one is not to despise the other. We all know that when a great work is in progress, which is beset with many hindrances and discouragements, the temptation is always to blame the leaders that it does not go on faster, when (in fact) they may be doing all they possibly can. This seems to have been the case at the time Zechariah was given his vision of the golden candlestick. It was only one phase of their lack of faith in God that the people had lost faith in their God-appointed leaders. The candlestick was one, signifying the Jewish church in its unity. A bowl upon the top of it,—the fountain of supply. So Christ is the Head of his church. The seven lamps, like the seven churches of Revelation, denote variety in unity. The seven pipes are the various channels through which divine grace flows. The two olive trees primarily refer to Joshua and Zerubbabel, but in their broader meaning seem to be suggestive of the two witnesses in Rev. 11:4, which has been thought by many commentators to refer to the Old and New Testaments,—the Law and the Gospel. We have here, in a beautiful figure, the true Christian, represented by the lamp which goes not out, because his spiritual life is being constantly fed by prayerful study of the Holy Scriptures. The seven pipes show how various, yet complete, are the channels through which God's grace is conveyed to the believer. Sometimes it is through joy, sometimes through adversity and sorrow; often by means of a sermon or a hymn, and quite as often through the common discipline of daily life. Each lamp is, like the candlestick of which it is a part, made of pure gold; no sham about it, but solid throughout; gold which has passed through the fire and reflects the Refiner's image.

2. *The true source of power.*—vs. 4-7. Zechariah was not afraid to confess his ignorance to the angel, but he asks, with the simplicity of a little child, to have the meaning of the vision explained to him. So humility must ever go before true wisdom. "Not by might, nor by power," etc. The lamps did not keep themselves burning. They were sustained only by continual fresh supplies of oil poured through the golden pipes. So it is only by fresh supplies of the Spirit that any important thing was ever done for God, from building the temple down to the vast work carried on by a Muller or a Spurgeon in our own time. "This is the word of God unto Zerubbabel," but it is no less the word of God to every individual Christian. As the work was begun through government aid, it was not strange that the Jews were inclined to lean on

an arm of flesh, and hope for another Cyrus instead of putting their trust in God. "Who art thou, O great mountain?" What are all the hindrances in the way, even though Satan stands by our side to resist the work, and all the powers of the world engage in active opposition? They shall become plains; that is, be entirely removed. "And he shall bring forth the headstone," the last crowning touch, thus gloriously completing the work. So Christ is not only the cornerstone, but the head-stone of his church. He is the first and the last, the Alpha and Omega.

3. *The promise of completion.*—vs. 8-10. "His hands shall also finish it." This is a lesson of hope and encouragement to every individual Christian. Mere human workers must often be content to let other hands finish the work they began; not so with Him whose years are eternal. When he begins a work of grace in a human soul he will surely finish it. It is human nature to despise the day of small things, but this is God's appointed way of working. He hides the giant oak in a feeble acorn, and the mightiest reformations have always had an insignificant starting point. Luther was not born great; he was only a miner's son. So of Lincoln, and others who achieved grand results because God was with them. The reforms and reformers of to-day may look small to us; they will look large in the eyes of a future generation. The Masonic anti-Christ may boast himself impregnable, but "who art thou, O great mountain?" Faith will make that, and every other anti-Christian power that seeks to hinder the establishment of Christ's kingdom, become a plain.

RELIGIOUS NEWS.

CONGREGATIONAL.

—The net gain in the membership of the Union Park church, Chicago, for the past year has been 165. The total membership is now 1,271.

—The West church, the latest addition to Chicago's churches, was organized provisionally last Sunday on West 42nd near Fillmore street. It is in a new and growing West Side neighborhood.

—Sunday, Dec. 8, was the 25th anniversary of the pastorate of Dr. E. P. Goodwin, and the services on that occasion were appropriate and full of interest. Last Thursday evening, Dr. and Mrs. Goodwin were tendered a cordial reception by their church associates and personal friends.

—The Pecatonica, Ill., church surprised its new pastor, Dr. L. N. Stratton, and his family, Dec. 12, by giving them a hearty reception visit and numerous substantial gifts.

FRIENDS.

—The people of Bachdat, in Syria, who some time ago became Protestant, and requested the Friends of Mount Lebanon to accept them, have refused the solicitations of Bishop and Patriarch and French Consul to return to priestcraft and tyranny, notwithstanding tempting offers of money and various "advantages." The Friends labor among them.

LUTHERAN.

—The Almanac of the General Synod for 1893, edited by Rev. Dr. Sheeleigh, gives the following statistics of our church in America. There are 66 orphan's homes and eleemosynary institutions; 10 young ladies' seminaries; 42 academies; 32 colleges; 26 theological seminaries. There are 150 Lutheran periodicals divided among the languages as follows: 55 English, 51 German, 17 Norwegian, 16 Swedish, 4 Danish, 1 Icelandic, 4 Finnish, 1 French and 1 Hungarian. The Tables for the Lutheran church as given, are: Ministers, 5,102; congregations, 9,119; confirmed, 1,234,762.

—The Lutheran church supports 40 missionary societies, 700 stations, 1,000 missionaries, 4,000 native helpers; has 204,000 baptized members, 1,600 schools, and 60,000 pupils; and expends in the work \$1,100,000 annually.

—The *Lutheran Standard*, printed at Columbus, Ohio, celebrated the fiftieth year of its existence, on the 7th inst., by issuing a handsome memorial number. The *Standard* is ably edited and an efficient advocate of Lutheran principles.

METHODIST EPISCOPAL.

—Bishop Mallalieu was greeted at Hing-hua, China, in a novel way. A large number came out several miles to meet him and escorted him into the city with a Chinese band, gongs, flags, banners, and the firing of fire-crackers, while thousands of people witnessed his triumphal entry on the streets and crowded around the chapel to hear him speak and preach. The church was crowded with Christians and heathen at every service.

—The recent term of Northwestern University was prosperous in all departments. Six new professors were added to the faculty in the college of liberal arts, and three in the college of law. The new laboratory building, in connection with the medical college, is nearly

completed. An addition to the woman's hall is also nearly finished. The plans and money are ready for a new library building to cost \$100,000. It will be built during the coming year. Arrangements have been begun for a polytechnic school.

—At the Baltimore yearly meeting of Friends, Missionary Bishop Taylor, of the M. E. church, was introduced and gave a most interesting account of his mission field and how he worked it. First, by establishing mission farms and workshops, so that the stations may not only teach the arts of more civilized life, but become self-supporting. Secondly, by taking little children before they become heathens, and bringing them to Christ from infancy.

—Recent statistics gathered from the five annual conferences in the State of Texas show a most prosperous year, perhaps the most prosperous in its history. There has been a clear gain of 6,137 members, and notwithstanding the drouth a gain of \$145,376.36 in collections. There are eighteen Methodist pastors in San Antonio.

—Miss Frances E. Willard is making a deep impression in England. English exchanges contain notices of the marked effect of her speeches. The Wesleyans of London recently gave her a reception in St. Martin's town hall, London, at which were present leading men and women of the British Methodism. Dr. Stephenson presided.

MOODY'S GOOD WORK.

—D. L. Moody, the evangelist, who has just returned from Great Britain after an absence of fourteen months, finds a necessity for enlargement of his Girls' Training School at Northfield. He has decided to open additional rooms for new applicants without change of terms, the regular rate per term of three months being fifty dollars, which includes room, board and tuition. He will receive twenty-five students, selected by Christian Endeavor societies at the rate of thirty-five dollars a term. He has also determined to offer ten free scholarships for the use of worthy applicants for the next term of the school, which opened January 5. The aim of the Training School is to give such a course of instruction as will make Christian women more useful in the service of Christ. Dressmaking, household science and cooking are also taught.

SALVATION ARMY.

—A few weeks ago Adj. Martin and five Salvationist women officers were arrested at Basle, Switzerland, for holding meetings. After being in prison a week they were brought to trial and sentenced to a three weeks' imprisonment. Notice of appeal was at once given, and the prisoners were at once released pending the decision of the Court of Appeals. The principal papers of the land have arranged themselves on the side of the Salvationists.

—There are over 800 Salvation Army bands in Great Britain.

MISCELLANEOUS.

—Fifty years ago there were engaged in missionary labors among the heathen, supported by Protestant foreign missionary societies in Europe and America, 1,250 ordained missionaries and 60 female helpers, 170 native pastors and 3,000 native helpers. The number of communicants gathered from heathendom was 185,000, of schools established 2,600, and of pupils 120,000. The annual contributions for the cause amounted to \$3,000,000. At present there are 4,300 ordained missionaries and 1,700 female helpers; 3,300 native pastors and 32,000 native helpers; 780,000 communicants; 13,000 schools, and 740,000 pupils. The annual contributions exceed \$12,000,000.

—The issues of the two great Bible societies of the world—one in England and the other in America—up to April 1st last, were 183,387,489 copies, and of the lesser societies 46,614,511 copies; in all 240,000,000 copies since the year 1804, the year of the organization of the British and Foreign Bible society. The total issues of the Bible societies of the world for the last year amounted to more than 7,000,000, or more than enough to distribute a fresh new copy to each inhabitant in the Empire State. The average existence of the two great Bible societies is eighty-two years, and during this time the receipts have amounted to more than \$82,000,000. The average cost of the two great Bible societies is about forty-four and three-quarter cents.

—The recent statistical quarterly statement of the German empire reports the latest religious data of the country. According to these Germany has 31,026,810 Protestant subjects; 17,674,921 Roman Catholics; 145,540 other Christians; 567,884 Jews; 562 adherents of other religions, and 12,753 without any religious profession. The total population is 49,428,470.

—A revised version of the Apocrypha, from the same hands that revised the Old and New Testaments, will soon come from the university presses of Oxford and Cambridge. This was a part of the original plan entered on in 1872 for the revision of the Bible.

—A little more than fifty years ago Prof. Delitsch translated the New Testament into Hebrew. Ten editions have been issued, the last comprising 200,000 copies. This is an efficient means of labor among the Jews.

NEWS OF THE WEEK.

CHICAGO.

By the careless handling of a revolver, Joseph Rush shot and killed his six-year-old little boy.

Mrs. M. C. McDonald, the discarded wife of the great Chicago gambler, has written a book in which some startling revelations about prominent individuals are promised.

The board of control of the Exposition adopted, Saturday, the jury system of awards.

A Milwaukee avenue grip-car ran into a funeral procession and wrecked the hearse.

Mayor Washburne has determined to put an end to the incivility of his subordinates, not only toward himself but toward a long-suffering public. As a result of this determination, City Engineer L. H. Clarke and John W. Coghlan, chief clerk in the engineering department, tendered their resignations as public officials. Coghlan's was an aggravated case.

Mayor Washburne and a delegation of the Chicago common council visited Washington last week to advocate the opening of the World's Fair on the Sabbath. They were joined and supported by Rev. Dr. Thomas of Chicago, Rev. Mr. Lewis of New Jersey, and a large delegation of interested and influential men from Boston.

W. B. Conkey will publish the World's Fair catalogue. He expects to print 10,000,000 copies. One thousand men will work on it. About 200 carloads of paper will be used. Ten sets of plates will be made. Six of them will be kept in Mr. Conkey's establishment. The four remaining ones will be locked in safety deposit vaults in different parts of Chicago.

A company of capitalists has been formed which proposes to bring the Platte river by canal from Fremont to Omaha, thus developing about twenty-five thousand horse-power, which will be used in manufacturing enterprises and in operating street cars, etc. The enterprise is a stupendous one, as it involves a canal forty miles long and a viaduct across another river, the Elkhorn.

Mr. James S. Judd succeeds his father as editor of the *Orange Judd Farmer*. He has been specially trained for this work, and has been the practical editor of the paper for more than a year.

President T. W. Palmer, of the National Commission, believes that the World's Fair will be completed on time, and that all the engagements entered into by Chicago when it made pledges to Congress with reference to the Exposition are to be completely fulfilled.

Another consignment of 200,000 World's Fair Souvenir half dollars was shipped here, making in all 1,200,000 thus far received. The kegs containing the coins were placed in the vaults of the World's Fair people.

An accommodation train on the Eastern Illinois road was run into by the Chicago and Erie express Friday night, near Fifty-fifth street. The accommodation train consisted of three coaches containing about one hundred and fifty suburban residents on their way to their homes, and scarcely any escaped bruises. Eighteen were seriously, perhaps fatally, injured.

Henry S. Codman, landscape architect and one of the most efficient members of the construction department of the Exposition, died on Friday at St. Luke's Hospital. The direct cause of death was a surgical operation performed last Wednesday, and until late Thursday evening the sick man was thought to be improving.

COUNTRY.

The Great Northern railway is now completed, the first train running from Spokane Falls to Seattle, Washington, on Thursday, January 12. Cold and snow have hindered the work.

The second national conference on university extension was held in Philadelphia, Pa. Many prominent educators from all parts of the country were present. The leading address at the opening session was made by Pres. Henry Wade

Rogers of the Northwestern University, who gave a spirited account of the extension of the university movement and the possibilities it unfolds for American education.

A call has been issued for a conference of Christian Prohibitionists, to meet in Philadelphia, January 24, 1893, to consider the attitude of the church toward the liquor traffic, and if possible, to suggest a remedy for the present indifference of the followers of Christ.

Yale College has 1,969 students this year, as compared with 1,784 in 1891. This year's freshman class numbers 507, against 468 a year ago. The average estimate for general expenses has been lowered from \$615 to \$551.

A resolution was passed in the Michigan Legislature to appoint a committee to advance the interests of the State in the World's Fair.

The Pope has decided to establish a permanent apostolic delegation in the United States, and has nominated Mgr. Satolli to be the first delegate.

It is believed that the loss of life in the St. Louis Hotel fire at Duluth, Minn., is greater than at first reported.

A coal combine has been formed to create a monopoly of the output of the Nova Scotia coal fields.

United States Senator Kenna, of West Virginia, died in Washington last week, at the age of forty-five. As he was a member of the Roman Catholic church, funeral services were held in the Senate chamber, conducted by Cardinal Gibbons, who was assisted by Bishop Keane, a corps of twenty priests, and a retinue of acolytes and choir boys. The ceremonies were on a more imposing scale than those granted to Senator Barbour in May last. That occasion was the first when the Catholic ritual was ever read in the United States Senate chamber.

(Continued on 16th page.)

Without doubt the most wonderful remedy for pain is Salvation Oil. It sells for 25 c.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 9 to Jan. 14:

Rev G L Paine, Mrs A Schunhut, Mrs M Barney, Rev W Miller, Eld A Megrew, F W Smith, T D Anderson, W R Boomer, H G Judson, S Stump, S Stutzman, J C Young, A G Mansfield, E A Cook, J L Myers, S Taber, J Hoadley, O Sholes, F G Houck, Mrs M F Carr, J F Lehman, J F Barnett, W Tisdell, H Y Leeper, W M Beden, Mrs E A Rowley, W P King, B Blachley, J Knowles, C Collins, J E Perkins, J B Turner, J W Plummer, M Light, J Rowan, Rev R Ewell, Rev M Wright, C W Sterry, A Worman, Rev J H Schneider, G M Wildin, J Steel, Sr., S Stahl, Rev J W Logue, A Hawkins A Teter.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	63	@	77
Winter No. 2.....	76	@	76 1/2
Corn—No. 2.....	43	@	43 1/2
Oats—No. 2.....	36	@	36 1/2
Rye—No. 2.....	57	@	60
Bran per ton.....	11 50	@	12 25
Hay—Timothy.....	9 50	@	11 50
Butter, medium to best....	16	@	32 1/2
Cheese.....	13	@	11
Beans.....	1 25	@	1 80
Eggs.....	26	@	31
Seeds—Timothy.....	1 88	@	1 93
Flax.....	1 06 1/2	@	1 11 1/2
Broom corn.....	02	@	05 1/2
Potatoes, per bu.....	55	@	73
Hides—Green to dry flint..	03 1/2	@	06 1/2
Lumber—Common.....	10	@	13 00
Wool (washed).....	15	@	32 1/2
Cattle—Choice to extra....	5 55	@	6 15
Common to good....	4 15	@	4 80
Hogs.....	6 25	@	7 95
Sheep.....	3 00	@	5 75

NEW YORK.

Wheat.....	78 1/2	@	83 1/2
Corn.....	52 1/2	@	52 1/2
Oats.....	39	@	40 1/2
Eggs.....	32	@	35 1/2
Butter.....	15 1/2	@	34
Wool.....	15	@	30

KANSAS CITY.

Cattle.....	1 50	@	5 25
Hogs.....	6 50	@	7 60
Sheep.....	3 50	@	5 75

Justice to All.

It is now apparent to the Directors of the World's Columbian Exposition that millions of people will be denied the pleasure of becoming the possessors of

World's Fair Souvenir Coins

The Official Souvenir of the Great Exposition—

The extraordinary and growing demand for these Coins, and the desire on the part of the Directors that equal opportunities may be afforded for their purchase, have made it necessary to enlarge the channels of distribution. To relieve themselves of some responsibility, the Directors have invited

THE MERCHANTS

Throughout the Nation to unite with the Banks in placing Columbian Half-Dollars on sale. This is done that the masses of the people, and those living at remote points, may be afforded the best possible opportunity to obtain the Coins.

THE FORTUNATE POSSESSORS

of SOUVENIR COINS will be those who are earliest in seizing upon these new advantages.

\$10,000 Was Paid For The First Coin

They are all alike, the issue is limited, and time *must* enhance their value. The price is One Dollar each.

HOW TO GET THE COINS:

Go to your nearest merchant or banker, as they are likely to have them. If you cannot procure them in this way, send direct to us, ordering *not less than Five Coins*, and remitting One Dollar for each Coin ordered.

Send instructions how to ship the Coins and they will be sent free of expense. Remit by registered letter, or send express or post-office money order, or bank draft to

Treasurer World's Columbian Exposition, Chicago, Ill.

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TERMS:—Cash with order, or if sent by express C. O. D. at least \$1.00 must be sent with order as a guaranty that books will be taken. Books at retail price sent postpaid. Books by Mail are at risk of persons ordering, unless 10 cents extra is sent to pay for registering them, when their safe delivery is guaranteed. Books at retail ordered by express, are sold at 10 per cent discount and delivery guaranteed, but not express paid. Postage stamps taken for small sums. A liberal discount to dealers.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge. Emancipation and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, \$1.00; paper cover, 50cts.

Anti-masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, William McNary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth \$1.00.

Five Rituals Bound Together. "Odd-fellowship Illustrated" (old work), "Knights of Pythias Illustrated," "Good Templars Illustrated," "Exposition of the Grange," and "Ritual of the Grand Army of the Republic," are sold bound together in cloth for \$1.00.

Between Two Opinions; OR THE QUESTION OF THE HOUR. By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy. 389 pages; cloth, postpaid, \$1.00.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, pastor Evangelical Lutheran church. This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

Proceedings of Pittsburgh Convention. Containing official reports. Addresses by Rev. D. R. Kerr, D.D., Rev. B. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D.D., Pres. J. Blanchard, Rev. A. M. Milligan, D.D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquillette. 25 cents each.

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defense," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Free Masonry as Proved in the New Berlin Temple." 25 cents each.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

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HOME AND HEALTH.

PRACTICAL HINTS FROM A WOMAN.

My own experience does not make me think that sprinkling salt on a carpet before sweeping is a good plan. It seems to cause it to gather dampness, and soon causes it to mold. I do not think it a good plan to wet the broom, to sprinkle with tea leaves, or do anything that wets the dust down, for it only soils the carpet more, and after it dries it will fly through the room again. Sweep the carpets as clean as possible each time they are swept, going over them the second time if necessary to get all the dust, but don't wet it down and leave it.

To keep out moths, put corrosive sublimate cut with alcohol on the floor and in the cracks before the carpet is laid, but be cautious in using the poison, for it will exterminate people as well as moths and bedbugs.

For removing the stain of perspiration from underwear, apply a pretty strong solution of soda and then rinse repeatedly with clear water.

Always grease the bread dish before setting sponge for bread, then it will not stick to the dish.

Gasoline takes out grease spots the best of anything I know of, and does not leave a stain, except where the colors run badly. Care must be taken in using it, not to get too near a fire, as it is highly explosive and very inflammable. It must be used with expedition, as it evaporates rapidly. It is said to be good to exterminate bugs and moths, but I have never tried it.

Housewives understand how convenient a boiled dinner is. A baked dinner is also economical of time. Put a roast of meat in the oven. Have baked potatoes, baked apples, baked pudding and baked squash if you like.—Mrs. Loretta E. Turner, in *Farm, Field and Fireside*.

THE "TRIFLE."

This is a pretty dish and very easily prepared. Take slices of sponge cake, or any similar plain, light cake, and even if the cake is a little bit stale, it will not matter. Put a layer of cake in the bottom of a large, shallow glass dish, and spread over it a very thin layer of strawberry or raspberry jam. Have a few sweet almonds blanched and slit down lengthwise, and sprinkle some over the jam; now put another layer of cake, then one of jam, and then the rest of the almonds. Pour over all enough smooth, cold boiled custard to just cover the cake, and set all away in a very cold place. Have some cream sweetened and flavored with vanilla or anything else you prefer, and set it away in a cold place also. Just before sending to the table, heap the trifle dish as full as you can pile with the whipped cream, avoiding any thin part of the cream that may have settled at the bottom of the bowl.

WHAT TO DO WITH THE LAMPS.

Keep them clean.
Fill the lamps each morning.
Look especially after the burner.
Do not try to burn old, gummy, dirty oil.
Lamps having metal bowls are best and safest.
Have a good wick, and keep it properly trimmed.
Do not fill a lamp when burning—it is dangerous.
Use the best oil to be had; it is the cheapest, the cleanest, the safest.
In case of accident, keep cool, and attend to business right away.
Have a closet for the lamps and their belongings, and keep them there.
Trim off that portion of the wick which has been burned out—no more.
In getting new burners, see that there is a perfect fit; also in regard to the wicks.
Do not live from "hand to mouth;" have a good supply of everything not of a perishable nature.
Handle the lamp carefully when aflame; it is an invaluable friend, yet contains elements of disaster.
Never turn down the lamp so low that the combustion is imperfect; it poisons the air beyond endurance.
If a lamp tips over and is not broken, right it immediately; if broken, pick up

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the part containing the wick and blow it out, or toss it out of the window.—*Good Housekeeping*.

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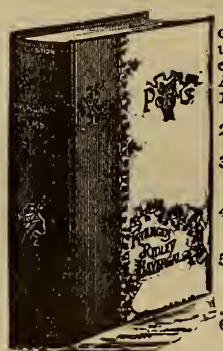


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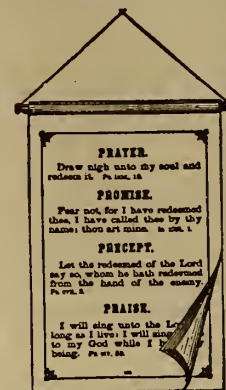
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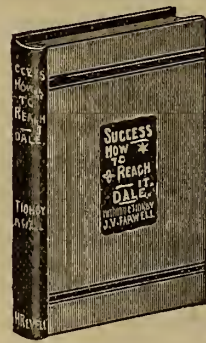
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FARM NOTES.

RAISING TOMATOES UNDER GLASS.

Tomatoes flourish in greenhouses during the spring and early summer months much better than in winter. The crop is mostly gathered during May and June, at which time 16 to 20 cents per pound is realized.

This is less than half the price paid in winter, but owing to the decreased cost of production and greater demand, there is more profit in a spring than in a winter crop.

In order to have plants ready to fill the houses as soon as the last crop of lettuce is out, tomato seed is sown about the last week in December. Seed is sown in shallow boxes, not having more than two inches depth of soil. As tomatoes require considerable heat, these seed boxes should be kept in a warm part of the greenhouse.

Soon after the plants have formed the second leaves they should be transplanted. For this purpose the same kind of shallow boxes are used as before, and in these the young plants are set about two inches apart each way. If kept growing nicely the plants will begin to crowd each other in three or four weeks, when they should be again transplanted. This time they are to be set about four inches apart each way. The same kind of boxes may be used as before, but greater care must be taken to keep the plants watered than when younger, as more water is required because of the greater amount of foliage. During all stages of growth in which the plants are kept in boxes or flats, a good method of watering is to place the boxes of plants in a shallow vat, holding a small quantity of water. If these plant boxes have slatted bottoms, as they should have, the water soaks up evenly through the soil, and in a more thorough and satisfactory manner than when surface watering is practiced. The only precautions that need be observed in following this method is not to water until the plants require it, and not to keep them soaking after the soil is fairly wet. If desired the plants may be set in four-inch pots or in large beds at the second transplanting, instead of into boxes, but the latter plan has some advantages over the others.

Early in March the plants ought to be a foot in height, and just coming into bloom. They are then ready to set in permanent beds for fruiting.

These beds should contain about six inches of soil. The plants are set about twenty inches apart each way, and in order to occupy the ground fully lettuce plants are set between. As soon as the lettuce is cut the tomato plants are given the whole space. The soil should be stirred frequently, and it is advisable to mulch the surface with half-rotted manure. An important part of the care of the crop consists in pruning and training. The plants must be tied to some support and the tying must be repeated as often as required, as the plants increase in height. Stakes may be used for support, or strings may be tied to the rafters, and the lower end fastened to short stakes driven near the plants and the plants tied to these strings. The side shoots near the base of the plants must be removed as they appear and the plants kept trained to single stalks, or, if preferred, two shoots may be allowed to start from each plant, but in any case the surplus suckers must be removed as they appear. This pruning hastens maturity and makes possible to grow the plants within the narrow limits named. It is not necessary to remove any foliage, unless it becomes diseased, in which case it is better off than on, as it does no good, besides it is unsightly and serves to spread the disease.

As before stated, tomato plants are less subject to disease late in the season than early, but the best preventive of disease is good care so as to keep the plants growing thriftily. A fair crop when grown in this manner is about five pounds per plant.

This cannot be rated as a highly profitable greenhouse crop, but when it is considered that it is grown at a time when the houses would otherwise remain idle the reason for growing it is apparent.

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"About seven or eight months ago I was attacked by a cough, and at once began to take a medicine much advertised as an expectorant, and continued using it until I had taken about six bottles. Instead of giving me relief, it only made me worse. I tried several other remedies, but all in vain, and I don't think I had three whole nights' rest during my illness. I began to think that

Consumption

had laid hold of me, and my hopes of recovery were all gone. I was a mere skeleton, but a friend of mine, who had been some time away, called to see me. He recommended me to try Ayer's Cherry Pectoral, and kindly sending me a bottle, I took it, but with little hopes of recovery. I am thankful, however, to say that it cured me, and I am to-day enjoying the best of health."—J. Wilmot Payne, Monrovia, Liberia.

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NEWS OF THE WEEK (Continued from 13th page).

The exodus of Negroes from the parish of Avoyelles, in Louisiana, continues very great. Most of them are going to Oklahoma to settle.

Hog cholera is prevailing in a territory some ten miles south of Fairbury, Ill. The farmers have become alarmed, and are selling their porkers as fast as they can.

A jury at Kansas City, Mo., awarded Emory Bruce \$675 damages in a suit against A. A. Bombach and wife for smashing Bruce's nose in a buggy collision. Mrs. Bombach was driving, and the jury fixed the blame on her.

Cholera has made its appearance among the hogs in Audubon Township, northwest of Hillsboro, Ill. One farmer has already lost over \$500 worth of fat hogs.

D. W. Wood, formerly an attorney of Sioux City, Iowa, afterward a minister and attorney at Kingsley, Iowa, and up to a few days ago a practicing lawyer in Chicago, was convicted at Sioux City of the crime of obtaining goods to the value of \$1,700 by false representations, a felony under the Iowa law, punishable by imprisonment in the penitentiary for from two to five years. His conviction has produced a sensation for the reason that he has always passed for a moralist in Sioux City.

The New York Central Turnverein has been forced to give up its splendid clubhouse which cost \$800,000, owing to its liabilities.

James G. Bremer, president of the Plate Glass Insurance Company, has been removed for breach of trust.

It is stated on good authority that the coal magnates of Pennsylvania, acting with the Canadian Pacific railway, have about concluded a deal by which almost the entire coal fields of Nova Scotia are to pass under their control. The combine, it is said, has over \$17,000,000 to invest in the project. The Nova Scotia Legislature has been called to meet to ratify the bargain.

Over \$2,000,000 in cash of the defunct secret endowment order of the Iron Hall has been turned over to the receivers appointed in the several States, but as yet there is no sign of a dividend and the long suffering members are growing weary of the delay.

The Supreme Lodge of the Danish Brotherhood of America assembled at Omaha, Neb. Treasurer Hansen is said to be a defaulter in the sum of \$1,000. The alleged deficits in his accounts were discovered in July last year and created a decided sensation at the time and came near wrecking the order. He has been deposed.

Charges are alleged by the press that bribery is being used in the Minnesota Legislature to defeat the re-election of Senator Davis.

John M. Smyth, of Chicago, was elected president of the national organization effected by the wholesale and retail furniture dealers, at the Auditorium. The other officers chosen were: Vice presidents, J. T. Zang, Pittsburg; Clark

Brockway, New York; J. Shauvin, Butler, Mont. Secretary, C. W. Storey, Chicago. Treasurer, L. A. Jennings, New Castle, Ind.

In an open letter Senator Sherman exposes the silver legislation of the Democrats.

The Leeds Land & Improvement Company of Sioux City, Iowa, failed on January 6, with liabilities aggregating \$5,000,000, mostly in real estate on which it may be doubtful whether the amount of the liabilities can be realized.

FOREIGN.

Rev. Justus H. Nelson, a Methodist missionary in Brazil, has been sentenced to prison for four months for condemning the worship of Mary.

A dispatch from Rome says that the Pope has appointed the Rev. F. Z. Rooker, of Albany, N. Y., secretary to the mission of Mgr. Satolli, the papal legate to the United States. Mr. Rooker is vice rector of the American College in Rome. He has already started for New York.

In a German colliery, Jan. 14, striking miners, it is supposed, exploded dynamite in the mine, doing heavy damage. Few persons were injured. The success of the strikers in holding out, is deemed hopeless.

The English government has decided to take immediate action toward the disestablishment of the church in Wales. As a further concession to the Welsh a royal commission will be appointed on the land question. The Scotch commoners have sent a memorial to Gladstone asking that all Scotch bills, after the first reading, be referred to a standing committee of Scotch members. Mr. Gladstone and some of the cabinet approve this scheme, and Scotland is thus likely to get a practical measure of home rule.

Mr. Gladstone has offered the honors of membership of the privy council to McCarthy, Blake, Dickson, Meade, Sexton, and Dillon, which they declined, as they had pledged themselves not to accept office until an Irish parliament was established.

Influenza and small-pox are afflicting the large towns of England to an alarming degree.

On Friday Justin McCarthy, Mr. Gladstone, and John Morley met to discuss the home rule bill. The most important consideration of the meeting was the problem of what Ireland's contribution to the imperial revenue should be. The difference between the English and Irish estimate is said to be at least £50,000 per annum.

Lord Winchelsea's scheme for a national agricultural association is doomed to defeat. Farmers generally are declining to have anything to do with it and are now arranging for the formation of a federation of tenant farmers.

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A letter of unusual interest from Rev. M. A. Gault, describing a recent visit to Rev. B. Caradine, D. D., at St. Louis, with other incidents, is printed in this issue of the *Cynosure*.

From Bro. W. B. Stoddard's excellent letter, in another column, it is evident that our friends in Pennsylvania are alert to have an inspiring State Convention at or near Pittsburgh in the latter part of February.

As we go to press, Tuesday, delegates to the Illinois State Anti-secrecy Convention are gathering at Coulterville, Randolph county. Judging from the very full program printed in last week's issue, there is every reason to believe that the convention will be an event of great interest, and every way a success.

Congress is called upon by the committee which has been investigating the combine of the Reading and other Eastern railroads to control the output and price of coal, to make it the subject of national legislation. This is right. The report of the committee asserts that the aim of the combination is to drive out independent coal operators and obtain a complete control of the anthracite coal industry, and that it is sought to do this by the fixing of a high freight rate on coal so as to make it profitable for individuals to turn in their product of the mines to the combination. The report will also recommend the passage of the bill heretofore agreed upon by the commerce committee, which gives the interstate commerce commission power to keep down freight rates.

The killing of a Chinese laundryman named Jun Din Kok, in this city last week, led to a suspicion that he was the victim of the Highbinders' murderous fraternity. All efforts by the Coroner to establish this fact proved futile at the inquest; but (he said) "I am positive that Jung Jack Lin was sent to Chicago for the express purpose of killing this man, but these fellows stick tight to each other, tighter than brothers, and you can't get anything out of them." The man Jung Jack

Lin is held for trial as the murderer of the dead laundryman, and it is possible that further information may hereafter be elicited concerning this crime.

The country mourns the death of ex-President Rutherford B. Hayes, at his home in Ohio, last week, at the ripe age of seventy years. As a soldier and statesman, and as a private citizen, his unassuming character and fidelity to duty created for him a large cordon of admiring friends, whose tributary expressions are filled with encomiums of which any American citizen might well be proud. In him the man arose above the politician; and to him and his estimable wife, who preceded him to the grave, his countrymen owe an administration more than usually free from intemperance at the White House, and one highly promotive of the best interests of the social and moral circles with which their position surrounded them.

Among prominent suspects in the celebrated Cronin murder case was James F. Black, more notorious under the name of Frank Woodruff. He was arrested with other participants in that crime; but as no particularly damaging testimony against him could be discovered, he languished for only a few weeks in jail, and was then claimed by the State authorities of Kansas as a horse-thief. He was taken to Olathe, tried and convicted. Another charge of a similar character was proven against him, and he was sentenced to the penitentiary for a brace of terms of two and five years each. While serving his term in that institution he died. Woodruff was a great prevaricator—a fabricator of romances relating to his share in the Cronin murder. Among his last statements was one that he drove the horse and wagon containing the corpse of Crofin, but that he did not know the nature of his load, or that Cronin was to be assassinated. Woodruff does not leave many survivors of that terrible tragedy behind him.

Dr. Geo. E. Shipman is dead. This announcement will bring sadness to many hearts in whose recesses this Christian gentleman and his noble work are tenderly enshrined. A stroke of paralysis, a little more than a month ago, a fall, and a subsequent attack of erysipelas, with weeks of suffering, brought him within the shadow of death, where his gentle spirit lingered until last Thursday evening, and then took its flight to a happier sphere. There are records of useful lives and peaceful deaths inscribed in all the records of time, and now among them brightly stand those of Dr. Shipman, the founder and untiring, praying, working manager of the Foundling's Home in this city. The good he has done in faith, love and perseverance is mainly embodied in the history of this excellent institution. It filled his heart, it exercised his powers, and enlisted all his sympathies and impulses in behalf of the forsaken infants of the city, who will rise up and call him blessed. To live and die in such a cause was worth a thousand kingdoms won by fraud and violence; and while we revere his memory, we may each profit by his example.

Home Rule is in the ascendancy again in Great Britain and late dispatches indicate a revival of interest in the subject in connection with the near re-opening of Parliament. The home rule which the government proposes to give Ireland is said to be "real in quality and generous in quantity." In detail, it is stated, the electoral laws of the whole kingdom are to be altered and modified in the interests of democracy. The people are to be given some sort of control over the liquor traffic. London is to have a further installment of municipal home rule, and local autonomy in the rural districts is to be enlarged. Among other infor-

mation which the ministers have given to the public relating to home rule, are the differences between the Irish home rule bills of 1886 and 1893. The old proposition that the Dublin Parliament consist of two orders, one representing the aristocracy and the other elected by popular suffrage, has been materially altered. The counties will elect the members of the first order, but they will sit and vote with the commoners. Mr. Gladstone will meet Parliament with his original majority reduced from forty to thirty-five. The most promising of recent developments is the reconciliation of the Scotch and Welsh malcontents with the minority. This was accomplished by Mr. Gladstone accepting the Scotch memorial asking that Scotch measures be referred to a special committee of Scotchmen. Lord Wolseley has decided to retire from the military command in Ireland if a home-rule bill be passed. Mr. Gladstone has asked Mr. McCarthy to get the Irish party to sit on the government side of the house. Changed conditions, hereafter, may defer the anticipated results of the government's policy.

WOMAN'S PLACE IN REFORM.

ADDRESS BY ELIZABETH E. FLAGG, AT THE ANNUAL CONVENTION OF THE NEW ENGLAND CHRISTIAN ASSOCIATION, DEC. 14, 1892.

My subject is a very broad one, and it may also seem, at first glance, to be rather vague and ill-defined. I will frankly confess that I have been puzzled to know just where to locate the first woman reformer. So I went to my Bible—for I believe God's Word is all about reform and reformers from cover to cover—and I opened at the first chapters of Genesis. Reform, as we all know, means to make over; and as I read the story of the Fall, I saw that the need of such work must have begun as soon as Adam and Eve left Eden.

Now a very high Masonic authority—I believe it is Dr. Oliver—has told us that the principles of Masonry were first imparted to Adam in Paradise; therefore Adam was the first Mason. He does not tell us that Eve was the first "cowan," though he certainly leaves us to infer it. However that may be, I claim Eve, the mother of the human race, through whose folly in listening to the serpent "came death and all our woe," as the first woman reformer; for to her first came the glad promise of salvation through a risen Redeemer. And, embracing it by faith, she went bravely forth to meet what lay before her:—thorns and thistles instead of roses, and desert sands instead of Paradise. I believe she did not waste any time in vain regrets, but made the best of things as she found them—just as multitudes of her daughters have done ever since in leaving the comforts of civilization behind them to found new homes in the wilderness. Certainly Eve was the first home-maker, and all reforms which amount to anything must begin in the home.

But in Old Testament history there is one name which glows with the white heat of a soul at once purely patriotic, nobly heroic, and devoutly religious. It is that of Deborah, the woman-judge of Israel. Let us go back over three thousand years, back to the gray dawn of the world's youth, and hear what she has to say—she who could lead an army, and write the triumphal ode for a nation—on this question of woman's place in reform.

She judged Israel "under the palm tree." Here is a suggestion that I feel tempted to enlarge upon. When Deborah comes into our town meetings, and our city councils, and our legislative halls, we shall find flowering plants, and mottoes on the wall, and a sweet odor of moral cleanliness where the air now reeks with tobacco smoke and profanity. There will be no vile spittoons stand-

ing around, outraging health and decency. The Deborahs do not train in that company of weak and foolish women who pretend that they are indifferent to having tobacco smoke puffed in their faces, when they ought to take it as an insult. The palm tree under which Deborah judged Israel may well stand for hygiene, for sanitary laws, for social purity, for wholesome living, for all that the W. C. T. U. is battling for in the homes and public places of our nation. It is said that the desert palm is unique among trees in this particular; that with its slender taproot it will pierce to such immense depths below the burning sand that it finally reaches a spring of water and brings it to the surface, and in a little while there will be a circle of verdure all around it. I know of nothing that so beautifully illustrates the deep and far-reaching work of the W. C. T. U.; and now the question which presses with ominous significance upon the Christian voters of the land to-day is this: Will you continue to sit under the upas tree of license, dropping poison dew, its shade a haunt of every venomous, crawling thing? or will you lay the ax to its roots, and choose the palm tree of Deborah in its stead, which lifts its sunkissed, star-crowned head to heaven, and the leaves of which are for the healing of the nations?

Deborah was a wife, and presumably a mother. Woe to the oppressor of the fatherless, the widow and the stranger! Woe to the betrayer of innocence when she sat on the judgment seat with her man's brain and her woman's heart! Though if there was a class of men in that day answering to the liquor-sellers and their political allies now, I have no doubt they said that Deborah ought to be at home rocking the cradle, and leave such matters to the men—by which, of course, they meant themselves. Very likely King Jabin and Captain Sisera both thought Deborah completely out of her sphere, and perhaps they even said she was unsexing herself—just as if it were possible for any woman to do that! But Deborah believed thoroughly in home protection;—just as thoroughly as do our white-ribbon leaders now, and like them she was wise and brave enough to see that there was one thing that was even more important than homekeeping, and that was that she have a home to keep.

A cruel foe was in the land. He had nine hundred chariots of iron, perhaps armed with sharp scythes to mow down all opposition, as the chariots of conquerors often were in those days. Now suppose the enemy had come to her with some such proposal as this: "We will kill and maim as many of your people as we can; we will make orphans and widows by thousands; we will send untold agony and suffering into multitudes of happy homes, but we will pay a handsome sum annually for the privilege." Can you imagine for an instant his having the face to go to Deborah with any such proposition? And I wonder what she would have said, this woman-judge in Israel, if she had been asked to license a traffic which is doing all this, and more; if she had been asked to shut her ears to the cries of little children starving, freezing in their wretched homes;

"Of women sobbing out of sight
Because men make the laws,"

and hear only the clink of those blood-stained shekels as they were poured into the nation's treasury? No; I don't wonder, for such a proposal could never have been made to her. One of the most infamous bills that ever disgraced Great Britain's legislative annals, though it was finally smuggled through Parliament, and became a law by deceit and fraud, was kept off England's statute book twenty years because the men who wanted it said, "It's of no use. The Queen will never sign such a bill; we don't dare to lay it before Victoria and ask her to put her name to it." I wonder how many bad laws would have been kept off America's statute books if only her uncrowned queens had been given their royal right of veto?

Where is woman's place in reform? It is wherever reform needs her. And when was the call for Deborahs louder than it is to-day? Our nation is in peril, not from one Sisera, but from a score of Siseras. Rum leads one mighty army. Romanism leads another; trusts and combines, and secret labor unions lead still another; but who is the King Jabin back of them all? that shields the rumseller and divides the prohibition hosts? that is masked under the black coat of the Jesuit, and whose grip on the world of business and trade to-day is such that literally the words

of Scripture are fulfilled; no man can buy or sell save he that has the mark of the Beast or the number of his name.

To-day one Deborah is not enough. We want scores, we want hundreds, we want thousands. Every mother ought to be a Deborah for the sake of her boy. Just think! Statistics tell us that there are a million young men in our churches to over a million in our jails, and in ninety-nine cases out of a hundred rum brought them there. Almost every mother dreads the open saloon for her boy; but is the secret saloon with a tyled door any better? Isn't it a thousand times worse? Native pride and self-respect, as well as love for his mother, and regard for her teachings, will be likely to keep your boy from the snare of the open bar-room. But in the secret chambers of the lodge, surrounded by men who drink and smoke and tell vile stories, what can you expect? That he will have the courage to withstand their ridicule? or will he swallow his scruples, and smoke his first cigar, and drink his first glass of liquor, and so take his first step in the downward way to ruin?

Furthermore, every mother is called to be a Deborah for the sake of her daughter. We want protection for our girls as well as our boys, and for our boys as well as our girls. Both must meet temptation. What mean these dark hints that reach us from time to time in regard to the increase of drinking habits, as well as the terrible opium curse among the women of our large cities? women, too, of wealth and culture and refinement. What means it when we see the lodge reaching out after the daughters of our nation, trying to ensnare them with flatteries, inventing side degrees, and in a thousand ways trying to draw them into its slimy embrace? Why, it means the old story of Eve and the serpent over again, and humanity cannot afford to have it repeated.

Again. Every woman whose eyes have been opened to see our national perils, is called to be a Deborah for the sake of somebody's else boy and girl. Oh, my sister woman, if you have no loved ones liable to be crushed under the iron chariots of King Jabin, just remember that not a moment passes over your head but the soul and manhood is being crushed out of "somebody's darling;" and you fold your hands and think it doesn't matter anything to you, and you go on with your fancy work that sooner or later will only be food for the moths, and your fancy cooking to make more suffering dyspeptics. The keenest, hardest, bitterest thing that was ever said about us women always seemed to me to be that remark made by Ruskin in his Lecture on War: that if the usual course of war, instead of unroofing peasants' houses, and ravaging peasant's fields, merely broke the china on our own drawing-room tables, no war in civilized countries would last a week. I am afraid it is true, and that is the worst part of it. I once heard of a woman in Kansas who refused to register so that she could cast her vote at municipal elections. She "did not want to vote," she said; she "had all the rights she wanted," and her husband could represent her well enough at the polls. There are plenty of women like her, and they ought to be shamed out of their selfishness. You see, she hadn't a thought for that great army of women who don't have all the rights they want, and whose husbands represent them only in the bar-rooms and at the police court. All at once she changed her mind and concluded she would register. The secret of it was this. She had a beautiful home with finely-kept grounds, and the cows in that place were permitted to run at large. She did not want them damaging her grounds, and she found that when it came to getting a vote against the cows two votes were better than one. But do we want to wait till a question touches our selfish interests before we know ourselves, and make the world around us know whether we are for God or for Baal?

For we are called to be Deborahs for the sake of One whom we must love far better than son or daughter if we would be worthy of Him. We want His kingdom to triumph. We want Zion to put on her beautiful garments and go forth conquering the world for Jesus. But how can she do this when she is weakened and defiled through entangling lodge alliances with the secret lodge? Why are the heavens brass above us? Why have the showers of divine grace forgotten to fall as in times of old? And when we do have so-called revivals, why is the old miracle of Gideon's fleece

repeated, so that the heavenly dews fall only on one part—the female part of the community—and leave the other half untouched? We need a host of Deborahs in the church as well as in the state. For we have so many Baraks in our pulpits. They are good men, they are true men, they are even brave men, after a fashion, but they need the Deborahs to stir them up. And don't let any of these dear women who are not called to public service, who do not write for the newspapers or speak from the platform, imagine that they are left out of this glorious army. Why, they are the bone and sinew of it. Take a woman whose whole soul is enlisted in the battle against evil, and there will be something in her mere presence, nay, in her very *silence*, that will make the enemy quake. The story is told of Lucretia Mott, that at one time a fugitive slave case was pending, and the judge so feared the silent influence of her mere presence on the jury so much that he kept them up all night, hoping to tire her out and make her leave. But when the gray light of dawn came stealing into the court-room Lucretia Mott still sat there; and with her face before them they could not, they dared, not remand the trembling fugitive back to bondage any more than if it had been the face of an angel of God. And they set him free.

It is time that every woman had "a realizing sense," as our good fathers and mothers in Israel used to say, of the responsibility laid upon her simply through the fact of her having been born in this age of the world. When Daniel Webster was giving his famous address on Bunker Hill, the crowd was asked to fall back and make more room, but they were so densely packed they seemed an immovable mass; and they answered back, "It is impossible. We can't do it." Then Webster came to the front, and he said in that wonderful voice of his that penetrated to the outskirts of the assembled multitude, "*Nothing is impossible on Bunker Hill.*" And the crowd fell back as one man. So nothing is impossible to American womanhood standing on the vantage ground of this nineteenth century. Clouds and thick darkness may envelop her way, but the voice that speaks to her is never an uncertain voice, and the call that summons her to the conflict is a bugle call.

Lo! on the distant hilltops

His standard-bearers gather,
And the solemn centuries listen

To the mandate that they bring:

"Bid the daughters of the nations
March forth beneath their banners,
And marshal in their cohorts
Where the hosts are gathering.

"There is danger on the ramparts,
There is rout upon the war-field;
There is wrong and woe in all the land,
And stain upon our shield;
Bid the silent hosts come forward,
Come from their voiceless thresholds
And battling for their hearthstones,
Bear My standard to the field.

"Shall his fiat fall unanswered
Along the silent highway?
Shall His mandate drop unechoed,
And His heralds lick the dust?
No; not though thrones should topple,
Though the battlements should falter,
Though the sceptres should be shivered,
And earth's crowns should sink to rest.

It is written in the heavens,
It is carved upon the mountains;
And the thunders of the ages
Send their echoes on before,
And the tides roll swift and certain,
As the rivers from their fountains,
And human right shall rule the earth,
And wrong sit shrined no more.

The Deborahs of to-day are called to fight an enemy to which King Jabin with his nine hundred chariots of iron was a man of straw. For they "fight not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." At one time a certain missionary station in Africa was given a grant of land by a Christian chief; but it happened that a Purro lodge—the name which the Africans give to their principal secret society—was located on the site, and everybody was afraid to cut away the bush around it. They believed that something—I don't suppose they knew exactly what themselves, but something dreadful—would happen to them if they disturbed it.

But after all these poor, ignorant savages were a good deal like some white people I know, who just as soon as anything is said against Masonry begin to shake in their shoes. But a daughter of Bishop Crowther had charge of the mission, and this colored Deborah seized a cutlass, and with her own hands began to cut away the bush; and as her sturdy strokes let in the light of day on this secret stronghold of Satan, the men forgot their fears and began to help her—as they always will when a woman leads the way.

To-day Deborah is saying to Barak: "Hath not the Lord God of Israel commanded, saying, 'Take with thee ten thousand men of the children of Naphtali and of the children of Zebulun. And I will draw thee to the river Kishon, Sisera, the captain of Jabin's army with his chariots and his multitudes, and I will deliver him into thy hand.' Ten thousand did not seem a large number under the circumstances, but it was large enough to rout King Jabin's army. The call is waxing louder and louder for a new reform party;—one that will stand pledged against the secret as well as the open bar-room; against Romish attacks on our free schools, and Masonic corruption in our courts of law; that is not afraid to put the name of Christ in its platform and keep it there, instead of voting it out at the command of lodge-men, as the Prohibition party did in New York a year or two ago. That is what is wanted; that is what we are praying for, and that is what we are going to have one of these days. But numbers will not make its strength.

We have just been passing through a political overturn, and I know that many good people are feeling very blue about it; but let me tell them for their consolation—and the sooner they realize it the better—that this is only the beginning. The Lord is going to keep on overturning and overturning, until out of the broken fragments of all the parties, new and old, he evolves the ideal party of the future, which is going to deal with the lodge question, and the labor question, and the liquor question, and the Romish question, and every other great moral problem of the day;—deal with them boldly, justly, righteously, not shirking a single one. As to the Democratic party, I believe that it is going to exist until we have the millenium. You know the good old lady who found something to praise even in Satan—his industry and perseverance. So there is something to praise even in the Democratic party. We always know where to find it;—and that is exactly behind the age. It is like the old settler's clock which he could always tell the time by, "for when the hands show twenty minutes past ten and the old thing strikes four," said he, "then I know it is just a quarter to one." So when the hands on the old Democratic clock point to midnight then you may be sure that the day-star has arisen, and tints of rose and pearl are beginning to flush the east, and the birds are singing, and the flowers sending up fragrance from their thousand censers, for the hour of dawn has struck on the dial-plate of human liberty and human progress.

But why did Israel need a Deborah? She herself tells us in her wonderful triumph song. "They chose new gods; there was war in the gates." Well, that is just what our American Israel has done, and this is the reason why we are in such need of Deborahs to-day. The nation has chosen new gods; gods which our fathers knew not of. And is there not war in the gates? Look at Homestead. The echoes of that unholy strife have not yet died out of our ears. Look at six different States and Territories put under military rule in one year. Look at Rome drilling her secret legions. What is she doing it for? Our fathers in their time of darkness and trouble went to God for help, and they found what they sought. "This poor man cried, and the Lord heard him, and delivered him out of his distresses." His ears are ever open to the complaint of the poor. He has said in his holy Word, "I hate oppression." Is it possible to use any plainer English than that? He has said, "I will be a swift witness against them that oppress the hireling in his wages." He has said, "Go to now, ye rich men; weep and howl for your miseries that shall come upon you . . . Behold, the hire of your laborers who have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped have entered into the ears of the Lord God of Sabaoth." Oh, what an Almighty Friend the laboring man has in Jehovah! But instead of seeking to him for deliverance

they have chosen another god to go before them. They have gone into the secret labor lodges, even the sons of Puritan fathers, and offered incense at their Christless altars. Is it strange that the Lord thus insulted and provoked has seemingly turned to be their enemy? that he has delivered them into the hands of King Jabin, and given them over to be ground under the iron chariots of the greedy, grasping monopolist, and the alien hordes of paupers and criminals from southern Europe?

But let me quote again from Deborah's song. "The princes of Issachar were with Deborah," but Gilead "abode beyond Jordan," and Dan and Asher stayed in their snug, safe harbors. How many Gileads are there in our own land every election-day who stay at home and shirk their duty at the polls? It is said that if fifteen hundred of the professed Christian men of Boston had not stayed away from the polls this last election, the city might have been redeemed and be no longer what it is now—the plague-spot at the heart of our commonwealth. How many American voters are like Dan and Asher, so snugly anchored in one of the old parties that they can't make up their minds to leave it, even when God and their country calls them? But the princes of Issachar are with Deborah. Don't let us forget that. Oh, these princes of Issachar! What could we ever have done without their aid? How in times of trouble and darkness, when the enemy was most vaunting, they have stood by our side with their prayers, with their money, with their brave words of inspiration and cheer! I see many of these princely sons of Issachar before me to-night, and I thank God for what they have done, and for what they may yet do. But who will be helpers of Deborah in their places when the great Captain calls them to higher service? One by one our gray-haired veterans are passing over the river. In the glory of their young manhood they fought the serpent of the still at a time when "teetotaler" was a term of reproach. They stood shoulder to shoulder with the noble Deborahs of the anti-slavery conflict, in the face of ostracism and persecution, and mob outrage. They were not afraid to lead a forlorn hope. They were not afraid of unpopular causes. I appeal to every young man who may hear me to-night: "Are you standing to-day where they stood in those times that tried men's souls? Secret false worshipers are doing for our country just what they did for ancient Israel;—weakening her so that she cannot stand before her enemies as they come rolling in upon her shores in a tide of squalid vice, and ignorance, and red-handed anarchy, from the dens and slums of the Old World. God demands of you and your country demands of you that in this crucial hour you make a brave fight against the secret foe in her gates;—that you be helpers of Deborah. Will you stand up and be counted for God against the hosts of Baal? And may it be said of you, each and all, when the conflict is over, and her pæans of victory float up to the celestial battlements to mingle with the song of Moses and the Lamb, "THE PRINCES OF ISSACHAR WERE WITH DEBORAH."

THE CHRISTLESS LODGES.

Rev. M. A. Gault, the efficient reformer, and president of the National Christian Association, has an article on "The Christless Lodges," in *Our Banner* (Ref. Presb. magazine), of Philadelphia, for December, 1892, in which he says, speaking of the recent Wahoo (Neb.) anti-secrecy convention:

It was my first attempt to work up a convention in the interests of this movement, and I undertook it with some misgivings. The influence of secret organizations is far more powerful and widespread in the West than in the East. Their controlling power is increasing in all political parties, in the large majority of churches, and in all trades and branches of business. In many localities it is almost impossible to get a position in a school, or in business, or even as a pastor of a church, unless the applicant has the mark of this beast and can give the necessary grip.

During the ten years I have been in the National Reform field, I constantly felt their secret undercurrent of opposition, and longed to be in a position to fairly and squarely meet it. I was warned at our last Synod by some of my good brethren that if I took up this work I would be spot-

ted and socially ostracised for life,—that open opposition to secret societies was not the best method of dealing with this evil; because the more they were thus opposed the more they increased, etc., etc. But in our Wahoo convention we not only made opposition to secret societies the main theme, but almost the exclusive theme on the program, and took the boldest and most uncompromising stand against them. From the commencement to the close our speakers aimed their strongest arguments at the very heart of this system. Never have I heard more unsparing blows dealt in the face of this iniquity than in the addresses of Dr. D. H. Coulter, Rev. Thomas Chalmers, Rev. Joseph W. Morton, Prof. S. M. Hill, Rev. John M. French, Rev. W. C. Paden, and Rev. W. I. Brooks. And what was the result? Was it social ostracism? No, it was just the reverse. The best people of Wahoo crowded the Covenanters church until many were standing. The Academy professors and students adjourned their exercises and attended in a body. The best musical and elocutionary talent among the young people of Wahoo came forward and cheerfully did their best to make the program interesting. A good delegation of ministers and others, representing various churches, came up from distant parts of the State, and all in all it was the best convention I ever held. Rev. W. C. Paden and I were invited the Sabbath before the convention into the Presbyterian, Congregational and Swedish Lutheran pulpits of Wahoo, where we preached and made the fullest announcement of our convention. We received much larger contributions and many more subscribers for the *Cynosure*, the organ of the movement, than we would have received at a National Reform convention. At a meeting here in Blanchard last week, in the U. P. church, when Bro. Paden and I spoke on the anti-secret issue, we had the house filled—a larger audience than we ever had at a National Reform meeting here. It was even larger than Rev. W. F. Crafts had when he spoke on the Sabbath question, or when ex-Governor St. John spoke on prohibition. My experience so far is that it is easier to secure an audience and co-operation and open doors for the presentation of the anti-secret question than the National Reform question. The reasons are, the anti-secret question is a great, practical issue. It is resistance to a powerfully-organized enemy, entrenched in every city and town, menacing the life of both church and state; indeed, in many places it is, on the part of the church, a fight for dear life. And wide-awake reformers are beginning to realize that the most powerful influence to educate men to exclude Christ from politics is the great secret society system, embracing more than two hundred secret orders and more than five million members, exerting a more powerful influence than all our churches combined. The great majority of these secret orders are false systems of religion, with Christless altars and rituals, Freemasonry even going so far as to strike the name of Christ from his own Holy Word, in texts quoted in their rituals. The National Christian Association has for more than twenty years been uttering a persistent and uncompromising testimony against this powerful anti-Christ, and God's blessing has attended their work, and the people manifest a growing confidence in the movement.

But why is it that so many have lost confidence in the National Reform movement, so that our own church last year contributed but little more than \$3,500 for this work, about one-seventh as much as it contributed to send the Gospel to Syria? I fear one reason is because we have not testified as we should against the greatest enemy of National Reform, this Christless lodge system. We have given the people too much reason to think that we have compromised with this evil. Some of our vice presidents have been Freemasons. A prominent Freemason on the program of one of our conventions spoke in favor of Masonry. One of our lecturers employed by the National Reform Association for years was a member of several secret orders. I was warned last summer by one of the most influential leaders of the National Reform Association that I must not bring the anti-secret question into my National Reform discussions,—that when a man accepted the National Reform platform we had no right to raise the question whether he was a Mason or not. Thus while we testified against Christ-

rejecting constitutions we failed to testify against its twin evil, if not its mother evil, viz., Christ-rejecting lodges.

The National Christian Association occupies higher ground on this question, for its platform is so constructed that no member of a secret society can stand on it, although it does not exclude those who have sworn supreme allegiance to Christ-excluding civil constitutions. But the National Reform platform excludes neither. This inconsistency on the part of those who claim as their chief object the recognition of Christ's claims in government, has tended to destroy the confidence of thorough-going reformers in our movement. In the storm that is already upon us every organization must go down except those that are out-and-out for Christ.

NEW ENGLAND LETTER.

The trained nurse.—The late Gen. Butler and Mr. Durant.—Our imprisoned missionary in Brazil.—A Romanizing change.—Freemasonry and Rome.—Cambridge and her city fathers.—The liquor business non-political.

One of the greatest institutions of the present day is unquestionably the "trained nurse." I was looking the other day at a photograph group of graduates from the General Hospital in Boston, with their trim muslin caps and dainty white aprons, and thought that no college in the land, not even Vassar or Wellesley, could show a finer array of earnest young faces. What a world of progress is implied in the very adjective, "trained," since the days when nurses were supposed to be like poets, "born and not made," and therefore not to need any training. Now the next step—and the wonder is how slow we are taking it—is "trained help." I do not see that cooking schools and cooking classes are solving the problem to any great extent, for it is neither Bridget, nor the American girl who intends to adopt housework as a profession, whom we find there represented. Quite often they are the wives and daughters of rich men, who take it up as they would china painting, and with as little idea of making it their life work. So the problem remains apparently as far from solution as ever. It is evidently the intention of Providence, sooner or later, to bring in the era of co-operative house-keeping, or the question would have been solved ere this.

It is said that the late Benjamin F. Butler, brusque and savage as he might be with his brother lawyers, was always perfectly lamb-like in his demeanor when Henry F. Durant was the opposing counsel. It has been pronounced a mystery, this singular power which Mr. Durant seemed to possess over his irrepressible contemporary. And yet to me the reason seems plain enough. The man whose name will always be associated with Wellesley College, though in accordance with his wish it has neither bust nor picture of him, had a curious personality,—a kind of dual nature. His features, smooth and delicate as a woman's, together with an exquisite refinement of voice and manner, made his relentless logic and keen sarcasm like the proverbial "hand of steel under the velvet glove." There was also about him a certain indefinable atmosphere, like what we are told encircled Washington, that forbade either bullying or an impertinent familiarity—bade it so effectually, in fact, that I cannot imagine anybody, even a Ben Butler, daring to cross the magic boundary. The General as a lad is said by those who remember him to have been "weak, sickly, and averse to quarrels," which shows that "the boy" is not always "father to the man," Pope to the contrary, notwithstanding. But isn't there something a bit heathenish in the way Huntington Hall in Lowell was draped when the General's body lay there in state;—in "hangings of the direst black," shutting out all the light, and "falling in a massive sweep" from the centre of the hall to the sides, and then perpendicularly to the floor. Here is the way the report reads: "A hollow, vaulted roof of black, a circular wall of black meeting the eye on every hand. Not a light broke the expanse of darkness, save in the centre of the roof one solitary circle of gas jets, dropping an unearthly light on the dead face just beneath." Gen. Butler was a high-degree Mason, but never attended his parades or celebrations, and I have seen no account as yet of their participating in the funeral ceremonies. With all his faults he was genuine and hated shams.

Probably he rated their tomfoolery at what it was worth.

It is difficult to understand why a government which made so much of the Chile affair has nothing to say to Brazil regarding the imprisonment of Mr. Nelson, who is a member of the N. E. Southern Conference, a graduate of Boston University, and his wife a Massachusetts woman, for simply calling the worship of Mary "idolatry." To be sure, it isn't a very great while—the years can be counted on the fingers of one hand—since the enlightened city of Boston sent one of her most scholarly and devoted Christian ministers to jail for a year, for preaching the Gospel to the poor on her public grounds. As Mr. Nelson's term of imprisonment is only four months, Para in Brazil makes on the whole a better showing. I would not have guns brought to bear on Para, as an anti-Romanist exchange desires, for I am a thorough believer in the principles of peace; but I would have our government speak out in thunder-tones regarding such an outrage to one of her citizens; and if Rome had no more footing in Washington than it had seventy-five years ago I think Brazil would hear from her.

It is said that the change of our Annual Fast from the first Thursday in April to Good Friday, will be agitated in the Massachusetts Legislature this winter, and that it will be championed by Gov. Russell. Far better give up the day altogether than to introduce a change so entirely in the interests of Rome. To legalize the observance of Good Friday is to unite church and state, the chief point at which she aims; and this union once begun, who is enough of a seer to predict where it will end. And by the way, why are the Freemasons so exceedingly sensitive over the Pope's late encyclical against them? It looks suspicious. Suppose that venerable old gentleman of the Tiber should issue a bull directed especially against the Presbyterians, for instance; would they give it any more notice than to smile at its utter futility, and go right on with their psalm-singing, as unmoved as the very crags and moors which the blood of their covenanting ancestors has forever made sacred soil? Would Freemasonry show all this anger and excitement if she had not the slightest affinity with Rome? if, in short, all her tlightest and history were so much opposed to the papacy that she could not reasonably expect anything else? If she cared not in the least for Rome's smiles would she be likely to be so disturbed by her frowns?

Cambridge has been recently making some unpleasant discoveries respecting her city fathers. Think of an alderman and a member of the police committee urging the admittance of a police inspector who happened to be his friend into the smoking and gambling club to which he himself belonged, on the plea that by so doing the club would be safe from raids! Editor Buckley of the *Cambridge News* had enough courage and fearlessness to make these facts known, with the result of a libel suit, which brought out not only his complete vindication, but a revelation of "rottenness in Denmark" which ought to make the respectable and virtuous citizen blush that such things should be. What an overturning there would be in these corrupt city governments, and what consternation among these poker playing, beer-drinking politicians if the unexpected should happen, and our legislature give the right to vote at municipal elections to women! No wonder they are bound to defeat it if they can.

An instance of the liquor-men's cool contempt for law is the refusal of the Massachusetts' Wine and Spirit Dealers' Association to make a statement, as they are legally obliged to do, of the large sums expended by them at the last election. They are purely a "business" and not a political organization—so they say—and do not consider it necessary that anybody should know what they expended in their "educational" campaign for license. This reminds one that Freemasonry also has a fashion of claiming to be non-political, and the most vehemently at the very times when she is putting in some of her liveliest political work.

ELIZABETH E. FLAGG.

What I gave, I have; what I spent, I had; what I kept, I lost.—*Old Epitaph.*

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Jan. 18, 1893.

The army which came here to urge the passage by Congress of legislation allowing the World's Fair to be opened on Sunday is apparently in a half-whipped condition. A majority of the committee before which the hearings for and against Sunday opening took place stand ready to make a report in favor of Sunday opening, but those who are managing that side have decided, after a canvass of Congress, that the proposed amendment would be defeated if it came to a vote at this time, owing to the public sentiment against it which has been aroused by the religious press and the pulpit orators of the country, and that, in the language of one of them, "It will be better to wait a few days until the feeling against Sunday opening has cooled a little" before getting the question before Congress. There are reports to the effect that the Sunday openers have concluded to abandon the attempt to gain their object by direct means, and will try to do it by means of an amendment to some obscure bill during the rush which always precedes the end of a session of Congress. This may or may not be true; but the opponents of Sunday opening are on the alert and do not intend to be defeated in any other way than by a direct vote.

Several notable national conventions are in session in Washington this week. First in importance, probably, is the National League of Good Roads, the object of which is to improve the condition of the roads throughout the country. Senator Manderson is president of the league, and deeply interested in its work. The others are the National Board of Trade, and the National Woman's Suffrage Association.

Arrangements are now being made for a convention of the Christian Endeavor Union of the District of Columbia, which now has seventy-odd branches, all in a flourishing condition, on January 27, 28 and 29. The remarkable growth of this organization in the Washington churches has been a great pleasure to our people.

The solicitor of the treasury has decided that the Columbian Exposition has not yet been formally opened, and consequently that the law against Sunday opening is not violated by the present Sunday opening of the grounds and the charging of an admission fee.

The House passed, this week, the joint resolution providing for the election of United States Senators by direct vote of the people.

Mr. John Phillip Quinn, the reformed gambler, has been giving some very interesting talks to the young men of Washington, under the auspices of the Y. M. C. A. He gives them ocular demonstration that all the so-called games of chance are in reality games of certainty—that is, that the professional gambler wins as often as he wishes. Of course such exhibits as accompany Mr. Quinn's talks are entirely unnecessary in dealing with the young man who can be persuaded to abhor gambling because of its moral depravity, but they serve a very useful purpose in convincing those young men who cannot be reached by moral suasion (and unfortunately there are too many such), that it is impossible for them to gain anything by gambling. It is but an exemplification of the old-time maxim of using the devil's weapons to fight sin with.

There are apparently no bounds to the impudence of the organized liquor-dealers. They appeared this week, through their attorneys, before the House Committee on the District of Columbia and presented a license bill, prepared by themselves, which they wished the committee to favorably report to the House of Representatives, as a substitute for the bill which was passed by the Senate at the last session, and which is opposed by the liquor-dealers because of the severe restrictions it places on the selling of intoxicating liquor. This is something new. It is usually customary for Congress to give hearings to those likely to be affected by pending legislation, but it is not usual for those against whom correctionary legislation is aimed to present a bill drawn up entirely in their own interests and request that it be enacted into a law, as the liquor-dealers have done. These men have no idea that their bill will be passed, but they know that it will help to consume time; and the more time that will be consumed between now and the fourth of March the more likelihood that the session of Congress will end without any legislation on the

subject, leaving the present mixed-up and inefficient laws to stand for another year.

The bill recently introduced in the House to prohibit divorce in the District of Columbia has been adversely reported upon.

REFORM NEWS.

IN CHURCH AND FACTORY.

THE SWEDISH AMERICANS MAKING AN HONORABLE RECORD.

In the midst of other work for a World's Fair Congress and exhibit; for deputations to the N. C. A. conference, to which the churches are appointing their own delegates; and in aiding the Students' Bureau of Correspondence in its important work, I have spoken lately in two prominent churches of the Augustana Lutheran Synod.

On Sabbath evening, January 8, Rev. M. C. Ranseen welcomed me to his congregation, and supplemented the plea for separation from the demon-worship practiced about lodge altars with a generous collection. Bro. Ranseen has an interesting and steadfast congregation, which surrounds him with an excellent body of Christian helpers in the work of the church and Sabbath-school. The church is commodious and generally well-filled.

The pastor is among the best-known of the Swedish Lutheran ministers, both within and without his denomination. He has been president of the State conference, and is much engaged in promoting the new Swedish hospital on the North Side of this city. He is also frequently called upon to represent his denomination in union meetings for Sabbath promotion or other like movements, and is one of Dr. Barrows' committee on the religious congresses at the World's Fair. He feels the pressure of the lodge upon his young men, and welcomed an address that would help them understand more clearly the relation of secret orders to the church, and endorse more heartily their prohibition by the Lutherans.

The following Sabbath, Rev. A. Challman made a kind reception for a similar discourse to his people in Batavia, Ill. The Swedish people are quite numerous in this city, and their services are in great demand in the several wagon, windmill and paper factories that border the Fox river. Employers understand their separation from the secret orders, and know they can be relied upon, when workmen of other nationalities, controlled by their secret oaths, and ruled by walking delegates, are liable at any unreasonable notion of these petty despots to drop work. Bro. Challman has known some experiences of this kind in Batavia that would puzzle Dr. Funk and his editor of the prohibition *Voice* to answer. The attempt of the latter to yoke prohibition to secret trade-unionism is sure to destroy the great temperance movement if it shall prevail. The effort of the *Voice* in this direction should be rebuked by every sincere Prohibitionist.

HENRY L. KELLOGG.

REV. M. A. GAULT IN ILLINOIS.

SPARTA, Ill., Jan. 19, 1893.

DEAR CYNOSURE:—Perhaps the most popular address at our Wisconsin State Convention was that by Rev. S. H. Swarts, of Chicago. It was so practical and full of kindness and human sympathy, and delivered with an earnest unction that captured the audience from the start.

The address of Rev. Isalah Faris was also one of great power. He gave me the privilege of preaching from his pulpit at Vernon on the next Sabbath—the church where, at the age of eighteen, I first went to the communion-table with my father and mother, and where I spent seventeen years of my early life. It was sad to miss so many of the companions of those early years. Many have moved away, and many have been called, we trust, to the upper sanctuary. But there are still a goodly number holding up the old banner.

After my sermon, one devoted young man, E. I. Dewey, with his family, who have recently united with this congregation, was so interested in the cause that he handed me, through his pastor, \$5.00. He reads the *Cynosure*; and the next Tuesday evening, by extraordinary effort,

he worked up a good meeting for me in Temperance Hall at Big Bend.

The next Sabbath found me at the Lisbon U. P. church, near Sussex, where, in spite of the extreme cold, I met a good audience; and a good old mother from Scotland, Mrs. Elizabeth McGill, was so interested that she gave me \$5.00 in addition to the collection. Here I was the guest of my niece, Mrs. Edith Will, who, with her husband, are devoted friends of our cause. They had the kindness to name their dear little boy after me. They are so interested as to request that we hold a local convention in their church and have faith to believe that a good strong influence can be rallied here.

Wednesday I spent with our secretary, Bro. Phillips, in Chicago, arranging for our Illinois State Convention. No secretary's services to me in the field have ever been one-half as valuable as those of Bro. Phillips.

The next evening found me at Coulterville, Ill., where I addressed a good meeting in Rev. J. R. Wylie's church, and where I was glad to find everything promising for our coming State Convention.

The next evening I spoke in the Tilden U. P. church, the pastor of which, Bro. R. E. Wilkin, was a student with me at Monmouth College.

The next day I went to St. Louis, to, if possible, secure the help of Dr. Carradine at our convention. I found him threatened with nervous prostration, and in such feeble health that it was with difficulty he could perform his regular church work. His little daughter of six years answered the door-bell and gracefully ushered me into the sitting-room, and then brought her father down from his study. He is below medium size, has dark eyes, is of middle age, is very courteous and friendly in manner, and looks the hard worker and close student that he is. He regretted that he could not speak at our convention, owing to his feeble health, but assured me of his growing interest in the cause. His church is a fine, large, gothic, stone structure at the corner of Glasgow and Dayton streets. He is quite an author, and several publishing houses are realizing good profits on his books.

What excites the reformers' admiration for this man is his wonderful courage. While a minister in a denomination that perhaps more than any other is dominated by secret lodges, and pastor in a congregation and a city where the secret empire is very strongly entrenched, he had the boldness to preach his great sermon against the secret orders. Our times afford few, if any, such instances of moral courage. We are selling thousands of this great sermon in our meetings. No anti-secret publication is in such demand, for it contains the strongest objections to secret orders, stated in the most popular form.

On the train, returning from St. Louis, I enjoyed the company of Rev. Wm. Weir, who, providentially, is giving a course of lectures in Southern Illinois on National Reform. He is arranging to attend and speak at our State Convention, next week. He is the only lecturer now employed by the National Reform Association, and his whole heart is in the work.

M. A. GAULT.

FROM THE COLLEGE AGENT.

NOTTOWAY C. H., Va., Jan. 18, 1893.

DEAR CYNOSURE:—We are having a remarkably cold winter for Virginia; the thermometer has been 4 degrees below zero here. This morning it is 2 degrees above. The ground is everywhere white with snow, although it is but a few inches deep. This state of the weather causes a good deal of suffering among the poor people and animals that are not accustomed to such cold.

Notwithstanding the rough weather I took a trip to Chase City, Mecklenburgh county, on the last day of the old year. On New Year's day I was at Thyne Normal Institute, and assisted in a short Gospel service in the afternoon. This school is sustained by the United Presbyterians, as a mission among the Freedmen. They have a large college building, and other fine halls, and 300 students in the various departments.

The Rev. J. H. Veazey is the president of the Institute and is assisted by a number of accomplished teachers. They appear to be doing a large and important work. I spent one day in visiting the classes in their recitation rooms, and

in the evening spoke briefly in their temperance meeting.

Mr. Veazey is a very able and successful educator; he is also an earnest reformer; and I made arrangements to send to his reading-room some anti-secrecy volumes, and a copy of the *Christian Cynosure* for a year.

I preached at Jetersville on the 8th, but I have done very little since on account of the severe weather. My health is very good; for which I thank the dear Saviour.

Yours,
S. F. PORTER.

REV. WILLIAM FENTON'S WORK IN MINNESOTA.

ST. PAUL, Minn., Jan. 20, 1893.

EDITOR CYNOSURE:—My last letter from this State was dated at Kerkhoven. The town hall of that place was secured for a lecture, and the lecture was delivered. At least one Odd-fellow and one Mason were present, and when asked to deny what was said, the jewels, "silence and secrecy," were kept by the fraternity, and the condemnation of Christ manifest: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil: For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

Soon after a crank had thrown a dynamite bomb at Russell Sage, a man called upon another millionaire and peremptorily demanded a large sum of money of him, or his life. The millionaire calmly took in the situation at a glance; and not knowing what moment a dynamite bomb might explode at his feet, he treated the man very kindly and soon requested to be excused from his office for a few moments, when he procured an officer to arrest his visitor.

Visits to pastors sometimes remind me of that circumstance. Some pastors fear the truth as millionaires fear dynamite bombs. I have just returned from a visit to Rev. Mr. Hutchinson, pastor of Westminster Presbyterian church. He is a graduate of the U. P. Seminary at Xenia, Ohio, and of course he is not a fool; therefore he knows that Freemasonry is a "damnable thing". He has lately come to this city, and was installed pastor last night. Freemason Carson, pastor of the Central Presbyterian church, preached the installation sermon. Pastor Hutchinson

(Continued on 9th page.)

CORRESPONDENCE.

INFORMATION WANTED.

CEDAR RAPIDS, Iowa, Jan. 1893.

EDITOR CYNOSURE:—In Rev. J. M. Foster's address, printed in the issue of Dec. 29, the statement is made that after the abduction and murder of Morgan, which caused the vast majority of its members to leave the lodge, "Masonry fled to the South and allied itself with slavery. The Southern Confederacy was conceived and brought forth in the lodge. The boys in blue went South and crushed the rebellion, but brought back the lodge."

The late President J. Blanchard made the same assertion and reiterated it time and again. This I do not understand. I lived in Ohio till I was 24 years old, and as far back as I can recollect of noticing public events, I heard of Masonry and Odd-fellowship and their lodges being in existence in my native county, and those adjoining; and I supposed it was so all over the State. Two members of the church of which I was a member joined the lodge, Odd-fellows. Our pastor preached a sermon against secret societies, showing their evils and defending the position of the church (Associate Reformed) on the subject. The two members (brothers) left the church and continued in the lodge.

When I came to Iowa, in 1856, I found Masonry and Odd-fellowship here also. The lodge may have been more numerous in the South than in the North before the Rebellion; but I am under the impression that it had greatly revived and was rapidly gaining strength again in the North, long before the Rebellion occurred. But in this I may be mistaken. And as two of our noblest and best reformers have made the same assertion on this subject, I would like to have an explanation of it.

CHAS. REYNOLDS.

THE TREND OF ANTI-SECRECY SENTIMENT.

EXTRACTS FROM OUR CORRESPONDENTS AND EXCHANGES.

"I may say that Ronayne's lectures here did a great deal of good. They opened the eyes of the people and let them see the great sin and iniquity of Masonry. Several of them afterward became converted to Christianity and left the lodge." "Masonry has not ruled our town so much since as it did before Ronayne's visit here. So you see that a great deal of good came out of it, after all the excitement." "You may tell Mr. Ronayne that nearly all the Masons who took such an active part in inciting the young people to mob and rotten-egg him when here have passed away to 'the lodge above,' most of them coming to an untimely and bad end." "I have taken the *Cynosure* ever since Ronayne's lectures."—*Correspondent's name withheld for obvious reasons.*

MONROE, Wis., Jan. 16, 1893.

I have a few suggestions to make on our lecture work. I made two great mistakes. I would remedy them by calling, at the close of every lecture, a show of hands: that is, ask all who are opposed to secret societies to raise their right hands. Then, before I left, I would form all such into a society for the discussion and reading up of the secret fraternities; explain to them the literature of the various societies, and get them interested in buying it for their own information; urging them, also, to loan their books to others who would read them. I would also advise them to scatter the tracts published by the N. C. A. over the land. In this way you would soon have hundreds of persons throwing abroad light on these dark orders, where now you have only here and there one. I would require every lecturer to do this.

ISAAC BANCROFT.

CRESTON, Ill., Jan. 16, 1893.

The more I see of the workings of secret societies in our country, the more I abhor them; and the idea that so many of our ministers of the Gospel unite with and adhere to Masonry is simply terrible. I cannot see that it is worse to tell a lie than to play a lie; and when a Mason is initiated into the third degree, they play that he is dead; which is a lie; and when the fellow-crafts sent to raise him—the one reporting that the flesh slips off from the "dead" man's hand, and the other that the flesh cleaves from the bone—both lie, and Hiram Abiff is accessory to those lies. Yet Masonic preachers claim to be good, honest men! There is a great deal of sham and falsity in this world.

IRA METTLER.

Secret societies are covering the land, as the plagues did Egypt, in the days of Pharaoh. There is not one of them to which a Christian can consistently belong. The best of them is selfishness organized. The only inducement to join them is the offer of some advantage which could not be realized in the ordinary turn of affairs, and which therefore one may not fairly claim. A true Christian wants no position, no property to which he is not justly entitled. He cannot deprive others of their rights in order to build up himself. He is not a parasite, stealthily appropriating for his support the nourishment which others have provided for themselves. He is willing to eat his bread in the sweat of his own face.

Secret societies, organized with the avowed object of effecting reforms, are hypocritical in their pretensions and disappointing in their results. Poisons are prepared in the dark: wholesome food in the open kitchens. He who came to reform the world declared: "I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing."—Jno. 18:20. His disciples follow his example. The deadly malaria is dispelled by sunshine. Evils, political, social and moral, are removed by letting in the light upon them, and not by brooding over them in seclusion. "Nothing," said Daniel O'Connell, "can be politically right which is morally wrong." Secret societies attempted to improve the government of France. They ended by their members cutting each other's throats. The Jesuits undertook to meet the reformation of Luther by secretly reforming the Romish church.

The result has been the establishment of a secret order which is the mightiest persecutor of Christianity that Satan ever introduced among men.

Then, have nothing to do with secret societies. Put not yourself into the power of masked men. Before you give any pledges have a clear understanding what these pledges are. If you let another put fetters upon you, be not surprised if he takes you where you would not wish to go. He who would follow the Lord must not make himself over into the hands of men. Darkness brings condemnation. It is only while we walk in the light that the blood of Christ cleanses us from all sin.—*Rev. B. T. Roberts, in the Earnest Christian, for January, 1893.*

The rum traffic has been fought for years, and temperance people have been disappointed and baffled in the results. For forty years every saloon-keeper in Albany, Mo., with perhaps one exception, was a lodge man. The liquor brewers and venders, as a rule, are Freemasons; and it is a very costly experiment to create public sentiment against the saloon, through lodge agencies, and a far more difficult matter to enforce prohibition through lodge agencies and officials, even after attained. Not only are the saloon-keepers and distillers lodgeites, but Roman Catholics as well.

The rum traffic of America to-day is doubly entrenched, not only in the Masonic lodge, but in the Romish confessional. Worth county spent much time and money for the best speakers, to gain only three votes over four years ago. Sobieski and other strong speakers, at no little cost, were in Gentry county and the vote was less than in '88. Since the publication of the *American Freeman* ceased, the lodges of this county have been steadily growing. The county at one time gave Nick Ford, a Roman Catholic and wholesale liquor dealer, a majority for Congress, sent T. H. McKinney to the Legislature, made Kernan McKinney county judge, McCarthy, of Stanberry county, prosecuting attorney—all Roman Catholics—and other Romanists here have been placed in office time and again.

The fact is, that when lodgery and Romanism ascend in any community, all righteousness stops short or retrogrades; and thinking men hesitate to longer sacrifice time, money and effort to fight rum alone, but henceforward purpose to grapple with the triumvirate of giant evils, that are so linked, affiliated and intertwined that the destruction of the one means the death of the other two; and to combat one means the combined opposition of the triple alliance, not only in the city, but in almost every country town and county in the nation.

Readers, do you know and realize that rum, Romanism and Masonry are allied evils, one in spirit and purpose, and at war with every good word and work, a standing menace to free government and human liberty?—*G. W. Needels, Sr., in the Fire-Brand.*

Samuels Gompers, president of the American Federation of Labor, has received an alarming and highly interesting warning from S. Heydenfeldt, Jr., who has given to the study of electro-magnetism and other pernicious arts much careful attention. "I have been informed," says Mr. Heydenfeldt, "that there are seventeen secret societies which electro-magnetize their members, who are, without knowing it, connected with a system in India, Arabia and Germany. Those who have adopted it did so, undoubtedly, without investing or studying the injury to physical and mental conditions of man. It is easy, then, to account for the nervousness and restlessness of the people of the United States, which physicians testify is steadily increasing." * * *

Mr. Heydenfeldt takes the ground that legislation and treaties, with the most severe penalties, are needed to prohibit the use of electricity on human beings under certain conditions. He believes that the magic, sorcery and mysteries of the Middle Ages have been revived among us in America, with a more scientific knowledge of electrology.

"Demonology (under the name of hypnotism) is being practiced, including the ingenerating, incubating and inhumating from distances (on a large scale, going into the millions), as well as other practices of the demons incubi. There are sects, among them the Mormons (especially the seers of their church hierarchy), whose fanatism

is such that they seek to raise what is generally called the subjective condition of man (of the whole people), which is weak and subject to the mental dictation, suggestion and control of other minds, in such a manner (there being different ways) that it can be asserted over the objective by the aid and power of other minds, with or without the use of electricity, of which the objective is usually ignorant, and assumes the originality and responsibility of all thought, expression and act; which is the first step and link in lifting the spiritual power over the temporal."

In view of this disturbing condition of affairs a resolution has been taken to excite the interest and action of Congress, and to this end a measure has been drawn up, entitled "An act to prohibit electro-magnetizing, mesmerizing or hypnotizing human beings, or affecting one person through another by electricity, and to declare the same to be a crime against the law of nations, and to define its punishment." This act, in substance, provides that any person who shall "apply a current of electricity to one person for the purpose of affecting another" within the boundaries of the United States shall be deemed guilty of a crime, the punishment for which shall be death; and any person who knows that such current is being applied and does not give information to the authorities, shall be deemed an accessory, and shall be punished by a fine of not less than \$5,000 and not more than \$20,000, and by imprisonment during his natural life, or for a term of years not less than two.

It is against such diabolism as is outlined by this bill that, doubtless, Mr. Gompers and the entire Federation of Labor are preparing to fight. How well they will succeed is a question interesting to all who will watch the experiment.—*New York World, Jan. 4, 1893.*

In this age of the world, when designing men covet to pervert the teachings of the Bible, in order to have it harmonize, as they would make themselves believe, with their own corrupt self-will, it is in place to show to the rising generation the dangerous byways and pitfalls that beset the way.

Masonry is becoming more bold in its declarations, claiming even that it is a religion not at all antagonistic to the Christian religion. That the popular religion of the times does, in some respects, harmonize with the principles taught by Masonry, we must admit, but as to the Bible itself, it, by no means, approaches to a similarity in the ideal god of Masonry, but utterly condemns the same. Certain moral principles enter into the statutes of Masonry, such as any moral man may espouse, even though he be out of Christ and void of the vitalizing principle of eternal life.

There can be no soul-saving essence in a god that sets up a worship and faith contrary to the spirit of the Holy Bible.

From the admissions of prominent Masonic authorities it is evident that Masonry is something different from the Bible,—in fact, rejects the teachings of Christ; and if Masonry is a religion, it has for its god something different from the God of the Bible; therefore it is in opposition to the law from Mt. Sinai, as well as to that emanating from Christ.

There is as wide a difference between Masonry and true Christianity as between the spirit of Satan and the Spirit of Christ.—*J. S. Flory, in the Gospel Messenger.*

"It was about fourteen years ago that I was first initiated into the lodge. Within a few months after, I advanced to the Royal Arch degree, and some time after I took the degrees of Knighthood, as they are called. I well remember the horror of my feelings when the bandage was taken from my eyes, and I found myself partly naked, with men standing around me, pointing at me the implements of death, and a human skull was handed me to drink from, and I was required to repeat words, awful in themselves, and which I cannot distinctly recollect, but which I believe to have been the same I find given in the explanation of that ceremony in Bernard's 'Light on Masonry.' From that time I absented myself from the lodge and chapter. My mind was afterwards led, by degrees, to an examination into Masonry, which, I am now satisfied, is repugnant to the spirit of the religion of Christ."—*Henry Tutem, a Baptist pastor.*

LODGE NOTES.

(From Secret Society Journals.)

Nebraska is agitating the question of an Odd-fellow Orphans' Home.

K. of P. halls and other property, we are informed, are exempt from taxation in Missouri.

A Masonic temple, to cost half a million dollars, is proposed to be erected in London, England.

One hundred and fifty thousand Odd-fellows have died since the organization of the order in 1830.

Daniel DeFoe, the author of Robinson Crusoe, writing early in 1700, mentions the society of Odd-fellows.

The widows' and orphans' fund in Kentucky amounts to \$30,000, a splendid showing for the Odd-fellows of that jurisdiction.

On Friday evening, Dec. 30, the largest gathering of Pythians ever in a castle hall of a subordinate lodge, was seen at Aldine Lodge, Chicago, over eight hundred knights being present.

The Baltimore *Telegram* records the death by accident, Dec. 20, of Bro. John T. Maddox, a prominent Odd-fellow, Mason, Chosen Friend, I. O. R. M. and other orders, who joined in paying homage to his worth.

A Pythian paper prints this: "The order of the Knights of Pythias, founded just after the close of the war by Justyn Rathbone," etc. If the brother will read up he will find that Justus H. Rathbone was the founder, and that it occurred Feb. 19, 1864, and that the war did not close until more than a year later, in 1865.

There are now fifty-four Grand Lodges of Knights of Pythias—Idaho, Manitoba and Oklahoma being the latest. The year '91 gave the order of Knights of Pythias an increase of 632 lodges and 49,634 members, making a total of 4,901 lodges and 357,924 members. During the twelve months since Dec. 31, 1891, the work has been going on and we make our guess that the returns of the grand jurisdictions soon to be made to the Supreme K.R.S. for the year '92 will show that we have 5,400 lodges and, in round numbers, 425,000 members, and that the report of that officer to the supreme body in '93 will show up 6,000 lodges and 500,000 members—a half million of knights in this young order inside of thirty-one years!

The members of the Independent Order of Enthusiastic Good Fellows were operating on Mr. Timberwheel a few weeks ago, putting him through the operations supposed to be necessary to convert an ordinary citizen into an Enthusiastic Good Fellow. They were almost through with the initiation when some kind of an explosion in the store over which the hall was situated blew the building into the middle of the street and interfered with the ceremonies.

Ready hands set to work and extricated the people from the debris. Fortunately no one was hurt very much; but after a census had been taken Mr. Timberwheel was found to be missing. A search was instituted and before long he was found in an adjoining yard, where the force of the explosion had landed him. He sat in a lodge room chair, and his eyes were still blindfolded.

"Why on earth didn't you take that thing off your eyes and get out of the chair when the explosion occurred?" asked one of the Enthusiastic Good Fellows.

"Explosion?" echoed Mr. Timberwheel. "Why, I thought that was part of the initiation."—*Exchange*.

As to the origin of the word "Odd-fellow" the *Dominion Odd-fellow* states: About 1745 Odd-fellowship, though very crude in form, seems to have been started. The *Gentleman's Magazine* for 1745 speaks of Odd-fellows' lodges as places where social and recreative evenings were passed. From that date until 1809 but little progress seems to have been made. In that year an unsuccessful attempt was made to resuscitate the order under the name of the "Union Order of Odd-fellows." A convention was held in Manchester in 1813 when they seceded and

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The Christian Cynosure.

CHICAGO, THURSDAY, JANUARY 26, 1893.

I am come a light into the world, that whosoever believeth on me should not abide in darkness.—JESUS CHRIST.

SECRET LABOR UNIONS.

A recent editorial in the *Voice* discusses the labor organizations. While deploring the many abuses to which they have given origin, the writer says: "What then? We can adduce from history in five minutes more damning outrages committed by governments of all kinds than any man can adduce against labor unions in a day; but we do not therefore endorse the program of the anarchist, and call for the downfall of all governments. We can adduce from history more atrocities perpetrated in the name of the churches, and countenanced by them, than anyone can adduce against labor unions; but we do not therefore believe in demolishing the churches and repudiating religion. No more do we believe in declaring war on labor organizations."

Again: "Under the competitive wage system of to-day the only defence the wage-earners have against the steady encroachments of the corporations is in the ballot-box and the labor union. Both these remedies are abused, but both are essential to preserve the rights of men and to ward off dangers infinitely worse."

For once our able contemporary *misses the mark*. No one objects to labor unions for the consideration and protection of their interests. Such unions, organized on right principles, and conducted by right methods, might be highly advantageous, and in no way detrimental to the interests of either employers or employees. It is not the organizations, nor their professed objects, to which we object, but it is to their *methods*. It is because of the sworn secrecy, and obedience to which all the members of these unions are subjected, that makes them a constant menace to all the rights of laborers. With this evil element eliminated they might become important adjuncts to civil society. But the plea that because civil and religious organizations have been abused constitutes no reason for destroying them, and that the same argument applies to secret labor unions, is a most fallacious one. Civil and religious institutions are of Divine appointment. Both are in the interests of the entire human family. In both their purposes and their methods they have the sanction of the Christian Scriptures.

This is not true of secret organizations. They have no warrant in the Christian religion. They are based on unscrupulous selfishness and serve to educate men in the most inhuman disregard of the rights of others. Witness the alleged poisoning of the non-union laborers at Homestead. We deeply regret that the able *Voice* should be lifted up in behalf of a system so utterly opposed to the spirit of Christianity.

THE ANTI-PINKERTON BILL.

The bill introduced in the United States Senate by Mr. Chandler, designed to suppress the Pinkerton Detective organizations, has a far-reaching and entirely erroneous application. It makes it unlawful to organize *military companies* that are not under the control of the civil (State or municipal) authorities and punishes membership in such companies with fine and imprisonment.

But the Pinkerton Detective force is in no sense a *military company*. It is purely a police system, rendered necessary by the exigency of the times—

1. Because, in ordinary times, the customary police forces of town and country are extremely limited, even though all-sufficient for the amount of usual service required, and cannot be increased at a moment's notice by the enrollment of competent men—men sufficiently skilled to perform their duty as they should. The Pinkerton force is made up of men and women whose shrewdness and efficiency are equal to any emergency.

2. Because in nine cases out of ten, the police forces of our cities and towns are creatures of political influence, whose abilities count far less in their appointment than their "pulls" upon time-serving and avaricious aldermen and village trus-

tees. And in an equal number of cases the disposition of political leaders to curry favor with organizations of evil character for the sake of securing votes and increasing their influence, makes it all the more difficult to obtain efficient service from their henchmen on the police force. If policemen could be appointed free from these political complications, their services would be infinitely more useful and reliable in any emergency, and the employment of shrewd, active and trustworthy private policemen would be unnecessary.

3. Because the numerous secret labor unions and federations have so outgrown, in numbers, the civil authorities of every city and town as to comprise an unlawful empire, sufficiently strong to dictate rules and regulations for their own government, for the suppression of all who do not fraternize with them, and for the defiance of the Federal laws intended to protect the whole people in their rights and privileges under the national constitution.

4. Because the anti-Pinkerton bill now before Congress has been framed by the dictation of these tyrannical secret labor federations for their own safety and to promote their disposition to aggrandize themselves at the expense of all other people who dare oppose them, whether they be capitalists or skilled artisans who do not belong to the labor unions.

We need go no farther back in the history of these labor unions than to the Homestead riots of 1892. Had it not been for the strong defence made by the Pinkertons on that occasion, holding the desperate union men in check until the arrival of the State troops, no one can tell what destruction of valuable property and more precious lives would have occurred. That event proved, beyond a peradventure, that the Pinkertons saved Homestead from a disaster hardly less to be deplored than that wrought within it by the terrible flood of 1890. As it was, the Pinkerton men were outnumbered and overpowered, so that the State troops were hastened to their support in the interest of law and order.

For these reasons the Pinkerton bill ought not to become a law.

THE CRONIN MURDER REVIVED.

The decision of a majority of the judges of the Illinois State Supreme Court, granting a new trial to the notorious Dan Coughlin, who was convicted and sentenced to the penitentiary for life, for his participation in the murder of Dr. Patrick H. Cronin by the Clan-na-Gael, revives public interest in that atrocious crime.

Those who remember the trial of O'Sullivan, Burke and Coughlin have not forgotten the difficulties that were placed in the way of the prosecution by that secret order and its attorneys; the trouble of procuring jurors who would be accepted by the defense, and the absence of direct evidence as to the actual perpetrators of the crime. Every stumbling-block that could be devised by the defense was used to thwart the administration of justice; and it was only by the introduction of strong circumstantial testimony that the defendants were adjudged to be guilty. The jury, with one exception, was in favor of hanging the convicted parties, against whom the public had previously rendered its verdict on the strength of the testimony given to the jury.

All three went to the penitentiary to serve out their life-sentences. O'Sullivan and Burke died in prison, while the Supreme Court was considering their claims to a new trial. Coughlin has received the respite which results from the decision in his favor, and is now an inmate of the Cook county jail, awaiting the action of the local tribunal.

What will be the result? Nearly all the prominent witnesses in the first trial have died or removed to other places. There will not be the same difficulty in procuring a jury as before, since new men, who may never have heard of the case, are more easily obtainable than during that exciting period; and we can safely predict that no conviction will follow their consideration, simply because there will not be sufficient evidence to support the prosecution.

Already the evil effects of this supreme decision are felt in Chicago, and will be, eventually, throughout the State and the Union. It was principally based (in substance) upon the testimony that two of the jurors in the former trial had read the newspaper accounts of the murder

and had formed an opinion of the guilt of the alleged murders before going upon the jury. It is a satisfaction to know that a minority of the supreme judges demurred to granting a new trial upon such testimony; and now, we are told, it will be difficult to obtain jurors for other cases on trial because they read the papers and have opinions that unfit them for the jury box. The worst of it is that hundreds summoned as jurors will make this their plea to avoid serving on juries.

AUGMENTING THE SPIRIT OF WARFARE.

It is seldom that a purely secular newspaper, like the *Chicago News Record*, contains so much of important truth in so few sentences as is expressed in the following; which illustrates the fact that preparation for war in time of peace serves to engender an unchristian spirit of warfare:

"Russian officers want war. They have armed and drilled and talked of war until the war spirit is rampant. As to whom they shall fight or what they shall fight about they do not care particularly, so long as they get a chance to fight some one."

"There is a lesson in this, easily applicable to American conditions. A war equipment of men and material develops a war spirit. By the same rule the rapid development of the American navy is not likely to enhance the prospects of peace while insuring the nation against unwarranted attacks."

"With a powerful navy and a standing army, a nation, unless wisely ruled, accepts as provocative of war matters that would otherwise be amicably adjusted without dishonor. Russia's army, for example, is likely to get Russia into a war in order that the army may justify its existence."

In a recent article, the London *Spectator* said that, even excluding Italy, "the great fighting powers are seeking to secure more than twelve millions of trained men at their disposal whom, so far as finance, supplies, and the number of officers will allow, they can mobilize by decree. . . . If, at the same time, battles were unusually bloody, a whole generation of young men might be swept away in two years. . . . And there is much reason to expect bloodiness as a characteristic of the next campaigns. During the twenty-one years of peace, the improvements of all the three armies in artillery, in rifles, and in skill in using them, have been enormous."

"There is no sign of cessation in this perpetual demand for more men and money. As soon as A has succeeded in getting a numerical superiority, in arms, over B, the latter makes fresh efforts to outstrip A; and so on." So says the *Christian Arbitrator*.

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts
Given to redeem the human mind from error,
There were no need of arsenals nor forts.

—Longfellow.

BUILDING CHURCHES AND LODGES TOGETHER.

Rev. William A. Edwards, pastor of a charge at Pine Bluff, Ark., writes from there on the 10th inst. as follows:

"I am having some trouble with the secret lodgemen. We are preparing to build a church for God, and the lodgemen are trying to do away with the church, on my account. They expected to *build the church and the lodge together*, as they have been doing in this country, thus impeding the progress of the church. A meeting is to be held on the Friday before the second Sunday in February to consider this matter."

In the words of the *Christian Conservator*, printed in last week's issue: "The Odd-fellows and the Liberals" (lodge-loving United Brethren in Christ—what an unchristian misnomer!) "have gone into partnership and have built a joint church," at Niles, Kans. "One of these—the Odd-fellows—strike Jesus' name from all their prayers and oblige their chaplain to 'use none other than the prescribed forms,' which shuts off Christ completely, debars them from access to God, makes it false worship, which is devil-worship. So that the Liberals have gone into partnership with demon-worship, and the two have built a church to worship together. This is horrible in the sight of God and good men." To

which the *Cynosure* adds: "It is to convince men and women in the Christian churches of the horrible evils that the N. C. A., with the *Cynosure*, is earnestly laboring and praying."

"A HUMANE CONGRESS OF ALL NATIONS."

Geo. T. Angell, president of the American Humane Education Society, the Massachusetts Society for the Prevention of Cruelty to Animals, and the parent American Band of Mercy, 19 Milk street, Boston, has been writing letters to influential gentlemen in different parts of our country, to urge them to aid in establishing at the exposition "A Humane Congress of all Nations." He also invites the humane of all nations to attend that congress, its object being to discuss and ascertain the best plans of humanely educating all civilized nations, not only for the prevention of national and international wars, and the conflicts between capital and labor, but also for the best prevention of every form of cruelty both to our own and the lower races that depend upon our care.

Such a gathering (forming one of the World's Fair series of international congresses in Chicago, next summer), he believes, if properly directed, may attract the attention of the governments and people of all nations, and result in consequences to the world's progress in civilization as important as the discovery of this Western continent by Columbus four hundred years ago.

Mr. Angell requests all editors in North America, north of Mexico, to give publicity to his views upon this interesting topic.

THE CATHOLICS AND THE SCHOOLS.

The latest phase of the school question in the United States is thus stated in the *Catholic Review* for January 21:

"The school question will be settled when it is settled right. The Pope will take counsel with all the bishops in the United States, and he himself will probably have the final word. This authoritative statement has been given out: 'The papal delegate, by order of the Pope, has sent out an important notice to the archbishops, to be communicated by them to the bishops of the United States. It is a mandate from the Pope that each bishop shall remit within the month of January, in a sealed letter mailed to the Pope, either directly or through the intermediary of the legate, his personal and conscientious opinion of the propositions on the school question which Archbishop Satolli, in the Pope's name, laid before the New York conference of archbishops in November last.' The bishops are personally acquainted with all the conditions of the problem, and their long years of experience fit them to suggest to the holy father the only safe and true and permanent solution."

How do American Protestants like the idea of having our home educational institutions controlled by the Pope and priesthood of Rome?

THE POISONING AT HOMESTEAD.

In the trials now going on at Homestead, the sworn testimony of at least two witnesses is that the cooks who prepared the food for the non-union workmen were furnished with poison and hired to put it into the food which they prepared. They were told that it would not kill them, but that it would make them sick, and that the same means had been adopted to stop non-union labor in Chicago, with entire success.

It is believed that about 200 were made sick, and that of this number more than thirty have died.

We cannot, of course, anticipate the result of this trial. The presumption in law is, that the accused persons are innocent until they are proved guilty. But we can and ought to form a judgment as to the nature of those institutions that incite men to this kind of crimes. It is not simply the men, but the system of secret trades-unions that is on trial. The crime charged is the most atrocious on record. The Molly Maguires killed men; so did the Clan-na-Gael and the Mafia; but in none of these was the crime so unprovoked, so wicked, and so desperately mean, as this putting poison into the coffee and soup of innocent workmen.

By-and-by the people, including the laborers

who have been drawn into these unions, will wake up to the fact that we are nurturing in our midst a great number of *murder societies*, not all of which are just now killing innocent people, but all are liable to be so engaged.

—A correspondent desires to learn whether Dr. Chas. Briggs, of Union Theological Seminary, whose recent trial for heresy resulted in his acquittal, is a Freemason. Can any of our readers inform us?

—Evanston, Ill., has recently furnished another religious excitement, the end of which is in doubt. The superintendent of a local Sunday-school gave a dancing party for young people, which rightly gave offence to a large number of esteemed citizens. Among those in attendance at the party were a number of the professors in the Northwestern University, and now the managers of that institution, it is reported, are trying to find out what they ought to do about it.

—The remains of Miss Mary Allen West, of the *Union Signal*, and the faithful temperance missionary, who died in India, have been brought to her native land for burial. Her funeral was held at Galesburg, Ill., from the church which she formerly attended while studying at Knox College, and she rests from her labors in the cemetery at that place. The *Union Signal*, this week, issues an impressive number as a memorial of her active and brilliant career in temperance work.

—Corresponding Secretary Rev. Henry L. Kellogg, last week and this, has been laboring among the churches in Central Illinois, visiting Princeton, Viola, Smithville and Peoria. The work of enlisting the churches in the anti-secrecy work, leading pastors and people to see the perfect inharmoniousness that exists between Masonic and Odd-fellow religion and Christianity, is meeting with fair success, encouraging a hope that ere long all orthodox denominations will eschew any alliance with the lodge.

—An item appeared in the *Cynosure* for December 22 ult. (page 9, second column), referring to a sermon by Bishop Newman at the last M. E. North Ohio Conference, in the course of which he was said to have given certain Masonic signs. This incident is denied by the pastor of the church in which the conference was held, who is not a Mason, and who says that he sat within a few feet of the speaker and saw nothing of the kind. Either our informant was mistaken, or the pastor doesn't know a Masonic sign when he sees it.

—Chicago people were treated, in the Rand McNally building, 105 Quincy street, to the words and music of a concert in New York City, last Friday evening. The sounds, vocal and instrumental, were transmitted over the long-distance telephone line between the two cities very distinctly and greatly enjoyed by the select party gathered at this end of the wire. Then a cornet solo, played here, was as distinctly heard in the New York concert room. The distance traversed by the sound is about 950 miles. It was a remarkable triumph of the science of acoustics.

—"I have been a minister of the Methodist Episcopal church for fifteen years, and I have yet to know of Freemasonry or any other secret order exercising any injurious or unrighteous influence within the church. I am not a member of any secret order."

So writes the pastor of a Methodist Episcopal church at Elyria, Ohio, to the editor of the *Cynosure*. The brother's experience indicates that he, "a cowan," cannot know what subtle and hidden influences Freemasonry is exercising in his own church, right before his eyes; but the subtle and secret supremacy may still exist, notwithstanding. We have sent him some tracts that will enable him to understand the falsity of his position in relation to the evils which he may be fostering unawares.

—Side by side with interesting personal items from Oberlin College (Oberlin, Ohio), in the local *News* of that city, are extended reports of elections and other doings in the Oberlin lodges of Freemasons, Royal Arcanum, Knights of Honor, Grand Army of the Republic, Daughters of Rebekah, Odd-fellows and Foresters. It looks as if the lodges were encroaching upon the domain of the venerable institution over which Chas. G. Finney and Pres. Mahan so piously presided. In the days when the voice of the former was lifted up in power against all social sins, including the evils of oath-bound institutions, Oberlin was the

bright and shining light to which Christian men and women turned with delight for strength and encouragement. May it be long ere it loses the prestige it then gained and become a nesting-place for only bats and owls.

REFORM NEWS (Continued from 5th page.)

treated your agent very kindly, while he informed him that he is a peacemaker and has never felt called upon to speak against Masonry, while conceding that others may be called upon to do so.

No doubt there are some honest Christians in his church who would hate Masonry if they knew what Xenia Seminary so well knows about it. In short, Bible truth about Masonry in that church would operate as a sort of dynamite, and nothing but the separation commanded in the Bible could restore peace.

We are reminded of what the young lady said concerning her pastor who was a Freemason: "I don't care what becomes of his soul; he is a good friend to me."

I next visited Pastor Millard, of the Bethany Congregational church. He does not antagonize the lodges except as they are rivals of the churches. He cannot, however, consent to an exposition of Masonry in his church. He regards Masons as that they may be good Christians. He would not belong to any secret society himself; and by exalting the church he hopes to make the Masons and Odd-fellows see that the church is so much better than the lodges, and thus save the church from being devoured by the lodge snakes.

I cannot agree with this pastor, because he would place churchianity before Christianity (not, however, perhaps avowedly). He does not realize that the lodge is anti-Christ, seeking the destruction of Christianity, and is capable of adapting itself to modern churchianity for the accomplishment of its purpose. Nothing but the Bible truth about Masonry, and other lodgery, accompanied by the Holy Ghost sent down from heaven, can destroy the venomous beast, lodgery.

W. FENTON.

FROM THE EASTERN AGENT.

PITTSBURGH, Pa., Jan. 20, 1893.

DEAR CYNOSURE:—I reached the Iron City Wednesday night, and yesterday consulted the State president and committee regarding the calling of the next State Convention. The latter part of February appears to be the opportune time. I hope to be able to announce the place and part of the speakers next week.

An especially large number of those here who have supported the principles of the N. C. A. advocates have passed from their earthly pilgrimage during the year closed; but those who remain of the old guard, and those who are coming forward to carry on the work of Christ, appear to be in good heart and ready to again come up to the help of the Lord against the mighty.

Leaving home one week ago, I stopped for a short visit with Bro. I. Gable and friends at Stewartstown, Pa. I found this aged brother none the less interested in the Lord's work as he realized the number of his days here shortening. Bro. Gable's health has not been good. Shall we not pray, if it is the Lord's will, that he may be spared to testify for the truth many years yet?

At Highland, not far from Harrisburg, I found an opportunity to preach the word on Sabbath. I was glad to learn that the seed sown here in other days had not been without fruit.

It was reported that seven gave up their lodges after listening to my lectures some years since. I regretted to learn that some belonging to the church in which I spoke still cling to their lodges.

Brothers John White and Wm. Smeltzer made my stop here specially pleasant. They gave as the Lord had prospered them in aid of our work, as usual.

A blessed hour was spent in company with Brother White at the prayer meeting, on Saturday evening. Some new subscriptions to the *Cynosure* were secured.

At Chambersburg and Fayetteville I found revival meetings in progress. Friends there will be glad to arrange for lectures later. May the Lord bless and carry forward his work, is my prayer.

W. B. STOPPARD.

THE HOME.

THE NAME HIGH OVER ALL.

Jesus! the name high over all,
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly.

Jesus! the name to sinners dear,
The name to sinners given;
It scatters all their guilty fear;
It turns their hell to heaven.

Jesus the prisoner's fetters breaks,
And bruises Satan's head;
Power into strengthless he speaks,
And life into the dead.

Oh, that the world might taste and see
The riches of his grace!
The arms of love that compass me
Would all mankind embrace.

His only righteousness I show,
His saving truth proclaim:
'Tis all my business here below,
To cry, "Behold the Lamb!"

Happy, if with my latest breath
I may but gasp his name;
Preach him to all, and cry in death,
"Behold, behold the Lamb!"

—Charles Wesley.

"BLEST BE THE THIEF THAT BINDS."

This hymn has been in general use for over a hundred years. It has been called "the best poetical expression of the sentiment of Christian brotherhood in the English language." It was written in 1772, by the Rev. John Fawcett, an English Baptist, of Yorkshire. At the age of sixteen he heard Mr. Whitfield preach, and under that sermon he was converted. He went into the ministry of the Baptist church, and with such zeal and far-reaching sympathy as gave him blessed results.

After serving a little Yorkshire church for seven years he was called to an important church in London. He preached his farewell sermon, packed his goods in wagons and was ready to go. His loving people gathered about him, and "men, women and children clung around him and his family in perfect agony of soul." Greatly affected by these expressions of sorrow, Dr. Fawcett and his wife sat down on one of the packing-cases and wept bitterly.

Finally Mrs. Fawcett exclaimed: "O John, John, I cannot bear this! I know not how to go."

"Nor I, either," said the good man; "nor will we go. Unload the wagons and put everything in place where it was before."

The decision was hailed with tears of joy, and a letter of explanation was sent to London. He then took up again his Yorkshire work, receiving a salary of less than two hundred dollars a year. He wrote the hymn as a memorial of this experience.—*Christian Witness*.

A SENTENCE FOR WOMEN TO READ.

When I see women stay indoors the entire forenoon because their morning dresses trail the ground, and indoors all afternoon because there comes up a shower, and the walking dress would soak and drabble; or when I see the "working woman" standing at the counter or at the teacher's desk from day to dark, in the drenched boots and damp stockings which her muddy skirts, flapping from side to side, have compelled her to endure; when I see her, a few weeks thereafter, going to Dr. Clark, for treatment, as a consequence; when I find after the most patient experiment, that, in spite of stout rubbers, waterproof gaiters, and dress skirt three or four inches from the ground, an "out-of-door" girl is compelled to a general change of clothing each individual time that she returns from her daily walks in the summer rain; when I see a woman climbing upstairs with her baby in one arm, and its bowl of bread and milk in the other, and see her tripping on her dress at every stair (if, indeed, baby, bowl, bread, milk and mother do not go down in universal chaos, it is only from the efforts of long skill and experience on the part of the mother in performing that acrobatic feat); when physicians tell me what fearful jars and strains these sudden jerks of the body from stumbling on the dress impose upon a woman's

intricate organism, how much less injurious to her a direct fall would be than this start and rebound of nerve and muscle, and how the strongest man would suffer from such accidents; and when they further assure me of the amount of calculable injury wrought upon our sex by the weight of skirting brought upon the hips, and by thus making the seat of all the vital energies the pivot of motion and center of endurance; when I see women's skirts, the shortest of them, lying (when they sit down) inches deep along the foul floors, which man, in delicate appreciation of our concessions to his fancy in such respects, has inundated with tobacco juice, and from which she sweeps up and carries to her home the germs of stealthy pestilences; when I see a ruddy, romping school-girl in her first long dress, beginning to avoid coasting on her double-runner, or afraid of the stone walls in the blueberry fields, or standing aloof from the game of ball, or turning sadly away from the ladder which her brother is climbing to the cherry tree, or begging him to assist her over the gunwale of a boat; when I read of the sinking of steamers at sea, with nearly all the women and children on board, and the accompanying comments, "Every effort was made to assist the women up the masts and out of danger till help arrived, but they could not climb, and we were forced to leave them to their fate;" or when I hear the wail with which a million lips take up the light words of the loafer on the Portland wharf, when the survivors of the Atlantic filed past him, "Not a woman among them all!"—when I consider these things, I feel that I have ceased to deal with blunders in dress, and have entered the category of crimes.—*Elizabeth Stuart Phelps*.

HOW TO PROSPER.

Upward of thirty years ago, when David Maydole was a roadside blacksmith at Norwich, New York, six carpenters came to the village from the next county to work upon a new church. One of them, having left his hammer behind, came to the blacksmith's to get one made, there being none which gave satisfaction in the village store.

"Make me a good one," said the carpenter—"as good a one as you know how."

"But," said the young blacksmith, who had already considered hammers, and had arrived at some notion of what a hammer ought to be, and had a proper contempt for cheapness in all its forms, "perhaps you don't want to pay for as good a hammer as I can make?"

"Yes, I do; I want a good hammer." And so David Maydole made a good hammer that perfectly satisfied the carpenter. The next day, the man's five companions came, and each of them wanted just such a hammer, and when they were done the employer came and ordered two more. Next the storekeeper of the village ordered two dozen, which were bought by a New York tool merchant, who left standing orders for as many such hammers as David Maydole could make. And from that day to this he has gone on making hammers, until now he has one hundred and fifteen men at work. He has never pushed, he has never borrowed, he has never tried to compete with others in price, because other men had done so. His only care has been to make a perfect hammer, to make as many such as people wanted and no more, and to sell them at a fair price.

Boys, whatever you undertake, do it perfectly, with your might (Ecc. 9:10), and you will succeed.—*The Sunlight*.

PERSONALITIES.

Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think Bouncer is a true and honest man;" but when there is no need to express an opinion, let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And as far as possible, dwell on the good side of human beings. There are family boards where a constant process

of depreciating, assigning motives and cutting up of character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows; but it is not the mission of every young man or woman to detail and report it all. Keep the atmosphere as pure as possible and fragrant with gentleness and charity.—*Rev. John Hall, D. D.*

DO YOU EVER?

Do you ever visit the sick?
Do you ever feed the hungry?
Do you ever have family prayer?
Do you ever pray for your enemies?
Do you ever pray for your minister?
Do you ever think of seeking holiness?
Receive any answers to your prayers?
Do you ever lend any souls to Christ?
Do you ever spend an hour alone with God?
Do you ever deny yourself for Jesus' sake?
Do you ever ask a blessing before meals?
Do you ever make any inroads on the devil's kingdom?
Do you ever invite anyone to prayer meeting or church?
Do you ever displease Jesus by standing idle in his vineyard?
Do you ever do anything that your conscience condemns?
Do you ever think you might be in the wrong as well as others?
Do you ever weep with Jesus over the erring, sinful souls of men?
Do you ever think that to give less than a tenth of your income to God is robbery?
Do you ever grumble or find fault with those who are earnestly laboring for souls?
Do you ever think that any other life than that of self-denial will admit you into the fold of Christ?

THE PREFERENCES OF CHILDREN.

There was once a little girl, dark-eyed and intense, who, now that she is a white-haired woman, remembers how unhappy she was made during a whole winter by being compelled to wear a certain odd-looking cloak to school. The cloak was warm and comfortable; it was also quaintly pretty; but it was not in the fashion. A thrifty mother, in anticipation of a mode that actually came into vogue twenty years later, manufactured the little maid's cloak out of a gay tartan shawl, matching the brilliant plaids with precision, and trimming sleeves and collar and the garment's hem with long, knotted fringe. It was really a very striking garment.

The cloak was wadded and lined and quilted. It was a marvel of comfort.

But the child who wore it was wretched, feeling herself a target for every eye, knowing that whole Gertrude of people would say: "That comes Gertrude. She has that odd plaid woolen cloak on, made out of a shawl. Fancy!" She fretted and fumed and cried over her cloak; rubbed against rails to tear it and against paint to spot it, with only one burning wish, like fire in her veins, that some fortunate fate would separate her and her torment. The cloak gave the child a miserable winter.

All this was forty years ago, when parents felt that "discipline must be maintained." Secretly, the mother lamented the hour when she had invested her little one in the clothing which had proved so great a trial, but she felt that it would be weak and silly to indulge Gertrude by the purchase of another cloak. She feared, too, to encourage vanity. The cloak was not laid aside till the snows melted and the spring came. Over the gulf of two score years the child, herself the mother of girls, keenly recalls the experiences of that winter, and in her own practice always consults her children's preferences in choosing their clothing. They are allowed to exercise their own taste as to colors and shapes, the mother wisely recognizing the fact that once arrayed to their liking, they will think little more about the matter.

Should not childish preferences have the same respect shown them which we courteously accord to the wishes and sentiments, even to the random caprices, of those who are mature in years and judgment? A child's aversion is far more sedulously cultivated, his self-consciousness and con-

sequent awkwardness far more certainly insured, by exalting clothing into a concern of great importance and by ignoring a child's expressed fancies, than by treating the whole thing as of comparatively small account.—*Bazar*.

A MESSAGE FROM THE DEAD.

"He, being dead, yet speaketh!" This was said of the first martyr, by the apostle Paul, in the muster-roll of the knights of faith. He had reference to the influence of Abel's life and death. Literally, now, it may be said of one noted character (Browning), "he, being dead, yet speaketh." Says the *Independent*:

"When Browning had passed away, Colonel Gouraud, of Edison-phonograph celebrity, remembered that one night, at the painter Rudolph Lehmann's house, Browning had spoken into a phonograph. The cylinder had been laid up at Edison House, and exactly a year after the poet's death, Colonel Gouraud, Mr. Furnival, and myself and wife were lunching together, and the colonel proposed that he would repair to Edison house and take out the wax cylinder.

"Then, for the first time, was heard the voice of a dead man—Browning's cheery 'Ready?' And shortly afterwards his voice repeated the opening lines of the famous Ride to Ghent. Of course the thing could not be done in a corner, and very soon Colonel Gouraud was besieged by Browning's friends and admirers, all naturally anxious to hear their master's voice again. I consented to lend my drawing-room at Queen's House, and the experiment was renewed in the presence of some hundreds of friends, and proved a complete success."

UNCLE TOM'S CABIN AT THE FAIR.

With a history based wholly on tradition a little log structure now standing on a Red river plantation in Louisiana is about to be removed to Chicago and placed on exhibition as "Uncle Tom's cabin".

The tradition that tells the story of the cabin that is coming to Chicago says that in 1850 there lived, on an old plantation at Natchitoches, on the Red river, a planter, named Robert McAlpine, said to have been an exceedingly intemperate person and brutal to his slaves.

Because McAlpine lived in a residence with a double row of China trees in front of it, with a wide, double verandah around it, and for the reason that Mrs. Stowe describes Legree's house as one of this kind when she is telling the story of Uncle Tom's arrival at his new home, immediately after his purchase by Legree from the St. Clair estate, the residents of that vicinity have put "two and two" together and hit upon a verdict that the old McAlpine plantation is none other than the Legree plantation of her story, and that a certain log cabin on it was Uncle Tom's. Legree died before the war, and the plantation fell into the hands of Mr. S. Chopin, the present wealthy owner, who has religiously guarded this cabin as a treasure, and for years he has employed a man for the simple purpose of guarding it from the vandalism of relic seekers. It is on the line of the Texas & Pacific railway, and is generally pointed out as Uncle Tom's cabin.

"GO BECAUSE IT RAINS."

"I suppose that you won't go to Sabbath-school to-day, Lucy?" said a mother, one stormy Sabbath, settling herself to read.

"Please let me go to-day, mamma; I want to go because it rains."

"Why, Lucy, that is my excuse for staying at home. How can you make it a reason for going?"

"Our teacher always goes, mamma, in all weather, although she lives so far away. She told the class that one Sabbath, when she went through the storm, and did not find even one scholar, she was so discouraged that she could not help crying. She asked us, too, if we did not go to our day schools in the rainy weather; and she said, while we must obey our parents, if we ask them pleasantly to let us go, they would likely be willing. Mamma, will you please let me go to-day?"

"Well, I am willing, my dear, if you wear your suit. Go and get ready."

But the mother no longer took any interest in her book, but said to her husband (a lawyer), who came in from the library, "Lucy is going to Sabbath-school to-day because it rains, so that her teacher may be encouraged by the presence of, at least, one pupil. Suppose we go to the chapel for the same reason, if not for a better."

"Agreed. I never could plead a cause to an empty court room, and the minister must find it hard work to preach to empty pews."

TEMPERANCE.

'TIS TRUE AS TRUTH.

My boys, come listen while I teach
A lesson true as truth,
A lesson that you all should learn
By heart in early youth.
'Tis this, there's naught upon the earth
That hapless home can cheer,
Where but five cents is spent for bread
To fifty spent for beer.

The wife and mother, though she be
As patient as the best,
Wears on her face a look that tells
Of nights unknown to rest.
The children shiver oft with cold,
And tremble oft with fear,
Where but five cents is spent for bread
To fifty spent for beer.

The holidays bring but fresh grief,
Fresh want, and added care,
And while, around it, happy songs
And laughter fill the air,
The sound of curses, sighs, and sobs
Is all that one can hear,
Where but five cents is spent for bread
To fifty spent for beer.

And boys, I beg you, let my words
On fruitful soil be sown,
So when you've left your boyhood's days
And are to manhood grown,
No one can speak of homes you've made
As places poor and drear,
Where but five cents is spent for bread
To fifty spent for beer.

—*Detroit Free Press*.

TWO WAYS OF WORKING.

Bro. Hipp sends us, in circular form, resolutions passed by the Rocky Mountain Baptist Association, Oct. 13, 1892. They condemn license in strong language, and endorse the Prohibition party as "the only political party which has expressed itself squarely in opposition to the liquor traffic, etc., and adds:—

"Resolved, While not presuming to dictate how any individual shall vote, we yet deliberately affirm the great principle.....of open hostility toward the saloon.

"Resolved, That we recommend to the members of our churches....that they give their votes....to the Prohibition party."....

On the opposite side of the circular is given the attitude of the liquor men, as given in *The Bar*, a liquor paper. After alluding to the danger of prohibition, it says:—

"The old parties are our friends; and for the last thirty years they have held the reins of government, and during all this time our business has prospered and increased beyond our most sanguine expectations. As long as they control we are safe. Depose one or both of them, and we might as well hang our harps on the willow tree, for our vocation will be gone.

"Our duty is plain,—keep both parties in the field; divide the spoils of office between them; prevent the hopeless defeat of either.

"We have the power to do this. Let us use it with fear and trembling; for one blunder, one false step, may precipitate our ruin."

On the part of the liquor men "eternal vigilance" and success; on the part of the church, resolutions made for effect, which are immediately broken by nine-tenths of their members, who vote with the rum-seller and help him carry out his plans. If the Rocky Mountain Baptists vote for prohibition, all right; if they do not, their resolutions are absolutely worthless and misleading.

All the denominations have passed resolutions of a similar tenor, and have repeated them year after year.

Methodist.—"The liquor traffic can never be legalized without sin."

Presbyterian.—"It is the duty of all Christians to use every legitimate means to bring about national, local and universal prohibition."

Baptist.—"We reaffirm our earnest protest against the liquor traffic in any form."

Congregationalist.—"Prohibition is the only effective way of banishing the liquor traffic."

Disciples.—"We are pledged to the cause of legal prohibition of the rum traffic."

Lutheran.—"We heartily indorse and pledge our continued support to the present prohibitory law."

And yet they march steadily to the polls in aid of the program laid down by the liquor men.—*N. Y. Church Militant*.

THE DISEASE OF DRINKING.

The disease of drinking among women is fully confirmed by the facts of heredity. In families of moderate and excessive drinking parents, the girls rarely become inebriates, while the boys, as a rule, develop the parents' maladies.

Numerous instances like the following are within the common observation of every one: One or both parents may use wine on the table daily. The father may use wine to excess, at intervals or continuously, and the mother be a nervous and neurotic woman. The boys will drink to excess, sooner or later, and the girls will have a defective nervous system, and turn to narcotics for relief, using opium, chloral or other drugs.

The children of these girls will develop inebriety and similar diseases, from the slightest exposure. Alcoholism may appear in the female side, but it will be exceptionally, and naturally merge into drug-taking or other disease. It may appear in a paroxysmal form, and apparently start from irregularities of life and living, but it will always be found associated with nerve and brain defects.

The direct alcoholic heredity running through the male line is changed and diverted in the female side. This heredity always leaves the females with defective vital force and unstable brain vigor, also with weak power of control. The strain of the reproductive period brings on central exhaustion, with a strong tendency to organic disease. The female neurotic may use alcohol for the exhilaration which it brings, but only until she discovers some other drug with more pleasing effects.

The emancipation of women from the slavery of caste and ignorance, and the steady upward movement in mental and physical development, will prevent any general increase of alcoholism or inebriety. Psychological drink-waves may come and go, and tides of degenerative immigrants may bring an increase of inebriety for a brief time, but remedial forces will quickly neutralize and readjust the race march from the lower to the higher.

Many causes which seemingly are very active in Europe, increasing the number of female inebriates, do not exist here. Inebriety over there is a condition more or less fixed; here it is an accident and an incident constantly changing.—*T. D. Crothers, in the North American Review*.

SET DOWN THAT GLASS.

There is death in it. It contains ardent spirits, and it will destroy you.

"One glass will not destroy me," you say.

So said the man whom you saw drunk on the floor. So said the wretch whom you saw on the gallows, for committing murder while intoxicated. And so you will say until you become like them.

Set down that glass. I speak not to the drunkard, for he will not mind me. I speak not to the man who already loves strong drink so much as to think it necessary for his comfort or his health. I speak to the man who is yet free.

Set down the glass. There is death in it. Will you drink it? What urges you to do it?

"I am my own master," say you?

Then let not strong drink become your master. I beseech you to stop this boasting or you are undone.

Set down that glass. Taste it no more.—*American Tract Society*.

Please renew your subscription now.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VI.—First Quarter, 1893.—February 5.

SUBJECT.—Dedicating the Temple.—Ezra 6:14-22.

GOLDEN TEXT.—I was glad when they said unto me, Let us go into the house of the Lord—Psalm 122:1.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Ezra 6:14-22. T.—Ezra 6:1-12. W.—2 Chron. 7:1-11. T.—Eph. 2:13-22. F.—Rom. 12:1-9. S.—Psalm 84. S.—Psalm 122.

COMMENTS BY E. E. FLAGG.

1. *The temple finished.*—vs. 14, 15. It was nineteen years from the time the foundations were laid before the temple was finished. The enemies of the work wrote letters to Darius asking that search be made for the edict of Cyrus giving permission to the Jews to build. They doubtless hoped and believed that no such record could be found; but the result effectually thwarted all their schemes, for the document was brought to light—not in Babylon, but in the distant province of Media, where, had they remained quiet, it might have been forever undiscovered. Darius was a great admirer of Cyrus, who was his father-in-law, which may account for his confirming the decree at once with so many additional marks of favor. This is an illustration of the way in which the adversaries of good often defeat themselves. Let all who are laboring in the cause of reform take to heart the encouraging lesson, that however wily the plots laid by the enemy, God can and will use them as instruments to work out his own divine purpose. "And they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo." They gave fresh heart and courage to the people. This is one of the most important offices of a true preacher—to encourage the children of God, not by prophesying smooth things, not by crying peace, peace, when there is no peace, but by exhorting them to stand firm against sin and evil of every kind, without regard to consequences. Zion will "prosper" when she has such watchmen on her walls.

2. *The house dedicated.*—vs. 16-18. They dedicated it with joy, not grudging the years of labor and self-sacrifice which they had given to it. So if we are temples of the living God, every time we dedicate ourselves anew to his service it should be with joy. God loveth a cheerful giver, especially one who gives himself. "And they set the priests in their divisions," etc. Each had their special place and their appointed work. So in the Christian church, every member should have his particular department of service. If this rule was universally followed, we should have living, working churches instead of spiritual club-houses.

3. *The duty of separation.*—vs. 19-22. There were different ways of keeping the Passover, just as there are different ways of celebrating the Lord's Supper. During their period of national degeneracy it was either entirely neglected or became a mere formal observance, in which the people lost all sight of the real object of the institution. But now they were prepared to keep a true passover. We notice (1) The priests and Levites purified themselves. They must be free from all defilement who serve in God's temple. Should we not require as much from those who stand in our pulpits and break the bread of life to the people? Is a Masonic pastor qualified to represent at the Lord's table Him who was "separate from sinners?" Separation must begin with the ministry and then it will extend to the Jews. (2) The people at large separated themselves from all the idolatries and defilements of heathenism. This included the proselytes as well as those in regular descent from Abraham. The whole history of the Jews teaches the principles of national reform. There should be but one law for the native-born American and the stranger within our gates—and that is the law of God. We have here the only conditions of a true revival, a sanctified priest and a sanctified people. It is often asked, how shall we secure a revival? Only by putting away from ourselves "all filthiness of the flesh and of the world." The lodge is to-day the chief hindrance to a work of grace in our churches. Could the Jews have looked on a completed temple, and kept this solemn passover with such devout thanksgiving if they had inclined in their hearts, though ever so little, to heathenism? much less if they had mingled idolatry with its sacred rites. (3) They kept the feast with joy. A happy Christian is the best

recommendation of his religion to others. "For the Lord had made them joyful." If he makes joyful, who then can make sad? If we look to God instead of the world for our sources of enjoyment, we shall surely find what we seek; and, best of all, others will be attracted to the same Fountain. "Turned the heart of the king of Assyria." God has the hearts of rulers in his keeping, and any time he can turn them as he will. The cause of reform would advance faster if more earnest prayers were offered up for those in authority. God would either turn their hearts to espouse the side of truth and righteousness, or he would raise up other and better men in their stead. The building of the temple was a slow work; much more the building of that great spiritual temple whose glory is yet to fill the earth. Only by patient continuance, each standing in his appointed lot, is the work to be finished. Delays and setbacks need not discourage us. They are a part of God's great plan, only to be fully comprehended hereafter.

RELIGIOUS NEWS.

BAPTIST.

—A London letter in the *Standard* says that according to the Baptist Year Book, just published, the statistics of the denomination in Great Britain and Ireland are as follows: In England there are to-day 1,592 churches; 2,736 chapels; 883,828 sittings in the chapels; 204,603 members; 34,924 Sunday-school teachers; 358,049 Sunday scholars; and 1,181 pastors. Including Wales and Monmouthshire, Scotland, Ireland and the Channel Islands, the totals are as follows: 2,803 churches; 3,754 chapels; 1,237,612 sittings in chapels; 337,409 members; 47,927 Sunday-school teachers; 487,801 Sunday scholars; and 1,858 pastors. As compared with last year, these figures show an increase in the sittings of 12,515; in membership of 3,246; Sunday-school teachers, 143; Sunday scholars, 3,880; and pastors of 17; while there is a decrease of 9 in churches, and of 44 in chapels. In the whole world there are now 44,558 Baptist churches, with 4,013,689 members and 28,876 pastors; each of these being a large increase on former years. During the past twelve months 36 new chapels have been erected, at a cost of £58,070, providing sittings for 17,450; and £64,302 has been paid towards wiping off or diminishing chapel debts. The Baptist Missionary Society has at the present time at work in the foreign field 125 missionaries. Forty-one ministers have died since the last handbook was published, including Mr. C. H. Spurgeon and other well-known ministers.

—Everything is now working harmoniously at Mr. Spurgeon's Metropolitan Tabernacle, though there is a slight falling off in the congregations and finances. Dr. Pierson will be absent from the Tabernacle pulpit during February and March; he goes to Scotland to fulfill his long standing engagement to give a series of missionary lectures. He will visit Edinburgh, Glasgow, Aberdeen, Dundee and other towns, his subject being, "The New Acts of the Apostles; or a Century of Modern Missions."

CONGREGATIONAL.

—The Congregational Year Book shows that there are 4,634 churches and mission stations in England and Wales, providing sitting accommodations for over 1,547,000 persons.

FRIENDS.

—The amount contributed by Friends of Philadelphia Yearly Meeting to the establishment of the Boarding School at Hickory Grove, Iowa, was \$3,889.98—and adds that there are now 47 pupils in the school.

LUTHERAN.

—The object of the Gustavus Adolphus Society is to establish and support Lutheran churches in Roman Catholic regions. Since its organization in 1830 it has aided nearly 4,000 congregations at an expense of more than \$5,000,000. The main organization is assisted by 1,830 branch societies and 480 women's aid societies.

—The *Lutheran Standard* of Columbus, O., came out with a special number celebrating its fiftieth anniversary. We congratulate the editors and publishers upon the celebration of this event and hope they may have a prosperous future in their new quarters, which have just been entered.

METHODIST EPISCOPAL.

—Rev. John Swahlen built and dedicated the first German M. E. church ever erected in this country. Though very old, he is still active. His son, Rev. A. F. Swahlen, Ph.D., is one of the faculty of DePauw University.

—Chancellor C. F. Creighton, D.D., advocates a Nebraska ecumenical council, composed of ministers and official laymen of the four conferences. He believes it would greatly promote the interests of Methodism.

—Miss Wesley, granddaughter of Charles Wesley, has presented to Rev. Allen Rees the hymn book used by the poet of Methodism himself, and another used by his wife. They are of peculiar interest, the first-mentioned having a table of contents in Charles Wesley's handwriting,

together with six manuscript hymns not as yet published. Mrs. Wesley's book bears date 1749, and Charles Wesley's 1775. Mr. Rees intends to present them to the trustees of Wesley chapel, City-road, London.

—Apropos to the current discussion concerning sectarianism in university management, it is interesting to note that in the faculty of the college of liberal arts of Northwestern University there are four Presbyterians, one Friend, one Episcopalian, one Congregationalist, and twenty-four Methodists, while the 520 students represent eleven different denominations.

—The Marshfield Avenue Methodist church, Chicago, has been sold to the Metropolitan Elevated Railway company by order of the court. The *Tribune* states that it will be removed to another site and be used for a Jewish synagogue.

—Bishop Walker of North Dakota has constructed, and is soon to launch at Bismarck, a Gospel barge, which is to be devoted to missionary work in towns and camps along the Missouri river. The boat is 93 feet long and 25 feet wide. It will command 500 miles of territory. The bishop has named it "The Missouri Missioner."

PROTESTANT EPISCOPALIAN.

—Protestant Episcopalians have 72 bishops, 4,250 preachers (priests and deacons) and 549,250 communicants. For the last three years their benevolent contributions have averaged over \$13,000,000.

—The Protestant Episcopal church is building a cathedral in the city of New York. They are going to put \$10,000,000 into it. It is to be called the Cathedral of St. John the Divine. The cornerstone was laid December 27, with imposing ceremonies, eight bishops in their robes of office, and many clergymen and prominent civilians being present. Among others, Chief Justice Melville W. Fuller, of the United States Supreme Court, was present in his judicial robes and took part in the service. This is the first building of this kind in America, reared by Protestants.

—The Church of England, as well as the Episcopal church of this country, annually receive a large number of converts from other denominations, but it is believed that they lose more by defections to the Church of Rome than they gain. The *Living Church* gives the following summary of those received since 1891: "Since Advent, 1891, there have been the following conversions to the church from the ministry of various denominations: Congregationalists, 18; Methodists, 16; Presbyterian, 9; Romanist, 4; Baptist, 4; Lutheran, 3; Reformed Episcopal, 3; Universalist, 2; Reformed, 2. Besides these there were 15 in Wales, the names of which your correspondent could not obtain. Of this total of 76, 35 belong to the Church of England, and 41 belong to the church of this country. Three returned to the church of their first love, and one will probably bring his entire congregation with him into our communion."

—Daily mass is celebrated in eight Protestant Episcopal churches in New York City, seven in Philadelphia, six in Newark, N. J., four in Chicago, three in Baltimore, and in thirty-three other churches, mentioned by a ritualistic journal of New York City. These celebrations are generally early in the morning, and worshipers, even if present, are not expected to partake, as these are not communion services.

ROMAN CATHOLIC.

—A Catholic priest named Lentz, at Bement, Ill., has printed a prayer for free distribution among the faithful. It is a prayer for the conversion of Americans to the Roman Catholic church. As an encouragement to pray this prayer, we are told that "all who recite the prayer daily will participate in the benefits of two masses every month, and the hope is expressed that indulgence may be obtained for them. They have a great task before them."

—There are at present 51 cardinals of the Roman church; 24 of these live in Rome. Of the remaining 27, 9 are Italians, 6 Frenchmen, 3 Austrians, 3 Spaniards, 2 Portuguese, with one from each of these four countries: the United States, Canada, Belgium and Australia.

UNITED PRESBYTERIAN.

—Tarkio College, Mo., which was burned a little over one year ago, after a year of hard work, re-opened in the re-constructed buildings. The number of students has nearly doubled since the fire, and is now over 200. The endowment has been increased from \$58,000 to \$158,000. There is an indebtedness, however, of about \$10,000 not yet provided for.

—Latest statistics: Synods, 10; presbyteries, 60; pastors and stated supplies, 42; without charge, 254; total ministers, 796; licentiates, 62; students of theology, 93; ruling elders, 3,619; congregations, 920; mission stations, 169; congregations having no house, 56; parsonages, 274; total members, 109,018; total Sabbath-schools, 1,090; officers and teachers, 11,415; number of scholars, 98,859; contributions, \$76,058; congregational missionary societies, 836; number of young peoples' societies, 589; members, 23,994. Contributions: salaries of ministers, \$543,400; congregational purposes, \$401,690; the boards, \$567,023; general purposes, \$74,175; total, \$1,286,288. Average per member, \$13.38; average salary of pastors, \$1,025; legacies to the boards, \$101,777; congregations contributing to all the funds, 307; congregations not contributing to any of the funds 52; congregations not reporting, 61.

A Powerful Flesh Maker.

A process that kills the taste of cod-liver oil has done good service—but the process that both kills the taste and effects partial digestion has done much more.

Scott's Emulsion

stands alone in the field of fat-foods. It is easy of assimilation because partly digested before taken.

Scott's Emulsion checks Consumption and all other wasting diseases.

Prepared by Scott & Bowne, Chemists,
New York. Sold by druggists everywhere.

NEWS OF THE WEEK.

COUNTRY.

Evanston's, Ill., gas works were blown up Saturday by escaping gas becoming ignited in the furnaces. The plant was shattered, as were the windows of the houses in the vicinity. One man was injured and the city is deprived of public lights.

The east-bound express on the Big Four ran into an open switch at Wann, Ill., four miles east of Alton, causing a disastrous wreck. Thirty-five thousand gallons of oil ignited, baffling the rescuers and enveloping the wreck in flames. Sixteen were killed and fourteen fatally injured.

At Wichita, Kan., in the Federal Court, Thos. McGill, a Lane county farmer, secured a verdict for \$5,000 against the Western Union Telegraph Company for failure to promptly deliver a message. McGill's wife was in such a condition that an operation was deemed necessary and the physician in attendance telegraphed to a neighboring town for another to administer chloroform. The message was not delivered until too late and the woman died.

The cold snap played havoc with the operation of the Edgar Thompson Steel Works at Braddock, Pa., four of the big blast furnaces being banked down and the big steel rail mills closed down for the want of material to work on. All the ore is frozen up about the furnace plant, which requires a double force of men, and to add to the embarrassment of the situation, many of the Hungarians have refused to work in such cold weather. The shut down under these conditions is very disastrous to the firm.

Twenty-seven miners were killed by an explosion in a mine at Como, Col.

Evidence is certain that several deaths of non-union men at Homestead were the result of poison.

The Pope has decided to establish a permanent apostolic delegation in the United States, and has nominated Mgr. Satolli to be first delegate.

White Caps in Mississippi have given themselves to persecuting the Jews. One Jew had twenty-seven houses burned which had been rented to Negroes. Colored men have been forced to leave plantations owned by Jews.

The ice hindered the running of ferryboats on the East River, New York. Many Staten Islanders could not get to the city.

A consignment of 658 tons of rubber, the largest that ever left the Amazon for any American port, entered New York. It is valued at over \$1,000,000.

The exodus of Negroes from Avoyelles Parish, Louisiana, continues. Their destination is Oklahoma. The reason assigned for their leaving is that they are driven out by white neighbors who will neither let colored children attend the schools for their children nor allow them to establish schools of their own. Many

of them were owners of property, which they were compelled to dispose of at a sacrifice.

Continued cold weather increased the suffering at Homestead, Pa., and it is said that nearly 300 people were on the verge of starvation. Contributions are still coming in. In the mill there is a great deal of dissatisfaction over the wages.

Wrinkled and grizzled, but strong and erect withal under the weight of his 98 years, the Rev. Jacob Garber stood up in the pulpit of the Lutheran church at Charlotte, Mich., Sunday week and preached an eloquent birthday sermon. The church was thronged to the doors and the conclusion of his address was greeted with loud applause.

The intense cold extended from the Rocky Mountains to New York City and through the Southern States. New York harbor was a great field of ice. Many vessels were carried out to sea. Two hundred and fifty of the five hundred tug boats of New York harbor were disabled. Hundreds of tons of freight of every description were blocked on the wharves and the lighters. Snow seriously impeded railroad travel and mails. At Knoxville, Tenn., and other points South, the mercury stood below zero, and business was suspended. In the mountain region of East Tennessee snow was from ten inches to three feet deep. For days the mercury stood from two to twenty degrees below zero in places throughout the Western States. Jan. 16 Chicago experienced the coldest weather in five years, the thermometer registering 16 degrees below zero.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 16 to Jan. 21:

W A Pratt, W Witter, W J Coleman, Mrs J Kuns, L B Lathrop, M Woodward, Rev A Tuemo, S H Moore, Rev C D Trumbull, A M Miller, M L Beck, Rev J McBride, R Paddock, A F Worden, Rev W Hazenbarg, E Verkler, Rev S Collins, R Gorely, P B Bates, W H Minton, Mrs E B Clark, Rev H Bert, J M Elliott, J S Harnden, J R Letts, A I Yoder, S Kuffel, C S Allen, W Matthews, J F Ames, Rev J Heck, T H Nichols, L Miller, Mrs A W Schoenhut, Rev H C Foster, E H Person, Miss M E Mason, Miss C Kingsbury, E O Russel, H F Bufham, Rev C Bender, J Remington, Mrs L V Ryan.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	73½@	74
Winter No. 2.....	67½@	73½
Corn—No. 2.....	43½@	43½
Oats—No. 2.....	31 @	36
Rye—No. 2.....	54½@	59
Barley per ton.....	11 75 @	12 25
Hay—Timothy.....	9 50 @	11 50
Butter, medium to best....	17 @	33
Cheese.....	03 @	11
Beans.....	1 75 @	1 90
Eggs.....	24 @	30
Seeds—Timothy.....	1 92 @	1 97
Flax.....	1 10 @	1 16
Broom corn.....	02 @	05½
Potatoes, per bu.....	55 @	71
Hides—Green to dry flint..	04 @	06½
Lumber—Common.....	10 00 @	13 00
Wool (washed).....	15 @	32½
Cattle—Choice to extra.....	5 55 @	6 15
Common to good.....	4 10 @	4 75
Hogs.....	6 90 @	7 90
Sheep.....	2 75 @	6 00

NEW YORK.

Wheat.....	79½@	82
Corn.....	53½@	55
Oats.....	40 @	43
Eggs.....	39 @	43
Butter.....	17 @	35
Wool.....	15 @	30

KANSAS CITY.

Cattle.....	1 25 @	5 10
Hogs.....	4 50 @	7 65
Sheep.....	3 50 @	5 50

Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Green, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. 25c each.

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SUGGESTIONS FOR WINTER COMFORT.

If there are old people in the home give extra care toward keeping them warm. Take the severe chill from the bed before they retire by running a hot iron or soapstone through the bed. Old folks should sleep with woolen sheets or blankets next to them, both underneath and over. Their blood runs slowly, and they have not the vitality of younger persons for resisting the cold.

Never start on a ride when it is very cold without taking heated soapstones or bricks for both the hands and feet. A bag made of heavy canvas or ducking filled with hot sand is an excellent warmer for long rides, or for keeping at the feet of sick persons.

If you wear extra warm, wool-lined slippers in the house, you should not change to ordinary street shoes when going out. Such changes result in colds and sickness.

Mothers who must be up with the little ones at night, and those who care for the sick, should have special slippers for night wear. They should be wool-lined, and kept by the side of the bed, ready for the feet when they get out of bed. The bare feet should never touch the cold floor.

If one is inclined to a chilly feeling in the back between the shoulders, baste a piece of all-wool flannel in the upper half of the back of the undershirt. It serves as a lung protector.

Don't keep the living rooms too warm. There is no more frequent source of colds than staying in an overheated atmosphere, and then going suddenly into the cold air.

If you must work in a cold room, it will pay you to put on your overshoes and a light wrap. A knitted woolen jacket is very good for such purpose.

Don't run out-doors for a pail of water, or on any short errand, with head bare and sleeves rolled up. Severe suffering has been caused by such imprudent exposures.

It is often that delicate persons cannot keep warm at night. If such ones will wrap a light woolen cape or shawl around their necks and shoulders on retiring, they will find it very conducive to warmth.

The exercise of such little precautions is one means by which the general health is preserved, and sickness and suffering held at bay.

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That eggs covered when frying will cook much more evenly?

That if you heat your knife you can cut hot bread as smoothly as cold?

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That the white of an egg, with a little sugar and water, is good for a child with an irritable stomach?

That clear, black coffee, diluted with water and containing a little ammonia, will cleanse and restore black clothes?

That a large slice of potato in the fat when frying doughnuts will prevent the black specks from appearing on their surface?

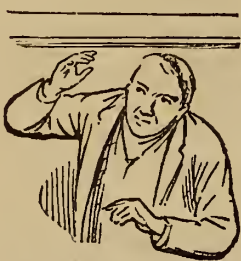
That by rubbing with a flannel cloth dipped in whiting, the brown discoloration may be taken off of cups which have been used for baking?

That a little powdered borax in baby's bath water prevents the little one's skin from chafing, and he is not so liable to "break out with the heat?"

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understood, that old Scandinavian traditions represent the apple as the food of the gods, who, when they felt themselves to be growing feeble and infirm, resorted to this fruit for renewing their power of mind and body. Also, the acids of the apple are of signal use for men of sedentary habits, whose livers are sluggish in action, those acids serving to eliminate from the body noxious matters which, if retained, would make the brain heavy and dull or bring about jaundice, or skin eruptions and other allied troubles. Some such an experience must have led to our custom of taking apple sauce with roast pork, rich goose, and like dishes. The malic acid of ripe apples, either raw or cooked, will neutralize any excess of chalky matter engendered by eating too much meat. It is also the fact, according to the *Medical Age*, that such fresh fruits as the apple, the pear, and the plum, when taken ripe and without sugar, diminish acidity in the stomach rather than provoke it. Their vegetable sauces and juices are converted into alkaline carbonates, which tend to counteract acidity.



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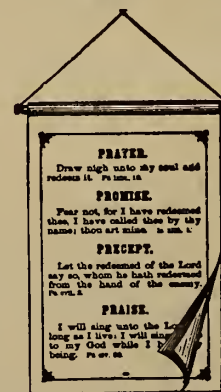
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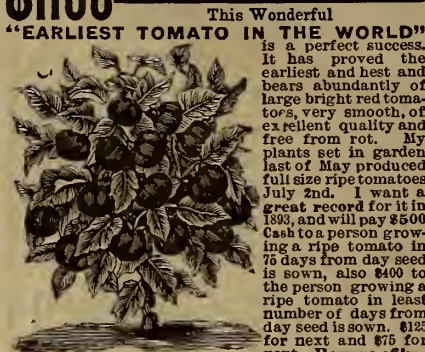
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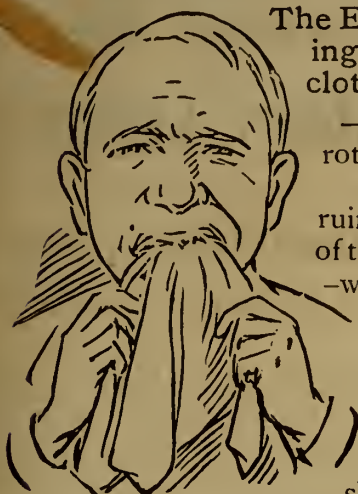
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FARM NOTES.

THE COW AND HER MILK.

It is certain that in the management of cows generally courteous treatment of them is not only not wasted, but is absolutely essential in securing the best results in milking them. Harsh, boisterous, brutal behavior toward a milch cow, especially at the time of milking, is as out of place as it would be toward a lady in her drawing room.

Of late years scientists have been "nosing around" with scalpel and microscope to find out why it is that the bovine "madam" sometimes gives down her milk freely, and sometimes—as milkers well-know to their sorrow—doesn't. These investigations are interesting, and though they may not reveal the whole mystery, they let in light upon it, and afford some hints to milkers which are well worth their careful attention.

A cow carries her milk, so the investigators tell us, from one milking to another in little cells or reservoirs distributed all through the udder. The passages which connect these with the teats are opened and closed by valves which are under the control of the will, but are naturally and involuntarily kept closed except when relaxed by a special effort of the will. This relaxation occurs at milking time, when the cords which control the valves are loosened so that the milk flows down easily into the teats, and thence into the pail.

But the relaxation does not last long. After a short interval the special effort to hold the valves open ceases, and they instinctively close again, shutting off the flow of milk and retaining in the reservoirs any milk which may not have passed out. The habit of refusing to "give down" consists in shortening the time of this relaxation, thus stopping the flow from the cells to the teats before all the milk is drawn.

The practical application of this is that any treatment of the cow which causes her to hold up her milk should be most carefully avoided. Anything that excites fear, grief, solicitude, such as loud noises, "hollering" at, beating or kicking her, or otherwise disturbing her serenity of mind, will have the effect of closing up the milk cells. The things that promote a continuance of relaxation are comfort, quietude and freedom from disturbance and excitement, together with the relief which the flow of milk affords. It is very important that these favorable conditions should be sedulously cultivated,

for if a cow from any cause acquires the habit of shortening the time of "letting down," it is very difficult and sometimes quite impossible to overcome it.

It follows, then, the stable or yard where the cows are milked should be as free from all distractions as a Quaker meeting. The owner should not permit himself nor any one else to treat the cows otherwise than with the utmost gentleness. No loud talking or boisterous behavior of any kind should be allowed, and such a thing as striking or kicking a cow should be absolutely unknown.

It is desirable, an English journal suggests, to milk as rapidly as possible consistent with comfort, with a view to getting the milk all out during the period of relaxation. But this does not mean jerking down sharply or moving with hasty or irregular motions, which would tend to defeat the very object aimed at. All the motions should be cool, quiet, gentle, but the work should go steadily forward, from start to finish, with the kind of quickness which results from making every movement tell. The old Latin phrase, "*festina lente*," exactly expresses the idea.

And when the milk ceases to flow stop pumping the udder, whether all the milk is drawn out or not, for a cow is like her human counterpart, in that "when she will, she will, and when she won't, she won't," and, as old Sam Johnson would say, "There's an end on't."—*Mail and Express*.

GOOD ROADS.

The subject of good roads, says the *Scientific American*, is now occupying a great deal of attention on the part of the public. The American nation appears to be gradually awakening to the fact that the bad roads of this country are unworthy of its position among the nations. It is stated that in Illinois alone the loss to the community from bad roads last year was as much as \$16,000,000. If this ratio were taken for the whole country, it would give a loss of \$300,000,000. At 3 per cent such loss would represent a capitalization of ten thousand millions of dollars. This is one-sixth of the total wealth of the country.

To pass the winter season comfortably avoid colds by using Dr. Bull's Cough Syrup.

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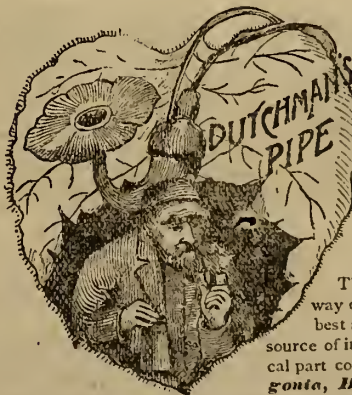
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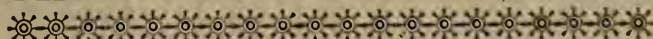
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NEWS OF THE WEEK (Continued from 15th page).

A dispatch from Cape Charles, Va., Jan. 15, says: "Snow fell early this morning, covering the peninsula from eleven to fourteen inches deep. The mercury is at ten degrees to-night, and falling fast. It has been the coldest day since 1857. At Smith's Island ice extends a mile and a half into the ocean."

A Knoxville (Tenn.) dispatch says: "Not for thirty years has there been such severe weather as now prevails in this section. The thermometer is far below zero, and a dozen or more of people are reported frozen to death. Business of all kinds has been suspended."

About fifty retail lumber and coal dealers of South Dakota and Northwestern Iowa met at Sioux City, Ia., and formed an association for mutual protection. The primary object is to give organized opposition to the enforcement of the forty-eight-hour demurrage rule now in force by all roads and to oppose the handling of coal by middlemen at mine weights, which they claim are invariably short from 1,000 pounds to several tons per car.

Eight or nine persons were killed and several others injured in the collision of a railroad engine and a large sleigh filled with a pleasure-party, who were returning to Pawtucket, R. I., from Attleboro.

The British ship Clement, Captain Lancaster, which arrived at New York from Manas Para and Barbadoes, brings 658 tons of rubber as part of her cargo. This is the largest cargo of rubber that ever left the Amazon for any American port.

Spence and O. Fisher and Joseph Turner may be counted the lumber kings of Michigan. Quite recently they purchased 400,000,000 feet of standing pine on Georgian Bay for \$800,000, and to-day added 175,000,000 more feet in the same district to their purchases for \$350,000.

The Danish Brotherhood of America concluded its fifth biennial session at Omaha, Neb., last week. Manistee, Mich., was selected as the place at which the next session will be held in 1895. The following officers were elected: Supreme President, P. S. Johnson, Omaha; Supreme Vice President, Peter Helm, Milwaukee; Supreme Secretary, Virgus A. Danielson, Chicago; Supreme Treasurer, Jens C. Eskeldson, Chicago; Supreme Trustees, E. Christopherson, Manistee, Mich.; H. N. Vogt, Davenport, Iowa; L. Frandsen, Bridgeport, Conn.

Victor Collian, known to iron-workers the world over by his inventions, died at Detroit, Mich., aged 66 years. The deceased was born in Paris, France, and received a thorough education in chemistry and mechanical engineering. He came to America in 1860, and at once took a leading position in directing affairs of Michigan mines. Ten years ago he began to invent iron-working machinery, and his cupolas, now used in every country of the world, netted him a fortune.

Mary Ann Nelson, a colored woman, was found dead in a little shanty on the Powell farm, about three miles from Or-

land, Ill. She told Mrs. Powell, a few days before her death, that she was 130 years old. She used to tell stories of how she lighted George Washington's pipe in the old days before the revolution, and gave a vivid description of a ball at the White House under Gen. Jackson's administration when she was a servant there.

By the burning of a large storage warehouse in New York City, Saturday, fifteen firemen were injured. The loss on building and contents was heavy and total.

Robert Louis Stevenson, the author, is reported to be dying of consumption in the island of Samoa.

A Fort Madison, Iowa, dispatch reports much excitement over the work of body snatchers in the cemeteries of that city, and it is believed that a wholesale traffic in human bodies has been carried on there, through agents of various medical schools. A Keokuk physician is strongly suspected.

FOREIGN.

Excitement over the Panama scandal is quieting down. Rumors that the political institutions had not been affected by the exposures had this calming effect. Confidence in the Bourse has been restored, and the fear of an agitation has passed the crisis.

The Bishop of Chester has refused to allow the Earl and Countess of Shrewsbury, who were divorcees, to partake of the sacrament of communion.

Nearly 8,000 women have joined the anti-crinoline movement. The queen has been asked to banish the new fashion from court circles.

Quite a fight is imminent in the Tabernacle over the re-election of the Rev. James Spurgeon, the acting pastor.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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CHICAGO, THURSDAY, FEBRUARY 2, 1893.

WHOLE No. 1,188.

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Elsewhere we print a summary of the proceedings of the Illinois State Anti-secrecy Convention, as reported by Rev. M. A. Gault. The official minutes of the convention, resolutions, etc., are received, but laid over until our next issue. It was a grand success, and full of interest. The following officers of the State Association were elected for the current year: President, Rev. R. W. Chesnut, of Marissa; secretary, Rev. J. R. Wylie, of Coulterville; treasurer, Rev. W. I. Phillips, 221 West Madison street, Chicago.

The Pennsylvania State Anti-Secrecy Convention is to be held in Carnegie Music Hall, at Allegheny City, on Monday and Tuesday, February 27 and 28. In the absence of the official call and the prepared program, we can only make reference to some of the prominent persons who are expected to be present, with a few of the titles of addresses to be delivered on this occasion: Rev. J. S. T. Milligan, Principles which underlie our anti-secrecy reform. Rev. D. C. Martin, Secrecy as a temptation to crime. Rev. S. Collins, Effect of secret societies in the temperance reform. Rev. Dr. H. H. George, The labor lodges. Rev. William Dillon, editor of the *Christian Conservator* (Radical U. B.), Dayton, Ohio, will probably be present and add to the interest of the convention; also two Lutheran pastors. Read Rev. W. B. Stoddard's letter, in another column. We are promised additional particulars next week.

Among the important news of the week is the revolt of the Sandwich Islanders against their monarchical system. The queen has been de-

posed without bloodshed, a provisional government established, and a committee is on the way to ask for annexation to the United States. If no intervening influence is brought to bear upon the islanders, Hawaii may become a Territory along with Oklahoma and the Cherokee Strip.

Andrew Carnegie, the distinguished capitalist and iron manufacturer, who retired from business several years ago and was absent in Europe when the Homestead strike riots occurred last year, has returned. In a recent interview he stated that under the circumstances he had no authority in the affair, as he had delegated his powers to Mr. H. C. Frick, to whom he paid a high compliment for his integrity and ability. The strikers receive but little encouragement from his expressions.

Thousands of intellectual, moral and Christian people, as well as the Protestant Episcopal Church, in which he was a prominent figure, greatly regret the death of Phillips Brooks, Bishop of Massachusetts. The son of a worthy clergyman, whose boys creditably follow his profession, Phillips Brooks may be said to have been a churchman both by nativity and education. Endowed with a fair heritage of religious character and possessing a commendable degree of common sense, eloquence and efficiency, he devoted the last years of his life to the duties of a very laborious position in the church, which proved too arduous for his health and hastened his demise. His exaltation leaves a vacancy in the Christian world that cannot be easily filled.

A reform convention of considerable importance is to be held at Clay Center, Clay county, Kansas, on Friday of this week, in the Free Methodist church, beginning at 9 o'clock in the morning. Among the speakers and subjects announced we find the following: Hugh L. McClurkin, of Clay Center, address on Temperance; Rev. S. M. Stevenson, of Idana, address on Temperance; Rev. G. E. Carnahan, of Clay Centre, The Sabbath Question; Dr. D. M. Gillespie, of Clay Center, The Lodge in Politics; Rev. W. C. Paden, of Oakland, Odd-fellowship; Rev. J. W. Dill, The Sabbath Question; Rev. Thos. M. Chalmers, of Topeka, The Masonic System. Others named as participants in the proceedings are: Rev. D. D. Pembleton and Rev. D. J. White, both of Clay Center. We shall look for a full report of the proceedings of this convention from Rev. W. C. Paden, to whose active exertions and Christian zeal it largely owes its existence.

Chicago (Union Park) Theological Seminary is just now basking in a cheerful effulgence of Christian benevolence, for which it and the Congregational church (to whose enterprise and careful nurture it owes its existence and prosperity) are to be congratulated. About the first of May last Dr. Daniel K. Pearsons, of this city, offered to give the Seminary \$100,000, on condition that other friends would contribute \$350,000 on or before the first of May, 1894. Now he offers to give the directors a bonus of \$50,000 if they raise \$400,000 on or before Nov. 1, 1893; that is, he still offers \$100,000 if they raise \$350,000—and if they secure \$50,000 more will match their \$50,000 with his \$50,000, thus making an additional endowment for the Seminary of \$550,000. This is in accordance with the offer he made last May. This offer comes most opportunely, as the rapid growth of the Seminary, the addition of departments far beyond its resources, in response to the demand of churches for a trained ministry for the foreign populations of the interior, necessitated the addition of at least \$500,000 to its funds, including a new chapel and the reconstruction of the three old buildings. In 1877 he gave McCormick Theological Seminary and the Chicago The-

ological Seminary each \$50,000 to establish a permanent fund in aid of young men studying for the ministry. Since then he has rounded out his gifts to a full million.

A NEW SONG (THROUGH AID OF BURNS AND A' THAT).

BY REV. J. B. GALLOWAY.

There is no clan by right divine
Can rule and reign and a' that;
No princely "rite," nor lordly line—
Equality for a' that!
For a' that, and a' that,
"The mystic tie," and a' that,
A common birthright crowns us all
With liberty, for a' that.

Let fools and upstarts boast they find
In Masonry, and a' that,
A higher place to them assigned—
Mankind are one for a' that!
For a' that, and a' that,
"Grand lodge above!" and a' that;
It matters not, though "passed and raised,"
They're wicked still, for a' that.

Ye see yon Templar ca'd a Knight;
He struts and stares and a' that,
Wi' hat and sword, as if for fight;
He's hut a coof for a' that;
For a' that, and a' that,
His sash and gold, and a' that;
The man of independent mind,
He looks and laughs at a' that.

Ye "cowan" brood, why look and stare,
And how and scrape, and a' that?
Their Baal worship will not bear
The test of truth for a' that.
For a' that, and a' that,
"Benevolence," and a' that,
Wi' altars bare, and Christless prayer,
They serve the de'il, for a' that.

Their innocence they sound and show
By "lambskin hib," and a' that;
But Morgan's death, as well they know,
Is witness still 'gainst a' that.
For a' that, and a' that,
The "Tyler's" sword and a' that,
The "cable-tow" and savage oath—
They're hypocrites in a' that.

They boast of secrets, dark and sealed
By penalty, and a' that;
But a' that's hid has been revealed—
Their Mah-hah-bone, and a' that.
For a' that, and a' that,
"Grand hailing sign," and a' that,
When judgment comes, they'll cry in vain—
"Help widow's son!" and a' that.

Poynette, Wis., Jan. 24, 1893.

UNDER WHAT CIRCUMSTANCES MAY CHRISTIANS ENTER A SECRET ORDER?

ADDRESS BY REV. PROF. LUTHER T. TOWNSEND,
D. D., BEFORE THE NEW ENGLAND ANTI-
SECRECY CONVENTION, BOSTON,
DECEMBER 14, 1892.

MR. PRESIDENT AND FRIENDS:—I think the subject that was assigned me does not appear on the program that I have in my hand, but on some of the others. It is: "To what extent can Christian people associate in secret societies?" I would like to add these words to the subject, "and under what circumstances may the state investigate and abolish secret societies?"

I think I am always inclined to give the devil his due, if he has any, and possibly I am not so pronounced in my opposition to secret societies as are many of my brethren. I have belonged, or do belong, to nine different secret organizations; at least, I could at one time give the passwords and grips of that number. A young man's curiosity led me to enter these orders; that being gratified, my interest in them, for the larger part, no longer remained. With one or two ex-

ceptions, and for quite a number of years, I have had no active connection with secret organizations of any kind. I could not now give their grips, and have forgotten the passwords that are necessary to gain admittance to them. Some of these organizations that I entered disappointed me very greatly. On the whole, I think I have not received, personally, any benefit from secret lodges and associations worth mentioning.

I am very sorry, on the other hand, that I am forced to say, to be perfectly honest, that some of the secret organizations of this country appear to do more for their poor and sick, than do some of our churches for theirs. This confession I regret to make, but in justice to all it ought to be made.

Before proceeding further, there is a fundamental question we ought to consider, and that is this: Can two persons have, in common, a secret, for any reason whatever; and if two may have a secret in common, why may not those two under circumstances communicate that secret to a third person, and then the three to ten or twenty or a hundred other persons? And if these ten or a hundred persons can be associated in one place, city or town, why cannot some of that number go to some other city, town or county and organize, and so also in a dozen cities or towns and throughout the world?

And if they can meet in this way without any charter or state authority, why may they not also meet and organize under state or national authority and charter?

There seems to be,—let us be perfectly frank and fair in this discussion,—there seems to be some worthy authority, both ecclesiastical and civil, for such association. Did not Christ and his disciples have secrets that were not given to the public? Indeed, there were matters in the fraternity of the disciples that it would not have been policy or wisdom to have communicated to those outside of that communion.

And is it not true that the church, during the early ages of Christianity, protected itself by organization? The symbolizations found in the catacombs were known only to the fraternity of Christians. I presume we need not question the statement that there were secret organizations among them, and that they had their passwords and signs, and could communicate in ways that the outside world knew not of. And under certain circumstances our churches at the present time hold secret sessions, and no one disputes their right to do so. Would it not be unwise for them, under certain circumstances, not to order secret sessions?

And then in state matters we know that affairs are sometimes discussed in secret. There is in the state a secret service, and the civil law recognizes certain matters as privileged. There may be communications between a counsel and his client, between the physician and his patient, between the clergyman and his parishioner, that the court in some States will not allow to be divulged; and in all our States these communications, under ordinary circumstances, are regarded as privileged matters.

It would seem, therefore,—would it not?—that our fundamental question must be answered in the affirmative: that two or more persons may have a secret, and may organize under the authority of the state to hold that secret.

So far, I presume, we may all agree. The next question is this: What are the conditions under which two or more persons may be justified in forming what is termed a secret organization? Could not this properly be done for mutual protection in times of trouble? Great perils are come upon us, we will say, or upon a community; may not two or more persons unite for personal and mutual protection, and unite in secret organization, and even unite under bonds or under the most solemn promises not to divulge the proceedings or the purposes of that organization?

May not persons also thus unite for the protection of society in certain emergencies? and for the protection of the state? and for the protection of any of our civil, ecclesiastical and religious institutions? It seems to me that without hesitation any person in this convention could answer all these questions in the affirmative. Indeed, unless we admit that two or more persons may unite in an organization, chartered or not chartered, for personal protection, or for the protection of society, or for the protection of the state,

or for the protection of our civil, educational and religious institutions, we ought at once to dissolve this meeting and disband the organization under whose auspices we have been called together.

The next question that confronts us is this: Do conditions frequently exist such as would justify the forming of secret organizations, or do such conditions exist at the present time? If I were a little more thoroughly informed I might not take the attitude on this question that I now do; but with my present light it does seem to me that such conditions do exist at the present time. There are patriotic organizations, as you may know, now forming in the East and in the West. They are forming for the protection of our civil, educational and religious institutions, against another organization that is thought to be a great peril in our country. The profound conviction in many hearts is this, that treasonable organizations must be met by patriotic organizations; and I am not prepared to say that such patriotic organizations shall not have their grips and passwords.

Our fourth question is this: Under what conditions should Christian people decline to have anything to do with secret societies? and under what conditions should secret societies be investigated by the state and even be abolished by law?

Our answer is, that when any secret organization, of whatever name or character, is dangerous to the individual; or when it is dangerous to the state; or when it is dangerous to society, then Christian people should withdraw from it, and the state should investigate it, and, if need be, abolish it altogether.

The next question in order is this: Are there such organizations at the present time? I presume there is not a well-informed person in this audience but would answer that question in the affirmative.

Let us enumerate a few of them. I suppose every person here would say that the Clan-na-Gael is an organization dangerous to the individual; in the promotion of its own interests it is often dangerous to society; and it is dangerous to the state. If this be so, then no Christian can be a Clan-na-Gael, and the state has a right to investigate that society, and if it discovers there what we have supposed, then the state ought to abolish it; and not only that, but the members of it ought at once to be sent back to their native country.

May not the same be said of the Mafia? Unquestionably it is dangerous to the individual; it is murderous, having caused the death of persons obnoxious to it. It is a peril to the safety of the individual, to the safety of society, and to the safety of the state. Therefore, no Christian can be a member of it; and further, we should at once demand of the state to investigate this outlandish organization without longer delay, and if these charges are found to be true, then the Mafia ought to be abolished, and those who are members of it ought to be put under arrest.

There are certain orders of Nihilists and of Socialists that appear to stand in about the same relation to the individual, to society and to the state as do the Clan-na-Gael and the Mafia. They should receive, of course, the same treatment.

And the Mormon church is likewise to be placed in this classification, for it has been a murderer; it has made attacks upon the individual and upon society and upon the state, and would be a greater mischief than it now is if it had the power. At least there are grounds enough for the most thorough investigation, and abolishment, it seems to me, of the Mormon church from this country.

There is still another organization, the "Society of Jesus," which we cannot regard otherwise than a peril in this country, and in all countries where it exists. So great a peril is this order, that its members have been expelled from country after country, time and again. And we do not hesitate to say that enough is already known of this "Society of Jesus" to justify the state in making a thorough investigation of its rules, of its oaths, of the obligations that rest upon its members, and of its purposes, and if they are found to be dangerous to the individual, to society or to the state, all Christians must withdraw from it and that pestilential order should be abolished without longer delay, and every Jesuit in this country should be sent flying!

We are now in position to speak of the Free-

masonry order, and the Odd-fellow order, and of some other orders that take about the same rank. The question to be settled—the question for you to settle, before making war on these organizations, is this: Are these orders dangerous to the individual? Are they dangerous to society? Are they dangerous to the state? Do they sometimes defeat the ends of law and justice by shielding the membership? If so, then the same course must be pursued with these organizations as with the others. If statements that have been published are true, then to be consistent we must demand a reform that would amount to a revolution; otherwise the indictment against them should not be longer withheld. The Christian membership should withdraw and the state should enter the halls where the meetings are held and take possession of their belongings. It must be clear to any unprejudiced person that any organization that stands between the claims of justice and its membership is a menace to the state. That any organization that takes into its own hands the punishment of an offending member by injuring his business or person should be frowned upon by every law-abiding citizen.

And we must go one step further and say that since Christianity is of supreme advantage to the individual, to society and to the state, it follows that any organization that is detrimental to Christianity, any organization that interferes in any way with the effectiveness of Christianity, whether it be Masonry, or Odd-fellowship, Good Templarism or anything else, ought not to receive the support of any one who bears the name of Christian.

Every Christian who is a member of any of these orders should therefore weigh carefully all these matters, and if he finds that his lodge is guilty of the charges that have been reiterated, or that it is taking time and money that more properly belong to Christianity, or that it is detrimental in any other way to Christian faith and work, then there is but one course for him to pursue, and that is to sever his connection and no more be known as a lodgeman.

FLIMSY APOLOGIES FOR THE LODGE.

[From an address by the late ex-President Jonathan Blanchard before the National American and Prohibition Convention, Lincoln Hall, Washington City, Feb. 22, 1884.]

Let us examine the whole secret-lodge system, of which Masonry is the mother and type.

Its apologists are wont to say, families, churches, senates, juries and camps have their secrets; and these justify the lodge.

The answer is: Secret societies are not families or churches. The lodge is human; the family and church, creations of God. They rest on the words of Christ, "What God hath joined let no man put asunder;" and "This do in remembrance of me." On the contrary, secret societies rest on art, and, only appeal to God to enforce the contrivance and give fealty to the clan. The first family was a church, and worshiped; and the proper principle of both is love. The artificial motive of the lodge is terror. The family swears one man and one woman to love and keep to each other; the lodge binds a promiscuous body of men together by penalties and pains to be enforced or inflicted by unknown hands. Wedlock begins and is perfected in love. The lodge commences, like prostitution, in a joke, is sanctioned by blasphemy, and ends in swindling and secret advantages. Therefore, to call a family a secret society, as many do, is to put the veiled sanctities and pure blandishments of a home on a level with the rollickings of a brothel, and confound the mercenary grimaces of a hunger-pinched harlot with the pure blushes of a bride. This is to mock God who made the family.

Nor are lodges senates. True, to avoid peril, senates close their doors, as men lock their trunks when thieves are looking on. But the injunction of secrecy is taken off when the peril is passed; while the lodge demands concealment till death, seals the Mason's lips, and makes his silence perpetual.

Again, secret societies are not juries. A jury is a band of independent men, sworn by their "verdict," or true word, to do justice to their equals and the equals of each other before the law; being amenable to the independent God, who cannot be bribed, and, who will not bribe. The lodge is a body of superiors and inferiors, sworn to concealment, the upper from the lower, and all from the outside world; not to do justice, but to

get and give secret advantages. And they are amenable to a "Master," who is amenable to a "Grand Master," who is amenable to a "Sovereign Grand Commander," each of whom is a frail, needy, and selfish man like themselves.

True, the juryman during the trial must be shut from those whose silver might turn him into a Judas Iscariot. But the seclusion of the jury is not the secrecy of the lodge. If Barabbas is a Mason the lodge requires the jury to find for Barabbas and condemn Christ.

Nor again, are lodges camps. "The Cincinnati" and the "Grand Army" were contrived after the fighting was done. Battles, it is true, must have their concealments. But the private exploits of the veteran become the stories of his children, while the secrecy imposed by lodges, brigands and banditti, are perpetual.

Thus the lodge is neither family, church, senate, jury nor camp. It is a civil and religious fungus; no more like the church or state than a wen or cancer is like the human body, which it disfigures and destroys. And to justify the sinister secrecy of Freemasonry from its semblance to the wholesome privacies of the household, church or state, is as illogical and irrational as to reason from the semblance of "proud flesh" to flesh in a healthy man, in order to prove that cancer is health.

WHY THE SUNDAY LAW SHOULD STAND.

1. No new reasons are urged against the law. All now presented were considered at the time of its enactment. (See *Congressional Record*, May 26, 27; July 10-20.)

2. All the old reasons for the law, which secured in both Houses the memorable majorities in its favor, remain unanswered. (See *Record*, as above.)

3. There are many new reasons for supporting the law, including great ratification meetings in leading cities; the acceptance by the directory of the conditioned appropriation; and the enactment by the commission of the Sunday-closing rule. The following was signed by the directory's officers:

"Be it resolved by the Board of Directors of the Columbian Exposition, Chicago, August 18, 1892, that the appropriation made by the act of Congress, approved August 5, 1892, is hereby accepted upon the conditions therein named. H. N. Higinbotham, President; H. O. Edwards, Secretary.

ANSWERS TO OBJECTIONS.

1. It is objected that recently published letters of several eminent divines indicate a change of sentiment in the churches.

The answer is that letters received by one of the undersigned from the two most eminent of these divines indicate that they have been misunderstood and do not favor such an opening as is contemplated, and that the sentiment of the churches for closing has not been weakened, but intensified. It should be remembered that only two Episcopal bishops out of the twenty-five that contributed to the independent symposium of bishops were for opening. All the other Protestant bishops, numbering nearly one hundred, except one Afro-American, were for closing.

No churches, acting officially in their national conferences, have declared for opening. But one of our number has gathered vouchers to validate substantially the estimates of Senator Hawley and Congressman Dingley that the petitions for closing represent, including the families of the petitioners, forty millions of our population.

2. It is objected that workingmen now ask for Sunday opening.

The answer is that the Federation or Labor officers were at work for opening, and the Knights of Labor had refused to vote for closing, before the law was passed. Some in these bodies, then as now, favored the law.

The railway engineers, the Farmers' Alliance, by its Ocala resolutions, and some other labor unions are on record in favor of the law. There are more workingmen in churches than in labor unions, which include only a million or two of the twenty millions of wage-earners in the United States.

3. It is objected that Sunday closing would promote crime.

The answer is that Centennial Mayor Stokeley, of Philadelphia, and Rev. T. A. Fernley, Secretary of the Philadelphia Sabbath Association,

have both testified to the contrary, with police statistics showing a remarkably small increase in the arrests during the six months of the Fair.

In conclusion, permit us to say that the continuance of this agitation for Sunday opening is alienating from the Fair the sympathy, by offending the conscience, of a great multitude of the staunchest and truest citizens of the Republic.

The undersigned, spontaneously gathered here, with others, from many sections of the country, unite in the above statements in defense of Christianity, law and labor, knowing as we do that every step toward the secularization of the Lord's day is an advance toward the enslavement of labor.

Elliott F. Shepard, New York; President American Sabbath Union; Editor *Mail and Express*. J. H. Knowles, New York; Cor. Secretary American Sabbath Union. H. H. George, Beaver Falls, Pa.; Field Secretary American Sabbath Union. J. F. Hurst, Washington, D. C.; Bishop M. E. Church. Wilbur F. Crafts, Pittsburg, Pa.; Editor *Christian Statesman*; Honorary Secretary Pennsylvania Sabbath Association. R. V. Hunter, Terre Haute, Indiana; Chairman Sabbath Observance Committee, United States Christian Endeavor. Jesse W. Brooks, Brooklyn, N. Y.; Chairman Sabbath Observance Com., General Synod Ref'd Ch. of America. A. A. Robbins, Brooklyn; Chairman New York State Sabbath Observance Committee. Joseph Cook, Boston Monday Lecturer; Editor of "Our Day." Geo. S. Mott, Flemington, N. J.; President New Jersey Sabbath Union. L. S. Coffin, Fort Dodge, Iowa; President Iowa Sabbath Association; Ag't Brotherhood R. R. Trainmen. C. A. Blanchard, Wheaton, Ill.; President Sabbath Association of Illinois, and President Wheaton College. F. A. McCarroll, Shippensburg, Pa.; Presbyterian Cumberland Valley Sabbath Association. T. A. Fernley, Cor. Sec. Philadelphia Sabbath Association. J. W. Woodside, Philadelphia, Pa.; U. S. Commissioner Columbian Exposition. Herrick Johnson, Chicago, Ill., Pres. Chicago Ministerial Alliance. C. B. Botsford, Boston; President Massachusetts Sunday-Protective League. C. B. Ramsdell, Pastor North Pres. Church, Washington, D. C. F. A. Dony, Representing Scranton and Wilkes-Barre, Pa. Thos. D. Christie, President St. Paul's Institute, Tarsus, Asia. A. H. Plumb, Boston, Member Prudential Com. A. B. C. F. M. Mrs. S. D. La Petra, Pres. Dist. Col. W. C. T. U. Mrs. Mary E. Catlin, Supt. Sabbath Observance, Dist. Col. W. C. T. U. William Adams, Pres. Evangelical Alliance, Boston, Mass. H. A. Thompson, Columbus, Sec. Ohio Sabbath Association. Green Clay Smith, pastor Metropolitan Baptist Church, Washington, D. C. J. H. Leiper, Philadelphia, Pa., Field Sec. Pennsylvania Sabbath Association. J. R. Stokes, stonemason and carver, Washington, D. C.

Washington, D. C., January 13 1893.

GEMS FROM THE "CATHOLIC REVIEW."

In his administration of the church the Pope is not infallible. He may make mistakes. He may act injudiciously, imprudently, prematurely.

As for the *Catholic Review*, it has never had, and will never have, any predilections or prejudices contrary to the mind of the church.

It is to the influence of the Catholic immigrants of the last fifty years that we must principally attribute the immense improvement that in that time has been witnessed in the manners of the American people, and especially in cities.

Eighty thousand dollars are needed for the seminary in Baltimore that is to train priests for the colored missions in the United States, and Father Slattery is trusting that St. Joseph (husband of the Virgin Mary), under whose invocation it has been placed, will provide the funds to build it.

The Redemptorists, up at Mott Haven, when they visit their parishioners, bless their homes, beginning at the basements and going up over the entire building. This is a beautiful and devout Catholic practice.

An incident that proves the Pontifical warnings against the activity of Freemasonry in Italian towns to be but too well justified has just occurred at Genoa. The editor of that excellent little paper, *L'Eco d'Italia*, having printed as a leaflet the Holy Father's Letter to the Italians, asked permission of the *Questura* for the public

sale of the copies. No such permission was a matter of legal necessity, the laws on freedom of the press sufficiently saving the situation; but the editor asked for it as a guarantee for the salesmen against police suspicion and molestation from Liberal loungers; it was immediately and summarily (and illegally) refused.

No one acquainted with the history of the United States can fail to see what a crude civilization it was that flourished here before the immigrants from Ireland and Germany began to arrive in sufficient numbers to make themselves felt.

From its center in the Vatican it (Romanism) reaches the farthest confines of the world. Yet in no country is it a foreign government. For that which is Catholic cannot be foreign anywhere.

THE BOYS.

What shall we do with them? Make Christian men of them. How? By the thousands they are growing up in sin and going down in ruin; from the slums they come and go, and from Christian homes also. Save them, but how? Are the church and the Gospel a failure where boys are the subjects? Thus we must conclude when a mock army is organized to save the boys. If there is a failure anywhere it is a failure of the church and not of the Gospel, and no mock army will ever take the place of a backslidden, God-forsaken church, and better the case at all.

Lieutenant-Colonel Silliman of Michigan is out in a defense of this substitute for the church and Gospel. He would have the "Boys' Brigade" in the place of the church, and the manual of the army in place of the Gospel. His letter to the *Detroit Journal* presents the case. He says: "To really benefit a boy an organization should offer him moral, mental and physical improvement." This is right, and the home, the church and the school furnish all these. But we are told that this military society for boys is the desideratum. To prove this, Lieut. Silliman tells us of a Sabbath-school teacher who led him to believe that morality is a "long, pale, serious face, exhibiting an injured expression to every one, and on everything that was gay." He leaves his readers with the impression that this is the morality of the church and Sunday-school, and that the boys must have the mock army to teach them the true morality. In all that he only betrays his incompetency to tell us what to do with the boys. The Christ-type of morality is not as he describes it; it is the most vigorous, rosy-cheeked, laughing, happy, whole-souled, pure, noble, and manly of any type of character this earth ever saw or heaven ever produced.

After misrepresenting the church and Sunday-school, he undertakes to define morality, and only succeeds in telling us of the kind of morality which he expects from his mock army. "It is a spirit of honor, gallantry, and soldierly pride." This might make dudes, but never so much as a decent coat for true Christian morality. Surely the Christian is a man of honor or he is no Christian at all. He is gallant and chivalrous, and he is brave, but he is all this in his heart and not merely on the outside. A man may have the soldierly pride which is evidenced in fine accoutrements; he may be a gallant, the most polished; he may have what is known as a soldier's honor, and yet be unlike Christ. Shall we call that a moral character which is Christless? Never.

This is all that we can expect. When a worldly-minded man undertakes to teach the church of Jesus Christ we must expect worldly doctrines and worldly methods, and the product will surely be worldly. All that this mock army proposes to do, then, is to make good worldlings of the boys; it does not save them. Then away with it. We want the boys saved from sin. A polished sinner is no more to be desired than any other kind. A proud sinner is as sure of a fall as any one. A sinner who has honor, without honoring his God, is not honorable in the sight of God. A boy may not swear, drink, lie, steal, or be impure and yet be unsaved. We want the boys saved from, not polished in, all outward wrong, and from all love of sin. The power of Jesus does this and not a mock army.

We will take the vilest boy in this city and in thirty minutes at Jesus' feet in humble penitence make more of a man of him than a mock army drill of a life time will do. We will make him a

truer gentleman, a more desirable companion, more intelligent, a better business man, and a more Christ-like man with a few years in a Christian home, the Sunday-school, and the public school, than all the mockery of the army can ever do for him. Let us have Christ first and then what he instituted, the home, the church, the school, and the state and we will do the boys good; but away with all imitation of soldiers or mockery of the army.—*Wesleyan Methodist.*

NEW ENGLAND LETTER.

A journey to the stars.—A Boston notion.—The death of Bishop Brooks.—Harvard and total abstinence.—Salem factory girls and snuff-dipping.—The license question in the Legislature.—Dr. Graves' case and Miss Borden's.

A lecturer recently illustrated the distance to the fixed stars by bidding his hearers imagine themselves bound for Centauri, on a railroad train running sixty miles an hour, at the moderate fare of two cents per one hundred miles. But even at this extremely cheap rate, a single ticket would cost more than the national debt of England, and the traveler, if he reached his journey's end, would have to calculate on living 48,663,000 years, a longevity beside which Methuselah's fades to a vanishing point. I remember with curious vividness a dream I once had after inhaling ether. I imagined myself on board one of those railroad trains, "traveling with the speed of a cannon ball," which was used in a school textbook of my childhood to illustrate our distance from the sun. Our high rate of speed did not trouble me, but I felt nervous lest I should miss one of the stopping-places—I do not know whether it was Mars or Saturn,—until the conductor touched me on the arm with a reassuring, "All right," and the rest of my celestial journeyings remained unchronicled. But it was a unique experience even in a dream. The telescopes are bringing us so close to other worlds that I do not wonder that M. Flammarion believes in the possibility of intercourse with their inhabitants at some future day. Read his description of Mars in his latest work:—"To see before one in space another world, with wide reaches of land, and sea, and stream; with sun-gilt areas and tracts of snow of dazzling whiteness, all turning slowly from bright day to shadowy night and on again to day—our own world in miniature—to see this and much more, brings us face to face with the greatest of mysteries, that of universal and eternal life . . . Earth becomes only one province of the universe, and we feel the existence of our unknown brothers in other lands of the Infinite Creator."

A correspondent of one of our daily papers, writing from the West, states that Boston news, as reported in the papers published the other side of Mississippi, "relates chiefly to the railroads and to pugilism," though he mentions reading a dispatch in one of the papers of New Mexico which gave an inventory of Whittier's estate, followed by the announcement of a prize-fight between two pugilists of the Pilgrim City. This must be gratifying to the æsthetic Boston soul. But so long as they support a daily press filled with such things, to the exclusion of more refined and elevated matter, I do not see that Boston people, with all their Browning clubs and everything else that savors of "high culture," can reasonably complain. By the way, a new enterprise has just been started which may possibly give her back some of her pristine glory as a seaport town. A company has been organized which proposes to run a line of unsinkable steamships between here and Europe, rendered so by making them with double bottoms filled with small air-tanks so that they will be like mammoth life-boats and outride the severest storms. The ship will float even if filled with water. Such a line will doubtless be very popular, and New York may have to look out for her laurels. And if in addition to all this the company can find out some device for preventing sea-sickness among the passengers, I am sure the line could not begin to accommodate all its patrons, and the stock would pay higher dividends than any other known.

The death of Bishop Brooks removes from our midst a preacher who was said, by no less an authority than Canon Farrar, to have no equal among the English clergy. The bishopric of Massachusetts was a costly honor. It entailed upon him an amount of hard work which, according to the verdict of friends and physicians, cut him off

in his prime. It is a curious fact that at the time of his graduation, when doubtful what profession to choose, he consulted with the President of his *Alma Mater*, Harvard University, and was advised by him to lay aside all thoughts of the ministry, because, owing to the impediment in his speech, he "could never be a preacher;" which shows that the wisest human counsel may prove to be the most utter foolishness. That rapidity of utterance which made him the despair of reporters, and Canon Kingsley's "strange, sweet, high-pitched voice," were both due to the same cause, an impediment in the speech; and yet both conquered the difficulty nature had so ungraciously put in the way at the very outset of their careers, and became the most noted of pulpit orators.

Speaking of Harvard, its friends would have done better to let the statement of a Cambridge writer in the *Voice*, that "the influence of Harvard is always counted against total abstinence," go uncontradicted, for by taking the trouble to deny it they have only brought the real facts of the case into more unpleasant prominence. The papers have made us familiar with the drinking habits of many of the students; but what can be expected when President Eliot is himself not a total abstainer—was that remarkable Utah speech of his an after-dinner effort?—and liquor is served at all the class reunions. Certainly the higher education as represented by Harvard ought to make a better showing for temperance than this.

The *Salem News* is authority for the statement that over three tons of snuff is consumed annually in that quaint old seaport town, and, most surprising of all, that most of it is "dipped" or chewed by the girls who work in the factories, after the fashion of our Southern sisters. Doubtless most of them are foreigners; still it is not pleasant to know that a practice so filthy, and one which we supposed was confined to the poor white "cracker" of the South, has gained a footing on New England soil. It is something the W. C. T. U. had better look into.

Our Legislature will be called upon this winter to decide some important questions. The saloon is wide-awake and active, and will try to get a repeal of the law passed four years ago which limited the number of saloons to the proportion of the population. There would be no fear of their success if those who call themselves temperance men had a tithe of their wisdom instead of allowing themselves to be caught by chaff. I know nothing of the Presbyterian minister, Rev. Mr. Brown of Fall River, whose bill for a special license committee in every city will soon come before the House; but he is doubtless one of those well-meaning men who cannot, to use a rather vulgar colloquialism, "see beyond their own nose." The commission is to consist of three members, of which the mayor shall be one, ex-officio, the second member to be appointed by the board of trade, and the third—here comes the richest part of it—to be annually appointed by the clergymen of the city. In case they fail to act, and one can easily imagine that there are some city pastors who would not relish even such a quasi endorsement of the traffic, the appointment shall be made by the mayor; the price of a license not to be over \$500 or less than \$200. Thus he hopes to take the saloon out of politics and make the question a non-partisan one. As if a non-partisan bar-room would not murder soul and body as fast and make as many widows and orphans as one of the most pronounced political stripe!

So Dr. Graves is cleared, and will probably get the \$10,000 left him by the woman of whom there is overwhelming evidence that he was the murderer. The doctor is a Mason, and it was prophesied at the outset that his Masonic brethren would clear him—as they have. But note the difference in the case of Miss Borden, still confined in Taunton jail while the government strangely delays her trial. This is a common thing enough on the part of the defendant in a criminal case when he has a shrewd lawyer and the evidences are all against him; but for the government to hesitate and dally in this way is one of the strangest things in a case which has been nothing but mystery all the way through. Thinking people can see but one reason for this delay on the part of the prosecution—the inherent weakness on their side. A singular statement in the Taunton papers, that the authorities were putting off the trial, in the belief that if she was not already insane she would be made so by the long suspense, and the case therefore never be brought into

court, savors of the darkest days of the Inquisition. This long imprisonment of a probably innocent woman is an outrage, and strengthens the impression that the government has little or no new evidence to bring against her. Query: If Miss Borden had been a man and a Freemason instead of a woman and a W. C. T. U., would she now be languishing in jail while the prosecution, on one pretext or another, delays her trial? The triumphant acquittal of Dr. Graves is sufficient reply.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Jan. 25, 1893.

The House of Representatives may be just as earnestly in favor of the enactment of a stringent quarantine law at the present session of Congress as the Senate, but, if it is, it takes a queer way of showing it. Instead of taking the bill which had already passed the Senate and making the desired changes by means of amendments, which would have given the measure a privileged legislative standing, the House took up and passed an entirely new bill, which sends it to the bottom of the already full Senate calendar. Your correspondent has no charges to make, but is not surprised that others should charge members of the House with trying in this roundabout way to defeat quarantine legislation. As the matter now stands there is a Senate quarantine bill on the calendar of the House and a House quarantine bill on the calendar of the Senate. If the House had passed the Senate bill with amendments it would have been sent to a conference committee, privileged to report and have its report acted upon at any time, which would have made the new law a certainty.

Strange how people are prone to overlook things in their immediate midst. I was reminded of this by some facts and figures in an address delivered by Judge Kimball (who presides over one of Washington's police courts, and is therefore competent to speak of the evil wrought by intoxicating drink), to a temperance meeting. There were during the last fiscal year more than 26,000 arrests in Washington, the greater number of which were attributable directly to the use of intoxicating liquor, while nearly all of the remainder could be traced indirectly to the same cause. The revenue received by the District of Columbia from liquor licenses is about \$75,000 a year, while the traffic carried on under those licenses necessitates the spending of at least \$500,000 a year to pay for the apprehending, prosecuting and punishing of crime directly or indirectly arising therefrom.

The art of saying much in a few words is possessed in a marked degree by Rev. Dr. Milburn, the blind chaplain of the House. In his opening prayer yesterday morning he gave a specimen of that art in referring to the deaths of Justice Lamar and Bishop Phillips Brooks. He said: "O Eternal God, we come before thee with bowed heads and hearts filled with sadness, mourning the death of an eminent Justice of the Supreme Court, more than once a member of this House, and likewise of the most illustrious Christian preacher of the time. While we commemorate the virtues and rare grace and charm of the justice, the wonderful talents and dedication of himself on the part of the bishop to the services of his fellow men, we pray that their sudden deaths may come as an admonishment to our own hearts." This prayer is perfect enough in construction and expression to find a place in the scrap-book of every student of the English language and every lover of condensed expression.

Rev. Sam Jones delivered several lectures here this week, under the auspices of the Y. M. C. A. The large audiences which listened to him indicate that his drawing qualities are still unimpaired.

Nothing was done this week in either Senate or House about the proposed bill allowing the World's Fair to be opened on Sunday. The House committee had a meeting yesterday and decided to defer the consideration of this bill for another week. This action looks a little suspicious, in view of the known sentiments of two-thirds of the members of that committee. And to add to the suspicion nearly all of the people who were brought here to work for the passage of the bill have been sent home. It is believed that these tactics have been adopted for the purpose of making the opponents of the bill believe that hope of getting it passed has been aban-

done. Such is not the case, however, as time will shortly show.

The Senate is now considering the bill which recently passed the House, providing for the purchase and opening to settlement of the land belonging to the Cherokee Indians, popularly known as the Cherokee strip. An attempt will be made to amend the bill by providing for the appointment of a commission for the extinguishment of national or tribal titles to lands in the Indian Territory. This bill is to be before the Senate when the anti-option bill is not, until it is disposed of. The anti-option bill will be voted on, and passed, next Tuesday, unless something occurs to prevent the consummation of the agreement to that effect made this week.

Several members of the board of lady managers of the World's Fair are here looking after an additional appropriation which they have asked for. They have asked that \$10,000 of the appropriation be in souvenir silver quarters, bearing on one side the head of Queen Isabella and on the other a picture of the Woman's Building at the Fair.

REFORM NEWS.

SEED-SOWING IN SNOW.

PEORIA, Ill., Jan. 28, 1893.

Letters from points where Bro. M. A. Gault and myself had corresponded promised openings for work in Bureau, Mercer and Peoria counties, Illinois. Our N. C. A. president must hasten on to the vicinity of the State convention at Coulterville, and I agreed to make as good a substitute as possible in the districts named.

Thursday, Jan 19th, at 10 P. M., I reached my first resting place with a loved brother and his interesting family near Kewanee, having spent more or less time during the day at Batavia, Aurora, and Princeton, soliciting subscribers and arranging for future meetings.

Brief but cheering interviews were had along the way with Rev. Bro. Challman of Batavia and Bro. W. H. Chandler, evangelist for the State Home Missionary Society of Illinois.

At Princeton, Mrs. Hodgman, the unwearied friend of every Christian reform, was entertaining a large delegation of W. C. T. U. ladies, attending a district convention. In the short time I could tarry, arrangements were made with Revs. Nelson, Petersen, and Leidman for future addresses in their churches. Another pastor, who has in his church several members of secret societies, promises to begin a faithful instruction of these brethren and get them out of their lodges with God's help. At Kewanee another pastor was moved to give more faithful instruction to his young people.

At 8:30 P. M. of Friday, light gleamed over the snow from Bro. Wm. Pinkney's farm-house home, three miles east of Viola, and I was soon forgetting another weary day. Bro. P. is pastor of two Wesleyan churches, one some six miles east, the other three miles west of Viola. He preaches three times and drives nearly twenty-four miles on every Lord's day. Morning and afternoon the Word of God was opened to reveal the nature and danger of lodge altars, in these two churches. The brethren heard with interest and sympathy, and gave good collections to our Association. In the evening services for salvation were resumed in the Hopewell church at which I had the pleasure of assisting on Monday and Thursday evenings.

Bro. Calhoun, pastor of the U. P. church in Viola, proposed that I speak a-half hour for our reform in the Sabbath-school Institute for the Fourth district of Illinois. The convention was well attended from all parts of the district, from Mercer to Henry, Stark and Rock Island counties. Something interfered with the anti-lodge speech, though I was confident I had some profitable facts and arguments for all S. S. teachers. Time was promised again and again, but I had to take train at 3 P. M. Wednesday for New Windsor, where an address was promised that evening in the large Lutheran church. Rev. Mr. Lindstroem received me cordially and a good audience was out. A revival service and singing-school in the two other churches, and a theatrical company in the only hall, took away some of the people of the small village. Bro. Lindstroem is the only resident pastor, and with a large and scattered congregation is a very busy man. He has an interest-

ing and intelligent people, whom it is a pleasure to address.

Friday noon I was again in Peoria, and have work for the Sabbath and Tuesday and Thursday evenings appointed, with enough for the intervening spaces to make rest a pleasure after a few days. The city is just now agitated with the Romanist aggressions of Bishop Spalding, who rules with a high hand in political and business affairs. He has presumed too much on his power and a reaction is sweeping over the people. The American Protective Association is throwing its drag-net into this commotion and securing hosts of members. Pastors are besieged, and the second question everybody seems to ask or expect is, Have you joined the A. P. A.? May God help to turn this tide truthward.

HENRY L. KELLOGG.

ILLINOIS STATE CONVENTION.

COULTERSVILLE, Ill., Jan. 26, 1893.

DEAR CYNOSURE:—Again we have great reason to praise God for another successful State Convention. Rev. Ira D. Hicks, who predicted an unusual storm period for the 24th and 25th, failed entirely in his calculations for Southern Illinois. We could not have had nicer weather, better roads, or more beautiful moonlight.

For several years there had been a lull in this reform agitation, and some had predicted that we could not revive the people's interest; but such fears were all disappointed. The Covenant church, one of the largest in town, was filled at nearly all the sessions. What was unusual, it was well-filled during the forenoon session. Good delegations came in from Sparta, Oakdale and surrounding towns. The addresses and discussions were excellent. The people were in their seats promptly and listened with a calm, earnest attention till the close. Quite a large list of *Cynosure* subscribers was obtained, and the contributions to the cause were liberal. A revival spirit pervaded all the sessions, increasing in interest. Many said the cause of reform had never before received such an impetus in this part of the State.

Rev. R. W. Chesnut, of Marissa, was elected president and Rev. J. R. Wylie, of Coulterville, secretary. Bro. Wylie will send the official report to-morrow.

Bro. Chesnut led in the singing, using the old version of the Psalms. Nearly all the congregation joined, and seldom have we heard such soul-inspiring praise. There is a sublime pathos in the singing of the old Bible Psalms which can be produced by no other songs.

Each session was opened by a season of earnest devotional exercises.

It was a serious disappointment that Dr. D. H. Coulter was prevented by sickness from coming. He was obliged to write, a few days before the convention, "I am so sorry; I did set so much store by this visit and participation in the convention. But the Lord's will be done."

Providentially Rev. Wm. Weir, of Washington, Pa., the field secretary of the National Reform Association, was with us and spoke in Dr. Coulter's place.

Bro. Wier gave us a splendid address; so did all the speakers. They were Rev. Messrs. J. L. Chesnut, N. A. Whitehill, J. R. Wylie, C. M. Ritchie, Mrs. A. K. McKelvey, Miss Mary Patterson, Mrs. J. M. Sloane, Rev. R. W. Chesnut, R. C. Reed, and D. S. Faris.

The first morning session was nearly all occupied in discussing a series of strong resolutions.

The Glee Club furnished some inspiring songs. There was abundant entertainment provided for all the delegates.

Coulterville must be put down as a first-class convention town. It is doubtful if any town in the State could furnish an anti-secret convention such an interested audience.

Much of the success of this convention must be attributed to the untiring efforts of the chairman, Rev. R. W. Chesnut, who planned my meetings for the last two weeks in Southern Illinois, and who was seconded in his efforts by Rev. J. R. Wylie, of Coulterville. The reformer's work would be comparatively easy if he could always have such helpers.

Some excellent letters were addressed to the convention. Two that were listened to with deep interest were from Dr. B. Carradine, of St. Louis,

J. P. Stoddard, of Boston, and from J. M. Sloane, of Oakdale, Ill.

A fuller report will be furnished next week. Let the friends take courage and praise God for the success of this truly inspiring convention.

M. A. GAULT.

THE PENNSYLVANIA STATE CONVENTION.

HOME HOTEL, PITTSBURGH, Pa.,

January 26, 1893.

DEAR CYNOSURE:—The time and place of the coming Pennsylvania State Anti-secret Convention has been decided upon. The time is February 27th and 28th. The place is Carnegie Music Hall, Allegheny City.

We have secured the finest hall in Western Pennsylvania. Its central location and general popularity will undoubtedly aid in securing a general attendance of the people.

The official call, together with the program, will be sent soon. Those who attend may expect a rare treat. There are to be a large number of brief addresses. Rev. J. S. T. Milligan is to speak on the principles that underlie our reform. Rev. D. C. Martin takes, as his theme, Secrecy as a temptation to crime. Rev. S. Collins will discuss the effect of secret societies in the temperance reform. It is hoped that Dr. H. H. George will favor us with a discussion of the labor lodges. Their legitimate fruit is very manifest at this time. With laboring men begging for the grocers' credit at Beaver Falls, because some lodge-boss has ordered them to cease the toil that provided the necessities for wife and children; with men on trial, accused of poisoning those who, contrary to their orders, sought to earn an honest living, who, perchance, were prompted to deeds of violence, expecting the lodge to stand between them and justice; surely there should be but one voice in this matter.

The better class here are, I believe, unanimous in protesting against these outward evil manifestations. Will they discover that their homes are not safe; that the government is not safe; that nothing is safe, while these lodges are tolerated, and rise in their might and put them away? Or will they sleep on until the rumbling volcano breaks forth and anarchy reigns? Our convention will afford an excellent opportunity to answer this question.

Brother Wm. Dillon, of the loyal U. B. church, Dayton, Ohio, writes that he can be with us. Those who heard this brother last year will be glad to hear him again.

Two Lutheran pastors have partially consented to address us. I trust I can announce their names in the program.

We are likely to have a treat in the musical line. Several young friends are interested; orchestra and quartette are being consulted.

Will not friends expecting to attend address me, care of the Home Hotel, Pittsburgh, in order that ample entertainment for those coming may be provided? I have mentioned the matter of entertainment to some of the friends, and there has been a ready response. Free entertainment will be provided for all those who write in time. The expense of this convention will be large. Any friends in the State desiring to aid in meeting it should send their contributions to the State treasurer, Rev. R. C. Wylie, Wilkesburg, Pa.

During the week past I have spoken three times. Sabbath morning I spoke in the Fairview U. P. church, eight miles from Beaver, Pa.; Rev. J. S. T. Milligan, pastor. Sabbath evening I addressed an audience in the R. P. church in the same neighborhood, Rev. Mr. Brownell, pastor. Monday evening the so-called sublime mysteries of the Masonic order were exposed to public view in the Fairview school-house. The meetings were all well-attended; as the sleighing was good, unless they were sick, the people could have no good excuse for remaining at home.

I very much enjoyed the hospitality so kindly extended by Brother and Sister Milligan. The warm soapstone at one's feet, on retiring, is more conducive to slumber than the "preacher's spare-bed," sometimes assigned to agents laying up treasures on high.

On calling at his home, I was disappointed in not meeting Dr. H. H. George. His son kindly accompanied me in canvassing for *Cynosure* subscribers. He is very popular among the young

(Continued on 9th page.)

CORRESPONDENCE.

THE WORLD'S FAIR AND SUNDAY OPENING.

WAUPACA, Wis., Jan. 17, 1893.

EDITOR CYNOSURE:—I notice that those who favor and those who oppose the opening of the Fair on Sunday do so mainly on religious grounds.

It is held by Cardinal Gibbons, as well as by the municipal authorities of Chicago, that to have the gates open will be the most appropriate way of keeping a Christian Sabbath. It is not hard to see that this is but a *make-believe* on the part of those who desire Sunday opening, and that the real animus is simply and purely to *make money*.

For this reason the friends of temperance generally, without regard to their views of Sabbath laws, are inclined to favor Sunday closing. But to my mind these are not the reasons why the national government should legislate for or against Sunday closing.

It is not in the province of the government to enforce a *religious* observance of the Sabbath. "Congress can make no law establishing religion or prohibiting the free exercise thereof." This does not prohibit, but rather enjoins the protection of religion, and the suppression of all immoralities that men may practice in the name of religion. Congress may and ought to protect its employes in the right to keep the Sabbath. It may, for this reason, suspend all national labor on the first or any other day of the week, and no one is wronged; but it simply cannot require the *religious* observance of the Sabbath. The reasons why we think the gates should not be opened on the first day of the week, are, first, that to pass a law requiring them to be opened, would be an invasion of the rights of the State of Illinois. This sovereign State has on her statute books a law which prohibits labor, except in certain contingencies, on Sunday. Whether this law was wise or unwise is not the question. Congress might legislate in harmony with it, but it has no right to repeal or invalidate a State law. And this is equally true of the permission that has been granted to sell liquors on the Fair grounds. This is an invasion of the municipal rights of the people of that part of the city. This alone is sufficient argument so far as Congress is concerned.

Second, I oppose the opening by the local authorities for the same reason; that it would violate a State law and would countenance the violation of the law by the 7,000 saloons which, by keeping open on Sunday, do more to promote crime than all other influences put together.

Third, the employes of the Fair need a rest day. It is their right, and it is essential in order that they do their work well. So long as there is a general agreement to keep the first day of the week, they ought to have that day. Say what they will, if the gates are open on Sunday, it will not be different from other days of the week.

Third, the opening of the Fair on Sunday will bring vast excursions on that day from all parts of the country, and will greatly increase the sale of liquors and tend to general demoralization. The general interests of morality will be promoted by Sunday closing. H. H. HINMAN.

THE POWERS OF DARKNESS AT GALVA.

GALVA, Ill., Jan., 1893.

EDITOR CYNOSURE:—While it may not be pleasant nor seemly to report an evil work as prospering, yet it may be in place to "tell the truth and shame the enemy," for surely the greater the prosperity of such evils as lodgery and intemperance the greater the shame.

The lodge interest in this town and vicinity seems to be running high. In some cases the growth and prosperity is thought to be almost phenomenal. The Odd-fellows especially are having quite a revival of late, with many accessions. The Masons, the G. A. R., the A. O. U. W. and Woodmen are steadily gaining or, at least, holding their own.

For some reason I fail to hear much from the famous Red Men, and I suspect they are not in a very prosperous condition. Perhaps playing savage has "played out"—was too childish to last with grown children. But nothing seems to check the secrecy craze. Young men and older men are crowding into the different lodges as if their lives and salvation depended upon it; and the spirit of secret working and closed-mouth cunning is so common, and so much practiced,

that open candor and truthfulness have almost become rare jewels. Alas for a people when these commendable traits of character are supplanted by secrecy and a want of veracity! Not only are the adherents of the lodge under a spirit of bondage and slavish fear, but the gag of secrecy is crowded into nearly every mouth, so that men and women outside dare not manifest any want of veneration for the lodge.

"Hands off" is everywhere understood, if not seen; and so strong is the lodge-rule that if a respectable dog should presume to move his tongue against the sacred thing he would doubtless suffer the loss of character, if not of life.

But rejected light goes out in darkness, and those who reject the Gospel truth are left to believe a lie. There was, in years gone by, an anti-secret element and influence sufficient to have saved this community from the domination of the lodge, but a spirit of indifference and compromise allowed the lodge to gain the ascendancy and crush out and trample down the truth and build up their system on the ruins thereof. Now it (lodgery) is the power that dictates and runs (so far as possible) everything in its own interest (the liquor traffic included), and those to whom it holds out the "royal scepter" may live; but otherwise it is much like martyrdom.

It is truly lamentable that right in an intelligent and Christian community, and in full blaze of Gospel light, the demons of the pit should, through an institution of men, bring about such a "reign of terror" that causes ministers and lawyers, good men and noble women, to close their mouths with fear, not daring to speak or write their honest convictions lest they bring down the wrath of the lodge tyrant upon them.

But those who are in the light, and hold the faith of a pure Gospel, should not fear, but "be strong in the Lord, and in the power of his might;" for our God reigns, and has set up a kingdom that will crush out and destroy all these kingdoms and overthrow their rule; and his Christ, as the Conqueror, is going forth, and will bring to naught all these evil things.

Every plant not of God's planting shall be rooted up, for he will "destroy them which destroy [or corrupt] the earth"; for "that Wicked" the "Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming." "Amen. Even so: come, Lord Jesus."

R. CANNING.

THE LODGE A DANGEROUS INSTITUTION.

WESLEYAN ACADEMY, }
WILBRAHAM, Mass., Jan. 16, '93. }

EDITOR CYNOSURE:—There are in this school two open debating societies, one of which was organized in 1826, and is commonly known as "Old Club."

Before this organization, on last Friday evening, was debated the question: "Resolved, That secret organizations are becoming a dangerous factor in society."

Fortunately we had present, as our guest, an aged, retired minister, and he, upon being invited to speak, told us of facts that had come under his observation; of how a murderer, who was a Mason, escaped punishment, through the influence of his society, although the evidence was all against him.

His earnest words caused a manifest impression on all who heard him; and when the vote was taken on the weight of argument, it was given to the affirmative.

Your paper is read with much interest. Yours truly,

ONSLow W. COMSTOCK.

HELP NEEDED FOR COLORED PEOPLE IN THE SOUTH.

HOT SPRINGS, Ark., Jan., 1893.

EDITOR CYNOSURE:—Since the fight (about secrecy in the church), some of the prominent attendants have dropped off, but the congregation has increased in numbers of non-society people until there is not standing room.

A great number of new members of the church are young people, from ten to fifteen years of age; while some of the oath-bound disciples have taken their children from the church.

There are many old persons coming to my church who cannot read and who have no Bibles. The American Baptist Home Mission Society

gives us a grant, but this does not begin to supply our needs.

We have three families who are in need of food and clothing. Please send me the names of some friends before whom I can lay the condition of my work.

I have a great many girls who do not know anything about housework; even grown women. Mrs. Woodhull, a white lady, has kindly consented to teach a class of these girls who belong to my church, from 12 to 18 years each, one day in every week. She also says that she will give something toward building a more commodious house, with a basement, the latter to be used for an industrial training-school. Many of our mothers know nothing about housework themselves and so cannot teach their girls.

If there is a Christian Woman's Association in your city, please tell them about us. You will remember that second-handed or old clothing is as good for one who needs it as a new garment, hat, or shoes. Supplies may be sent to

S. M. FISHER,

Pastor of Mt. Canaan Baptist church (colored),
No. 18 corner of Grand avenue and School street, Hot Springs, Ark.

LITERATURE.

CURRENT PERIODICALS.

Worthington's Magazine for February opens with a decidedly interesting paper by J. A. MacKnight, entitled *Brigham Young: A Fair Sketch by One Who Knew Him*. When a boy Mr. MacKnight, as a relative of the so-called prophet, was a member of Brigham Young's household. Mrs. Livermore presents the second paper of the entertaining series of personal reminiscences, *In 'Ole Virginny'—Fifty Years Ago*. In *Zeph*, Lida A. Churchill contributes a strong story, of which the teaching is: From the least thing to the greatest, be true. Do Women Love their Worshipers? is the striking title of a characteristic paper by Junius Henri Browne that will attract much attention. Miss Trot's Valentine, by Mary G. Woodhull, an appropriate February story, is based upon an ever-interesting incident. In the *Story of the Tile Fish*, Rene Bache gives an account of the destruction, supposed to be total, of this valuable edible fish, and of its re-discovery, after ten years, by the Grampus, a vessel in the service of the U. S. Fish Commission. The *Regeneration of Camp Scott* is a story by Albert Bigelow Paine. The illustration adds much interest to the story, since it shows the veritable old block-house of Camp Scott, as it stands to-day at Fort Scott, Kansas. The poetry of this number includes Clinton Scollard's *In a Bazaar*; the *Winter verses*, by Alice W. Rollins and Wm. Francis Barnard, and Eben E. Rexford's *Sunset Fancy*. The various departments are replete with interest for the ladies and children, and the entire magazine is highly creditable to contributors and publishers. Hartford, Conn.: A. D. Worthington & Co.

The Missionary Review of the World for February sustains the reputation of that excellent magazine for breadth of scope and for timeliness in its articles. The editor-in-chief, Dr. A. T. Pierson, contributes the second article of a series on *Our World*, a survey of the mission field at the present time, and a summing up of the forces and factors now at work for the extension of Christianity. Our *Missionary Heroines*—By Faith, is the title of an article by Dr. J. T. Gracey, who makes almost as imposing an array of examples of what faith has accomplished as St. Paul does in his letter to the Hebrews. Confucianism, by Rev. A. P. Happer, D.D., is a very able exposition of that religious system. Rev. A. J. Gordon, D.D., contributes the third article of a series on the *Forerunners of Carey*. Other articles of especial interest are: *Training of Native Agents*, by Rev. Edward Storow; *Seventh Convention of Christian Workers*, held in Boston in November, described by Rev. C. M. Southgate; *Bulgaria and the Bulgarians*, by Dr. Cyrus Hamlin, etc. The *General Missionary Intelligence* department is arranged by countries, each month's *Review* summing up the news from the various quarters of the globe in missionary lines. Published by Funk & Wagnalls Company, 18 and 20 Astor Place, New York City.

The complete stories in the forthcoming *Midwinter Century* include Goliath, a dog story by Thomas Bailey Aldrich.

The Rev. Henry van Dyke's article on *The Voice of Tennyson*, which is to appear in the next number of *The Century*, is in the nature of a critical estimate of the poet's influence upon life and letters.

The *Midwinter (February) Century* will contain two illustrated travel articles. One of them, *Life in the Malay Peninsula*, is descriptive of the palace and the people of the Maharajah of Johore, whose home is on the mainland opposite the English city of Singapore. The other is a vivid account of the routine of a whaleman's life, by the late James Temple Brown.

Rudyard Kipling will have a story of Indian monkeys in the February *St. Nicholas*.

IN BRIEF.

A man in Maine has built an immense lobster pond and stocked it this autumn with about seventy-five thousand lobsters.

The bees go to distances of from two to four miles in search of honey in good weather, and fly at the rate of seven miles an hour.

The organist at Cardiff church found several of the notes soundless. An examination revealed the fact that no fewer than six birds, including a robin, had built their nests in the pipes.

A crocodile which had "taken the pledge" was recently shot on the Daintree river, Queensland. The creature's stomach contained a Father Matthew temperance medal dated 1880.

Electrical science is now after the caterpillar. Alternate wires of zinc and copper, half an inch apart, attached to a battery, encircle a tree. The caterpillar mounts the tree and soon becomes a martyr.

The European rat is found all over the world. In hot or cold climates it flourishes, and wherever man has gone it has gone, and often secured a lodgment where man found it difficult or unpleasant to live.

In order to keep sea porgies through the summer the fishermen of Rhode Island have nets so arranged that the passing schools are led up into salt water ponds and the channels connecting with the ocean are closed.

Up to 1880 the shad was unknown in California waters. Young shad were sent there that year and planted in the Sacramento river. Shad are now so plentiful in California that they sell in San Francisco by wholesale at two cents a pound.

"What is the use of a mosquito?" has long been asked in vain. Havana answers the question. They convey the yellow fever germ by their bite, and their inoculation is so gentle that the sufferer has only a mild attack and is safe forever after.

Two residents of Apalachicola, Fla., recently encountered a den of rattlesnakes and exterminated the entire lot. According to their statement there were forty snakes in the den, the largest being seven feet long, and the smallest measuring about a foot and a half in length.

One thousand acres of the 5,000 in Taney county, Missouri, owned by St. Louis men, is inclosed by a wire fence eight feet high and used for a deer park. The fence is constructed around the hill slopes so that the deer may leap over into the park, but cannot get back. They become very gentle and are never molested.

It had been pouring hard all day, everything was soaking, and the poor pony looked in vain for a dry spot to lie on. After evidently deliberate thought it went up to a cow that had been lying in one place for a long while and gave her a most vicious kick; this he repeated several times until at last she was compelled regretfully to rise, whereupon the pony promptly lay down in the very spot occupied and kept dry by the cow.

The grand jury in Philadelphia has indicted a man on the rare charge of necromancy. It declared that he "did unlawfully pretend to relieve and free William Cressley from all evil influences and spirits deleterious to his health, happiness and peace of mind, by means of certain charms and incantations, by burning certain powders and burying bottles of liquid in the cellar of defendant's house." But the cure was a failure.

In the home of Tennyson's father at Somersby, Eng., one of the rooms on the second floor was set apart as the poet's den, and here he would sit of an evening pondering his verses. One night as he leant from the window, he heard an owl hooting; and, with a faculty of imitation which was strong in him, he cried back to the bird. The poet's "tu-whit, tu-whoo" was so natural that the owl flew to the window and into the room, where it was captured and kept for a long time as a pet.

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The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 2, 1893.

The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.—ISA. 14:24.

CIVIL RIGHTS IN CHICAGO.

We notice that several cases are now pending before the city courts against restaurant-keepers for refusing to serve meals to persons of Negro origin.

The law of the State providing penalties for such refusal, when based on no other grounds than race or color, was made in accordance with the fourteenth amendment of the Constitution of the United States, which was designed to secure equal civil rights to all persons, "without respect to race, color or previous condition of servitude." The State law was rendered necessary by the decision of the United States Supreme Court, that the act of Congress securing equal civil rights to all persons was inoperative and void, except where Congress had exclusive jurisdiction.

This disregard of the rights of Negroes does not grow out of any unwillingness to accept their money, but is a concession to the spirit of caste that, to a great extent, still disgraces our nation, both in the North and in the South. It is the same spirit that enslaved the Negro and now continues to hate and oppress him.

We do well to remember that not only is this race prejudice utterly unjust and anti-republican, but that it constitutes one of the greatest obstacles to the peace and real unity of the nation. The African race did not come here of their own choice, but they are here to stay. The vital principle of republicanism is the equality of all men before the law.

A MEMORIAL OF DR. GEO. B. CHEEVER.

We have received a "Memorial Address on the Life and Character and Influence of Dr. George B. Cheever," delivered by his brother, Dr. Henry T. Cheever, of Worcester, Mass. The occasion of the delivery of this address was the presentation of the library of Dr. Geo. B. Cheever, and his bust, to the Howard University, Washington, D. C.

The pastor of the Church of the Puritans was one of the commanding characters in the long war with slavery. He was associated with all the leaders of the hosts of freedom in that great battle. It was natural and fitting that his library should, after his death, be presented to such an institution as Howard University, which is dedicated to freedom and hostility to the spirit of caste. Dr. Cheever was also one of the leading men in the temperance movement; and though he never took an active part in the effort to remove secret societies from our country, he was, as such a man must needs have been, opposed to all secret societies.

The author of this memorial address has also been for fifty years in the advance guard of the army of reform. It is entirely safe to say that no great iniquity has lifted its head in this country during his manhood's days without receiving his unhesitating and most decided assault.

It was fitting that such an one as he should give this address in loving memory of his honored brother who had preceded him to the better land. The address is a pleasing and powerful one, giving in eloquent fashion the story of a most eloquent life. It were easy to fill more than the allotted space of this review with extracts therefrom. We must content ourselves with less than we might desire.

Speaking of his brother's position on slavery, he says: "He aimed his blows not at the abuses of slavery, but at the core and sinful act of slaveholding itself. He struck not at the evils of the liquor traffic, but at the criminal practice of rum-selling itself, and the palpable sin of legalizing it by legislation. It was this high regard to principle, courage of convictions and a lofty moral standard of character and conduct, together with a noble self-forgetting enthusiasm in behalf of the right and a masterly will in standing for it that distinguished him among his peers. To this was added such a reverential belief in the plenary inspiration and authority of the Holy Scriptures, as

to make him positive and potential in their use and application to human affairs." Speaking of his desire that God should be recognized in the fundamental law of our land, he says: "He believed with all his heart that God is love; he believed in the sovereignty of love, and in the certain success of that remedial kingdom which in the sovereignty of love he has established, the kingdom of our Lord and Saviour, Jesus Christ. He was settled in the certainty that to him every knee shall bow and every tongue confess Jesus Christ to be Lord to the glory of God the Father. He believed Christ to be the rightful King of nations, as he is the King of saints; and that in America and the American Constitution, first of all, his name should be named, and his word acknowledged as the supreme law of the land; Christianity the bed-rock, the basal underpinning of the American nation, beginning with our Pilgrim Fathers in the cabin of the Mayflower." In another paragraph he speaks of the fact that great men are the God-ordained leaders of the people, and that to them the progress of society is very largely due. He says: "The great men whom God raised up in the bosom of Christianity to do battle with slavery in the middle of the nineteenth century—William Ellery Channing, George Thompson, Gerrit Smith, Lloyd Garrison, Charles Sumner, Wendell Phillips, William Goodell, Jonathan Blanchard, Henry Ward Beecher, and the stalwart preacher in the pulpit of the Puritans at Union Square, New York—all but one of them, the surviving leader of organized opposition to oath-bound orders of secrecy (Rev. Jonathan Blanchard), now passed to the realm of the blessed—all were men of the mountain-type.

We could wish that this address might be widely read. It would be an inspiration and help to the young men of our nation. It would aid in bringing about the time of which the author speaks in his concluding paragraph when, "will it come to pass by the mighty moral pressure of of Christianized public opinion, which Professor Bryce says in his great work entitled 'The American Commonwealth' is the mind and conscience of the whole nation, is the product of a greater number of minds than in any other country, is more irresistibly sovereign, and determines the direction and character of national policy, then will come to pass that all liquor-sellers will have to quit their nefarious business, by a healthy, moral, and legal compulsion that cannot be resisted." The God of our fathers, in whom we trust, hasten that glorious day for our goodly city, our loved New England, our mighty Republic, the hope of the world.

"Were a star quenched on high,
For ages would its light,
Still traveling downwards from the sky,
Shine on our mortal sight.
So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men."

JAMES G. BLAINE.

The death of James G. Blaine takes away one of our most eminent politicians and statesman. For thirty years he has had a commanding influence in American affairs. Several times he has been prominently before the people either for nomination or election to the presidency; and in 1884 came within less than 1,500 votes of securing the great prize.

No man contributed so much to the respectability of Mr. Harrison's administration, and no Secretary of State ever conducted our foreign affairs with greater, if equal, ability. While there has been a manifest popular dissent from his extreme views on the subject of protection of our manufacturing interests, yet no financial measure ever struck a more popular chord than the reciprocity feature of the McKinley tariff.

That Mr. Blaine made serious mistakes is quite evident, but no man despised him. He had the warmest of personal friends and the bitterest of political enemies.

His most serious and fatal error was in his underestimate of the moral convictions of the people—a mistake common to those other great statesmen, Webster and S. A. Douglas. Representing a Prohibition State, and personally committed to the principle of prohibition, yet as a private citizen he feared to vote for the prohibition amendment, lest he should offend the liquor

interests. This alienated the radical temperance vote, and failed to secure that of the liquor interest. In his zeal to secure the introduction of American products into South American nations, he took special pains to advertise the American breweries; and there seemed not to have been printed enough copies of these BEER CIRCULARS, so that the Christian public could see one of them.

He was openly a Protestant, but privately attended the Roman church; and while serving as Mr. Harrison's prime minister, allowed his name to be used as an opposing candidate for nomination for the Presidency, resigning his office to secure that nomination.

These are some of the mistakes of a man who had resplendent abilities and rendered most important public service. Like most of our truly eminent men, he had the good sense to keep out of the Masonic lodge, and was, in his private life, entirely respectable.

He will take rank with the world's great statesmen, such as Webster and Bismarck.

JUSTICE LAMAR.

To the names of dead Confederate leaders—Jefferson Davis, Robert Toombs, Robert E. Lee, and Alex. H. Stephens—must be added that of the late Associate Justice of the Supreme Court of the United States, Lucius Quintus Curtius Lamar, who died suddenly at Macon, Ga., last week, of Bright's disease.

As a true son of the South he aspired to political exaltation. A lawyer by profession, he became a State legislator, a member of Congress, a Confederate colonel, a commissioner of the confederacy to Russia, a United States Senator, the Secretary of the Interior, and then a justice of the highest national tribunal.

No one can doubt his intellectual fitness for these multifarious responsibilities, in which he performed his duties acceptably under the various administrations that he served. But he was, by nature, education, and surroundings, a typical Southerner, with all that the name implies.

The slave system in which he was nurtured was responsible for his prejudices and for the lack of patriotism which he, in common with these other Southerners, exhibited. It made men brutal in their instincts and conduct; it fostered hatred against all who opposed it; it promoted insubordination to authorized government; it led to secession and war, and involved the lives and characters of men who, like Lamar, had not the moral strength to rise above their weaknesses. It is the same to-day. The same prejudice exists still in the South, and clouds the souls of men who, like Lamar, are capable of winning more worthy if not more lasting wreaths of laurel in their public careers.

"PROTECTION FOR LABOR ORDERS."

The labor unions are invading various State Legislatures with schemes to enlarge their powers, and in this way to make themselves doubly inimical to the peace and safety of communities and the constitutional liberties of individuals.

On the 19th of January the order of Railway Telegraphers in Nebraska made public a bill to be introduced at the present session of the Legislature of that State. Its object is to enable members of the fraternity to avoid discriminations, claiming that the organization has suffered by the discrimination of railroads against it as a labor order.

In substance the bill provides: "That it shall be unlawful for any individual, or member of any firm, or agent, officer, or employe of any company or corporation to prevent employes from forming, joining, and belonging to any lawful labor organization, and any such individual, member, agent, officer, or employe that coerces or attempts to coerce employes by discharging or threatening to discharge from their employ or the employ of any firm or corporation, because of their connection with such lawful labor organization, shall be guilty of a misdemeanor."

This bill, if it becomes a law, it is expected, will protect all labor organizations, and its promoters propose to push it to completion. It will undoubtedly receive the sanction and support of the Central Labor Union of that State and the other labor associations.

A few days ago a bill was passed in the lower house of the Indiana Legislature, making it a misdemeanor for an employer to discharge a laborer for belonging to a protective organization.

Later on, Mr. Hord, a Democrat, and a member of the House from Marion county, introduced another bill, worded exactly like the one that had been passed, making it a misdemeanor to discharge an employe for *not* belonging to a labor union. It was referred to the Committee on Rights and Privileges, which reported, transmitting the measure to the Labor Committee, which is composed exclusively of organized laborers. Mr. Hord objected, and a wordy war ensued. At last Mr. Hord's motion that the report of the Committee on Rights and Privileges be rejected was carried. Another motion, that his bill be printed and placed on the desks of members, also prevailed; and Mr. Hord was loudly applauded for gaining his victory.

It would seem, looking at these movements in the spirit of the American Revolution and of the Constitution of the United States, that both measures partake of the nature of a conspiracy to cripple the liberties of all manufacturers who employ artisans; inasmuch as it is their prime object to obtain skilled labor of the best quality without regard to the opinions of any man, or set of men, so long as the employes are competent, faithful and contented. The employers look for these traits in their assistants, caring little or nothing whether they belong to the unions or not.

It would seem, also, as if every measure of this kind partakes too much of the nature of class legislation, which is dangerous to the interests of the people at large. If both bills in the Indiana Legislature become laws, the one will offset the other, and no manufacturing employer will dare to hire men, either in or out of the unions, simply because he may not discharge either for any cause, incompetency and dishonesty included, without incurring a penalty.

All legislation of this kind, that aggrandizes one class and injures another, especially in this warfare of labor against capital, can only serve to widen the breach between them and entail trouble and misery upon both; for it may be safely assumed that if capitalists unite their forces of influence and money to "down" the laboring classes, industry and enterprise will be indefinitely suspended.

THE COST OF WAR.

It is said that it takes a month and a half of the wages of a German laborer to pay his share of the cost of the standing army in time of peace, and that with the addition, by the new army bill, it will take *two* months' labor. This is substantially true of nearly all the nations of Europe. The greater and richer the nation, the more its proportionate cost of defence. This is at once a menace to the peace of the nations, and a reason why international peace should be maintained. A menace, because the excessive burden may provoke revolution; and a protection, because no nation can afford to go to war with its neighbor.

A recent cartoon represents three quaint figures—Poverty, Pestilence and Famine—as the three guardians of European peace. We are not so badly off in America, but have nothing to boast of. Let us look at the cost of our modest little army and navy. We give it in round numbers:

Cost of army.....	\$ 23,500,000
Cost of navy.....	24,000,000
Annual pension list.....	165,000,000
Annual interest on war debt, about.....	50,000,000
Total annual cost.....	\$262,500,000

As there are about 12,000,000 of voters, the annual cost for military purposes in time of peace is nearly \$22 for each man over twenty-one years of age. This does not include the immense war debt that is still unpaid. True, this is a small amount compared with the immense burden of the liquor traffic; but there is this difference, that the main cost of the liquor business is borne by those who consent to be the victims of strong drink, while the cost of war is borne by all. When will the nations "beat their swords into plowshares and their spears into pruning-hooks, and learn war no more?"

—Judge Nelson, of the United States court at Duluth, Minn., on January 19, declared the Chi-

nese exclusion act unconstitutional. Compared with other immigration laws of the United States, it is also uncommonly inconsistent.

—Rev. W. C. Paden is to hold a local anti-secrecy convention for that portion of Kansas of which Clay Centre is a rallying-point, beginning to-morrow, Friday, February 3. We hope for a good report of this gathering.

—As an item of interest to reformers, we are enabled to announce that the present owner of the house at Batavia, N. Y., in which William Morgan wrote the famous Exposition of Blue Lodge Masonry, in 1826, is endeavoring to arrange for its removal to the World's Fair for exhibition. A specimen brick of the old house is now to be seen among the *bric-a-brac* of the *Cynosure* office.

—The *Catholic Review* notes a proposition to have an official list prepared, giving the names, etc., of recalcitrant priests and nuns of the Romish church who are engaged in lecturing against and exposing its superstition and wickedness. What terrible punishment is to be meted out to these offenders we are not told. We know of one in Chicago, however, who says that there is a price offered by the Bishop of Montreal for his life. When a man has been for a number of years a faithful adherent of the Romish church, then forsakes it and uncovers its iniquity, the hierarchy, like Freemasonry, deems him unfit to live.

—Some one having stated that Mr. Moody claimed that his prayers saved the steamship *Spree* in her recent dangerous passage across the Atlantic, he has made the following characteristic declaration: "I never said it. What I did say was that God answered my prayers by quieting me and letting me go to sleep. I did not know whether I was going to heaven or to Northfield; and I was prepared for either. I can't say whether other people's prayers were answered or not, nor can I tell whether their prayers changed their characters, but I know every soul in that ship prayed, and prayed hard. They didn't worry over predestination and the higher criticism."

—General Bragg, an American, an old soldier, and a Democrat, was a prominent candidate for United States Senator from Wisconsin. Opposed to him were two other Americans, Colonel Knight and Congressman Mitchell. The fight for the office had become virulent in tone. At a caucus, held on Tuesday, Assemblyman Blenski, of Milwaukee, deserted Mitchell and declared for Bragg. This increased the excitement to an intense degree; and to add to the interest of the contest, two Polish Roman Catholic priests from Milwaukee invaded the caucus and participated in its proceedings, contrary to the rules. The Bragg faction very properly disapproved of their action. It serves to show, however, that Rome desires something more than spiritual aggrandizement in this country.

—The decision of the Supreme Court of Illinois, granting a new trial to Dan Coughlin, re-opens the whole question of the character and operations of the Clan-na-Gael, as delineated in the murder of Dr. Cronin. Since a number of the witnesses are either dead or have disappeared, the trial, it is likely, will not be as full or as fair as at first. If it was difficult at that time to find a jury of intelligent men who had not formed opinions as to the merits of the case, it may now be regarded as impossible. It seems to us that there was much wisdom in the opinion of Justice Magruder, who dissented from the decision handed down, that a prejudice against the Clan-na-Gael was simply a prejudice against murder, and that such prejudice is not inconsistent with the ability to judge fairly as to the guilt or innocence of individuals.

—Only three months remain of the present financial term of the National Christian Association, and it is very desirable that the close of the year should find it out of debt. Our friends and patrons are reminded that the payment of donations should be made for that purpose at their earliest convenience. Expenses for building repairs and some other necessary contingencies have required rather more than usual. The taxes on our headquarters this year are \$384.63. Will the readers of the *Cynosure* contribute of their means as God has prospered them? We wish to meet our obligations to the agents in the field in full before the first of May next. We are grateful for the many commendations received, and also for moneys already sent. This appeal is not

made to those who have previously remembered the needs of our work to the extent of their ability, but to many from whom we have not yet heard.

REFORM NEWS (Continued from 5th page.)

people, and will doubtless aid much in making our convention a success.

Dr. Johnson, president of Geneva College, will arrange for me to address the students, and further our work what he can.

While the sky looks bright for our convention, and circumstances are very auspicious, we need to constantly remember that it is not by man's might, but by the power of the Divine Spirit, that we can overcome successfully anything of evil. The God of all grace can alone subdue rebellious hearts. Let us pray earnestly for this gathering.

W. B. STODDARD.

GOOD WORK IN THE WESTERN DISTRICT.

IDANA, Clay Co., Kan., Jan. 25, 1893.

EDITOR CYNOSURE:—I am now in Clay county, holding a series of reform meetings from evening to evening. I am on a three weeks' tour in this county. I commenced on Monday evening, Jan. 16, in Eight Mile school-house; in the same place on Tuesday evening; at Centennial on Wednesday and Thursday evenings; at Idana in the U. P. church on Friday evening; and at Hebron R. P. church on Saturday evening.

A number of Odd-fellows were present at our Idana meeting. I touched on Odd-fellowship as a conclusion to my address. They gave courteous attention, and stayed until dismissal. Odd-fellowship is having a revival in and about Idana. A lodge has been organized within a few weeks, and many are flocking into it. I hope to secure further hearing at Idana soon.

On Sabbath morning I worshiped with the good Covenanters brethren of Tabor. Bro. S. M. Stevenson is the beloved pastor of this church, and has been for more than twenty years. It does one good to find such pastorate. I enjoyed Bro. S.'s hospitality and efficient help in the work. I preached for the Covenant people on Sabbath evening. Bro. S. had arranged meetings for me for the week and announced them. I addressed two audiences in his church on Monday and Tuesday evenings.

This evening a mass temperance meeting will be held in the church. By invitation I shall address the meeting on Prohibition.

On Thursday and Friday evenings I shall speak at the Iwacura school-house. Addresses will be given by myself and others nearer Clay Center next week.

On Friday, Feb. 3, we shall hold a County Reform Convention in Clay Center, in the Free Methodist church. We shall have three sessions. Bros. Dill and Chalmers of Topeka, and others, will assist in the convention. I am announcing it wherever I go, and we expect to have a good convention and a good attendance. There is a great deal of interest in the cause of reform in this county, and it is our earnest prayer that our work and our convention may be the means of awakening more genuine interest in genuine reform.

My work is meeting with favor among these people. Many young people attend our meetings. I have received none other than royal treatment on this trip. Such treatment began with Dr. D. M. Gillespie, of Clay Center. He is the prime mover in this tour, and has helped very much in the work. The doctor is a reformer of the right stamp. He has set his pen to paper and has written several books on reform that are worthy of attention.

I found friends all along the line: Mr. Borland; Mr. Sam'l Milligan and wife; Mr. J. A. Houston; Mr. Ambrose Copeland, and Mr. Jos. Kerr. Time would fail to mention all their names. Then Bro. S. M. Stevenson took me up into the Tabor neighborhood, and after arranging meetings for me, dropped me down among another list of friends. The only trouble I find is that there are not enough nights in the week to go and stay with them all. I am glad that there are other communities as earnestly committed to Christian reform. I wish there were many more such.

I can frankly say that I am encouraged in the work. You shall hear from our convention soon.

W. C. PADEN.

THE HOME.

NOT COMFORTLESS.

The night approaches, yet the way before us
Is wild and long, and fears our hearts oppress;
A tender Voice calls from the darkness o'er us,
"I will not leave you comfortless."

The night grows darker, and around us ringing
We hear the cries of weakness and distress;
Yet over all is still the sweet Voice singing,
"I will not leave you comfortless."

The wind grows bitter, and the rain is falling.
O Christ! is this the path of holiness?
"Bear up, bear on!" the heavenly voice is calling,
"I will not leave you comfortless."

"This thorny way and weary, I before you,
With feet unsandaled, for your sake did press.
The Father's watchful eye is ever o'er you,
Nor will I leave you comfortless."

Thus ever sweetly, with the tumult blending,
This benediction, as a soft caress,
Is through the heavy cloud from heaven descending,
"I will not leave you comfortless."

Oh, might we, patient Lord, learn thy endurance,
So know thy peace and win thy rest!
Our weary hearts still wait the dear assurance
Thou wilt not leave us comfortless.

—Evangelical Messenger.

A CHARIOT OF FIRE.

BY MRS. VICTORIA ALEXANDRA STONE.

Aunt Sally was an old Negress, who lived a few miles from Nashville, Tenn. She was quite old, and had been a slave in her youth. Her husband and children were dead, and she lived alone in a little tumble-down shanty near the edge of a forest. She was widely known as a nurse, and also took in washing, and so managed to earn enough to live very well; "for," she said, "an old darkey like me don't need much to carry dem 'trugh dis low ground of sorrow." She was very pious, and her hymns and testimonies were an inspiration in the revival meetings that were held in the little log house near her home.

Aunt Sally's greatest desire, so she said, was to be carried to heaven in a chariot of fire. "Such a thing was quite possible," so she said; "for wasn't Elijah carried to heaven in a chariot of fire? and wasn't Enoch translated? and who knew where Moses was buried? Dey was all taken to heaven in a chariot of fire, and so will I be, de Lawd willin; mark dat, chilluns." She would also say, tossing her arms aloft: "I knows Ise pore and ignorant, but dat has been my prayer all my life. 'Spose anything is impossible with God? Wait and see." Aunt Sally's whole life had been spent in the little town where she lived, and her face was as familiar to its inhabitants as the rocks and trees by the roadside. But her oft-repeated prophecy was to be literally fulfilled, and the place that had known her so long was to know her no more.

A meeting was held in the little log hut near Aunt Sally's home, one evening in August. The house was crowded, and the hymns and testimonies of the dusky-faced children of a long-despised race were very inspiring. Several white people, young men and women, were present, and they listened half-fearfully, half-derisively, to what was said and sung. At the last Aunt Sally rose, and every eye was turned upon her face. "Chilluns," she said, "I am old, and my work is almost done, my prayers are almost ended, and I am looking for the coming of my Lawd and Master. What do you think, chilluns, is the sweetest sound I ever heard? It is the sound of the chariot wheels that are rolling over the mountains! I hear dem in my work during de day, and in my dreams at night. Dey is almost here. Sisters, chilluns, I shall be carried to heaven in a chariot of fire!" tossing her arms wildly on high—"in a chariot of fire! Mark dat, chilluns!" and she sat down. A feeling of awe crept over the assembly, and the white ladies looked fearfully at each other. The meeting was dismissed, and they all walked thoughtfully home beneath the bright light of the Southern stars.

That night a fearful storm arose. The lightning flashed, and the thunder rolled in awful grandeur. Tom Oliver, Aunt Sally's nearest neighbor, arose and looked from the window. "I suppose Aunt Sally is awake, singing her jubilee hymns: 'G'wine to ride up in a chariot

sooner in de morning;" that's what she sings," he said. The storm soon ceased, and he and his wife lay down once more and had fallen asleep, when Mrs. Oliver woke her husband with a scream. "Look out the window," she cried; "Aunt Sally's house is on fire!" They ran over to where the burning building stood. Several Negroes stood around, looking helplessly on. "Bress de Lawd!" an aged Negro cried; "de angels are all about us! Dey have taken Aunt Sally to heaven in a chariot of fire."

Sure enough! Thus was her life-long prayer and strongest desire fulfilled. She was literally carried to heaven in a chariot of fire.

Steamburg, N. Y.

ADVICE FOR YOUNG MEN.

In a recent number of *Young Man*, Professor John Stuart Blackie publishes an interesting article on reminiscences of his youth, and sets down a few of the rules of conduct which have guided him through life, and to which he attributes whatever of good works he has been able to achieve. Here are some of the rules:

Never indulge the notion that you have an absolute right to choose the sphere or the circumstances in which you are to put forth your powers; but let your daily wisdom of life be in making a good use of the opportunities given you.

We live in a real, and a solid, and a truthful world. In such a world only truth in the long run can hope to prosper. Therefore avoid lies, mere show, and sham, and hollow superficiality of all kinds, which is, at the best, a painted lie. Let whatever you are and whatever you do grow out of a firm root of truth, and a strong soil of reality.

The nobility of life is work. We live in a working world. The lazy or idle man does not count in the plan of campaign. "My Father worketh hitherto and I work." Let that text be enough.

Never forget St. Paul's sentence, "Love is the fulfilling of the law." This is the steam of the social machine.

But the steam requires regulation. It is regulated by intelligence and moderation. Healthy action is always a balance of forces, and all extremes are dangerous.

Do one thing well. "Be a whole thing at one time." Make clean work and leave no tags. Allow no delays when you are at a thing; do it and be done with it.

NELLY MOSTYN'S GRIEVANCE.

"I must work in my own way, or I won't work at all," Nelly would assert in a decided way which effectually checked all remonstrance.

"Nelly Mostyn runs all the church work. I can't get on with her; her overbearing ways drive me frantic, so I shall give up the missionary society for this year," one of the church-members told another.

"I feel that it is better to keep away than to continue the constant quarreling and bickering that make the meetings unendurable; but I am very sorry, for I am so much interested in our missions," lamented her companion.

The pastor's wife was a confirmed invalid, and the Mostyns were her distant relatives. Nelly, who had both means and leisure at her disposal, was inspired by a sincere desire to serve the Lord; to consecrate herself to his service. No one appreciated the gifts of administrative ability with which she had been endowed more thoroughly than herself. She was thoroughly capable; no fault could be found with either manner or method; everything she undertook was carefully planned and carried out; but she was rather too decided in her views, and intolerant of interference in her plans, to please her fellow-workers. Her zeal and energy had caused all branches of church work to flourish. At first, a constant chorus of admiring approbation had rewarded her strenuous exertions; then a cold breath of adverse criticism, at first almost imperceptible, but gradually gaining substance, arose. After three years of steady effort, into which Miss Mostyn had thrown all her faculties and energies, the result appeared to be that all societies carried on by the feminine portion of the congregation had certainly dwindled into feeble inertness. The kindly old pastor sighed as he perceived one Christian after another drop away, and found

himself forced to listen to endless complaints, and even disputes.

"Nelly is a fine girl, but she has not the gift of conciliating others," he mourned. "Even her efficiency seems to tell against her."

His wife listened quietly. Mrs. Pelton had learned through deep suffering the lesson of faith and patience; it seemed almost impossible for her bright spirit to understand discouragement.

"Poor child," she smiled gently. "She is determined to serve in her own way, and not in the Lord's. I fear that Nelly has a hard lesson to learn; but what a comfort it is to remember that everything is sure to come right in the end."

In Streatfield church animosity, jealousy and vexation of spirit increased. One-half of the congregation resolutely ignored the other half; some left the church; the temper which prevailed among the women was anything but the meek and loving influence which might be expected to emanate from the disciples of Christ. Opposition aroused all the worst elements of Miss Mostyn's character. She stood almost alone; but she threw herself into the conflict with all the force of her dominant temperament and with a definite determination to conquer. She persuaded herself that she had been treated with the cruellest ingratitude, and was wounded to the core, though she disdained to acknowledge the hurt.

"But for me where would the church work have been? she demanded indignantly. "Rain or shine, I have always been at my post. I have given more than any two women. If I had not taken it in hand, those silly, incapable women would never have got through. If I am to take the responsibility, I shall do it in my own way. I put down that odious Mrs. Mayne—"

"That's a fine, Christian spirit, Nell. 'See how these Christians love one another,'" commented Cousin Walter in laughing mockery.

Walter was inclined to be careless, and Nelly had been trying to persuade him to join the church. Now she flushed hotly and a quick retort was on her lip, but the young man left the room before she could utter it.

"That is the trouble, Nelly, you are just a little too domineering," ventured the younger sister, Maggie.

"Domineering!" repeated Nelly, vehemently. "I give up everything for others. I did not buy that sealskin jacket I needed so much, simply that I might give the money to the church reparation fund. I never make the weather or headaches or pleasant engagements an excuse for neglecting my duties, as others do. What can you possibly mean?"

Maggie declined the argument in which she was aware she would inevitably find herself worsted. She had clearer insight than her more clever sister, and was heartily tired of the ceaseless disturbance.

"Could some kind fay the giftie gie us
To see oursels as ithers see us."

"For my part, I am heartily tired of charitable organizations of every description, and should be glad never to hear anything more about them. We live in a perpetual warfare, a sort of tempest in a teapot; and I confess I don't see any good of it."

As Maggie left the room, Nelly's sewing dropped from her hands. Aunt Mary, quietly observant, perceived the tears gather in her eyes. Mrs. Raynor had only recently arrived on a visit to her nieces. She was a quiet and sensible woman, who observed much and said very little.

"Aunt Mary"—Nelly claimed her attention in a broken voice; in her trouble she was glad to turn to a gentle and sympathizing confidant—"Aunt Mary, it is very hard, but every one is against me, even my own. You hear Maggie and Walter. I have never grudged time or trouble or money. I have spent myself and been spent in the service of others, yet even Maggie, who does not do a tenth part of what I do, is better liked than I. Even Mr. Pelton does not cordially approve, though no woman in Streatfield has done as much for his church as I have. In that matter of the missionary society he did not support me as he should have done. I just said plainly that if Mrs. Lowe was not appointed president, I should resign, and I knew they could not get on without me. Some of the members showed such a hateful, unforgiving spirit, I believe they actually detest me."

"Was Mrs. Lowe the only really efficient person proposed for the position?"

"Well, not exactly. You see, most of the members wanted to have Mrs. Mayne, who opposes me in every thing. I really cannot bear her. However," triumphantly, "I carried my point. Mrs. Mayne and many of her supporters withdrew from the work altogether, but I succeeded in keeping her out of office."

"Was the triumph worth the cost?" inquired Aunt Mary quietly. "Have the real interests of the association been advanced? Are the workers satisfied? Does a pleasant fellowship prevail among them? That is the vital question."

"No, indeed; they are most disagreeable. That is what I complain of; they are so ungrateful for all I have done. The attendance has decreased, and we have not been able to carry out our plans."

There was a long pause. Aunt Mary's knitting needles clicked as she knitted swiftly, while cogitating anxiously over a perplexing question.

"Nelly, what do you work for?" she asked at length.

"Why, Aunt Mary!" Nelly's eyes were still humid as she glanced up in surprise. "Of course for God's glory and the advancement of his kingdom. I have always loved to work for him. When these people won't give in, it is just because they are stupid or obstinate."

"Or because Nelly Mostyn worships her own will instead of her Master's. You have mistaken the way, my dear. As we sow, we reap. Your own dictatorial spirit has been your stumbling-block; you have gathered a harvest of dislike and hostility in place of peace and good will. You have been determined to carry out your own plans and ideas, careless of the rights and claims of others, and the Lord's work has suffered in consequence. Remember how gently he drew people to him, how tolerant he was of weakness and ignorance, how he used even their prejudices to draw them to the light. Instead of being with him you have been striving against him, driving others from his service. If you would render acceptable service, Nelly, dear, you must do it in his spirit who was 'meek and lowly of heart.'"

Nelly tried to be angry, for the strong, brave words of tender counsel cut her to the quick. She was really honest and conscientious, and the truths forced upon her attention would not be ignored. As she recalled the enmities she had aroused, her carelessness of other's feelings, Nelly Mostyn covered her face in shame, and prayed that she might be forgiven and enabled to conquer the will-worship which had injured the cause she earnestly desired to serve.

"Aunt Mary," she frankly confessed a few days afterward, "I hate to give in, but I believe you are quite right in what you said the other day about my work. With God's help, I will try a different plan."

"Nelly Mostyn is my right hand; she is really a power for good among us," remarked the pastor a few years later. "All Nelly's energies and faculties are consecrated, because she sincerely tries to overcome self. Her influence has increased as the Christ-like spirit has deepened within her."—*Blanche L. Macdonell, in Zion's Herald.*

THE AGE OF HURRY.

An old gentleman, evidently a philosopher, had been spending a week in Chicago. He had been jostled on the sidewalks, crowded against walls, prodded in the side, and shoved hither and thither in the midst of a turmoil such as he was quite unused to. His visit was at an end. He was going to a quieter place. He had just bought his ticket when a station official said briskly but not unkindly:

"Hurry up, sir, or you'll miss your train."

No doubt the old gentleman seemed a little "slow."

"Hustle, there; hustle," shouted a gate-tender.

"I don't have to, do I?" said the old man.

"You do if you want to catch that train."

"But I don't have to catch it unless I want to, do I?"

"I suppose not; but Chicago's a fast place, sir, and you can't keep up with the procession if you don't hustle."

"People don't get honest here any faster than they do elsewhere, do they?" asked the old gentleman, seriously.

"No, I can't say they do."

"Nor they don't become respectable citizens any faster, do they?"

"I suppose not," said the official, whose face was beginning to look puzzled.

"Nor develop the Christian graces any faster, do they?"

"No, I guess not."

"Nor reach the highest type of manhood and womanhood any faster, do they?"

This was getting almost beyond the official; but he shook his head negatively.

"Nor learn any faster their duty to their fellow men?"

Again the official shook his head.

"Nor go to heaven any faster?"

"Not much!" said the railroad man with emphasis.

The stranger took out his watch.

"Well, I have two minutes in which to walk a hundred feet. I guess I can make it without blowing out a cylinder head, can't I?"

He spoke in a gentle tone, almost as if he were speaking to himself, and the railway official picked up his satchel and carried it for him out through the gate and across the platform.—*Youth's Companion.*

THE ELDEST.

When the minister came to see us,
He sat in the easy chair,
And dear little Bess came shyly,
And stood by his elbow there.

His face it was solemn and wrinkled,
His voice very grave and low;
He wore wonderful gold-bowed glasses,
And his hair was white as snow.

He lifted the little maid gently,
And perched her upon his knee,
And said to her, "Are you the eldest
Of all the family?"

She looked rather timid and awe-struck,
And scarcely could speak at all;
But she answered honestly, "No, sir;
Papa is the oldest of all."

"What a child!" cried mamma and aunties,
While Bess sat still in affright;
But knew she had said something funny,
When the minister laughed outright.

—*Eleanor A. Hunter.*

TEMPERANCE.

MR. GLADSTONE ON THE DRINK TRAFFIC.

FROM ADDRESSES JUNE 25 AND DECEMBER 3, 1892.

I.

Gentlemen, the question of drunkenness is one which has very different aspects for different classes of society. There is no vice more outrageous in members of the upper classes than drunkenness. They have no excuse, no palliation whatever; but the case of the workingman is a little different. . . . There is much to tempt the workingman; there is much to make the beginnings of indulgence in drink excusable, at any rate, not unnatural. But it is an insidious enemy, and, without his knowing it, he is led on step from step. In many cases he reaches the point at which the indulgence in strong liquors becomes fatal to the discharge of the duties of life, and what, therefore, has he done? I am not now speaking of this workingman or that workingman, but I am speaking of the body of workingmen. He has—I believe such to be their intention—he has besought the legislature to remove the temptation out of his way, and to remove it by putting in the hands of the local community a power which is enjoyed by every landlord, the power of what is called Local Option. He demands no more than this, that in areas reasonably defined and marked out the population shall have the power of regulating the conditions under which the liquor traffic is to be dealt with, and that that power shall extend even to local extinction of that traffic. . . . Gentlemen, you know that so far as the Liberal party are concerned they are determined as one man to place in the hands of the local communities the power of putting an end—under fair provisions—of putting an end to a traffic which they believe in a multitude of instances to be detrimental and pernicious in the highest degree to the social and moral as well as the physical life of the community.

II.

Let us all carry with us, deeply stamped upon our hearts and minds, a sense of shame for the great plague of drunkenness which goes through the land sapping and undermining character, breaking up the peace of families, oftentimes choosing for its victims not the men and women originally the worst, but persons of strong social susceptibility and open in special respects to temptation. This great plague and curse, gentlemen, let us all remember, is a national curse, calamity and scandal. . . . I wish we could all of us take it into our minds, for surely there is hardly one amongst us that has not seen in individual cases the pestilential result to which this habit unfortunately leads, and that we should all carry with us individually a deep and adequate sense of the mischief, and an earnest intention to do what within us lies, each man within his sphere, for the purpose of mitigating and removing it.

THE WORST OF ALL LIQUORS.

The Mexican pulque is the worst drink on the face of the earth. It is the juice of a tree, and at first tastes like spruce beer; but after fermentation has ended and the alcoholic principle is fully developed in the liquid it is not only extremely intoxicating, but has a most abominably putrid smell, having imbibed the animal principles of the skin in which it is kept. It is impossible for an American to drink it without holding his nose; and after he has imbibed a comparatively small quantity he will get drunker and stay drunk longer than on any other drink ever manufactured.

NUGGETS.

—A prominent clergyman in London says that in his congregation is a socialist who, for years, was one of a secret society appointed for the purpose of assassinating the Prince of Wales. The only reason that they did not carry out their plan was that no opportunity occurred, although they dogged his steps with a persistency worthy of a better cause. One Sunday afternoon this ring-leader of the gang came to church and heard the clergyman, the singing, the prayers, and somehow they formed the turning pointing in his life. He became a devoted Christian, and is now one of the most exemplary workers in the church guild to which he then became attached. Perhaps the change in his outlook could not be better expressed than in the testimony that he often gives in the social meetings of the church, after the following fashion: "My brothers, once my creed was this, 'Down with everything that is up;' but it has changed, and now I say, 'Up with everything that is down.' One means destruction, the other building."—*Union Signal.*

—Some time ago there appeared in a daily paper the story of the death of six men in a very strange way. They had purchased a quarter barrel of beer, drank freely, dying soon after with every evidence of poisoning. Upon investigation a dead copperhead snake was discovered in the keg. How it came there remained a mystery. No one reading the sad incident can fail to be impressed with the vivid object-lesson, since in every keg of intoxicants lurks a serpent more deadly than the copperhead, and the venom is potent to destroy bodies and souls. Beware of the "serpents of the still!"—*Union Signal.*

—Regarding the report that Gov. Lewellyn of Kansas would not enforce the prohibitory law, he said: "The people by their votes in November demonstrated that they were satisfied with the prohibitory law. I do not think it would be wise for me to recommend its repeal in my message to the legislature, and I shall not do it. The only just cause for complaint on prohibition is as to the method in which it has been administered. I shall enforce the law to the best of my ability."

—Mr. Hackett, in the Quebec legislature, has given notice of a bill to prohibit the sale of intoxicating liquors at all agricultural and industrial exhibitions and fairs. But the management of the World's Fair to be held in Chicago have decided to allow the sale of liquors on the Fair grounds and share in the profits of such sales. Thus, *volens volens*, every stockholder in the World's Fair becomes a liquor seller. And this in Christian America! What next?

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VII—First Quarter, 1893.—February 12.

SUBJECT.—Nehemiah's Prayer.—Nehemiah 1: 1-11.

GOLDEN TEXT.—Lord, be thou mine helper.—Psalm 30: 10.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Nehemiah 1. T.—Nehemiah 2: 1-8. W.—1 Kings 8: 44-52. T.—Exodus 32: 7-14. F.—Deut. 30: 1-10. S.—Dan. 9: 3-11. S.—Deut. 7: 6-11.

COMMENTS BY E. E. FLAGG.

1. *The afflicted state of Jerusalem.* Vs. 1-3. Nehemiah is one of the most striking characters in sacred history. Perhaps the trait that impresses us most is his perfect consistency. We see no trace of that moral weakness, those spots on the sun, that we see in the lives of so many Scripture worthies. He is always the devoted patriot, the incorruptible official, strict with others, but even more strict with himself; never serving personal ends, or striving for personal popularity, but filled with a burning zeal for the honor of Jehovah and the upholding of his laws. He stands before us a Jew of the Jews, a Puritan of the Puritans, a grand type of a God-fearing ruler. His position as cup-bearer to the king gave him a residence in the royal palace of Shushan, the favorite winter abode of the kings of Persia. He occupied no menial position, but one of the greatest trust and confidence. Of all the courtiers he held the place nearest the monarch. He was a man of wealth and influence, yet Jerusalem, not Babylon, occupied the first place in his affections and interest, as we can see by the shock it gave him when he learned of its actual condition. The exiles were a subject race, poor, but forced to pay heavy tribute; the prey of lawless banditti as well as of their half-heathen neighbors. The practical question which should come home to each and every one of us, is this: "Do we, like Nehemiah, prize Jerusalem above our chief joys, and mourn when the spiritual Zion, the church of God on earth, lies waste?"

2. *Nehemiah's prayer.* Vs. 4-11. Nehemiah did not seek the sympathy of other Jews of the captivity, but he went to God instead. He "fasted and prayed before the God of heaven." He might have failed to meet an ardent response from those of his own nation, for many of them had grown rich in Babylon, and their hearts would naturally be where their treasure was. But those who go the Lord in trouble do not find him deaf to their cry. Nehemiah's prayer, as we know by the sequel, was wonderfully answered. So it is well to study it, and thereby learn some of the conditions of prevailing prayer. We note: 1. The solemnity and reverence with which he addresses Jehovah, as the great and terrible God." Some people shrink from this side of God's character, but a firm belief in these attributes of Deity must lie at the foundation of all true prayer. "That keepeth covenant and mercy for them that love him." His love and his justice are correlatives of each other. We are to "come boldly unto the throne of grace;" but this does not mean carelessly or irreverently. The strongest inspiration to faith comes from a clear apprehension of God's character. 2. Confession of sin, both national and individual. Nehemiah, though he seems from all that appears in the sacred record to have lived a spotless public and private life, includes himself and his father's house in the general confession. A proper sense of our own guilt and unworthiness is essential to prevailing prayer. We may have no gross, out-breaking sins to accuse ourselves of, yet who can say, "I have let no opportunity for doing good pass unimproved; I have never yielded to selfishness, to ill temper, or any other besetting sin." But it is these little foxes which spoil the vine of Christian character. Besides, God cannot fill our souls until we are entirely empty of self. 3. Pleading God's covenant promises. His threatened punishment in case they transgressed, "I will scatter you abroad among the nations," had been fulfilled to the letter. But much more would he be faithful to keep his promise that he would "gather them again" as soon as they returned to him. The very fact that God has punished us for our sins, is in itself one of our strongest arguments for turning to him in penitence, sure of his pardoning love. 4. Pleading his mercies and blessings in the past. These are thy servants and thy people whom thou hast redeemed." Surely we have every inducement to pray. The Gospel, the good news of redemption, includes everything

needful that we can ask for. Having given us his Son, says the Apostle, will he not also freely give us all things. 5. Prevailing prayer is definite prayer. Nehemiah wanted a special blessing, and he got it. "Prosper thy servant, I pray thee this day, and grant him mercy in the sight of this man." Nehemiah knew well the character of the monarch he served. It would have been entirely in keeping with the accounts which we have in history of the capricious cruelty of Eastern kings if, instead of granting his request, he had been ordered to instant execution. 6. United prayer, though not a condition of success, is a great help. The expression, "the prayer of thy servants," would seem to imply that other pious Jews—perhaps Hanani and his companions—were joining their petitions to Nehemiah's.

RELIGIOUS NEWS.

BAPTIST.

—The interest shown in the sessions of the Centenary conference, held in the Fifth Avenue church, New York, Jan. 17 and 18, was more widespread than was anticipated. The audiences were large and the addresses were of a high order, and well calculated to arouse a deeper enthusiasm in the cause of foreign missions. The needs of mission fields in heathen lands were eloquently portrayed and the necessity for the outlay of more money was forcibly urged.

—The Second Baptist church of Chicago has started the Centenary missionary ball rolling by subscribing, recently, fifteen hundred dollars, to be increased to two thousand. This is setting an example which it is expected all our churches will follow. The year closes in March, and the million dollars asked for should be secured by that time.

CONGREGATIONAL.

—Not long ago was made an arrangement between the representatives of five evangelical denominations in Maine to secure mutual co-operation and prevent waste by overcrowding ground already occupied. More recently a conference of representatives of the home missionary societies of the Presbyterian, Congregational and Reformed churches met at the office of the Presbyterian board in New York to discuss the same subject. It was agreed that Western superintendents of the societies should be instructed to inquire carefully concerning churches already organized in a town before entering on any new work; also that when two or more denominations wish to organize churches in the same town, and the wisdom of such action is questioned, the matter should be referred to a local committee representing the proposed organizations. If this committee should not agree, the difference should be referred to the secretaries of the missionary societies in New York as the final arbiters. The Episcopal Methodist and Baptist societies were invited but were not represented. Therefore the conference failed.

—The Home Missionary Society aided last year about 2,100 fields in the West and South. It shares 483 of these fields with the Methodists, 224 with the Baptists, 133 with Presbyterians and 120 with the Episcopalians. In ninety-one of the 133 fields shared with Presbyterians there are populations ranging from 2,000 to 20,000, and there appears to be abundant room for churches of both denominations. In thirty-one of the remaining forty-two fields the Congregational church was first organized. Last year in six States where forty-eight Congregational churches were organized only two were planted in communities where there existed any other evangelical church. The statement of principles of our Home Missionary Society affirms that "it is the invariable rule of the society not to plant a Congregational church or mission on ground which in the proper sense of the word is cared for by other evangelical denominations."—*Congregationalist*.

METHODIST EPISCOPAL.

—The poor people of London who attended the West London mission last year, placed over \$5,000 in the various "savings banks" under the name of goose clubs and slate clubs. With these small sums the superintendent purchased for the members articles ranging from a pair of shoe-laces to a musical cabinet.

—The Queen of England a few days ago gave \$75 towards a fund being raised for the extinction of a debt on the chapel at East Cowes.

—Prof. H. O. Tanner, son of Bishop B. T. Tanner, of the African M. E. church, has been installed as one of the six committeemen to superintend the works and affairs of art embraced by the American Art club in Paris.

—The general cabinet of the Epworth League will meet in Chicago, Feb. 7, to transact important business. They will be the guests of the Methodist social union.

—The World's Fair commission appointed by the bishops by order of the general conference will be called to meet in Chicago, Feb. 15.

—Chicago Home Missionary and Church Extension society has had a year of prosperity. Fifteen new missions have been organized. Eleven churches were erected, at a cost of \$71,000, with an indebtedness of \$10,-

000. Ten charges have become self-sustaining. Forty-one missions have been aided during the year.

—Mr. Joseph Graydon has just completed his half-century of service as a teacher in St. Paul M. E. Sunday-school, New York City. The event was celebrated by the school Jan. 4.

—Old Morris chapel, one of the famous Methodist churches of Cincinnati, at whose altars hundreds of souls have been saved, is now a theater, with a saloon attached. Old Langley Avenue Methodist church, Chicago, is a dancing academy.

—It is said that in all parts of England, without any authoritative direction from the Wesleyan conference, a marked change is taking place in the mode of conducting public worship. Instead of the long prayer at the commencement of the service, which sometimes extended to twenty minutes, it has become the custom to offer a brief prayer of invocation and supplication, followed by a more comprehensive prayer after the second lesson. The singing of the "Amen" at the close of each hymn bids fair to become common.

—The *Methodist Times* says of its effort to bring Methodism in England once more into touch with the skilled artisans and the agricultural laborers: "It is not too much to say that on this subject Methodism has experienced something like a revolution since this journal was started. Social Christianity is now in the air. All churches are experiencing the same transformation. Its nature and tendency were very cleverly expressed by a Congregationalist minister the other day when he exclaimed: 'My church is rapidly ceasing to be a society of the saved, and becoming a society of saviors.'"

PRESBYTERIAN.

—As one result of the agitation over the Briggs case, Rev. L. L. Clark withdrew from the church. A committee of presbytery waited on him, heard what he had to say, and then urged him to remain in the church. They did not regard him as being out of line with her doctrines. He insisted that he is, and that he cannot conscientiously remain in the Presbyterian fold. The committee reported to presbytery and the matter was referred back to them with instructions to have further conference with Dr. Clark.

—It is not certain that the Briggs case will go before the general assembly. The final minute adopted by the presbytery was intended to bear strongly against this. The New York *Evangelist*, which has all along strongly supported the professor, of course pleads strongly against prosecuting the case. The New York *Observer*, which has opposed Dr. Briggs, also expresses its judgment that, as the professor has had a full and fair trial before the presbytery and has been declared "not guilty" on the charges, the prosecuting committee should drop the appeal.

PROTESTANT EPISCOPALIAN.

—At Duluth, Minn., January 25, Rev. Wm. B. Barker was consecrated as bishop of Western Colorado. The services were elaborate and impressive. The sermon was by Bishop Gilbert, of St. Paul. A large number of bishops and clergy from distant States and cities were present. Father Troth, of San Francisco, and Father Dabensky, of Minneapolis, were present as authorized representatives of the Greek church, an unusual and significant circumstance.

Y. M. C. A.

—More now, perhaps, than ever before, are the eyes of the people in the Western world turning toward Jerusalem, to catch signs of change. Among the means now used for the improvement of the present population of the Holy City is a Young Men's Christian Association. Jerusalem is certainly a "peculiar field," and therefore the methods of reaching young men there are unlike those adopted elsewhere. A feature of the work is along the line of temperance. One of the workers in Jerusalem says that at the present day more public houses and shops for the sale of spirituous liquors are to be found in a single street in Jerusalem than there were some thirty years ago in all Jerusalem, Bethlehem and Hebron put together. The sad part of it is, that it is the Christians (men who call themselves Christians) who have done all this mischief. It is they who have taught the Mohammedan, who is strictly forbidden by his religion to taste any intoxicating liquor, to drink. He thinks, therefore, that the Y. M. C. A. should try, by setting an example of a godly life, to undo this evil.

MISCELLANEOUS.

—The return of D. L. Moody to Chicago, after an absence of more than a year, has attracted renewed attention to the work he has been instrumental in accomplishing in the city through the Bible Institute and the Chicago Evangelization Society, and also to the work he proposes to do during the World's Fair.

—Chicago Sunday-school workers, headed by B. F. Jacobs, chairman of the international executive committee, are taking definite steps looking to the erection of a \$50,000 building just outside the World's Fair grounds for a complete showing of Sunday-school progress and methods. An additional sum of \$50,000 will be required to pay the expenses of the exhibit during the fair.

—Three heroes of foreign missions—Alexander Duff, David Livingstone and John G. Paton—were all lineal descendants of the Covenanters, says Dr. Cuyler, and all belonged to the old granite formation.

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NEWS OF THE WEEK.

CHICAGO.

Two proprietors of a restaurant (Germans), who refused to serve three Negroes, were held to the criminal court under bonds, respectively, of \$1,000 and \$2,000, for trial under the civil rights laws.

A creditor's bill was filed in the circuit court which may revive the litigation resulting in the failure of S. A. Kean. The complainant is Thomas Cleator, who recites an unsatisfied judgment against Kean for \$4,660.94. The bill vigorously attacks the assignment which the banker made to Benjamin F. Jacobs as not being bona fide and as being made with an intent to defraud creditors. Incidentally the complainant states that Kean has \$100,000 worth of concealed assets over and above all liabilities. He wants the court, among other things, to appoint a receiver for Kean.

Philip Haps, a driver for the Chicago Brewing company, was fined \$50 by Justice Glennon for abusing his horses in a public street.

About 1200 persons met at Central Music Hall, on Friday, under the auspices of the Building and Aid Society of the Home for Destitute Crippled Children. Mrs. Nelson Stelle, president of the society, occupied the chair. The object of the meeting was to organize a movement to raise \$250,000 to build a permanent home for the destitute crippled children of Chicago and the State of Illinois.

By an explosion of escaping gas in a house on Halsted street three persons were burned—one seriously.

Lumbermen from Northwestern centres, to the number of 600, visited this city last week. They have a new social order—that of the "Hoo-Hoos"—and while here initiated a large number of new members.

The Rev. Glen Wood, for many years an active minister of the Presbyterian church, and widely known as the secretary of the Children's Aid Society of Chicago, died at his residence in Lake Forest last Wednesday night. His death was caused by neuralgia of the heart, from which he had been suffering for some months. Mr. Wood was born in Greenbush, N. Y., April 6, 1818.

COUNTRY.

Congressman John L. Mitchell has been chosen for United States Senator from Wisconsin in place of ex-Senator Sawyer. He is a son of the late Alexander Mitchell, banker and railroad magnate, of Milwaukee, and has a good war record.

At Pittsburgh, Pa., Rev. Wm. R. Covert, the late attorney in fact of the Order of Solon, has begun criminal proceedings against Abraham Israel and R. H. Jackson, solicitors of Solon; R. J. Godfrey, ex-Supreme Treasurer; A. S. Mundori, ex-Supreme Secretary; J. L. Strickby, and W. J. Coyle, both promi-

nent members of the order. The specific charge is conspiracy to defraud. The accused were arrested and gave bail.

Professor Rosenthal, a Chicago linguist, went to Rockford, Ill., last fall and organized a class in German, securing twenty-five pupils. After giving several lessons he collected the tuition for the full course in December and has not been seen in Rockford since.

Seventeen years ago one Grossman murdered two men at Rogers City, Mich. On Thursday last he was sentenced to life imprisonment in the penitentiary at Jackson.

Fred Morris, of Avoca, Iowa, found guilty of sending an obscene letter to a school teacher who refused to go to a dance with him because of his unsavory reputation, was sentenced to the penitentiary for three years and fined two thousand dollars by Judge Woolson in the United States court. The judge gave the prisoner a severe scolding and regretted his inability to impose a more severe sentence.

A ten-years' contract has been signed between the United States Express Company and the Reading Railroad Company by which the United States Express will carry all express matter on the Reading road and leased lines, including the Lehigh Valley. The Adams Express Company has been transporting the business of the Lehigh Valley, and the loss of its business will be a severe blow. The new contract goes into effect on the 3d inst.

Elijah Halford, President Harrison's private secretary, has been appointed a paymaster in the army.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 23 to Jan. 28:

M M Marling, E Blackburn, J G Stauffer, A H Leach, D Callow, Eld I C Weidler, T Gifford, A S Aiken, S J White, S Bushey, T R Turner, J O Doesburg, W H Stratton, Hon C T Austin, M L Miller, E A Washburn, R Park, B Doolittle, I Crawford, G W Lewis, L B Oliphant, T Kingsnorth, R Moore, Mrs M M B Stone, T Hudson, W Stewart, B M Sharp, O Tichenor.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	72 1/2 @	73 1/4
Winter No. 2.....	66 1/2 @	73
Corn—No. 2.....	44 @	44 3/8
Oats—No. 2.....	31 @	32
Rye—No. 2.....	53 @	57
Bran per ton.....	13 25 @	11 50
Hay—Timothy.....	9 50 @	11 50
Butter, medium to best....	16 @	32
Cheese.....	03 @	11 1/4
Beans.....	1 70 @	1 90
Eggs.....	22 @	29
Seeds—Timothy, 70 lbs. 4 16 @	4 16 @	4 46
Flax.....	1 15 @	1 15 1/2
Broom corn.....	02 @	05 1/2
Potatoes, per bu.....	58 @	72
Hides—Green to dry flint..	04 @	00 1/2
Lumber—Common.....	10 00 @	13 00
Wool (washed).....	15 @	32 1/2
Cattle—Choice to extra....	5 45 @	6 05
Common to good.....	4 10 @	4 70
Hogs.....	6 50 @	7 90
Sheep.....	4 50 @	5 90

NEW YORK.

Wheat.....	79 @	82
Corn.....	54 1/2 @	56
Oats.....	39 1/2 @	40 1/2
Eggs.....	34 @	35
Butter.....	20 @	33
Wool.....	15 @	30

KANSAS CITY.

Cattle.....	1 90 @	5 50
Hogs.....	5 00 @	7 90
Sheep.....	3 50 @	4 00

BEATTY Pianos, Organs, \$33 up. Want Agts. Cat'l'g FREE. Dan'l F. Beatty, Washington, N. J.

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It is now apparent to the Directors of the World's Columbian Exposition that millions of people will be denied the pleasure of becoming the possessors of

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HOME AND HEALTH.

BORAX IN THE HOME.

Only within recent years has the low price of borax brought it within the means of everyone as a household assistant, and it would not be surprising if there were still many who would be found but partially aware of the ways in which it can be made helpful. Until within the last quarter century it was principally the product of Eastern countries and Italy, and was imported to this country and sold at a high price. The article known as borax, which, chemically speaking, is the bi-borate of soda, was found in the development of California and Nevada to exist in such quantities that a long farewell might be given to the imported article, if only these deposits could be made available; and it was not long before American capital had extensive reducing works in operation, with such capacity as to not only supply the home demand, but to allow of the export of large quantities. It now sells at less than a quarter of the price prevalent thirty years ago, and is therefore available for every use to which it is adapted. And it can be used a great deal more generally and helpfully than is appreciated. It may not be amiss to state some of the methods of use, as given by those who have made the matter a subject for thought and careful experiment, with a view to lighten labor and brighten the home of the laborer. For all washing purposes borax softens the water, loosens dirt, saves soap and labor, reduces the wear on clothes, and is soothing to the skin, making the hands soft and white, and will not injure the finest fabrics. Borax is also the best preservative known for fish, flesh or fowl; and for these purposes immense quantities are used; a light sprinkling of powdered borax will preserve them from decay or putrefaction.—*Good Housekeeping.*

ABOUT THE HOUSE.

Pillow shams are pretty when made of heavy, fine muslin, with hems edged with coarse torchon lace slightly full on, and with a monogram in the center done in raised work. Handsome knitted or crocheted lace is an appropriate edging for pillow shams.

The average size of a breakfast napkin is half a yard square; of a dinner napkin, three quarters of a yard. A napkin seven-eighths of a yard square is sometimes sold, but these are rather too large to be handled conveniently.

There is no use for ribbons about a room unless they tie on something, or serve some practical use; or for draperies, unless they drape something which it is desirable to drape, as well as give a brilliant piece of color.

A box about three feet long and one foot high, and not quite as wide as a chair, can be made to serve a double purpose by covering it neatly. The cover should be padded evenly with cotton, and covered over with ticking or cloth, then a pair of hinges should be put on six or eight inches from the end, and the cover attached to the box. Any material used for covering furniture is suitable to cover the sides and top. It should be cut wide enough to cover the sides of the box and fastened neatly over the top and under the bottom with small tacks. Cretonne is inexpensive; also denim. It can be ornamented around the top where the cover closes with a strip of feltting pinked on both edges and tacked to the box in the center of each scallop on the top edge with brass-headed nails. When finished this makes a good seat, and, having a cover with hinges, it is convenient to keep work in, or clothing, etc. Small boxes, such as soap or starch boxes, make very convenient footstools. It is best to cover them with carpeting, yet denim can be used, as it is strong and wears a long time. Pad the top with cotton or excelsior. A band of feltting, pinked on the edge, or a strip of fringe tacked around the sides to the top, adds to their appearance.—*Selected.*

PHYSICAL CULTURE FOR GIRLS.

The editor of the *Review of Reviews* has contributed to his December number an article upon physical culture at Well-

esley College. It takes very advanced grounds as to the duty of every college for young women in the direction of supplying complete facilities for the care of the health of students and for the development of their physical strength. Some extremely interesting steps in advance have lately been taken at Wellesley, and these are fully described. The most interesting part of the article, however, are the graphic tables with which it is fully illustrated, and which show what forty Freshmen have been able to accomplish under regular gymnasium instruction during six months in respect to the increase of the girth, depth and strength of chest, the capacity of lungs, the breadth of shoulders, the strength of back and the strength of other muscles. It is an article which will certainly have its weight in the educational world, and which can but interest parents who have daughters to train.



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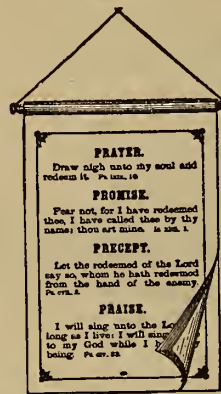
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FARM NOTES.

(From Farm, Field and Fireside.)

PREPARING SOIL FOR FARM CROPS.

My preparation of the soil for corn is to put on a good dressing of barnyard manure; plow not less than six inches deep, as early in the fall as possible. I prefer fall plowing in all kinds of soil, whether the ground is stubble or sod. In the spring cultivate thrice over with a disk harrow, to get the ground good and mellow, then plant with a two-horse corn-planter.

For spring wheat plant as early in the fall as possible, cultivate in the spring with a disk harrow to pulverize the ground, and then sow the wheat and harrow well in.

For barley I prepare the ground same as for wheat; but it is very essential to have good, rich ground, for if sown on poor soil the crop will be very light.

For oats I also prefer fall plowing; but here in the West it is impossible to have all fall plowing; hence in order to have rotation of crops we must plow in the spring or else sow oats on the ground where corn was grown the previous year without being plowed. If the ground has been kept clean I prefer the latter. Sow the oats in the spring and cultivate with the disk harrow twice over and drag with common harrow, and if the season is favorable you may look for a bountiful crop.

For potatoes I take good, rich ground, plow deep and cultivate until the ground is perfectly mellow, and then plant. I prefer ground that is a little sandy for potatoes.

For rye I take my poorest ground and plow and cultivate or pulverize until the ground is in good order and sow about the middle of September.—Wm. Hamilton, of Butler county, Iowa.

WHY HENS DON'T LAY.

In order to coax hens to lay this winter, there must be a good, warm hen-house for them, and well-lighted.

Fifty fowls are enough to keep over, and forty-seven of them should be good laying hens. They should be kept in their own house, and not be allowed to roost and roam over the farm, in the severest weather.

Gravel is what they lack in winter, and that lack should be supplied by burnt clam-shells, broken dishes pounded fine, and burnt bones, with coal ashes and road dust for a dust bath.

Water should be kept always near, and a hot stone or iron put in on cold days to keep the pan from freezing. Then, with plenty of good screenings and corn, crumbs from the table, and a few cabbage leaves, dried grass, and old meat bones to pick, there is no excuse for them.

Hens love to hide away in some quiet spot, hidden from view; and a few hours' work will provide these.—Mrs. E. Bennett.

CONVICT-ROADMAKING.

One of the recommendations of Governor Altgeld which will meet with universal approval is his endorsement of the *Farm, Field and Fireside* plan of employing convict labor in making good roads. On this subject he says: "While our State has developed in every other respect we have made no progress in the matter of roads. We are, in this regard, almost where we were half a century ago, so that, for a number of months in a year, our roads are almost impassable. The loss and inconvenience of this fall most heavily on our agricultural communities. Not only is the farmer subjected to a heavy loss in the wear and tear of his team, but he is frequently prevented from availing himself of favorable markets by the impassability of the roads. The State should again take up the subject of internal improvements and adopt a policy that will tend to the building of good roads in every county in the State—roads that can be traveled every day in the year. As the railroads do all the carrying for long distances, wagon roads are, to a great extent, a local matter in each county. This being so, the roads will not need to be so wide, and can, therefore, be more cheaply built than would otherwise be possible. It is also

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probable that some of the convicts in our penitentiaries could be used to prepare material for the building of roads. . . . The convicts must be kept at work. A few of them could be set to preparing material for the making of roads, but other employment must be furnished for the remainder."

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NEWS OF THE WEEK (Continued from 13th page).

On Thursday last a grand jury at Rochester, N. Y., indicted several big local coal dealers for combining to keep up the price of that commodity and prevent competition in the coal trade. They are charged with conspiracy.

The A. P. A. at Lafayette, Ind., engaged for a public lecture Prof. Geo. P. Rudolph, formerly a Catholic priest at Cleveland, O. The subject announced was, "Why I left the Romish priesthood." A mob gathered, some to listen and others to prevent the delivery of the lecture, and a riot ensued in which fire-arms and other weapons were freely used. Officers interfered and restored comparative quiet; but Rudolph, who had been roughly handled and shot in the hand, declined to proceed with his discourse.

An *Inter-Ocean* correspondent writes from Southern Florida: "I am sitting by a good pine fire, with overcoat on, collar turned up, and trying to keep warm." Another from New Orleans says: "We have never before experienced such cold, distressing weather here."

The complaint from Mexico that "Mormons have renewed the custom of polygamy" may well awaken people to a sense of the danger of admitting Utah into the Union. The Mormons have not been converted. "The heathen of the Cannibal Islands" are much more hopeful subjects to modern civilization than the Utah Mormons.—*Inter-Ocean*.

In 1880 the South produced 350,436 tons of iron. In ten years it reached to 1,834,586, and the current year will go over 2,000,000 tons. This is an advance of over 400 per cent.

People living in light-houses and upon small islands along the Atlantic coast have been shut off by the ice from all traffic with the mainland, and are, many of them, suffering for lack of supplies. Even Nantucket has been cut off twelve days.

At the annual meeting of the Bowdoin College alumni, Prof. Robinson, of the chemical department of Bowdoin, announced that Edward F. Searles, to whom Mark Hopkins' millions were left, had promised to erect the finest and best-equipped building for the study of the sciences that could be had in this country. He stated that Mr. Searles had placed no limit on the cost.

Surveyors began Feb. 1 to lay out the line of the proposed Winona, Marshalltown & Southern railroad in Iowa.

David Murry, of Harrison Co., Ohio, advertised for a wife, and received a favorable response from a young woman near Charleston, W. Va. The courtship proceeded harmoniously, and the wedding day was set. Providentially, before the marriage he discovered in the bride his own daughter, from whom his divorced wife had separated him in infancy. She is now his housekeeper.

FOREIGN.

Great Britain holds a financial interest in the politics of Egypt, the bonds of the latter government being largely owned

by British citizens. Quite recently the young Khedive changed his ministry without consulting the British government, and the representative of the latter at Cairo refused to recognize the new cabinet. The Khedive declined to make another change. The British government was notified, and sternly declared that a change must be made within twenty-four hours. The demand was promptly obeyed; and the Khedive has been warned that hereafter he must ask permission of his superiors before introducing any important political innovations.

A new case of cholera is reported at Trotha, in Prussian Saxony, where several cases have before been noted. The disease has appeared in the village of Morl. Four new cases and two deaths occurred at Ottensen, a suburb of Altona. No new cases have been reported in Hamburg.

The Spanish government is understood not to be disposed to grant the request of the United States that missionaries be readmitted to the Caroline Islands, and be protected in the discharge of their evangelical work.

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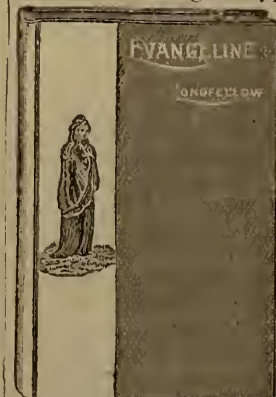
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VOL. XXV., No. 22.

CHICAGO, THURSDAY, FEBRUARY 9, 1893.

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The pressure of reform news upon our columns, this week, obliges us to omit several matters of interest. Our readers will find compensation, however, in the hopeful reports from agents in the field.

It is conceded at Washington that Congress is not disposed to open the gates of the World's Fair on Sundays, notwithstanding the enormous pressure that was put upon it to rescind its former decision. A contemporary suggests, in the light of this failure, that a system be adopted by employers to give holidays and half-holidays to their workmen during the period of the

World's Fair. This seems to be a more sensible suggestion than has yet been made, and one entirely practicable and satisfactory.

We give place, to-day, to the official report of the proceedings of the Illinois State Association's convention at Coulterville, with the stirring resolutions adopted. There is manifest, throughout, an increasing interest in our work and its importance as a social reform. Next week we purpose to print the paper read before the convention, Jan. 25, by Rev. R. C. Reed, of Houston, Ill., on "The Secret Empire's Influence in Excluding Christ from Politics." We bespeak for it a careful perusal.

The suit brought by a World's Fair transportation company against the World's Fair authorities, to compel them to do certain things, including the opening of the Fair gates on Sundays, came up for trial before Judge Tuley, last week. "An individual," the court said, "has no right to bring a bill to compel the Fair to open its gates on Sunday. A court of equity is not concerned in personal rights, but has to deal with property rights. The court, therefore, has no jurisdiction; and the bill, so far as it relates to Sunday opening, is dismissed."

One of our exchanges, for which we look each week, is *The Midland*, "the United Presbyterian of the West," published at Omaha, Neb. Judiciously edited by Edwin B. Graham, and carefully issued by the Midland Company, it is the able exponent of a church that is foremost in healthful reforms. In the number for January 26 appears an article from the pen of our esteemed friend and co-worker, Rev. Thos. M. Chalmers, on "Masonry vs. Christianity". The United Presbyterians have no use for the secret lodge system, and rightly class it among the relics of paganism that are sadly out of place in the present century.

The Atlanta, Ga., *Constitution*, in a recent editorial, takes occasion to deride all people "who have given money to establish schools for freedmen in the South" as "old maids and old grannies". It says that the principal effect of educating the freedmen is seen in the increase of loafers, who think it better to clean spittoons in

a public office than to work for an honest living. Fortunately this disposition to consign the colored citizens of the South to contumely and ignorance is shared only by a certain class, to whom, in ante-war days, the crack of the slave driver's whip was a symphony.

The Illinois State Legislature has put itself fairly on record by the adoption of a resolution memorializing Congress to repeal the World's Fair Sabbath-closing law. The vote in the Senate stood 29 to 19; in the House, 63 to 48. The *New York Voice* fears that if the Sunday-opening advocates cannot prevail upon Congress to repeal that law, the National Commission, having sold all the souvenir half-dollars at a profit before the opening, may be base enough to ignore the Congressional condition entirely and throw the gates wide open all summer. We hardly believe that the commission will be so corrupt.

Senator Chandler, last week, introduced a resolution directing the committee on finance to undertake an investigation for the purpose of ascertaining whether there is a so-called whisky trust organized to control and monopolize the business of producing and selling distilled liquors; whether the rebate system is used, whether adulterants or drugs are used under the guise of rectifiers' license, and if any proceedings have been commenced against said company, and to investigate generally any other matters connected with the trust it may consider material, and to report to the Senate by the 1st of December next. It is to be hoped that this resolution will find active support and prompt adoption, for it must be conceded that the iniquitous combine ought to be subjected to a rigorous investigation.

The following is the call for the Pennsylvania State Anti-secrecy Convention: To the friends of the anti-secrecy cause in Pennsylvania, greeting: You are invited to meet in annual convention in Carnegie Music Hall, Allegheny, Pa., February 27 and 28, 1893, to listen to addresses, engage in discussions, elect officers, and further the work of the Pennsylvania State Christian Association, opposed to secret societies. The convention will assemble at 2 o'clock on Monday afternoon, and continue its sessions through the following day and evening. Good music will be provided. The program (printed below) has been arranged by our agent, Rev. W. B. Stoddard, who may be addressed at the Home Hotel, Pittsburgh, Pa. Free entertainment will be provided for all friends from a distance who write to the agent of their intention to attend, at least one week before the convention. Churches in sympathy are invited to appoint delegates. We believe that present disturbances, caused by lodges, at Homestead, Beaver Falls, and elsewhere, should call for a general coming up to the help of the Lord against the mighty. Signed, on behalf of the committee, by J. S. T. MILLIGAN, State Secretary.

MASONRY AND ITS CRITICS.

FIRST PAPER—BY A FREEMASON.

In two recent issues of the *Homiletic Review* misstatements have been made in regard to a great society, which I cannot allow to go unchallenged—e. g., "It would be in utter violation of the principles of Freemasonry to use in any of its prayers such an expression as this: 'For Christ's sake.'"

In answer to this, I will simply say that I acted as chaplain in a Masonic lodge for several years, and again and again closed my prayers with precisely those words.

To say that Freemasonry knows nothing of Christ is so palpably false, unless it be a mark of

ANTI-SECRET STATE CONVENTION.

Members of the National Christian Association and all friends of Anti-Secrecy Reform are hereby invited to attend and participate in the approaching State Convention in behalf of the cause:

PENNSYLVANIA.

The Annual Convention of the Pennsylvania State Christian Association, opposed to secret societies, will be held in CARNEGIE MUSIC HALL, ALLEGHENY, PA., FEBRUARY 27TH AND 28TH, 1893. The following is substantially the

PROGRAM:

Monday, Feb. 27. 2:00 P. M.—Devotional exercises, by Rev. D. McAllister, D. D. 2:30.—Address of Welcome, by Rev. W. H. McMillan, D. D. 3:00.—Appointment of Committees. 3:15.—Chart Talk: "The Things Done of Them in Secret," by Rev. J. P. Stoddard, Boston, Mass.

Evening Session. 7:15.—Devotional exercises. 7:45.—Address: "The Divine Condemnation of the Secret Lodge System," by Rev. Wm. Dillon. 8:30.—Music. 8:45.—Address: "The Suppressed Question," by Rev. M. A. Gault. Music.—The music of the evening will be furnished by Prof. Liefeld and his celebrated Mandolin Quartette.

Tuesday. Morning Session. 9:00.—Devotional exercises. 9:30.—Treasurer's Report, and Election of Officers. 10:00.—Open Parliament; Questions, and Five-minute Speeches in order. 11:00.—Address: "The Oath," by Rev. M. B. Patterson. 11:30.—Address: "The Development of our Work," by Rev. Chas. E. Temple.

Afternoon Session. 1:45.—Prayer. 2:00.—Address: "Principles Underlying our Work," by Rev. J. S. T. Milligan. 2:20.—Address: "Secret Societies and the Temperance Reform," by Rev. S. Collins. 2:40.—Address: "Secrecy a Temptation to Crime," by Rev. D. C. Martin. 3:00.—Miscellaneous Business, Reports of Committees, and Adoption of Resolutions.

Evening Session. 7:15.—Prayer. 7:30.—Music. 7:45.—Address. 8:30.—Music. 8:45.—Address.

Music for this evening furnished by the Aletheorian Orchestra of Geneva College, Pa. Names of speakers will be announced later.

inexcusable ignorance, that the wonder is how a man can twist his conscience to utter it.

Masonry needs no defence; but every time these false statements are made some good, true soul is injured, and a word of simple statement of fact cannot be amiss.

If Jesus Christ is not referred to in the Masonic burial service, then most of those church-members who are Masons have not understood their own liturgy.

What does this language mean? "And having faithfully discharged the great duties we owe to God, to our neighbor, and to ourselves; when at last it shall please the great Master of the universe to summon us into his presence, may the trestle-board of our whole lives pass such inspection that it may be given unto us each to eat of the 'hidden manna,' and receive the 'white stone' with the new name written that will insure happiness at His right hand."

This language bears but one construction. It was spoken by the Holy Spirit to St. John the Revelator, and was addressed to all who exercise faith in a crucified Saviour.

The "white stone" was the ballot cast by Him alone whose prerogative it was to cast it, assuring justification and eternal life by His own will.

If this is not enough, I refer to another section of the burial service, as follows: "In the beautiful spirit of the Christian theology, we dare say that He... the same benevolent Saviour who wept on earth, will fold his arms of love and protection about those who put their trust in him."

If one reply that this section is not used in case the deceased was a Jew, we answer that the Christian believer does not throw overboard the Old Testament, nor fail to find Christ Jesus set forth in its references because the Jew will not see Christ there. Both use the same Scriptures, though not with the same light and fullness.

Every antagonist of Masonry should be so well-informed, and then so fair, as to know and admit that the earlier degrees of this science antedate the incarnation, but have hints and prophecies of it, which are fully revealed and fulfilled in the divine Christ, in one of the higher degrees.

Why, then, should false statements be made so recklessly? The doctrine of the Holy Trinity and the Christ runs through Masonry from the very beginning in the blue lodge.

In the name of simple justice, and in the interests of truth, let us know whereof we speak, or else possess our souls in the grace of silence.

C. W. P.

SECOND PAPER—A REPLY BY AN ANTI-MASON. "THE GOD OF MASONRY."

In the April number of the *Homiletic Review*, "C. W. P." labors to defend Masonry. The broad statement is made in his article that "the doctrine of the Holy Trinity and the Christ runs through Masonry from the very beginning in the blue lodge."

Let any one examine that statement by the light of Masonry itself.

Mackey, in his "Manual of the Lodge," page 215, says: "Though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, it is now thought more expedient only to oblige them to that religion in which all men agree."

Do all men agree that there are three persons in the Godhead? Are all men agreed that Jesus is the Christ of God?

In "Webb's Monitor of Freemasonry," by Robert Morris, we find these words: "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshippers of Deity under every form." (p. 280.)

Deity under every form. "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10.)

George Wingate Chase, in his "Digest of Masonic Law," pp. 207, 208, uses this language: "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible; it is not founded upon the Bible. If it was, it

would not be Masonry; it would be something else."

These five things are clearly taught by these Masonic authorities:

1. Masonry is a religion.
2. A man who rejects the Bible may become a Mason.
3. Freemasonry is not founded on the Bible.
4. If Freemasonry were founded on the Bible it would not be Masonry.
5. Hence, the religious system of Masonry is "something else" than what the Bible teaches.

Can a minister of Jesus Christ permit the devotees of such a religion to conduct their services in his church?

ROBERT A. PADEN.

Sumner, Ia.

(To be continued.)

THE BIBLE VS. SECRECY.

BY CYRUS SMITH.

Not long ago I had the pleasure of listening to Bro. Butler while he gave a Bible-reading on the secrecy question. He seems to be a "man of God, thoroughly furnished unto all good works". That is, he is an "all-round" reformer, clean on all lines, through the Word and Spirit. His is a heavenly calling, as glorious as Elijah's duty.

The Bible has been so ignored on the secrecy question that it is enough to make one tremble to listen to his reading and comments. Even many radicals would be astonished that so much of God's Word is directly against the lodge. Nothing can be more true than that God hates lodge-worship. The influence of those ministers who ignore it has proved a snare to many, and God will require their blood as watchmen who do not "cry aloud and spare not." Would we not be guilty also, if we did not "cry aloud" that it is a wicked silence? There never was a time in all the past history of the church when it was more necessary to warn people against engaging in false worship than now.

If false worship in the days of Elijah could not be looked upon by God with the least degree of allowance, how much better is it in the light of the nineteenth century?

"If the light that is in thee be darkness, how great is that darkness." Is not the "candlestick removed" from many churches?

Most certainly the Word of God is direct, pointed, "sharper than any two-edged sword" against false worship, when it says of Christ, "If they tell you he is in the secret chambers, believe it not." Though this is "so plain that the way-faring man, though a fool, need not err," by joining the lodge, thousands of the church worship at lodge altars, where Christ is rejected "in the secret chambers." May God have mercy and the church put on her beautiful garments of righteousness, and in the Spirit's power be more gloriously the shining bride of Christ than now. No compromise with any false worship can ever prosper in the work of God among men. It is no part of "thy kingdom come". Righteousness shall cover the earth as the waters do the great deep, but it must first cover the church. Wicked silence on the part of the church in regard to "secrecy, rum and tobacco" is the bulwark of those evils, from which the minister greatly needs to be free.

De Kalb, Ia.

ACKNOWLEDGING THE FACT.

BY REV. W. M. HOWIE.

Some days ago, while riding down street, I busied myself reading the tract by Pres. Charles A. Blanchard, entitled, "Folly, Expense and Danger". To my left sat an individual who seemed to be interesting himself in the tract, and I incidentally held it so as to give him as much benefit as possible. When I had finished reading he said to me: "Friend, I knew that writer's father. I lived at Galesburg when he was president of the college there. He was a grand man, but a crank on that subject of secret societies. I was then a member of the Masonic order, and have been ever since." So he ran on, and I listened as if entirely ignorant of all that he was saying. I only would add a few words to keep him talking. He went on to intimate that the Freemasons had something to do with making it rather unpleasant for Dr. Blanchard, and

that through them came his change from Galesburg. He said that Freemasonry was all right. The only objection he had been able to see was that some were led to think that Masonry was sufficient for salvation, and that there was no need for the church. I remarked that this had always been my greatest objection to Masonry. I said that Masonry taught morals, but there was no Christ in Masonry; and I had met a good many Masons who said that if they lived up to Masonry it would be all right with them. He replied: "Yes, that is the greatest objection. Some men think the lodge gives them religion enough, and that they have no need of the church." I gave him the tract to read, and as we parted I thought: This is one more Mason who has borne testimony that there is no Christ in the lodge, and who has confessed to the dangerous tendency of the system.

IS A UNION OF SECTARIAN CHURCHES DESIRABLE?

BY REV. H. M. HINMAN.

The Associate Reformed Presbyterian Synod of the South, last year, came very near forming an ecclesiastical union with the United Presbyterian church. The measure proceeded so far towards a harmonious amalgamation that the Synod consented to repeal its provision against instrumental music, as a concession; but at the Synod in Atoka, Tenn., last November, the question of union was opposed and suppressed. While the Synod favored the United Presbyterian testimony (or creed), it proposed to relegate the articles in opposition to slavery and secret societies to obscurity in the appendix, instead of openly admitting their vital importance in church ethics.

A writer in the *Christian Standard* asks: "Is the union of the different denominations desirable?" and then says, "No." We quite agree in the conclusion that he reaches, but not at all in the method by which he gets there. He says:

"From this and other passages we may conclude that in the time of the apostles there were two distinct bodies of Christians, alike in that they had 'One Lord, one faith [and] one baptism,' yet differing more widely in practice than any two evangelical denominations at the present time; and that this condition of things was both recognized and sanctioned by the Holy Ghost and the apostles. (Acts 15:22-31.) The time did come, in the history of the Christian religion, when there was but one denomination; but who would wish for a return of those days?"

If by "denomination" the writer means what Webster does, "a class or sect of Christians," we fully agree with him in deprecating the union of denominations and a return to the period when there was but one denomination.

Earnestly as we desire the unity of Christians, we should greatly deprecate a going back to Rome, or to any other consolidated hierarchy.

But surely our brother has misconceived both the facts and principles of the apostolic teaching.

There were not two bodies of Christians in the primitive church who stood related to each other as do the different denominations of Protestantism now. No such division was sanctioned by the Holy Spirit and the apostles. It was not the union of any two sects that constituted the church of Rome.

The New Testament contains no warrant for any sects among Christians. The church universal contains all those who are saved by faith in Christ; and all of these saved ones who live in a given locality are the church of that locality. This was true of the primitive churches. There is no evidence of a hierarchical government; as for divisions, they were not only not sanctioned, but positively prohibited. Doubtless there were differences of opinion, and somewhat of practice, among the members of the local churches and of the churches in different localities; but these differences constituted no ground for division. Such differences existed in the church at Rome, and Paul commanded that they should not judge one another, and that each should be fully persuaded in his own mind. (See Romans 14.)

That there was any division (as the writer affirms) between Jewish and Gentile Christians is not true. Notice the following passages: Speaking of Gentiles and Jews, Paul says: "But now in Christ Jesus, ye that once were afar off, are made nigh in the blood of Christ. For he is our peace, who hath broken down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, that he might create in himself of

the twain one new man, so making peace, and hath reconciled them both in one body unto God, through the cross; having slain the enmity thereby.... So then we are no more strangers and sojourners, but ye are fellow citizens with the saints and of the household of God, being built on the foundation of Christ and the apostles and prophets, Jesus Christ being the chief corner-stone; in whom each several building, fitly framed together, groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." (Eph. 2:11-22.) What could more forcibly express the unity of Jew and Gentile Christians?

Again, "Ye have put on the new man.... where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all and in all." (Col. 3:10.) See also 1 Cor. 1:10-13; 3:1-8; 12:12-27.

Now since there is no warrant for sects, there can be no warrant for making a new sect by the union of the old. What *ought* to be is, a return to the apostolic practice—the union of all the real disciples in our locality as the *one church* of that locality.

The writer's plea for sects, based on the difference between Jewish and Gentile Christians, reminds us of the good brother who thought that each of the twelve apostles was commissioned to build up a separate sect, and that "the seven churches of Asia" were each a sect, and, as such, a part of the apostolic work. But surely it is too late to plead for schism in the body of our Lord.

As in the instance quoted at the beginning of this article, while Christian union seems both feasible and easy, each conceding to the will of the other in all essential matters, it seems as if the secret lodge and its machinations are somehow the devil's own hindrance to perfect unity and fellowship.

THE LODGE AS A TEMPERANCE REFORMER.

BY PRES. S. M. HILL, OF LUTHER ACADEMY, WAHOO, NEB.

The following communication needs a little explanation.

Several months ago, a citizen of Nebraska sent to Grand Secretary Watts, of the Grand Lodge of Good Templars in that State, the names of temperance workers in various towns, and, among them, that of Pres. S. M. Hill, of Luther Academy, as one interested in the organization of a Good Templar lodge. His name was referred to "Sister" Anna M. Saunders, of that fraternity, who wrote to him in reference to using his influence in its behalf. He replied frankly, among other things using this language:

"If you come here to organize a Templar lodge I must oppose you in all the ways I can. If you get any members of our church to join you, we will excommunicate them. And I will in all candor tell you that if temperance is the cause you really work for, then at this place you serve that cause best by staying away. About two-thirds of the temperance workers here are anti-secrecy people on religious grounds."

His letter to Miss Saunders was printed in full in the Good Templar organ, the *New Republic*, with some abusive remarks added by Grand Secretary Watts. It is in reply to these remarks that the following was written by Pres. Hill.—EDITOR CYNOSURE.

EDITOR NEW REPUBLIC:—This is a free country, where every one has a right of privately stating his own opinions without being publicly abused. My letter to Miss Saunders, with the added commentaries thereon, being published in your valuable paper, makes it an unpleasant duty for me to answer. And as you must be actuated by the true American ideas of honesty and impartiality, I take for granted you will not put this in the waste basket.

I made five statements, telling why I could not serve as requested. None of these statements were refuted. Readers, please turn back to the issue of Nov. 10, and see for yourselves. He makes, however, four statements about me personally, none of which he proves. (1) He says I am not educated; I am a monstrosity of stupendous ignorance and a rare fossil. (2) He says I

am no Christian. (3) He says I am no gentleman, and he blushes with the deepest shame over my actions. (4) He calls me a Roman Catholic that tries to bind the souls and consciences of men.

Now, my good man, Chas. Watts, I know a little too much about the workings of organized, oath-bound and conscience-fettering secrecy, in whatever form and under whatever pretext it may appear, to have anything to do with it. And I guess I thereby touched a very sore spot, making you so raving that you forgot to follow my example and write as a gentleman. And I also know that the progress of secrecy, even under the cover of temperance, will not stop at my bidding. That will stop of itself as soon as the rest of the Christians in the world get their eyes opened to the great evil of organized secrecy. Of my other knowledge I will not speak, for a gentleman should never brag.

You doubt that I am a Christian. My good man, won't you be so kind, and let God decide that himself for us? I am willing to abide by his decision. In the meanwhile, you should not pose with so much authority, where you have none.

Then you cap the climax: you question whether I am a gentleman. In what light did you appear before the ladies and gentlemen that read your article? In answering Miss Saunders, I followed the rule, recognized by all cultured society, to treat all strangers as ladies and gentlemen till compelled to do otherwise. Did you, my good man, do as well as that?

I am a Catholic, you say, trying to bind the souls and consciences of men. What do you suppose those pale lips of the manly and open-hearted Luther would say about secrecy, oath-bound, organized and conscience-fettering secrecy, from Jesuitism down to Good Templarism? I am afraid the words would be so hot as to burn a great blister on your callous conscience, and make you ten times more raving than my mild letter to Miss Saunders did.

Furthermore, I took for granted that Miss Saunders knew the fact of which you seem to be ignorant, namely, that a respectable number of evangelical denominations and individual churches have an anti-secrecy clause in their by-laws, prohibiting lodge members from being members of their churches. The church to which I belong is one of that number; and I think the Constitution of the United States gives to the churches themselves the exclusive right to determine the qualification for their membership. Am I ignorant in this matter, or are you? Shall the lodge dictate to the church in this case?

Now, my good man, I am done with you, and I hope you can understand what I meant to say.

Yours for the open Bible, open temperance work, and an open statute book,

S. M. HILL.

Luther Academy, Wahoo, Neb.

FREEMASONRY WITH ITS REGALIA OFF.

[The following communication from a warm-hearted friend of the anti-secrecy cause, appeared in the Hoopeston (Ill.) *Daily Chronicle* of Jan. 17, 1893. It is a strong arraignment of the alleged secret "handmaid of religion."—EDITOR CYNOSURE.]

EDITOR CHRONICLE:—In the last week's issue of your paper was almost a full column in adulation of Masonry, describing installation of officers, etc. Among phrases and terms used were "Grand Master," "Worshipful Master," "Chaplain," "High Priest," "Altar," etc.

Reference was also had to Hoopeston Chapter and Blue Lodge. These ceremonies the *Chronicle* alleged as having transpired in the presence of several hundred ladies and gentlemen. In this short article we wish mainly to refer to Masonic ceremonies above referred to so that the same several hundred ladies and gentlemen and other hundreds as well may see behind the tyled doors. In other words, we wish to remove the tyler so that the people may not be delayed but go in and out without let or hindrance, and without being in the least inconvenienced by silly interrogatories from a cheeky tyler. A tyler is a useless appendage to a Masonic lodge any way. Their so-called secrets (?) are all bosh and are published to the world and can be had for the asking—at least only for a few cents to cover cost of paper and printer's ink.

We will state further that no one man ordinarily can keep a secret. When two men know the same thing, the chance for this secret getting out is doubled. For three to know it, it is trebled. For four to know it, it is quadrupled. For five to know, it is quintupled; and so on, with every additional one knowing it, the chance for the secret getting out is proportionately increased, and with the millions now worshipping at the idolatrous Masonic altars, and of course the devotees knowing their secrets (?), the chance for concealment is absolutely impossible. And yet in the face of all this men are selling pretended secrets for millions of dollars every year and swearing the victims at the risk of having their throats cut not to tell it. The Lord have mercy on such men! And yet there are ministers of the Gospel (?) in Hoopeston that will invoke the Great Being to bless the lodge in such miserable transactions as swindling men out of their money and their freedom, and thus making them slaves of the lodge.

The history of the great rebellion will perhaps not be fully written up until the Masonic lodges of the South are charged with getting up the rebellion, or at least greatly abetting it. The great Charles Sumner, than whom there is no better authority, so affirmed on the floor of the United States Senate.

Our churches of to-day are largely depleted by the lodge, lager beer, tobacco and whisky coming in for a share of the blame, and leaving the churches to be run and supported by the ladies largely; the membership of the churches being about two-thirds or three-fourths women and children. The lodges all over the country are carbuncles, endangering the life and safety of the state and nation.

The oaths and manner of lodge initiations are a disgrace to our age and civilization, being barbarous and dangerous both to life and limb. Only recently a Methodist minister was killed, or maimed so that he died, in Huntington, Virginia, and his body was shipped through Ohio, Indiana and Illinois, and interred just over the Illinois line in Missouri. In all sincerity the writer asks why men should take such devil-daring oaths that cannot by any possibility whatever be kept? Such ceremonies and oaths are unfathomably beneath the dignity of men, and of all forms of government; and ours pre-eminently above all others needs men, and not slaves of the damnable lodge, to run. It is imperative that a halt must be called soon or we will not have a government worth the saving.

If our mistaken Southern brethren had not blindly rushed ahead a terrible war might have been avoided. Our mistaken lodge brethren are to-day openly and publicly claiming that they are running the government, and it is not overstating also to aver that they are running lots of churches. You must not blindly rush ahead but at once remove the lodge hoodwink, for the stupendous reason that you need your eyes, for you are liable to plunge into an awful abyss below.

In the above we only set up the claim that lodge men themselves could not possibly keep their own secrets. There are other reasons also why they cannot be called a secret society. There is, perhaps, not a county in the great State of Illinois but what some one lodge, or more than one, has been watched by outsiders from the time the lodge commenced work till refreshment, and from refreshment till they locked up the lodge to go home. And what is said of Illinois can probably be said of every county in every State of the Union.

In the *Chronicle* a letter was referred to, and the letter was published in the Hoopeston *Herald*, from a preacher living at a distance, but who had formerly preached in Hoopeston, the letter having been read in that public installation. Said letter from the minister is mainly false from the beginning to the end, winding up by saying that the "world would be better for having belonged to the one and lived in the other;" that is, that the order had existed and that they, the mystic tie, had been a blessing to themselves by belonging to it, and that the world was benefited by the order. The same could be said of the Italian Mafia that killed so many at New Orleans, or the Highbinders of California. The Masonic order is more dangerous to the well-being of the state and government than either Mafia or Highbinders.

J. S. HICKMAN.

NEW ENGLAND LETTER.

Our January thaw—Cheaper coal for New England—Bishop Brooks—The Masons at Gen. Butler's funeral—A venerable woman—A moral question—Women taxpayers—What's in a name—Another heiress captured by Rome.

Our long-delayed "January thaw" has at last put in an appearance; though after all it is a good deal of a sham, and not a bit like the genuine article, when the snow vanishes like a dream in the night, and Nature distills her cold tears with a fervor which leaves no doubt that the back-bone of winter is really broken, and spring, "gentle spring," with her blue-birds and crocuses, her east winds and pneumonia is not far off.

New England capital is going to see what can be made of the Nova Scotia coal mines, and if they fulfill expectations the East can get cheaper coal nearer home, which will make quite a falling off in the receipts of the Pennsylvania coal barons. The advance of coal 75 cents a ton in one week during our coldest weather was a terrible tax on the poor, but not on the rich or well-to-do, for that class generally put in their supply of fuel during the summer months. What kind of souls can men have who will thus coolly speculate on the sufferings of their necessitous fellow-beings in order to add a few millions more their already overflowing coffers? If they possess such an article at all it must be as small and shriveled up as a pea in a last year's peas-cod. "Woe to the man who loses the faculty of worship, of honoring, and loving, and fearing, not merely something better than himself, but something which is the absolute best, the perfect good, his God! The life is gone out of his soul when this is gone. There is a cloud upon his thought, a palsy in his action, a chill on his love." These words of Phillips Brooks, the poet-preacher so suddenly called away in his prime, are words that every young man tempted to enter the race for money may well ponder. He may get what he seeks, but it will be through the paralysis of his noblest faculties. He must stunt his manhood, kill his heart dieth, weight down with the riches that he cannot carry with him, but which will yet be as a millstone around his neck when he comes to cross the river which separates all, rich and poor, from the great Beyond.

Could anything be more beautiful than the last words of the dying bishop spoken to his faithful servant as she stood at his bedside: "Katie, you can go. I shall not need you any more. I am going home." And so like a child that in the dark takes its father's hand cheerfully and unfearingly, he "fell on sleep," and that beautiful city of the dead, Mt. Auburn, has received the dust of one whose like as a man and a preacher it is not for every generation to see.

A remark which I made in a former letter, that I had seen no account of Masonic ceremonies at Gen. Butler's funeral, must be taken back. An esteemed correspondent sends a newspaper clipping which states that "a brief service from the Masonic ritual" was performed at the grave, and in his letter makes the pithy comment: "The Masons could not let the G. A. R. do it all, but like the camel in the fable must thrust their nose in if only at the grave!"

The list of those who have rounded their century and even gone beyond it, to turn from the dead to the living, seems to be on the increase. Mrs. Lucy Wood, of Barre, Vermont, has just celebrated her 107th birthday, with mental faculties clear and bodily health good; yet no western pioneer's wife ever roughed it in more genuine fashion than she when she went as a young bride into the wilds of Vermont, living in a cottage without doors or windows and divided into two rooms by a blanket hung in the center. Think of the lonely midnight vigils when her husband had gone to the nearest settlement for supplies, and she had to sit up and keep a bright fire burning to scare away the wolves! What do we, living in the sunset glow of this nineteenth century, know of the hardships endured by those who saw its sunrise?

I notice that one of the most important topics which the world of fashion is just now discussing—and one which really almost reaches the dignity of a moral question, is this: "Are we doomed to another reign of the hoop-skirt?" Sensible women are a unit in not desiring to change the present modest and graceful style,

but will they carry their point against the *modistes* who are trying to force upon us this absurd and unseemly fashion? Everybody old enough to remember twenty-five or thirty years back, knows that hoops have a peculiar and exasperating individuality of their own which is often totally opposed to that of the wearer, who can never be quite sure that they will not in the most unexpected way and on the most public occasion play her some mortifying trick. The humor of this description from an old *Harper's Magazine*, written when they had attained their most voluminous size:

"Jolly hoops that wriggle round,
Sober hoops that sway profound,
Springy hoops that shake and wag,
Broken hoops that droop and drag,"

will be appreciated by everybody of middle age and good memory. One blessed thing about the Empire style of dress is that it is driving out the corset. Corsets, trailing skirts and high-heeled shoes are an unholy triumvirate that have too long held women in subjection and been responsible for at least as many deaths as rum and tobacco. Though the corset has been the most murderous by far, the long skirt is not guiltless, but counting the multitudes who have caught their last fatal cold from the chilling embrace of its dragged folds about the ankles and the victims of shipwreck who could not be saved because so clogged and hampered by their dress, it might roll up quite a respectable death list. And now if crinoline returns we shall have more of those terrible *auto-da-fes*, so dismally frequent under its former reign. It will be remembered that the poet Longfellow's wife, whose lovely features have been immortalized in the familiar print of "Evangeline," came to her death in this shocking and agonizing manner. As I said before, it is almost if not quite a moral question, and I have faith to believe that American women who have come to a realization of their latent powers, and the possibilities that lie before them, will not submit as tamely to a ridiculous foreign fashion as did those of a generation ago, but will assert their independence by word and action.

The Maine Woman's Suffrage Association has sent to all the tax collectors in the State to find the amount of the taxes paid by women. Their report has not yet been given to the public; but twenty years ago, when they did the same thing, it was found that female property owners paid millions of dollars; and in a certain township one woman paid as much as the aggregate tax of four hundred of its male citizens. How is it in Massachusetts, where "taxation without representation" made such a breeze in the days of Otis and Hancock? And why did Governor Russell make only an evasive reply through his secretary when the woman suffragists sought to know his status on this question? Of course he is too good a Democrat to endorse a measure that is going to ruin the business in which so many who loyally voted for him are engaged; but why didn't he "face the music," and say so like a man?

The orders of the Rainbow and the Solid Rock have alike followed the other defunct orders into oblivion, showing that in such matters a good foundation, on a solid mathematical basis, is more to be desired than a fine name. But the poor, gulled certificate holders, as they take their pittance (if, indeed, they are so lucky as to receive anything back), must feel that it adds the proverbial feather's weight to their chagrin and disappointment. The father of lies himself could not teach anything to the "supreme" officials who named these orders.

Miss Ruth Burnett, of Southborough, Mass., who has lately become a convert to Rome, has just been taken into the Convent of the Sacred Heart. Of course she is an heiress, as she belongs to the "Burnett extract" family. The fact that she is Mrs. Cleveland's most intimate friend, for whom she named her little girl, gives some color to the stories floating about, that the wife of the President elect has yearnings towards high church Episcopalianism—that half-way house towards Rome. This is, at least, a significant straw in view of the exhortations given to Romanists everywhere last fall by their ecclesiastical superiors to vote for Cleveland.

ELIZABETH E. FLAGG.

Can't you get us a few subscribers for the *Cynosure* in your town?

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Feb. 1, 1893.

The United States Supreme Court this week handed down a decision that will be gratifying to every one who wishes the mails of the country to be kept clear of the demoralizing matter sent out by gamblers running lottery schemes. The sale of the Austrian premium bonds was some time ago decided by the Circuit Court of Appeals of New York to constitute a lottery within the meaning of the law, and that decision is now affirmed by the Supreme Court. This decision puts these Austrian premium bonds and others of their kind upon exactly the same footing as lottery tickets, which is just what they are, and makes it unlawful to send them through the mail. An official of the Postoffice Department told me that this decision would very largely curtail, if it did not entirely destroy, the very large business which dealers in these bonds had built up by sending enticing circulars through the mails, persuading many poor people that these bonds were as safe to invest their savings in as our own Government bonds, besides giving their purchasers an opportunity to win mammoth cash prizes every month. The same gentleman told me that a very large percentage of the premium bonds sold by these men were absolutely worthless, and that those having a value were worth but a fraction of the amount they sold them for. The breaking up of such a business is certainly to be desired.

The Anti-Option bill, which has been before the Senate ever since it was passed by the House at the last session of Congress has been passed by the Senate; but as it was amended it now has to go before the House again. The bill puts a prohibitory tax on fictitious sales and purchases of grain, cotton, etc., for future delivery.

Senator Dawes has offered a resolution authorizing the Senate committee on Indian Affairs to sit during the coming Congressional recess, to visit Indian reservations, Indian schools and the Indian Territory, and to take testimony.

The finding of a 12-year-old boy in a beastly state of intoxication, on one of the streets of Washington, the other day, was but another bit of testimony showing how the liquor dealers ignore the law, under which they are quick enough at claiming protection for themselves. The liquor was, it is said, sold to this child by a licensed dealer in the cursed stuff, or, as a friend classes all liquor dealers, "a licensed propagator of crime and misery." This same friend has some ideas about the licensing of these people. Said he: "What would be thought of a government that would license a crazy man to shoot men and women right and left? Yet the shooting of men and women by men crazed by the use of liquor is a daily result of liquor licenses. No government would license a brute to maltreat his wife and children at pleasure, and to half-starve and freeze them; yet it is known to all men that brutes do all these things and more every day, aye, every hour, as the direct result of licensing the sale of intoxicating liquor. I tell you the time will come—it will have to come—when it will be considered as great a crime to issue a license for the sale of intoxicating liquor as it would be to license highway robbery, burglary or murder."

ILLINOIS STATE ANTI-SECRECY CONVENTION.

THE SECRETARY'S REPORT.

COULTERSVILLE, Ill., Jan. 27, 1893.

A summary of the proceedings of the Illinois State Anti-Secrecy Convention, which assembled here on Tuesday and Wednesday, January 24 and 25, 1893.

The convention opened, in accordance with the call, at 7:30 p. m., on Tuesday. The house was well-filled.

Rev. M. A. Gault, president of the National Christian Association, called the delegates to order, and stated the object of the convention.

Rev. R. W. Chesnut, of Marissa, Ill., was elected chairman, and Rev. J. R. Wylie, of Coulterville, secretary.

The program, as printed in the *Christian Cynosure*, was then followed, with the exceptions that Rev. D. H. Coulter, of Kansas, and Rev. R. C. Monteith, of Coulterville, did not appear and

participate in the proceedings, on account of sickness; nor was Rev. J. K. Montgomery present, for reasons then unknown. Mrs. Monteith was also sick and unable to perform her part.

On the other hand, we had the presence and help of Rev. William Weir, of Washington, Penn., field secretary of the National Reform Association, and Miss Mary Patterson, of Baldwin, Ill., president of the Randolph County W. C. T. U. These, with a paper from Mrs. A. K. McKelvey, of the local W. C. T. U., made up for much of the loss.

The devotional exercises of

THE FIRST SESSION

were conducted by Rev. W. J. Smiley, of Sparta.

Rev. J. S. Chesnut, the young and lately-installed pastor of the church in which the convention met, gave the delegates a unique welcome, from the standpoint of a reformed lodge-man, he having, in his youth, joined and been exalted to the position of worthy vice chief door-keeper of a temperance lodge.

In the absence of Rev. Dr. Coulter, Rev. M. A. Gault responded in his customary and happy manner.

Then followed the address of the evening, by Rev. Wm. Weir, of Washington, Pa. His theme was, "The Foundation Principles of All Reforms;" and he showed, clearly and forcibly, that the reform that is not "of Christ, by Christ, and for Christ," must utterly fail; and that if prohibition could succeed without Christ, it would only leave an empty house, ready for seven devils worse than intemperance.

THE SECOND SESSION,

on Wednesday morning, January 25, was opened with devotional exercises, conducted by Rev. J. C. Elliott, of Swanwick, Ill. He is a father among us, not only in age, but in all reforms.

The committee on resolutions presented their report; and after an animated discussion, during which many strong points were brought forward, the following

RESOLUTIONS WERE ADOPTED:

Resolved, That as Christians and lovers of liberty, we are opposed to all secret societies on the following grounds:

1. They rob the members of their God-given right to use their own consciences, by pledging them to conceal unknown secrets, and imposing on them unquestioning obedience to unknown dictators. Freemen and Christians should hold sacred this liberty, wrested with much suffering and with blood from political and priestly tyrants, assuming to come between the conscience and God. It is impious voluntarily to surrender to any person or society the right of private judgment; since God only is the Lord of the conscience, and he holds each one accountable for himself.

2. We are opposed to secret societies because they are of the nature of an *imperium in imperio*; they usurp the place and functions of civil government. While they have the form, they pervert the cause of civil justice. They elevate men to office already sworn to favor their own clans. They screen criminals from punishment, and deprive the uninitiated citizen of an equal chance in courts of justice.

3. These societies nullify the work of the church of Christ, teaching a religion different and contrary to that of the Bible. The righteousness they hope in is at best a distorted morality, while in fact it consists in obedience to rules and rituals of human device, often contrary to the law of God. Christ is excluded, and Christianity reduced to the level of infidelity and paganism. Church councils are distracted by the presence of persons sworn to laws that contravene the ends of religion, and work by partiality.

4. They interfere with social rights. They inculcate the duty of favoring the interests of the initiated at the expense of others. They claim the right to dictate to employers; to make both ends of the bargain; and they forbid the employment of freemen and prevent it by violence and clandestine injury.

5. Concealment leads to crime. Several of these societies have a criminal code peculiar to themselves, with divers penalties, including a barbarous and horrible death. Under the cloak of secrecy, bad men readily discover ways and means of embezzlement and other crimes against law and equal rights.

For these and similar reasons it is our deliberate judgment that all secret societies should be deprived of legal standing in the State, by withdrawing their charters; and that their members should be cast out of the pale of the Christian church, until they obey God by renouncing the deeds of darkness.

D. S. FARIS, { Chairmen.
W. J. SMILEY, }

The adoption of these resolutions was followed by Rev. N. A. Whitehill, of Sparta, on "The Importance of the Anti-Secret Reform;" and by Rev. J. R. Wylie, of Coulterville, on "Why I Do Not Belong to Any Secret Society."

THE THIRD SESSION

was opened with devotional exercises, led by Rev. R. E. Wilkins, of Tilden, Ill.

Rev. C. M. Richie, of Oakdale, Ill., ably discussed the subject: "The Lodge a Supplanter"—supplanting the rights of the family, the church and the state.

Rev. R. C. Reed, of Houston, Ill., spoke upon "The Influence of Christless Lodges in Producing Christless Politics," and showed that they are a mighty power.

Mrs. A. K. McKelvey, of Coulterville, spoke of "The Safeguards of the Home," and showed how full the Bible is of teachings concerning the lodge.

Miss Mary Patterson, of Baldwin, Ill., then gave a most practical and able address, showing how the lodge obstructs justice in our courts. The lodge tramples down all laws against the saloon, and we are powerless.

Then followed the address by our chairman, Rev. R. W. Chesnut, of Marissa, on "Secretism a Foe of Civil and Religious Liberty." This was so practical for our times that I hope to see it in print in the *Cynosure*.

THE FOURTH AND LAST SESSION

was opened with devotional exercises conducted by Pres. M. A. Gault.

Mrs. J. M. Sloane, of Oakdale, read a very sweet and excellent poem, on "What Loyalty to Christ Demands;" which has been secured for publication in the *Cynosure*.

Rev. D. S. Faris closed the discussions by a masterly effort in handling "The Essential Basis of Reform." He showed that Christ and his kingdom is the only basis for each and every reform, from the beginning to the end.

Rev. J. R. Wylie read a letter from that prince of anti-secret workers, J. P. Stoddard. It is as follows:

BOSTON, Jan. 20, 1893.

To the Illinois State Anti-Secrecy Convention:

BELoved IN THE LORD:—I have just read your program. The mention of the names and places of cherished memories incites a desire to join with you in the discussions you propose for the meetings. Since, however, you have an able corps of defenders of the faith, I am content to send my God-speed and Christian greetings to you, one and all. May the Lord of hosts be with you, making your convention a pillar of light and a tower of strength.

New England has shared in the advance that has been made all along the line during the past year; and as the growth has been steady, and among the most intelligent, as well as the most pious and prayerful, I have no fears that she will lay behind as the work goes grandly on. As you, brethren in the West, plant the standard farther on, we, in conservative New England, will march up to the colors at the front.

Yours in Christ, JAMES P. STODDARD.

Rev. M. A. Gault also read the following letter from Rev. B. Carradine, D.D., of St. Louis, Mo.:

2716 DAYTON STREET, ST. LOUIS, MO.,
January 25, 1893.

GENTLEMEN OF THE ANTI-SECRET-SOCIETY CONVENTION:—I regret that the rush of a busy life prevents my acceptance of your invitation to address you, and also prohibits me, this morning, from writing anything but a brief communication on a subject and work about which so much could and should be said. I can only re-affirm the points and arguments I made in Centenary church, January, 1891, before an audience of two thousand people.

Time and observation only corroborate and strengthen the opinions and conclusions entertained and presented to the public at this time: that the secret society system, with its whole family of orders, fraternities, leagues and clubs, is antagonistic and disastrous to the happiness and best interests of nation, state, community, church and home.

The truth does not love the dark; righteousness prefers the light, and comes forth, inviting and fearing not investigation.

Christ said to the Jews that all that he had said had been spoken "openly." Save me from a man or men who work secretly for ends and objects that are guarded and protected from the knowledge of the general public by the most frightful oaths.

If there are social evils in the land, let us deal with them through the church and civil courts;

if there are political evils in the country, let us meet them bravely and manfully, on the platform and at the ballot-box; if there is trouble born of poverty and sickness, why should societies for its relief be secret?

The KuKlux did the South no good; the White Caps did the North no good. The Masonic fraternity does the church no good. The college secret society does the students more harm than good. The Jesuit order, with its dark secrets, has been properly expelled from almost every nation but our own. The guerilla and bush-whacker were abhorred by both sides in the late war, and were summarily dealt with when captured. The ship that concealed its true colors, and then suddenly hung out a black flag, is called a pirate, and is being swept from the face of the sea by a common agreement arising from a common indignation.

What right have a band of men to organize themselves in secret orders, whose strong influence is felt against other citizens in the hour of the appointments of civil government and in the day of election?

A certain famous Book says that we should put off the works of darkness, and be clothed with the armor of light, and come forth as the children of the day.

And the greatest of all Teachers said that sin loves darkness and will not come to the light lest its deeds be reproved; but it is truth, and those that love the truth love the light and come to the light, that their deeds may be made manifest that they are of God. B. CARRADINE,

Pastor First Church, St. Louis.

The following was also received:

OAKDALE, Ill., Jan. 23, 1893.

Friends of the Anti-Secrecy Convention, to Assemble at Coulterville, Ill., Jan. 24, 1893:

DEAR FRIENDS:—I would have been much pleased, had Providence permitted, to have been with you and have been counted among the soldiers in the war against secrecy, in which I was enlisted when a small boy, at the time of the abduction and murder of Morgan. I was enlisted for the war; and we are told "there is no discharge in the war" as to who shall rule this world, Christ or the devil. The objections to secrecy are like the devils in the man of Gadara, Legion; for they are many.

I shall at this time only refer to the utterly unfounded, Pharisaic claim of brotherhood which all the orders make. The sum of our duty to our fellow-man, as set forth in the last six commands of the decalogue, is "to love thy neighbor as thyself." That binds us to do all the good in our power to our fellow-man, to every man, according to his need, and our ability has no other limit. "As we have therefore opportunity, let us do good unto all men, especially to them who are of the household of faith." Gal. 6:10. And if nature and grace, law and gospel, do not influence us to do the good in our power to the necessities, the man that believes the uniting with a secret order would do it "must surely have a wondrous skull." It is not denied that, sometimes, after paying dues, falsely so-called, for a long time, a pitiful little *dole* may be returned; but to call it benevolence, or brotherhood, is a shameful and unfounded pretence.

J. M. SLOANE.

We had splendid audiences, even in the forenoon.

The Glee Club rendered us excellent assistance, especially on Wednesday evening.

The expenses of the convention were more than met, and we all felt that we had a good time.

The following officers of the State Association were elected for the current year: President, Rev. R. W. Chesnut, of Marissa; secretary, Rev. J. R. Wylie, of Coulterville; treasurer, Rev. W. I. Phillips, 221 West Madison street, Chicago.

J. R. WYLIE, Sec'y.

"The Blue Degrees are but the outer court of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine that he does understand them. Their true explanation is reserved for the Princes of Masonry."—Albert Pike, Grand Commander of the Supreme Council, Sovereign Grand Inspectors-General, in "Morals and Dogma," page 819.

CORRESPONDENCE.

FREEMASONS AND JESUITS IN THE REBELLION.

YORK, Pa., Jan. 27, 1893.

EDITOR CYNOSURE:—In the *Cynosure* of Jan. 26, our friend Charles Reynolds, of Cedar Rapids, Iowa, like the Masonic Entered Apprentice, asks for more light.

Well, Rev. J. M. Foster is right in saying that "Masonry fled to the South and allied itself with slavery." He also hit the bull's-eye when he stated that "the Southern Confederacy was conceived and brought forth in the lodge." But his assertion that "The boys in blue went South and crushed the rebellion, but brought back the lodge," is incorrect. I was one of the "boys in blue" referred to; but the Jesuits of Baltimore, Maryland, had initiated me into their great Know-Nothing order before the outbreak of their great conspiracy. And the Jesuits of York, Pa., had initiated me into their secret Union League of America, in 1863. And I have lately discovered that one of the leaders of this great league, which put high Jesuits and Masons into high offices during and since the war, was the famous Romish orator, Daniel Dougherty, of Philadelphia, who was evidently a "silver-tongued" Jesuit, and claimed to be a sound Romanist and a first-class American patriot.

All over the United States the Jesuits and Masons (Protestant henchmen) were very busy, during the five years preceding the war, in initiating all classes into their conspiratorial associations, in order to give the great rebellion a fair start. During the war, the Jesuit society of the United States, and its greatest cat's-paw organization, the Masonic order, were greatly strengthened by recruits from the commissioned officers of the army and navy, and also the civil officers.

I think all Pres. J. Blanchard says about war and secret societies is true.

It is a fact that the Masons of York, Pa., kept up their organization all the time, but only came out publicly in 1863, and built a temple. All over the North, thousands of Masons left the lodges; but the "true blue" Masons everywhere kept up a very secret and select (Jesuitic) organization.

During the past twenty-four years I have collected hundreds of startling and stubborn facts about the Jesuits, Masons and other secretists, in relation to the rebellion and reconstruction, which I expect to publish some day under the title, "*On Land and Sea.*"

Yours truly,

EDWARD J. CHALFANT.

LODGE POLITICS BREED ANARCHY IN KANSAS.

DOUGLAS, Kan., January, 1893.

EDITOR CYNOSURE:—I suppose Kansas must be a sort of standing riddle to the people farther east. In time they will learn not to be surprised at anything that may occur here. The rise of the Populist party, so sudden and in such strength, must have been an astonishment to steady-going Republicans and Democrats of the Middle and Eastern States.

The philosophy of it is, however, very simple. It was one of the results of the senseless "booming" that prevailed some years ago, when men thought they could get rich by going into debt. They stoutly defended this idea, saying, "Our debts are investments." Bad investments they have proved; but instead of seeing it in this light, they charge the disastrous outcome to the machinations of that great scape-goat, the "plutocrat." To devise means to down the plutocrat, the Populist party was formed.

At the last fall's election, although they cast less votes than two years ago, they pooled issues and combined forces with a majority of the Democrats and elected their entire State ticket. We had thus five parties in the State: Republican, Populist, Fusion Democrat, Stalwart Democrat, and the little Prohibition contingent.

The interest now centers about our double House of Representatives at Topeka. The Populist-Democrat combination elected not only the State officers, but a large majority of the Senate. But they did not elect a majority of the House. It stood 58 Populists, 53 straight Republicans, 1 independent Republican and 3 stalwart Demo-

crats. The Republicans elected the speaker and clerk of the House, and then the Populists went on to organize another House, admitting 10 Populists who were contesting seats that rightfully belong to Republicans. This action of the Populists is revolutionary, and is a bold outrage on the principle of government by the people. The worst of it is that the conspiracy is likely to succeed, as their House has been recognized by the Populist Governor and Senate.

There may be a hitch in the Supreme Court of the State, two of whose three members are Republicans; but the Populists expect to get around that in some way, as they seem to be utterly lawless—at least the leaders. The Governor has even threatened to call out the militia to suppress the Republican House. The Populists, with their 10 illegal members, have chosen a Democrat for United States Senator, and the probabilities are that the Democratic Senate at Washington will admit him.

But the Populists have simply cut their throats as a party. They will never elect another State officer. There is indignation all over the State, and at the election two years from now they will be overwhelmingly defeated. But there is apprehension to be felt from the fact that they will have the counting machinery in their hands. They seem to have been learning lessons from their Southern leaders, and there is no telling to what extent they may put their education into effect. Some of the leaders are little less than out-and-out anarchists and are thoroughly unscrupulous. The Republicans and Democrats will not always submit to be dominated by them; but let us hope that the rule of the majority will be restored by peaceful means rather than by a bloody revolution.

Readers of the *Cynosure* will see in the Kansas situation the legitimate fruits of lodge politics. The Populist party began as a secret lodge, established among the debt-burdened and discontented farmers of the State. There were many, and still are some, honest and good men in the toils. They have been used, by dishonest and unscrupulous leaders, even to defy popular government. Many have broken away from their bondage, but some are still held and are forced into complicity with political methods which they do not at heart approve. But I think the days of the Farmers' Alliance, at least as a political power, will ere long be numbered.

T. C. MOFFATT.

LITERATURE.

CURRENT PERIODICALS.

The *Century* (February—"Midwinter" issue) opens with a full-page portrait of Alfred Tennyson. Contents and contributors: An Embassy to Provence, illustrated, by Thos. A. Janvier; Balcony Stories, continued and illustrated, by Grace King; Sweet Bells Out of Tune, continued and illustrated, by Mrs. Burton Harrison; Stray Leaves from a Whaler's Log, illustrated, by James T. Brown; Franz Liszt, portrait, by Camille St.-Saens; Benefits Forgiven, continued, by Walter Balesier; From Dawn to Sunrise, by Esther B. Carpenter; The Voice of Tennyson, by Henry Vandyke; Spring Songs—"The Mourning Dove," by Mary Hallock Foote; An Art Impetus in Turkey, illustrated by Jno. P. Peters; Genesis, by John H. Ingham; Purity, painted by William Thorne; Goliah, by Thos. B. Aldrich; Lovers in London, by Violet Hunt; The Cosmopolis City Club at Work, by Washington Gladden; On a Head of Christ by Quintin Matsys, by Bessie Chandler; Life in the Malay Peninsula, illustrated, by John Fairlie; Leaves from the Autobiography of Tommaso Salvini, with portraits; The Professor's Aberration, illustrated, by Florence W. Snedeker; The Lustigs, by Mrs. Schuyler Van Rensselaer; A Voice for Russia, by the Secretary of the Russian Legation in Washington, Pierre Batkine; Preliminary Glimpses of the Fair, by Clough C. Buell. The usual departments of Topics of the Time, Open Letters, and In Lighter Vein, are replete with an interesting variety. New York: The Century Company.

The frontispiece of *St. Nicholas* for February is copied from Delort's painting of The Capture of the Dutch Fleet on the Zuyder Zee by French Hussars, in 1794, and finely executed. With only a few exceptions every article is illustrated with the happy effect that serves to make this popular juvenile magazine continuously attractive. The White Cave, by Wm. O. Stoddard; Holly-trees and Mistletoe, by M. Carrie Hyde and, Polly Oliver's Problem, by Kate D. Wiggin, are continued with interest. Other stories and sketches are the following: Collar-Wallah, by Rudyard Kipling; Battling Under Water, by Fred H. Spencer; The Boyhood of Louis XIV., by Adela E. Orpen; A Chinese Valentine; Little Peter and the Giant, by Jack Bennett; The Lament of

Polly Cla; How Janet Did It, by Katharine Festetics; The Vrow that Lives by Haarlem Lake, by Julia M. Lippmann; Railway Speed at Sea, by J. O. Davidson, and several others in a minor key, with the departments of "Jack-in-the-Pulpit," Editorial Notes, the Letter-box and the Riddle-box. Published by the Century Co., New York City.

Scribner's Magazine for February is fully up to its usual standard of excellence. Special interest centres around the Personal Recollections of Charles Sumner, by the Marquis de Chambrun, and the new installment of Mrs. Frances Hodgson Burnett's autobiographical, "The One I Knew the Best of All—A Memory of the Mind of a Child; Octave Thanet's new Story of a Western Town is "Harry Lossing," illustrated. The illustrated European papers: From Venice to the Gross-Venediger, by Henry Van Dyke; From Spanish Light to Moorish Shadow, by Alfred J. Weston; Impressions of a Decorator in Rome, concluded, by Frederic Crowminshield, and The Florentine Artist, by E. H. and E. W. Blashfield. Other monographs in verse and prose are: How the Battle was Lost, by Lloyd Osborne; Shall I Complain? by Louise Chandler Moulton; A Memory, by Edith M. Thomas; To Her, by T. R. Sullivan, and an article showing how six families in moderate circumstances may visit the World's Fair in rotation at moderate cost, by the editor. New York: Chas. Scribner's Sons.

A fine collection of stories, articles and departments is presented to the readers in the February number of the *Cottage Hearth*. It opens with the second part of Erastus Faulkner, the powerful Southern story by Matt Crim. Following this is a bright story of New York society life, by Mary A. Sawyer. Our New Navy, as described by Lieut. Wm. Ledyard Rodgers, U. S. S. Atlanta, is of more than passing interest and importance. The accurate illustrations of this series of articles makes them especially valuable. Other articles of interest are Leonardo Da Vinci, by Deristhe L. Hoyt; Turning the Tables (the story of a scout), by Lieut. R. H. Jayne; A Mistake in Consonants, by Clara Louise Burnham, and in the Young People's Department, Gretchen, by Marjorie Richardson. Boston: W. A. Wilde & Co.

No. 37 of *Shoppell's Modern Houses* (January, 1893) should be in the hands of all who desire to know how to build a good house at moderate cost, since it presents an immense variety of practical designs from which to select the one most in accordance with the reader's taste and means. The publishers—The Co-operative Building-Plan Association, Architects, 63 Broadway, New York City—furnish working plans and necessary information for those who purpose to build. The periodical is published four times a year, each number distinct, at 50 cents per number. The one before us contains fifty designs for residences, stables, etc., ranging in value from \$600 to \$12,000, with specifications, interior finishings and decorations, estimates, etc.

The literary features of the *Arena* for February are a carefully prepared biographical sketch of the Life, Character and Work of Charles Darwin, by the editor. A second argument in favor of Shakespearean authorship, by Dr. W. J. Rolfe, the eminent Shakespearean scholar. A story by the Canadian poet, William P. McKenzie, entitled Was It Prophecy? and a poem entitled The Minority. This number is rich in able discussions of vital Social and Economic problems. It also contains a number of religious papers of more or less interest, and some interesting psychological discussions, together with a philosophical paper on Education and Character Building, by Professor Joseph Rhodes Buchanan. Boston: The Arena Publishing Co.

Admirers and enemies of Mr. Blaine will alike be interested in the very full article which appears in the February *Cosmopolitan*, reviewing his characteristics as a man and statesman. A number of fine portraits are printed with the article.

PAMPHLET.

The American Citizen Co., 7 Bromfield street, Boston, publishes, in a neat pamphlet of 35 pages, an Address by Prof. L. T. Townsend, which was delivered before the Methodist Preachers' Meeting in that city, December 12, 1892, on "Jesuitical Influences on the Secular Press." It is a strong indictment of the principal newspapers in Boston and elsewhere for suppressing reports of meetings and other information opposed to the interests of the Roman Catholic church in the United States. The professor is very outspoken against the cowardice and prejudices of the editors and publishers of these papers, for withholding the truth from the public because the Romish prelatry may, forsooth, be disgruntled should their Jesuitical maneuvers be discovered and exposed. The address made so favorable an impression upon those that heard it that a unanimous vote for its publication was given at its close. It can be obtained of the publishers and ought to be scattered broadcast through the land. Our American liberty of the press and speech was never so much in danger of suppression as at this time.

A year's numbers of the *Cynosure* would make six good-sized volumes of valuable reform literature, containing 550 pages each.

IN BRIEF.

Next to money Rembrandt, the noted artist, loved nothing so well as his monkey. He shed tears when the ape died, and painted a portrait of his pet from his memory.

It is all fish that comes to the Japanese net. An English-built war vessel of that nation recently steamed into an American port firing salutes with French powder from German guns.

Murder statistics for this country prove the pessimists' fondest theories. Behold! Murders during 1892 in the United States: 6,792 as against 5,906 during 1891, 4,290 in 1890 and 3,567 in 1889.

It is said that in Thomas county, Kansas, there is not a single stream of living water or a tree of natural growth. Nevertheless the farmers manage to raise wheat that averages thirty bushels to the acre.

The number of drug stores in the United States is said to be 34,000, of which 10,649 are in the Eastern States. This makes about one drug store to every three doctors, and one to 1,700 inhabitants.

A little Japanese girl is allowed to keep her teeth white as pearls until after her marriage; then she must stain them black. It is a great deal of trouble to do this, and the process must be often repeated.

One of the blacksmith shops in Williamsport, Penn., has just celebrated its centennial. It is estimated that eight shoes, on an average, have been nailed upon horses' feet every work day during the century, making a total of about 250,000 shoes.

If twelve persons were to agree to dine together every day, but never sit exactly in the same order around the table, it would take 18,000,000 years at the rate of one dinner a day, and they would have to eat more than 470,000,000 dinners before they could get through all the possible positions in which they could place themselves.

An enraged Parisian poet lately brought an action for damages against the publisher because some of his rhymes were spoiled by printers' blunders. He lost his suit; the court holding that in withdrawing the book as soon as the error was discovered and in correcting the offending line the publisher had done all that could reasonably be expected of him.

An effort is to be made to put a product of the mesquite bean on the market as a substitute for coffee. A company, said to be strongly backed, has been formed at San Antonio, Texas, with this purpose in view. It is said that in the lower Rio Grande region a beverage made from the mesquite bean has long been used, that it resembles coffee, and is an excellent drink.

In the window of a Maiden Lane (New York) jeweler is exhibited the shell of a Ningpoo (China) fresh water mussel, upon the inner surface of which, while the mollusc was yet alive, had been dropped little leaden images of the Chinese god of wealth. In the course of time the images became covered with a pearly excretion through which are still visible the grotesque outlines of the enclosed deity.

Frank Sims, a colored resident of the Point, at Louisville, Ky., voted the Democratic ticket at the late Presidential election. When this fact became known among Sim's acquaintances, the latter, particularly his female friends, began voodooring him for giving his allegiance to Cleveland. Their taunts and gibes were of such a nature and so frequent that it is said Sims had to take to his bed, being affected with a bad case of voodooism. He gradually grew worse, and finally died.

A gentleman who has recently returned from Europe tells of an odd superstition in vogue among the more ignorant classes of seamen. They are of the opinion that the presence of a young couple on their bridal tour aboard ship portends a violent storm. The Canadian, an Inman steamer, had a young couple aboard, and sure enough the ship was caught in a hurricane. A number of the sailors were in-



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tent upon throwing them overboard, and only the courage of the captain, who opposed the mutineers with a revolver in each hand, saved the lives of those who were enjoying the first weeks of their honeymoon.—*Cincinatti Commercial Gazette.*

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 12. Alexander Campbell's Estimate of the Lodge.
 15. Secrecy and Sin.
 22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
 37. Why a Christian should not be a Freemason (German).
 38. Masonic Oaths and Penalties.
 39. Should Freemasons be Admitted to Christian Fellowship?
 42. Our Duty and Ability to Know the Character of Masonry.
 45. Ought a Seceding Mason to Keep his Lodge Oath?
 49. John Quincy Adams on the duty of American Voters.
- The Masonic Oath Itself a Perjury (40 cents per pound).

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—20 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 9, 1893.

What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord and his statutes?
—DEUTERONOMY 10: 12.

EDUCATION IN ILLINOIS.

On Wednesday last, bills passed both houses of the Illinois Legislature, repealing the famed Edwards Compulsory Education law. In the House the vote for the repeal stood 119, and 11 against it. Twenty-three members were either absent, or refused to vote. Forty-two Republicans voted for the repeal, and eleven against it. Twenty signed a protest against the measure. Of the Democrats in the House, 77 out of 78 voted for the repeal; the other refused to vote.

No offer of a substitute for the repealed law received encouragement, although one had been prepared by Republicans, which, it was said, would have been satisfactory to Lutherans and not obnoxious to Roman Catholics, and which, it was thought, would very well suit the general public.

The protest adopted and signed by those opposed to the repeal, was an earnest plea for the perpetuation and support of the public free or common schools. "We believe," it says, "that they are one of the chief bulwarks of the State and the safeguard of the liberties of the citizen, and that every attack upon the system of free schools, whether direct or indirect, secret or open, should be repelled by every means within the power of the State or the people. We believe that it is the right and duty of the State to require parents, guardians, and all others having children of school age under their control to cause such children to be educated in the elementary branches of learning."

Further, it opposed the supervision, by public or State officers, of private schools, or that the law should dictate what branches of learning or what language shall be taught in such schools, or the employment of "truant" officers to invade the rights of parents who prefer to have their children attend these private or sectarian schools; but it does declare that compulsory education of suitable character should be enforced in some public or private school.

As it is now, no person can be compelled to send his child to any school. The natural result will be an increase in the illiteracy of the State, since so many parents prefer to have their children engaged in profitable or menial pursuits instead of sending them to school.

The wisdom of such legislation cannot be conscientiously approved.

"UNDER WHAT CIRCUMSTANCES MAY CHRISTIANS ENTER A SECRET ORDER?"

There is much in the address of Rev. Prof. Townsend, printed in last week's *Cynosure* under the above title, that we heartily commend. There are also other things to which we must add our dissent.

The statement that some of the secret orders are doing more for their poor than the churches, we think, is not true, as a general allegation. That it may be correct in some localities we do not deny. It must be remembered, however, that the assistance given by these secret orders is *not charity*. They, at best, give back in part only a small proportion of what they have received. Those who join these orders do so from no purpose of impartial benevolence. They give "that they may receive as much again."

The gifts of the church, both to the heathen and to their own poor, are bestowed on a different principle. They are *real gifts*. The church does not, as a rule, parade its charities; but these pretended benevolences are the stock arguments in favor of secret societies.

But, supposing this claim to be admitted, and that the church has come short of the purposes for which she was organized, namely, to do good to the bodies and souls of men, it does not follow that we do well to join a rival organization; for secret orders are, confessedly, the *rivals* of the

church of Christ. They claim exaltation and honor in proportion as the church is humiliated. The Christian that joins them helps in the reproach that they are casting on the people of the Lord. As well might the husband join the "rival" of his wife, as a Christian become united with these un-Christian societies.

We also dissent from the plea that secret organizations are sometimes allowable. What men may be excused in doing in time of war, or when suffering under great persecution and affliction, is one thing. What they ought to do in time of peace, and when living under the freest government on earth, is quite another and a different thing. We cannot plead "the rights of war" in the time of peace, or the privileges of an abnormal state of society, as a justification of our conduct under entirely different circumstances.

Privacies there are, in both the family and the state; but these are very different from sworn or pledged secrets. Either a family, or a government, whose ordinary doings were under *sworn secrecy* would be such an anomaly as would call for universal disapproval. What we object to is not privacies, but *organizations whose basis is secrecy*. These have no warrant in the example of Christ or his apostles. The entire drift of the New Testament teaching is in the opposite direction.

It is true that the church, after its departure from its primitive purity and simplicity, did, for a time, resort to secrecy as a means of defence against bitter persecution. Gibbon, in his "Decline and Fall of Rome," says that they sought to escape persecution by emulating the Eleusinian Mysteries; but so far from this being a means of defence, it was made the occasion of fierce persecutions. It was assumed that what was so carefully concealed must certainly be bad. Jesuitism, by its sworn secrecy, has been a reproach to the name of Christ. True Christianity has always commended itself by its frankness and simplicity.

Again, we object to all secret organizations, because they are all liable to be used for evil purposes. It does not need to be proved that they are always, or even generally, so used. Sometimes they have been used to defeat the ends of justice and impair the influences of Christianity; because of their secrecy, they are *all capable* of being so used.

Lastly, we object to membership even in such orders as have but the *semblance* of secrecy. Such membership usually closes the mouth against any positive testimony in opposition to the orders that are surely un-Christian, and is always regarded by members of these orders as a practical endorsement of them.

There is one proper course to pursue: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11.

"INTENSELY CHRISTIAN" MASONRY.

"The devil holds high carnival." So writes an attentive correspondent, who sends us a slip from the Pittsburgh (Pa.) *Dispatch* of a recent date, giving a pictorial and fulsome report of a dinner and a dance given by one of the local commanderies of Knights Templar, on the previous evening, at one of the city theaters.

"The scene," says the reporter, "was most attractive and unusual for Pittsburgh. It is not often that so many well-dressed ladies and gentlemen enjoy the dizzy mazes of the dance in this city of iron, steel and glass. . . . The capacity of the beautiful theater was taxed to accommodate the people. It is estimated that fully 1,500 couples, or 3,000 guests, were present. The dancing platform, which covered the parquet and included the stage twelve months ago, was increased thirty feet for this occasion, but it did not provide waltzing space for more than one-fourth of the crowd at one time. . . . All the seats down stairs and in the second galleries were taken, while Prof. — and his — Band held the third gallery, where the theatrical gods always reign."

"Manager Hyde had decorated the entrances and the halls with tropical plants and flowers. The punch bowl department was well conducted in the lounging room by two polite sable citizens who served the guests. The floral and electric light decorations on the stage were away ahead of last season. Three strings of red, white and blue lights were hung across the platform, while

suspended from the stage scenery was the well-known banner of the commandery. Under this canopy the ladies danced with the gallant Knights and accepted their hospitality. . . . Woman with her delicate touch and radiant with beauty was the ruling goddess. Knights may be stern and bold in the lodge room or on the street, but they wouldn't think of holding a reception unless the ladies were present.

"In addition to the Knights and the representatives of the fair sex, a number of the Masonic fraternity were present to join in the kindred festivities. William Chatland, the oldest Mason in the State, came from Brownsville, and much was made of grandfather with his long white hair trailing on his shoulders. 'I like to be with the young fellows,' he said, 'and I would not have missed it for the world. It is the greatest reception I ever attended. I never saw anything like it.' The old gentleman was profuse in his praise, and it was not exaggerated."

When the guests adjourned "from labor to refreshment" (Masonically speaking), they ate oysters on the half-shell, drank soup from cups, and then filled up with a most appetizing and bewildering variety of viands. There is nothing in the report about drinking *wine* at table; but as every Knight there had drank wine from a dead man's skull, in the "fifth libation," with a horrible imprecation (or he wouldn't have been a favored guest at this ball and banquet), it may be that they were sensitive on that subject and preferred taking punch outside.

Seriously, what a sham is Freemasonry in *all* its degrees! Here is an order, of which every member must have been a Blue Lodge Mason, and which Rob Morris tells us, in his Masonic Dictionary, "is intensely Christian" . . . "The birth, life, death, resurrection and ascension of this exalted personage" (Jesus Christ) "constitute the sublime lessons of the Knights Templar order, which is emphatically the Christian branch of Masonry. The passages from the Gospels that describe his Passion are read during the ceremonies."

This is the order of which Grand Commander DeWitt Clinton, of the Grand Encampment of the United States, and Governor of the State of New York, said: "Its principles are based on pure morality; its ethics are the ethics of Christianity; its doctrines, the doctrines of patriotism and brotherly love, and its sentiments the sentiments of exalted benevolence. Upon these points there can be no doubt."

No secret order, it is certain, can be any better than its self-imposed obligations; and every Knight Templar binds himself, if he fails to keep his secret vows to the order, to have his head smote off and placed on the highest spire in Christendom. By whom is this murder to be done? By his brother Knights Templar, of course. So that the Masonic idea of brotherly love is to assassinate every recalcitrant brother! What a blasphemous mixing up of the tender, loving, pure religion of Jesus Christ with the barbarism of Freemasonry, which originated in the pagan worship of antiquity! Dancing, feasting, murdering—"intense Christianity!"

REFORM NEWS.

PEORIA.

ITS DISTILLERIES AND CHURCHES, PRIESTS AND PASTORS, AND HOW OUR REFORM STANDS AMONG THEM.

The city of Peoria, although the second in size in the State of Illinois, is bigger than Chicago and surpasses all others in the land or the world as a whisky-producing center. The clouds of smoke that pour from the sooty chimneys of the fifteen distilleries is a faint type of the pall of misery, crime and death that shadows every home, every community, every people, whither their product is exported. This whisky business pays, too, the heaviest tax collected by our internal revenue department from any American city. If any doubt that this makes our Government partner in the whisky crime, and that every dollar of this revenue has a moral discount, let the local influence of these great death-factories be noted and measured. How many humble, well-meaning workmen are employed in these establishments because the wages are better and more certain than in others which have less cash but

more honor! How many public enterprises, laudable and necessary in themselves, depend more or less upon the distillers for their support! How does this wealth weaken or choke the testimony against the drink crime on ten thousand tongues!

But this cloud over the fair fame of Peoria does not darken all its lustre. The Sabbath is a quiet day; the churches are attractive and seem well supported; and true-hearted, God-fearing men are in some of the pulpits at least, as I have met them. In three churches revival services are now progressing; in others, protracted meetings have just closed. Icy walks, storms of snow, sleet and drizzle, and electric street-car lines suspended by the burning of the power house, have hindered these meetings, as they did several for the N. C. A. cause.

I reached the city Friday noon, Jan. 27, and soon had arrangements for three discourses on the Sabbath afternoon, and three more during the week. The Sabbath afternoon invitation had to be given up because of an exigency about the place of meeting for Tuesday evening. Sabbath morning Brother Smashey introduced me to his people in the tasteful, comfortable and convenient Free Methodist church. They heard the word gladly and gave a hearty God-speed to the cause. A like welcome was extended by Bro. E. C. Jessup, of the Swedish Lutheran church, in the evening, where the audience was largely of young people, a number of whom had been, without due consideration on their part, drawn into a secret society.

Monday forenoon the pastors of the city met in the Y. M. C. A. building. The chairman, Rev. H. D. Clark, of the First M. E. church, very kindly introduced me and my mission, and the motion to give it a hearing was not opposed. The discussion that followed was courteous and, on the whole, friendly. One pastor is a Freemason and defended the order. Another, though a member of several orders, realized that they were drawing away from the strength of the church, and thought there should be a stop to that part of their work. Others were candid in expressing more or less objection to secretism, but did not see clearly what is the root of the evil, whose growth they deplore. Some pastors most interested in the reform were not present.

Tuesday evening a small audience slipped carefully along the middle of the icy streets to the pleasantly-furnished German Reformed church, of which Rev. John Miller is the venerable and beloved pastor. Three other pastors were present, and representatives from a number of congregations. The interest was good, but lacked the enthusiasm of numbers.

Thursday evening the German M. E. church, pastor A. C. Achard, was very willingly opened for an address on the antagonism of the lodge to Christianity. The weather was yet more unpropitious, but the audience was an encouraging one, both in numbers and interest. Bro. Achard ministers to an enthusiastic people, in a beautiful and commodious church, which they built themselves without outside soliciting. Other buildings here that must have cost twice or thrice the money are not more attractive and tasteful.

Private visitation discovered a number of Christian business men who sympathize in our work, and will aid it. The small list of subscribers to the *Cynosure* is doubled, though it is still small. The testimony of Moses Pettengill, of precious memory, is yet remembered.

Few of the pastors of the city belong or take part otherwise with secrecy.

The aggressions of Romanism are just now arousing the indignation of every true American. Bishop Spaulding rules in local politics with a high hand, and has even undertaken to dictate in banks, stores and business houses. As a consequence, the anti-Romanist feeling runs high, and the secret American Protective Association is pulling in its full drag-net. The folly of attempting to thwart the plans of Jesuitism by secret lodge methods I endeavored to make plain. It is said the Romanists have the name of every A. P. A. member in the city and threaten the thumbscrew of the boycott. On the other hand, the names and number of the Jesuits are as unknown as the others are well known. American and Christian methods alone will withstand Rome.

After attending and addressing several other

religious meetings, at intervals during the week, in all of which I was welcomed for the N. C. A.'s sake, I pushed on toward Princeton, Ill., Friday.

HENRY L. KELLOGG.

THE EASTERN AGENT IN PENNSYLVANIA.

HOME HOTEL, Pittsburgh, Pa.,)

February 3, 1893. }

DEAR CYNOSURE:—The past week has been to me one of labor and success. In addition to arranging many details of the State Anti-secretism Convention, I have spoken four times to good audiences. The towns visited, New Galilee, Darlington and Beaver Falls, all contain strong anti-lodge churches. Rev. Messrs. Wylie, Patterson and Savage, pastors of the churches in which I spoke, stood at my right hand and did much to make my stay pleasant, and, I trust, profitable to those who listened attentively to the truths we had to present. Sixteen new subscriptions were added to the *Cynosure* list. A goodly number stated their expectation to attend the convention.

At Beaver Falls, Dr. H. H. George's welcome was as hearty as he is great. He regretted exceedingly that owing to the pressure of present duties he could not feel justified in having his name on the program as discussing the lodge and labor question. He will plan, if possible, to be with us and help as he has opportunity.

The committee of inquiry reported that the Aletheorian Orchestra of Geneva College had voted to accept our invitation to play for us one evening of the convention. In the line of music we are certainly highly favored. Prof. Liefeld, who, with his Hayden Mandolin Quartette, is well-known to all lovers of music in this part of world, is also the regular Carnegie Music Hall organist.

Nearly every mail brings letters from friends mostly favorable to their attendance. The program will be full. Those presenting addresses or remarks will please plan not to exceed the time given them very much. Short, and right to the point, will be the motto.

Rev. A. McLachlan, Clayville, Pa., writes: "It will afford me pleasure to attend the convention. The evils and dangers of secretism were never so manifest as now. To labor for their overthrow I regard as one of the most important reforms of the hour."

"I am real glad to hear of your success. It always brings joy to my heart to hear of the prosperity of Zion."—Rev. Thos. J. J. Wright, Reading, Pa.

"I shall endeavor to be with you at the time appointed. If your program is not full, you can assign me whatever subject you think would be in harmony with the object of the meeting."—Rev. M. B. Patterson, Hartstown, Pa.

"I rejoice at the prospect of another gathering. I will write and talk convention as I have opportunity. I can distribute judiciously 25 programs, perhaps more."—J. C. Young, Custer City, Pa.

Bro. Wm. Dillon, in his letter accepting the invitation to address us, with fatherly pride remarks: "My daughter, attending school near Cincinnati, is a fine speaker. In a year or two I will have her on the platform against the lodge."

Bro. M. A. Gault says: "Our Illinois convention was my best so far. Do you think the attendance at Carnegie Hall would be so much more than in a church as to justify the expense?" The proof of the pudding is in the eating. Be on time to secure your seat.

An item of interest, as showing what the lodge-men expect of their sworn brothers, is found in the testimony of a Mrs. Russell, of New Castle, Pa., in her application for divorce, as given in the *Pittsburg Times*, Jan. 27th. It is as follows:

"After the papers were filed," said Mrs. Russell, "I went to visit friends in Allegheny county, and while there my husband came after me. He said that he had a constable with him and that they had an order from the court to take me dead or alive. He said I could not get a divorce in Lawrence county, as he and the judge had been engaged in a little business speculation that was not altogether straight and the judge would not dare to grant me a divorce. He further stated that he had handled money in the election of the new judge and the latter would do nothing against him."

Judge Groer here interrupted the witness, saying that Russell probably referred to the associates. [Laughter.] "He further stated," continued Mrs. Russell, "that a jury could not be found in Lawrence county that would convict him, as a part of them would no doubt belong to the Knights of Labor, of which he was a member, and he could buy off the remainder."

It appears in the article from which this was taken that Russell belonged to the Knights of Pythias and Knights of Labor lodges. They nat-

urally don't like his exposure. Would it not be well to look into this matter further?

Beatty, the man on trial for having administered poison at Homestead, has been indicted on the six counts brought against him. This seems to be regarded by honorable people not connected with labor lodges as a triumph of justice over the lodge foe. Many labor lodges passed resolutions and voted money to aid Beatty and his associates. Had he been innocent, this would have been against him. We learn from observation that the devil sometimes defeats his own purposes by making his cloven foot too prominent. So, however crafty he may be, it cannot be affirmed that he is all-wise.

Let us, dear friends, improve this opportune time. Each improve our opportunities to work for the convention's success, and in the name of our Divine Captain unfurl our banner.

W. B. STODDARD.

WORK IN THE WESTERN DISTRICT.

MORGANVILLE, Kans., Jan. 27, 1893.

EDITOR CYNOSURE:—I am still in Clay county, and will be here until February 3, on which day we will hold a Reform Convention in Clay Center, the county-seat of this county. I lectured on Secretism, in the Tabor (R. P.) church in Bloom township, on Monday and Tuesday evenings, January 23 and 24.

On the evening of the 25th I addressed a mass temperance meeting, under the auspices of the local W. C. T. U. A very earnest band of women have organized a W. C. T. U. here in the country. Their laudable custom is to hold a mass temperance meeting once every month. In any case, there is work needed of this character in every community; but these women are stimulated in their efforts because there are so many young people in the community, and especially young men. At their earnest request, through their efficient president, Mrs. Mattie Tippin, I consented to address them on Prohibition, on Wednesday evening. Though the evening was windy and cold, yet a goodly number were present and gave respectful attention to my address.

Mrs. Tippin is president, also, of the county W. C. T. U. I have promised to give another temperance address early in March. I shall have some more speaking to do here in that month.

Mrs. Elizabeth Tippin has charge of the literature department. She has a number of interesting and valuable publications that she furnishes at a low rate. I bought from her "Spun from Facts," an interesting book. In every reform work the literary department must not be neglected.

On Thursday evening I addressed a small company at Iwacura schoolhouse. It was a cold night, and not many were present. I received respectful attention. I went home with Mr. G. W. Duguid, and am enjoying his kind hospitality. On next Sabbath (Jan. 29) I shall preach afternoon and evening in the German Presbyterian church, here, in the country.

This trip has been an encouraging one. I have listed many genuine friends of reform. We expect a good county convention at Clay Center, February 3. We are perfecting the program.

At a number of our meetings secret society men have been present and given respectful attention. It is our prayer that the eyes of some may be opened, and that young men may be forewarned and hence forearmed, and mayhap fore-delivered.

WM. C. PADEN.

NEWS FROM THE FLOATING CHAPEL.

HENDERSON, Ky., Feb. 2, 1892.

Although the Ohio river is rising fast, and is full from bank to bank with heavy ice, the Floating Chapel, which is now at Henderson, Ky., has thus far escaped material damage. Nine ropes, running to a post one hundred and fifty feet up the bank, hold it from being carried away by the torrent of ice that beats unmercifully against it. The greatest danger, we hope, will soon be past.

We have just closed a series of very successful revival meetings, in which about forty persons were converted.

We expect to get the chapel towed to Evansville, Ind., as soon as the river is clear of ice.

I. R. B. ARNOLD.

THE HOME.

NOR SAW MY FACE.

"Have I been so long time with you and yet hast thou not known me?"

My child went forth into my garden fair,
Having no wish or will to stay by me;
But that I patiently had followed him out there
He could not see.

He pass'd on from the garden to the wild,
Where cruel and fierce roaring monsters lie:
I drove them back, but nothing told the child
That it was I.

He saw his brothers toiling on the road;
"I will give life and strength," cried he.
But that I made him strong to lift their load
He did not see.

Soul-thrilling words of love bade him rejoice,
And filled with music all that desert place;
And yet he never knew it was my voice,
Nor saw my face.

And when the night came and his eyes grew dim
And dark and chill, and mists about him lay,
He did not know my hand was guiding him
Till it was day.

—Selected.

COMFORT AT EVENTIDE.

It has many times been averred, and always with the utmost truth, that at no other time has a mother so strong a hold on the heart of a child as at nightfall—at bed-time. The little sin committed in the bright glare of sunlight did not prick at the time, and during the long sunny afternoon it seemed to have vanished from memory. The unkind deed was thought but little of while the busy hours of school-time and the allurements of the playground furnished full diversion. Neither on the other hand did the act of prompt obedience bring a feeling of special content and cheer while the sun was shining everywhere, nor did the kind deed furnish pleasing food for reflection while blithe mates were in gay companionship on every side. But at night, when the sun had hid his head, when the school-room was a dark, deserted place, the playground utterly quiet, the blithe little companions invisible, at night-time, when all the world had grown quiet and sleepy, then memory woke up; back came remembrance of the little sin, and now it hurt to have to face plainly the unkind deed. Or it was mightily comforting as the shades deepened to recall the swift obedience, very soothing to have gliding back a recollection of the kindly deed which possibly cost a minute's grip of self-denial. But whether the day's record was such as to cause regret or satisfaction, how comforting, how delightful it was to review it all in the loving presence of a kind mother. How faithfully she pointed out the faults, yet how indulgently she forgave them all. How hopefully she pointed to a better, brighter future, if only the child would be true to its best and highest impulses. And how fair was her smile as she regarded in thought the act of willing obedience! How quick and gratifying was recognition of the kindly, worthy deed! How her counsels made easy the prospect of the next day's endeavors! How firm and stimulating were her ready promises of oversight and assistance!

Old age has well been called a second childhood. It is strange and pleasant also to notice in how many ways it becomes easy and desirable to return to the habits of childish years. The simple food, the early hours, the need of protection and watchfulness, a willingness to be advised, a craving for love and reaching out for sympathy and attention; all, all these things recur and remind one of the dim, familiar years of the long past. It is true there are other proofs that childhood has long since gone forever. Its follies are past; but who would recall them for a moment? Its mistakes, alas, have perhaps been atoned for through many a sad loss and bitter disappointment. Its unbelief, vague questionings, and restless fears are vanished and at rest. Thank God! One of our writers has said "There are many ways in which it would be well for us all to carry our childhood with us into old age, if it were possible, in its trustfulness and open-heartedness and willingness not only to love, but to show that we love as well." But there has to come the intervening period of independence, of doubt, distrust, sometimes of revolt from what is pure and true, and worthy of a little un-

sinning child. Then God be praised that we drift back again into the old, safe, simple, sun-lit paths of trust, fidelity, and belief in God and the right.

And here at eventide floats back the dear and precious season so like the hour when a tender mother brooded us before sinking to our rest. No tenderer, more brooding message is needed at the sunset time of life than the words following a "Thus saith the Lord"—"As one whom his mother comforteth, so will I comfort you." Memory and retrospection will combine to reproduce the varied scenes and experiences of the past. The sins will now and then be uppermost in the mind, and the mistakes will array themselves with unwelcome vividness before the mind's unfading eye. But with more than a mother's ready forgiveness the love of Christ will blot out and send into swift forgetfulness every repented-of sin and folly. And other deeds will spring into new life and recognition at this thinking time of life—the good deeds, the acts of charity, the cup of cold water, the helpful, sympathizing words. The love of God will remember and brighten them all. A very cheering article appeared not long since in one of our religious papers on the great mistake of condemning ourselves too severely for the mistakes of our lives. What would be cheerfully forgiven in others we sometimes refuse to forgive in ourselves. What would be forgotten of others is laid up in memory to be allowed again and again to haunt us in grave, reproachful voice. Let it all go. The mother at the bedside forgave every thing as soon as it was fully confessed. She did not return to it again and again, but laid it aside once for all, fully, gladly, lovingly. So Christ forgives; so hasten to forgive yourself. The comforting of the mother was received as spontaneously as it was given. So receive the tender, compassionate comforting of the Lord. At eventide let there be not only light but peace. The two must go together. Memory may be a pleasant reminder, but faith is pleasanter. Memory is strong, but hope is stronger. The days that are past may have had in them much of brightness; but the fair, eternal day just ahead is far more full of comfort and joy than the brightest day of which the fondest mother ever told a child. It will form no delusive dream for God's children to brood on comfortingly at eventide.

"I could not sleep unless Thy hand were underneath my head,
That I might kiss it if I lay wakeful upon my bed;.....
I lived two lives which seemed distinct, yet which did intertwine:
One was my mother's—it is gone; the other, Lord, was thine."

—Christian at Work.

STORY OF A COACHMAN.

It was just tired time at the end of the mission meeting when the workers are shaking hands in sympathy and stealing away.

It did not seem right to pass a certain face without a word. He had been there often before. An honest, aged man, who always sat in perfect quiet during the hour, as if trying to think out something for himself. "Have you a Bible?" I said.

"I have a little Testament; but half the time they talk about things that aren't in it. I want a Bible."

"I will bring you one next Tuesday night; and would you like them to talk about being a Christian?" "Yes." "Then I shall pray God your heart may be prepared," and I said good-night.

Very often such friends disappoint us; but I relied on his thoughtful face. On Tuesday evening he was there.

When the leader asked who would be prayed for, he raised his hand—slowly—not with the slowness of hesitation, but of deliberation. He had made up his mind to that step, at least, that he wanted the prayers of those people he had sat amongst for many evenings, while he communed with his own mind.

When, afterward, I asked him if his heart were prepared, he seemed a little surprised at the question. "Didn't I show you it was, when I held up my hand for the people to pray for me?" he replied, almost gruffly.

What an easy conquest for the Lord! God gives some workers all the easy errands, I

thought. Yet, after all, he was not ready for surrender. "I am not quite sure yet that I can stick to it. I'm thinking it over."

Every line of his face evidenced that he would be very slow to promise anything to man or God, but bound to keep it if he promised.

"Well, now, what shall I do to be saved?"

"Why, that's just the question the jailer asked." His Testament was quickly opened to the story of Paul, the prisoner, releasing the jailer from his fetters of sin; and I read slowly, that he might take it all in.

This plain story, with his own question in it, seemed exactly to suit his slow working, matter-of-fact mind.

"Yes, that makes it plain. I see it. And how did you say I was to be kept? 'by the power of God?' Yes, Miss, I'll do just as the jailer did."

Would he kneel down? "Oh, yes;" and he whispered, "I ain't been on these knees for ten years, and it feels queer." But he prayed such an honest, contrite prayer of utter surrender, I could but think of the angels in heaven rejoicing over this quiet soul, which at last had thought it all out and so earnestly given himself to God.

He was not one of the testifying kind. For many nights after this I watched him sitting there silent, just as he used, except for a sincere shining in his face, which spoke of entire peace, a witness of inner peace, and wondered of what he was thinking. Would his strong conscience at last compel him to break his natural stern reserve and confess his Lord?

Night after night I was disappointed. He gave up chewing tobacco, which he bravely decided was a hindrance to his Christian life. His growth in grace, like his conversion, was slow and solid; his face shone more and more, but still he did not speak.

I waited, knowing that the Lord would teach him that he must.

Finally it came, with great effort, as if at last something in his heart had burst and let the words come forth.

"It's no difference to you people what my past life has been; that's a matter between my God and me. I only want to say: *I believe on the Lord Jesus Christ!*"

The words that had saved him, that was all. The solemn emphasis he put upon them showed how his mind had worked over that story of the jailer until it had become the central theme of his life. They stirred the room more than a lengthy recital of sin and wonderful reformation.

He looked around, later, surprised to see I was there; and I told him I would not for anything have missed hearing just that word from him.

I need worry over him no longer. The Son of man will not be ashamed of him before our Father.

I am thankful for many lessons learned of this new friend.

What a good, sturdy answer of his, when asked the other night in his turn by the leader why he became a Christian: "I studied my Testament, and I thought it was best."

Another time he told me that what set him to thinking it over was that he kept his eyes open and couldn't help seeing how man alter man came in there and somehow got made over; he couldn't deny that something did it, and he liked to investigate facts.

He is half the time out of work, but always cheery and trustful—far more even in his Christian life than many who receive the word with rejoicing.

Oh, for a few more of these common-sense Christians among our "spiritual children!"

Religion is not a dream for the visionary, but a practical thing for plain men; and in our work with many, to find such an one is an oasis of delight.—*The Christian* (London).

A LIGHT HAND ON THE REIN.

There comes a time in the uprearing of most families when the lads and lassies in their teens begin to find it irksome to take absolute commands. They feel their wings growing; they long to fly alone; they are sure they can do it; or, to change the figure, they grow restless under a tight rein and champ the bit.

It is just at this crisis, as a careful observer of life may often have noted, that the relations become strained between children and parents.

Up to this time there has been no question about obedience; a little later than this comes that reverential confidence with which grown sons and daughters turn back to father and mother after a little journey into the world. But just at this juncture mother and father still issue absolute commands, and John and Jennie are beginning to protest secretly against them.

What would you have? Shall father and mother throw the reins on the necks of these young colts? Too often that would mean a runaway and smash up; but let them handle the reins lightly. There are so many things in which you can afford to let John have his own way, even if it is not the very best way; and still more surely is this true with regard to the gentle little maiden. And if this saves you from hectoring and saves them from heartburnings, it will be worth a great deal to both of you.

"John, dear, the sun is too hot for you to go out on your bicycle this morning," says mother, looking at the mercury registering up in the nineties.

"Pshaw, mother, do you take me for a teething baby?" answers John, fretfully.

Now, wise mother, let him alone, and when he comes home with a headache don't, *don't* say, "I told you so," or ask if he will take your advice next time, but give him a cooling lemonade and remark innocently that you wonder we haven't all headaches in such weather.

"Don't you think you had better call on Miss Price this morning, daughter?"

"No, mamma, I'd rather go in the afternoon."

"But you have set several afternoons, and it has either rained or you have had callers yourself."

"I don't want to go this morning," declares Jennie, with a gathering frown.

Now, mother, take your hand off the rein; this is one of the times that you can let her have her unreasonable way. Drop the subject, not in sullen silence, but with a deft change of subject, and begin to talk of something about which you both agree. Ten to one (if your Jennie is like mine) she will be moved by your gentle forbearance to see the matter with your eyes; you will find her slipping out of the house with her best gloves on to call on Miss Price.

But, whether you gain your point or not, by all means avoid the chance of losing your daughter's cheerful readiness to obey your gentle guidance.—*Congregationalist*.

THE COVENANT BANNER.

Blow softly, ye breezes, by mountain and moor,
O'er the graves of the Covenant men;
By the muirland and flood that were red with their blood,
Can ye waft the old watchwords again?

"For Scotland and Christ" the breezes of old
O'er the wilds of the westland bore,
From the Lugar and Nith to the Lothian Frith,
And the German Ocean's shore.

And where'er they blew, a prayer was breathed
And a holy psalm was sung;
And hands were clasped and the banner grasped
When the Covenant watchword rung.

O for the brave true hearts of old,
That bled when the banner perished!
O for the faith that was strong in death—
The faith that our fathers cherished!

The banner might fall, but the spirit lived,
And liveth forevermore;
And Scotland claims as her noblest names,
The Covenant men of yore.

—Political Dissenter.

TEMPERANCE.

PROHIBITION IN THE LATE ELECTION.

The Prohibition vote foots up to 270,000, or more, and had there been a fair count, our vote would probably have been something over 300,000. Some think we are not growing fast enough, and are getting discouraged. But have we any real reason for discouragement? Our vote stands as follows:

PROHIBITION VOTE.

1872.	James Black.....	5,607
1876.	Green Clay Smith.....	9,737
1880.	Neal Dow.....	9,678
1884.	John P. St. John.....	150,626
1888.	Clinton B. Fisk.....	249,950
1892.	John Bidwell.....	272,000

It is a significant fact that we never have had

a set-back. Look at the vote in the Abolition movement:

THE ABOLITION VOTE.

1840.	James G. Birney.....	7,500
1844.	James G. Birney.....	62,300
1848.	Martin Van Buren.....	291,263
1852.	John P. Hale.....	156,146
1856.	John C. Fremont.....	1,341,264
1860.	Abraham Lincoln.....	1,816,352

We have had no such discouragement as that which overtook the Abolitionists in the year 1852 when the vote went back from 291,263 to 156,146, but our vote has kept growing larger and larger, and each election has been a grand victory for prohibition.

The reason that some get discouraged, is because they forget that we are right, and that the right is bound to triumph. They see only the great power of wealth exerted through channels which corrupt and debauch the ballot box; they see only the gigantic stature of immoral and godless political parties which seem all powerful. But they do not see the invisible, moral forces working away silently at those mighty powers, which soon, and at a time when politicians are least expecting, will totter and fall and we shall see the mighty triumph of our principles.

THE LAST ELECTION.

It is said there were about 12,250,000 votes cast at the last election, but the Democracy only received 5,617,000, less than 500,000 of a majority vote, while the Republican party lacked over 900,000, nearly a million votes of such majority. These mighty powers are already beginning to totter. Indeed, candid men of good judgment, who have acted with the Republican party from the beginning, freely admit that the party will not probably be able to rally its forces again with hope of success.

This is no time for discouragement or halting. Every Prohibitionist ought now to be in line for action. The break in political lines has already begun.

ORGANIZE EVERYWHERE.

The standard of the Prohibition party ought to be raised in every town and hamlet; there never has been such an opportunity as this to press our party claims. Those men who have acknowledged the justice of our cause, and have always claimed to be Prohibitionists, and really are so in sentiment, are looking for a political home, and we have what they are looking for.

What we should do now is to send out speakers and organizers, and set every man at work.

Some specific work ought to be done through the club organizations. Literature ought to be circulated among the church members. There are forces at work among the churches that are tending to open the eyes of those who are so politically blind. They are nearer our way of thinking than many suppose; some are thinking and thinking hard. The church members are not going to be left without a party to vote with, and if they see that the old party is gone, they will seek a party that most nearly represents their principles. We ought to work, work hard, work wisely, but work. Men get discouraged who do nothing. Let us go to work.—*California Voice*.

CHARMED BY A SONG.

Little children do not know how much good they can accomplish in this world. A word, a prayer, a song, may save a soul.

A man was leaning intoxicated against a tree. Some little girls, coming from school, saw him there, and at once said to each other: "What shall we do for him?"

Presently one said: "Oh! I'll tell you; let's sing him a temperance song!"

And so they did. They collected around him and sung:

"Away, away the bowl,"

and so on in beautiful time. The poor drunkard liked it.

"Sing again, my little girls," said he.

"We will," said they, "if you will sign the pledge."

"No, no," said he, "we are not at a temperance meeting; besides, you've no pledges with you."

"Yes, we have, and pencils, too," and they held them up.

"No, no, I won't now; but do sing for me."

So they sung again—

"The drink that's in the drunkard's bowl,
Is not the drink for me."

"Oh! do sing again," said he.

But they refused, and declared that they would go away if he wouldn't sign.

"But," said the poor fellow, striving to find an excuse, "you've no table; how can I write without a table? You must put the table somewhere."

At this, one quiet, modest, pretty little figure came up timidly, with one finger on lips, and said: "You can write it upon your hat while we hold it for you."

The man signed, and I heard him narrate these facts before one thousand five hundred children. He said: "Thank God for those children; they came to me as messengers of mercy."—*Home Guardian*.

NUGGETS.

The foremost men in nearly all the churches in Scotland are total abstainers.

The doctors are responsible for a great deal of drunkenness by their wholesale prescription of alcohol.

High license works so well (!) in Chicago that within five years the saloons have increased 85 per cent, while the population has advanced 10 per cent.

The New Orleans *Picayune* predicts that in five years the liquor traffic will be suppressed in a large majority of the counties in every Southern State.

Half a million persons, it is said, are in one way or another employed on the Lord's day in connection with the drink traffic in England, and two hundred thousand of these are young women.

Gen. Eaton, United States Commissioner of Education, states that 80 per cent of the crime of this country results from intemperance, and that 95 per cent of our depraved youth are born of drunken, depraved parents.

In Scotland there are 12,500 lunatics of one kind or another, an increase of 116 per cent since 1858, while the population shows an increase of 37 per cent. It goes without saying that the per cent of "drink lunatics" is larger than that of any other.

A missionary in Terra del Fuego writes with reference to the drink traffic: "It is just killing people out here, body and soul; they are very weak, sober; very little drink makes them a toy, if I may use the word, in the hands of their enemies, to do as they like with."

In accordance with the resolution of the Brussels Conference of July, 1890, the Egyptian Government have published a decree prohibiting the importation or manufacture of distilled spirits in the provinces and in the territory dependent upon Egypt south of the 20th degree of latitude.

Senator Pepper said in a temperance speech that the amount of distilled spirits on hand in the United States would fill a canal twenty feet wide, ten feet deep and fifteen miles long, or make a lake a mile square, and thirty feet deep. All that has to go down the throats of the American people next year; and there will be another canal full by that time.

A manufacturer in Belgium marked seven hundred five-franc pieces before paying his workmen. Two days after, the keepers of adjacent grog-shops at his request handed him all such pieces as had been given them. They returned more than three hundred, showing that each workman had spent more than half his wages at the public house in less than two days.

There are 179 parishes in Scotland, says ex-Bailie Lewis, in which not a drop of alcoholic liquor is made or sold. No one complained. Was prohibition not then practicable? The money got for the liquor produced at one manufactory in Edinburgh was upward of £1,500,000, while the number of men employed in it was only 200. Prohibition would result in employment to twelve thousand men at similar wages.

Whenever you see a drunken man it ought to remind you that every boy in the world and many girls are in danger. Some of the girls will become drunken and lewd; many of them will marry drinking men. When will this great curse be driven from our fair land? Sometimes I fear that, like ancient Babylon, we shall be destroyed by our public vices.—*Mrs. M. C. Baker, in the Free Methodist*.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON VIII.—First Quarter, 1893.—February 19.

SUBJECT.—Rebuilding the Wall.—Nehemiah 4: 9-21.

GOLDEN TEXT.—We made our prayer unto our God, and set a watch against them.—Nehemiah 4: 9.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Nehemiah 4: 7-14. T.—Nehemiah 4: 15-21. W.—Isa. 51: 9-16. T.—Psa. 33: 10-22. F.—Zech. 2: 1-5. S.—Matt. 7: 24-29. S.—Eph. 6: 10-18.

COMMENTS BY E. E. FLAGG.

1. *Setting a watch.*—v. 9. The difficulties of the work which Nehemiah had undertaken would alone have called for great faith and courage; but these difficulties were vastly augmented by having to work in constant fear of an attack, and hearing the taunts of the enemy on every side. Now it is exactly taunts like these which all who are engaged in any great undertaking, and especially in reform work, must hear, more or less. How the old anti-slavery leaders were taunted with their feebleness! "Will they make an end in a day?" asked the old slaveocracy. But many of them did live to see overthrown, in a single day, by one stroke of Lincoln's pen, that whole vile system of hoary iniquity. In the temperance reform, especially in its earlier stages, these are stock arguments, easily recognized by every veteran of the cause. But the liquor power has seen "the handwriting on the wall," and knows that its days are numbered. Its braggadocio talk amounts to nothing more than a boy's whistling in the dark to keep up his courage. They are making a desperate fight, for the same reason that the devil, who controls their business, is pictured in Revelation as "having great wrath because his time is short." The taunts of the lodge and its sympathizers against the Christian men and women who are trying to break down this refuge of lies, and flash the light of God's truth on the hidden works of darkness, remind us very much of the taunts of Sanballat and Tobiah. "Shall a small and feeble band of anti-secretists destroy this Gibraltar which has stood impregnable for centuries?" But we can well take new courage from this lesson. Nehemiah did two things, neither of which would have availed without the other. He combined prayer and works. Instead of answering back the enemy's railing, they made their prayer unto God and set a watch, day and night. It is of little use to pray and neglect to watch. A Christian should remember that he is a soldier and be always on guard.

2. *Opposition and encouragement.*—vs. 10-14. Nehemiah had to meet treachery within and without. A subtle trap was laid to get him to hold a conference with Sanballat, thus putting himself in the power of his bitter enemy. Two false prophets were then hired to persuade him to shut himself up in the temple in the hope that this showing of the white feather on the part of their leader would make the rest of the Jews desert the work. There was disaffection among themselves. "And Judah said, the strength of the bearer of burdens is decayed, and there is much rubbish; so that we are not able to build the wall." These were Jews who in some way had imbibed the heathen atmosphere, so that they only weakened the hands of the brave and loyal Nehemiah. When a Christian begins to breathe the atmosphere of the world he is sure to see nothing but difficulties in the way. A holy life he pronounces impossible. Earnest effort for the salvation of souls, or a brave fight against popular sin, appears to him Quixotic, useless. And so a worldly Christian can do more to discourage God's people than many sinners. A plan was then laid to surprise the Jews, by a sudden assault, and thus cause the work to cease. Of this they were repeatedly warned by Jews dwelling in the immediate neighborhood of Sanballat; but whether they were in league with him, or meant it as a friendly warning, is impossible to tell from the context. Nehemiah, with rare military skill, arranged the laborers into an armed force, each man with his family close beside; and then he exhorted them not to be afraid; "remember the Lord... great and terrible." A child defended by its father's arms forgets all its fears. The most trustful Christian is always the bravest Christian.

3. *The rebuilding of the wall.*—vs. 15-23. We have here a grand picture of the church militant. Each man wrought with one hand, and in the other held his weapon of war, ready to repel any sudden attack. The work of fighting evil must

go hand in hand with the work of construction. Among other important suggestions we note (1), Every one had his sword girded by his side. So none should undertake the great work of building up Zion without the sword of the Spirit at his side, so as to be ready at a moment's notice to confute the skeptic or the profane reviler. (2) They worked in closest union, ready to go to each other's help and succor as soon as the trumpet sounded. The evil spirit of sectarianism and denominational rivalry must be cast out of the church before she can conquer the world for Christ. (3) They worked by families—another great element of strength. A whole family of working Christians carries with it a wonderful power. (4) Men and women labored side by side. Thus it was in the early apostolic church, and thus it should be now. But how many churches do we find where the women do all the work, while the men are worshipping at the altars of the lodge, or so immersed in the cares of business that they let their wives attend to these matters for them, as if religion was a thing that went by proxy! In fifty-two days the wall was finished and the enemy baffled. How soon Zion might be rebuilt, and her foes put to shame, if the church would rise as one man and go to work, making their prayer to God and setting a watch!

RELIGIOUS NEWS.

BAPTIST.

—Oregon reports nine associations and 106 churches, with a total membership of 6,431. The net gain for the year has been 106, or 18½ per cent. The losses about equal the gains by letter and experience, so that the gain of 18½ per cent is almost entirely by baptisms. These figures show that gain by immigration is next to nothing, and that there is a vigorous and aggressive spirit in the churches in pushing evangelistic work. Church property is valued at \$320,625; \$34,374 have been raised for current expenses, and \$10,800 for benevolence. This showing is encouraging.

—In Georgia are 330,861 Baptists. The whites have 68 associations, 1,713 churches, 142,493 members, of whom 8,019 were baptized last year. Our colored brethren report 1,763 churches and 188,368 members. Figuring a little you will see that the Baptist membership is one in every five and a half of the population! Georgia white Baptists reported last year missionary contributions aggregating \$60,000. Baptist church property in Georgia is valued at \$1,295,800. There are one male college (Mercer University), four female colleges, four academies, or high schools. In these are ninety-three instructors, and 1,647 pupils. The total value of educational property, including endowment, is \$788,350.

—Dr. A. T. Pierson, who has been supplying the pulpit at Spurgeon's tabernacle in London, has gone to Edinburgh, to fill the chair of special lecturer on missions. The course extends through February and March, after which he will return to fulfill his engagement at the tabernacle, reaching into June.

—The University of Chicago is again favored. Mr. Martin A. Ryerson offers \$100,000 on condition that \$400,000 additional be added by other givers before May 1. This raises the total of Mr. Ryerson's gift to \$300,000.

—The Baptist Young People's Union was announced to hold its anniversary at Indianapolis, July 6, but as the Christian Endeavor convention is to be held at Montreal that week, the Young People's Union meeting will be held July 13-16. The conflict of dates was inadvertent, and as soon as discovered the change was made.

CHRISTIAN UNITY.

—Bishop Vincent, Chancellor of Chautauqua University, has invited Mr. Theo F. Seward, the originator of the Brotherhood of Christian Unity, to present the cause of the Brotherhood next summer, before the great Chautauqua Assembly. This fact is worthy of note as an indication of increasing interest in the subject of union among the children of God.

CONGREGATIONAL.

—The Congregationalists are quite disturbed over a protest from the New Old South, Boston, Dr. Gordon pastor, against the *modus operandi* of the American Board. This church gives some eight to ten thousand dollars a year to foreign missions. It gives its contribution this year to the same body, but with a protest, hoping, in a word, that the new theology will have a better chance in the future. The matter is causing general discussion by the denomination, the press and the people generally. The board will doubtless reply.

EVANGELISTIC.

—The president of the Cleveland union, says the *Endeavor*, has organized a "minute committee of ten," pledged to respond readily to any call made upon them. Very significantly, all the members are young ladies.

—Dr. Carroll, who had charge of the collection and compilation of religious statistics for the census, shows

that the facts furnish reason for joy. While the population shows an increase of 24 per cent for the decade, the increase in membership in the different Christian churches stands at 42 per cent. Even yet the world has not outgrown Christianity. The kingdom of Christ is growing steadily.

—Rev. John McNeill, the Scotch evangelist to whom Mr. Moody entrusted the leadership of his work in Dublin when he left there, has made a fine impression on his Irish audiences, all denominations enthusiastically endorsing and co-operating with him. When it was announced that he was to take up Moody's work, the people knowing but little of him, feared that the interest would wane. But his first appearance removed this fear.

METHODIST EPISCOPAL.

—The sixth session of the National Deaconess conference will be held in Cincinnati Feb. 24-27.

—The Baltimore *Methodist* says: "With Bishop Foster inviting the colored people out of the white churches, and Dr. Buckley inviting them in, we Baltimore Methodists may well say, as did our colored brother Carroll in preachers' meeting recently, 'Lord, to whom shall we go?'"

—Our *Young People* of Pittsburg, Pa., a Protestant Methodist paper, prints the portrait of Dr. J. F. Berry, of the *Epworth Herald*, and labels it "Bishop J. H. Vincent, D. D., chancellor of the Chautauqua system."

—Rev. Frank Jackson of Zanesville, Ohio, declined to attend the funeral of one of his most prominent members, Jan. 12, who had requested to be buried from the meeting-house on Sunday by his lodge led by a band. He believes such funeral displays on Sunday to be wrong.

PRESBYTERIAN.

—The directors of Union Seminary quite recently filled two of the vacancies caused by resignation of those who disapproved of Prof. Briggs. The Rev. J. B. Shaw, of the West End Presbyterian church, and Lewis Lampman, of Newark. Both men are Briggsites. H. A. Noyes, M. D., also a sympathizer with liberalism, has been elected.

REFORMED CHURCH.

—The executive committee of Heidelberg University have secured the services of Dr. J. B. Shumaker as financial secretary.

ROMAN CATHOLIC.

—This church is gradually introducing congregational singing into its services. The most notable is the cathedral in New York, under the charge of the Paulist fathers. The members of the congregation have been taught to sing hymns and psalms in English at the vesper service, the Lenten exercises, festival days, and special occasions. The people have taken very kindly to the custom.

—At the special mission meetings held by Mr. Moody in the city of Dublin, during his recent visit, large crowds of Catholics swelled the audiences. In Belfast a priest was numbered among the converts. Perhaps the most remarkable feature of the case was, that the public press, although purely Roman Catholic, cordially welcomed Mr. Moody to Ireland, and some of the Dublin papers gave full reports of his Christian addresses.

—Advance sheets of the official Catholic directory for 1893 have been issued. The Catholic population is given as 8,806,095, to whom spiritual guidance is given by 14 archbishops, 75 bishops and 9,397 priests, of whom 6,954 are secular and 2,443 are regular priests. There are 8,477 churches, 3,485 stations and 1,763 chapels. The 1,845 students for the secular priesthood are educated in 36 seminaries. There are 127 colleges, 657 academies and 3,587 parochial schools; 728,209 children attend the parochial schools, 26,533 orphans are cared for in 245 orphan asylums, besides which there are 653 other charitable institutions.

SALVATION ARMY.

—Salvationist campaigns are being arranged for the continent. Commissioner Booth-Tucker through France, Belgium, Holland and Germany. The general to conduct a continental congress in Copenhagen during February. The leading officers of Sweden, Norway, Finland, Denmark, Germany and Holland will gather at this convenient centre. It is intended that the council shall extend over five days. Commissioner Booth-Tucker will probably conduct the Swedish anniversary immediately after the congress.

WESLEYAN METHODIST.

—Bro. A. C. Loveless, of Wheaton, Ill., makes an offer by which we are enabled to send the *Wesleyan Methodist* to five widows of Wesleyan Methodist preachers, and if these cannot be found who do not now take the paper, we may send it to other worthy sisters who are widows.—*Wesleyan Methodist*. Now won't some good anti-secrecy reformer enable the N. C. A. to send the *Christian Cynosure* to five or six widows of Antimasons, if there are any who do not now receive it? Or any other worthy sister?

—The official calendar of the Wesleyan Methodist church figures up the total membership of the Methodist churches of the world at 6,348,029. They are captained by 44,775 ministers. The bulk of them are in the United States—5,197,032, with 36,195 ministers. In Great Britain, the place of its birth, Methodism counts but little more than half a million adherents.

Two Stepping Stones

to consumption are ailments we often deem trivial—a cold and a cough. Consumption thus acquired is rightly termed "Consumption from neglect."

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not only stops a cold but it is remarkably successful where the cough has become deep seated.

Scott's Emulsion is the richest of fat-foods yet the easiest fat-food to take. It arrests waste and builds up healthy flesh.

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NEWS OF THE WEEK.

COUNTRY.

There are 3,687 hop plantations in the United States, 2,491 of them being in the State of New York. The increase for the year was 3,000 acres and 2,615 bales. In California the average yield was 8½ bales per acre as compared with 6½ bales the year before. In Washington and in New York there was a decrease. The Wisconsin output was 4,877 bales. The total crop of the country was 217,942 bales.

Mrs. Laura Francis, an aunt of Governor Francis, of Missouri, has established a branch of "Schweinfurth's Heaven" near Lexington, Ky. Mrs. Francis, together with her late husband, was expelled from the Christian church at Richmond, Ky., because of their belief in Schweinfurth.

A bill has been introduced in Congress, by Mr. Little (Democrat from New York), who is a member of the Raum investigating committee, to revise the pension list with a view toward purging it of all undeserving pensioners.

Mrs. James G. Blaine will soon leave Washington for some Southern resort. She will take the rest needed after the fatigue incident to her long, weary watch at the bedside of her husband.

On Monday the remains of the late James G. Blaine were buried, with simple but impressive ceremonies, in Oak Hill cemetery, Washington, beside his son, Walker Blaine.

The Pottstown (Pa.) Iron Company has failed; liabilities estimated at \$2,025,000; it employed about 2,000 men.

The 300 or 400 Russian exiles whom the Baron Hirsch fund settled near Norwich, Conn., are having a pretty hard time of it as farmers. Their Yankee neighbors are charitably helping them out.

Distinguished New York churchmen mentioned as successors to Phillips Brooks are the Rev. Dr. Huntington, of Grace church, and the Rev. Dr. Satterlee, of Calvary. The latter was the candidate when Dr. Brooks was elected.

At the last meeting of the Evangelical Alliance, at St. Louis, Dr. Tyrrell, of the Central Christian church, made a plea in favor of remodeling the plan and methods of the society, so as to admit laymen to membership. He also advocated the discussion of the practical, burning questions of the hour instead of abstract topics, which heretofore have been the themes of the monthly meetings.

The annual report of Wells, Fargo & Co. of the precious metals mined in this country west of the Missouri river, also in Mexico and British Columbia, makes a healthy showing for last year. The latter country produced no silver, and only \$272,192 of gold. Mexico during its last fiscal year, produced only \$1,275,000 gold, but of silver \$45,750,000. In the region of this country included in the

report the figures stand, gold, \$30,119,636; silver, \$50,607,601. The total of copper amounted to \$19,370,516, and of lead, \$11,433,947, a total of \$111,531,700.

Near Benson, in Woodford county, Ill., trichiniasis has invaded the households of Ottman Janson and J. Aden. Two fatalities have resulted, and the physicians in attendance pronounce the remaining cases fatal.

A bill has been introduced in the Illinois Legislature, making the offer and acceptance of a railroad pass by a legislator equivalent to bribery, punishable by removal, impeachment and fine.

The strike of about 1,100 boiler-makers at Dunkirk, N. Y., failed, most of the men returning to work.

About thirty lives were sacrificed in the Alton Junction (Ill.) oil explosion noticed last week.

Hans Anderson, a fourteen-year-old boy who murdered an old man, has been sentenced at Merrill, Wis., to the penitentiary for life.

For the past twenty-one years the average price for butter at Elgin, Ill., has been 28½ cents, and for cheese, 8½ cents. The total butter sold was 82,417,576 pounds, and cheese, 124,003,652; a total of 306,421,228 pounds; whose cash value was \$55,928,536.93½. There were, during 1892, 300 factories represented.

Northwestern States suffered severely from wind and snow storms, blocking railroads, tearing down telegraph wires and causing much suffering.

The Seventh Day Adventist Ministers' Institute began a three-weeks' session at Battle Creek, Mich., last week. Several hundred ministers are present. They represent nearly every portion of America, South Africa, England, Australia, and the Scandinavian countries. This institute is preparatory to the thirtieth international conference, which commences Feb. 17 and continues until March 10, and which will be held in the tabernacle at Battle Creek.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Jan. 30 to Feb. 4.

H D Tatman, D L Amspoker, O Breed, L Wood, H G Hanson, A Merrill, Mrs L M Wylie, P Bacon, Mrs M B Park, J Bittinger, Rev S Wilder, Rev C R Hunt, A Lull, Mrs J A Rumsey, G W Rhine, A Eastman, A Warren, Rev A Kraft, J Comphor, T J Hawser, O A Chillon, Mrs G Brokaw, H D Jennings, P Guthrie, Miss L H Rublee.

To Prevent the Grip

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Hoods Pills cure liver ills.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	74½	
Winter No. 2.....	74½	
Corn—No. 2.....	44	@ 44½
Oats—No. 2.....	31½	@ 34½
Rye—No. 2.....	52½	@ 54
Bran per ton.....	13 25	@ 15
Hay—Timothy.....	9 50	@ 11 50
Butter, medium to best....	17	@ 28
Cheese.....	03	@ 11½
Beans.....	1 80	@ 2 00
Eggs.....	32	@ 32½
Seeds—Timothy, \$ 100 lbs. 4 12	@ 4 86	
Flax.....	1 16	@ 1 17½
Broom corn.....	02	@ 05½
Potatoes, per bu.....	58	@ 75
Hides—Green to dry flint..	03½	@ 06½
Lumber—Common.....	10 00	@ 13 00
Wool (washed).....	15	@ 32½
Cattle—Choice to extra....	5 50	@ 6 15
Common to good.....	4 10	@ 4 85
Hogs.....	5 25	@ 8 20
Sheep.....	4 15	@ 5 80

NEW YORK.

Wheat.....	80½	@ 82
Corn.....	51½	@ 55
Oats.....	37½	@ 45½
Eggs.....	40	@ 41
Butter.....	23	@ 30
Wool.....	15	@ 30

KANSAS CITY.

Cattle.....	1 50	@ 5 50
Hogs.....	6 00	@ 8 00
Sheep.....		@ 4 00

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\$10,000 Souvenir

(This sum was paid for the first World's Fair Souvenir Coin minted.)

in the shape of a coin, but many can have fac-similes of this valuable work of art—only special coin ever issued by the U. S. Government—for \$1 each.

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As there early promised to be a demand for these Souvenirs that would render them very valuable in the hands of speculators, the Exposition Authorities decided to place the price at

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Considering the fact that there were but 5,000,000 of these coins to be distributed among 65,000,000 people, in this country alone (to say nothing of the foreign demand,) and that many have already been taken, those wishing to purchase these mementoes of our Country's Discovery and of the grandest Exposition ever held, should secure as many as they desire at once.

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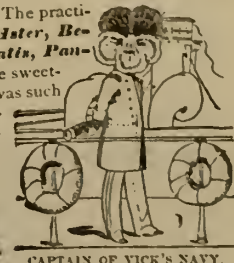
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Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from **Dyspepsia**. She could not eat vegetables or meat, and even toast distressed her. Had to give up housework. In a week after taking

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She felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., does her work easily, is now in perfect health.

HOOD'S PILLS are the best after-dinner pills. They assist digestion and cure headache.

HOME AND HEALTH.

PLEASE REMEMBER.

A mixture of cream and ink is an excellent thing to rub on ladies' fine kid boots.

Paraffine will soften leather which has been hardened by water and restore its suppleness.

To keep out water heat shoe soles slightly, then rub them with copal varnish and let them dry. Repeat this operation three times, and you can go into the wet with impunity.

"I am shocked to hear you use such language. It's time your mother took you in hand." "She has. She told me I must stop 'sociating with your boy, 'cause he was making me as bad as hisself."

To keep your shoes from creaking, rub the soles with linseed oil. You may do this more thoroughly by letting the soles rest on a dish containing a little of the oil, which will be absorbed by the leather, and, in addition to stopping the creaking, will make the shoes impermeable to snow and water.

"What have I done to day?" the tired mother asks. "Nothing but take care of baby, plan the meals and 'pick up.' My life is wasted on trifles." The progress of the world depends on the devotion of good women to just such "trifles." She, who with patient mother-love gently prepares a human soul for life's responsibilities, does valiant service for both God and man.—*Mother's Magazine*.

As soon as you come in from bad weather take off your shoes and fill them with dry oats, which will quickly absorb all the moisture and prevent the leather from losing its shape. Be particularly careful not to put your shoes near the fire. The next day take out the oats, which may be dried and made to serve again. If you do not like the idea of using oats stuff your shoes with fine paper, which answers the same purpose.

LUNCHEONS FOR SCHOOL CHILDREN.

The best medical authorities attribute many of the cases of dyspepsia, so common in children, to the indigestible nature of the luncheons taken to school. Too much cannot be said against the pernicious habit of giving children money to buy their luncheons at a store, where they invariably choose candy, lemons, pickles, or stale cake, pre-eminently bad for their digestion. A wicker basket, being porous, is the best receptacle, says the *Albany Cultivator*. Tin should never be used. Never wrap the food in paper, either brown or newspaper; the waxed confectioner's paper may be used, or the common Japanese napkins. Milk should be given as a drink, as well as a food. It may be carried in an ordinary glass bottle. With this, a few graham crackers and dates will suffice. Another day the lunch may consist of brown

bread and butter, milk, and an apple or orange. Baked apples or pears may be safely carried in a half-pint preserve jar. Children do not require meat more than once a day, and it should then be given them hot, juicy and rare.

WHAT IS A MODEL WIFE?

A model wife is the woman in whom the heart of her husband doth safely trust.

She is the woman who looks after his household, and makes her hospitality a delight to him, and not a burden.

Who has learned that a soft answer will turn away wrath.

Who keeps her sweetest smiles and most loving words for her husband.

Who is his confidant in sorrow or in joy, and who does not feel the necessity of explaining her private affairs to the neighborhood.

Who respects the rights of her husband and children, and in return has due regard paid to her.

Who knows that the strongest argument is her womanliness and so she cultivates it.

Who is sympathetic in joy, or in grief, and who finds work for her hands to do.

Who makes friends and knows how to keep them.

Who is not made bitter by trouble, but who strengthens and sweetens under it.

Who tries to conceal the faults of her husband rather than blazon them forth to an uninterested public.

The woman whose life-book has love written on every page.

Who makes a home for a man—a home in a house and in a heart. A home that he is sure of, a home that is full of love, presided over by one whose price is above rubies.

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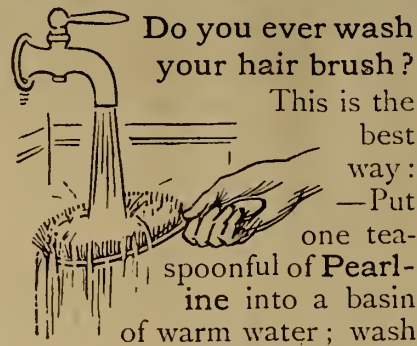
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Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearl-line." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearl-line, do the honest thing—send it back. 337 JAMES PYLE, New York.

The Blue Bell.

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THE VICE OF LAZINESS.

A gentleman one day asked me what I thought was the most dangerous vice on the poultry farm, to which I replied, "Laziness." He smiled and seemed to think I was joking, but I assured him I was in dead earnest, and I explained how this vice was dangerous to both man and fowl. This may sound queer, yet I have never known it to fail. A busy, energetic man will see that his fowls are never allowed to stand around idle, that they are continually on the move, and never tiring of taking good exercise. I can tell the nature of the man in charge the moment I get on his place. The fowls will be as busy as bees, the hens will be singing their tuneful lay, and the very appearance of the flock will show indisputable signs of health. But it does not end here; the premises will be clean; you won't find the manure piled up in the roosting pens, and that sickening stench so common in dirty quarters will be noted for its absence. That is the busy man's place, every inch of it. How about the lazy man? Well, you cannot mistake him. You will find everything upside down; you will see dingy, dirty quarters, and you will see regular mounds of manure right under the roosts of the fowls. Think of the uncomfortable nights those fowls must spend with such a stench coming up to them. Perhaps fowls are not sensitive, perhaps they are, but an energetic, wide-awake man thinks they are. He will see that such things do not exist. And the fowls; they are enough to disgust one with the business! There they stand in the corners on one leg, with their bodies all drawn in. You cannot tell if they are sick or well; certainly not in the best of health, for well fowls do not "shrug their shoulders" when there is a little work to do.

What excuse has a man to offer for all this negligence? you ask. They will tell you that they are over-run with work and cannot possibly attend to the hens. I always advise a man who is "too busy to give proper attention" to get out of work at once. Poultry will not pay when neglected, and it is this negligence that is bringing about all the failures. The work wants wide-awake men, just as any mercantile branch of trade; it will not do to undertake the industry in any other way. Shiftlessness is rewarded by failure, while enterprise is met by success. The man who begins a farm in size with his experience, and enlarges as his experience grows, is the man who has his wits at work, who never gets beyond his ability, and the man who is making money. It takes "all kinds of people to make a world," but there is but one class that will succeed with poultry, and they are live men. Market poultry is a branch that gives good returns to the right class, and I always welcome the new-comer when I know he is constructed from the right material.—*M. K. Boyer, in Germantown Telegraph.*

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NEWS OF THE WEEK (Continued from 15th page).

The developments of the Panama scandal grow more and more astounding. It is now said that nearly two and a half millions have been expended as corruption money in our own country.

During 1892 the product of the cheese and butter factories at Elgin, Ill., was: Butter, 30,496,284 pounds; cheese, 7,115,735 pounds. Receipts: Butter, \$7,725,725 28; cheese, \$589,560.94.

In the United States Court at Little Rock, Ark., James S. Fisher, a colored man, was awarded \$4,750 damages, Fisher was a convict and leased to Cook & Reinman, contractors. He was unmercifully whipped by agents of the contractors, whom he sued after being liberated from prison.

The final figures on the grain crop of 1892, as compiled by U. S. Statistician Dodge, are as follows: Wheat: Total acres, 38,554,430; bushels, 575,949,000; value, \$322,111,881. Corn: acres, 70,626,158; bushels, 1,628,464,000; value, \$642,246.630. Oats: acres, 27,063,835; bushels, 661,035,000; value, \$209,253,611. No figures are given on wheat for Massachusetts, Rhode Island, Connecticut, Florida, and Louisiana; on corn for Nevada; on oats for Arizona and Nevada.

In about three months Dr. Nansen, the Arctic adventurer, is to start in search of the North Pole. The ship which is to carry him on that perilous voyage was launched a short time ago. The craft is not large, but is made of strong material and is intended to go on the ice, as well as in the water. The explorer is confident he will accomplish his aim.

A large number of colored people lately arrived at Denison, Tex., from Oklahoma. They were destitute and starved out. They say that Oklahoma is no place for colored people who have no money to make a crop, and that the best lands have been taken by the white people.

The convention of the National Live Stock Association at Omaha, Neb., Friday, was attended by twenty-five delegates from Chicago, three from Sioux City, ten from St. Louis, eleven from South Omaha, eighteen from Kansas City, and three from Peoria. Reports of officers gave a good account of the association's affairs. The election for the ensuing year resulted as follows: President, W. H. Thompson, Jr., Chicago; Secretary, C. M. Baker, Chicago; Treasurer, L. B. Doud, Chicago.

FOREIGN.

A serious famine prevails in Finland, and advices from several sources state that a large proportion of the inhabitants of that country are perilously near starvation. Two hundred thousand persons of a total population of 2,000,000 are entirely destitute, and before the winter ends it is expected that one-fourth of the whole number of inhabitants will be in a similar sad plight. Last summer the potato and rye crops were either destroyed or seriously damaged by constant night frosts in July, August and Sep-

tember. Many districts known to be in great distress are now isolated by snow and ice, and in others the inhabitants are existing on bread composed largely or wholly of birch bark. The Finnish Senate has voted several million marks for the relief of the sufferers.

A dispatch from the British minister to Egypt states that the condition of affairs in Egypt may compel the landing of all the British troops who have been ordered to that country.

London advices report that a receiving order in bankruptcy has been issued against James, the son of Jabez Spencer Balfour, the fugitive ex-member of Parliament for Burnley, who is wanted by the authorities in connection with the Liberator Building Society frauds.

The Banco de Romay la Plata at Buenos Ayres has suspended payment in consequence of the losses sustained in gold speculation by the manager of the concern. These losses amount to \$1,000,000.

New plans have been made for the projected bridge across the English Channel, and the promoters will apply to Parliament this session for powers to go ahead with its construction. The engineers are Sir. John Fowler and Sir Benjamin Baker. The length of the bridge has been reduced about three miles, and the number of piers have been from 121 to 72. The cantilever system is proposed. The greatest span will be 1,640 feet. The masonry piers will be 147 feet long and 66 feet broad. The cost is estimated at £32,750,000.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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Prayer, which was some time ago eliminated from the program of the opening ceremonies of the Columbian Exposition on the 1st of May next, it is announced, will be restored. It is also publicly stated that the contract for selling unlimited beer on the exhibition grounds (probably 5,000 barrels daily) has been awarded to a Milwaukee firm. The program will open and close with prayer.

Under the auspices of the Pennsylvania Sabbath Association, a State Sabbath convention was called to meet at Harrisburg on the 14th and 15th inst., at which opposition to any change in the prevailing Sabbath law of that State was to

be an important topic. At a recent meeting of the pastors of Pittsburgh and Allegheny a protest against such a charge was drawn up, recommending that the penalties for Sabbath infraction be greatly increased; that Sunday newspapers should not be published under the sanction of State laws, and inviting persistent and earnest opposition to Sunday work and amusements, in the Legislature, in the press, and in the pulpit. The State convention was to confirm and strengthen this opposition and make it more general and effective. A copy of the protest was sent to every member of the Legislature.

The long-pending dead-lock in the legislatures of most of the States which elect United States Senators this winter, and the repeated charges of bribery and corruption in some of them where these elections have taken place, give emphasis to the demand for a constitutional amendment authorizing the choice of Senators by a direct vote of the people. True, in a popular election there might exist political corruption, but the opportunities for its exercise would be fewer, and the result would be more speedy and certain. In the memorable contest between Lincoln and Douglas, in 1858, Mr. Lincoln received the popular vote, but Mr. Douglas was elected Senator by the legislature. Minorities often elect. This is evidently the case with the new Senators from Kansas and Nebraska. There is little hope of seeing the proposed amendment soon adopted, but it would be a long step towards a more perfect republicanism.

We love strong-minded women who have a moral and religious bias that will not brook any infraction of divine law, and will persistently advocate human rights under that law. All honor to them! "My father," writes a correspondent in North Dakota, "when he married my mother was a Freemason. As soon as she discovered that he had secrets that she could not know, and that the lodge was held in a public house, she promptly told him that if he continued to be a Mason, they could not live together in harmony, as the laws of the lodge separated man and wife, in violation of the divine law that 'What God hath joined together, let not man put asunder.' Like a wise man, he gave up Masonry, cleaved to his faithful wife, and they prospered. I wonder," he adds, "that so many women can endure this semi-

separation, and how, in conscience, men can so far break their solemn marriage vows?" There is a whole sermon in this anecdote.

It does seem to be a shame, just when the public sentiment of the country has gained certainly a temporary, and probably a permanent, victory over those who wished the World's Fair to be opened on Sunday, that a committee on which are many of the leading business men of the national capital should be preparing to publicly desecrate the Sabbath-day here in Washington. It is nevertheless true. The Inauguration committee, not satisfied with having made arrangements to prolong the dancing at the Inaugural ball into the following day, which will be Sunday, also arranged to hold two public concerts in the ball-room on Sunday, March 5, to which an admission fee will be charged. As a sort of salve for their accusing consciences, the committee announces that these Sunday musicales are to be "sacred" concerts. "Sacrilegious" would have been a better word for them to have used. If the American people have condemned the opening of the World's Fair on Sunday, will they not also condemn Sunday dancing and Sunday concerts in connection with the inauguration of a President?

The introduction of a bill in the Illinois Legislature to amend the charter of the city of Evanston, in this county, is an event of unusual interest in temperance circles. The original charter of the village, when it was founded by Hon. John Evans as an educational center for the Methodist Episcopal church in the United States, forbade the sale of intoxicating liquors within a radius of four miles from the Northwestern University; and although previous efforts to overcome this restriction and open the locality to saloons have failed, it is proposed by a bill before the legislature to so amend the charter as to admit the sale of ardent spirits within the now-prohibition district. The measure is, of course, in the interest of Chicago whisky-dealers, to satisfy their own greed and gratify the tastes of an uncanny class of persons who are obliged to go elsewhere to indulge their unhallowed appetites. The fact that the present legislature is made up largely of men to whom beer is dearer than righteousness makes the danger of a charter amendment an imminent catastrophe. If the iniquitous measure should prevail and ruin our esteemed suburb, it is hoped that the entire Methodist church of the Union will mass its forces and vote and pray in favor of universal Prohibition. If so, the disaster will prove a Providential blessing.

A SIGN OF THESE TIMES.

BY REV. NATHAN CALLENDER.

One of the "signs of the times" is that as great men seem to be growing scarce, great women are coming to the front.

Like Deborah, of Bible fame, they are stepping in to speak the prophetic curse resting upon the time-serving and skulking hosts in church and state, doomed to infamy. That we are blessed with a multitude of God's select sons, who "stand; having done all, to stand," must not be ignored. Not as the lower animals, whose spinal columns point to the horizon, but to the mid-heavens, they "stand" and "walk circumspectly," "not as fools" and brutes, and "put on the whole armor of God."

In full view of this inspiring fact, are we mistaken in believing that God means to save this lodge-and-rum-cursed age by the special agency of the brave women of these times, who, despite ridicule and all opposition, are fast walking to the front?

Have not the presence, in these times, of Mrs. Stowe, Miss Willard, Miss Flagg, and Mrs. A. J.

ANTI-SECRET STATE CONVENTION.

Members of the National Christian Association and all friends of Anti-Secrecy Reform are hereby invited to attend and participate in the approaching State Convention in behalf of the cause:

PENNSYLVANIA.

The Annual Convention of the Pennsylvania State Christian Association, opposed to secret societies, will be held in CARNEGIE MUSIC HALL, ALLEGHENY, PA., FEBRUARY 27TH AND 28TH, 1893. The following is substantially the

PROGRAM:

Monday, Feb. 27. 2:00 P. M.—Devotional exercises, by Rev. D. McAllister, D. D. 2:30.—Address of Welcome, by Rev. W. H. McMillan, D. D. 3:00.—Appointment of Committees. 3:15.—Chart Talk: "The Things Done of Them in Secret," by Rev. J. P. Stoddard, Boston, Mass.

Evening Session. 7:15.—Devotional exercises. 7:45.—Address: "The Divine Condemnation of the Secret Lodge System," by Rev. Wm. Dillon. 8:30.—Music. 8:45.—Address: "The Suppressed Question," by Rev. M. A. Gault. Music.—The music of the evening will be furnished by Prof. Liefeld and his celebrated Mandolin Quartette.

Tuesday. Morning Session. 9:00.—Devotional exercises. 9:30.—Treasurer's Report, and Election of Officers. 10:00.—Open Parliament; Questions, and Five-minute Speeches in order. 11:00.—Address: "The Oath," by Rev. M. B. Patterson. 11:30.—Address: "The Development of our Work," by Rev. Chas. E. Temple.

Afternoon Session. 1:45.—Prayer. 2:00.—Address: "Principles Underlying our Work," by Rev. J. S. T. Milligan. 2:20.—Address: "Secret Societies and the Temperance Reform," by Rev. S. Collins. 2:40.—Address: "Secrecy a Temptation to Crime," by Rev. D. C. Martin. 3:00.—Miscellaneous Business, Reports of Committees, and Adoption of Resolutions.

Evening Session. 7:15.—Prayer. 7:30.—Music. 7:45.—Address. 8:30.—Music. 8:45.—Address.

Music for this evening furnished by the Aletheorian Orchestra of Geneva College, Pa. Names of speakers will be announced later.

Gordon, a prophetic trend? Would that I could name scores more of these grand Deborahs, destined to bless the brave, and to pronounce God's curse upon the cowardly minions of both church and state! Let the women, like Deborah, pronounce—even *chant*—the shame of cowards in the pulpit and halls of legislation. We *invoke* the women to come to the rescue at the polls, and on the platform, inspired by the holy Bible and the Holy Spirit. This possibility is growing *more* possible, day by day, before our eyes. Oh, woman! your (would-be) liege lords are toning down—up, I mean—to a sound creed regarding your real mission here. Men who cannot—will not—govern themselves must not make our laws. We have Senators in Congress who carry the bottle with them—the best liquors. In truth, the best is the worst, and the worst is best, and all superlatively bad. I would we had scores of women like Mrs. Gougar in Congress to-day!

Waiving the question of women's rights in the State, I would say this: That where there are certain things to be done that competent men will not do, equally competent women, who are willing, may and *should* do.

There is, to-day, an awful crisis to be met by us, growing out of saloonism and other great issues. This crisis comes mainly from the misdemeanors of the men now in power. They will not—they cannot—meet this desperate emergency, any more than King Saul or Belshazzar, after years of rebellion against God and equity, could rise to the rescue of themselves and the people whom they represented. In history, and in common experience, thousands of cases are found where women have come to the rescue, to perform duties that would have been more suitably done by men. If men, instead of arresting the conflagration of alcoholism, conspire to light the fires, then let the women organize themselves into a grand fire company and go out with the engine "Truth," and with a hook-ladder ascend the burning mountain of human bodies and souls of fathers, brothers, husband and children.

Montdale, Pa.

THE SECRET EMPIRE'S INFLUENCE IN EXCLUDING CHRIST FROM POLITICS.

A PAPER READ AT THE ILLINOIS STATE ANTI-SECRECY CONVENTION, COULTERSVILLE, JAN. 25, 1893, BY REV. R. C. REED, OF HOUSTON, ILLINOIS.

We are a Christian people. There is, possibly, no nation so thoroughly permeated with Christianity as the nation of the United States. There are, it is true, great and dangerous evils existing in this country, which are threatening its very life; yet the fact remains that we are probably the most Christian people in the world. This is seen: First, by the influence that Christianity exerts on our national life. Our legislators dare not legislate in opposition to the Christian sentiment of the people. Second, by a study of the statistics of the country.

Dr. H. K. Carroll, who supervised the collection of the statistics of all the religious bodies in the United States, for the census of 1890, says there are 20,488,797 professing Christians. According to these returns, nearly one person in every three of our population is a member of a Christian church. Now, if one-third in number of all the men, women and children are church-members, says the New York *Independent*, it follows that the great majority are to be counted as belonging to the religious populations.

This is seen: Third, from the opinions and decisions of leading jurists. Story, in his inaugural address as the Dane professor in 1829, said: "There has never been a period in which the common law did not recognize Christianity as lying at its foundation."

Professor J. W. Dwight, of the law-school of Columbia College, has said: "It is well-settled by decisions in the courts of leading States of the Union that Christianity is a part of the common law of the State." He adds: "One of the American courts (the Supreme Court of Penn.), in the case of Updegraph against the Commonwealth, states the law in this manner: 'Christianity is, and always has been, a part of the common law of this State—Christianity without the spiritual artillery of European countries—not Christianity founded on any particular religious tenets—not Christianity with an established church and titles

and spiritual courts—but Christianity with liberty of conscience to all men.'"

Chief Justice Kent, in the case of *The People against Ruggles* (8 Johnson, 293), in the State of New York, pronounced the judgment of the Supreme Court. He had the unanimous concurrence of his distinguished associates, Smith Thompson, afterward a justice of the Supreme Court of the United States; Ambrose Spencer, who later became Chief Justice; William Van Ness, a member of the State Constitutional Convention, and Joseph C. Yates, afterward Governor of the State. The decision was thus referred to by Justice Duncan, of Penn., in the case of *Updegraph*: "In the Supreme Court of New York it was solemnly determined that Christianity was part of the law of the land, and that to revile the Scriptures was an indictable offence."

In the course of the opinion of the New York Supreme Court, Chief Justice Kent quoted the court of the King's Bench in the *Taylor* case, that Christianity was parcel of the law, and showed that the court would not suffer it to be debated whether defaming Christianity in general was not an offence at common law; for whatever strikes at the root of Christianity tends manifestly to the dissolution of civil government. The Supreme Court said: "We stand equally in need now, as formerly, of all that moral discipline and of those principles of virtue which help to bind society together. The people of the State, in common with the people of this country, profess the general doctrines of Christianity."

Justice Story, in delivering the opinion of the Supreme Court of the United States in *Vidal*, against Girard's executors, declares that Christianity is a part of the common law of the State; its divine origin and truth are admitted.

Justice Allen, of the Supreme Court of New York, and his associates, Justices Clark and Sutherland, in the case of *Lindenmuller* against the people, in 1861, held that Christianity was a part of the common law to the extent that entitles the Christian religion and its ordinances to respect and protection as the acknowledged religion of the people.

The Supreme Court of the United States, Feb. 29, 1892, delivered, through Justice Brewer, the unanimous opinion that this is a "Christian nation". That we are a Christian people is seen:

Fourth, from the Christian features of our institutions. Some of these Christian characteristics are, the reading of the Bible in our public schools, the Sabbath laws, the laws regulating the family, the official oaths, prayer in our national and State legislatures, days of fasting and thanksgiving, etc.

While we are a Christian people, yet we are non-Christian in politics. The Constitution of the United States is the "mother of all our laws," and that constitution is Christless.

As Dr. Jonathan Blanchard has said: "Our Constitution knows no difference between Jesus Christ and the smeared log of wood set on end, to which the South Sea Islander sacrifices his hog. It contains no recognition of God except its date, to distinguish us from Africans, who worship a baboon."

Or, as is declared in one of the national treaties, that the "Government of the United States is not in any sense founded on the Christian religion"; and, as Horace Greeley has asserted, "the recognition of God in the Constitution involves a more sweeping and fundamental change than was effected by our fathers' separation from Great Britain."

Not only, however, do we search in vain for the name of Christ in our Constitution, but we find, on examination, that our fundamental law repudiates the law of God. The binding obligation of God's law is ignored. The supreme law of the land is the Constitution, the U. S. statutes made in pursuance of it, and treaties that are or may be made. The Constitution makes no discrimination against any person of any religion. The godless atheist, the scoffing infidel and the Christless Jew, are as eligible to office as is the follower of Christ. The law of God is trampled under foot by our Government in its protecting the liquor traffic. It breaks God's law in reference to the Christian Sabbath, etc.

We are then confronted with a strange inconsistency—the people Christian, the politics Christless. There are a number of ways to account for this anomaly. We discuss but one of them here, viz., the secret empire. We regard

the secret empire as one of the greatest (if not the greatest) influences that are operating against Christianity in our politics.

By the secret empire we mean the whole brood of secret institutions throughout the land. Our country is honeycombed with different orders of secrecy.

"Distinct as the billows,
Yet one like the sea,

these deluges of darkness pour along all our channels of life, like the flood from the mouth of the dragon."

We regard the secret empire as influential in excluding Christ from politics: First, because the name of Jesus Christ is almost, if not altogether, excluded from it. In some orders of secrecy the name of Christ is mentioned, but only in such a way as to militate against him. In others, and they the most influential, Christ is not named. This is true of nearly all the degrees of Masonry. In this order we find that Christ's name is omitted from its rituals, its public prayers and its funeral services. Now, being so Christless itself, the secret empire uses its influence to have the Government Christless like itself. In the secret empire are many Christian men. This is a strange inconsistency, yet the fact remains that there are many ministers and churches who worship at the secret empire's altars. By so doing their lips are sealed against the actions of secret orders. This partly accounts for the fact that we are a Christian people and Christless in our politics.

Again, the secret empire antagonizes Christ. Christ's last command to his disciples was to preach the Gospel to every creature. Secrecy swears its members to conceal, in all the world, from every creature, on pain of death. In some orders this threatened death is terrible. It is to "have my throat cut across, and my tongue torn out by the roots,—to have my left breast torn open, and my heart and vitals taken from thence,—to have my body cut in-two and divided to the north and south, and my bowels burned to ashes." Thus its penalty of revelation antagonizes Christ.

Again, it antagonizes our Lord by discriminating between persons. He is impartial, and treats all alike. Secrecy is partial, and bestows favors.

Dr. Blanchard says: "There are men living to-day who survived Libby and Andersonville, who saw Masonic distributing officers, when food was short, give double rations to prisoners who could give Masonic signs, and no rations to boys who could not."

Once more, the secret empire wields an immense power in our body politic. Joseph Cook says: "There are more than 2,000,000 of voters in the United States who are members of secret lodges of various orders. In politics some lodges form political alliances. The solemn truth is, that already three-fourths of our public officials are members of secret orders." In the light of these facts we see a reason by which to account for the Christlessness of our State and national Thanksgiving proclamations, and also for the Christlessness of the political party platforms.

Further, the record of the secret empire leads us to believe that its unseen hand of darkness is back of the lethargy and opposition to Christianize our politics. Reboid, a Masonic writer, in a general history of Freemasonry in Europe, declares that after the death of Charles I., 1649, the local lodges of England worked in secret to restore the throne destroyed by Cromwell; and that Charles II., during the exile, was received as an accepted Mason, and gave Masonry the title of "Royal Art". Now Masonry takes to itself the unenviable honor of restoring to the throne a "libertine, a hypocrite, a disguised papist," a breaker of sacred oaths, a betrayer of Jesus Christ.

Dr. Blanchard, in an Anti-masonic lecture, declared that the Masonic societies, in the hands of the infidels of France, dethroned Christ from the heart of the French nation; took away the Bible and the Sabbath from the living, and proclaimed eternal sleep for the dead.

It is claimed by those who ought to know that the late civil war was hatched in the secret empire, and that the war was prolonged two years through its influence. It is a fact that the meetings of secession and rebellion were held in the lodge, and the leaders of the war of the rebellion were members of the secret empire.

This record leads us to believe that the secret

empire is seeking the complete dethronement of Christ. Every lineament and feature, principle and end, of the secret empire manifest that its influence is also given to eliminate the still-existing Christian features of our institutions. If the secret empire is to-day using its influence to exclude Christ from politics, what will be the result "if we allow the deadly upas tree to grow till it attains its full height"? We may look for the complete elimination of every existing feature of Christianity from our political life. This will be death to our free republic.

There are those who claim that popular government has stood the test in this country. But what do they mean by that assertion? Do they intend it to mean that the past is a sufficient guarantee for the future? If so, we cry out, "Beware! beware! the rapids are below you!"

A careful scanning of the horizon reveals to our eye the small cloud that is to be suspected as the center of the approaching cyclone. There is offered sufficient basis that the American people may be called upon to make a great effort, as in the civil war. And we have reason to believe, if that apprehended hour does come, the United States will be called upon to make her supreme effort for continued life. Every loyal citizen of America should desire to avert such a crisis. What is needed to save our nation from disaster? The intellectual and moral life of the people must attain to the very highest standard in truth, in elevation and activity. There is no other way that we can conceive by which the American people will be able to escape national death.

"Eternal vigilance is the price of liberty." May God save our republic from the control of the secret empire.

ECHOES OF THE ILLINOIS CONVENTION.

"THE MISCHIEF SECRETISM HAS WROUGHT IN THE WORLD."—ADDRESS OF MRS. A. R. MCKELVEY, OF THE COULTERSVILLE W. C. T. U.

Although, in its modern development, Freemasonry was organized in London in 1717, yet it was in the garden of Eden when Satan, with our first parents, conspired against the God of heaven, that its evil influence began. We would not have to contend against that influence now if they had not yielded to it then. Estimate, if you can, the evil that first secret society brought upon the race.

In all Bible history you trace every conspiracy for treason and murder to secrecy. Examine the instances of Korah, Dathan and Abiram (Num. 16: 2); of Absalom against David (2 Sam. 15: 10); of Haman against the Jews (Esther 2: 21); of the Jews against Paul; of the princes against Daniel. The dying Jacob expresses his horror of the treachery of Simeon and Levi, who in secret conspired against the children of Heth. He said: "O my soul, come not thou into their secret: unto their assembly, mine honor, be not thou united." (Gen. 49: 6.) Solomon says: "A wicked man walketh with a froward mouth; he winketh with his eye, he speaketh with his feet, he talketh with his fingers." (Prov. 6: 12, 13.)

Paul warns us to have no fellowship with the unfruitful works of darkness, but rather reprove them. We cannot drink the cup of the Lord and the cup of devils. We should take the Lord as our example, who in secret said nothing, and who was not to be found in the secret chambers. We must let our light shine, that others may see our good works.

Again, we are told to "come out from them and be separate, and touch not the unclean thing, and I will receive you saith the Lord."

The names of the secret orders conspiring against society are legion, for they are many. Among them we must not omit the Brewers' Association, which is carrying sorrow and death to so many homes. They are at war with the Word of God, and with good government, and are used by wicked men to screen themselves from just punishment. They trample upon the rights of conscience and the sacred interests of home, and are undoing the work of the W. C. T. U., whose motto is for God, and home, and native land. What right has the lodge to enter the sacred precincts of home and take away the husband and father, and dig an impassable gulf of secrecy between him and the wife and mother?

If you ask, what can we do? I answer, in the language of the prophet, "Cry aloud and spare

not, declare to Jacob his sins and to Israel his transgressions," till the powers ordained of God recognize his law and not the powers of secret societies.

"Then let us join this movement;
For soon we all must stand,
In the last great Day of Judgment,
At the bar of God's right hand;
To answer then if for or 'gainst
This evil we have raised our voice;
If for God and light or darkness and sin,
We have made eternal choice."

ADDRESS OF MISS MARY PATTERSON, PRESIDENT OF THE RANDOLPH COUNTY (ILL.) W. C. T. U.

Miss Patterson spoke without notes, and her address was earnest and practical. The W. C. T. U. has no more devoted worker in the State than Miss Patterson. Mainly through her influence, the Union in her town at Baldwin has built an elegant hall, at a cost of \$1,200. Like Mrs. McKelvey, she is strongly opposed to secret orders. In her address she deplored their influence in retarding the work of the W. C. T. U. She claimed that the anti-secret reform should be made a department of their work. In their efforts to reclaim men from drink and to prohibit the saloons, secret lodges were their greatest hindrances. She described how they had raised money and employed legal talent, and used every means to enforce the law, only to see their efforts entirely frustrated by the secret lodge operating behind the screen.

THE ADDRESS OF WELCOME.

Rev. J. L. Chesnut, the newly-settled pastor of the church in which the convention met, greeted the delegates on the first evening, in a very elegant and felicitous address, in which he said he could welcome them with the more assurance because of the very hearty welcome Coulterville had extended to himself and wife. He had once, in the old country, joined a secret temperance society and had attained to the dignity of being elected Worthy Vice Chief Door-keeper, but his mother had gone through his pantaloons, and found a certificate of his membership. She then proceeded to impress upon him the fact that their family was an anti-secret association, and he was obliged forthwith to renounce his secret order, and had never been connected with one since.

RESPONSE BY REV. M. A. GAULT.

Rev. M. A. Gault, of the National Christian Association, responded briefly to the address of welcome. He explained the origin of the anti-secret movement, which began with the excitement caused by the abduction and murder of Capt. Wm. Morgan in 1826, for publishing the secrets of Masonry. The Association was not organized till 1868. It has held many national and State conventions, has a widely-circulated weekly organ, the *Christian Cynosure*, published in Chicago. The Association has received many large donations—one, of a publishing house in Chicago valued at \$30,000. It has many agents and lecturers in the field, and is circulating millions of pages of literature on the danger of secret orders.

ADDRESS OF REV. WILLIAM WEIR.

Rev. Wm. Weir, of Washington, Pa., lecturer of the National Reform Association, then delivered the address of the evening. He showed that every true and prominent reform must center around Christ and his law. He said that all great public evils sought to entrench themselves behind the legislation and protection of government, as instanced the case of slave power. So, strongly was it entrenched in the Constitution and laws of the nation that for years it defied all the bombardment from pulpit, platform and press. It was the same now with the liquor power; and the same was true of the secret lodge system, which was chartered by the State and strongly entrenched in government. Bro. Weir told how the Homestead labor strike, which resulted in the death of 35 men and the destruction of \$1,500,000, was the outgrowth of secret society influence which was destined yet to plunge the nation into revolution and conflict. He had come to the conclusion that the minor secret societies were even more dangerous than the major orders.

ADDRESS AND POEM BY MRS. SLOANE.

On Wednesday evening the first address was

by Mrs. J. M. Sloane, a prominent W. C. T. U. worker of Oakdale, Ill. Her subject was, "What Loyalty to Christ Demands." She showed that true loyalty to Christ requires that our conduct in every relationship should be squared by the infallible law of Christ.

She closed by reciting impressively the following original lines:

THE POEM.

O Heavenly Muse, my thoughts indite;
In this grand theme my soul delight,
And make me one who swift doth write
In honor of our King.
Our King! Who is the glorious One?
The mighty God, the Father's Son!
Appealing helplessness hath won
For us our Saviour-King.

The chief among ten thousand, he
Took manhood to Divinity,
That our true kinsman he might be,
And our Redeemer-King.
This wondrous King, so true and brave—
This mighty King, so strong to save,
Has vanquished Satan and the grave
For us, triumphant King!

His sword's still girded on his thigh;
His right to reign who can deny—
And who his armies dare defy?
He's the almighty King.
For this cause to our world he came,
For this he suffered grief and shame,
And died, and rose, and won the name
He bears, the King of kings.

He cometh to receive his own,
His crown, his sceptre and his throne;
For want of loyalty what can atone
To this omniscient King!
Ye Baptists, haste—prepare his way,
Exalt the vales, the mountains lay,
Palm branches scatter in the way
Of our expected King.

Oh, wise men, see ye not his star?
Then speed ye—speed ye from afar,
To join the grand triumphal car
Of our majestic King.
Ye isles, still waiting for his law,
As in his dream the prophet saw,
Now shout with joy *vive le Roi!*
To hail your coming King.

Ye bells, ring in earth's jubilee;
Ye trumpets, sound forth joyfully;
Ye nations, swear your fealty
To God's anointed King.
Shout your hosannas, little ones;
More welcome far than peal of guns,
The voice of daughters and of sons,
Is to our loving King.

Fair bride, put on thy bright array,
The glories of thy soul display
On this grand coronation-day,
To meet thy Husband-King.
Oh, angel choirs of Beth'lem's plain,
Come, sing again your joyous strain;
Our hearts would catch the glad refrain;
To welcome back our King.

Thy reign of joy and peace begin;
Free thy domain from grief and sin,
And by thy love each subject win
To thee, our gracious King!

FROM REV. D. S. FARIS, OF SPARTA, ILL.

Our convention was an agreeable surprise to us all. We had gloomy forebodings, but our fears were disappointed. It surpassed any anti-secret convention that we have ever had in this part of the State. There was a good attendance from the beginning, and increasing till the end.

I once heard a Methodist Episcopal minister say that he "never thought a cause was doing any good unless the devil got mad". I have recent evidence to this effect. Last evening I received an envelope containing a nameless, printed paragraph, clipped from some paper, scurrilous in terms, and showing plainly that the convention had hurt somebody.

In the discussion of the resolutions a fact came out that was particularly damaging to the lodge in this county. A member who had hired a colored man to commit a crime was cleared by these Freemasons, while the colored wretch received a sentence of twenty-five years' imprisonment. A Freemason jurymen saved his neck, but could not save him from the penitentiary. This revelation alone demonstrates the value of the convention to the cause. Rev. J. R. Wylie, of Coulterville, and myself, have been asked to deliver a series of lectures against the lodge in this jurymen's neighborhood. At the time of the trial there

was a mist of suspicion in the air; but the public did not fix it on the lodge. Now we know what turned the tide against the right.

NEW ENGLAND LETTER.

Antique treasures.—Matters legislative.—Shall we retain Fast Day?—Temperance and the Catholic church.—A Mohammedan missionary for America.—The Turk in Boston.

Anyone willing to be at the trouble to collect old spinning-wheels and send them to Europe might realize quite a fortune, as a correspondent of one of our Boston papers states that two were recently sold on the continent to some English tourists for \$250 apiece, it being a prevailing fad just now among the ladies of the British aristocracy to learn to spin. A terrible waste of time, surely, for anybody to whom time is at all valuable; but then it could be employed in worse ways. In America the rage for spinning-wheels and other relics of "ye olden days" takes another form. We deck them with ribbons and consign them to a corner of the parlor, where they look as little at home among their modern surroundings as the original owners would in their caps and homespun gowns. Many an antique treasure may be found in old New England farm-houses, where the summer boarder has not come to covet it for purposes of fashionable decoration. A lady in Dedham, Mass., owns a wash-tub that is known to be over one hundred years old, and is still good for service, and I have in my own possession a rolling-pin and moulding-board, still in use, which have long since passed their centennial. What limitless quantities of delectable pie-crust and rich brown sym-balls, as our grandmothers called them—I was never quite sure of the orthography of that word—they have seen rolled out; and what stories they might tell of long-ago Thanksgiving days, when the larders were full of every imaginable good thing; of joyful occasions and sad occasions, and the everyday level (which, thank God! is the common lot) of small happenings, and mingled cloud and sunshine, but more sunshine than anything else, when we come to count it up. Long ago the hands that wielded that old rolling-pin were folded for their last sleep. Thrones have fallen, institutions have perished; revolutions, moral, social and political, have come and gone, and this humble kitchen utensil has outlasted them all. What a commentary on our changing world, and the frail tenure by which we hold this mortal life, whose thread a single false step or a moment's careless exposure may cut so easily.

"Our Old Man of the Sea"—that is what the *Springfield Republican* calls our State legislature. The same remark might apply to other legislatures, as well as our national Congress. But if they will only pass those bills now before them, which are in the interests of righteousness and true political economy, we would forgive them if they did not break up before next July. The hearing on municipal suffrage for women came off last week, with but one solitary remonstrant, Mrs. M. E. T. Faunce, of Newton, who made as strong a speech for the opposition as the inherent weakness of her side would admit. But it was neither a fair nor gentlemanly thing for Representative Coakley to cross-question Mrs. Hill on her political preferences, which was quite outside his business, as the subject is, or ought to be, one of abstract justice rather than party politics; while Mr. Rosnosky's gratuitous insult in puffing his cigar during the hearing, only extinguishing it when he saw himself discovered, was not surprising—considering it was Mr. Rosnosky. His action merely emphasized more strongly the great need there is of the reform under discussion. I am glad to say that the Massachusetts farmers ring true on this most important question. At their last meeting in Boston they unanimously, by a rising vote, put themselves on record in favor of municipal suffrage for women on the same terms as men. There is an instinct of justice in the native New Englander, an honest love of fair play, which the author of "Tom Brown" tells us is also an ineradicable trait in the true Englishman; and it is pleasant to see that our farming class, who are so largely sons of the soil, hold fast to their Anglo-Saxon inheritance.

Whether we shall continue to observe Fast Day, or substitute the 17th of April in its stead, is a question on which the House will soon be

obliged to take action. It is certain that the day, as now kept, is a farce and a mockery; but I am sure that many, who have looked upon it from their earliest childhood as a firmly fixed institution, will heave a sigh of regret when the change is made. The New Hampshire legislature must also wrestle with the same problem before long, as a bill has been recently introduced to do away with the day altogether, as one that has "ceased to be religiously observed," and "become a useless relic of former times". To let our annual Fast, with all its old-time traditions, pass decently into oblivion is perhaps the best thing to do, under the circumstances; but it is a pity, and the influx of alien immigration into our population has brought about the change. What can men of foreign birth, who take their religion from the Vatican, and their politics from the saloon, care for this old historic day, or understand the love which is felt for it by the true New England heart? The worst of it is, that, unless a clause forbidding the sale of liquor on that day is inserted in the bill, the change will only put more money into the pockets of the rum-seller.

We hear a good deal, by the way, of the good work done for temperance by a few Catholic priests. Far be it from me to impugn their motives or disparage their work; but there are two Irish Catholic rumsellers, who make a certain district in one of our Massachusetts cities notorious for the destitution, crime and suffering, which can be directly traced to their nefarious traffic; yet they attend mass regularly, and their parish priest is quite celebrated as a temperance lecturer. Temperance societies invite him to their platform, and make much of him, as if a Catholic priest who favored prohibition was a kind of *rara avis*. It is surely no compliment to Rome, however unthinking people may so regard it.

The recommendation of Gov. Fuller, of Vermont, that the liquor laws be modified so as to prevent liquor-sellers from being sentenced on so many different indictments that the aggregate sentence imposed exceeds the natural life of the one convicted, has more than one side to it. Within two or three weeks there have been two executions,—one in Massachusetts and one in Connecticut—for wife murder of the most brutal and aggravated type, the direct result of a rum-maddened brain; while the cases of children tortured by drunken parents, or left to starve and freeze, have been simply heart-rending. For my part, I see no reason why the man who persists in sowing the seeds of arson, murder, and every other nameable or unnameable crime, should not be shut up for life, as a pest to society.

While that grand soldier of Christ, the venerable Dr. Paton, is delighting the Christian people of Boston with his story—more thrilling than any novel or tale of adventure ever penned—of the triumphs of the cross among the cannibals of the New Hebrides, a Mohammedan missionary is preparing to make as many converts in America as he can to the faith of Islam. He is an American, ex-Consul Webb, and was a Presbyterian to start with. Then he became a materialist, drifting from that into Theosophy, and finally into Islamism. He will probably attract more curiosity-seekers than he will make converts; and, in fact, the idea of a missionary of the prophet, in busy, bustling Chicago, is a funny anomaly, to say the least. Think of the muezzin's call to prayer, chanted anywhere else than among the minarets and palm-groves of the enchanted East! But in Boston, at the corner of Bromfield and Tremont streets, might have been seen, last election day—and it may be there now for all I know to the contrary—the statue of a beturbaned Turk, sitting cross-legged among liquor bottles and cigar signs, holding a pipe in his right hand and a drinking cup in his left, and alternately taking a whiff from the one and a drink from the other, while nodding his head in a boozy fashion, as if already half seas over. Of course, there was somebody concealed inside, who managed the whole thing, as in winking statues of the Virgin Mary. As the Koran forbids liquor, it was a travesty on even Turkish civilization, and a real follower of Mohammed mingling in the crowd which it constantly attracted, might well pride himself that his native Turkey was so much ahead of Christian Boston.

ELIZABETH E. FLAGG.

Please renew your subscription now.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Feb. 8, 1893.

Reference has been made in this correspondence, more than once, to the difficulty of securing liquor legislation from Congress that is not approved by the liquor-dealers themselves. An additional proof of that difficulty has just been given by Rev. Dr. Corey, of this city, in a public address on "The Liquor Traffic." Dr. Corey made the positive statement that a committee of citizens who were working for legislation to improve the present loose law of the District of Columbia relating to the liquor traffic, were told by Congressmen that no law could be passed by Congress without the approval of the Liquor-Dealers' Association. Was a more disgraceful assertion ever made by legislators of a Christian nation? If so, history does not record it.

Who elect the Congressmen, the people of the United States or the liquor-dealers? Unquestionably it is the people. The question then naturally arises, are the people controlled by the liquor-dealers? Your correspondent does not believe they are, but ventures the opinion that the liquor-dealers obtain control of our legislative bodies largely through the indifference of people who, while themselves temperate, if not for temperance, fail to interest themselves in the great battle which is daily being fought in our midst between the home and the saloon. There are many families the members of which are indifferent on the liquor question simply because none of their loved ones have been seized by the liquor demon. On general principles they favor temperance, and, if you ask them—they rarely bring the subject up themselves—they will tell you that they approve of temperance work and believe that it is doing much good; but they do not lend their names and influence to the cause by publicly attending a temperance meeting and endorsing its objects. Why, I cannot say. Perhaps some of them are afraid of having the stock epithet of the liquor-dealers—"temperance crank"—applied to them. The indifference of this class, and it is a large one in every community, enables the liquor-dealers, always well-organized and supplied with money, to wield the power they do in the primary election, the nominating convention, and in legislative halls.

Dr. Corey also said, in the same address, that this Liquor-Dealers' Association and its kindred interests throughout the country were the most dangerous organizations in existence, and he impressed upon his hearers the necessity for a change in public sentiment in order to counteract their deadly influence. He thought the best way to bring about that change was for each individual to take the pledge, thus constituting himself or herself a prohibition party of one.

The Senate and House of Representatives held a joint session to-day, as provided for by the Constitution of the United States, for the purpose of counting the electoral votes of the several States. Vice President Morton presided and Speaker Crisp occupied a seat by his side. Admission to the galleries was by ticket only, but they were crowded to their full capacity, even the aisles between the seats being full of people standing. The diplomatic gallery was filled by members of the various foreign legations, who appeared to be deeply interested in the proceedings by which the chief executive of a nation of 65,000,000 people is peaceably changed, leaving nothing to be done afterwards except to formally inaugurate the President and Vice President declared by Congress to have been elected to serve for four years from the 4th of March, 1893. The votes of each State were brought into the chamber in the sealed envelopes in which they were delivered by special messengers to the Vice President, and each was opened and counted by a committee appointed for the purpose, consisting of Senators Hale and Blackburn on the part of the Senate, and Representatives Chipman and Lodge on the part of the House, the States being taken in alphabetical order.

The commissioners from the new government of Hawaii have had several conferences with the Secretary of State, in furtherance of the annexation of Hawaii, but the conferences were secret and nothing is positively known of the intentions of the administration, although it is believed that President Harrison will wait until he hears the statement of the representative of the deposed government of Hawaii, who is now supposed to be

on his way to Washington, before making any recommendation to Congress.

The first colored Swedenborgian church in the United States was organized here last Sunday under the name of the "First Colored Church of the New Jerusalem." *

REFORM NEWS.

REFORM CENTERS.

MEMORIES OF ABOLITION AND EXPERIENCES IN OTHER REFORMS.

From Peoria to Princeton, Feb. 3 and 4, was a brief journey, made most agreeable by a night's tarry among the steep bluffs of the Bureau valley with my two brothers. Near by the Government engineers are locating the Hennepin Ship Canal, to connect the Illinois river at Hennepin with the Mississippi at Rock Island. This great enterprise will ultimately, by means of the big drain Chicago is cutting through the limestone crest between Lake Michigan and the Illinois, form an outlet for our lake marine to the Gulf.

Princeton will not soon be forgotten as the home of Owen Lovejoy. For years he was pastor of the Congregational church here, and his widow and son yet live on the old homestead, a mile east of the church. As Hannibal vowed eternal hatred of Rome, Owen Lovejoy devoted himself, over the grave of his martyred brother Elijah, to unceasing war with slavery. That vow made an atmosphere of freedom for miles about Princeton, and many a fugitive, for the time, breathed safely in it.

In the vicinity of the Wesleyan churches on either side of Viola, in Mercer county, Ill., where Bro. Pinkney welcomed me a few weeks ago, there was a similar community. I spent a precious half-hour by the bedside of one of the heroes of that elder time, who always welcomed the fugitive and helped him on to freedom. Temporal prosperity followed these reformers, and the thrift, industry and wealth of the neighborhood are widely known. Thus are the promises for this life, as well as the next, made good to those who forsake all for Christ's sake. Let the saints who tremble at the name of the lodge take fresh courage from abundant memories of this kind.

Stormy weather delayed trains and set me down in Princeton late Saturday afternoon, but in time to arrange for three or four meetings, and get notices to most of the pastors before bedtime. Ice beneath and rain overhead were against us, but the Sabbath congregations were good and the interest in the discussion of the one feature of secretism—its altars—was deep.

In the morning I spoke for Bro. Petersen of the Swedish Baptist church, but without special reference to the reform. In the afternoon this congregation joined with others in a union meeting in the Mission church. To them, and to a larger gathering in the evening in the Swedish Lutheran church, the Word of God was opened against the lodge altars.

At the invitation of Bro. Coon, pastor of the Baptist church, I attended the ministers' meeting Monday at the American House. A severe snow storm pelted without, and only about one-half the pastors of the city were present. With most of them I had had previous conference, and was made glad in finding that none of them were connected with the lodge, or apologized for it. Some of the American churches are sadly under control of lodge influence, however, and not all the brethren regretted the fact as they ought. A free and general discussion followed my remarks introducing the subject.

A number of the old friends of the reform are removed,—some to other parts of earth, some to heaven; but Bro. and Sister Hodgman remain, steadfast in every good work. Enthusiasm and faith like theirs would soon carry every good cause to victory.

A number of calls, and I took the Burlington train, model of elegance and comfort, to find, on reaching the Cynosure office about 9 o'clock p. m., the assignment of a space, 8 feet by 10, to the N. C. A. for an exhibit in the great Liberal Arts building of the World's Fair. By the terms of the blank receipt the grant was forfeited by the expiration of the time limit for its return; but, as it has been clear to me from the first, God has been working with us and for us in all

this matter. The committee appointed by the Board did all that seemed possible, yet, after all, that was little. So now, hastening to the Administration building at the earliest moment next morning, there was no difficulty in securing our grant. Of the plans for this exhibit the committee will soon give a full explanation.

HENRY L. KELLOGG.

THE CLAY COUNTY REFORM CONVENTION.

DOUGLASS, Kan., Feb. 8, 1893.

EDITOR CYNOSURE:—I am now in Butler county, for a ten days' series of meetings. Mr. S. J. Peter and Rev. T. C. Moffatt are arranging meetings for me.

I have just finished an interesting and profitable series of meetings in Clay county, Kansas. We closed with a county convention at Clay Center, on Friday, Feb. 3, in the Free Methodist church.

In my three weeks' tour through the county I announced our convention constantly, and we had excellent prospects of a good gathering. The weather continued so cold, however, that we despaired of a meeting. But, nevertheless, the Lord favored us, and we had a good convention; two dozen present in the forenoon, four dozen in the afternoon, and ten dozen in the evening. Several men and women came eight and ten miles to attend the convention. This fact is encouraging.

We designated this as "The Clay County Reform Convention." Consideration was given to the Sabbath question, the Prohibition question, and the Secret Society question. There was a unity of thought and interest in the convention.

Dr. D. M. Gillespie, of Clay Center, was chosen chairman, and Rev. D. J. White, pastor of the Republican City Reformed Presbyterian church, was chosen secretary and treasurer.

After the appointment of committees, a number of impromptu speeches were made on matters of reform. Rev. S. M. Stevenson, pastor of the Tabor Reformed Presbyterian church, was on the gram to give us an address on Temperance, as was, also, Mr. Hugh L. McClurkin; but both were detained from being with us, doubtless by the cold weather.

In the afternoon an earnest and telling address on the Sabbath question was given by Rev. G. E. Carnahan, pastor of the U. P. church of Clay Center. Bro. Carnahan showed in a convincing manner that "man needs the Sabbath." The whole man needs it. This is shown by the history of the race, and equally by the observance of this law or by its violation. Rome observed one day in seven as sacred. Homer tells us that one-seventh of the time is sacred. France defied the will of God, defied the crying need of man, and appointed one-tenth of time for leisure. It led to her ruin. The speaker showed that there is still higher ground than human need—namely, the will of God. God manifested his will in the matter of the Sabbath by his example and by his command. A timely warning was given to speak of the Lord's Sabbath, not of the "American Sabbath;" to contend for the "Lord's Sabbath," not for the "American Sabbath." Such an address as Bro. Carnahan's will do good in any convention.

A brief and interesting discussion followed. This question is a paramount issue facing the American people, to be settled only when settled right.

Dr. D. M. Gillespie, of Clay Center, followed in an address on "The Lodge in Politics." The doctor showed conclusively that the lodge is in politics. Most of our offices are held by secret society people; not because they are wiser and better than others, but because they have superior methods of manipulation. Look at the officers of your county, of your State, and of the United States, and mark the result of your inquiry. Lodge-men are accustomed to deny that the lodge has anything to do with politics, and yet these stern facts remain. Why is it thus? The doctor closed his able address with a plan of government and some resolutions. He will doubtless give these to the government.

The writer followed in an address on Odd-fellowship. I found my grounds for objection mainly in Mr. Grosh's "Manual of Odd-fellowship." It is quite sufficient. I was given good attention in this presentation.

We had another profitable session in the even-

ing. Rev. J. W. Dill, of Oakland, Kansas, was to have addressed us at the opening evening hour, on the Sabbath question. Bro. Dill could not be with us, and we regretted his absence for two reasons: Because we missed his address, and also his counsel in the convention, and because he was detained at home by personal sickness, an attack of la grippe. Bro. Dill is an earnest champion of true reform, and we are glad to record that he is now better of his illness.

Rev. Thos. M. Chalmers, of Topeka, occupied the evening in a masterly address on "The Masonic System." Bro. Chalmers must be heard to be fully appreciated, though he writes with the pen of a ready writer. He brought the convention to a fitting climax and conclusion. He held an attentive audience for one hour and a quarter.

Some money was raised; several subscriptions for the *Christian Cynosure* were taken, and some literature sold and given away. In all, we had a good convention. Would have had a larger one had the weather been more favorable; but that is the Lord's doing and we are content.

I have received invitations to return to Clay county and do some further work, and I expect to return early in March. There are many friends of true reform in Clay county. I trust that they may have been strengthened by our work among them.

(Continued on 9th page.)

CORRESPONDENCE.

"JESUITISM A FOE TO OUR REPUBLIC."

[Under this title, President S. M. Hill, of Luther College, read a paper before the State Anti-Secrecy Convention of Nebraska, at Wahoo, October 18, 19, 1892. Its publication in the *Cynosures* for December 29 and January 5, called forth some severe strictures from the *Western Catholic News*, of Chicago, and the following letter is President Hill's reply to the criticism of that Romanist organ.—EDITOR CYNOSURE.]

WAHOO, Neb., Jan. 28, 1893.

To the Editor of the *Western Catholic News*:

In my lecture, "Jesuitism a Foe to Our Republic," I made substantially the same statement that your "Protestant historian," John Lord, makes: "The Roman Catholic church is a tremendous power, entirely removed beyond our influence; it cannot be despised, neither by the most enlightened and cool-headed, nor by the narrowest and most fanatical Protestant." All this I fully admit, and a great deal more. That the Jesuits control 85,000 more members in Illinois than the entire Protestant membership, I fear, is but too true.

That my lecture called forth your denial reveals to me the fact that you were hit in some weak spot. In your attempt to settle the dispute that hitherto has distracted your organization in the United States, namely, the public school question, you found it necessary to pose, as very intensely American, the Irish-Jesuit party styling itself "the progressive party," thus fooling the Protestants to help you in crushing your German parochial schools. This great fact you do not deny. Your officiousness about the Chicago Exhibition, trying to make it practically a Roman Catholic fair; your machinations in getting Mgr. Satolli made a member of the diplomatic corps at Washington; your defiant prophecy that Cleveland would be our next President, and many other things, you do not deny; and these things will, I hope, serve as eye-openers to my fellow-Protestants, while it is yet time.

That the Jesuits "never have been enemies to any legitimate government," is of course true, the way you put it, claiming for yourself the exclusive right to decide what shall constitute a legitimate government. The Vasa dynasty of Sweden and their successors; the reign of Elizabeth, of the Stuarts, and the Hanoverians in England; the reign of the Prince of Orange, in the Netherlands; the reign of Napoleon, and the reign of the French republic, have not been legitimate governments in the estimation of the papal See. It was only last year that the French republic received papal recognition; and has the government at Washington ever been recognized as legitimate? But this I wish distinctly to say to the Italian, as well as to the American Pope, that theirs is not to say what constitutes a legitimate government.

"The mounds of debris of wrecked Lutherans,

piled up on all sides these last hundred years," are indeed very great. And what a glorious host they were, "these fallen Lutherans"—these heroic defenders of religious liberty and of liberty of thought! At Breitenfeld and Lytzen I find them hurling back the conquering hosts of that terrible lay-Jesuit, Duke Wallenstein. I am proud of being a lineal descendant of these fallen Lutherans; and I hope when the battles of Breitenfeld and Lytzen have to be fought anew on this continent, I may have some descendants who will, like my forefathers, add to that debris of "fallen Lutherans."

These mounds of debris of wrecked Lutherans are indeed piled up on all sides. The nine hundred massacred by Melendez at St. Augustine, "not as Frenchmen but as Lutherans," the victims of St. Bartholomew—how many thousand were they? the tortures of the Inquisition, the roasting gang of infamous Alba, the glorious three hundred under Bloody Mary—all these you doubtless include among these "fallen Lutherans". I know very well about all of this. My only desire is that all my fellow-Protestants in the United States were equally well-posted. Then it would be utterly needless to state that Jesuitism is a Foe to Our Republic; for then it would be to everybody a self-evident fact.

Yours for light and liberty, S. M. HILL.

MASONRY AND THE CHURCH.

ARCADE, N. Y., Jan. 24, 1893.

EDITOR CYNOSURE:—About one and one-half years ago—perhaps two years, or more—a neighbor of mine, named M——, was apparently truly converted to Christ. I had known him, in a general way, as an honorable business man, a moralist. I attend regularly the Congregational meetings. I was much rejoiced when he came to the same evening meetings, and really seemed to be a converted man. He talked and prayed as seeming to show a heart work. He joined that church, and after a while, when one of the deacons died, he was chosen in his place.

At a Bible-class meeting, soon after, we shook hands very heartily, as we had been for some time accustomed to do. I took occasion to remark that that was "a more cordial shake than Masons did or could give." He seemed taken aback. I found, the next day, that he was an adhering Mason, at which I was much surprised.

I then thought that he must be one of the many who had taken three degrees, and had quietly, on account of the horrible oaths, retired from them in silence and disgust.

I sought an opportunity to talk, but he was always too busy to give time.

Last week I determined to sound him. I went to his house and found only his wife and himself at home. By way of introduction I showed him a Butler's Handbook. He took it in his hand, and while reaching for it asked what it was. I replied that it was a work on Masonry that I wished him to read.

He handed it back immediately, with a true Masonic condemnation. That opened the way for a talk. He told me, in answer to inquiries, that he had taken thirty-two degrees; that it was a grand institution, and that in some of the advanced degrees, Christ was acknowledged. I kept cool and asked him about drinking the fifth libation out of a human skull. He flared up and said he was not obliged to tell all he did.

His wife put in the "good men argument," but she saw the confusion of her husband and cordially invited me to call again.

It seems evident that he can't live through the spring. If you know how he may be reached, report. A dose of C. A. Blanchard's "Folly, Expense and Danger" would be good for him; but he will not take it. He is about 70 years old.

We well know that Masonry is a great curse to humanity and an offense to God, and so a crime against divine law, as well as just human statutes. But there is a greater sin even than that; greater because of its own infraction of God's law, and also because it is a bulwark behind which Masonry is shielded from the overcoming power of the attacks made upon it. This particular sin is that of sectarianism. Let me give you a simple example, from among legions of like instances, of succor given to Masonry, which is twin-sister to sectism. The pastor of our Congregational church (who tells me that I am helpful to him in Christian labor, and who tells me

that he is decidedly opposed to Masonry) was asked by me why he did not preach against it. His reply was: "I would drive Bro. M—— out of the church!" R. W. LYMAN.

METHODISM AND MASONRY.

DARLINGTON, Mo., Feb., 1893.

DEAR CYNOSURE:—John Wesley, Bishop L. L. Hamline and Bishop Simpson spoke out on the lodge issue. F. E. Willard, Mary Allen West, and many leading Methodists have expressed their opposition to Masonry. On the call of nearly 500 leading college men and clergymen, a conference convened in the First M. E. church building in Chicago, and Rev. Joseph Cook, in that building, fired a cannon-shot at the Christless, un-American lodge.

Pres. C. A. Blanchard lectured to the students of Evanston University against the lodge, and it is the Mecca of Methodism in America and the leading M. E. institution in this country.

Rev. B. Carradine, pastor of the Centenary M. E. church in St. Louis, preached a powerful sermon against lodgery.

At the M. E. quadrennial conference, in Omaha, a strong resolution against the pagan secret orders was presented from the German Methodists of Chicago.

Rev. S. Mathew, an M. E. minister, called a convention against despotic lodgery in Oregon, and wheeled into line over thirty ministers and a local membership of over 400.

The Epworth League papers have been speaking out against the slimy serpent of secrecy that has been so long nursed in the bosom of that powerful denomination.

The one-man power of the episcopacy and of the Masonic lodge are one in sentiment, and the increasing demand for women and lay-representation is a blow at both. Indeed, the rank and file in the old M. E. church, both North and South, are arousing, and the lodge is to find its bitterest struggle for supremacy within the pale of that denomination. Already there is the sound of a going in the tops of the mulberry trees. Almost everywhere the free men in that communion are taking up the great issue that is to rend the denomination as never before. It is the American pew against the Masonic pulpit.

True men and women are tiring of the domineering and favoritism that has faced them at every turn. Gag-law, as applied at Omaha, to suppress the voice of patriotic German Methodists, will not save Masonic clergymen from facing this mightiest religious problem of the ages. How many Methodists, to-day, are actual Masonic sun-worshippers? How will that fact sound on the pages of history a very few years hence? Straws show which way the wind is blowing, and a cyclone is soon to burst in the Methodist ranks that will sweep Masonry as with the whirlwind of God. Hundreds and thousands of M. E. men and women have never in their hearts bowed to this Baal, and now, that the great question must be met, they will not hesitate or falter in the hottest fight. Methodism, to them, does not mean worshipful masters, priests and most excellent grand high priests. Christianity and Americanism mean vastly more than that to them, and they have no use for imperialism and organized paganism when brought face to face with it. God bless the noble men and women who are wheeling into line for truth and light.

M. N. BUTLER.

LITERATURE.

THE BOTTLE. By Rev. B. Carradine, D. D., Pp. 60. Paper covers. A. W. Hall, publisher, Syracuse, N. Y. Price 20 cents.

What seems to be one of the most effective essays on temperance, written by a man of undoubted good judgment and erudition, is embodied in this little work. Not only is its subject-matter full of importance and interest, but the methods of treatment adopted, and its unique illustrations, make it especially attractive. Taking a black whisky bottle, with a wonderful disproportion between the size of its head and body, he passes it through various transformations—making of it a furnace and chimney, belching fumes and flames of passion; inverted, it becomes a cyclone, sweeping all before it, and leaving destruction in its path; then it becomes a club in the hands of a drunken man next, a rifled cannon, slaying thousands;

then a car of Juggernaut, rolling over the land, crushing and mangling multitudes; again, inverted, it changes into a wire-glass, symbol of junk-etings and dissipation; then a spade, digging the graves of 100,000 drunkards every year in this country; last of all, despoiled of its head and neck, it serves as a tombstone for those whose destruction it has accomplished. Another pungent illustration is a drunkard viewing the elegant residence of the saloon-keeper, which his own wasted money has assisted in building. The entire book is filled with valuable lessons.

CURRENT PERIODICALS.

The principal papers in the February issue of the re-organized and excellent *Home and Country*, "an illustrated monthly magazine for the people" (edited by Samuel Jaros, and published at 96 and 98 Maiden Lane, New York City), include: A Visit to the Cloisters on Mt. Sinai, illustrated, by Prof. E. G. Heggner; Saved from Starvation—An Incident from the Life of Ole Bull, illustrated, by Sophia Kane; Citizen or Immigrant? by T. V. Powderly; A Story of Science—Alchemy, Astrology and Astronomy, illustrated, by J. Ross; Zenobia, Queen of Palmyra, illustrated (frontispiece), by Henrietta Bergman; A Persecuted Millionaire, illustrated, by Miss L. L. Whitlock; The Birthday of Geo. Washington, by John C. Ridpath; Peace Congresses and the Peace Flag, illustrated, by Mary Frost Ormsby; From the Sculptor's Studio, illustrated, by Frederick Offerman, R. A., M. A.; The Failings of Our Servants, illustrated; The Wonderful Performances of Yogis and Fakirs—A Condition of Suspended Animation, by Samuel Jaros; with numerous minor matters which will find interested readers. \$2.50 a year.

Vick's Floral Guide for 1893 introduces a novel and charming feature in the way of hundreds of beautiful and appropriate poetical quotations from the best authors, making The Poet's Number of Vick's Floral Guide a source of interest and pleasure the whole year. The practical part contains Colored Plates of Alpine Aster, Begonia, Dahlias, Dutchman's Pipe, Clematis, Pansies, Cannas, Corn and Potatoes, hundreds of Engravings; descriptions of the sweetest and most prolific Pea—The Charmer, The Golden Nugget Corn, which was such a favorite last summer, new Roses, new Chrysanthemums, and scores of other grand and good things. Names and prices of everything one could desire in way of Flowers, Vegetables, Plants, Bulbs, etc. Sent for only 10 cents, which can be deducted from the first order; thus it costs nothing. Cash prizes are offered to those who best succeed in raising vegetables from Vick's seeds. Published by James Vick's Sons, Rochester, N. Y.

American Gardening, which comes to us every month, is published in New York City for \$1 a year, and during that year supplies its subscribers with more than 800 beautifully printed pages of fresh, bright, readable, practical matter; about 900 choice illustrations that illustrate; the benefit of several large experiment gardens and orchards in widely separate localities; the work of scholarly editors who are skillful horticulturists; a magazine for every lover of nature; the man or woman who owns a geranium, a flower bed, or a costly lawn; every one who "sits under his own vine and fig tree;" the suburban resident and country gentleman; the commercial florist, the fruit grower, and the gardener; artistic plans by landscape architects for laying out grounds, in every issue, such as cost hundreds of dollars in the usual way; and an inquiry department which answers all questions from readers.

The *Social Economist* for February (New York: School of Social Economics, 34 Union Square East) contains the following papers: The Economic Errors of Trusts, by the editor, Mr. Geo. Gunton; How to Deal with our Immigrants, by Edward Everett Hale; Wages and Profits in Manufacture, by Gen. W. F. Draper; The Standard of Living of English Workers, by Tom Mann, Member of the Royal Labor Commission; An English View of the American Tariff, from the *Fortnightly Review*; The Month's Doings, by C. S. Robinson; Editorial Crucible; Book Reviews. Published monthly; \$2 a year.

The *Journal of Hygiene* (formerly the *Herald of Health*), edited and published by Dr. M. L. Holbrook, New York City, in the number for February treats intelligently the topics of Pre-Natal Influences, by Dr. Edward Mann; The Deterioration of Our Food Supply, by Dr. Lewis G. Janes; The Hygienic Treatment of Indigestion (continued), by the editor; Healing by Music (continued), by J. Jay Watson; Notes Concerning Health, No. 19, by the editor; Topics of the Month, and New Books. This is a health magazine for the people, and not in the interest of physicians alone. \$1 a year.

Historia, the boys' popular illustrated monthly magazine of historical stories, presents its readers, in the February issue, with the following scenes and events in the world's deeds of heroism: Perkin Warbeck, the English Pretender in the reign of Henry VII.; The Fall of Robespierre; Gen. Morgan's Escape from Prison; An Indian Adventure; Final Victory of the Greeks; The Birth of Day, a poem, by Charles B. Soule; Fighting the Mexicans, concluded, and Tales of the Days of Bruce. Chicago: The Historia Company. \$1 a year.

LODGE NOTES.

(From Secret Society Journals.)

MASONIC.

The following curious Masonic paragraphs will show some of the "inwardness" of that order during past years and in foreign lands:

1730. Enacted, that punch will be sold at a profit of five-pence per bottle, and every brother who does not consume half a bottle is to pay a fine of six-pence.

1811. No applicant is to be received without paying the lodge dues in ready money. Carried.

Look at this from the S. C., 1736. "Resolved, That the Stock (funds of the lodge) shall be laid out in Meat," in order that the brethren might provide themselves with the staple article of diet at Cost Price.

Deacons are not mentioned in our records until 1727, when we first find them mentioned in Ireland, on Feb. 2, 1729. The Chairman was first called Grand Master in 1731, and Master in 1735.

Lodge St. Mary, Caledonian and Operative, Inverness, has resolved that the honor of Masonic burial should only be accorded to brethren who have been in active membership for two years previous to decease.

A brother in South Africa, wishing to accompany the Lodge "Star of Africa" to divine service, was refused admittance on the ground that he could not produce a clearance or demit from his Mother Lodge in Melbourne.

The records of some of the lodges dating from the last century, are as amusing as instructive. Take this from the E. C., 1739: Bro. C—on his marriage generously treated the lodge to a gallon of wine.—*Chisel in the Keystone*, Brisbane.

1753. Bro. — being intoxicated with liquor interrupted our R. W. M. Bro. — in the course of his lectures in Masonry; therefore it was unanimously agreed that he should be fined one bottle of wine for such offence.

—The Connecticut Grand Lodge of Free and Accepted Masons, at New Haven, recently expelled editor B. W. Maples, of the *Norwalk Hour*, because of "un-Masonic conduct in causing certain articles attacking the Grand Master and the Grand Lodge to be published in his paper." Now why do not the secular papers raise a howl against this narrowness and persecution? If a man will only become heterodox enough in religion to make such attacks against it, and against those who are faithfully trying to maintain it, their cry of illiberality and heresy-hunting is immediately lifted up, and is heard all over the land. A Freemason is dealt with for his unfaithfulness to his lodge and his pledges, and there is only commendation of those who expel him. Why is this thus?—*Exchange*.

ODD-FELLOWSHIP.

Kirkup Lodge, No. 401, of Cincinnati, Ohio, has been suspended by Grand Master Bowen, for serious violation of the laws of the order, as the following official announcement shows:

WHEREAS, I, W. W. Bowen, by virtue of the authority in me vested as Grand Master of the Independent Order of Odd-fellows of the State of Ohio, did on the 2d day of January, 1893, suspend Kirkup Lodge, No. 401, of the State of Ohio, and all the members of said lodge, from all the rights and privileges belonging to them by reason of their membership in said lodge, for the following reasons, to-wit:

1. For violating sections 206 and 207 of the Constitution of Subordinate Lodges.

2. For initiating candidates and conferring on them the three degrees for the sum of \$10.

3. For conferring the first, second and third degrees upon candidates without exacting or receiving any pay for the same.

KNIGHTS OF LABOR.

A delegate to the general assembly of the Knights of Labor, which recently met in St. Louis, is reported in the *Republic*, of that city, as saying that Negroes do not make good members of labor organizations. He illustrated the point by recalling the organization of the Negroes in the Louisiana sugar district about five



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years ago, and the sudden collapse of their organizations during the strike in which, it will be remembered, the State militia and deputy sheriffs took a hand, killing a number of the strikers.

It might be said that the organizations of white men have been known to go to pieces under the same kind of onslaughts also, but what the delegate said is probably true of the Southern Negro. Yet, again, is it not a fact that, generally speaking, the unions and assemblies of white men in the South are weak and unlikely to show staying qualities under stress?

It is certain that the colored man in the North frequently makes as good a union man as his white brother, and in some cases they conduct labor organizations composed exclusively of men of their race very successfully.

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38. Masonic Oaths and Penalties.
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The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—25 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 16, 1893.

Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and Who knoweth us?—ISAIAH 29: 15.

SECRET LABOR UNIONS AND CRIME.

A paragraph in the New York *Voice* of February 2 announces that "Hugh F. Dempsey, who was recently convicted of having poisoned non-union workmen at the Homestead (Pa.) steel works, has been unanimously re-elected Master Workman of District Assembly No. 3, Knights of Labor of Pittsburgh;" and adds: "The Assembly believes implicitly in Dempsey's innocence."

Nothing has been more common than the claim that all the secret organizations, with the possible exception of such as the Mafia and Clan-na-Gael, are always subordinate to civil authority, and are conducted by purely legal methods. The conviction of any criminal by a lawful jury has been supposed to be a bar to membership; certainly, to official position.

That multitudes of well-meaning men in all these organizations have held this view is quite apparent. That this has been the belief of the great majority of the people, including such apologists and defenders as the *Union Signal* and the *Voice*, is also evident. Both of these able and excellent journals are committed to the support of these secret labor unions, though they would most earnestly deprecate all injustice that is done in their name.

Such an example, however, ought to teach them that while the avowed purpose of these organizations may be praiseworthy, their methods are such as invariably lead to crime; and that any organization based on sworn secrecy and implicit obedience to the mandates of the organization is selfish in its principles, and is, at least, liable to be used for unrighteous ends.

Men never resort to the use of unrighteous methods without, sooner or later, coming to seek for unlawful objects.

The African slave-trade is an illustration. It was undertaken for two laudable purposes—to preserve the lives of the West Indians, and to give to the African the knowledge of Christianity. But the end did not sanctify the means, and the unspeakable horrors of the middle passage, and the dreadful wickedness of the entire system, were some of the fruits.

There are certain things that can never be carried on in accordance with Christian principles. Among these are war and the secret organizations that are conducted on military principles. When Dr. Rainsford's church-saloon shall have been proved a beneficent institution, it will be time for our reform journals to plead for the secret lodge.

"JESUITISM A FOE TO OUR REPUBLIC."

An interesting letter under this title appears on the 5th and 6th pages of this issue of the *Cynosure*, from the pen of Pres. S. M. Hill, of Luther College, Wahoo, Neb. It needs no apology or comment.

In this connection, our readers may have noticed in the proceedings of the Illinois State Anti-secrecy Convention, at Coultersville, brief mention of an address delivered by Rev. R. W. Chesnut, now the able President of the Illinois State Christian Association. Bro. Chesnut's address was entitled: "Jesuitism a Foe of Civil and Religious Liberty," and the following is a summary of its principal points:

I. Jesuitism—what is it? It seems to have been a religious order, but Chiniquy's "Fifty Years in the Church of Rome" declares that it is a military organization: "Jesuitism is a military organization, not a religious order. Their chief is the general of an army, not the mere Father Abbot of a monastery. And the aim of this organization is, power. Power in the most despotic exercise. Absolute power, universal power, power to control the world by the volition of a single man." (Page 684)

II. How is Jesuitism the enemy of civil liberty? They are at sworn enmity to all Protestant gov-

ernments; as is seen from the following extract from the Jesuit oath: "I do renounce and disown any allegiance as due any heretical king, prince or State named Protestant, or obedience to any of their inferior magistrates or officers." Here they have taken a treasonable oath, and their actions show that they mean to do all in their power to carry it out.

Cardinal Manning, speaking in the name of the Pope, said: "I acknowledge no civil power; I am the subject of no prince; and I claim more than this. I claim to be the supreme judge and director of the consciences of men." In order that the Church of Rome may do this the more easily they have organized themselves into secret societies, the principal of which are: "The Ancient Order of Hibernians," "Irish-American Society," "Knights of St. Patrick," "St. Patrick Cadets," "St. Patrick Mutual Alliance," "Benevolent Sons of the Emerald Isle," "Knights of St. Peter," "Knights of the Red Branch," and many others. The most of these are military organizations. They have their headquarters at San Francisco; while the rank and file are scattered all over the United States. Eight or ten years ago they numbered about 700,000 soldiers, who, under the name of United States Volunteer Militia, were officered by some of the most skillful generals of this country. Again we charge them with treason.

III. How is Jesuitism the enemy of religious liberty? We show this, first, from their oath. "I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots and other Protestants, to be damnable, and those to be damned who will not forsake the same. I do further declare that I will help, assist and advise all or any of His 'Holiness' agents, in any place where I shall be, and to do my utmost to extirpate the heretical Protestant doctrine, and to destroy their pretended power, regal or otherwise." Again, the *Shepherd of the Valley*, a Catholic paper, says: "If Catholics ever gain a sufficient majority in this country religious freedom is at an end." The New York *Freeman* says: "No man has a right to choose his religion." Hundreds of other quotations could be given to prove these same charges. As a nation, as a church, and as individuals, we must be on our guard against this giant evil, the organization of Jesuitism.

After reading these extracts, in the words of the high priest at the "trial" of the Lord Jesus Christ: "What further need have we of witnesses; behold now ye have heard (their) blasphemy."

THE REVOLUTION IN HAWAII.

The recent deposition of the Queen of Hawaii, and the hasty appeal of the revolutionists for annexation to the United States, is probably not the result of any change of the general convictions of the people, and surely not of the native population. It is rather an outbreak of the foreign element, in which American influence largely predominated. The end in view is not so much the good of the Hawaiians as the selfish gain of the revolutionists.

If this little kingdom of about 90,000 people, whose native population has for many years been slowly waning, could of its own unbiased choice, and without any complications with European nations, become a part of our nation, it might be a benefit to them and to us. Its situation makes it a convenient half-way house on the route to the Asiatic nations, and to the outpost for the vast missionary region in the islands to the south and west. Whenever it shall drop, as a ripe apple, into our national lap, we may do well to receive it.

On Thursday of last week, it was publicly announced, by way of San Francisco, that the Hawaiian islands were on the 1st instant placed under a protectorate established by the United States Minister Stevens. This protectorate is to continue until the negotiations now in progress at Washington have resulted in an additional and more definite disposition of the island. The measure adopted by Minister Stevens met with the cordial approval of Captain Wiltse, commanding the naval steamship Boston, which is stationed at Honolulu to protect the rights and property of American citizens. The stars and stripes were placed over the royal edifice simultaneously with the issue of the minister's proclamation of the protectorate.

It is noteworthy that prior to the establish-

ment of the United States protectorate, all the foreign governments represented on the islands had signified their recognition of the provisional dynasty, subject, however, to the approval of their several home governments.

The government at Washington will, it is likely, be very deliberate in adopting any additional measures looking to the annexation, without their knowledge or consent, of a vast number of Chinese, Japanese, and Europeans, as well as the semi-civilized natives.

THE INDIAN FIGHT AT PINE RIDGE.

There seems to be an inclination, on the part of certain army officers and government officials, to make the recent Indian outbreak at Pine Ridge, South Dakota, appear but a trivial incident. The facts show that four whites (cowboys) were murdered by a party of Sioux, and that the latter were immediately slain by the authorized band of Indian police. Additional particulars indicate, if the press reports may be relied upon, that the trouble is really very serious. Wandering is going on all over the Pine Ridge reservation, and an outbreak, now prevented by the inclemency of the weather, it is feared, will assume dangerous proportions in the spring. It is stated, also, that the settlers in that vicinity are alarmed and are asking for immediate military protection.

Dr. Eastman, the educated Indian who married Miss Goodale, and whose charges of bad faith toward the Indians by the government officials caused his removal recently, declares that an uprising is imminent. This view is taken, also, by Dr. Magillcuddy, so long and intimately associated with Indian affairs.

Behind all this turmoil and alarm are charges of misfeasance and general wrong-doing on the part of government officials, which should be promptly investigated, and, if sustained, as promptly punished.

BOYS' BRIGADES AGAIN.

From a late number of the *Boys' Brigade Courier* we clip the following:

Strong objection has been taken to the brigade, and the Peace Society of Great Britain has waged war against it, on the ground of its military organization and, as they say, its tendency to make the boys lovers of war and military life. The nine years' experience of the brigade is a complete answer to the objection. The boys are taught to love peace and follow the Prince of Peace. Few, indeed, have become regular soldiers, and a smaller proportion than might have been expected have become volunteers. Nevertheless, the young men trained in the brigade will be ready at their country's call to fight her battles, if needed, and will make all the better soldiers by reason of their early training in the boys' brigade."

We are glad to know that the Peace societies of England are making moral war on this system of folly and sin. So long as they are but boys, and no war calls for them, they may be expected to remain peaceful. But surely if they learn the art of war, and especially learn to love it, they may be expected to engage in any war that may occur. Indeed, this is what is contemplated.

The promoters of these brigades are deliberately training these children to be *butchers of men*. They contemplate their being made food for bombshells, seeing them impaled on bayonets, or dying in military camps, hospitals, and prisons. They take credit to themselves for wonderful patriotism in that they have so trained our youth that in the event of any war, however iniquitous, they shall be actuated by the law of hate, and shall plunge into all the cruelties and abominations that are inseparable from military operations. They do this as the avowed followers of Him who said: "Love your enemies;" "Resist not evil;" "He that taketh the sword shall perish by the sword."

Away with such perversion of Christianity! The Lord save our boys from all such unholy influences!

—Some clergyman complains that the devil occupies the back seats in his church. We have our opinion of any church that has the devil for a pew-holder.

—Miss Susan F. Hinman, daughter of Rev. H. H. Hinman, won the prize in the recent oratorical contest in Oberlin College. Our brother has our congratulations.

—Rev. M. A. Gault last week addressed six meetings in and around Princeton, Ind. He thinks a State convention can be held there, for

several churches are ready to co-operate; but he will not be able to announce definitely until he visits Bloomington and other points.

—The Postmaster-General has issued an order establishing a post-office in the Government Building at the Columbian Exposition. It will be known as "the World's Fair station."

—*Messiah's Herald*, of Boston, says of the late ex-President Blanchard's "Sermons and Addresses": "It is full of fire, and at times is very eloquent." For sale at this office; price 75 cts.

—The *American Citizen*, of Boston, recently printed several columns of names of Irish Roman Catholics who hold office in that city. Native Americans seem to be merely a colony in the old Puritan capital.

—Beatty, charged with important participation in the wholesale poisoning of non-union workmen at Homestead, has been found guilty on all the six indictments against him. It was a dastardly crime.

—Rev. William Fenton, February 7, writes from Minnesota that he was well and planning to speak in behalf of our reform at two or three points at an early date, one appointment being for last Monday evening. We look for a report of his success there and elsewhere.

—Cholera already appears in several European localities, and with warm weather its ravages will probably increase. Whether the epidemic will prevail here it is too soon to predict. But the most careful precautions will have to be taken to avert its dangers if it comes among us.

—Rev. J. G. White was arrested and forbidden by the authorities of Waukegan, Ill., to lecture in that city on Romanism. The mob spirit of the Romanists was so strong as to influence the mayor in their behalf, and White narrowly escaped lynching. And yet this is a free country!

—Investigation of the notorious whisky trust by a congressional committee has thus far developed a remarkable amount of crime, including conspiracy, murder and arson. When the details are collected and published, the whole will form an indictment against the whisky traffic that should speedily lead to its utter annihilation.

—The *New Republic*, the official paper of the Prohibition party of Nebraska, is published at the capital of that State, by Frederick & Hamilton, and presents many strong claims for a liberal patronage. It affords a fine channel whereby the Prohibition party can reach the rank and file with the latest authentic information respecting the progress of the cause in Nebraska.

—The Grand Lodge of Freemasons in Connecticut recently ordered the expulsion of Editor B. W. Maples, of the *Norwalk Hour*, because of un-Masonic conduct in causing certain articles attacking the Grand Master and the Grand Lodge to be published in his paper. "Discipline must be maintained." Criticism of the lodge, and especially the *Grand Lodge*, is not to be tolerated.

—The *Reformed Presbyterian Advocate* remarks that "The National Christian Association has the broadest platform of any reform organization in America." True, and all Christians, whatever their denomination, are invited to seats on this platform, provided that they do not belong to, or favor, secret organizations, or practice immorality; for our constitution does not embrace such membership.

—Rev. S. F. Porter, the college agent, writing from Nottoway Court House, Va., on the 9th inst., says: "People here are more affected by the uncommonly severe winter than they are farther north. This morning the thermometer was 20 degrees above zero, sufficiently cold, if we had a little snow, to stop all outside going here. I have appointments at colored missions for three Sabbaths—February 12, 19 and 26; after which (D. V.) I expect to leave South Virginia."

—Death has been unusually busy in reaping victims by storms and disaster during the past month. By the loss of the Anchor Line steamer *Tinacria*, on the coast of Spain, thirty of her crew and four women perished. Dreadful floods in Queensland (Australia) inundated several towns and a large district of country, causing damage to the amount of \$15,000,000, and drowning more than fifty persons. The island of Zante was shaken by an earthquake. Many houses were wrecked and the dome of the prison collapsed, kill-

ing a score of prisoners. Word comes by way of Athens that over 100 natives met death. Fifteen passengers were swept overboard from the deck of an ocean steamship by a gigantic wave which nearly wrecked the vessel. Wise as men are becoming, and numerous as are the inventions to preserve life and secure comfort, God Almighty still holds the reins that guide the elements, and governs the ways of men.

—C. H. Chase, writing to the *Free Methodist*, of this city, gives a succinct report of the recent State Anti-secrecy Convention of Poynette, Wis., in which occurs this significant sentence: "What struck me most in the convention was the Christ-like spirit manifested. Such conventions can but hasten the coming of the kingdom of Christ." The reports of all our reform conventions of last fall and this winter seem to indicate an encouraging degree of spirituality, which should lie at the base of all true reform work.

—On page 13 of this issue we print an obituary sketch of the late Geo. Thompson, of Oberlin, O., who recently passed peacefully away at a ripe old age, leaving behind him the record of an eventful career, of which any Christian man or woman might well be proud. As one who in early life suffered much tribulation for righteousness' sake, and who remained on earth until his arduous anti-slavery work culminated in the Emancipation Proclamation of 1863, he bequeathes to posterity the practical exposition of Galatians 6: 9.

—Rev. W. B. Stoddard, who is engaged in "working up" the approaching Pennsylvania State Anti-secrecy Convention with his usual ability and industry, writes that as the time for it draws near he finds that the interest increases. This is gratifying news, and there is reason to believe that the convention will be the equal, if not the superior, of any of the Keystone State gatherings in behalf of our reform. At present, in fair health, he is busily circulating programs and arranging details with a view to triumphant success.

—In the Homestead trials, Captain Burt, of the Pinkerton force, described the riot-battle, testifying that his men on the barges restrained their onslaught on the strikers until fifteen shots had been fired at them from the crowd on the shore. When the Pinkertons returned the fire, they aimed at those strikers who had invaded the mill property, scattering them right and left. Then, after more fighting, the Pinkertons were repulsed. What would Homestead have done, had not the State troops been sent to re-inforce the Pinkertons?

—Count Ferdinand de Lesseps, the famous French civil engineer, who planned the Suez canal and other important public works, now eighty-seven years of age, has been found guilty, with his son, of complicity in the recent enormous Panama Canal frauds, and each has been sentenced to a term of five years' imprisonment and to pay fines of 3,000 francs. It is one of the saddest commentaries possible on the insatiate greed of modern speculators, that such a man as De Lesseps should sacrifice his fair fame and liberty, at his age, in so foul a scheme, simply because he thought there was money in it.

—Mr. Moody, during his recent visit to Chicago, determined to enlarge the Women's Department of the Bible Institute at once. Three houses adjoining the present location were secured and were ready for occupancy February 6th. Among those making application as teachers from the South desiring three months' study, thus using their vacation. To assist some of these, scholarships of \$45, for three months, are needed. Application may be made to Mrs. S. B. Capron, Supt. Women's Dept., of the Bible Institute, 230 La Salle Avenue, Chicago, Ill. This school is entirely supported by donations, and no charge is made for tuition.

—Six ladies of the Woman's Alliance (supposed to be Protestants) recently called at the "House" (convent) "of the Good Shepherd," in Chicago, with a desire to learn how the "Sisters" managed their charitable work, and with what success. They were refused admittance, however; and the *Catholic Review*, calling them "a gang," says: "There were six in all, six idle creatures, whose boldness and brazen-cheekedness was only equaled by their bad manners and boorish act. What is wanted at that convent is a couple of sensible dogs to speak to such callers, and save

the poor Sisters' nerves." Had they been six Catholic Sisters applying at a Protestant Asylum for information, would they have merited or received this coarse refusal and abuse?

—But a few days remain of the present Republican dynasty. President Harrison retires with the loss of two very near and dear to him, probably with a sigh of relief that he is free again. Mr. Cleveland, dogged at every step by a horde of hungry office-seekers, will at the same time enter upon a second Presidential term, which he has an opportunity to make brilliant and effective in the advancement of his country's best interests. Will he do it?

—The barbarity of pagans and zealots in past ages, when the most diabolical forms of torture were invented, has been recently revived in all its horrors at Paris, Tex. The victim was a Negro murderer—at least such was the alleged crime for which he had been arrested. An angry mob declared that his death must be summary, without the formality of a trial. Ten thousand persons gathered to witness his sufferings. He was tied to a stake and tortured with hot irons for fifty minutes. Then kerosene was poured over him, cotton-seed hulls were placed under him, and he was burned to a cinder. The details are sickening—too revolting to reprint. Better to fight beasts at Ephesus than to encounter a howling, murderous mob actuated by hatred of a despised race, and capable of such heaven-daring deeds of cruelty.

REFORM NEWS (Continued from 5th page.)

A permanent county Christian Association was organized, auxiliary to the State Christian Association. Dr. D. M. Gillespie, of Clay Center, was elected president of the county Christian Association for one year, and Rev. D. J. White, of Clay Center, was elected secretary and treasurer for one year. We hope thus to forward the work more and more. You shall hear from my work down here. Yours in the Lord's work,

W. C. PADEN.

EDITOR CYNOSURE:—Bro. Paden has doubtless reported this convention, but I wish to add a few lines.

I have of late attended three State conventions devoted to our reform, but this is the first county convention. It was a success from the start. The attendance was good, especially considering the weather, which was bitterly cold.

My observation has convinced me that it is a good thing for the Anti-masonic cause to combine issues, as was done in this latest convention. Other reforms are pressingly critical just now, and Bro. Paden very wisely gave place to the Sabbath and Temperance reforms. I notice that we secure a larger attendance by these means. Besides, we obtain an opportunity of showing how these various reforms are related and hinder the growth in ourselves of narrow and selfish views regarding the main reform that is now our purpose to push. This broadening of aim and sympathy can be neglected only to our hurt.

On the Sabbath question, we had from Bro. Carnahan the next ablest address to which I ever listened. But to Bro. Paden is due the main credit for the success of this convention. He planned and carried out a vigorous two-weeks' campaign preliminary to our meeting, and enlisted the interest of many over the county. Such work as this pays, and Bro. Paden is well fitted for it. He is able to meet the people so as to win their confidence and support. The N. C. A. will do well to keep him in the field permanently. He has gained much by the experience of the past year, and is now become too valuable to be cast off for some one as yet untried. Experience counts for much in this reform work. Bro. Paden had a new speech on a new topic in this convention, on Odd-fellowship, and showed that the system is most thoroughly anti-Christian. He goes to the original sources of information, as we all should. He is becoming thoroughly posted on the main principles of the Masonic religion, and presents his conclusions in a very kind spirit, so that none need take offence. Some are hurt, but it is *the truth* that hurts them.

I hope to see Bro. Paden continuing in his present work. He is helping to subsoil the national conscience, a thing that must be done, or the nation will be lost.

Topeka, Kansas.

THOS. M. CHALMERS.

THE HOME.

A TENDER WORD.

A tiny spring sent bubbling forth
Its waters pure and white.
They flowed into a cavern deep,
And soon were lost to sight.
Yet in a valley far below,
A mighty river lay,
Whose source was in the mountain spring,
So many miles away.

A tender word from heart of love,
A King's child spake one day;
Beneath the mighty rocks of sin
It seemed to sink away.
Yet noble was the life of one,
So faithful and so true,
And from the little word of love,
This life of service grew.

—L. E. Jones, in *Young Men's Era*.

GOD TALKS TO US IN THE BIBLE.

F. B. Meyer says, "No one can live a life of faith without seasons of prolonged waiting on God in the loving study of the Bible and in prayer. . . . And of the two things, the devout meditation on the Word is more important to soul-health than even prayer. It is more needful for you to hear God's words than that God should hear yours, though the one will always lead to the other. To the same effect is Mr. Moody's remark that, if he were to live his Christian life over again, he should "study the Bible more and pray less."

Why do such men as Meyer and Moody say this? There are two reasons given in 1 Thess. 2: 13.

1. The Bible is the Word of God. If we believe that God is speaking to us in his Word, we shall study it—as a railroad man of my acquaintance did to find the 24,994 promises which he had never claimed.

2. It effectually worketh in them that believe (cf. Hebrews 4: 2) as Emerson's essays worked in Tyndall, to make him the scientist that he is. The Bible inworketh:

- (1) To transform, Jas. 1: 18.
- (2) To enlighten, Ps. 119: 105.
- (3) To cleanse, John 15: 3.
- (4) To sanctify, John 17: 17.
- (5) To keep, Ps. 17: 4.
- (6) To comfort, Rom. 15: 4.
- (7) To strengthen, Acts 20: 32.
- (8) To equip for work, 2 Tim. 3: 17.

Is the Bible doing this for you? If not, it's your own fault. You don't give it half a chance. You do not *take* time to read it prayerfully and "Meditate therein day and night." Ps. 1: 2.—*Selected.*

THE VALUE OF HOME RELIGION.

Keep the home fires alive. These are the engines that keep in motion life's machinery. When your place of prayer falls into disuse, when the Bible is not consulted daily, when the home-life is below the church-life, things are on a decline. I am satisfied the failures are first in the home-life of the soul. It is true, then, that the private means of grace are of prime importance. In a certain sense, each soul must solve the problem for himself, in the chamber of his own secret living. We live at home before we live in public. The great bulk of moral life is private not public. We cannot long keep the public profession and walk on a higher level than the home living.

Let the home-altar of prayer be kept up. We who have had the benefit of the family altar from infancy can never measure its value. My mind was called to this only a few mornings since, by a sister at the altar, just beginning Christian life, and feeling called to erect the family altar, who asked me plainly what to do at the family altar—how and what was to be done. I had hardly thought till then, how the idea appeared to one who had never known the privilege of living in a family where this was the custom. I tried to tell her what a family altar was, and she seemed satisfied and helped, and glad that she could begin at once. Two or three essential things are always in place—prayer, reading the Word, and a song of praise, if there are those that can sing. There is no set rule. Vary the custom as to length and manner, to suit those present and the circum-

stances of the day. Above all, keep the service from becoming a dry, dull routine.

Do not be too easily discouraged. It is true the children may not understand the reading. I remember when I did not; but I cannot remember the time when I did not feel the influence, even though the understanding had not come to age. Family worship, where the spirit of worship is, is a true character-builder for the children. But it is no less so for ourselves.

The same may be said of private prayer, and the personal reading of the Word of God. Our personal home worship, in its uniform modes, methods, and tides, gauge what we are out of home. The real spiritual outward endowment is always so proportioned. The measure God reaches with us alone, is the measure of our reach for others. If we are only affected in the head, we shall only affect them in the head. If our heart is reached then God can use us to reach other hearts. If we have reached the kingdom of love, we can be used of God to help others into the kingdom.

While it is true that public meetings have great central elements of power, it is also true, that the exponent of power is correctly represented by the measure of home religion the children of God possess.

Build, then, the family altar. Make a business of having more merchantable home religion. If it will win in the home life, it will win in the outside life.—*Isaiah Reed, Editor Highway.*

GEORGE MULLER.

The quality of Mr. Muller's faith is very generally misunderstood. Most persons think that he simply believes with an extraordinary confidence when praying, and that this secures all the great results to which he calls attention. This, however, is not the quality of his faith. His whole life is made to harmonize with his faith. It would be impossible for any Christian who did not live constantly in an atmosphere of trust to put forth special acts of faith on special occasions. A man of faith is a man of God who has bid farewell to the feverish ambition of the world, who has learned to desire God himself more than all earthly good, and would be perfectly willing to accept an existence in which there should be nothing left to him except God. Mr. Muller has thoroughly mastered the whole subject of faith; not an abstract principle, but as a practical duty and blessed privilege.

Another striking thing about this good man's faith is the prominence which he gives to persistent, or, in more common phrase, importunate, prayer. His faith looks steadily at its object, as a telescope at its star. Years of waiting may pass; but, though the answer tarries, he is none the less sure that it will come. Here is the weakest point in ordinary prayers. Most people pray as if trying an experiment. It may succeed, and it may not. There may be use in trying it; hence they offer a few petitions, and, if no result is visible, they give it up. Not so with a man of faith. He first enquires if the object is according to the will of God, and, when he is assured on this point, he prays with the confidence of absolute certainty.

One more point in Mr. Muller's teaching has impressed us deeply. It is the emphasis with which he prays "for Christ's sake". We are too apt to use these words as a phrase only, forgetting that the object of our desires is one which our Saviour desires for us far more than we wish it ourselves; we forget that Jesus suffered, not only that we might live, but that we might receive each of the various things which we desire in prayer; and we should ask it for his sake, not for our own sakes. Very, very few Christians ever learn what transcendent power dwells in the words "for Christ's sake"; and until the believer learns how to seek every blessing, not for his own sake, but, for the sake of his Master, can he exercise the faith which takes no denial.

Mr. Muller is a man of spiritual power; and, as such, is worthy of observation and study. His life is quiet, very quiet, like the flow of a mighty river. Smaller streams are noisy and foamy, but quietness is one of the signs of giant might in holy men. He is simple as a child, and as teachable as a child. His methods are simple, and his life free from ostentation. No one can discover, by listening to him, whether he is a scholar or not. He shows no signs of ignorance,

and yet makes not the slightest display of learning. He uses the weapons of truth with such absolute confidence that, to those who do not understand the hidings of his power, he seems devoid of energy. It is the quietness of conscious power which makes him go about his work with the utmost simplicity and gentleness. His power is in God. He understands thoroughly his own weakness and the narrow limitations of human weakness in its best state; but he also understands and realizes the boundless possibilities of a Christian believer, when allied with omnipotence in the person of Jesus Christ. The mightiest men of earth to-day are small enough in the eyes of the world, but they are known and loved of God, and are going on with their good work of pulling down strongholds and building up the interests of the kingdom of God on earth.—*Bishop Thoburn, in the India Witness.*

ONLY MY MOTHER.

A heathen woman said that the Bible must have been written by a woman, for it says so many kind things of women, while their sacred books say nothing of the kind. The degradation of womanhood, throughout the East, is well known, and is as marked as the exaltation where the light of the Gospel shines. Especially among Mohammedans is this contempt for womanhood noticeable. A Mohammedan apologizes with an expression of contempt when speaking of his wife.

The Mohammedan's scorn of women is the logical outcome of his religion, which refuses to recognize their claim as human beings deserving of respect. As they are of use to man, they are worth food and shelter, but they are not in the least entitled to standing-ground at his side. The Countess Cowper, in "A Month in Palestine," gives an instance, far more telling than any sermon, of this dreadful state of things: "I was told by a Christian in Cairo that he was once walking with a well-to-do Mohammedan, with whom he was intimate, and who had often discussed with him the different positions of women in their respective sects. As they passed an old veiled figure in the street, who shrank on one side out of their way, the follower of the prophet delivered a passing kick at her.

"There," said the Christian, "that is what I complain of. You kick a woman as we would not kick even a dog."

"That," said the Mohammedan, with a look of astonishment—"why, that is only my mother!"

And yet infidels will say smooth words of the Mohammedans, who despise womanhood, and of the heathen, who murder their parents and children; and blaspheme Moses, who said, "Honor thy father and thy mother"; and speak with contempt of Jesus, who said, "Suffer little children to come unto me."

POWER OF A LOOKING-GLASS.

Miss Gertrude, a well-reared, and what is called a fashionable girl, had recently joined one of the many modern Christian societies whose object is to reduce the sum of human misery. She now wore a plain silver cross tied with a ribbon to match her dress.

The ten girls that formed the band to which she belonged were enthusiastic, and met once a week in a luxurious home, sewed for the poor, drank tea, and discussed how society could be reformed.

Gertrude said little. She thought more than she talked, and her thought took this form: "Ought I to be satisfied only with encouraging what is merely good morals or good manners?" She was a sincere girl, without cant, and when she began to read the New Testament with the idea of finding an answer to her question, she said nothing about it.

That Christianity demanded a personal sacrifice, the Bible, the pulpit and her education readily told her; but *what* sacrifice, and *how* to sacrifice? Her duty eluded the fashionable girl, and she grew morbid over it.

It came to her one day in a very simple form, as most duty does to us all. A ragged, dirty woman jostled against her in the street. Instinctively she shrank; but the repulsive woman put out her hand to stop her.

"What do you want?" asked Gertrude, frightened.

"I want money," said the woman.

Gertrude was a plucky girl, and as it was against her principles to give money to beggars in the street, she stepped back and shook her head resolutely. The woman followed her, and said almost fiercely:—

"If I can't have money, I want a friend. I'm hard up. I'm hungry. My fire's out. My daughter's sick. She's your age. The children are starving. I'm at my wit's ends. I tell you I want a friend."

She spoke as one almost in despair.

"I will try to be your friend," said the young lady impulsively. "Show me where you live."

It was a hazardous thing to do; but the young girl thought she recognized the chance she had been looking for, and accompanied the wretched woman to her home. It was in a tenement both low and foul. Poverty was there, and sickness was there, sin was there, and dirt in mournful abundance.

Gertrude took the filthy family for her share of the work that the little silver cross demanded, and in simple deed and truth made herself what had been asked of her, the friend of the most wretched people she had ever seen.

But the dirt baffled her. In vain she showed them how to be clean, and tried every pretty art of persuasion and of bribe. The family would have done almost anything for her in gratitude, but keep clean they could not, or they would not.

An expedient occurred to her. One day she carried a large looking-glass into the disorderly place, and quietly hung it up on the blackened walls. Curiosity did the rest. The mother and the children had to see how they looked.

The effect was magical. Shame compelled washed faces and hands. Clean aprons followed; in a little while the floors were scrubbed; the beds were made.

The influence of that looking-glass spread throughout the tenement. In a few months Gertrude's family were decent of habit. Water and soap came into favor. Health and good morals followed cleanliness. Christian purpose, a sensible girl, and a looking-glass did it.—*Youth's Companion.*

SWEET COURTESIES OF LIFE.

Every Christian grace should be cultivated from early childhood. The little words "please" and "thank you," when favors are solicited and conferred, fall pleasantly upon the ear.

One little act of kindness done—
One little soft word spoken—
Hath power to make a thrill of joy,
E'en in a heart that's broken.

In teaching little folks the sweet courtesies of life we must repeat over and over the same lesson, day after day, for the first few years. Some little girls can wait on a visitor in their mother's absence with as much propriety as young ladies; can answer questions put to them clearly and directly, and always politely; and it is a pleasure to be a guest where children thus behave.

Little Alfred's mother had taken pains to instruct her baby boy in some of the simple forms of politeness and hospitality, and, although not three years old, he used to put his lesson in practice. One day a dear friend of his mother's called, and he ran at once to bring a chair for her, inviting her to sit by the fire. Then he brought a footstool for her feet, and asked her to let him take her bonnet. "I wish you would stay to dinner," he lisped; "and stay all day, and forever." Then he looked up into her face with a bright smile, and said, "I try to be polite."

"Thank you, Charlie," said Mrs. Brown, as her little son handed her a paper he was requested to bring. "Thank you, Bridget," said the little fellow a few hours later, as he received a glass of water from his nurse.

"Well, Mrs. Brown, you have the best mannered children I ever saw," said a neighbor; "I should be thankful if mine were as polite to me as yours are to the servants. You never spend half as much time on your children's clothes as I do, and yet everyone notices them; they are so well behaved."

"We always try to treat our children politely," was the quiet reply.

This was the whole secret. When I hear parents grumbling about the ill-manners of their children, I always wish to ask, "Have you always treated them with politeness?"

What sight is more lovely than this pleasant, modest, Christian courtesy in little folks at home and abroad? It is like "apples of gold in pictures of silver."

Hearts, like doors, can open with ease
To very, very little keys;
And don't forget that they are these,
"I thank you, sir," and "If you please."

—Selected.

THE BLESSING OF SONG.

"What a Friend we have in Jesus,"
Sung a weary child one day;
And a weary woman listened
To the darling's happy lay.

All her life seemed dark and gloomy,
And her heart was sad with care;
Sweetly rang out baby's treble,
"All our sins and griefs to bear."

She was pointing out the Saviour,
Who could carry every woe;
And the one who sadly listened
Needed that dear Helper so!

Sin and grief were heavy burdens
For a fainting soul to bear;
But the baby, singing, bid her
"Take it to the Lord in prayer."

With a simple, trusting spirit,
Weak and worn she turned to God,
Asking Christ to take her burden,
As he was the sinner's Lord.

Jesus was the only refuge;
He could take her sin and care;
And he blessed the weary woman
When she came to him in prayer.

And the happy child, still singing,
Little knew she had a part
In God's wondrous work of bringing
Peace unto a troubled heart.

—Anonymous.

TEMPERANCE.

THE STATE A SALOON-KEEPER.

That is a strange liquor law which was recently passed by the Legislature of South Carolina. They were expected to pass a prohibitory law, but instead have made arrangements for the State to go into the saloon business. The existing saloons are all to be abolished. Neither clubs nor places of amusement are allowed to dispense any of the exhilarating fluid. Provision is made for what are called State dispensaries, ten of them to be established in Charleston, three in Richland, and one in each of the other counties. A commissioner is to purchase liquor, have it tested, and probably tasted, by the State chemist, and then distributed to the various dispensaries. At these places liquor is to be sold only to such persons as are not minors nor intoxicated, and who are personally known to the dispensers. This law is good enough so far as it goes; but would it not be much wiser to abolish every saloon?

The Due West (S. C.) *Presbyterian* says: The Evans Dispensary bill is exciting much interest, not only in South Carolina, but in various parts of the country.

The *Presbyterian* sent out certain questions to its friends, and received the following answers:

QUESTIONS.

MY DEAR BROTHER:—Will you be kind enough to answer at once, in not over twenty (20) printed lines, the following questions:

- (a) Can a Christian man consistently apply for the position of dispenser under the Evans bill?
- (b) If a church member should apply and get the position will he be subject to discipline?
- (c) Should a Christian man sign the application of one who he thinks would make a suitable dispenser?

ANSWERS.

TROY, S. C., Jan. 24, 1893.

DEAR BROTHER:—A Christian man has no more right to sell whisky by the pint, quart or five-gallons, than he has to sell by the drink. The only difference between a private bar-keeper and the State dispenser is, the private bar-keeper's right to sell is unlimited, as to quantity, while the dispenser's right to sell is regulated by the State law. Both are legalized bar-keepers, and both stand on the same platform. A Christian

cannot afford to sell whisky under any consideration.

2. If a church member should get the position he would be subject to discipline, and should be dealt with.

3. I cannot see how a Christian man can consistently sign an application to sell whisky.

CLOVER, S. C., Jan. 24, 1893.

MY DEAR SIR:—(a) The dispenser is simply a bar-keeper for the State. Whether a bar-keeper is in the employ of an individual or a corporation does not change the character of the employment. Liquors sold by the State are just as hurtful to the soul and body of the consumer as are liquors sold by an individual. A Christian can no more run a dispensary than a saloon, as they are at present constituted. Morally, the positions are identical.

(b) A church member holding a position as dispenser should be dealt with as one would be who kept an ordinary saloon.

(c) When a Christian signs the petition of an applicant for such a position he makes himself morally responsible for all the consequences of the traffic.

This whole question of the sale of liquor in this State is now practically in the hands of the Prohibitionists. Let them refuse to sign petitions for a dispensary, and there will be none in many places. We trust the "freeholders" of Abbeville will avail themselves of the opportunity to get rid of the demoralizing business.

THE POPULAR VOTE.

From the *Voice* we take the following figures: The total vote for President in 1892 was 12,058,402, an increase of the vote in 1888 of only 673,231, less than half of the increase of 1888 over 1884, and less by nearly 200,000 than that of 1884 over 1880. Cleveland received 5,552,788 votes; Harrison, 5,171,712; Weaver, 1,042,021; Bidwell, 270,710; Wing, 21,171. Cleveland failed of a majority by 476,413 votes. For the first time since 1860 a third party has secured electoral votes. Weaver owes his votes to the Democrats. No votes were cast for Cleveland in Kansas, North Dakota and Colorado; 2 in Idaho, and only 714 in Nevada. Weaver was second in nine States, five in the South—Florida, Alabama, Mississippi, Louisiana and Texas, and four in the Northwest—Nebraska, So. Dakota, Wyoming and Oregon; and held the balance of power in eight other States—California and Washington on the Pacific, Ohio, Indiana, Wisconsin, Minnesota and Montana in the West, and North Carolina in the South. Eight out of every eleven votes for Weaver were cast beyond the Mississippi, or in the South. Leaving out the fusion States, Cleveland's vote in the North was only 230,000 less than Harrison's. Bidwell held the balance of power in eight States—California, Delaware, Indiana, Michigan, Nebraska, North Dakota, Ohio and Wisconsin. Bidwell led Weaver in fifteen States comprising half our population. In four years the Republicans lost 268,996 votes; the Democrats gained 16,546; but the Prohibitionists gained 20,665.

THE FAILURE OF HIGH LICENSE REFORM.

The advocates of high license are divided into two wings—those who would increase the revenue at the expense of the saloon, and those who would restrict the sales of the saloon. The last element is largely made up of real temperance men. Say they, "One saloon can do less damage than two or more; and if we cannot abolish all, we will reduce the number." This sounds well, and has won many conscientious supporters from the temperance ranks; but, after careful trial, it has been shown that high license does not restrict sales. If it does not, then temperance men who are honest men must desert the ranks of high license and take their stand boldly against license, in any and every form. The following seven high license States have increased their sales of beer within seven years past as follows: Illinois, from 1,317,233 barrels to 2,888,364 barrels; Nebraska, from 84,838 to 138,239; Missouri, from 1,176,882 to 3,014,086; Michigan, from 420,691 to 648,365; Massachusetts, from 880,286 to 1,095,996; Minnesota, from 301,040 to 385,469; Pennsylvania, 2,089,581 to 3,129,733. The gain has been vastly greater than that of the population, and larger in high license than

in low license States. While the increase in Illinois and Missouri has been over one hundred per cent, in no low license State has the increase exceeded fifty per cent. The motto with all temperance men should henceforth be, "Not high or low license, but no license," and the conviction should be voiced with a thunder tone that shall waken the world.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON IX.—First Quarter, 1893.—February 26.

SUBJECT.—Reading the Law.—Nehemiah 8: 1-12.

GOLDEN TEXT.—Open thou mine eyes, that I may behold wondrous things out of thy law.—Psa. 119: 18.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Nehemiah 8: 1-12. T.—Nehemiah 8: 13-18. W.—Ex. 20: 1-17. T.—Matt. 5: 17-20. F.—Psa. 19: 7-14. S.—Deut. 11: 13-21. S.—Psa. 119: 1-16.

COMMENTS BY E. E. FLAGG.

1. *A wonderful Bible class.*—vs. 1-3. We have in this lesson an account of the largest Bible class of which history gives us any record. It must have numbered 20,000 or 30,000, and perhaps even more; for it took in all the population both of the city and the surrounding country—men, women and children. We note here several important suggestions. (1) It was a voluntary movement on the part of the people. They were eager and anxious for religious instruction. This is the first requisite to a successful study of the Scriptures,—a hunger to know the truths of God's Word. (2) All were represented, the women as well as the men. This was co-education on a grand scale, and something to which no heathen nation could afford a parallel. Even Judaism, centuries before Christ, was, in its treatment of woman, incomparably ahead of the most refined system of paganism that exists to-day. It follows, logically, that if women are equally capable with the other sex of receiving and understanding religious truth, they are equally capable of imparting it, either in a private or public capacity. (3) Children were included; "all that could hear with understanding." Thus we have the ideal Sunday-school, made up of all ages and classes. Parents who find that their children do not love the Sabbath-school, and very early consider themselves "too old to go," do not, as a rule, attend it themselves. Personal example goes a great ways, and nothing so excites a child's interest in anything as to see those whom it loves and reveres interested too. (4) From morning until mid-day, that is, for six hours, the people listened. It did not seem long to them in their famished eagerness to hear the Scriptures. So, in the times of the Reformation, men and women listened for hours to the reading of the Bible, chained to the reader's desk because it was so rare and costly. Those who are really hungry for the Word of life, never grudge the time spent in searching it. What a contrast do these ancient Jews present to many modern Christians, who spend more time on the Sabbath over the Sunday newspaper than they do over their Bibles. (5) One of the most genuine signs of a revival is renewed activity in studying the Scriptures. The Jews were now engaged in a work even more important than building the walls of Jerusalem,—a work which, if left undone, would have rendered all the rest futile. It is right that, by giving our money and personal efforts, we strive in every way to build up God's kingdom here on the earth; but still more important is it that we do not neglect the work in our own hearts, and thus "suffer loss" at the great day of final account.

2. *The reading of the Law.*—vs. 4-8. The "pulpit" was merely an elevated wooden platform, on which Ezra and his helpers could stand, and be seen and heard by all the people. "When he opened the book of the law all the people stood up." They responded "Amen" fervently when he "blessed God," and they "bowed their heads and worshiped the Lord," with their faces to the ground. Forms need not degenerate into formalism, and will not, if the hearts of the worshipers are right;—free from the spirit of worldliness and self-seeking. "They read in the book of the law of God distinctly." A clear and distinct utterance has much to do with the effect of the Gospel upon the hearers. One of the most desirable of accomplishments in the pulpit is the art of reading the Scriptures well. "They gave the sense and caused them to understand the reading." This may mean that they translated

the text from Hebrew into Chaldee, and it may mean that they expounded it as they went along. The probability is that they did both. To make his hearers understand the meaning of Scripture is one of the most important offices of a preacher; but it is too often lost sight of, and he is chosen for other qualifications which are not essential to his high calling. The most successful preachers are not those who have the most grace of manner or charm of oratory.

3. *A true repentance.*—vs. 9-12. The people wept when they heard the words of God's violated law. The very reading of it was itself a neglected ordinance, so that it came to them with the force of something heard for the first time; and they realized how far they had failed of keeping it, both in spirit and in letter. The comforting words of the Levites were needed; otherwise their sorrow might have changed to apathy, and been fruitless of good works. So the pardoned sinner has a right;—nay, it is his duty to be joyful, for "the joy of the Lord" is his "strength". The happiest Christians do the most good. They commend religion to others. They are stronger to battle against sin. But the conditions must be fulfilled to have this joy. To repent means to turn and go in an opposite direction. The stingy must grow charitable; the worldly, spiritually minded; else they will nurse a false joy that will be weakness and not strength in the time of trial. "Go your way, eat the fat," etc. We have a right to enjoy all the good things God has given us, if we share them generously with others less favored.

RELIGIOUS NEWS.

BAPTIST.

—Anniversaries are to be held in the First Baptist church at Denver, Col., May 22 to 30, 1893. The order of the meetings and the general program are not yet arranged, but will be published as soon as decided upon by the various societies.

—Every Tuesday evening, beginning Feb. 7, at the Memorial Baptist church on Oakwood Boulevard, Chicago, is given one of a series of lectures, or, rather, familiar talks by the chiefs of the great departments of the World's Columbian Exposition. These talks consist of explanation of the character of the departments, the exhibits, and the educational features of the same.

—It is expected that 1,000 students will attend the new Chicago University this term, fully one-third of them being women.

—The Missionary Institute for the Northwest, which was in session at Elgin, Ill., last week, closed on Thursday evening. The next conventions will be held at Boston Feb. 22 and 23 and at Philadelphia March 1 and 2.

CONGREGATIONAL.

—Rev. Dr. Washington Gladden, of Columbus, Ohio, has dismissed his assistant pastor of the First Congregational church, Rev. Geo. P. Bethel, because the latter joined the anti-Catholic movement.

—Prof. William C. Pratt has been selected vice-president of the Armour Institute to aid Dr. Gunsaulus. Mr. Pratt has been a professor in the Pratt Institute of Brooklyn from its inception, and has been a vital factor in the success of that institution. In the Armour Institute he will have special charge of the academic department.

—Prof. W. J. Tucker, of Andover, has thought better of it and will accept the presidency of Dartmouth which he declined a year ago.

—The question of union between the Congregationalists and Presbyterians in Canada was up before the Toronto Presbytery and will come before the next General Assembly. It is reported that a large number of prominent Congregational ministers are anxious for a conference in the matter.

—Another missionary ship is asked for from the children by the American Board for work in the Pacific Ocean. It is to be called Hiram Bingham, and five thousand dollars is needed for the work.

—Good progress is being made by the faculty and trustees of the Chicago Theological Seminary in raising the sum of \$400,000, upon which is conditioned Dr. D. K. Pearson's gift of \$150,000, made some time ago. The 200 students of the seminary surprised the faculty by handing in their pledge for \$6,000 in aid of the movement.

METHODIST EPISCOPAL.

—Bishop Taylor expects to return to the United States about May 1. He will take part in the international missionary congress at Chicago.

—Gov. Wm. McKinley of Ohio has promised to deliver the address of welcome at the International Epworth league convention.

—Rev. B. Carradine, D.D., of St. Louis, writes to the agent: My work is sweeping on under the manifest favor and power of God. My congregation now numbers

700. Third church from being "the least among the cities of Judah" now stands next to the strongest church in St. Louis Methodism. We have conversions and sanctifications constantly.

—Rev. Hugh Price Hughes states that more than 8,000 persons regularly assemble every Sunday for Methodist worship in a quarter of West London, where five years ago Wesleyans had not a solitary service of any kind.

—The Oklahoma Methodist Conference consists of about thirty-five men.

—A Negro Methodist's idea of ministerial qualifications: "De new preacher is more larnt than Mistuh Boles was; but he aint got de doleful sound like Mistuh Boles had. No, indeedy."

—Several pastors of the English Wesleyan church are enforcing the rules with a heavy hand. They have summarily expelled some persons who neglected attendance upon class.

—The Clapton Primitive Methodist mission, in the east end of London, provides about 600 poor children a hot, nourishing breakfast free every day.

—J. H. Johnson, presiding-elder of Chicago district, Norwegian and Danish conference, has been appointed a member of the advisory council of the World's congress of the World's Columbian Exposition.

—A correspondent of the *Living Church* states that since Advent, 1891, sixteen Methodist ministers have become Episcopalians. The writer does not state in what country they reside, but probably they were all in England or her colonies.

PRESBYTERIAN.

—The trustees of Lane Seminary, Cincinnati, refused to accept the resignation of Prof. H. P. Smith, recently suspended by the presbytery for heresy. Prof. Roberts, one of the prosecutors of Prof. Smith was practically dismissed, the trustees abolishing the chair of practical theology, which he now holds.

—The New York *Mail and Express*, whose editor is a prominent elder in the Presbyterian church, speaks in a recent number as follows: "The lamentable absence of conversions in Presbyterian churches shows the paralyzing effect of Briggsism as a system of inquiry; and now that the presbytery has sustained him, the coldness may be expected to grow. As a legitimate consequence of this indifference, and the anodyne of Briggsism, this presbytery is about to sell several of its churches, and on the ground that it does not pay; to give up preaching the Gospel to the poor in as many sections of the city, and to join the mad rush for wealth in fashionable districts."

—Rev. Thomas C. Hall of the Forty-first Street Presbyterian church has succeeded to the pastorate of the Fourth church, Chicago, vacated by the Rev. Dr. M. Woolsey Stryker, who is now president of Hamilton College, New York. Mr. Hall will preach his farewell sermon in the Forty-first street church on Sunday, Feb. 26, and will occupy the pulpit in the Fourth church the first Sunday in March. His salary will be \$7,000 per annum. Mr. Hall is a son of Dr. John Hall, pastor of the Fifth Avenue Presbyterian church of New York City.

—Rev. Dr. John Hopkins Worcester, Jr., professor of systematic theology at Union Seminary, dropped dead at Lakewood, N. J., Feb. 6, aged 48 years. Dr. Worcester was elected to the professorship of systematic theology of Union Theological Seminary by the directors of that institution on July 29, 1892. At the meeting of the Presbyterian General Assembly at Detroit in May, 1891, Dr. Worcester headed the Chicago delegation and was one of the most conspicuous defenders of Dr. Briggs.

REFORMED CHURCH.

—The Board of Trustees of the eastern seminary purchased a four-acre site near Franklin and Marshall College for the new seminary building at a cost of \$10,000. The new building will possibly be commenced in the early spring. The amount already subscribed is about \$30,000, which is a good beginning.

REFORMED PRESBYTERIAN.

—Until recently the *Advocate and Ensign*, the organ of the "General Synod" (N. S.), was published in Philadelphia by Rev. John Graham. It is now published at Marissa, Ill., by Rev. R. W. Chesnut, who is also the editor with four associates, viz. Rev. J. Y. Boyce, Rev. S. M. Ramsey, Mr. J. L. Chesnut and Miss Mary Murdock. The name is *The Reformed Presbyterian Advocate*.

—The American Missionary Association employs 45 missionaries and teachers among the Chinese upon the Pacific Coast, mostly in California. The Chinese Christians there have contributed, during the past year, about \$6,300 for the support of the local missions.

—Rev. J. R. J. Milligan was given a verdict for the balance due him on salary from the Allegheny City Reformed Presbyterian congregation of which he was pastor previous to his suspension by the Synod.

—The ordination and installation of Rev. J. L. Chesnut, as pastor of the Coulterville (Ill.) congregation, occurred Feb. 9, 1893. The usual discourses and trials were delivered. Rev. R. W. Chesnut delivered the installation sermon, and addressed the pastor. Rev. W. J. Smiley addressed the people.

A Pure Norwegian

oil is the kind used in the production of Scott's Emulsion — Hypophosphites of Lime and Soda are added for their vital effect upon nerve and brain. No mystery surrounds this formula — the only mystery is how quickly it builds up flesh and brings back strength to the weak of all ages.



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OBITUARY.

REV. GEORGE THOMPSON.

I have just heard, with deep regret, of the sudden death of Rev. George Thompson, of Oberlin, Ohio, on the 4th inst. Bro. Thompson was born, I think, in New Jersey, in the year 1817. At an early age he became a Christian, and during a long and useful life was remarkable for his self-sacrificing devotion to Christian principles.

When a young man and a student at Mission Institute, Quincy, Ill., he, with two others, Work and Burr, undertook to help some fugitive slaves across the Mississippi river. Although they did not succeed in carrying out their most noble purpose, they were arrested, taken to jail, for a long time kept chained to a post, finally tried, and sent to the Missouri penitentiary for twelve years.

Here, by their most exemplary living, they won the hearts of their keepers and were allowed many privileges and opportunities of doing good. Many prisoners were hopefully converted through their labors.

As the leader of the little band, Bro. Thompson was kept longest in prison, serving a little over five years. All were pardoned before the expiration of their sentences.

On getting his liberty he went to Oberlin, where he spent some time in preparation for missionary work and then went to the Mendi Mission, West Africa, passing in all over six years in one of the most sickly regions of that inhospitable coast. He suffered much, as did his faithful wife, who found it impossible to live in that climate. He did much for the people, and will be long remembered as their friend and benefactor. He wrote several books on Africa, the last of which, "Africa in a Nut-shell," is an excellent compendium of facts in reference to the whole continent.

After his return to America he devoted his life largely to the cause of missions, though he was for a number of years the pastor of a church in Northern Michigan. On the 5th of last November I listened to a most instructive lecture on Africa, given to the colored people of Oberlin and illustrated by large maps. He was so feeble that he had to remain sitting.

Besides raising a large family of their own, nearly all of whom received a classical education in Oberlin College, they brought up others, two of whom were Africans. One of them graduated at Oberlin, and is now a teacher in Florida. The other a minister in Louisiana. Of his sons, one is now a missionary physician in Southeast Africa, and another a professor of music, now in Germany.

Brother Thompson was a stalwart reformer. He never had any complicity with slavery, liquor-drinking, tobacco, or with the license system. He had no fellowship with the unfruitful works of darkness, but rather reproved them. Several times he suffered reproach because of his opposition to the lodge system. He was one of the few members of

the first church of Oberlin that faithfully adhered to the teachings of Pres. Finney on this question. He will be greatly missed by the large circle of friends that loved and honored him.

H. H. HINMAN,
Waupaca, Wis., Feb. 8, 1893.

NEWS OF THE WEEK.

COUNTRY.

William V. Allen, Populist, has been chosen United States Senator from Nebraska.

During a baptismal immersion near Casey, Ill., Sunday, Mr. William Deahl dropped dead near the water's edge ten minutes after being baptized. The deceased was aged 50 and a well-to-do farmer of that vicinity.

Jack Clifford, the Homestead strike leader charged with the murder of P. J. Connors during the famous barge battle on July 6, was acquitted.

The bill repealing the present silver law, requiring the government to purchase virgin silver, was defeated in Congress.

Howell E. Jackson, of Tennessee, successor of Justice Lamar of the Supreme bench, is reported to be a very sensible Democrat, personally known by President Harrison, and abundantly qualified for the position.

Another fierce storm swept over the Northwest. Monday a rain storm changed to snow and the mercury registered from 6 to 16 degrees below zero. The great body of snow on the ground melting by rain threatened heavy floods in various cities, but was averted by a sudden change to severe cold. Much suffering has been caused by the severe storms in Western cities.

Senator Cullom, of Illinois, has been appointed by Vice-President Morton one of the Senate board of visitors to the annual commencement exercises of the United States military academy at West Point.

The cold weather and bad roads have caused a temporary scarcity of potatoes in the towns and cities, and prices have been materially advanced.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the Cynosure from Feb. 6 to Feb. 11:

W N Perrin, Mrs M A Waterman, W Wiley, J Ralston, W C Wilson, J W Modlin, G P Schmidt, E S Ternberg, A S McConnell, Rev S R McClurkin, W Edwards, I Leadbetter, W Gay, T J Yocum, T C Kirkwood, Miss A A Wolcott, J C Miller, R Fraser, Mrs S Mc-Nown, A Bardley, L Landon, T Spalding, N Daniels, W J Pierson, Dr J Mattinly, J Morrow, S D Guengerich, Miss R Fry, J Leeper, W Meredith, O Grant.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	74 3/4 @	75 1/4
Winter No. 2.....	74 3/4 @	75 1/4
Corn—No. 2.....	44 1/4 @	43 3/4
Oats—No. 2.....	32 @	35
Rye—No. 2.....	53 @	55
Bran per ton.....	13 25	@
Hay—Timothy.....	10 00	@ 12 00
Butter, medium to best....	17 @	23
Cheese.....	03 @	11 1/4
Beans.....	1 80 @	2 00
Eggs.....	32 @	32 1/2
Seeds—Timothy, 100 lbs. 4 42 @	4 40	
Flax.....	1 16 @	1 22 1/2
Broom corn.....	02 @	05 1/2
Potatoes, per bu.....	58 @	75
Hides—Green to dry flint..	03 1/4 @	06 1/4
Lumber—Common.....	10 00 @	13 00
Wool (washed).....	15 @	32 1/2
Cattle—Choice to extra....	5 50 @	6 10
Common to good....	4 10 @	4 80
Hogs.....	8 10 @	8 70
Sheep.....	5 15 @	5 35

NEW YORK.

Wheat.....	51 @	53 1/4
Corn.....	52 @	54 1/4
Oats.....	38 @	41 1/4
Eggs.....	30 3/4 @	31
Butter.....	18 @	30
Wool.....	17 @	37

KANSAS CITY.

Cattle.....	2 25 @	5 25
Hogs.....	5 90 @	8 30
Sheep.....	4 60 @	5 20

SECRET SOCIETIES Condemned

BY THE PRESS.

United Presbyterian, Pittsburg:—Secret societies are not suited to American society, nor indeed to any society.

The Armory:—Surely the presence of a multitude of secret combinations bodes little good to the church of Christ.

Wesleyan Methodist:—Never say again that Freemasonry has no secrets. It has secrets, dark as ever revealed in the midnight caves of professional banditti, or stalked the deck of a pirate craft.

The Watchman, Boston:—Garrison fought the battle of free speech in behalf of Abolition; Pierpont waged it on the question of temperance; Colver fought it against secret societies.

Christian Standard, Cincinnati:—We know of no good work for God or humanity to the success of which secrecy is essential; and we see dangers in secret associations which every Christian should avoid.

Catholic Review, New York:—It is becoming apparent that secret, oath-bound societies are, in principle, un-American; are contrary to the whole spirit and meaning of our institutions, and are therefore dangerous to the Republic.

Baptist Weekly, New York:—There is no union which men can form, making an inner circle of self-interest and tyrannically dictating to those without it, which is not the grossest violation of every true principle of human brotherhood.

Evangelical Repository:—We charge against these organizations: first, that they contain a system of religion; and, secondly, they are devised and built up after the traditions of men, after the rudiments of this world, and not after Christ.

The New York Witness:—Any society which demands from its members a loyalty superior to their loyalty to the general interests and well-being of the community in which they live, such as the church of Rome, the Nihilists, the Mormons and the Freemasons, is dangerous to the well being of the state and should be shunned by all good men.

Journal, Indianapolis, 1880:—The Democrats are attempting to carry this State by secret societies. They hope to overcome a popular uprising by midnight meetings and by grips and passwords. The loyal men of Indiana will spurn their midnight methods. A State which numbers two millions of people cannot be governed by grips and passwords.

Times, Chicago, Aug. 22, 1880:—Secret societies are dangerous because young men, and others who are not for the moment fully mindful of their public duties, may be led by persuasion, under the peculiar solemnity and impressiveness of an initiation which unseats their judgment, to take oaths which are inconsistent with their duties toward the state and society, and which they may regret, in moments of reflection, that they have taken.

Public Ledger, Philadelphia:—Notwithstanding the presence of thousands of otherwise innocent men in the Masonic lodge, it is well understood that a ring within a ring runs the order, and the order in turn runs such innocent societies as the Good Templars, Red Men and nearly or quite all the so-called secret beneficiary societies. The danger arising from such conspiracies is not imaginary but real. If the truth were known we are suffering from nothing so much as from this evil. And the worst of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream.

The Advance, Chicago:—A Masonic writer in the New York Herald is quoted as saying that Masonry is "an effort to bring all mankind to a common religion; to harmonize the mysteries of Christianity, Judaism and paganism; for the most scholarly Masons hold that there is only one religion, and that religion is the worship of deity under the image of the sun." If the above is a correct enunciation of Masonic doctrine, the less Christians have to do with it the better. Indeed, it would seem to be equally inconsistent for the honest Jew to be identified with these sun-worshippers. The inference is fair that Masonry and Christianity do not harmonize.

Standard Works

—ON—

SECRET SOCIETIES

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TERMS:—Cash with order, or if sent by express C. O. D. at least \$1.00 must be sent with order as a guaranty that books will be taken. Books at retail prices sent postpaid. Books by Mail are at risk of persons ordering, unless 10 cents extra is sent to pay for registering them, when their safe delivery is guaranteed. Books at retail ordered by express, are sold at 10 per cent discount and delivery guaranteed, but not express paid. Postage stamps taken for small sums. A liberal discount to dealers.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, \$1.00; paper cover, 50cts.

Anti-masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, William McNary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth \$1.00.

Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. 25cts each.

Between Two Opinions: OR THE QUESTION OF THE HOUR. By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy. 389 pages, cloth, postpaid, \$1.00.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, pastor Evangelical Lutheran church. This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

Holden with Cords. OR THE POWER OF THE SECRET EMPIRE. By E. E. Flagg, author of "A Sunny Life," etc. This is a thrillingly interesting story, accurately true to life because mainly a narration of historical facts. In cloth, \$1.00; in paper, 50 cents.

Five Rituals Bound Together. "Odd-fellowship Illustrated" (old work), "Knights of Pythias Illustrated," "Good Templars Illustrated," "Exposition of the Grange," and "Ritual of the Grand Army of the Republic," are sold bound together in cloth for \$1.00.

College Secret Societies. Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett. 25cts each.

Secret Societies. A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher. In cloth, 35cts each; paper covers, 15cts each.

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated." \$1.00 each.

Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each.

Good Templarism Illustrated. A full and accurate exposition of the degrees of the lodge, term's and council. 25cts each.

Odd-fellowship: ITS HISTORY AND WORK. By President J. Blanchard. A new pamphlet with cover. Postpaid, 5 cts.

Adelphi of Labor Illustrated. ("ADELPHON KRUPPOS.") The complete illustrated ritual of the order, including the "unwritten work." 25cts each.

Freemasonry Contrary to the Christian Religion. 5 cents each.

Are Masonic Oaths Binding on the Initiate. By Rev. L. A. Post. 5 cents each.

HOME AND HEALTH.

THE DYSPEPTIC.

After examination of a great number of statistics on the subject the inference is drawn that bicycle riding, when properly taken, is one of the best cures for dyspepsia known to the medical profession. Pepsin and other drugs are recommended to be laid aside by the business and professional man, and after business hours every afternoon a short ride on the bicycle should be taken at a moderate speed. The exercise must be stimulating and not exhausting. About one hour daily is recommended for this exercise, and beyond that point there is danger of exhaustion. The pleasure of riding should be taken systematically, and not spasmodically. This will generally cure all forms of dyspepsia—functional, emotional and nervous disorders of the stomach. The man who diligently works at manual labor for his living seldom suffers from dyspepsia, because his system can dispose of all the food put in it; but sedentary workers have to have deliciously cooked and appetizing dishes set before them to make them eat. Consequently there is taken into the system material that is hard to digest, and some strong physical exercise is needed daily to stimulate the stomach in its work. Walking is not sufficient exercise to cure or prevent dyspepsia in such people. The bicycle ride gives the necessary relief and relaxation of the mind. Gout and rheumatism which have been brought on by dyspepsia are also greatly relieved by this form of exercise.—*Home Circle*.

THE SUN-BATH.

One of the greatest cures for many ills is the simple sun-bath; which very few people really appreciate. The solar heat gives to the whole system a strength and vigor which no nourishing food can impart. It is so essential to our health and happiness that when it is taken away from us we become weak and puny. When winter is over most city people are weak, run-down and pale; but when they go out into the warm sunlight again new strength and health quickly come to them. The sun-bath is absolutely essential. Take it every day. Cut down the trees that are so close to the house that they obscure the sun, and have every living-room flooded with light. If one is forced to stay indoors all day, try to get near the sunny window where the full effects of the sunlight can be felt.—*Exchange*.

THE MEDICAL USE OF EGGS.

It may not be generally known that there is nothing more soothing for either a burn or a scald than the white of an egg. It is contact with the air that makes a burn so painful, and the egg acts as a varnish, and excludes the air completely, and also prevents inflammation. An egg beaten up lightly, with or without sugar, is a good remedy in cases of dysentery and diarrhoea; it tends by its emollient qualities to lessen the inflammation, and, by forming a transient coating for the stomach and intestines, gives those organs a chance to rest until nature shall have assumed her healthful sway over the diseased body.

A SIMPLE REMEDY FOR HICCOUGH.

After trying all the ordinary measures without avail, Dr. Lobl fell back upon a household remedy as a last resort, and ordered a teaspoonful of pulverized sugar, wet with an equal quantity of wine vinegar, to be taken at one dose. The hiccough stopped immediately, and didn't return for six hours, and then ceased after a second dose of the remedy.—*Medical and Surgical Journal*.

FRUITS AS FOOD AND MEDICINE.

It is a mistaken idea that no fruit should be eaten at breakfast. It would be far better if our people would eat less bacon and grease at breakfast and more fruit. In the morning there is an acrid state of the secretions, and nothing is so well calculated to correct this as cooling sub-acid fruits, such as peaches, apples, etc. Still, most of us have been taught that eating fruit before breakfast is highly dangerous. How the idea originated I do not know, but it is certainly a great error, contrary to both reason and facts. The apple is one of the best of fruits.

Baked or stewed apples will generally agree with the most delicate stomach, and are an excellent medicine in many cases of sickness.

Oranges are very acceptable to most stomachs, having all the advantage of the acid alluded to; but the orange juice alone should be taken, rejecting the pulp.

The same may be said of lemons, pomegranates and all that class. Lemonade is the best drink in fevers, and when thickened with sugar is better than syrup of squills and other nauseous drugs in many cases of cough.

Tomatoes act on the liver and bowels, and are much more pleasant and safe than blue mass and "liver regulators." The juice should be used alone, rejecting the skins.

The small seeded fruits, such as blackberries, figs, raspberries, currants and strawberries, may be classed among the best foods and medicines. The sugar in them is nutritious, the acid is cooling and purifying, and the seeds are laxative.—*The Home*.

SLEEP.

Children should not be permitted to cover the head with bedclothes; such a habit is harmful and results in unrefreshing sleep, since they are thus deprived of pure air, and re-breathe that already laden with the carbonic acid of their own exhalations. The child from earliest infancy should sleep alone. Nothing is more subversive of good habits in sleeping and nursing than for the infant to occupy the same bed with the mother; the custom so often followed invariably results in restless, unrefreshing nights to both. The child is easily influenced by habit, and the judicious mother, with a slight hardening of her own heart for a few nights, can readily teach her little one to expect to be put in the crib and to go to sleep without such unnecessary aid as rocking or singing. Much harm has been done by giving to wakeful infants laudanum or morphine under the specious name of "soothing syrups." A well child is not fretful at night, and if sick it needs other treatment.

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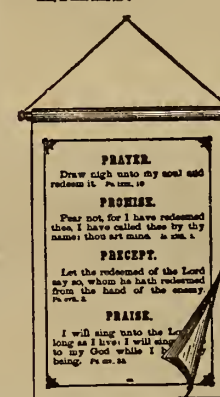
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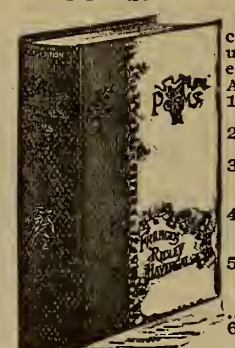
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The *Ohio Farmer* has the following: Put two or more quarts of water in a kettle and one large seed pepper or two small ones; then put the kettle over the fire. When the water boils stir in coarse Indian meal until you have a thick mush. Let it cook an hour or so; feed hot. Horse-radish chopped fine and stirred into mush as prepared in the above directions, and for results we are getting from five to ten eggs per day, whereas, previous to feeding we had not had eggs for a long time. We hear a good deal of complaint from other people about not getting eggs. To such we would warmly recommend the cooked feed hot. Boiled apple skins, seasoned with red pepper, or boiled potatoes, seasoned with horse-radish, are good for feed; much better than uncooked food. Corn, when fed to hens by itself, has a tendency to fatten rather than produce the more profitable egg laying. A spoonful of sulphur stirred with their feed occasionally will rid them of vermin and tone up their systems. It is especially good for young chickens or turkeys.

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Feed in one place and gather up the manure and haul it out.

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The pigs, when leaving the sow, should never be allowed to lose flesh.

One of the best plans of management is to breed pigs for summer grazing.

The boar is only half and you cannot expect very fine pigs from an inferior sow.

The age and condition of the pigs should govern the ration that is made up for them.

Raise meat instead of bones; it takes as much feed to make a pound of bone as of meat.

The breeder is rated more by the quality of what he sells than the prices he receives.

While slop is a good summer feed for young pigs, it should not be relied upon too much in winter.

One item in feeding meal is to have it ground fine and then give in connection with something else.

Keep the young pigs' bed dry to prevent the pigs from becoming chilled when the weather is cold.

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I find my sheep are healthier since I take less thought about disease.

I give them all the feed and water they want each day, with rock salt always where they can get it, and they are all right.

I have my farm all fenced in fields of from five to fifty acres; am out of debt and have very comfortable buildings, and the sheep have been one of the principal means of this state of affairs.

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NEWS OF THE WEEK (Continued from 13th page).

Typhus fever is raging in New York City, and increasing.

Anna E. Dickinson, lecturer, has brought three suits in the Circuit court of the United States directed against eight persons, two of whom are physicians, asking damages in the aggregate sum of \$125,000. These suits are directed against the persons who were instrumental in lodging her in Danville asylum for the insane in February, 1891.

The Grand Army of the Republic of Illinois will hold its annual encampment in Springfield on March 16 and 17, probably in the Hall of Representatives.

The Philadelphia correspondent of a morning paper says: "A secret convention of the Universal Order of Telegraphers of North America will be held in Pittsburgh, beginning Tuesday. All the lodges in the United States and Canada will be represented. Special reports on grievances will be made by delegates.

At Waverly, Iowa, the city council agreed to allow a continuance of the "lunch-counter" business or, rather, of the saloon business under that name, provided the dealers were willing to pay to the city \$15 a month each, which agreement was at once signed by ten persons in that business.

The contract for selling beer on the World's Fair grounds has been awarded to the Pabst Brewing company of Milwaukee. The firm expects to sell about 5,000 barrels daily of this intoxicating fluid, which will be served at 87 different places. The contract is the largest ever closed in this country.

The "electoral college" (Presidential electors chosen at the last election) met at Washington on the 8th, and Grover Cleveland and Adlai E. Stevenson were declared elected President and Vice-President of the United States, by Vice-President Morton in the presence of both houses of Congress and an assemblage the most distinguished as well as the largest that ever crowded into the House of Representatives since the memorial services on the late President Garfield.

A "Big Four" east-bound train, which left St. Louis on Tuesday evening, was wrecked and totally destroyed one mile east of Pana at a late hour. The wreck was caused by a broken rail. Fire then destroyed the whole train, including two sleepers, the engine only being saved. The baggageman was killed, six passengers seriously and a dozen more slightly hurt.

The jury in the case of Asa P. Potter, ex-president of the bankrupt Maverick bank, Boston, who is charged with false certification of checks, rendered a verdict of guilty. The verdict finds Mr. Potter guilty on fifteen counts, which cover practically five charges of overcertification. The case will now go to the Supreme court.

A western association of wholesale grocers is one of the combinations expected to develop in the near future. The matter has been thoroughly canvassed and envoys have been sent to all the leading

Missouri and Mississippi river points to sound the wholesale firms on the subject. The main purpose of the proposed organization is to put in operation what is known as the equity plan. This means that each wholesale dealer shall sell and deliver goods at points tributary to him at a fixed price based upon a combination with manufacturers.

A bill in the Illinois Legislature proposes to cut down sleeping car fare. It limits the charge to \$1 for a berth for twenty-four hours, \$2 for a section and \$3 for a state-room.

On Friday morning last, by the burning of the insane ward of the Stafford (N. H.) poor-farm, forty-four of the forty-eight inmates were burned to death. At Kansas City, Mo., a cabin was burned, and a woman, a girl and two boys perished in the flames. The house of Oliver Pattie, near Bellaire, Mich., burned to the ground. Three children were roasted to death. Their ages were respectively, 12, 10 and 6.

An Alliance, Ohio, dispatch says: Mt. Union College has been badly torn up lately over the conduct of a number of students. Gambling has been indulged in by some of them, and so notorious did the matter become that vigorous action became necessary by the faculty. Thorough investigations have been made resulting in the suspension of seven of the students. The majority of them are ministers' sons.

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Hundreds of head of live stock have died from the recent blizzard in Kansas. The stock which came in from Southern Kansas was generally in good condition, but from Nebraska and Western Kansas came many animals that were frozen.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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The total appropriations of the present Congress, for all purposes, exceed one billion dollars for this fiscal year.

Hawaii is to become an annex of the United States—a new Territory, and perhaps a new star, eventually, in our flag.

The daily press has been for several days largely filled with reports of a bitter war between the rival legislatures of Kansas—the Republican and the Populist—both parties claiming to be right and entitled to the State House for their respective deliberations. In the conflict the Re-

publicans obtained possession, and State troops were ordered out to prevent further hostilities. The *Cynosure* forbears any comment upon the event beyond that which is made in Rev. T. C. Moffatt's letter, printed on page 6 of our issue for February 9, which we have no reason to doubt fairly shows the reason of this disgraceful affair.

The Congressional committee which is engaged in investigating the doings of the immense whisky trust had before them, last week, Wm. N. Hobart, treasurer of the trust, who "explained the use of essences and other compounds, and Mr. Stockdale asked if the combination of these with spirits was whisky. He replied that it was a hard question to answer. Mr. Stockdale asked if those compounds were not sold for whisky. He replied that they were, being known to the trade as domestic goods. He told how such goods were branded, and said that dealers knew exactly what they were. Mr. Stockdale—Then, if a customer orders such a compound and wants it branded 'Bourbon,' your firm does so? Mr. Hobart said that they did as requested, but he did not think anyone was deceived. About one-half the whiskies sold in the country contained essences. He could not say to what extent foreign goods were imitated." No wonder that 100,000 drunkards die every year in this country, if this is the stuff they drink.

President-elect Cleveland has already announced the names of several members of his prospective Cabinet. It is a little unusual for one in his position to make public such information in advance of his inauguration, but in this case it has tended to relieve the minds of many who were not actuated altogether by curiosity, but naturally felt a deep interest in knowing the character of his advisers. The times are pregnant with schemes of all sorts, many of which bode no good to our national integrity and welfare, and Mr. Cleveland's announcement will do much to allay considerable suspense on this subject. The list of his lieutenants is as follows: Walter Q. Gresham, of Illinois, Secretary of State; John G. Carlisle, of Kentucky, Secretary of the Treasury; Daniel S. Lamont, New York, Secretary of War; Wilson S. Bissell, of Buffalo, N. Y., Postmaster General; Hoke Smith, of Georgia, Secretary of the Interior, and J. Sterling Morton, of Nebraska,

Secretary of Agriculture. It begins to look as if Mr. Cleveland intends to be the President of the whole nation and not of a section or clan. Let us hope so.

The number of car-couplers killed in the United States, during the last fiscal year, while on duty, was 2,660; of those wounded in the same period, 26,140, and a great many of the latter were crippled for life. Investigation shows that no less than forty-seven mechanical car-couplers are now in use, and yet none has proved efficient to prevent this terrible sacrifice of human life and limb. President Harrison has been fully aware of the necessity of competent legislation on this subject, and so strongly urged its importance upon Congress that a bill has been passed in both branches, and both measures were referred to a conference committee. The requirements of each bill will require improved couplings and increased care in this class of work.

MASONRY AND ITS CRITICS.

(Concluded.)

THIRD PAPER—BY A FREEMASON.

Robert A. Padon, Sumner, Iowa.

MY DEAR SIR:—I have read your article in the September number of the *Homiletic Review*, on "The God of Masonry." Will you pardon me for making the suggestion that you seek out one of the many sincere followers of our blessed Master, who are preaching his Word throughout your State, who are Freemasons, and ask them as to the validity of the five statements with which your article ends?

For fear you will not do so, will you permit me a remark or two in regard to your propositions? I have been a Mason for no inconsiderable term of years, and at the same time a minister at the altars of Christianity. I trust I may be able to speak with some certainty.

1. You say: "Masonry is a religion," and prove it by a quotation or two from writers on Masonic subjects. If you were to prepare an address on the Koran, would you not first read it, or would you read what somebody else said of it?

In order to test its spirit and inherent nature, would you not have to study it as you would in order to speak authoritatively on the *De Senecute* were you to seek to give your congregation an address on Cicero's ideas of old age?

I make the broad statement that Freemasonry does not claim, nor can it be claimed from its ritual, to be a religion, but simply a sublime code of morals and system of practical benevolence throughout the brotherhood. Any claim beyond this is preposterous. It is not denied that men often give to the lodge the place which ought to belong to the church. But this is only a reason why Christian ministers should seek membership among Masons so as to be of some service in disabusing the minds of their brethren of their misleading and false conceptions of the true function of the lodge, which is an institution for the purely mundane and not celestial relation.

2. No man who rejects the Bible can possibly become, nor can he remain, a Mason, unless he do violence to all his moral nature and perjure his soul.

The Bible is the first, foremost, and ever-present great light of Freemasonry.

3. Every character in Freemasonry has its Biblical counterpart. The Masonic ritual is largely made up of Scriptural phraseology, and the dramatic situations are, almost without exception, from Scripture history. Geo. Wingate Chase, in the quotation cited, simply impeaches his own intelligence when he drops into such extravagances. What he means is that Blue Lodge Masonry is not *Christian theism*, but simply *monotheism*.

ANTI-SECRET STATE CONVENTION.

Members of the National Christian Association and all friends of Anti-Secrecy Reform are hereby invited to attend and participate in the approaching State Convention in behalf of the cause:

PENNSYLVANIA.

The Annual Convention of the Pennsylvania State Christian Association, opposed to secret societies, will be held in CARNEGIE MUSIC HALL, ALLEGHENY, PA., FEBRUARY 27TH AND 28TH, 1893. The following is substantially the

PROGRAM:

Monday, Feb. 27. 2:00 P. M.—Devotional exercises, by Rev. D. McAllister, D. D. 2:30.—Address of Welcome, by Rev. W. H. McMillan, D. D. 3:00.—Appointment of Committees. 3:15.—Chart Talk: "The Things Done of Them in Secret," by Rev. J. P. Stoddard, Boston, Mass.

Evening Session. 7:15.—Devotional exercises. 7:45.—Address: "The Divine Condemnation of the Secret Lodge System," by Rev. Wm. Dillon. 8:30.—Music. 8:45.—Address: "The Suppressed Question," by Rev. M. A. Gault. Music.—The music of the evening will be furnished by Prof. Liefeld and his celebrated Mandolin Quartette.

Tuesday. Morning Session. 9:00.—Devotional exercises. 9:30.—Treasurer's Report, and Election of Officers. 10:00.—Open Parliament; Questions, and Five-minute Speeches in order. 11:00.—Address: "The Oath," by Rev. M. B. Patterson. 11:30.—Address: "The Development of our Work," by Rev. Chas. E. Temple.

Afternoon Session. 1:45.—Prayer. 2:00.—Address: "Principles Underlying our Work," by Rev. J. S. T. Milligan. 2:20.—Address: "Secret Societies and the Temperance Reform," by Rev. S. Collins. 2:40.—Address: "Secrecy a Temptation to Crime," by Rev. D. C. Martin. 3:00.—Miscellaneous Business, Reports of Committees, and Adoption of Resolutions.

Evening Session. 7:15.—Prayer. 7:30.—Music. 7:45.—Address. 8:30.—Music. 8:45.—Address.

Music for this evening furnished by the Aletheorian Orchestra of Geneva College, Pa.

Names of speakers will be announced later.

4 and 5. The answers to 1, 2 and 3 render answers to 4 and 5 unnecessary.

I trust you will look into Masonry itself and not judge of it by what some of its ill-advised friends say of it.

Most truly yours, KNIGHT TEMPLAR.

P. S.—Masonry is eminently Christian. Blue Lodge Masonry is not Christian because it is anti-Christian.

I do not address you Rev., as I am not clear that you are a clergyman. If so, pardon me.

FOURTH PAPER—REPLY BY AN ANTI-MASON.

SUMNER, Pa., December, 1892.

Reverend Mr. —,

DEAR BROTHER:—Your letter came to hand the first of September. Ever since I have been very busy. Two Sunday-school conventions, meetings of Presbytery and Synod, and three weeks of a series of meetings in our church, all have crowded out any extra work on my part.

Permit me to write down a few thoughts suggested by your letter.

You make the suggestion that I "seek out one of the many ministers of Iowa, who are Freemasons, and ask them as to the validity of the five statements at the close of my article in the *Homiletic Review*."

Your suggestion seemed more wise when first read than it did when looked at with the aid of what followed. Why should I ask these Freemasons who are ministers of the Gospel? For information? Why, brother, have you written me your letter? To inform me? At the close of your letter you express the hope that I "will look into Masonry itself, and not judge of it by what some of its *ill-advised friends* say of it." If one cannot form a just and true estimate of Freemasonry without going into it, why ask these Masons referred to? And why address me your letter?

Let me tell you, brother, what I have done. I have asked Freemasons, and eminent Freemasons, too. I have asked Chase, and Webb and Mackey. I know of no one in the State of Iowa who is regarded by Masons themselves as more competent to speak on the subject of Masonry than Chase, Webb, Mackey or Pierson. These writers are authorities on Freemasonry, as you well know. You, brother, may be authority among Masons—I do not know. If you have published any books or pamphlets on Freemasonry which have been endorsed by the order, I would be pleased to see them. If one were to look into the subject of free trade, he would not take the statements of one who was not recognized as authority upon the subject; but the writings of those men whom the advocates of free trade held up as ones competent to speak, would be read and studied. Freemasonry does not condemn, but it endorses, the writings of Chase, Mackey, Webb and Pierson, on Freemasonry.

Let us here institute a few comparisons.

1. You use these words in your letter: "I make the broad statement that Freemasonry does not claim, nor can it be claimed from its ritual, to be a religion."

From "Webb's Monitor of Freemasonry," by Robert Morris, Past Grand Master, p. 7, I quote the following: "Masonry is a system teaching, symbolically, piety, morality, science, charity, and self-discipline." This prominent and recognized authority on Masonry says that Masonry teaches *piety*. Worcester, an acknowledged authority on the definition of words, defines the word *piety* thus: "The filial sentiment felt by man to God, the Father of all; a sense of dependence on the Supreme Being, producing habitual reverence, and a disposition to know and obey his laws; godliness; devotion; religion." According to this eminent authority, piety covers the ground of religion; in fact, he makes piety and religion synonymous terms.

Mackey, in his Manual of the Lodge, states, on page 40: "As Masons, we are taught never to commence any great or important undertaking without first invoking the blessing and protection of deity, and this is because Masonry is a religious institution."

Here we see a second authority on Masonry who states in plain terms that "Masonry is a religious institution." An educational institution is a society or organization formed for the purpose of advancing the interests of education. A religious institution is a society or organization formed for the purpose of advancing the interests

of religion. *Masonry claims to be a religious institution.*

In my copy of Mackey's Masonic Ritualist, I have marked the following sentence, which I take word for word from this book:

"Speculative Masonry, now known as Freemasonry, is, therefore, the scientific application and the religious consecration of the rules and principles, the technical language, and the implements and materials of operative Masonry to the worship of God as the Grand Architect of the universe, and to the purification of the heart and the inculcation of the dogmas of a religious philosophy."

Dear brother, if that institution which claims scientifically to apply and religiously consecrate rules and principles, etc., to the worship of God and the purification of the human heart, is not a religious institution, pray, what is a religious institution? Of course, Masonry does not inculcate the dogmas of Mohammedanism; for many Masons do not believe in that religion—yourself, for example. Neither does it teach the doctrines of Brahminism, for the same reason; nor does it teach Christianity, for Jews, Mohammedans and Brahmins would reject it. It is a religion peculiar to Masonry.

2. You say, again, that Masonry "is simply a sublime code of morals, and a system of practical benevolence throughout the brotherhood."

"A sublime code of morals!"

Again I will quote. Since you and I—so far as I know—are not authorities on this subject, let us call in those competent to speak, and acknowledged as such, and we can judge.

In Webb's Monitor of Freemasonry, p. 285, is found this testimony:

"The Ten Commandments, or their equivalent, embrace the gist of the Masonic religion."

Here are three statements concerning Masonry clearly made by this Masonic authority:

1. Masonry is a religion.

2. The gist of Masonic religion is embraced in the Ten Commandments, or their equivalent.

3. The Ten Commandments may have an equivalent.

Is it in obedience to this sublime code of morals that men will dare offer an equivalent to the moral law of God?

Again, on p. 196 of Webb are found these words: "The first duty of the reader of this synopsis is to obey the edicts of his Grand Lodge. *Right or wrong*, his very existence as a Mason hangs upon obedience to the powers immediately set above him. Failure in this must infallibly bring down expulsion, which, as a Masonic death, ends all. The one unpardonable crime in a Mason is contumacy, or disobedience."

Why! brother, does not the sublimity of a code of morals which require obedience to a man whose commands may be right or wrong consist in high-handed rebellion against the God of heaven? Who has the right to promulgate and enforce a system of moral laws which, in parts, run directly counter to the moral law of God?

You say you "have been a Mason for no inconsiderable term of years, and at the same time have been a minister at the altars of Christianity."

Christianity says: "The Lord is our judge; the Lord is our law-giver; the Lord is our King." Isa. 33: 22. "Thou shalt worship the Lord thy God and him only shalt thou serve." Matt. 4: 10.

Freemasonry says: "The first duty of the reader of this synopsis is to obey the edicts of his Grand Lodge. *Right or wrong*, his very existence as a Mason hangs upon obedience to the powers immediately above him."

Masonry tells you your first duty is to obey man; Christianity tells you your first duty is to obey God; more opposite than the poles.

"Right or wrong." The standard of judgment as to whether an act or a course of conduct is right or wrong is the law that God has given us, as found in his Word. But Masonry sets up a standard by which things, judged to be wrong according to God's standard, are declared to be right. Truly "a sublime code of morals!"

3. Again, you assert: "No man who rejects the Bible can possibly become, nor can he remain, a Mason, unless he do violence to all his moral nature and perjure his soul."

I will set over against your statement the statement of another Mason, and one whom Masonry acknowledges as authority.

"Blue Lodge Masonry has nothing whatever to do with the Bible; it is not founded upon the Bible. If it was, it would not be Masonry; it would

be something else." Chase's Digest of Masonic Law, pp. 207, 208.

Which of these statements, coming from Masons, would a wise man take as according with the truth? If you are not a recognized authority upon Masonry, surely wisdom would accept Mr. Chase's; because his comes from the pen of one whom Masonry recognizes as authority. If you are authority equally competent to speak as Mr. Chase, yet wisdom would lead one to accept Mr. Chase's statement, because if two great authorities on so vital a point as to whether the Bible is the foundation of their order are in dispute, it is clear evidence that the Bible is not held highly. If I were seeking admission into the Congregational church, and should find in the writings of Dr. Wm. M. Taylor the statement that "the Congregational church had nothing whatever to do with the Bible; if it had, it would not be Congregationalism;" even if I should also read in the writings of Dr. Seeley, of Amherst, the opposite statement, that the Congregational church was founded upon the Bible, the love of Christ, and honor to his name and Word, would keep me from uniting with such a church.

4. "The Bible is the first, foremost and ever-present great light of Freemasonry," are your words.

In "Mackey's Manual of the Lodge," p. 49, you may read these words which, as a Mason, you know to be true: "The furniture of a lodge consists of a Holy Bible, square, and compass."

It is true, a copy of the Bible is found on the altar; but also a hat may be found on the Master's head, and a sword in the hand of the Tyler. The hat and the sword are used just as the Bible, as pieces of furniture. As a minister, you know that some families use the Bible—a costly-bound copy—as a piece of furniture; it ornaments the parlor center table, but as such it sheds no more light than the table.

Again, I quote from the same book, p. 30: "The Bible is the light which enlightens the path of our duty to God; the Square that which enlightens the path of our duty to our fellow-men; and the Compass that which enlightens the path of our duty to ourselves." The three great lights of Masonry are the Bible, the Square, and the Compass. The work of the Square is to enlighten, and the work of the Compass is to enlighten, and the Bible is said to do no more than the Square and the Compass.

By no power, physical, mental or moral, can one bring up an instrument made of metal called a square, or a compass, to the level of the Word of the living God; but one can, in his judgment and treatment, bring the Word of the true and living God down to the level of a lifeless instrument. Masonry does level down.

But you may say, the compass and the square, as used by Masonry, are symbols only. Then so is the Bible used as a symbol only. On this point let us turn to Masonic authority. Mackey, in his "Lexicon of Freemasonry," p. 62, says: "The Bible is used among Masons as a symbol of the will of God, however it may be expressed." What is a symbol, according to Masonry? In the same book as above, p. 466, we read: "Symbol—A sensible image used to express an occult but analogical signification." So we see that Masonry regards the Bible as a symbol only, and a symbol is an image. The Bible is not, therefore, in the judgment of Masonry, the expressed will of God, but an image of his will.

But permit me to make another quotation, as an illustration of the manner in which the Bible is used in Masonry. If you have a copy of Mackey's "Text-Book of Masonic Jurisprudence," please turn to page 33, and note this language: "Landmark XXI:—It is a landmark that a 'Book of the Law' shall constitute an indispensable part of the furniture of every lodge. I say advisedly 'a Book of the Law,' because it is not absolutely required that everywhere the Old and New Testaments shall be used. 'The Book of the Law' is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the universe. Hence, in all lodges in Christian countries, the 'Book of the Law' is composed of the Old and New Testaments; in a country where Judaism is the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries and among Mohammedan Masons, the Koran might be substituted."

So we are taught, by Masons themselves, that

"the first, foremost and ever-present great light of Freemasonry" is a "Book of the Law," which may be the Bible from which you preach in your pulpit ministrations, or it may be the Koran. "You pays your money and you takes your choice."

It is astonishing to me, let me say in conclusion, that a minister of Jesus Christ and a Mason can be in ignorance of the true nature of Masonry as taught by her own authors, or if not in ignorance, how he can remain both a Mason and a minister of Jesus Christ? Loyalty to the blessed Saviour should lead one to inform himself of the nature and character of an institution he has sworn to uphold, and, when informed, to abandon the Christless imposition as one would abandon a garment infected with the cholera.

If I have written portions of this letter with some warmth, it is not because I have any bitterness toward you, brother, or toward any man as a Mason, but out of deep jealousy for the honor of my blessed Master, Jesus Christ. How could one do other than write with much feeling when the temple of Christ is being defamed?

I pray that you may take up the authors upon Masonry, whom Masonry endorses, and give them a study in the very presence-chamber of God, and let Christ lead you whithersoever he will.

"He that followeth me shall not walk in darkness, but shall have the light of life."

Yours fraternally, ROBERT A. PADEN,
Pastor Presbyterian Church, Sumner, Iowa.

FEMALE SECRET SOCIETIES IN COLLEGES.

There are to-day about 6,500 women graduates and undergraduates of higher institutions of learning in the United States who are members of Greek-letter societies. In this number members of societies established at only a single institution are not included, but only those who belong to organizations which are intercollegiate in character. Greek-letter fraternities represent the very essence and spirit of the ideal college life. They embrace not only the intellectual but the social—the champagne as well as the fish of the college menu. No one will taunt the average college fraternity with being dull or prosaic, and the same spirit that prevails in the men's societies prevails in those of the women, its expression being modified only to adapt it to the gentler and more refined instincts of the sex. The development of the fraternity idea among women—and they have adopted the word "fraternity" in spite of its etymology, as well as the idea—has followed closely on the heels of the movement for the co-education of the sexes. Nearly all the higher grade colleges for women exclusively prohibit the existence of secret societies among their students, the new Women's College in Baltimore being a notable exception. But the co-education movement is making steady progress, so that of the 345 colleges and universities reporting to the National Bureau of Education 204 are co-educational. The new Chicago University admits women students to all its privileges and employs women in its faculty. Yale has decided to admit women to some of its courses, and co-education prevails at Michigan, Cornell, Leland Stanford, Northwestern, Washington and other universities and colleges of the first rank.

The admission of young women into the older colleges has generally been looked upon with disfavor by the male students, especially by the members of the fraternities, and the newcomers have been received with scant courtesy. However unpleasant it may have been, the coolness of their reception has not been without its beneficial effects upon the fair invaders. It has aroused their energies and independence and created in them a determination to maintain the right which their presence on the new soil asserted. Some of the women's fraternities have been the result of the necessity felt, under the circumstances, of a centralizing of forces and of aggressive work. To-day these fraternities command general recognition as an established factor in college life, even by the men's fraternities. In the movement for the collective college fraternity exhibit and the Pan-Hellenic Congress at the World's Fair next summer the women's fraternities are represented on the same footing as those of the men and are equally as active.

In their general characteristics the young women's societies are not different from the best

of those of the young men. They have their grips and pass-words and mysterious ceremonies behind bolted oaken doors, and there is among them the same esprit de corps, the same lively participation in college politics, the same struggle for supremacy as among the young men. There is nothing of the *bas bleu* among them, and if anyone doubts that a woman is able to keep a secret let him attempt to learn what the mysteries are that are revealed behind those oaken doors. In some of the fraternities the social element and in others the literary element prevails, but all aim at what they consider a happy combination of the two. Teas, socials and receptions are indulged in to vary the more serious work of the regular meetings, as well as to aid the committees appointed to "cultivate" new members. The ultimate object is, as the editor of one of their magazines states it, "the formation of close, sympathetic and helpful friendships among congenial young women. The three graces of a fraternity girl," it is added, "are scholarship, character and manners."

The Pi Beta Phi fraternity claims the credit of being the oldest as well as the largest of those established by women. This society had its origin in an organization formed in 1867 among the girl students at Monmouth College, Monmouth, Ill., and extended the following year to the Iowa Wesleyan University, under the name of "I. C. Sorosis." During the following fifteen years ten more chapters were organized in various institutions throughout the West. In 1883 the name was changed to Pi Beta Phi Fraternity. Since then active chapters have been established in the order mentioned at Knox College, Galesburg, Ill.; York College, Nebraska; Callanan College, Iowa; University of Colorado, Boulder; Hastings College, Nebraska; University of Denver, Hillsdale College, Michigan; Franklin College, Indiana; University of Michigan, Columbian University, Washington, D. C.; Ohio University, University of Minnesota, Sophie Newcomb College, New Orleans, and Swarthmore College, Pennsylvania. Thus it will be seen that a total of twenty-nine chapters have been established. The parent chapter at Monmouth was legislated out of existence by a decree of the faculty prohibiting secret fraternities among students at that institution. Three other chapters have also gone to untimely graves, leaving twenty-one undergraduate chapters. The total membership is about 1,800. The fraternity is thoroughly organized. Subordinate to the Grand Council, of which Emma Harper Turner, of Washington, is president, are four provincial organizations, with a president over each. The badge of the fraternity is a gold arrow, and a well-edited quarterly magazine, entitled the *Arrow* is published by the Michigan Beta Chapter at Ann Arbor. The fraternity has adopted wine and blue as its colors and the carnation as its flower. It has also a flag and a yell. The yell is:

Ring, ching, ching!
Ho, hippi, hi,
Ra, ro, arrow,
Pi Beta Phi!

Kappa Alpha Theta is one of the largest of the women's fraternities, and its members dispute the claim to seniority made by Pi Beta Phi on the ground that the Greek letter appellation was not adopted by that society until after the organization of Kappa Alpha Theta. The Alpha chapter of Kappa Alpha Theta was formed at Indiana Asbury, now De Pauw, University in January, 1870. A total membership of 1,300 and nineteen chapters scattered over twelve States, including California, are evidence of the aggressive work the fraternity has done. Three of the chapters, those at Burlington, Vt.; Palo Alto, Cal., and Madison, Wis., own chapter houses. The fraternity magazine, published at Burlington, has entered upon its seventh volume. It contains seventy-six pages of literary matter and fraternity news, and is among the largest of those published by the feminine Greeks. The Kappa Alpha Theta badge is a kite-shaped pin enameled in black and studded with pearls. But for a slight difference in shape it might easily be mistaken at a little distance for a Delta Kappa Epsilon or Psi Upsilon badge.

Next to the Pi Beta Phi in point of numbers comes Kappa Kappa Gamma, which has 22 chapters and about 1,600 members. The Alpha chapter was formed in October, 1870, at Monmouth College, and of course suffered the same fate as

the others at that college. This fraternity is also divided into provinces and governed by a Grand Council. The chapters are located at Boston, St. Lawrence, Syracuse, Cornell, Ohio, Wooster, Indiana, De Pauw, Butler, Wisconsin, Illinois, Wesleyan, Northwestern, Minnesota, Iowa, Kansas, Nebraska and Missouri Universities, and Buchtel, Alleghany, Hillsdale and Adrian Colleges. A key set with jewels is the Kappa Kappa Gamma badge and *The Key* is the name of the organ published by the fraternity. *The Key* is said to have been the first periodical published by a woman's fraternity. Dark and light blue are the fraternity colors. In the list of Kappa Kappa Gamma's distinguished members are found the names of Mrs. Mary A. Livermore and Mrs. Julia Ward Howe as honorary and that of the late Mrs. R. B. Hayes as active alumnae.

The Delta Gamma fraternity is of Southern birth, having originated at the University of Mississippi, at Oxford, in 1872. For some years its membership was mainly in the South. Charters for new chapters were granted rather promiscuously until 1883, and as a result eight of the chapters that had been established had died before that date. With the convention held in 1883, however, a new life in the fraternity began, broader views were taken and the members became inspired with a desire to rise to a more influential position in the Greek world. Since then more discrimination has been exercised and more of the policy of exclusiveness adopted, and there has been not only a steady, but a healthy growth. The fraternity now has fourteen active chapters in eleven different States, with a total membership of between six hundred and seven hundred. The parent chapter at Oxford is now extinct. The chapters at Michigan University and the University of Wisconsin own chapter houses.

The Alpha Phi fraternity was founded at Syracuse University in 1872. It enjoys the distinction of having been the first woman's fraternity to build a chapter house. That fact may have helped to create the impression that has gone abroad that Alpha Phi is the most wealthy of the Greek sororities. The chapter house is situated on "University Hill," Syracuse, New York, within sight of the university buildings, and commands a fine view of the city. It contains, besides the chapter hall, all the rooms necessary to make a refined, tasteful home for a number of young women. Alpha Phi alumnae retain a lively interest in their society and have, no doubt, done not a little to direct the growth of the fraternity in a careful and conservative course. The total membership is now about 500, with active chapters at Syracuse, Northwestern, Boston, De Pauw, Cornell, Minnesota and Michigan Universities and the Woman's College at Baltimore and alumnae chapters in Boston, Chicago and Syracuse.

Alpha Phi was left to rule supreme among the young women at Syracuse until November, 1874, when her first rival appeared in the form of the Alpha chapter of the Gamma Phi Beta fraternity. This chapter was projected and inaugurated while the late Bishop E. O. Haven was Chancellor of the Syracuse University. His oldest daughter was one of its charter members, and he manifested much interest in the new society and gave the fledgling its motto. Ushered into life under such fostering care it is not strange that the new organization achieved immediate success. Gamma Phi Beta has always been very conservative, believing that a few strong chapters are more to be desired than numerous weak ones. As a consequence the fraternity has only five chapters and a total of 377 members. The chapters are located at Syracuse, Michigan, Wisconsin, Boston and Northwestern Universities. No honorary or associate members are admitted.

The youngest of the sororities is Delta Delta Delta, or, as it is familiarly known, "Tri-delta." Born at Boston, on Thanksgiving, 1888, with four charter members, it had an auspicious beginning, as it has since had a vigorous growth. During the four years of its existence six additional chapters have been founded, and the total membership has grown to about 250. These chapters are located at Iowa State University, Simpson College, Indianola, Ia.; Knox College, Galesburg, Ill.; Adrian College, Adrian, Mich.; St. Lawrence University, Canton, N. Y., and the University of Cincinnati, the last mentioned having of leading inebriate asylums and similar institutions been established May 23, 1892.—*Philadelphia Times*, Jan. 22.

NEW ENGLAND LETTER.

Is Masonry a religion?—Fast Day still lives.—Romanism in the Massachusetts Legislature.—Municipal suffrage in Maine.

Is Masonry a religion or not? This is a question of vital import to the churches; and never have I found it more clearly answered, not even in Mackey or Morris, than in a recent number of the *Argus*, an East Boston paper, which devotes nearly the whole of its first page to a report of a "lodge of sorrow" lately held, "with solemn and impressive ceremonies," in Masonic Temple. The occasion, so it is stated, was remarkable, as being the first time such ceremonies were ever performed in America by a Blue Lodge. It was remarkable, however, for some other reasons not mentioned. Fancy a company of men, robed in black, standing around a large catafalque, also draped in the same sombre trappings, with four white candles burning on pillars at each corner, listening to strains of solemn funeral music, and words of prayer and discourse, full of allusions to immortality and the life beyond, yet with every expression eliminated that could point in even the remotest degree to Him who alone has "brought life and immortality to light through the Gospel." In Turkey, or Senegambia, this might not seem remarkable. In Christian America it certainly does. With the light of a taper turned full upon it, lay a human skull, which Worshipful Master Smith took in his hand, *a la* "poor Yorick," and made it the text of his discourse. His philosophy was about on a par with that of the gravedigger in Hamlet; his theology was a great deal worse. I will quote a few passages, and then leave Christian readers to answer the question, "Is Masonry a religion?"

"The pyramids were temples for the dead. Masons are erecting one for the living. The pyramids were only mausoleums in which the bones of the mighty dead might repose in imperial magnificence. Masons are erecting a structure in which the God of Israel shall dwell forever." "Our religion removes the dark shroud, draws aside the sable curtains of the tomb, and bids hope and joy to rouse up to sustain and cheer the departing spirit. It points beyond the silent tomb to the breaking light of a resurrection morn, and bids us turn an eye of faith and confidence on the opening scenes of eternity."

"We shall meet forever there, and never thence depart; There's a mansion, 'tis all ready for each faithful, trusting heart;

There's a mansion and a welcome, and a multitude is there

Who have met upon the level and been tried upon the square."

While Masonry builds her foundations on the heathen "mysteries" she manages to filch enough of the phrases of Christianity to deceive the unthinking who do not see that the slightest allusion to Christ is scrupulously eliminated. Meanwhile the Pope's Encyclical against Freemasonry continues to make a great stir in the fraternity. The *British American* publishes a wrathful letter from an Odd-fellow and a Knight of Pythias, calling upon all his fellow-lodgemen "to work instead of talk, and vote as is best for our religious interests." This grows entertaining. It looks as if we might be preparing for a Kilkenny-cat show in politics. But those wisecracks who would have us foster Masonry as the enemy of Romanism forget what awkward consequences might ensue if the two should suddenly patch up a peace and unite their forces. The present Pope may die any day and make room for a more politic successor. Then there is also another possibility: That Masonry having conquered Romanism, will not be satisfied, but proceed to conquer Protestantism too. Our manless churches and desecrated Sabbaths show that she has already made considerable progress in this direction.

I am glad to record for the honor of New England that the Legislatures of New Hampshire and Massachusetts have stood firm against the tide of alien materialism that would sweep away our oldest historic day—which in point of age takes precedence even of Thanksgiving—and absolutely refused to abolish Fast. The final debate on the question was both interesting and significant. Some of the members who spoke in favor of its abolition showed considerable heat, one declaring that the "division was on party and religious lines." Parson Brown, of Fall River, whose singular bill for the regulating of the

liquor traffic was noticed in a recent letter, argued in favor of giving it up, as a mere form out of which the spirit had departed. A question from Mr. Bliss, of Boston, brought out the fact that he was a native-born Scotchman; whereupon the former, after stating that his ancestors came over in 1637, and he should be false to their memory if he did not advocate retaining the day, added significantly, that in regard to this matter, "we could get along very well without any advice from Scotland, England or Italy;"—with considerable emphasis on the latter word. This roused the ire of an Irish Romanist member, who thought "altogether too much had been said about the descendants of Yankees and Puritans." Then a Mr. Parker—I wish I could write his full name—joined forces with the Irish member by virulently abusing Mr. Bliss. "The gentleman," he said, "does not want to be instructed by a man from Scotland, England, Ireland"—at which point Mr. Bliss corrected him.

"I did not say Ireland."

"No, you didn't," was the retort, "but it was not because you did not mean it. It was because you didn't dare."

Some applause followed, in which it is to be hoped, for the honor of Massachusetts, few native Americans joined. The names in the list of those who voted to abolish the day showed Irish Romanists and their Democratic allies in overwhelming preponderance. Rome hates our old historic landmarks. This movement to do away with Fast is the thin end of the wedge, and every drop of Puritan blood in me thanks God that she has not triumphed.

The people of Boston are making their voice heard against the plan of the railroad vandals who want to take away a portion of the Common for purposes of rapid transit. Perhaps the most effective speech at the hearing in the Green Room came from an old lady who, trembling with feebleness, interjected between the remarks of the other speakers, "You can't touch that Common. The Lord won't let you. I played there when I was a girl, and you shan't touch it." Boston is not quite ready to buy present relief at the sacrifice of any part of her old historic Common.

The burning of the insane asylum at Dover (N. H.), at which forty insane paupers lost their lives, ought to lead to more careful inspection of such buildings. I am afraid that the penny-wise-pound-foolish method prevails with too many of our county boards. A woman is not so apt to accept things on trust and imagine that all is right because nothing wrong appears on the surface, as a man; and for this reason it would be well if women could be largely represented in all such bodies.

Municipal suffrage for women had a grand hearing in the Maine Legislature, Mrs. Hannah J. Bailey conducting the case like another Portia. Here are a few of the facts from her address to the committee: A few weeks ago she wrote to the collector of taxes in each town in Maine, asking him how many women in his township were taxpayers, and the amount for which they were assessed. Two hundred and thirty out of 500 who were written to, have replied, and their answers show that 12,393 women pay taxes on property valued at \$12,005,303.16. In North Dakota the enfranchised Indians asked for an abatement of their taxes. They were granted entire release for twenty-five years; but the tax-paying women have to submit to the injustice of "taxation without representation." The ballot in his hands makes the poorest Indian in North Dakota of more consequence than all the women of the State. In spite of a severe storm which was raging at the time, so large an audience had gathered before the close of her remarks that it was necessary to adjourn to the Representatives' Hall, which shows that a very satisfactory degree of interest in this question exists among the thinking men and women of the Pine Tree State. She was followed by other ladies, including Mrs. L. M. N. Stevens, who brought down the house by telling of a letter she received from a town official in reply to a question why women should not vote. The writer said they should not vote because they did not pay a poll-tax. And he spelt the word, "pole."

I am sorry to say that the prospects for this measure in the Massachusetts Legislature look gloomy. Why should Speaker Barrett, a professed friend of the cause, appoint on the hearing a committee largely composed of members adverse to it?

What is the hidden power which transforms such men into secret traitors. When women get the ballot perhaps their eyes will be opened to many things of which their political disabilities now keep them in ignorance.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Feb. 15, 1893.

Good people who considered the United States government committed officially to the arbitration of international disputes were much astonished and more aggrieved early this week when the statement was made in some of the daily papers that the new treaties of extradition with France and Russia, which were recently ratified by the U. S. Senate, contained clauses which bound each of the contracting nations to help either in case of war with any nation outside of the compact. Your correspondent takes pleasure in stating, on the authority of a number of Senators, that the United States has taken no such backward step as such an alliance would be, and that with the exception of a special clause providing for the extradition of any person or persons, who after making an attempt upon the life of the Czar of Russia, may come to America, neither of the treaties named differ materially from those we have with other European countries. The United States is rightly regarded as the leading nation in the great Christian army of peace which is striving to abolish the horrors and butcheries of war by substituting therefor arbitration; and unless our future rulers differ widely from those now in power no alliance will ever be made with a foreign nation that might compel us to take part in a war, against our inclinations and principles.

It is scarcely to be wondered at that the hope of ever getting legislation distinctly favoring moral reform from Congress sometimes grows weak in the hearts of the most sanguine workers.

The House of Representatives has passed a new liquor-license bill for the District of Columbia (one that was not opposed by the liquor-dealers), but before doing so it deliberately voted down numerous beneficial amendments proposed by Representatives Morse, of Massachusetts; Pickler, of South Dakota; J. D. Taylor, of Ohio; Dingley, of Maine, and other temperance men. Among the several amendments which the temperance members succeeded in persuading the House to adopt were the following: Increasing the wholesale license from \$150 to \$250, and the retail from \$250 to \$400; forbidding the sale of liquor to a habitual drunkard, if his wife, mother or daughter protests in writing; prohibiting children under 16 years old entering a saloon without consent of their parents; prohibiting the sale of liquor to minors, and prohibiting the sale of liquor within one mile of the Soldiers' Home. Representative Pickler made a strong effort to have the amendment adopted prohibiting the sale of liquor on inauguration day, and after his failure he made another effort to prevent the sale of liquor at the inaugural ball by offering an amendment prohibiting the sale of liquor in any building owned by the government; but he was again voted down, and next inauguration day, like its predecessors, will mark the first step taken towards ruin in the life of more than one young man.

The bill incorporating the American University, which has passed both houses, has been amended, and now provides that two-thirds of the trustees shall be of the Methodist Episcopal faith. It is expected that work on the university buildings will be commenced early in the spring. Work on the Episcopal University buildings will also begin this year.

Justice Brewer of the United States Supreme Court is a firm believer in the duty of American churches to send out and maintain foreign missionaries. At an anniversary meeting of a Sunday-school mission society he delivered an address that was simple in its argument, yet powerful in its effect upon his hearers. He recalled the command of Christ to his disciples—"Go into every land and preach the Gospel to every creature"—and told of his own desire to some day visit Palestine, the land made holy because of its association with the life of Jesus, and review the scenes of that life. In conclusion he said: "It is no small thing to leave home, friends and kindred and go a voluntary exile into the darkness

of barbarism and unbelief. . . . It is one of the grand things of this age that there is so much willingness to go forth bearing the message of Christ to foreign lands, and it is the duty of those who remain at home to assist these brave missionaries not only with money, but with our best sympathy."

Rev. Dr. E. S. Todd preached a sermon last Sunday on "The Gospel in the Hawaiian Kingdom," giving a short but interesting sketch of how the missionaries brought the islanders from cannibalism to Christianity and from barbarism to civilization.

Rev. S. A. Mutchmore, of Philadelphia, told a Washington audience of his eleven months' tour of the missionary stations of the world, Sunday evening, and he told it well; and in commenting upon criticisms that have been made upon the expenses of foreign missions he expressed the opinion that no business in the world of the same magnitude was conducted at so small a cost.

Gen. Morgan, whose resignation as commissioner of Indian affairs took effect yesterday, has been appointed a member of the board of counselors of the World's Fair Religious Congress. *

REFORM NEWS.

THE PENNSYLVANIA CONVENTION.

PITTSBURGH, Pa., Feb. 17, 1893.

EDITOR CYNOSURE:—I have only time this morning to say that we are in the midst of preparation for what is to be, with God's blessing, the best convention our Association has yet held in this State.

Much of my time, during the week past, has been given to securing the funds needed to meet the expenses of our gathering. I am glad to report that more than one-half of the amount needed (two hundred dollars) has been secured. Contributions have not been large, but the response has been general and hearty. One friend, in giving five dollars, said: "If you are short, drop me a card; you know where I live."

I am thus realizing what I have believed—that when God has a work to be done he will provide the means. If in harmony with him, our labors are never in vain.

Letters received are encouraging. Ten thousand programs are being mailed to pastors and others. Friends who can use more to advantage can have them on application.

To any who may be hesitating as to whether they should make the effort and sacrifice necessary to be present, let me say: I do not believe you will regret having made the sacrifice, when you realize the blessing to yourself and others. The lovers of darkness are looking on. They know in the board of trade when corn rises two cents men meet in excited convention. In short, "where a man's treasure is, there will his heart be also." We must show what we believe by our acts. Under God it remains with you to make this gathering a blessing to many. Will you come? Let all who will (D. V.), be in time for roll-call. Write to me, addressing Home Hotel, Pittsburgh, that your entertainment may be provided. Let friends in Ohio, who can, "Come with us and we will do you good."

W. B. STODDARD.

REV. M. A. GAULT IN INDIANA.

BLOOMINGTON, Ind., Feb. 17, 1893.

EDITOR CYNOSURE:—I arrived here last night, and expect to address three meetings in Bloomington. The rain prevented two of my meetings, near Princeton, but, in spite of the excessive moisture and very muddy roads, I addressed six meetings and received in contributions for the cause, including *Cynosure* subscriptions, upwards of \$50.00.

Only one of the Princeton pastors, Bro. Smith, of the Christian church, had the courage to cooperate with me. The U. P. pastor, Bro. A. M. Campbell, wrote me before I came there: "Of late years I have not taken part in such gatherings, and do not want to do so now. It is often the case that a pastor who opens his church for such a gathering is understood as endorsing everything said. At the same time his courtesy may be abused by the speakers, and the pastor cannot, in courtesy, rise and try to limit or qualify the remarks; so that I am the less willing to be put at the mercy of men I do not know, how-

ever true it may be that they are bright lights in the State."

I have little hope of having the co-operation of the U. P. pastor here at Bloomington, although he was once my fellow-student at Monmouth. He wrote to me, last week: "I am sure it would not be wise to have any such meetings here now, and my judgment hardly sanctions it at any time. We are just now reaping the fruits of revival work, and in my judgment it would not be wise to introduce anything that might distract public attention from graver concerns."

I well remember when just such arguments were used to suppress the anti-slavery agitation, before the war; and because so many ministers suppressed that agitation, it cost our nation the "graver concern" of a million graves and three billion dollars.

I am glad to say that there are many churches and pastors in Indiana who have the moral courage to stand up and be counted on God's side of the anti-secret question.

After our Coulterville convention, I addressed another audience in the Temperance Hall at Marissa, Ill. This was the third meeting that I held here, and all were arranged by the new State president, Bro. Chesnut. I addressed three excellent meetings at Staunton, and the next night helped in a revival meeting in the M. E. church at Beaucoup, Washington county, where I enjoyed a good visit with that old-time friend of the cause, L. C. Livesay. The next evening I addressed the W. C. T. U. at Olney, Ill. But I will write more of these points again.

I will address a meeting in Cincinnati next Thursday evening, on my way to the Allegheny Convention.

M. A. GAULT.

REV. WILLIAM FENTON IN THE FIELD.

ST. PAUL, Minn., Feb. 16, 1893.

DEAR CYNOSURE:—Glenwood is a popular summer resort, about 130 miles from St. Paul, on the shore of a lake near the junction of the Northern Pacific and Sault Ste. Marie railways. It has a population of 700 to 1,000. Its churches are Episcopalian, Congregationalist and Lutheran; and a Reformed Presbyterian church near the village. There are some zealous anti-secretists, such as pastors Elsey and Ruddock; and no doubt the Lutheran pastor also, who was not at home; Dr. Moore and Mrs. Moore, from Olathe, Kan.; brethren Morrow, Harsh and Sample. The latter was a member of Rev. Mr. McFall's church at Boston in 1880, at the time the Masonic broadcloth mob mobbed the Anti-masons in Music Hall; and he gave us an interesting account of an interview with Hon. Samuel D. Greene in regard to the Masons abducting Capt. Morgan and William Miller.

A meeting was held in the Courthouse Hall on Monday evening last. Rev. E. G. Elsey, pastor of the Reformed Presbyterian church, made some introductory remarks; and Rev. Bro. Ruddock, pastor of the Congregational church at Villard, led in prayer; after which I delivered an address on "The Relation of the Bible to Freemasonry."

There is a Masonic lodge in Glenwood, but no Masons attended the meeting.

In a private conversation with an old acquaintance, who is now a K. of P., he utterly and emphatically repudiated Christ and his resurrection, and likewise any interest whatsoever in Christ's redemption; but confessed his loyalty to his lodge. The Bible truly says, "who is a liar but he that denieth that Jesus is the Christ?" Yet in the initiatory ceremonies of his lodge the Bible is called their book of law as it rests upon the ghastly skeleton of their patron saint, Pythias, while the candidate, kneeling beside the coffin containing that skeleton, and opposite the prelate of the lodge, forswears himself as he kisses the Holy Bible and offers prayer to God. And they sing, "Father, I come to thee." (See "Knights of Pythias, Illustrated," pp. 20-22.)

I remember reading in a periodical of their's an article setting forth the beauties of the Knights of Pythias, by relating how ingeniously one of their brethren, who was a smuggler, was aided by them in defrauding the government and saving himself from public disgrace; and also of another case, in which the culprit, a K. of P., by clapping his hands three times, and pronouncing *Damon* backwards, *nomad*, was delivered by his brethren from the custody of military law and saved from death. Is it any wonder that a

man shipwrecks faith by joining the Knights of Pythias? I would that they were saved and in Christ; but how can they be without giving up their lodge, and, by breaking their forsworn obli-

(Continued on 9th page.)

CORRESPONDENCE.

NATIONAL REFORM.

BOSTON, Jan. 31, 1893.

EDITOR CYNOSURE:—In *Our Banner* for December, 1892, Bro. Gault writes of the "Christless Lodges," and his article was copied into last week's *Cynosure*. In it he speaks of National Reform thus:

But why is it that so many have lost confidence in the National Reform movement, so that our own church last year contributed but little more than \$3,500 for this work, about one-seventh as much as it contributed to send the Gospel to Syria? I fear one reason is because we have not testified as we should against the greatest enemy of National Reform, this Christless lodge system. We have given the people too much reason to think that we have compromised with this evil. Some of our vice presidents have been Freemasons. A prominent Freemason on the program of one of our conventions spoke in favor of Masonry. One of our lecturers employed by the National Reform Association for years was a member of several secret orders. I was warned last summer by one of the most influential leaders of the National Reform Association that I must not bring the anti-secret question into my National Reform discussions,—that when a man accepted the National Reform platform we had no right to raise the question whether he was a Mason or not. Thus while we testified against Christ rejecting constitutions we failed to testify against its twin evil, if not its mother evil, viz., Christ rejecting lodges.

Permit me to speak a word on behalf of this sorely-wounded Reform Association. The prime object of this association is to secure a recognition of the Lord Jesus Christ as King of kings in the Constitution of the United States, as the nation's pledge to accept his law as the sole and only guide in civil and political life. This involves a recognition of the fact that the state is the divinely-appointed keeper of both tables of the Decalogue. In doing this, the state fulfills the end of its being—"a terror to evil-doers, and a praise to them that do well." The association maintains that the state, as the keeper of the first commandment, should acknowledge God as the source of all authority and power in civil affairs. The second involves the authoritative and judicial suppression of all open and public idolatry, whether practiced in Romish cathedrals, Chinese Joss-houses, or the Mormon Endowment House. The third makes the administration of oaths in secret societies a punishable offence, whether it be in such treasonable orders as the Jesuits, the Mafia, the Clan-na-Gael, the High-binders, and the Endowment House; such insidious and dangerous worshipers of devils as the Masons, Odd fellows and Knights of Pythias, or such harmless dupes of Satan as the Knights of Labor, the G. A. R., and the Orangemen. The fourth prohibits all public Sabbath desecration on the part of the individual, lodge, corporation, municipality, commonwealth or general government. The fifth secures the mutual rights and privileges of parents and children, and says to belligerent employer and employe, "Labor, all its rights; capital, all its rights; equal and exact justice for all." The sixth prohibits murder, either by the knife, revolver or *rum*. The seventh outlaws free love, polygamy and speedy and easy divorce. The eighth forbids stealing, stock gambling and endowment orders, and secret insurance societies, that rob an unsuspecting public. The ninth punishes perjury. The tenth makes covetous deportment punishable, as Achan in the camp of Israel.

So it is evident that the testimony of the National Reform Association is against every possible evil that afflicts civil society. Accepting the platform would logically involve political dissent from the immoral Constitution of the United States.

The platform of the N. C. A. repudiates all secret, oath-bound orders. But if a member of a secret society is willing to stand on that platform and condemn all lodges, from the deepest depths of Satan to the shallowest orders on the surface, no one would say him nay.

In the New England Convention held in this city last December, Prof. Townsend, one of the program speakers, told us that he belonged to seven secret, oath-bound societies. Bro. Gault would no doubt have arisen in indignation and "hewed him in pieces before the Lord," as Samuel did with Agag. But Samuel's heart yearned

after Saul. Let us smite the lodge that we may save its deluded members.

The National Reform Association made a mistake in employing Secretary Mills, while he belonged to three or four secret orders. But it seems to have been done *ignorantly*. No one seems to have known the fact before he was engaged. Few knew it until he resigned. The executive committee was not infallible. They were like the elders of Israel making a covenant with the Gibeonites. They made a contract without sufficient inquiry. But over against that one mistake, I can place one hundred acts of that committee that were not mistakes. But that mistake was not the cause of the falling off of contributions to National Reform last year. Mr. Mills had left the service long before the year began. It would not be creditable to the good sense of Covenanters to attribute to them such a silly motive. The cause lies deeper.

1. The Covenanter church has been passing through severe trials. She has lost twenty ministers and 1,000 members. Her attention has been occupied with closing up her broken ranks, and her energies and resources have been taxed in repairing the breaches in her walls. Instead of the falling off of contributions being a surprise, the wonder is that so much was given. The fact that \$3,500 were given to this cause under the circumstances indicates that the Covenanter church has unbounded faith in National Reform.

2. Kindred associations are being helped. (1.) The National Christian Association is regarded by the Covenanters as "a mighty man of valor" that must be supported. It appears that the deism of Voltaire produced the Reign of Terror in France. Then it went to the German universities and produced the Higher Criticism which is threatening the church in our land. But the religion of the lodge is deism. No wonder New York Presbytery, whose ministers and elders had practiced deism in the lodge so long, acquitted Prof. Briggs whose heresies are the offspring of deism. Covenanters see this and rejoice in seeing the N. C. A. draw out the spear and stop the way against the incoming foe. (2.) The American Sabbath Union is making a grand struggle on behalf of the Christian Sabbath, in their efforts to close the gates of the World's Fair on the Sabbath day. This awakens a deep response in the heart of every Covenanter. The heart and the pocket-book of the Covenanter are joined together. Both are in Christ's hand. If you get the one you get both. Covenanters regard it as a privilege to aid in this great work of saving the American Sabbath.

3. The present indications are that the contributions of the Covenanter church this year for National Reform will surpass those of last year. The Covenanter church is not going backward. The dauntless spirit of two centuries ago still lives in them. They have enlisted for the war. They will not cease until Christ is enthroned as King of kings and Lord of lords in this and all lands.

J. M. FOSTER.

CONGLOMERATE FREEMASONRY.

A strange tangle in India—Gordian knots in Satan's cable—Who can loose the bonds and release these slaves?—"Cynosure" readers to the rescue—A plan—Success certain.

BOMBAY, India, January, 1893.

EDITOR CYNOSURE:—The enclosed leaf, from the Hyderabad Directory, gives several Masonic lodge lists. I have marked the Hindu, Mahometan and Parsee names. You see how they are all mixed up with the Christless Christians. All of your readers who have examined Masonry through your books ("Master's Carpet," "Stories of the Gods," etc.) know something of the heathen origin and pagan performances of the lodge. Masonry is indeed a "half-fellow well-met" among these heathen systems. Hence it is very consistent for the godless European Mason, with his anti-Christian lodgery, liquor, and lust, to join with all sorts of Asiatic heathen as "brother" in mystic mummeries.

But alas! some innocent and good people are drawn into these pitfalls of drink and blasphemy. One man, whom I knew as a professing Christian, was enticed by the glamor of plated piety, joined a lodge, grew intemperate through lodge "refreshment," and became a sot. For years his friends tried to reform him. I have watched him at night, followed him to the liquor-shops, dashed

to the ground the drink he had paid for, ran after the conveyance into which he got to flee from my watch-care. Finally he was saved by grace, lived eight years a happy and useful Christian, and a few days ago died in the Lord, respected and beloved.

But few of the lodge victims are thus saved. Most of them go on to the darkness of which their blindfolded and enchained state is a fit emblem.

What can be done? A great spread of *truth* is needed in India. The honor of Christ and the rescue of souls demand that urgent, earnest, aggressive work be done. Our *India Watchman* and Book Repository are the only clear and continuous testimony against the follies and falsehoods of lodgery in India. Greatly do we need a fully saved man, called, qualified, and sent of God, to come and take up the anti-secrecy campaign in India. How can such a man be chosen, sent, supported and made successful in this great work? Only by God's direct aid and blessing.

The N. C. A. can scarcely be expected to assume such a responsibility at present. But the Holy Ghost can do it, if his children will pray and work under his blessed guidance.

We do not want experimenters, novices, quacks or sight-seers for this work. Men "full of faith and the Holy Ghost," "of good report" and "wisdom," men of purity, piety and spiritual power, could do great things for God and souls in India.

How can we get them? Here is an unfailing method: Let every one who reads this, and who *believes strongly* in prevailing prayer, take this matter before God, and pray specially, fervently and frequently for God himself to send us such truly qualified and anointed men for this great work. Without any formality, but in determined devotion and faith, let us have a *circle of prayer* for the India branch of your N. C. A. work. Come, friends, it will help your own hearts and your home work to pray much for our work in India. Pray on till some one is compelled to forsake all and follow Christ's call, "Go ye into all the world and preach." Let such pleadings continue, and God will use this agency for his own glory in the salvation of souls, and in the overthrow of much of this blasphemous lodge trickery and wickedness in India.

I see no way to solve this great problem—to get the right workers and see them go on to success—but faithful prayer. Read the prayer-promises; write "For India" on the margin of your Bible; then go, and prevail. "*Every one that asketh receiveth.*"

For Christ and India,

WALLACE J. GLADWIN.

The following is a summary of the information contained in the Hyderabad Directory, referred to in Bro. Gladwin's letter:

Keystone Lodge, No. 81, of Mark Masters, Secunderabad: The Master, a Parsee; the Junior Warden, a Parsee; the Senior Deacon, a Parsee, and the Guardian a Mahometan; the other nine officers supposed to be English. Of the twenty subordinate members there is one Hindu; five Parsees (fire-worshippers); four Mahometans.

Lodge Morland, 569, Secunderabad: R. W. Master and Tyler, Hindu; Secretary, Deacon, and Junior Deacon, Mahometan; Guardian, Parsee; the other four officers supposed to be English. Of the thirty-six members, there are fourteen Mahometans; three Hindus.

Lodge Mayo, 1406, Secunderabad: Of the officers the P. M. is a Parsee; all the other officers, and all the members, appear to be English churchmen.

St. John's Lodge, 434, Secunderabad: The J. P. M. is a Parsee; all the other officers and seventeen of the twenty members seem to be English; the other three members are Parsees.

LITERATURE.

CURRENT PERIODICALS.

The *Cosmopolitan Magazine* for February devotes several pages, with a full-page portrait, to a memorial of James G. Blaine. The principal illustrated papers include a description of Monte Carlo, the notorious European gambling town, by H. C. Farnham; The Beet-Root Sugar Industry, by H. S. Adams; Oriental Rugs, by S. G. W. Benjamin; Toki Murata, by Sewell Read; The Evolution of Naval Construction, by S. Eardley-Willmot; June, 1993, by Julian Hawthorne; The Great

Railway Systems—The A. T. and S. F., by Chas. F. Gleed; Cachuca Amorita, by Wilson de Meza; Lord Beaconsfield, by Adam Badeau. Other articles are: After Mist in Winter, by Archibald Lampman; The Unilluminated Verge, by Robert Bridges; Democracy and the Mother Tongue, by John C. Adams; Suffrage, by Edw'd E. Hale; Lullaby, by Arthur S. Hardy; A Traveler from Altruria, by W. D. Howells; Dusk, by Wm. W. Campbell; Rebellion and Revolution, by Chas. W. Coleman. A good number. New York: Price 25 cents.

Two great subjects seem to dominate the February number of the *Review of Reviews*. One is the subject of American cities and their social and industrial functions, and the other is the subject of millionaires and their possibilities of usefulness, particularly in the line of large benefactions for public objects and for the improvement of their own communities. The longest article of the number is Mr. W. T. Stead's character sketch of Jay Gould. Here we have a summing up, by the brilliant London journalist, viewing Gould's life and career from his objective point of view, of what seems to him interesting and significant in the amazing career of this wizard of American finance. Other features of the February *Review* are: Prof. Edward W. Bemis' article on the recent results of municipal gas-making in the United States, and Mr. Robert J. Finley's article on electric street lighting in American cities.

The *Preacher's Magazine* for February, designed for preachers, teachers, and Bible students, edited by Mark Guy Pearse and Arthur E. Gregory, printed in England and reprinted in New York, with additions by American editors, has been received. Present-day Preaching; Moses, His Life and Lessons—The Plagues; The Inspiration of the Scriptures (as related to questions concerning their origin); Extempore Preaching and Read Sermons; How Men Get Their Sermons—Thos. Guthrie; Homiletics—several specimens; Notes and Illustrations; Notes on the International Sunday-school Lessons; Outline Addresses on the Golden Texts; Christian Perfection; What Suggestions Can be Offered for Making Secret Prayer a Great Reality? and About Books, make up a varied repertory for the use of those in whose interest it is published by Wilbur B. Ketcham, 2 Cooper Union, New York City.

At the head of popular exponents of medico-hygienic science, none gives a greater variety of useful health hints for all classes of citizens than the *Sanitary Era*, published by Wm. C. Conant, P. O. Box 3059, New York, N. Y. It is designed to meet the needs of mothers, nurses and invalids, as well as those who are interested in the healing of the sick as a profession. \$1.00 a year.

No one can carefully read the successive issues of Mr. and Mrs. Geo. C. Needham's *Defence*, published monthly by Albert Needham, 1330 Arch street, Philadelphia, without being wiser in Scripture-lore and Christian development. The February number is excellent. Fifty cents a year.

CALENDAR.

The Columbia Cycling Calendar is a highly artistic and practical wall ornament. It begins with February, '93, and ends with February, '94. It consists of a circular piece of cardboard, 47 inches in circumference, the calendar picture being framed with a reproduction of the pneumatic rubber tire. The picture is in fifteen water colors, and represents a country scene with a bicycling couple in the foreground, resting in a cosy nook, after a delightful ride. The original picture is by a celebrated American artist, and the reproduction is so close to the painting that one hardly realizes that the delightful tones and shades are not the true brush mark. This calendar, issued by the Pope Mfg. Co., of Boston, is adapted for the library, dining-room, parlor, or business office.

MUSIC.

Trifet's Monthly Galaxy of Music, for February, contains thirteen pieces of sheet music, both vocal and instrumental, that, if purchased in the usual detached form, would cost \$4.50. The collection embraces the following: The Little Canary; Love Divine, All Love Excelling (John Stainer); The Old Red Cradle; Once in a While (violin obligato); Thou Art Lost to Me (Arthur Sullivan); Three Children Sliding; The Whistling Wife. These supply both words and music. Among the instrumental symphonies is one—Melodie, Op. 8, No. 3, by the great Paderewski, and five by less famous composers. Published by F. Trifet, 408 Washington street, Boston. One dollar a year.

NOTES.

Dr. Washington Gladden's serial, "Cosmopolis City Club," now appearing in the *Century*, is considered particularly timely and useful in communities where a fight for good government happens to be going on. The first article, which appeared a week before the city primary elections in Allegheny, Pennsylvania, is said to have had a decided influence in the campaign conducted by the Citizens' Reform Association of that city.

Talcott Williams, of the *Philadelphia Press*, contributes an article on "Philadelphia—A City of Homes," to the forthcoming number of *St. Nicholas*. This is in the series on Leading American Cities, which is now appearing in *St. Nicholas*.

OBITUARY.

Died, at Marion Center, Indiana county, Pennsylvania, February 5, 1893, ALEXANDER SUTOR, aged 84 years.

The deceased was a life-long and uncompromising foe of secret societies and shams of every sort. He had been a reader of the *Cynosure* from its commencement, and in his final sickness, as long as he was able to hold up his head, he would sit and slowly peruse its columns.

He was one of the pioneers of the locality, and had lived forty-three years in the house where he died. His father was a staunch Scotch Presbyterian elder, and in that faith he was reared, but united with the Baptist church at Pittsburgh.

In 1839 he married Jane R. Park, and had a family of nine children, six of whom, with his widow, survive.

The funeral was held on the 6th, Rev. A. T. Bell, of Washington Presbyterian church, officiating. He was buried in the Marion cemetery. J. T. S.

LODGE NOTES.

(From Secret Society Journals.)

KNIGHTS OF HONOR.

The prospects for a healthy increase in Massachusetts during the winter looks bright. From different sections of the State we hear of a renewed interest and commendation for the new laws enacted by the supreme lodge.

KNIGHTS OF PYTHIAS.

The new ritual will be printed in the English language only, and the announcement is made that from and after Feb. 19 no work will be legal except that laid down in this new ritual. Knights who have hitherto worked in the German, Scandinavian and other languages realize fully for the first time that they must conduct the work of their lodges in a tongue which will be strange to them in that connection, and they do not, as a rule, relish the idea.

The order of Knights of Pythias is arranging to establish a Pythian castle at the historic city of Mormons, or Latter Day Saints—Nauvoo, Ills.

Now that the supreme chancellor and major general have announced the establishing of the headquarters of the order during the World's Fair, applications for quarters are coming in fast. General James R. Ross has already secured all the rooms in the building for the Indiana brigade when they come in August. The Hoosiers will come over 2,000 strong.

RED MEN.

The membership of the order in New York State last June was 11,110. Present reports should show an increase of at least 1,500 on this.

The question of "parade" or "no parade" is being now discussed, with a majority favoring a turnout next summer.

A. O. U. W.

Making the Mississippi river the dividing line north and south, and including the jurisdiction of Wisconsin and Ontario in the eastern division, we find the following to have been the relative progress made by the two sections during the year from Nov. 1, 1891, to Nov. 1, 1892:

	1891.	1892.	Inc.
Eastern division....	162,604	177,073	14,379
Western division....	104,911	122,816	17,905

Total increase.....32,284

The average membership in the western division for the year was 113,863 and the per cent of increase 15.76. In the eastern division the average membership was 169,883 and the per cent of increase 8.46.

MASONRY.

It is never to be forgotten that proselyting is forbidden in Freemasonry. No effort is permitted to bring over to Masonry any profane who has not of himself manifested a desire to unite with the fraternity.

The tabular statement of the Missouri commanderies shows that 318 were knighted, 79 affiliated, 82 reinstated, 68



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The St. Louis Sermon

Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine,
D. D., Pastor of the Centenary
M. E. Church, St. Louis,
Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

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suspended, 118 dimitted, 42 rejected, and the total membership to be 3,630. Since the organization of the grand commandery in May, 1860, 26 grand commanders have been elected, 23 of whom are now living.

In some Masonic jurisdictions the members when visiting are instructed to refuse an examination until the charter is shown them. In the jurisdiction of Pennsylvania this demand is always refused, the reasons for which must be self-evident to every thinking Mason.

During the recent summer a craftsman died on board a steamship bound for Liverpool. A brother on board, learning he was a Mason, had the burial service of the order recited over the remains ere the body was lowered into the sea.

ODD FELLOWS.

The District of Columbia has 15 lodges and a membership of over 18,000.

Pennsylvania gains about 3,000 members each year. It has now over 1,000 lodges and considerably over 100,000 members.

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8. Modern Heathenism.
9. Ministers at Rival Altars.
10. A Pastor's Confession.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
22. Extracts from Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
39. Should Freemasons be Admitted to Christian Fellowship?
42. Our Duty and Ability to Know the Character of Masonry.
45. Ought a Seceding Mason to Keep his Lodge Oath?

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—25 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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NEW HAMPSHIRE.—Pres., Robt. A. Frohock, Alton; Sec., S. C. Kimball, New Market; Treas., James F. French, Canterbury.

NEW YORK.—Pres., Rev. S. R. Wallace, Syracuse; Sec., Rev. W. H. Clark, Binghamton; Treas., Lucius Woodruff, Binghamton.

OHIO.—Pres., J. W. Martin, Mt. Perry; Rec. Sec., A. T. Vestal, Senecaville; Cor. Sec. and Treas., E. Thomson, Senecaville.

PENNSYLVANIA.—Pres., R. J. George, D. D. Beaver Falls; Cor. Sec., J. S. T. Milligan, Pittsburgh; Treas., R. C. Wylie, Wilkinsburg.

WISCONSIN.—Pres., J. B. Galloway, Poynette; Sec., Isaiah Faris, Vernon; Treas., J. W. Wood, Baraboo.

The Christian Cynosure.

CHICAGO, THURSDAY, FEBRUARY 23, 1893.

Any society, secret or otherwise, that administers oaths must be dangerous to the well being of the community, if those oaths can be supposed by any one who takes them to be of higher obligation than the laws, or if they can be so far tortured as to allow of such construction.—STONE'S LETTERS ON MASONRY AND ANTI-MASONRY, p. 65.

OUR RELATIONS WITH CHINA.

In the last week of January a religious conference was held in New York City to discuss the Chinese-exclusion law of the United States. After due consideration a committee of seven, consisting of Rev. Dr. H. E. Morehouse, Dr. Josiah Strong, R. R. McBurney, Darwin R. James, John A. King, J. M. L. Curry and Elbert B. Monroe, was appointed to present a protest against the law to Congress, and ask for a repeal of the law for the following reasons: It is "a dishonor to the United States; a breach of faith with China; a hardship and wrong to the Chinese here; a provocation to retaliation by China; a hindrance and menace to Christian missions in China of great proportions and promise." The committee promptly made its plea to Congress, without producing, as yet, any practical important result, and there is little hope of the law being repealed at this session.

In China, where the native secret societies, last year, made war upon the foreigners then in the empire, and a military revolution against the reigning sovereign broke out, a gratifying change has taken place. After temporarily suppressing the insurgents and the native brigands, the Emperor issued a stirring royal proclamation, declaring that Christians and Christianity in China must be protected against further brutal assaults, and instructing his subordinates to stringently carry out his will in this respect. "The propagation of Christianity by foreigners," says the Emperor, "is provided for by treaty, and Imperial decrees have been issued to the provincial authorities to protect the missionaries from time to time. For years peace and quiet have prevailed between the Chinese and the foreigners. How is it that recently there have been several missionary establishments burned out and destroyed, and all happening at about the same time? This is decided strange and incredible. . . . Let the Governor General and Governors. . . issue without delay orders to the civil and military officers under their respective jurisdictions to cause the arrest of the leaders of the riots, try them, and inflict capital punishment upon them, as a warning and example to others in the future. The doctrine of Christianity has for its purpose the teaching of men to be good. Chinese converts are subjects of China, and are amenable to the local authorities. Peace and quiet should reign among the Chinese and missionaries, but there are reckless fellows who fabricate stories that have no foundation in fact, for the purpose of creating trouble."

Now, why cannot our American free government be quite as conciliatory and generous as this heathen emperor, and no longer make war upon his subjects who desire to dwell among us?

HOME RULE FOR IRELAND.

Mr. Gladstone has made public his new plan for giving Ireland a home government, which possesses the important feature of enlarged liberality, as compared with that which he presented to Parliament seven years ago. The following summary of its provisions will suffice to give the reader a fair idea of its character:

Mr. Gladstone's new bill confers upon Ireland all such powers as our States possess for levying of local taxes, for the construction of highways, for the maintenance of local police, for the establishment of a local judicature, for the assembling at stated times of a local Legislature, composed of two branches. And it limits, as our State governments are limited, the powers of the local judicature, executive and legislature. The Irish government is deprived, as our State governments are, of power to levy troops for foreign war, to make war, to form treaties with foreign powers, to levy imports upon merchandise or

manufactures sent to it from other parts of the national domain, or, in short, to exercise any attributes of nationality. Like our States, also, Ireland, by Mr. Gladstone's measure, is to send members to the national British Parliament, such members to have as full power as the Representatives and Senators of our States have in voting upon all measures of national importance. The viceroy or governor is appointed by the crown, the governed having no voice in his selection. Our Senators and Representatives of each State in the Union are free to vote upon all measures submitted to Congress. The Irish representatives in the Imperial Parliament will not, if home rule be granted, be free to vote upon all questions; and for a very sufficient reason. The Congress of the United States levies taxes only for national purposes; the Parliament of Great Britain and Ireland legislates upon a great body of taxation that is purely local in its application. At present the Irish members vote on all questions, because the English, Scotch, and Welsh members also vote on all questions, many of which are local to Ireland. But when Ireland regulates its own local affairs, the English, Welsh, and Scotch having nothing to say about them, it will be improper for Irish members to vote upon affairs local to Scotland, Wales or England.

In many respects, the new plan resembles the present governments of Canada, Australia, and other British colonies, with this difference, that to Ireland is granted representation in the national Parliament, which those colonies do not possess.

The bill, it is reported, is favorably received by the friends of Ireland in the British Parliament. What treatment it will receive from the anti-home-rulers remains to be seen.

THE RACE PROBLEM IN THE SOUTH.

One of the most persistent claims made by the white people of the late slave-States is, that the Negro question is solely their concern; that they understand it perfectly, and that they simply ask to be let alone in the management of this vital question. For this reason they resisted the civil rights law and finally secured its abrogation. For this they were thrown into hysterical excitement at the mere mention of a Federal Election bill, and this, more than anything else, has secured a "solid South" in all national elections.

But it is safe to say that during more than twenty-five years they have made no progress in securing a healthful and harmonious relation towards their colored fellow-citizens, and that while the Negro has made a most hopeful progress in the acquirement of education and property, the social antagonism has increased rather than diminished. With some honorable exceptions, there has been no desire or willingness for harmonious citizenship. Instead of this, there has been a persistent cultivation of the spirit of caste, and of mutual antagonism between the white and the colored. The recent heinous crime of a Texas Negro, and his most horrible torture and burning alive, which was witnessed by 10,000 people of Paris, Texas, including the school children that were dismissed that they might behold the horrid scene, surpasses everything in savagery that has ever been recorded in the history of the world. Thenceforth the black king of Dahomey and the red Indian of America must yield the palm in intense cruelty to the Anglo-Saxon of Texas.

Such events tend to put far off the day of peaceful and harmonious relations between sections and citizens, and especially do they give emphasis to the failure of the Southern scheme of dealing with the Negro question.

We are far from desiring to re-awaken sectional antagonism. We of the North have our shortcomings, among which is our long complicity with slavery, and our continued indulgence in race prejudice. But there are certain things that, as a people, we will do well to remember. They are:

1. That the seven or eight millions of colored people are here (not originally of their own choice), and here to stay. They have neither the disposition nor ability to emigrate, and that, both by inheritance and by solemn covenant, they are our fellow-citizens and joint inheritors of our land and liberties.

2. That the ignorance and low moral condition

of many, perhaps most, of them is the result of causes for which they are not responsible—their previous heathenism in Africa, the degrading influences of slavery, and the bitter prejudice and hostility they have encountered as freemen.

3. There can be no settlement of the race question except on Christian principles. We must see that the Negro has a Christian education; we must aid him in securing financial independence; and, above all, we must cease to regard him as a hateful alien rather than a fellow-citizen with interests which are in common with our own.

4. We must recognize the paramount authority of the civil law. There is no excuse for mob-violence. Our indulgence in it has already made us a reproach among the nations of the world and a dishonor to republican government. We must insist on the maintenance and the enforcement of civil law. Such scenes as that at Paris, Texas, will do a thousand-fold more to demoralize the public mind, and to promote anarchy and crime, than they can possibly do to suppress them. If there is a possible excuse for lynch law it is when civil law makes no provision for punishment, or the criminal is quite sure to escape. These reasons do not apply to the Negro, and there is possible reason for his being mobbed.

SECRET SOCIETIES DISSECTED.

Our excellent contemporary, *The Friend*, a religious and literary journal, published in Philadelphia, by Edwin P. Selw, in behalf of the Friends' church, has recently printed an intelligent series of articles on "Secret Societies." They began in the issue of January 7, and closed in that of February 4. To a certain extent they depend for their correctness and interest upon copious extracts from Masonic and Anti-masonic lectures, rituals, lexicons and kindred works, and fairly show up the evils which the lodge system perpetuates by these and similar creditable testimonies.

"The objects for which such societies are organized," says the writer, "are many and various, but all of them professedly good. That men should organize *secret* societies for the accomplishment of evil objects can readily be understood; but why good objects—charity, temperance, or the reformation of any class of evil-doers—should require the cover of a *secret organization* is not so clear to many minds.

"A *secret* society is one having a ceremony of initiation, passwords and grips, or other signs of recognition, and requiring of those who are initiated an oath or promise to conceal these and all secrets of the order from persons who have not passed through the ceremony of initiation.

"Such a society, in the hands of evil and designing men, may readily become a powerful engine for the accomplishment of the basest of purposes. However good the avowed object of such a society may be, it may easily be perverted; so that its very existence becomes a menace to the rights and liberties of all who are not members."

All experience of those who have renounced secret affiliations fully supports these statements.

The Friends, as a church, are with us, heart and hand, in righteous opposition to these social excrescences, and we rejoice in their zealous fellowship.

—Rev. William Weir, of the National Reform Association, has been holding meetings for several weeks in Southern Illinois, and has arranged for a convention at Sparta this week, February 23 and 24.

—Of the fourteen new cardinals created recently by the Pope of Rome, England has one; France, two; Hungary, one, and Italy, nine. The prelate in the United States was slighted on this occasion.

—Bishop Milton Wright, of the Radical United Brethren in Christ, contributes to the *Christian Conservator* (Dayton, Ohio) a lucid and Scriptural essay on "The Levitical Tithe Law," a subject to which he has seemingly given much study with a desire to have it clearly understood. Without entering into the details of the discussion, we may say that he limits the Levitical tithe law to the land of Palestine only, and only until the beginning of the Christian era, when, under the inspiration of the Holy Ghost, the apostles declared a new regulation for church-giving, as set forth in 1 Cor. 16: 2; 2 Cor. 9: 7, 12, 13, 14, which "puts to shame the exactions and bondage of the

then defunct tithe law." The Bishop's article deserves a close perusal.

—President Charles A. Blanchard, of Wheaton College, delivered a telling discourse on "Higher Criticism" from the pulpit of the First Congregational church (Dr. E. P. Goodwin's), last Sunday forenoon. In it he exhibited, with great clearness, the fallacies and agnosticism which distinguish the so-called modern critics of the Bible, reserving his text and his own position for the closing sentences: "The grass withereth, the flower fadeth; but the Word of our God shall stand for ever." Isa. 40: 8. The discourse was listened to with manifest interest.

—One of the "great" Chicago dailies, which cannot be regarded as very favorable to Christian principles, since it issues a Sunday edition and otherwise "liberalizes" religious restrictions, has recently announced that it will no longer report or advertise the races taking place in or near this city. Yet it continues to give daily reports of horse-races, prize-fights and other "sports," column after column, at various places in the United States. Are Chicago methods of conducting field-sports so much worse than elsewhere? If not, why does it stop halfway in its pretended reform?

—Among the devoted colored preachers in the South who are enlisted heart and hand in the warfare against the lodge system, is S. F. Proctor, whose field of labor is in Arkansas. For some time past he has earnestly and persistently attacked the secret societies which infest the Southern States, suffering severe antagonism, bordering upon persecution. A note from him, dated Ellsworth, Ark., on the 15th inst., informs us that he has recently lectured three times in Johnson county, and four times in Logan county; and from former reports received from him but not yet printed in the *Cynosure*, we have reason to believe that his labors are not in vain in the Lord.

—Discussion of the street-cleaning problem in Chicago casually brought the municipal liquor traffic to the surface. Said one authority: "The total amount derived from licenses in 1892 was \$3,908,984.96. Of this the saloonkeepers paid \$3,472,618.05, and the wholesale liquor dealers \$45,262.18. By an increase of 13 per cent a special fund of more than \$500,000 would be obtained, sufficient to thoroughly clean, light and police the business districts, and leave a large surplus to be expended in the resident portions of the city." The city would be richer, no doubt, to the amount of \$600,000 a year, but there would be no less liquor sold, no less drunkards, no less misery, crime, degradation and death. Is this license business one whit better than trading in human flesh and blood?

REFORM NEWS (Continued from 5th page.)

gations to the devil, regain their right of private judgment?

Like all other secret societies, it is a system of organized selfishness, with a false religion for a cloak, and that stolen from the Bible. It is dangerous to the commonwealth.

In an interview with the pastor of the Congregational church at Glenwood, Rev. Mr. Preston, he seemed to be wonderfully ashamed, as well he might be, to acknowledge that he had belonged, or did now belong (I hardly know which), to the Masons and other secret societies.

No doubt many in secret societies are like John Bunyan's man in the iron cage, filled with despair when they attempt to get out at their lucid intervals, and can say to others, "all hope abandon, ye who enter here." Right of private judgment is waived in the forsworn obligation, and all else must go with it. Therefore we say, as we preach the Gospel to "every creature," break the obligation, and regain right of private judgment the first thing.

The collection at the meeting amounted to \$5. Brother Elsey very kindly entertained me at his home, which is about two miles from the courthouse. After the meeting, in crossing the prairie our faces and eyes were pelted with a fierce and blinding snow storm. Sometimes we were out of the sleigh and lifting it out of the snow drifts by the roadside; but, with gratitude to God, we reached the house in safety.

Sister Elsey made the comfortable spare-bed warm with heated irons, and so we rested soundly

and sweetly after the spiritual conflict with the prince of the power of the air. W. FENTON.

THE SITUATION IN THE WESTERN DISTRICT.

BELLE PLAINE, Kansas, Feb. 14, 1893.

EDITOR CYNOSURE:—I am now away down in Butler Co., Kansas, coming here February 7. On the evenings of February 7 and 8 I lectured in the Congregational church, Rev. T. C. Moffatt, pastor. *Cynosure* readers do not need an introduction to Bro. Moffatt. He is an earnest reformer and has written for publication. He gives no uncertain sound in matters of reform. The audiences on both evenings were small, partly because of the severe weather. A number of secret society persons were present on both evenings. On the second evening a half-dozen Masons were present. They gave no sign, but maintained respectful attention. Our prayer is that serious thought may have been awakened. One minister sat through the whole. I have been much gratified to ascertain that but few accessions are now being received from the church; and not only so, but that many church members are very properly withdrawing from the lodges. That is certainly a very hopeful condition of affairs.

The Masonic people stole a march on the Congregational brethren in the matter of a funeral. Without telling them that the person was a Mason, they secured the use of the church for a funeral. The first intimation the pastor had of its being a Masonic funeral was the presence of the Masons in their regalia ready to commence the service, in which he took no part. There were many Masons present, answering the oft-asked: "Where are the men?"

From Douglass I went to Rose Hill, a country town about ten miles from Douglass. I desire to mention, right here, the name of Mr. S. J. Peter, of Douglass. Mr. Peter arranged these meetings for me, and has constantly helped forward the work, in season and out of season. The Lord reward him. Bro. Peter is a reformer of a most pronounced type. May their numbers increase, is my earnest prayer. I lectured three times among the Quaker brethren, in their country church near Rose Hill. On Thursday and Friday evenings I lectured on Secrecy, and on Saturday evening I lectured on Temperance and Prohibition. The people gave respectful and responsive attention.

I heard of a Mason who was handling corn for another man, and had a man in his employ (also a Mason) whom he suspected of stealing some of the corn. To make sure of the matter he secreted himself under the wagon, after dark, and, by so doing, seized the man in the act of theft. The man remarked to him: "You have caught me; but you must say nothing about it. Your obligation will not permit you." The man replied: "I certainly will report you to the lodge." And he did so; but all he got for his pains was a rebuke from the lodge for watching his "brother".

I found the Quakers a very earnest and spiritual people. I gave them two discourses. I found them a very hospitable people in their homes. They are committed to matters of reform. I shall likely return to this community again before many days, for we have really just gotten the work started.

On Monday Bro. Peter and I started across the country to look up some friends of reform, and we found some such. We stopped at Udall, and called upon Rev. W. A. Quick, pastor of the M. E. church at this place. We were glad to find him pronounced on this reform.

In Belle Plaine we enjoyed the hospitality of Rev. W. V. Burns, pastor of the M. E. church in Belle Plaine, and a son-in-law of Bro. Peter. Bro. Burns is an earnest, spiritual man, and is in an inquiring state of mind toward secretism. He is not ensnared.

Bro. Peter and I also called on Rev. G. T. Green, an evangelist from the Come-outer standpoint. Bro. Green is a devout man, and earnestly committed against sin in every form, and secretism among the rest. Neither Bro. Quick nor Bro. Green had heard of the National Christian Association and our movement against secretism and kindred evils. I was encouraged by recollection of the Lord's word to Elijah: "There be yet seven thousand that have not

bowed the knee to Baal." There are many that are ripe for this movement.

Bro. Peter and I are planning for a more extensive movement in Butler and adjoining counties in the near future. You shall hear from us. In the Lord's work, WM. C. PADEN.

TRUTH MAKES FREE

FROM LODGERY, RUM AND ALL THE POWER OF SIN.

An invitation, joyfully accepted, was that of Bro. Parry, of Evanston, to come out again to that city on the evening of the 15th and hold a parlor meeting. The circumstances were most interesting. On the evening of my last visit, Jan. 1st., revival meetings were very hopefully begun in his church, and continued for some six weeks. Among those brought to Christ were several young people who were members of the Orangemen, Odd-fellows, and possibly other secret orders. Their hearts were tender with the new love, and Bro. Parry was anxious to gain them wholly from the world. At his request, a notice was read to the students of at least one department of the University, requesting the presence of all who wished to know what the Word of God says against the lodges. The invitation was accepted by several of the young men; and, with others of the Free Methodist congregation, the parlor was filled.

The Lord was with us. The Spirit took of the Word and showed to us the truths that make men free from the entangling pledges of the lodge. It was a season of refreshing and of decision for Christ. Would that all our pastors might see the like.

At each visit to Evanston I have marked with gratitude the influence of Bro. Parry and his church in this notable community. Pre-eminently Methodist in its religious life, the salt of a whole salvation from every form of iniquity, taught by the Free Methodist brethren, is not without its godly savor. Men of prominence in other churches, men of greater wealth than could consort with the self-denial taught in this church on Ridge Avenue, now and then speak of the radical work for God done here, with conviction of its worth.

The Monday previous, after attending the Chicago Pastors' Alliance, meeting quarterly, which gave some private opportunities for our work, I attended a spirited Demorest-medal contest, conducted by Rev. J. A. Mackelvey, of the Ridgeway Avenue Presbyterian Church, Chicago.

Next morning I addressed the inmates of the Washingtonian Home. Rev. Wm. Morrow and his estimable wife have the management of this large institution with its more than 100 inmates. Their labors, though somewhat restricted in scope, are manifestly a blessing to the poor fellows whose appetites have so long been their master. Such testimonies as were given on Tuesday morning to the saving power of Almighty grace thrill the soul and lighten the most arduous labors. *

Our World's Fair plans are not yet ready to put into type. The delays of correspondence and the requirements of the management are somewhat annoying, but the N. C. A. board aims to have an exhibit worthy of our great reform.

HENRY L. KELLOGG.

STEAM TUG-BOAT FOR THE FLOATING CHAPEL.

The friends of the floating chapel will be glad to learn that we have now about \$200 in cash in the bank. I went to Bowling Green, Ky., to see the steamer that was offered at \$300. It was just what we need; but it would take \$300 more to put it in good order; so I did not buy it. One in good order is offered by other parties for \$500. This has sufficient power to push the floating chapel up to New York, Minnesota, or Dakota. We need \$300 more before we can buy a boat that will do the needed work. I shall then keep several preachers at work, at my own expense, as I have for several months past, with good results. Over fifty conversions on the floating chapel since January 1. Dear friends, shall we be held back from much-needed work for the want of \$300 more? Yours for the war, I. R. B. ARNOLD.

Evansville Ind.

P. S.—The floating chapel escaped injury while 1,000 miles of ice crowded past it.

THE HOME.

THE CRUSE OF ALABASTER.

With a cruse of alabaster
Full of spikenard, rich and sweet,
Stands she weeping near the Master,
While her tears bedew his feet.

Her soft hair, a silken towel,
Wipes away the vagrant tears—
Tears her eager heart's avowal
Of a love that hath no fears.

"Knows he not she is a sinner?"
Inly speaks the Pharisee
Who had bidden Christ to dinner,
Where he dwelt in Bethany.

Lost on her the scorn that hisses
Serpent-like within its den;
She, with spikenard, tears and kisses
Laves the weary feet again.

She a sinner—he the Saviour!
Meet it is that she should come;
Who hath greater need of favor
Than a soul that hath no home?

Known to Christ her whole condition,
At its best and at its worst—
She who bends in meek contrition;
She who is of man accursed.

Oh, the mercy of the Master!
Oh, the pity of our Lord!
E'en the cruse of alabaster
Is with grace and pardon stored!

As the glorious bow in heaven
Cheers the earth when tempests cease,
So his words: "Thou art forgiven!"
Faith hath saved thee; go in peace!"

—Thos. MacKellar.

LEAN HARD.

BY GRACE GROWING.

She was a plump, motherly-looking woman, and she stood in a farmer's spring wagon which was drawn up to the sidewalk in a small town. She wrapped her nice cloak closely about her, looked ruefully at the muddy wheels, and hesitated.

A tall young man, her son, and a student—for this was an academy town,—stood on the sidewalk, holding up his arms and saying, "Come, mother, I am waiting."

She put out one foot, and then drew back again and looked down helplessly, for the step was as muddy as the wheel. "I shall get my clothes so muddy, Jimmie."

"No, mother; do just as I tell you and you will not soil a ruffle. Put your foot on the top of the box, and your hands on my shoulders, and I'll lift you down; don't you see?"

"But," objected the mother, "I am so heavy"—
"Nonsense," interposed the son; "just drop into my arms, and you will be on the sidewalk in a second."

Again she gave her cloak a tuck, put her hands on her big boy's shoulders, and sprang out, he taking her weight so completely upon his strong arms that her feet came to the walk without a jar; and as her hands fell from his shoulders, she gave his arm a little loving pat that told more forcibly than words how proud she was of his strength and tenderness.

I knew the boy; knew how practical and sensible he was; knew how he loved his mother, and could see that he almost felt impatient when she hesitated to trust his strength. I knew, too, that this young man had felt sorely burdened with his sins, and had greatly desired to become a child of God, but was waiting for some new light, some wonderful "inner evidence," or experience, before he accepted the Saviour's invitation, "Come unto me;" and my heart went out to him with a great longing that he might drop in simple faith into the arms of love extended to him, just as his mother had into his own.

Again, later in the day, the same couple were coming from the academy grounds, down an icy sidewalk, he carefully guiding her steps, and she clinging to his arm for support. Her foot slipped, but he held her up, and said, "Lean on me, mother; I never fall." Again her feet slipped, and he said, more earnestly, "Mother, lean on my arm; lean hard."

"Why, dear, I thought I was leaning hard," she replied.

"Well," he urged, "if you lean hard enough you can't fall; just throw your weight on my

arm, and I can take you safely over the ice; but while you keep trying to walk with your hand just resting on my arm, you are sure to keep slipping."

Again she obeyed his directions, and her feet flew safely and lightly over the ice-walk, beside his, clad in "arctics" that never failed to hold fast.

Again, I thought: "Poor, blind Jimmie! Once, when implored to cast yourself into the arms of divine compassion, you said, 'I am afraid, if I should trust, and try to be a Christian without any further evidence, I would stumble, or fall right away, and then I should never dare try again.'"

O Jimmie! remember your own words to the dear mother: "If you lean *hard enough* you can't fall." While you keep trying to stand, or walk alone, or with just a *little* help, He can't help you. Cast your *whole* weight—not only your sins, but your unbelief, your ignorance, and your helplessness—upon Him. He will hold you safely. He saith: "My grace is sufficient for you;" my "strength is made perfect in weakness."

Letts, Iowa.

A REMARKABLE ANSWER TO PRAYER.

Mr. Slimmon has been greatly prospered in opening up Siang-cheng Hien. A very marked answer to prayer, at a time when drought was threatening famine, produced a profound impression. The natives had exhausted their idolatrous resources, and challenged a native Christian. Mr. Slimmon and the native went out to his village home on a burning day, and a meeting was commenced under a cloudless sky. The native brother visited the houses all round, and collected the people together, telling them they were now going to see what the true God could do. A curious throng they were, and soon became eager listeners to the preaching that preceded the prayer, Mr. Slimmon having thoroughly secured their attention. After prayer he was again speaking to them, when the clouds rapidly collected, and soon the people began to run away to escape a drenching, which our brethren, who had a long journey before them, were unable to do! We may remark here that Siang-cheng is the first and only city that has been occupied by Protestant missionaries in Ho-nan, the other stations of our own and the Canadian mission being market towns, though one, at least, of them has a population of about 150,000 souls.—*China's Millions*.

LIGHT THROUGH CONFESSION.

In a city I noticed an old man who had remained through the first and second meetings, and was standing as though he were hesitating whether to leave the room, or to tarry in order to confer with others. I asked a gentleman who was then my associate to speak to him, and approaching he said: "Are you a Christian?"

The old man said: "No, sir, I am not a Christian; but I want to be. I have been trying all my life to find out how to be able to receive any satisfaction in connection with my endeavors in that respect. I have been to church all my life, and read the Bible. I have attended meetings like these, and yet have received no light as to what I need to do in order to be a Christian. When Mr. Moody was here, several years ago, I attended almost all his meetings, and talked with him and others personally, and when the meetings were done, I was as far away as ever. Now, I don't suppose it is of any use, but I would be very glad if you would tell me what I need to do in order that I might become a Christian."

My friend said to him: "Have you ever confessed Christ with your lips?"

The old man said: "No, I was waiting to become a Christian before I should do that."

My friend said to him: "That is just the way to become a Christian," and quoted a passage upon that point from the tenth chapter of Romans, and said:

"I believe you need to commence to-night with an open acknowledgment of Christ as your Master."

The old man said: "It is too late to do it to-night, for the service has been dismissed."

My friend looked about the room, where there may have been ten persons tarrying, and said:

"Suppose you confess Christ to these people who are now in this room?"

After a moment's hesitation, the old man walked down the room and held out his hand to a gentleman whom he knew, and said: "Mr. W——, I want to confess Christ to you," and then went to others and said practically the same thing. I think I was the last one to whom he spoke that night, and I told him not to let the adversary make him think that he had not commenced the Christian life that night, but to count the matter settled, and to think of himself as a follower of Christ.

The next morning, when I came in for the ten o'clock service, the old gentleman was seated in the front seat, and with him was another man about seventy-five years of age. The first man came to me and said:

"I have brought a friend to the meeting this morning. He is a little hard of hearing. Will you please speak out so that he can hear, and be sure to say something about confessing Christ."

I said to him: "Has the light come to you?"

And he said: "Yes, and I want my friend here to confess Christ, too."

Before the day was done, the second old man had risen in the meeting to express his intention of being a follower of Christ; and after that it was a joy to see the two old men, side by side, with their faces beaming with the satisfaction that was brought to them by their new life. I believe that what God put first we need to put first also, and that there is no greater aid to the faith of one who would be a disciple than open acknowledgment of his intention to be a follower of Christ.—*Golden Rule*.

A SMALL BOY IN THE BIG HAYSTACK.

"Well! well! what have we got here?"

Here Samantha, the hired girl at Farmer Gilchrist's, looked at the big haystack and held up her hands in surprise.

Then she cried in low tones: "I must show the farmer this hen's nest."

But when the farmer came out into the yard behind the big red barn, he saw not in the haystack there any hen on her nest, but a small boy fast asleep in the hay.

"Well, well, S'mantha, this beats the Dutch! Fast asleep! Poor little feller!" said the farmer.

Then he laid a big brown hand gently on the sleeper and said, "Come, come, wake up!"

The boy opened a pair of blue eyes hid away under his heavy locks of brown hair, and sleepily murmured, "Just a minute."

"La," exclaimed Samantha, "if that ain't natural. He thinks he's at home. Simon used to —"

Here she clapped her hand awkwardly over her mouth, and behind this strong dam the impetuous flow of Samantha's speech was effectually restrained.

Young Simon Gilchrist had died the previous year.

The boy was now out of his nest and was confusedly rubbing his eyes open.

"Well, sonny, do you know whar you be?" asked the farmer.

"N-n-o, sir."

"Well, do you know whar you come from?"

"From the Children's Home, and on a picnic I lost my way."

"La!" said Samantha, "a lot of 'em out pick-nicking yesterday—"

"Yes, yes," eagerly interrupted the boy, "that is it. I—I thought you'd let me stop here. I—got left. The rest went ahead—and I hunted round, but couldn't find 'em—"

"Oh, that is all right," said Farmer Gilchrist. "What is your name?"

"Andy Pratt, sir."

"You had any breakfast?" asked Samantha, putting a very practical question.

"Not—yet."

"Not yet? Where do you think you'll get any?"

"I don't know," said the boy sorrowfully.

"You give him some, S'mantha," directed the farmer.

"Sartin, sartin!"

It was the very thing she wished to do, but prudently led on the farmer, her master, to suggest it.

The farmer had a conference with Samantha. She was his housekeeper, and had been ever since

his wife's death five years ago. While the boy was eating his breakfast this conference was held.

"I—I'm thinking, S'mantha, how it would do to give the boy a home. Ever since Simon died last year—his eyes reddened abruptly—"there has been this very thing on my mind—that I might get a boy to live with me. I'll see the folks at the home where he came from, and fix it there. I s'pose he is poor, and I have been thinking it over that we don't do for poor folks all we ought. We ought to do more."

He waited for an answer.

"The very thing, the very thing! We ought to do more for poor folks. I'm willing with all my heart. I take quite a fancy to the leetle chap," said Samantha.

That settled it.

The next night Andy did not sleep in the haystack, but he might have been found curled up in Simon Gilchrist's cot bed.

Andy Pratt soon established himself in the farmer's household, and his coming was never regretted. One could but notice, though, that Farmer Gilchrist derived great satisfaction from the thought that he was showering his beneficence upon one who was "poor."

"Must help the poor," he told Samantha, giving her money with which to buy Andy clothing.

"Must help the poor," he said again, handing her money with which to buy Andy school books.

"Must help the poor," he declared when he had bought Andy a pair of shoes.

Samantha was rather tired of it.

"The farmer keeps talkin' about helpin' poor folks, a-lookin' down on leetle Andy as a kind of a beggar," she remarked to herself. "Fact is, we are all poor. He may find it out too."

The farmer found it out in a singular way, in part through sickness and in part through Andy Pratt.

One day the farmer was taken ill. That is a time when one begins to feel pretty needy. Houses and lands begin to lose their value when one may be in sore pain and it is unrelieved. Farmer Gilchrist was very sick, and he felt that this world's goods were not the surest of friends and helpers. Alas! he had been laying stress upon them, making more of them than he had made of his God.

He noticed Andy Pratt in his room one day. The nurse wished soon to send Andy off on an errand, and while waiting Andy was sitting at a window.

"Wonder what that boy, that poor leetle chap, has got?" thought the farmer, noticing that Andy had pulled a little book out of his pocket and was reading it.

"Andy," he said, "What—what have you got there?"

"My—my Bible, sir."

"Oh, indeed!"

It flashed upon the farmer that Andy had something which he had not. Was Andy so poor, after all?

"Andy, couldn't you read me something?" begged the farmer in his distress. "I—I'm pretty hard up."

What a confession!

Who was the rich one? Who was the poor one?

"I'm real sorry you are sick," Andy told him.

Andy hunted a few moments among his Psalms, and then read in a clear voice: "Blessed is he that considereth the poor."

"I like that," thought the farmer. "That is what I have been doing to Andy."

Andy read on. Soon he said, "'Thou wilt make all his bed in his sickness.'"

"That is good," thought the farmer. "This poor bed needs making."

But what was the next verse?

"I said, Lord, be merciful unto me; heal my soul, for I have sinned against thee!"

The farmer groaned. Ought not he, poor and needy, to make his confession to God? How very poor he was! And how rich Andy seemed! What a mistake the farmer had been making! What a mistake we all may make when we seem to possess little, and yet own the promises of God!

"Oh, how poor I am! thought the farmer. He said aloud: "Read the last verse again about sinning." Then he cried, "Again!"

"Andy," he groaned, when the boy had finished the last reading of that verse of the Psalm, "couldn't you kneel down here and say the Lord's Prayer?"

Andy knelt. His boyish voice arose to God, pleading in the Saviour's words. The farmer joined in broken syllables, and oh, it was not long before the farmer knew something of the riches that a poor boy had brought into the house. Body and soul were blessed.—*Rev. E. A. Rand, in Boston Traveller.*

A HYMN FOR THE YOUNG.

"Just as I am," thine own to be,
Friend of the young, who lovest me:
To consecrate myself to thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve thee with all my might,
Therefore to thee I come.

"Just as I am," young, strong and free,
To be the best that I can be
For truth, and righteousness and thee,
Lord of my life, I come.

With many dreams of fame and gold,
Success and joy to make me bold;
But dearer still my faith to hold,
For my whole life, I come.

And for thy sake to win renown,
And then to take my victor's crown,
And at thy feet to cast it down,
O Master, Lord, I come.

—Marianne Farningham.

TEMPERANCE.

DRUNKENNESS TO POVERTY.

Some weeks ago one of our leading Canadian papers was wrestling with the question of the causes of drunkenness and came to the grave conclusion that poverty is the cause of drunkenness and not drunkenness the cause of poverty! That theory seems to have a good many advocates even among intelligent men, but certainly they cannot be careful observers. Almost any man who notes the history of any half a dozen poverty-stricken drunkards of his acquaintance will surely note this fact that in five cases out of six the drunkenness came first and the poverty followed afterwards as a legitimate consequence.

The *New York Voice* has recently taken some pains to send out a series of enquiries to managers of leading inebriate asylums and similar institutions asking, among other things, this question: "Does your experience with inebriates indicate that a very large proportion of them take to drink because of poverty?" A large number of replies are published and from men of note and experience, and in but one instance was the answer "yes."

Among those replying are two or three well-known Canadian specialists, whose names are well known to the readers of the *Templar*. Dr. Stephen Lett, medical superintendent of Homewood Retreat, at Guelph, Ont., replied "No" to the above question and then enumerates some of the causes as shown in his extensive experience with inebriates. These include, "among my patients, too much money, too little or no employment, and among commercial travelers pernicious practice of treat-customers in order to get them to give orders for goods. Drinking at night after completing their day's work." He might well have added the free use of tobacco in almost any form.

Dr. C. Schomberg Elliott, medical superintendent of Deer Park Sanitarium, near Toronto, also answers "No" to the poverty cause of drink, and assigns for causes "the social habit, treating, idleness."

Dr. Albert Day, of Boston, is the father of the inebriate asylum movement and is probably the best posted man in the country in regard to the causes and treatment of inebriety. His opinions, based on long experience and much investigation, are of great value. He replies: "1. I know that poverty is not often the cause of inebriety. I think a very small percentage become drunkards on account of poverty. So far as hereditary inheritance is concerned, some, no doubt, become drunkards. 2. Home influence, homes where liquors are used and the children are allowed to drink, and, even if not allowed to do so, where

the example of parents and older members of the family is impressed on the minds of the young. The children of such parents will degenerate into drunkards, for such is the law of inheritance. If the parents are moderate drinkers the children will be drunkards. 3. There is no line of demarcation in drinking habits.

"Some drink because they have too much of this world's goods, while others drink because they have not got enough. My impression is that the latter class are much less likely to become drunkards than the former. The constant use of alcohol will degenerate the whole system, which will always come into a pathological condition which leads to vice and sin."—*Hamilton (Can.) Templar.*

GOLDEN OPINIONS.

Whisky is at the bottom of more trouble than it gets credit for. It is the devil's anesthetic for sorrow and shame, and it plunges the victim into deeper shame. A whisky bottle is generally part of the effects left by a suicide.—*Cumberland Presbyterian.*

As no political party that was on its knees to the slave power deserved support from honest, patriotic citizens, so no political party that is on its knees to the whisky power deserves support from men of intelligence, conscience and honor.—*Joseph Cook.*

High license diminishes the number of saloons, but not the quantity of liquor drunk nor the amount of drunkenness. And then to license is, in a way, to approve, and a wise and good man cannot approve of the liquor traffic. Whatever restrictions may be thrown around its management, the American saloon is, and must continue to be so long as it shall be tolerated, a nuisance. Its influence upon individual, domestic and national life is wholly evil.—*Bishop Spaulding.*

Why, the history the past fifty years on this temperance question has been as changeable as the weather of the New England spring, and very much less satisfactory. One year we have prohibition. One year we have imprisonment for a first sale. One year we have the seizure and the search, and another year high license and another year low license. We have got to have something besides legislative prohibition, changes of public sentiment and the rising of the thermometer one year and the going down of the thermometer another, to deal with these awful problems.—*Hon. Geo. F. Hoar.*

The first consideration we put in the scales of the balance against high license is, that it does not deal with this evil; does not smite a single hideous phase of it; does not heal even one of its sore hurts. It neither diminishes drinking, nor lessens materially the saloons, nor changes one iota their vile character. The traffic is as prolific in crime and lust and orphanage and defiance of law and damage to property and waste of resources as ever.—*Herrick Johnson, D.D.*

I am utterly unable to understand the value of this compromise which you call high license. I don't understand how the taking of license money from a wrong can make it morally or financially right. I feel that the candid moralist is forced to the conclusion that the liquor traffic is wrong; that to license or tax it is to authorize it; that to authorize wrong cannot be right; hence, that all license, high or low, is morally and politically wrong. Believing this, I, for one, cannot accept high or low license under any conditions.—*Canon Wilberforce.*

Parties, not men merely, are to go into power. As the country was betrayed by the administration just closing in civil service reform, so will it be betrayed in a greater or less degree on present issues, whichever of the two parties shall win. There is not conviction enough in either of them to enable them to order anything like a complete policy against dominant, corrupt influences. . . . No result can be more influential or encouraging than a growth, under existing pressure, of the prohibition vote. It will be like that other fact which altered all our history, the holding fast of a few in the Liberty and the Free Soil parties, till strength and opportunity came to them. This is the one sure thing that can be done.—*John Bascom, LL.D., Professor in Williams College, Massachusetts, ex-President Wisconsin State University.*

Do you take the Cynosure? Why not? Do you pay for it? Why don't you?

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON X.—First Quarter, 1893.—March 5.

SUBJECT.—Keeping the Sabbath.—Nehemiah 13: 15-22.
GOLDEN TEXT.—Remember the Sabbath day to keep it holy.—Exodus 20: 8.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Nehemiah 13: 15-22. T.—Gen. 1: 26 to 2: 3. W.—Jer. 17: 19-27. T.—Ezek. 20: 13-20. F.—Luke 9: 1-11. S.—Luke 4: 14-21. S.—Isa. 58: 8-14.

COMMENTS BY E. E. FLAGG.

1. *The desecration of the Sabbath.*—vs. 15, 16. A reform may seem very thorough, but if there is not constant watchfulness the tendency with a nation, as well as with an individual, is to slide back into its former habits. Reformers die like Ezra, or have their minds occupied with other matters like Nehemiah, and the opposition party takes the advantage and creeps back, almost imperceptibly, perhaps, into power. We see this fact very clearly brought out in the present lesson. Our last one saw a great national reform inaugurated which seemed to be on a permanent basis; but Nehemiah was recalled to his official duties at court, and though his absence could not have extended over many years it was long enough to give the enemies of the government time to overthrow in a great measure all that he had done. Mixed marriages had grown common, the high priest himself setting the example by marrying the daughter of the Jews' most bitter and powerful enemy, Tobiah, even providing the latter with an apartment in the temple for his own individual use. As a natural consequence of the low state of religion, the temple service was neglected and the tithes withheld, so that the priests were obliged to retire into the country and farm their lands for support. It is noticeable that this second reform was like the first, a consequence of one of those public periodical readings of the law which were commanded for this very thing—in order to call the attention of the people from time to time to God's commands, and any gross violation thereof which might be going on in their midst. Among other abuses which confronted Nehemiah on his return, he found one great and wide-spread evil—desecration of the Sabbath day. From v. 15 we see that what is called the "Continental Sunday" is no new thing. It was known more than two thousand years ago. Then, as now, there were men covetous of gain to which the Fourth Commandment seemed a wearisome encroachment on their constant pursuit of Mammon. They forget in their shortsightedness that they are robbing themselves rather than God; that they would live longer and get more and better work out of their employes by keeping the one day in seven. The beneficent provisions of the law extends even to beasts of burden, whose physical natures require the Sabbath as much as man's; but it is not so generally known that it has been scientifically proved, and stated as a demonstrable fact that inanimate things, the tools of the workman, the machinery of the capitalist, need the periodical season of rest in order to insure the best results. "There dwelt men of Tyre, etc." Tyre and Sidon were great commercial cities on the Mediterranean, inhabited by a highly civilized but idolatrous people, whose loose morals and worship, full of sensual attractions had been a constant snare to Israel since the days of Solomon. Just as to-day there are many Americans who want to follow the example of France and Germany and introduce the European Sabbath; so there were plenty of weak-principled Jews always ready to adopt foreign fashions, however opposed to God's commands. All true patriots should stand as one man against the pressure which the enemies of our country, rum and Romanism, atheism and anarchy, are bringing to bear against our Sabbath, our wall of defence against a flood of evils, which if they succeed in breaking it down will surely overwhelm us in our tide of ruin.

2. *Nehemiah expostulates with the authorities.*—vs. 17, 18. The heads of the government and the wealthy and aristocratic citizens were most deeply involved in guilt. It lay with them to stop this violation of God's law, yet they were in many cases the grossest transgressors. How often men in the highest official position break the Sabbath, and thus their example infects the whole nation. No Christian should vote for a man who persistently violates God's holy day. Our highest national interests are not safe in such hands. Those who desire a better enforce-

ment of the Sunday laws should follow the example of Nehemiah, and make their appeal to the rulers. Let our legislatures, State and national, be showered with petitions and made to understand that the feelings of the Christian public in this matter cannot safely be disregarded. "Did not your fathers?" etc. A violated Sabbath was the chief cause of their long captivity. There is nothing like an enforced rest of one day in seven to bind society together and induce a reverence for law. Those communities where the day is observed most strictly are the ones where life and property are safest.

3. *A lesson to Americans.*—vs. 19-22. Nehemiah did not allow foreigners who had no understanding or appreciation of the great features of the Jewish polity to override the national laws. The city gates were shut and guarded, and the merchants and peddlers who lodged without, hoping for a chance to make illicit sales, were threatened with prompt arrest if they did not depart at once. Shall we allow our foreign population to abrogate God's law and trample on that institution so loved and revered by our fathers, the Christian Sabbath? The example of this ancient patriot should forbid the thought, and incite us to renewed efforts for its preservation.

RELIGIOUS NEWS.

BAPTIST.

—The home mission board of the Southern white Baptists has been working among the Negroes of the South since 1845, and 60 colored and white missionaries are now employed; but a writer in *Our Home Field* says there ought to be 600. Able men hold institutes for colored preachers and deacons; colored missionaries are employed; and aid is given to colored students for the ministry.

—The State convention of German Baptist churches will be held with the Second church, Milwaukee, Wis., Rev. Benjamin Otto, pastor, beginning its sessions the last Sunday of February. A deeply interesting service is expected.

—Rev. Charles G. Hartsock died at Matadi, Congo Independent State, November 19, 1892, of remittent fever, after two weeks' illness. Mr. Hartsock leaves a wife to whom he was married May 10, 1891, in Boma, Congo Independent State. His return to America was precipitated by her sickness, but on his way he was taken.

LUTHERAN.

—The Lutheran Church General Council reports \$14,473 received for foreign missions during the year ending September 30th, 1892. The India Mission embraces 4 principal stations and 149 out-stations, with 4 male and 6 female missionaries, 2 native pastors and 91 teachers, evangelists, etc. The number of communicants is 1,205, and of adherents 3,388. In the 84 schools 1,465 pupils are receiving instruction.

—It is estimated by one of the leading pastors of the denomination that there are fully 15,000 Swedish Lutherans in the two cities of St. Paul and Minneapolis alone, while there are other thousands in the rest of the Northwest.

—Three hundred years ago the twentieth day of this coming March, in the city of Upsala, in far-away Sweden, came the culmination of long days of solemn deliberations and the Protestant religion became the belief of these strong-limbed, strong-brained Northlanders. The tricentennial of this great event is to be celebrated in fitting manner in that American home of the Norseman, the city of Minneapolis. Preparations for this important event are now well under way; and that it will be one of the most important religious events of the year seems assured. The celebration will take the form of a jubilee, lasting several days, the twentieth being the most important. Arrangements are being made for the accommodation of 20,000 persons.

—It is stated that, during the year 1892, 300 young men were ordained to the Lutheran ministry in this country. A few of these came from Germany, but the great majority were born and educated here. During the same time there were 75 deaths and 25 withdrawals from the ministry, so that the net gain was about 200.

—Summary of Lutheran missions: 40 societies, 700 stations, 1,000 missionaries, 4,000 native helpers, 204,000 baptized members, 1,600 schools, 60,000 pupils; annual income and expenditure, \$1,100,000.

METHODIST EPISCOPAL.

—The decree of the Austrian government for the suppression of the Methodist service issued last year has been enforced.

—The Oklahoma Methodist conference consists of about thirty-five men.

—Bishop Thoburn looks for 25,000 conversions in India during the year.

—The American Methodists have come into possession of a fine site in the city of Rome, the same street as the king's palace and government buildings, and intend erecting a large and commodious building, containing a

church, a college, a theological seminary, residences for the faculty, and a printing department.

PRESBYTERIAN.

—The action of Chicago Presbyterian ministers as expressed in a late meeting, if we understand it rightly, deprecates the enforcement of the principles of the church by discipline. They plead for large liberty in the individual. This is understood to refer to the late cases in New York and Cincinnati.

—Dr. McCosh, of Princeton, N. J., has forwarded \$1,250 to the East Free Church, Brechin, Scotland, of which he was at one time minister, to assist any deserving young man connected with it in prosecuting his studies with a view to the ministry of the Free Church.

—The Presbyterians are really having a pretty earnest time over the trial of Dr. Briggs. Their religious papers are still full of it. The New York *Evangelist* is directly opposed to the prosecution of the trial, while the New York *Observer* stands with the prosecutors. There are clearly three parties in the Presbyterian church in relation to this disturbing trial. Those composing the first party are in hearty sympathy with the views of Dr. Briggs, and are, of course, opposed to the prosecution of the case against him. Those composing the second party regard his teaching as exceedingly dangerous, as subversive of faith in the Bible as a safe guide in religion. Hence, with the view of preventing the spread of his teaching, they desire to have put upon it the seal of ecclesiastical condemnation. The members of the third party, while disclaiming an acceptance of his teaching, claim for him the right and the liberty to teach as he does. They think he has said nothing worthy of death or of bonds.

PROTESTANT EPISCOPAL.

—In Denver the crusade against Sunday night amusements culminated in the arrest of the theater managers and performers. A mob of five hundred attacked the house of the Episcopal dean who has led the movement against Sabbath desecration.

—Dr. Lunn and Mr. Woolrych Perowne, the son of the Bishop of Worcester, according to the *Review of the Churches*, have organized a Reunion Pilgrimage to Jerusalem, which promises to be of very considerable interest. Archdeacon Farrar, who made a special study of the Holy Land preparatory to writing his great work, "The Life of Christ," will deliver lectures to the pilgrims at Jerusalem and other centres. The Bishop of Worcester and other eminent ecclesiastics of the British churches will, in all probability, accompany the party.

—The statistics of the Protestant Episcopal church, according to the eleventh census, may be summarized as follows: Number of organizations and church edifices, 5,019; seating capacity, 1,336,952; halls, etc., 312; seating capacity, 28,007; value of church property, \$81,066,317; communicants, 532,054.

—The Protestant Episcopal church is building a cathedral in the city of New York. They are going to put \$10,000,000 into it. It is to be called the Cathedral of St. John the Divine.

ROMAN CATHOLIC.

—According to the Catholic address book there are 2,650 Catholic clergymen in England and Scotland. Many of these, however, are foreigners, who are members of the orders. The diocese of Liverpool is the strongest. The 3,000 Irish priests are under the jurisdiction of 4 archbishops and 25 bishops. England has only one Catholic archbishop and 15 bishops for 2,650 priests.

—A new Catholic church in Copenhagen was dedicated in November. Vigorous efforts are made to spread the Catholic propaganda, not only in Denmark, but also in the other Scandinavian lands.

—The arch-diocese of New York numbers 800,000 Catholic population, 525 priests, 208 churches, 169 parochial schools with 40,524 children in attendance. Brooklyn has 280,000 Catholic population, 219 priests, 116 churches, 105 schools and 28,825 school children.

SEVENTH-DAY ADVENTIST.

—Latest reports from Oklahoma Territory state that there are seven organized churches, with 123 members. Besides these there were some unorganized companies, which would swell the total number to over two hundred.

MISCELLANEOUS.

—Sunday, June 11, has been set apart as temperance Sunday in Chicago. This follows the week of World's Temperance Congresses, and the ablest temperance speakers in the world are expected to be present.

—At Lakeport, Cal., a great revival is said to be in progress, in which the Baptists, Methodists and Presbyterians are uniting their efforts. It is claimed that about ninety conversions were the result up to the 2d inst., and the work was still progressing.

—There are about 180 colporteurs in Scotland working in connection with the Religious Tract and Book Society; it is proposed to establish twenty new agencies.

—The present strength of the Salvation Army in the United States is given as 464 corps, 68 outposts, 1,456 officers, six slum posts, three rescue homes, and one food and shelter depot. The Army's paper, the *War Cry*, has a circulation of seventy thousand.

NEWS OF THE WEEK.

COUNTRY.

At Bloomington, Ill., an epidemic of measles and mumps is raging, and many of the cases are very severe and dangerous. There are nearly one hundred cases of the two diseases among the 600 students of the Illinois State Normal University at Normal, and increasing. The temporary closing of the institution is likely. In some instances the patients have both of the diseases.

A bill will probably pass the Illinois Legislature which prohibits railroads other than street railway companies from collecting more than 3 cents a mile from passengers who fail to purchase tickets before entering the cars. Another bill provides that the railroad and warehouse commissioners shall make a schedule of maximum rates, not to exceed 2 cents per mile, for the transportation of passengers; also, a schedule of maximum rates for the transportation of freight.

Illinois mourns the death of Hon. John Scholfeld, Supreme Judge and ex-Chief Justice of the State.

Experts in Colorado have been raising the denomination of paper money in Denver, and a number of merchants have been caught. The Martha Washington one-dollar bill is the one most commonly raised. The work is executed with a pencil, and the bill readily passes for \$10. The banks have stopped a number offered them for deposit.

A plot to blow up the Cincinnati, Indianapolis & Columbus freight depot was discovered and nipped in the bud. A mail carrier saw a package lying under the depot. His suspicions were aroused, and he crawled under and brought it forth. The bundle was taken into the depot and unrolled. Two dynamite cartridges were found. Much stir was caused among the trainmen.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 13 to Feb. 18:

J H McGlade, P Beck, Mrs M Stegner, S Rowley, Miss J Hulburt, W D Clay, R A Waldo, A Knox, J Life, A Austin, W C Gaddis, W French, W R Morley, Mrs S Wilder, S R Coyner, Rev J B Gallows, A Lindsay, J Killough, A C Bundy, T H Nichols, R N Miller, Rev M B Patterson, Rev C H Kiracofe, Rev A Dietrich, A Sargent, W Porter, W W Templeton, A Henderson, J Shigley, N Pratt, C D Cappock, Rev J K Glassford, W Beers.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	72 3/4 @	73 3/4
Winter No. 2.....	72 3/4 @	73 3/4
Corn—No. 2.....	41 @	42 3/4
Oats—No. 2.....	31 @	33 1/4
Rye—No. 2.....	52 @	56
Bran per ton.....	13 75 @	15
Hay—Timothy.....	10 00 @	12 00
Butter, medium to best....	17 @	20
Cheese.....	03 @	12
Beans.....	1 50 @	2 10
Eggs.....	28 @	30
Seeds—Timothy, 100 lbs. 4 40 @	4 44	
Flax.....	1 19 @	1 24
Broom corn.....	02 @	08 3/4
Potatoes, per bu.....	65 @	75
Hides—Green to dry flint....	03 3/4 @	08 3/4
Lumber—Common.....	10 00 @	13 00
Wool (washed).....	15 @	32 3/4
Cattle—Choice to extra.....	5 60 @	6 20
Common to good.....	4 25 @	4 85
Hogs.....	6 90 @	8 60
Sheep.....	4 40 @	6 15

NEW YORK.

Wheat.....	78 3/4 @	80 1/4
Corn.....	52 @	52 1/4
Oats.....	38 3/4 @	41
Eggs.....	29 3/4 @	29 3/4
Butter.....	17 @	29
Wool.....	17 @	37

KANSAS CITY.

Cattle.....	2 50 @	5 10
Hogs.....	6 25 @	8 20
Sheep.....	4 00 @	5 20

Odd-fellowship Judged by its own utterances; its doctrine and practice examined in the light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth 50cts; paper covers, 25cts.

SECRET SOCIETIES CON-
'DEMND

BY EMINENT EDUCATORS.

PRESIDENT F. H. M. HENDERSON, *Bowdon College, Ga.*:—I regard all secret societies as extremely liable to be perverted.

PRESIDENT NOAH PORTER, *Yale College*:—That there are serious evils connected with them cannot be questioned; that they accomplish some good is equally clear.

PRESIDENT HITCHCOCK, *Amherst College*:—These, at different periods, have been fruitful sources of excitement, jealousy, and heart burning among the students.

JOSEPH MOORE, *President Earlham College*:—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

HOWARD CROSBY, D. D., *Chancellor University, New York*:—Thirty years ago I was a member of a college secret society, and while I had upright fellow-members, and we encouraged literary culture, I found the association was chiefly a temptation to vice.

PROF. J. R. JACQUES, *Illinois Wesleyan University*:—Among college students, at an age when most susceptible, secret societies tend to breed that secretive disposition which is the very opposite of the truly candid, generous, and magnanimous character.

DR BEYS FLAG, *Professor in the University of Halle*:—Never entertain the idea to join the lodge for popularity's sake. It is utterly degrading to imagine pastors, men who have to deal with Christianity, the most universal and opening in the world, wrapped up in the mummeries of Freemasonry.

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PRAYER AND BREAKFAST.

Some years ago, when the country around Cincinnati was newer than it is now, a pious farmer was busy clearing his lands. He had a number of hands employed, and was anxious to accomplish a large amount of work while the weather was favorable. He called them early, and went out with them before breakfast was ready. A horn was blown, and they came and ate, and returned again to their work.

The farmer had been accustomed to have prayer every morning in his family. But to keep so many men from chopping and log-rolling while he read and prayed was more than he could afford; so Satan suggested, and the good man yielded. His pious wife saw with grief that the family altar was neglected, and her husband, in haste to get rich, was departing from God. She talked with him, pleaded with him, but in vain. At last she determined to try another experiment.

The next morning the farmer and his men went out, as usual, to their work. The sun began to climb up the sky, but no breakfast horn was heard. They grew hungry, and looked anxiously toward the house; they listened, but still the expected summons did not come. After waiting an hour or two beyond the usual time, they went into the house. No table was set, no coffee boiling on the fire, no cook over or before it. The good wife was knitting quietly, with the Bible on her lap.

"What does this mean?" cried the husband; "why isn't our breakfast ready?"

"I thought you were in such a hurry about your work that you hadn't time to eat it!"

"Haven't time to eat it! Do you think we can live without eating?"

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"Well, well," said the farmer, "get us some breakfast, and we will have prayer every morning, no matter how busy we are, or how many workmen I have." She got the breakfast, and he kept his word. The lesson was a good one and never forgotten.—Selected.

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by the action of the cells, and not in the lungs, as formerly taught.

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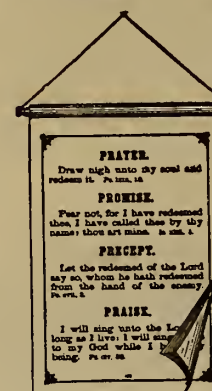
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FARM NOTES.**FARMERS FIFTY YEARS AGO.**

Fifty years ago and more the farmers were simply farmers and nothing else. They depended almost wholly on the products of their farms for their living. They raised nearly all the supplies for their own tables, and largely for their clothing, which was manufactured from the raw material in their own homes. Wheat was much more generally sown then than now, but not in sufficient quantities to furnish bread for the household. Flour was rarely bought by the barrel, and barley, rye and Indian corn were extensively used. In those earlier days flour bread was, with large numbers of families, dignified with the name of "cake," and considered a luxury for use on extra occasions, when company was entertained.

A story is told in one of our old Rockingham county towns, which illustrates this fact. A high-toned gentleman, known as the "Squire," called at a farmhouse one day on some business, and when he had finished his errand, and had remounted at the door, the good housewife, wishing to impress the Squire with the dignity and thrift of her family, said to him: "Squire, won't you stop and have flour bread and butter?" thinking it now too late for him to accept the invitation. To her chagrin the doughty Squire replied: "Thank you, marm. I don't care if I do," and promptly dismounted and entered the house. The poor woman could only explain that to her surprise she found the flour bread all out, and offered him the best she had, some Indian bannock.

When a boy, the writer has often seen in the house of a neighbor a string of these bannocks, eight or ten in number, set up on tins in front of the fire in the broad fireplace, there being room then left in one corner for him to sit and look straight up the chimney into the blue heavens.

There was very little market for farm produce in those days, except in the larger towns, and long journeys had to be made, mostly to such as were known as "seaports"—as there were no interior towns of sufficient population to be centers of much trade. Every farmer kept a flock of sheep, and wool constituted a large proportion of the clothing of the family. It was carded, spun, and woven at home, and made into garments for both sexes. The best clothes for the men and boys were made of what was called "fulled" cloth. This was made at home of the finest material, and taken to the mills known as "fulling mills," where it was put through a process of thickening, dyeing and finishing. The women used to wear gowns of cloth which was called "pressed woolen". This was simply home-made flannel, taken to the mills above named, and pressed, so as to present a glossy surface.

Every farmer had a small patch of flax. This was pulled and spread out in rows on the ground, "rotted," and then "broken" and "swingled," and was thus prepared for the combing, carding, and the "little wheel," as the machine was called on which the flax was spun, to distinguish it from the larger machine for spinning wool. It was woven into cloth for table covers, toweling, sheeting and shirting. The "tow," which was

the coarse portion combed out on the "hetchel," was spun into a coarse yarn, of which a cloth was made for summer suits for the men and boys. The tow shirt, so commonly worn, was, when new, an instrument of torture to the wearer, as it was full of prickling spines, left from the woody part of the stalk.

The tailor of the old days, with his "goose," traveling from house to house, to make up the clothes for the men and boys,—or to cut and fit them for the gossiping tailoress to complete,—is not known to the present generation. The old-fashioned shoemaker, who used to perambulate the country round with his "kit," taking the families in turn at their homes, and working till the whole household was shod, is almost forgotten. That, however, was a common thing in the olden days. The writer calls to mind an anecdote of one of these ancient cordwainers, who was as noted for his wit and the geniality of his disposition as for the excellent quality of his work. He used to make shoes for all the leading families of the town, and his visits were occasions of much fun and jollity on the part of the youngsters of the households. One of these families had a black woman in their service as a slave, and when her turn came the young people thought they would have some fun at the shoemaker's expense, when he should come to measure the "long heel." Phillis was called in, and all the boys were there to see the sport, but the wily old cobbler was equal to the occasion. He ordered the poor woman to thrust her foot into a tub. She obeyed only after a stern command and a stamp of his foot, when he told her she might go. He then measured the wet track on the floor, and cheated the jolly youngsters out of their fun.—*Boston Journal.*

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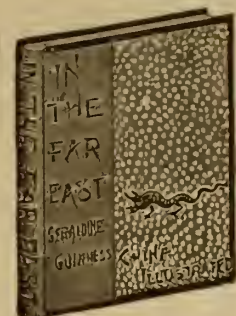
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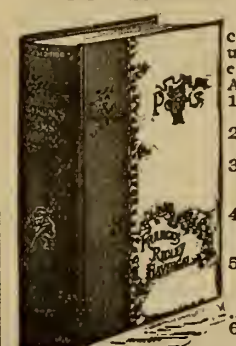
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NEWS OF THE WEEK (Continued from 13th page).

On the 16th the mammoth car ferry and ice crusher, Ste. Marie, built by the Detroit Dry Dock Company for the Michigan Central, the Grand Rapids & Indiana, and the Duluth, South Shore & Atlantic railroads, for transferring cars across the Straits of Mackinaw, was successfully launched into the Detroit river in the presence of several thousand persons. The Ste. Marie is the largest boat of her kind on the lakes, having a keel 269 feet 6 inches in length.

A proposed consolidation of the spring wheat flour millers includes nearly every firm in the business from North Dakota and Duluth to the East. The trust is to be governed by a board of directors and executive committee of three. In all about 90 per cent of the total spring wheat milling capacity of the United States is in the combine. It will be the most powerful trust yet organized in America outside the Standard Oil and the Steel Beam combines.

At the meeting, at Peoria, of the Retail Farm Implement Dealers' Association, of Illinois, over three hundred delegates were in attendance. The principal topic discussed to-day was the matter of boycotting manufacturers who sell their goods to other than regular dealers. It was decided to declare a boycott.

Secretary Rusk has issued a circular to the managers and agents of railway and transportation companies, stockmen, and others, notifying them that a contagious and infectious disease known as splenic or Southern fever exists among cattle in a belt of country which he describes in detail, and which extends from Texas through portions of Kansas, Missouri and Tennessee to North Carolina, Virginia and Maryland. From Feb. 15 to Dec. 1, 1893, no cattle are to be transported from said area to any portion of the United States north or west of the described line, except by rail for immediate slaughter.

The Manhattan News Company, of New York, has established a press censorship for its own business. It declines to expose for sale at its news stands any of the flash periodicals until advance copies have been sent to the Hon. George Bliss, president of the company, for careful examination. Mr. Bliss goes over these periodicals, and if he finds them demoralizing they never appear on the news stands controlled by the company. This is a wise provision.

The new Congressional District apportionment bill in the Illinois Legislature makes, outside of Cook county, twenty-one Democratic, thirteen Republican, and two doubtful districts.

The sundry civil bill, as reported to the Senate carries a total appropriation of \$40,350,114, an increase of \$924,161 over the bill as it passed the House. The corresponding bill for last year appropriated \$27,665,076. These are the provisions for the World's Fair: For Government exhibit, \$201,750; for the completion and equipment of the brick ship, \$10,000; World's Columbian Commission, \$236,375, \$98,190 of which is

for the use of the Board of Lady Managers and \$25,000 of which is made immediately available. It is also provided that \$10,000 of this appropriation shall be issued to the ladies' board in the shape of 25-cent souvenir coins. For awards for judges, examiners, etc., there is appropriated \$750,880, of which \$110,000 is to be devoted to meeting the expenses of the jurors and members of the boards appointed by the lady managers.

The South Carolina United States Court has decided the railroad tax cases against the State. The marshal has been ordered to place the property in possession of the receiver and the county sheriffs have been fined \$500 each for contempt. They will be imprisoned until the fine is paid.

A man giving the name of Austin A. Vail, and claiming to be a representative of Knights of Pythias and Odd-fellows' Lodge of Washington, Pa., has been soliciting from the above orders in Marinette, Wis., on a plea of being in straitened circumstances. He succeeded in obtaining considerable money, but was arrested by an officer.

A company has been organized in Iowa to build a railway between Muscatine and Chicago, or some point connecting with Chicago, and from Muscatine west to the Missouri river.

A committee appointed by Equity Lodge, No. 20, Fraternal Order of American Home Protectors, of Flint, Mich., filed a bill in the circuit court asking for the appointment of a receiver to wind up the affairs of the organization.

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be tolerated in a nation whose language is English. Educate the children—educate them intelligently, morally, religiously, but only in the vernacular.

The committee in Congress to which was referred the bill repealing that portion of the World's Fair law providing for the closing of the Exposition on Sundays, last week refused to report the measure to the House. That ended the attempt of the advocates of a seven-day fair to disgrace the Sabbath and insult God and his people. The management of the Exposition fully acquiesces in the decision of the committee, proposing neither to thwart the will of Congress nor desecrate the Lord's day by unnecessary or servile work.

Since the last issue of the Cynosure President-elect Cleveland has completed the list of his constitutional advisers, and even the "stalwart-Republican" *Inter Ocean* is kind enough to say: "All things considered, this is a good Cabinet." Intelligent criticism will also stamp it with approval, as being in advance of the political party which is soon to become dominant. It is made up as follows: Walter Q. Gresham, of Indiana, Secretary of State; John G. Carlisle, of Kentucky, Secretary of the Treasury; Daniel S. Lamont, of New York, Secretary of War; Hilary A. Herbert, of Alabama, Secretary of the Navy; M. Hoke Smith, of Georgia, Secretary of the Interior; J. Sterling Morton, of Nebraska, Secretary of Agriculture; Wilson S. Bissell, of New York, Postmaster General; Richard Olney, of Massachusetts, Attorney General.

In an article in the *Catholic Review* for February 11, on "the invincibility and perpetuity of the (Roman) church," it says, significantly: "Experience abundantly proves, at least to those who have an eye to see, that the Catholic church, composed of three hundred million members, in all countries, is a very live body and 'alive like to be,' and the prospect of her perpetuity in confirmed by two considerations—one a matter of fact, the other a matter of principle." That the aggressive character of this church is well understood is well-exhibited in this paragraph from the *Canadian Churchman* of Toronto: "Our Romanist friends are in too great a hurry to 'run' the American continent, as they once ran the European. They cannot persuade intelligent American citizens, by any hoodwinking on the subject of history, that America owes what religion she has to Columbus, Queen Isabella and the Pope."

Now that the gates of the Columbian Exposition will be closed on the Lord's day, discussion in favor of granting holidays and half-holidays to workingmen and women during the weeks that the Exposition will continue is in order. It may soon be easily arranged. The employers can, by a little concession, readily adopt some system by which their employes, from the lowest to the highest, shall be enabled to visit the Fair often enough to see its objects of special interest. The movement in this direction should be speedy and general. Then the Exposition managers can co-operate in it by arranging half-fare admission fees on certain days, and providing special regulations for the reception and accommodation of this class of visitors, making them feel that they have a vital interest in the success of this great international enterprise, which should not be held exclusively for the benefit of the rich and great.

The reports of officers of the Young Men's Christian Association in Chicago, for the year ending Feb. 7, show great advances over the work of the association during any previous year. The membership of the parent association, owing

to a scattering of its forces into various parts of the city, and some other causes, shows a decrease. Yet 1,768 young men joined the association during the year, and there were 218 accessions of members from other places. As to the spiritual work, it is reported that 70,144 was the total attendance at the religious meetings, as compared with 64,417 in 1891. The total average attendance weekly at the Bible classes has been 146. As a result of the work along this line, 840 men have requested prayer, 410 have professed conversion, 684 have been personally dealt with in religious conversion, and 138 are known to have been led into church membership. The record is encouraging.

The recent act of the Legislature of Idaho conferring the elective franchise on women is one of the steps in the progress towards a genuine civilization. In a state of barbarism, woman is virtually a slave. Every step in the advance to Christian liberty and equality is a concession of rights to which she had previously been held to be ineligible. Each right thus conceded has been used for the world's moral and physical improvement. That we shall have unalloyed purity and happiness when woman-suffrage shall be universal is too much to expect; but that it would add immensely to the restraining power of both human and divine law is beyond question. Whatever may be our personal convictions, one thing is certain—this is the era of woman, and, without some unforeseen intervention, the right to suffrage, together with some other measures for practical protection, will everywhere be either cheerfully or reluctantly conceded.

ENGLISH LABOR PROBLEMS.

BY REV. J. BOYES.

The new year is speeding along and unfolding, as it goes, each man's work and mission. The labor troubles and the relation of the masses to Christianity were not settled when the old year departed. These questions have followed us into the new year and seem almost as far away from a settlement as ever.

The committee of the London unemployed, containing philanthropists like the Rev. Hugh Price Hughes, and others of similar democratic proclivities, have recently presented their report, and in it they tell us that in London there is very little distress which might not easily be remedied if men had a mind to work. Strong protests are made in some quarters against these findings, while many are led to ask, "Can it be true that if men would but conform to the laws of their Maker they need neither starve nor beg?" There is a prevailing impression that such is the case.

I was in Nottingham a short time ago, when there was much talk of the sad condition of the people in consequence of 16,000 who were out of employment. An employer of labor in the town told me that at least 10,000 out of the 16,000 would not work, however much work there might be. Such an opinion might not be strictly accurate, while, at the same time, it might contain a large amount of truth.

A few days ago Canon Scott Holland, speaking under the dome of St. Paul's, London, to an immense throng of unemployed, told them that the name of Jesus was the defence of the poor and the pledge of their redemption in temporal as well as in spiritual things. Though he made good his position, yet his message was received with murmurs, and, at times, with loudly expressed dissent. When he told them that thousands are going down to the pit in grim, unbroken silence, without a protest, unpitied and unwept, he was loudly cheered; but when he assured them that the name of Jesus is raising the poor from darkness and degradation to light

A colossal bronze statue of William Lloyd Garrison is to be unveiled at Newburyport, Mass., on the 4th of July next. He deserves this honor, if ever hero did.

We expect for our next issue a full report of the Pennsylvania State Anti-secrecy Convention, which, as we go to press Tuesday morning, is in full blast at Carnegie Music Hall, Allegheny.

The ravages of cholera, last year, in Europe were much greater than reported by the press. A prominent authority telegraphs to our Government that in one town where only thirty-eight cases were reported in 1892, there had been 780 cases, nearly half of which had proved fatal. The duty of our Government is obvious, if we are to avoid the danger of this terrible epidemic next summer.

Within a few days the Free Methodist ministers in the vicinity of Chicago, including several suburban villages, have formed a Ministers' Meeting, which is to assemble in this city once a month to discuss matters important to their work. A new (the Third) Free Methodist church has also lately been established on West Lake street, near Lincoln, in West Chicago, which numbers nearly twenty members, many of whom are devoted colored people.

We give place, to-day, to a communication on the educational laws of Illinois, from the pen of Pres. S. M. Hill, of Luther Academy, Wahoo, Neb., defining the difference between compulsory education statutes and those that require compulsory attendance at schools, as exemplified in European countries and the United States. In Sweden, for instance, compulsory education prevails; but no one will assert that Swedish children are taught in any other than their native tongue. In the United States, there has been a disposition to conduct schools in German, and possibly other foreign tongues, which should not

and comfort there were loud calls of "No, no."

On the same day the Archbishop of Canterbury was addressing a concourse of working men, and told them that the Apostle Paul was the founder of trades-unions. In explanation of the statement he said: "The idea of trades-unionism is wrapped up very small, as it were, in one little passage that tells us Paul joined himself to Aquilla and Priscilla because they were of the same craft, i. e., tent-makers." His Grace further said: "The noblest of the apostles associated himself in partnership, and if you work out the idea of partnership when society came to be constructed as it is now, you must come to the partnership of trade-unionism—that fellow-feeling of man for man, promoting the common good of others of the same craft."

The discourse did not lack ingenuity, but it seemed like an effort—and that not very successful—to work out some pet theory, or to win over by a little *blarney* those to whom he was speaking, to his church. These over-sagacious efforts to win workingmen to the churches are by no means over-successful; indeed, many thoughtful men regard these popular utterances as *claptrap* for the accomplishment of party ends.

On all hands the poverty is admitted, and almost every one admits that drink in more than 90 per cent of the cases lies at the root of the poverty. We cannot, however, ignore the families of the men who won't work, any more than we can ignore the households of the men who would work if the work was obtainable. The question is naturally asked, What is to be done? Wherein lies the cure for this state of things?

A very serious hindrance to the rectification of this state of things is seen in the fact that the labor market is already influenced by the ever-increasing number of gentlefolks who compete for posts formerly filled by persons of a different order. There are people constantly sinking from affluence to beggary; hundreds of educated men seeking the most menial employments; broken-down baronets and beggared barristers; young fellows who have spent their fortunes in profligacy who are banging the sides of omnibuses, driving hansom cabs, marking in billiard rooms, serving in the police force, and taking checks in places of public entertainment; young ladies who have done their *London season* working hard in postoffices, telegraph offices, or acting as secretaries and clerks.

Poverty may have its purpose, but it is hard for those upon whom the discipline so sharply falls. There has been a long run of prosperity, and the ease with which money has been got has led to recklessness, loose habits, fast ways of living and other objectionable methods of wasting one's substance. A time of retribution follows the misuse of every God-given opportunity of improvement. Violations of divine law cannot be continued long without accompanying sorrow.

The church of Christ may have her imperfections, and have been in the past apathetic in ministering to the wants of the needy; yet the earnestness and devotion put forth of late years show that she has at last awoken to her duty and is doing her best to overtake the arrears of the past. May no ingratitude and grumblings on the part of the recipients of her help tend to the discouragement and hindrance of the workers.

Stockton-on-Tees, England, Jan., 1893.

BIBLE READING: THE SABBATH.

BY W. H. BAUSER.

1. For whom was the Sabbath made? "The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27.

2. When was the Sabbath made for man? If the Sabbath was made for man, then it must be co-equal with man. It began with the race. "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." Gen. 2: 2.

3. Why was the Sabbath made for man? Was it given him as merely a day of rest from physical labor, or was it given him as a day particularly in which to glorify God? "Thy people shall be all righteousness: they shall inherit the land forever, the branch of my planting, the work of my hands, *that I may be glorified.*" Isa. 60: 21. "Wherefore also we pray always for you, that our God would count you worthy of this calling,

and fulfill all the good pleasure of his goodness, and the work of faith with power, *that the name of our Lord Jesus Christ MAY BE GLORIFIED in you.*" 2. Thess. 1: 11, 12.

We are required to *glorify* God, which is done by seeking him with our whole being and by obedience to his laws. He sanctified the Sabbath, and man must honor him in keeping it as a day of rest. By so doing he acknowledges the rest he has prepared for his people.

"For we which have believed do enter into rest, as he said, as I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works...."

"There remaineth, therefore, a (sabbath) rest (or keeping of a sabbath) to the people of God. For he that is entered into his rest (not physical rest, but rest of soul), he hath also ceased from his own works, as God did from his." Heb. 4: 3, 9.

4. Why should man observe the seventh day as a sabbath, or day of rest? "Remember the Sabbath day, to keep it holy. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: WHEREFORE the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 11.

The reason here given for keeping the Sabbath is obligatory upon *all* people. As a seventh day it is a *memorial of creation*, and applied to others beside the Israelites.

Another reason was specially given the Israelites for keeping the Sabbath; a reason that did not apply to any other people, except in the antitype.

"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm: THEREFORE the Lord thy God commanded thee to keep the Sabbath day." Deut. 5: 14, 15.

Their redemption from bondage was the special reason for the Israelites keeping the Sabbath (the general seventh-day sabbath) *that God gave them*. Besides this they were commanded to keep the 15th day of the first month (the *day* of their deliverance from bondage) as a day of rest, and this day was the special day typical of man's redemption day, the day Christ arose. The *rest* of this day was typical of the rest received in Christ, the memorial of which is observed by keeping every seventh day from the day of his resurrection, or every first day of the week. If the type must be strictly observed, how much more must it be with the antitype?

5. Is this day a fixed point of time? "Again he limiteth a certain day, saying in David, To-day, after so long a time." Heb. 4: 7. (Read in connection verses 4-9.) "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is written in the second psalm, Thou art my Son; *this day* have I begotten thee." Acts 13: 33. "This *is* the day the Lord hath made; we will rejoice and be glad in it." Psa. 118: 24. These different scriptures evidently refer to resurrection day.

The typical rest day was the 15th of the first month, and the day of the antitype could be no other than the 16th day. Resurrection day is a fixed point of time; it is a fixed day in the week also; it is the first day of the week. The Greek words translated, "first day of the week," are properly rendered "the first of the Sabbath." It is the *first* of the Sabbaths, as it was on an Adamic Sabbath that Christ arose. He could rise on no other day, because he restores the rest lost in Adam to which the Adamic Sabbath pointed. The day is a distinct one, appointed of God from the beginning. Man cannot choose another day for the Sabbath.

Marion, Ind., Jan. 27, 1893.

"A COMPLETE EXHIBIT OF RELIGIONS."

The humbug of our times is the proposed "Congress of Religions," to be held in Chicago in connection with the big show in September, 1893. From all accounts it is to be a world-surprising blowout, as the manner of the Windy City is; for wind, noise and general bigness, Chicago is matchless.

Having discovered Columbus, the American people now propose to manifest themselves to the world. To meet expenses, to gratify vanity,

"all nations, languages, kindreds and tongues" are levied on for contributions of visitors, show-goods, and cash. That nothing may be lacking, all the "religions of the world" are summoned to appear, make procession, exhibit inventories, give "reasons for the faith that is in them," and leave shekels in Chicago—crying out like the "four daughters of the horse-leech": "Give." Over this "Parliament" of all religions (Anglo-maniacs prefer the English term to Congress) much ado is being made by sundry papers—some infidel and some "inclined to piety". The meeting will be, for the most part, taken up with palaver, tongue-fence and brag. Yet the "Son of man" said: "The kingdom of heaven cometh not with observation." Can even an unbeliever conceive of Him as making out a program for such a conglomeration of orthodoxies and heresies, infidelities and heathenisms?

A marked copy of a paper, standing for the beliefs and history of the sect called Methodists, sent to the writer, gives a brief, broad statement of the great and "Complete Exhibit of Religions". This paper says, and many write the same things:

"It is proposed to have, in connection with the World's Fair, a series of world-conventions, representing the chief departments of human knowledge and effort, and the principal one of these will be the Congress of Religions, extending through the month of September, 1893. Halls and churches that will accommodate 30,000 people will be found ready for this series of conventions, which will give a complete exhibit of the religious forces now shaping human thought and life. The Denominational Congress will come first, and will occupy a week or more. Many of the leading denominations of the country have already planned for these. The Congregationalists and Lutherans, especially, have arranged for these on an immense scale. Then a week has been assigned for the Evangelical Alliance, whose meetings will be of immense interest, etc."

A number of our papers—to say nothing of a conference or two—are in a state of excited sensibility on the subject, as a crowd of school-girls might be if invited to a swell wedding in a much decorated and very "tony" church. The general superintendents of our church are earnestly called on by resolution and editorial assurance of "general approval" to see to it that the Methodist Episcopal church, South, be represented at the great talking match and "general exhibit of the religions" of all the nations.

It is thought by some good people that it would be an irreparable calamity if Southern Methodism shouldn't have a good place in the procession. We also must flaunt banners, beat drums, blow horns, and make other noises to let the world know that we are somewhat ourselves. It is even counted a sort of greenness and narrowness not to see at once that we must be there—making for the eyes and ears of men an "exhibit" of our religion: "To be seen of men."

There was a Teacher once who said terrible things about those who make a show of their piety; but men forget him and his teaching.

The Chicago management is without bias; all are invited, and upon terms of perfect equality: Protestants and Romanists, state churches and free churches, Greek church and Mohammedans, Buddhists and Toubists, Trinitarians and Unitarians, Evangelicals and Universalists, Christians and idolaters, all are invited and begged to come. If any have been overlooked there has been no intention to be unfair. The "medicine man" of the Apaches should be there—as good as some of the rest; also the "rain-makers" Rider Haggard describes (from whom General Dyrrenfurth might get some valuable hints); also the priests of "Darkest Africa". Why not the voodoo Negroes of Louisiana swamps? They could give a trick worth knowing to the Buddhist priests, to say the least of it.

In some way the dead-and-gone religions should be represented. There might be histrionic substitutes (a sort of pious theater for church members; even preachers), for priests and teachers of Egypt and Assyria and Phœnicia. They might at least build a duplicate of Nebuchadnezzar's lofty statue of Bel-Merodach. The Greek and Roman temples should be reproduced; and learned men, personating the soothsayers, should show the moderns how to predict future events by watching the flight of birds or gazing upon the entrails of a sheep. If the false religions are

to be honored, give the dead ones a chance. And why not ask Herbert Spencer to make an "exhibit" of "agnosticism"?

A "complete exhibit of religions"! Was such a phrase ever penned before? What will be exhibited? Doctrine? Government? Experience? What is there to show? Will they debate doctrine, or settle disputed questions by arbitration? Will they argue about government? or tell experience? or only brag about numbers? If this last, the game is lost by Protestantism to the Romanists, by Christianity to Mohammedanism, by all to bold and dirty heathenism.

A friend just from China and Japan tells me of a Buddhist priest from Tokio making ready to appear in behalf of his idolatries, and make an exhibit of his religion. Unless he should bring with him the hundreds of millions of his debased people his exhibit at least will be imperfect. The brazen impudence of an invitation to a congress of religions that puts a Christian missionary in Japan, on an equality with a Buddhist priest, is absolutely stunning. And Romanists—following red-hotter cardinals representing the Pope and the horrible history behind him—are asked to palaver with Protestant preachers of the Gospel. The whole conception is preposterous—the gathering of an ecclesiastical menagerie as diverse as that which floated in Noah's ark.

Why should the Methodist Episcopal church, South, care for representation there—in that crowd? Why should we be longing for "recognition" at Chicago—in this congress of all sorts, from Methodists down to Asiatic idolaters?

It is true that the outside world has not recognized this Methodist Episcopal church, South; but God has recognized us, and during the last twenty-five years no church has grown so fast. This itching to be seen and known and recognized of men is not wholesome. If we will only stand by our work of saving souls; if we will only repent of the worldliness that is spreading among us like a (fretting) leprosy; if we will only return to the simplicity and earnestness of our Methodism, we need not worry about being in this Chicago game of brag. A thousand revivals of religion—"pure and undefiled"—between now and September, 1893, will be worth more to us than the recognition of all the world.

P. S.—Because it is a matter of very little consequence it is mentioned in postscript, that many papers say that this writer "has been nominated to make an address" in some connection or other at the Show-Congress of Religions. He hopes he has not been elected.—*Bishop Atticus G. Haygood, in the Nashville Advocate.*

IN SECRET.

"Thou shalt love the Lord the God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."—*Luke 10: 27.*

That means so much more than some think. If you will do this, you will not have any room for the love of this world, nor for any of its pleasures. Let those who are of the world seek its pleasures: if we are children of God we have something better. Praise the Lord, we have no desire for them.

God's Word says, "Wherefore, come out from among them, and be ye separate."—2 Cor. 6: 17. So you see that we have no business to mingle with the world in any of its amusements, such as fairs, picnics, shows and festivals. We are to do all we do to the glory of God. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31. "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty in one of these things. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing."—Lev. 5: 4, 5. So you see that we are not to take such an oath. This will exclude us from all secret societies. We are to follow Christ. He says, "I spake openly to the world, I have taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing."—John 18: 20. Why, then, should we, as followers of the Lord Jesus, enter into secret places to teach? Again, hear what the Lord God saith, "I have not spoken in secret, in a dark place of the earth."—Isaiah 45: 19. Then why should we get into a room,

lock the doors and blind the windows, and then plan in secret against some one? That is not loving our neighbor as ourselves. May God help us to look into these things as in the light of eternity. Again, "The secret things belong unto the Lord our God."—Deut. 29: 29. And again, Christ says, "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you."—Luke 6: 27, 28. But if we unite in secret to work against some one, that is not loving our enemies. God help us to think of these things rightly!

Then we have no business to go anywhere, or engage in anything that we cannot get down on our knees and ask God, for Christ's sake, to help us and bless us in the thing that we are about to do. To be sure, we have a written form of prayer in our secret order, but we do not take the name of Jesus into it. And why not? Because we take in men that do not believe in Jesus. They do not believe that Christ died for our sins.

Then there is another class of men that do not believe the Bible is the Word of God, written by inspiration. If they believe in the existence of a Supreme Being we take them in. We take these men (who deny that the Bible is the inspired Word of God, and these who deny that Jesus Christ died for the remission of sins) by the hand, and call them "brothers," and then say that this secret society is better than the church! May God awake us out of sleep, for Jesus' sake!

Again, men say that the secret society is a benevolent institution. But their giving is to boast of what is done by themselves or their society. Paul says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—1 Cor. 13: 3. So you see that without the real genuine love of God in the heart it does not amount to anything to us.

Again, they say it is a fraternal society, more so than the church; but let the church members get awake to righteousness and filled with the Holy Ghost, and there will be a friendly feeling; for the love of God draws all men together, and makes us of one family. "The Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. 8: 16, 17. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12: 1, 2. "Love not the world. If any man love the world, the love of the Father is not in him."—1 John 2: 15. Let us examine ourselves and see how it is with each one of us for Jesus' sake. Amen.—*Henry W. B. Bates, in Earnest Christian.*

THE THUGS OF INDIA AND AMERICA.

The following description of the Thugs is taken from an English work. As it exemplifies the indifference to bloodshed of all secret societies and combinations and aptly illustrates the religious superstition which encourages, and the secret and adroit methods of communication which enable, Freemasonry to commit crimes, it will not be inappropriate for the columns of the *Cynosure*:

"Originally, the Thugs were Hindus exclusively, and of one caste, by whom Mohammedans were first admitted as proselytes, after which restrictions were one by one removed, till all castes, and even the Chandala, were admitted to the association of Thuggee. . . . Like all other callings in India, that of a Thug is hereditary, and little or no difficulty seems to have been found in perpetuating the succession. By a progressive course of initiation, the Thug child is taught to overcome the natural repugnance which exists in the human breast to take the life of a fellow-creature, unless under some great excitement. At first he would be taken with a gang, mounted on a pony, as if on a journey for trade or pleasure, and carefully kept out of the way when the darker scenes of murder were enacted. After a while he is allowed to know that the party is engaged in robbery, to which he is easily won by receiving a share of its

profits. By degrees the pupil is allowed further insight into the doings of his companions, and step by step passes through the various grades of scout and sexton, till he is qualified for the high office of a strangler. . . .

"One of the causes which tended to disarm the suspicion of the British authorities was the apparent pursuit of agriculture among the Thugs. They tilled their lands, and sowed seed, and seemed to be depending upon honest industry for subsistence. This acted as a screen to their more questionable pursuits; and during the absence of the men on a marauding expedition the females of the village attended to the fields and harvested the crops. Instances have occurred of a Thug becoming a trader and taking a shop in the bazaar of a principal town, engaging in extensive business, and gaining respect among the merchants and people of the place. Temporary absences on the business of Thuggee would be satisfactorily accounted for on the plea of traveling to purchase cloths in distant districts; and on their return, if any notice was taken, it would be observed that the goods they had brought back came from a distance and were mostly valuable. If asked about them, they would mention the names of cities in which they had purchased them, and, from their knowledge of localities, ran little risk of being detected by chance questions.

The name of "Thug," by which these murderers are best known to Europeans, signifies "deceiver"; their more common appellation, in Southern India especially, is "Phunsigar," or strangler; the former has relation to the insidious arts by which they strive to win the confidence of their intended victims, the latter to the mode of assassination. They usually set out on their expeditions in gangs of fifty to two hundred, subdivided into smaller parties of ten or twenty; travel on parallel lines of road, or at intervals of some miles, prepared to act in concert by means of scouts thrown out from the flanks of parallel parties, or in front and rear if traveling on the same line of road. By these communications they are able to transmit intelligence of the approach of a valuable convoy or wealthy travelers, and concentrate the whole gang at a given point, when necessary. When on the road they usually assume the guise of traders or inoffensive travelers, and, if successful in their early enterprises, travel on horseback and make great pretensions to wealth and station; at such times they will straggle into a village and make their way to the inn, appearing not to recognize or have any connection with each other. One of them then endeavors to win the confidence of any chance traveler who may be staying at the same place, and to find out his intended route and the amount of property he has with him. The Thug will then offer to accompany him, and advise that others, if possible, should be found going the same way for the sake of protection. Companions are, of course, easily obtained who are desirous of the security which numbers usually afford to travelers, and all set out together. If, however, these advances are declined, they follow their intended victim at a little interval, contriving to get ahead of him by diverging from the main road, and lie in ambush until he passes, when he is attacked, a noose or sash thrown round his neck, and suffocated. When allowed to accompany the traveler, they place themselves one on either side, and, when the coast is clear, one adroitly throws the sash, in which a peculiar knot has been tied, over the victim's head, and passes the other end to his comrade, who rapidly draws it tight, while a third accomplice, stationed close behind, seizes the legs of the victim and throws him forward to the ground, when, if not already dead, he is dispatched by kicks in the most vital parts, by which means all tell-tale bloodshed is avoided. During the attack, every possible precaution is taken to guard against a surprise; scouts are thrown out all around, and should anyone approach without having been previously seen, they have recourse to some artifice to prevent discovery. The nearest scout will throw himself on the ground in a pretended fit, and thus endeavor to excite the sympathy of the traveler and detain him until the corpse is disposed of; failing this, they will cover the body with a cloth and feign to be lamenting the sickness or death of a comrade.

(To be concluded.)

NEW ENGLAND LETTER.

A New England blizzard.—"Burning out the witch."—*Prohibition in New Hampshire.*—*A Maine pastor's experience.*—*A liquor advertisement.*—*Harvard's windfall.*—*A hint to wage-earners.*—*Crinoline again.*

"Make an early start." This advice in the "agricultural column" to farmers who want to grow early vegetables for the market, is pleasantly suggestive—especially if the day on which it happens to strike the eye be unusually spring-like. It sets one to dreaming of soft south winds and banks of purple violets, and birds caroling in the budding elms, and similarly poetic images, till rudely awakened by such a veritable Dakota blizzard as now raves outside my windows, the veritable genius of the tempest that only the same weird pencil which drew "the Cumean Sybil" could paint, as enveloped in whirling snow-clouds she strides on, dark and terrible, from her home in the wild regions of the frozen North,

".....The unharvested plains,
The blossomless lands where death reigns."

By the way, did you ever notice what queer, grotesque shapes old trees—especially an old apple-tree, will sometimes take? I remember once, during a summer's drive, noticing one which stood alone by itself on a bleak bit of waste land, and as it stood there sharply outlined against the sky, with its knotted, gnarled limbs, all drawn out of shape and bent to one side through long wrestling with the winds and storms, I thought at once of Elisha Vedder's picture, it looked so weird and witch-like. It was the Cumean Sybil suddenly changed into a tree, as Daphne was changed into a laurel.

Now that we are on the subject of the weird and uncanny, it would be a surprise to many of us to know that a belief in witchcraft still lingered, among more or less of the population in our rural districts, so late as the opening of this century. An old gentleman recently told me that he lived, when a boy, with a maiden lady who carried on a large farm in what is now the near vicinity of Wellesley College, and was considered very shrewd and sensible in all worldly matters; yet, on churning days, when the butter would not "come," she used to go at once and heat the tongs red-hot, and then plunge them into the churn "to burn out the witch," and break her wicked spells. If it was hot weather, the charm would fail to work; but if, on the contrary, it was a bitter cold morning on which this summary measure was resorted to, the butter generally consented to "come," the poor old lady never suspecting that the sole reason was because the cream had been raised by the hot tongs to a higher temperature, and one more favorable to butter-making.

Ex-Governor Goodell, who is always at work for temperance, has presented a bill to the Legislature, this week, prohibiting the manufacture, for purposes of sale, of all kinds of malt and spirituous liquors. The bill makes it a crime punishable by a fine of \$1,000 and imprisonment for one year, and any officer of a corporation which is engaged in such manufacture renders himself liable to the penalty. This has the right ring. I think if there is anything that will be likely to brand us as fools in the eyes of coming generations, it is that insane argument, used by so many people who profess to hate the saloon, that such a law could not be enforced. The very argument itself is a strong presumption that they do not care to have prohibition enforced.

Some revelations have been lately made in the Connecticut State Legislature regarding her board of county commissioners, which seem to me to prove not so much the moral corruption which prevails in that particular body, as the fact that the whole business is in itself such a corrupting agency that it is well-nigh impossible to have anything to do with it in any capacity—even a legal one—and keep clean hands. That they should be venal bribe-takers, appointing, in some instances, for prosecuting agents men who themselves have bought and sold licenses for a profit, and granting them to keepers of houses of ill-fame, in direct violation of the statute, is not, when one comes to think about it, a strange thing. The miracle would be, if, touching pitch, they were not defiled; or, if carrying coals in their bosom, they were not burned. It is a business about which must always hang the stench of the bottomless pit. No one can have anything

to do with it and not need a moral fumigation afterward; no, not if it be hedged about with every restraint of law, and they only touch it with the proverbial ten-foot-pole. A certain Maine minister tells a story which will go well in this connection, as showing what Frank Jones' breweries have done for that part of New Hampshire in which they are located. A year ago he received a call to Portsmouth, and went; but has recently accepted a call back to Maine with such an alacrity of good-will that he was very naturally asked by a friend if he did not like Portsmouth. He replied that in some respects it was a very nice place, but that there were things about it he did not like. "The place is demoralized by the liquor traffic," he added in explanation. "I saw plenty to annoy and sadden me, which I bore as well as I could, and tried to keep my courage. But when I found that my udders had to go out during the service to get a drink, that was too much. I couldn't stand it, and hailed with joy a chance to get back into Maine." Doesn't such a testimony speak volumes?

In our Massachusetts Legislature, Senator Fitzgerald, of Suffolk, has introduced a bill which shows how utterly regardless of private rights are the men who cater to the liquor party. It is to amend our present law so that licensing boards may grant liquor licenses in spite of the objections of owners of adjoining real estate, if such boards "are of the opinion that the granting of such license will not depreciate the value of such neighboring real estate, nor endanger the social or moral welfare of the inhabitants thereof." It can be easily seen that with such unlimited and autocratic powers granted to a licensing board, property-owners will find their rights overridden, and they themselves left without even the privilege of protest.

Sometimes a liquor advertisement contains food for reflection. Here is one, taking up half a column in a leading Boston paper, of which, at first view, the most noticeable feature is a cut of a hideous baboon, bearing a tray supposed to be filled with glasses, though hidden behind a large advertising placard. After the assurance that the place contains no bar or other objectionable features, we are further informed that "ladies in need of pure whiskies, brandies, gin and wines for medical use can have their wants supplied." There is no doubt that the number of drinking women in this city, not in the lowest class, but in the fashionable upper strata, is fearfully on the increase, however indignantly the statement may be repudiated; and in the majority of such cases the victim begins her downward career with the daily stimulant medically prescribed. A young lady, in one of our suburban towns, bought a bag of oranges and bananas the other day, but when she opened it and put her hand in she felt something moving about, which proved to be a large centipede, that had been shipped with the fruit from its tropical home. It was killed, and is now on exhibition in a glass bottle. If the moral centipedes that lie in wait to sting the unwary could only be as easily dealt with!

Harvard has received another windfall of \$100,000, bequeathed absolutely and with no restrictions, from the estate of a Brookline man lately deceased. President Eliot estimates that a quarter of a million must be raised before the university can extend its full privileges to women. What a snug nestegg that hundred thousand would have been had Mr. Weld only seen fit to give his legacy a slightly different direction!

The young women-workers in a shoe-factory, in one of our New England manufacturing towns, are trying a new scheme of co-operation by putting aside all their earnings, above what is needed to support them with strict economy, and investing in real estate. They are said to hold already large and valuable property which brings in a handsome percentage of profit to each investor. Here is a hint for the discontented wage-earners of the other sex. These young women invest none of their hard-earned money in cigars, drink or theater tickets, and it is safe to say that no "walking delegate" will ever have the power to make them loiter about in idleness for weeks, simply because he gives them the word of command to strike.

McAllister approves of crinoline. Let the Princess of Wales and every other sensible woman who disapproves it, hide their diminished heads, now that this arbiter of fashion has spo-

ken. He gives the astonishing reason that crinoline is "more modest" than the present style. Nobody in the country, unless it be Mrs. Partington, has said more foolish things than he; but in making this statement he has fairly exceeded himself. Evidently he would have it supposed that American women, like the Queen of Spain, have no legs; but the sensible part of the sex have their own opinions, and are not likely to adopt McAllister's standard of modesty. If crinoline revives "it will be a great thing for business," says a leading Boston firm, "as it now takes eighteen yards for a dress, when a short time ago only twelve were needed." It will also help the iron-brokers, for they can use over their old iron in making those abominable cages for the encasing of the female form. But will they make our business women so imprison themselves; our W. C. T. U. workers, our women doctors and lawyers, and all the countless host who are longing and praying for a genuine dress reform? Will they, indeed? Times have changed, and women with them, not to be set back thirty years at the decree of fashion despots on the other side of the water.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Feb. 22, 1893.

A new, but very appropriate, way to celebrate the birthday of George Washington was inaugurated here this afternoon by the National Society of the Sons of the Revolution. It consisted of a religious meeting, with appropriate music, prayer and an address by Rev. Dr. Randolph Harrison McKim, chaplain of the society and pastor of the church in which the meeting was held. In addition to the delegates in attendance upon the Second Continental Congress of the National Society of the Daughters of the American Revolution, which began its sessions here this morning, there was an audience which tested the capacity of the church. It is fitting that religious services should be held to commemorate the day upon which the man was born who was in the eyes of the world the founder, by the grace of God and the assistance of his fellow patriots, of what is to-day the greatest Christian nation the world ever saw, and which will continue to grow in greatness so long as it lives up to the rules of Christianity, morality and temperance laid down by our forefathers; and may God forbid the coming of the day when those rules are relaxed by the men selected to rule our country. Why would it not be a good idea for such religious services to be held in every church in the United States upon each recurring birthday of Washington? Who can doubt the good effect upon the young of an annual address by every minister in the land upon the character and career of our first President, the man whose upright life, public and private, has been for generations past and will be for generations to come an incentive to young men to strive for the best, which can only be obtained by cultivating Christian, moral and temperate methods of living.

Congress is devoting its time almost entirely to the Appropriation bills this week, and, owing to opposition in the House to the Senate amendment to the Sundry Civil bill, authorizing the Secretary of the Treasury to issue \$50,000,000 in 3 per cent bonds should he deem it necessary, to increase the gold reserve, there are fears that this bill, one of the most important of the regular appropriation bills, may fail to become a law before the expiration of the life of this Congress, making an extra session necessary.

Unexpected opposition has developed to the ratification of the treaty for the annexation of Hawaii, now before the Senate, and as it requires a two-thirds vote to ratify, it may not be acted upon at this session.

Washington is full of signs of the coming inauguration. Every available place along the route of the street parade is already occupied by stands erected to seat the spectators. It is noted as a coincidence that Washington was inaugurated for his second term on March 4, 1793, just one hundred years from the day on which Mr. Cleveland will be inaugurated for his second term.

The movement just started in Philadelphia to do away with the slums of that city by erecting model tenement houses to be rented to the poor for the same price they pay for the squalid alley quarters they now occupy, is being watched with

much interest by Washingtonians engaged in trying to benefit morally and physically the residents of our own slums. Washington has not so great an area of slums as some of the larger commercial cities, but there is quite enough depravity and suffering in its alleys to wring the hearts of those familiar with it, and to cause them to be interested in any plan which promises to either lessen or eradicate it. Those who have studied the subject carefully claim that the inhabitants of the slums in all cities may be comfortably housed where they will have healthy and good surroundings for the same money they now pay for living where the surroundings all tend to viciousness and unhealthiness, and, what is of more importance to the average capitalist, that it can be done at a fair profit upon the money required to be invested. If these claims are proved to be true by the experiments to be tried in Philadelphia it will only be a question of time when the slums in our large cities will disappear, and with them will go the rumsellers who now thrive upon the trade of those who live in them, while helping to fill the prisons, orphan asylums, and other charitable institutions. It is a subject in which every well-wisher of humankind may well be interested, for disguise it and shirk it as we may, we are, to the extent of our opportunities, responsible for the condition of our fellow beings. Let us all remember the parable of the talents.

Secretary Noble has consented to have a number of Indian children taken from the Romona school in New Mexico, which was founded by Mrs. Helen Hunt Jackson some years before her death, to the World's Fair to assist in illustrating the methods of Indian education. They will be in charge of the board of lady managers and will remain in Chicago during the exposition. *

TAVERNS SEVEN HUNDRED YEARS AGO.

"A tavern is the fountain of sin, the school of the devil; it works wonders fitting the place. It is the manner of God to show his power in the church, and to work miracles; that is to say, to give sight to the blind, to make the lame go, the dumb to speak, the deaf to hear; but the devil doth quite contrary to all this in a tavern, for when a drunkard goeth to a tavern, he goeth uprightly, but when he cometh forth he cannot go at all, and he has lost his sight, his hearing and his speech. The lectures that are read in this school of the devil are gluttonies, oaths, perjuries, lyings and blasphemies, and divers other villanies; for in a tavern are quarrels, slanders, contentions, murders."—Written about 1120.

REFORM NEWS.

FROM THE WESTERN DISTRICT.

WELDA, Kansas, Feb. 24, 1893.

EDITOR CYNOSURE:—I am now in Anderson county for a few days, coming here on Tuesday, the 21st. I lectured on Tuesday evening in the Armory Hall in Garnett, the county-seat. But a few were out to hear the address. Though this town has many churches, yet I am sorry to say that it is overrun with secretism. The delusion of secretism has deceived many, and the fear of secretism has fallen upon many others. Secretism has too large a sway in Garnett for the spiritual safety of its citizens. The gloved hand of secretism is everywhere apparent. It was found difficult to advertise our meeting. Our posters were torn down. Some merchants would not allow the posters to be put in their windows. Of course, the pulling down of posters is small and contemptible, yet it is not hard to find persons to do it. What kind of institutions are these that are so jealous of any inquiry? Is the pulling down of posters an argument in their favor?

Why do not the Christian people of Garnett desire light on these things? How many were at the ball in the same room the next evening? How many were at the "Old Folks' Concert" the evening after that? A strange apathy has fallen upon many. God be merciful! There must be a change. Shall we keep silent and permit men and women to go on to ruin in following these delusions and follies?

On Thursday evening we addressed a good and attentive audience in the U. P. church at Welda, six miles below Garnett. Rev. D. E. Magill is the earnest pastor of this church. He opened his church readily to the consideration of this

reform. He is wisely desirous of having his young people informed and warned in these matters. I was glad to see so many young persons present. I shall speak to-night in the same place.

On last night an old gentleman, a Mason, arose at the conclusion and asked me if I were a Mason. I replied by inquiring what difference it made whether I were a Mason or not. His profound reply was that if I were a Mason I was perjurying myself, and if I were not a Mason I was talking about something I knew nothing about. I picked up from the table A. T. C. Pierson's Traditions and Mr. Mackey's Lexicon and Mr. Sickels' Manual, and asked him if he knew Mr. Pierson and Mackey and Sickels, and that they are high Masonic authority. Yes, he replied; he knew them. Well, I continued, I have these books right here, and with them in my hands I might be supposed to know something about Freemasonry; and so they are singing that old doggerel yet. Yours in harness,

W. C. PADEN.

FROM THE NEW ENGLAND AGENT.

STEAMER PLYMOUTH,

Fall River Line to N. Y., Feb. 24, '93.

We are four or five hours late, owing to delay for repairs before leaving Fall River. There is no land in sight this morning, but the sea is quiet and the sunrise magnificent.

I left Boston at 6 P. M. yesterday, expecting to reach Pittsburg to-morrow morning, but this delay will probably break connections.

So much space has been kindly given in the *Cynosure* to addresses at the late convention that I have withheld reports, lest I should trench upon the rights of other portions on the broad field. There is no diminution but a steady increase of interest in New England. Opportunities for addresses are less frequent than seem desirable, but the tract work is unlimited. Boston is pre-eminently a city of conferences, conventions, associations, and religious gatherings, in which the most independent thinkers and conscientious Christians in America gather to conserve the varied interests they represent, and discuss living issues. In most of these bodies the judicious tract-distributor may gain access, with more or less privileges, and in this way reach representative minds from all parts of Christendom.

Joseph Cook is recognized as a leader in thought and fearless utterance of his convictions. Though the elements have been adverse, his Monday Lectures have thus far been well sustained by appreciative audiences. His well-known attitude towards the secret lodge system has strengthened the reform greatly in New England, although he has not directly mentioned it in the three lectures of his present course. He may find it in his line when speaking of the causes which lead to Sabbath desecration.

A recent three-days' convention of Adventists, held in Tremont Temple, brought together a large number of their representative men. I applied for leave to distribute anti-secret tracts, but unfortunately, as it seems to me, Eld. Levi O. McKinstry was at the head of the Committee on Control. When approached he said: "We want only Advent literature distributed here. I was once opposed to secret societies, but since I joined some of them I have changed my opinion." From what I learned in personal conference, I am confident that he did not represent the views of one in ten of the working members of the body. As is often the case in churches, so in this instance a lodge man held the key to the situation. After the final adjournment I used my liberty in distributing freely to the retiring audience.

The same week witnessed a four-days' meeting at the Pitt Street Mission, where information was welcomed, and a number of workers volunteered to distribute tracts at the meeting and at their homes when they return.

A two-days' conference of the Christian Alliance gave permission for a quiet distribution, in which our good Sister Powers participated with a zeal beyond her strength. The *Home Light* brings an increased number of responses and requests for sample copies of the *Cynosure*, which we hope is adding to your list of weekly readers. Through this little sheet many have received their first intimation of any united organized effort to oppose and remove the secret works of darkness. By such agencies, blessed of God,

the cause is slowly reaching the conscience of conservative New England Christianity, and though the progress is not rapid, it is *solid*, and will stand.

JERSEY CITY, Feb. 24, P. M.—I fortunately fell in with an officer of Her Majesty Queen Victoria's army, who proved very companionable and intelligent. He believed the Bible and admired the Christ-life, though not himself a Christian. His father, a seafaring man, died in the triumphs of a living faith. He had unbounded confidence in his wife's piety, and had at times been almost persuaded to submit to Christ and accept him as his personal Saviour. He admitted every claim of the Gospel and showed no disposition to cavil, and I trust our meeting, so manifestly ordered of God, may prove mutually beneficial. Finding that we agreed upon so many points, I asked his opinion about secret societies, to which he replied: "I have my application to join the Masons in my pocket." Inquiring for his motives, I found them vague and indefinable, but principally to gratify a friend who, by his own confession, had solicited his name contrary to Masonic rules. I said: "I am not a Mason, and am glad to know that you are not; and with your permission I will give some of the reasons why I never sought membership in the lodge." I need not repeat the objections which I presented, for they are familiar to your readers; but it was a revelation and surprise to him. He listened attentively, and then, of course, referred to the "good men," the ministers and the Good Templars, etc., to which I replied: "Is there anything in the Divine example, or in the Christ-life you so much admire, that requires or justifies such combinations with men and fore-sworn obligations to conceal their words and deeds? Do you really believe that these good men have been made *better* by swearing to keep the secrets of their brothers in the lodge?" He frankly confessed that it was a new view of the subject, and before we parted he gave me his address and I promised to send him further information on my return to Boston. I devoutly pray that he may be saved from the snare of the "wicked one," and submit to his Divine Lord and Master, and be instrumental in bringing many of his comrades to "join the assembly of the first-born, whose names are written in heaven."

J. P. STODDARD.

REV. M. A. GAULT IN INDIANA.

BLOOMINGTON, Ind., Feb. 23, 1893.

DEAR CYNOSURE:—Bro. Gault lectured for us in the Covenant church, to a fair audience, night before last, on "Jesuitism and Freemasonry." Many were prevented from attending by the icy condition of the streets, which made walking dangerous. Very few secretists attended. Those opposed to lodge rule are much strengthened; and one man declared that he was convinced of the evils of lodgery; yet he would have joined a lodge in a few days had he not heard this lecture.

We are thinking of having a State anti-secrecy convention held here, if we can secure a suitable house. The location of the State University here makes this a desirable point; besides, we have many supporters here; yet we all need a great rousing. More anon. Yours, A. MAYN.

Do you take the *Cynosure*? Why not? Do you pay for it? Why don't you?

CORRESPONDENCE.

THE "HOME LIGHT" AND ITS GOOD MISSION.

218 COLUMBUS AVENUE,

BOSTON, Mass., January, 1893.

DEAR CYNOSURE:—Through your columns permit me to have a little chat with my sisters, regarding a matter of great interest to me, and one in which I hope to see a much greater interest among them than heretofore.

In the first place, I wish that every woman who reads these lines, if she has never received a copy of our woman's paper (*The Home Guard*, first called, then changed to *National Home Guard*, but now much more appropriately named *Home Light*), would send a postal to me giving her name and address so that we may mail her one. We want you all to become acquainted

with it, as it is, so far as we know, the only anti-secret paper published by women, and it is for women as well.

Secondly, we want every woman to know that small though it be, it has become a mighty factor in awakening an interest among Christian women throughout our land regarding the evils of secret societies.

Thirdly, we feel that the women who are interested in helping to pull down the strongholds of Satan should recognize the *Home Light* as a factor in this great conflict, and rally to the support of the paper and the women who are bearing the brunt of issuing it monthly.

As samples of the work it is doing we quote from one letter received recently from a W. C. T. U. worker in Manchester, N. H., and another from a friend in Maryland:

MANCHESTER, N. H., Jan. 9, 1893.

Mrs. Anna E. Stoddard,

DEAR MADAM:—I send you postage stamps to pay for two copies of the *Home Light*. . . . I have some of the sample copies that have been sent to the Manchester W. C. T. U. reading-room, and have circulated them as far as I was able.

Being a sufferer from the lodge system, I am rejoiced to know that there are noble women in the world who dare to help enlighten the public on such subjects. Wishing you God-speed in your noble work, I remain your sister in the W. C. T. U.

ROCK HALL, Md., Jan. 13, 1893.

Mrs. Anna E. Stoddard,

DEAR MADAM:—Your works, which we secured about a year ago, or more, on secret societies have done a blessed work, as many here can testify. About 35 members, out of a total of 83, have come out of the K. of P. order, and about 25 or more out of a total of 80, have left the I. O. O. F. lodge; all through the expositions purchased from you; for which we praise God, with thanks, and blessings upon you and your work. . . . Also send catalogue of tracts, etc.

Yours in the work,

Please note the work done in this one town through first sending a *Home Light*, then literature ordered, etc.; and these are but two of many that might be quoted, showing what the Lord hath wrought.

The habit of sending the *Home Light* out each month is nominal, but the printer and the postage have to be paid; and, to you who are already interested must we look for the funds to carry on the work in this line during the present year. Although the office work is done gratuitously, \$200 will be required to meet the needs of the paper, and enable us to go forward with efficiency.

Are there not 200 women who will send us \$1 each? Perhaps some can send more—some less; however that may be, do not read this with indifference, but think over it and make it a subject of prayer; then decide how much you can donate to this special effort to enlighten the womanhood of the land, and write to us, telling of your sympathy, and co-operation, enclosing whatever you have decided to give; thus helping to bear the burden, and share in the blessing which comes to those who put their shoulder to the wheel and help roll the chariot of reform on to victory.

Yours in the Master's service,

ANNA E. STODDARD.

THE MADNESS OF THE LODGE.

MONTDALE, Pa., February, 1893.

EDITOR CYNOSURE:—"Whom the gods will destroy they first make mad." Never were lodge-gods madder than now. The madder they grow, the more they multiply. Madness and multiplication predict their overthrow in the near future. How they rave and increase! Our good men who apologize for some of them will be ashamed when their malignity shall be further developed—as it is sure to be, very soon.

My second son (who has taken fourteen degrees in secret orders) lately told me that he has become sick of them, and is done with them. He is a child of many prayers. He believes that secret societies are utterly repugnant to vital religion, though he does not, himself, profess to have it. He may sometime tell of his experience in the lodges.

By the help of the Lord, we, as a church, hold up the anti-secret banner still. Here, where the Presidents Blanchard, Rathbun, Barlow, and

many others of the best and noblest men, helped to inaugurate the conflict against modern demonism, we are yet contending against Satan. The G. A. R. and their cohorts have recently tried their hand on us; but with us a secret society is a secret society, and we are bound to plant our feet on ground broad enough to stand upon. Endorse any oath-bound order, and you endorse them all. A ten-year-old child can see this.

Truly yours for all reforms,

NATHAN CALLENDER.

EDUCATION IN ILLINOIS.

LUTHER ACADEMY, WAHOO, Neb., }
February, 1893. }

EDITOR CYNOSURE:—A great deal of bitter and, I think, useless discussion in connection with this question could have been avoided if notice had been taken of compulsory education laws in the most advanced European countries—Scotland, Sweden and Norway, Prussia, Wurtemberg and other States of the German empire. Compulsory education had been in effect in Sweden for upwards of half a century, and it has been strictly enforced; yet there are thousands of children that never have attended the State schools a single day.

The law of Illinois was a compulsory attendance law. It was a misnomer to call it a compulsory education law; and I think it was this blunder and nothing else that killed the law. The compulsory education laws, the world over, except some passed in the United States, are compulsory education laws, proper, and not compulsory attendance laws. They compel the parents to give their children education; and, in fact, they do even more—they compel the youth to get an education, in order to enjoy the full right of citizenship. When such laws are passed by the Illinois legislators, they will be acquiesced in by all concerned, and they will serve as models for the other States to copy. But compulsory attendance laws are only a new edition of the compulsory church-attendance laws of Elizabeth and James of England. They are unjust, ought never to be enforced, and the blunder of passing them should never be repeated.

Compulsory education laws ought to have been passed in this country fifty years ago; and the sooner we get them the better. But I shall oppose compulsory attendance laws as long as I have breath. Yours for compulsory education,
S. M. HILL.

LITERATURE.

GATHERED GEMS OF SONG AND STORY: Written and selected by H. L. Hastings, Editor of the *Christian* and other publications. One volume, pp. 222. Boston: Scriptural Tract Repository, 47 Cornhill.

For home reading, nothing except the Scriptures can be better than the 200 "gems" which this dainty volume contains; and as they largely illustrate daily life, morals and Christianity, presented in an attractive form, they will find attentive readers in every well-regulated household.

THE COSMIC ETHER AND ITS PROBLEMS: The Invisible Actor of the World of Matter and Life—A scientific sketch, by B. B. Lewis. One volume, pp. 159. Bridgeport, Conn.: M. A. Sewall, P. O. Box 434. Price \$1.00.

Mr. Lewis' application and extension of the theory of a luminiferous ether have attracted the attention of several well-known scientific experts, including Prof. Asaph Hall, LL.D., of the Washington Observatory; Prof. E. E. Barnard, Superintendent of the Lick Observatory, and Prof. A. J. DuBois, of Yale University, all of whom declare it an interesting discussion. By an ingenious grouping of scientific data with resultant logical deduction, he comprehensively presents a modernized view of the Cosmos, in which all the forces and phenomena associated with matter, and, inferentially, matter itself, together with the first origin, and continuous maintenance of material life forms are directly traced to the universal light-transmitting medium. An apparently exhaustive solution is also proffered, from this standpoint of those related problems of the aurora, comets, and the solar corona. The familiarity of modern every-day life with the nature of the ether, through its manifestations shown in electricity, with the demonstrated reference to it of all optical phenomena, thus finding in it the causative source of human knowledge, through the physical faculty of sight, renders this book one of interest to the student of science.

TRACTS AND PAMPHLETS.

From Josiah W. Leeds of 528 Walnut street, Philadelphia, Penn., we have received the following tracts, printed in the interest of social and individual reform: Our Free Institutes for the Promotion of Brutality and Burglary (pp. 12; showing the evils of reading police reports in flashy papers); The Pernicious in Libraries (pp. 8; a caution against novel reading); Some Quiet Ways of Dealing with Pernicious Printings (pp. 8; a blast against the nude in art, in show-bills, etc.); The Dress Parade at West Point (pp. 12; a plea against making the art of war deceptively attractive); Some Helpful Sentences (pp. 8; for encouragement and aid in the Christian life); Simplicity of Attire as Related to the Promotion of Social Purity; The Cigarette—Some Sober Words About It; The Title "Reverend;" The Testimony of Quaker Annals to the Divine Authorization of Woman's Preaching and Writing for the Public. For prices and other information drop a line to Mr. Leeds.

The following come to us from the publishing house of the American Citizen Co., 7 Bromfield street, Boston, Mass., from whom they may be ordered by our readers: Rome's Warfare on Well-known Historic Facts, as Exemplified in Her Condemnation of Certain Standard Books (because they were written by Protestants). Judge Joseph D. Fallon is a member of the Boston school committee, a Roman Catholic, and chairman of the textbook committee, who made sweeping objections to using Protestant histories in the common schools. This tract is a stringent reply to the Judge's zealous criticisms, by Rev. Luther T. Townsend, D.D., and a patriotic and manly defense of Protestant historians and their works. It embodies his address delivered in Music Hall, Boston, June 1, 1890, and its clear-cut arguments and pungent sentences were listened to with earnest attention and elicited much applause. Also another tract—Jesuitical Influences on the Secular Press: An Address Delivered before the Methodist Preachers' Meeting (Boston), December 12, 1892, by Prof. L. T. Townsend. It has already received due notice in these columns. It is a powerful exposition of the baleful power of Rome.

NEW MAGAZINE.

American Young People, a monthly magazine, illustrated, which made its appearance in Chicago with its January number, is a new aspirant for public favor. Its prospectus claims for it a devotion "to the highest interests of the homes and educational work of America, inculcating patriotism, education, good citizenship, rational and healthful amusements;" and is intended to be "the most instructive, the most entertaining, the brightest, the purest and the best magazine for American schools, and American homes, American youth;" designed to create and perpetuate a love and veneration for the spirit of freedom. Its general make-up includes stories; scenes in history; the elements of true citizenship; descriptions of notable parts of our country, and of the various branches of our government; home-talks to boys and girls upon success in life, etc., home science and handiwork; recreations and amusements, etc. The initial number is varied and entertaining. Terms \$1.00 a year.

MISCELLANEOUS.

The Tenth Annual Report of the Executive Committee of the Indian Rights Association, for the year ending December 15, 1892, has been officially issued in a pamphlet of 76 octavo pages. It covers last year's work of the association among the uncivilized tribes of the Western mountains and plains.

The Indian Rights Association is a non-partisan, non-sectarian organization for promoting the civilization of the Indian and for securing his natural and political rights. To this end it aims to collect and collate facts, principally through the personal investigations of its officers and agents, regarding the Indian's relations with the government and with our own race, concerning his progress in industry and education, his present and future needs. Upon the basis of facts, and of legitimate conclusions drawn from them, the association appeals to the American people for the maintenance of such a just and wise policy upon the part of the executive and Congress in dealing with these helpless wards of the nation as may discourage fraud and violence, promote education, obedience to law, and honorable labor, and finally result in the complete absorption of the Indian into the common life of the nation.

Copies of this report may be obtained at the office of the association, 1305 Arch street, Philadelphia.

The Forty-third Annual Catalogue of the University of Rochester, N. Y., for 1892-93, is at hand. Its contents cover a history and description of the organization of the university; its equipment, buildings, grounds; its museums and cabinets; its laboratories and library; its other collections for the benefit of students; its gymnasium; scholarship and prizes; recent gifts; organization of instruction, and its courses, recitations and examinations; religious exercises, etc. The personal catalogue embraces 158 students—29 seniors, 23 juniors, 42 sophomores, 41 freshmen, 19 eclectics, and 4 pursuing special studies. The catalogue is finely illustrated.

Mr. H. C. Krehbiel, the musical critic of the *New York Tribune*, supplements the article on Liszt by Saint-Saens in the February *Century* with a biographical sketch of Saint-Saens himself in the March number of that magazine.

LODGE NOTES.

(From Secret Society Journals.)

KNIGHTS OF PYTHIAS.

The building selected for the Pythian headquarters at the World's Fair is to be known as "The Damon" and is located in the finest residence portion of the city of Chicago, midway between Grand and Drexel boulevards, two of the most beautiful drives on this continent. In this building will be located the completely furnished and equipped headquarters for the Supreme Lodge and the uniformed rank, with telephone, telegraph and special mail service. The accommodation therein for members of the order will consist of 250 rooms.

The new ritual adopted at the late session of the Supreme Lodge does away with the amplified third.

There are ten lodges of the order in Utah with a total membership of 1,200.

MASONS.

New York State has 75,775 Master Masons, a proportion of one to each 79.15 of its population of 5,997,853. Of this number of Master Masons, 16,182 are Royal Arch Masons, a ratio of one Royal Arch Mason to every 4.68 of Master Masons, equal to 21.35 per cent. In the chivalric order 8,660 are Knights Templars, which is in the ratio of one Knight Templar to every 8.74 Master Masons, equal to 11.42 per cent, or one Knight Templar to every 1.86 Royal Arch Mason, equal to 53.53 per cent. In the Cryptic rite, with a membership of 2,867 we find one to every 5.39 Royal Arch Masons, and that of Knights Templars one in every 2.92 are council members.

Lodges in Norway formerly working under the authority of the Grand Lodge of Sweden have, it is said, formed the Grand Lodge of Norway. Norway has 4 lodges, with 924 members; 1 chapter, with 303, and 1 commander, with 341 members. The lodges work what is known as the Swedish rite.

Lodge Glasgow, St. John, No. 3, of Glasgow, claims an antiquity reaching back to 1057, and professes to have a charter from Malcolm III, King of Scotland. The 834th anniversary was celebrated with great pomp and ceremony.

The official records prove that the jurisdiction having lodges of the largest membership are in the following order: Connecticut, Colorado, Michigan, Illinois, New York, Minnesota, Pennsylvania, District of Columbia, California, etc.

The grand encampment is composed of past grand commanders, the past grand masters, grand commanders, grand deputies, grand generalissimos and grand captains general of the different States, making up a membership of about 400.

"Locust Masons" is the latest designation for that class of non-affiliates who never show up at a lodge except when there is something to be devoured.

KNIGHTS OF MACCABEES.

On the 1st day of December the membership of the supreme tent was 37,530. To reach 40,000 at the end of the year seemed an almost hopeless task, but by hard work of tents and deputies 53 new tents were instituted, 2,992 applications were received by the medical examiner, and a net increase of 2,348 is the result.

A. O. U. W.

Total beneficiary fund disbursed in 1891 to Jan. 1, 1892, as shown by the annual reports, \$5,307,588 54. Grand total beneficiary fund disbursed by the order from organization to Dec. 1, 1892, \$44,023,875 82. Balance in relief fund Dec. 1, 1892, \$4,508 49.

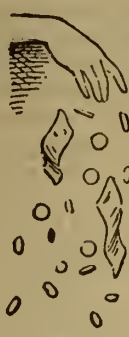
Since the St. Louis A. O. U. W. labor bureau was organized 1,100 members have registered as applicants for work, 700 of whom have secured positions through the fraternal efforts of the bureau.

ODD FELLOWS.

In 1891 the Rebekah initiations in Indiana aggregated over 40,000.

New York State has had 73 Grand Masters, including Charles H. Morgan, the present head of the order in the State.

The name of the Grand Lodge of the Lower Province of British North America



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ca was changed to the Grand Lodge of the Maritime Provinces by the S. G. L.

Vermont lodge of Montpelier now has 6 clergymen among its membership, the Episcopal rector being the last initiated.

Out of 48 expulsions in Ohio during the past year 16 were for drunkenness and 3 for loitering about saloons. The others were for sundry offenses.

RED MEN.

The suggestion of the great sachem of Massachusetts that a past sachem's association be organized in that State is good. Nearly every past sachem in the State would join, and its possibilities for good are far-reaching.

The great council of the United States has adopted a "veteran badge" for Red Men of over 21 years' membership. This honorable emblem will be a badge of distinction for the older members.

KNIGHTS AND LADIES OF HONOR.

The 68 deaths enumerated on the January assessment call were distributed over the following States: North Carolina, Rhode Island and Wisconsin, 1 each; Alabama, Massachusetts and Kentucky, 2; South Carolina, Mississippi, Ohio and Pennsylvania, 3; Indiana 4; New Jersey, Illinois, Texas and Tennessee, 5; Missouri 9, and New York, 14.

The safest means of getting rid of a bad cough is Dr. Bull's Cough Syrup.

"I've tried all sorts of blood purifiers," said an old lady to a "cutter," "and you can't persuade me that any other Sarsaparilla is as good as Ayer's." There's where she had him. She knew that Ayer's was the best—and so did he, but it paid him better to sell a cheaper brand.

ANTI-SECRECY TRACTS.

The following numbers are in stock, and can be had at the wholesale price of 25 cents per pound:

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8. Modern Heathenism.
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10. A Pastor's Confession.
12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
39. Should Freemasons be Admitted to Christian Fellowship?
42. Our Duty and Ability to Know the Character of Masonry.
45. Ought a Seceding Mason to Keep his Lodge Oath?

The above are the only tracts in stock in large quantities. There are a few of several other numbers. Remember that these are being retailed at wholesale prices—25 cents per pound. Keep a package of Anti-masonic tracts for use in letters.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 2, 1893.

Come ye near unto me, hear ye this; I have not spoken in secret from the beginning. . . . Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldst go.—ISAIAH 48: 16, 17.

THE N. C. A. AT THE WORLD'S FAIR.

In his weekly reports the Corresponding Secretary has noticed briefly that the opportunity of giving a lecture six months long to hundreds of thousands of people at the World's Fair was not being neglected by the N. C. A. Board. Though application was made late and its number in the Liberal Arts department was 9,209, a kind Providence directed for us. The application was accepted and the space asked for practically given us; while many are sorely disappointed, either because of a refusal, or their space is cut down one half. In the same gallery are many assignments of only some 25 square feet and less. The N. C. A. has about 85 square feet floor space. At the Centennial in 1876 Bro. E. A. Cook secured only by very persistent and anxious effort a mere nook 2 feet by 3. This he filled with a book case and desk and raised over it the blue *Cynosure* banner. The effort and expense he never regretted. The section given us is in the gallery in the northwest corner of the main building. Near by are the exhibits of the National Temperance Society, the Epworth League, Y. M. C. A., Christian Endeavor Societies, the Methodist church, etc. Three stairways close by bring the people directly to the spot.

The committee appointed by the Board took into consideration these particulars. The exhibit must be—

1. Attractive.
2. Instructive.
3. An exhibition of the history and work of the Association.
4. Beautiful in design and furnishing, so as to be in harmony with the greatest of expositions and meet the requirements of its managers.

Permit to sell books would not be given—it was even refused the Bible Society—and the giving out tracts may be much restricted. The chief instruction must therefore be by the testimonies of our greatest Americans. Thank God, we have no lack of these. How shall it be made most effective?

The committee considered that a group before the exhibit would be an attraction of the strongest kind, and that some revolving object would help hold people; therefore they plan a cabinet to revolve slowly by clock work, having on each of its five or six sides a portrait of some eminent man, whose testimony against secret societies will be lettered underneath so as to be plainly read twenty feet away. This cabinet will be placed high enough to be seen and read by those on the back side of a crowd. Still higher an elliptical shelf with handsome cornice will reach across the back side of the section, bearing fine busts of Washington, Webster, J. Q. Adams, Seward and Grant. The testimony of these great names will accompany each. Further testimony of the same kind will be by wall charts. There will be room for three or four of these. Thus we will engage the greatest and best-loved men of our nation to speak for us these six months, in words never to be forgotten, proclaiming the evils and dangers of the secret societies.

The history and work of the Association will be shown in its cases of books and publications, a model of the Morgan monument, fine drawings of its buildings, costly portraits of its founders, and the rest can be left to a wall chart and tracts.

God's testimony against the lodge is reserved appropriately for the ceiling, on which handsome and artistic designs can be placed; as, a copy of the trial scene of our Lord and his words, which have always been the motto of the *Cynosure*—"In secret have I said nothing."

This is an outline of the plan which has so far been uniformly approved. There will, of course, be signs, decorations, a counter, a registry book, chairs for the weary, etc. In some particulars there may be a change, but this is the general plan devised by the committee and approved by

the Fair management. It will cost some hundreds of dollars to provide it. It will cost other hundreds to man it. But it will pay. Everybody is being asked to invest in some hotel scheme. The N. C. A. asks its friends to join hands for a Fair fund. Send in contributions for this fund to the N. C. A. treasurer. Who will pray most and give best for this work?

AN INTERNATIONAL CONGRESS AGAINST THE LODGE.

The proposal for an international congress, to be held by the N. C. A. during the World's Fair season, has been favorably regarded ever since its proposal in the Boston convention of 1889. The committee appointed by the Board have endeavored to gain a foothold among the meetings arranged by the World's Fair Congress Auxiliary. A good hall, advertising, prestige and publication would thus be secured without expense to the Association. The arrangement has been hindered chiefly by lodge influence. Still, it is recommended that we hold this congress anyhow,—aside from the Congress Auxiliary management, if we cannot with its co-operation.

Correspondence with gentlemen in foreign countries is encouraging; and a meeting in September, at the time the other religious conferences will be held, would be influential and well attended.

The *Scotsman* (Edinburg and Glasgow) of the 2nd inst., prints the following excellent notice of our Association and its efforts, from the pen of our friend Dr. Kerr, of Glasgow:

"THE NATIONAL CHRISTIAN ASSOCIATION (U. S.)."

"Kindly permit me space to call the attention of your readers to the proposal of an International Congress by the above Association. The National Christian Association of the States was formed to 'expose, withstand, and remove secret societies—Freemasonry in particular—and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion and our republican government from corruption.' In 1874 it was incorporated under the laws of the State of Illinois. This Association proposes to hold an international congress at the time of the World's Fair at Chicago, in promotion of its aims and objects; and the executive requests me to forward the names of some of those known to me in Great Britain who sympathize with the objects of the Association and are favorable to the proposed congress. In papers issued by the Association testimony is presented from a large number of prominent men—past and present—approving of the principles for which the society was organized. Among these are statesmen, philanthropists, clergymen, presidents of colleges, and others of various denominations and world-wide reputation—as, Washington, Lord Beaconsfield, General Grant, Wendell Phillips, John Quincy Adams, Horace Greeley, Daniel Webster, Albert Barnes, Joseph Cook, President Porter of Yale, Moses Stuart of Andover, John Wesley, Pastor Fisch, Chancellor Crosby of New York, Dr. Pentecost, and D. L. Moody. There are, no doubt, many in these countries who will be in full sympathy with the proposed congress."

SOME FACTS ABOUT HAWAII.

The offer of the provisional government of Hawaii, by which the Queen was deposed, tenders the islands to the United States in fee simple, at least in perpetuity, including the ownership of the public or crown lands, and the United States, on its part, agrees to be responsible for the national debt of the country, which is less than the cash value of the public buildings of the general government, and to pay the deposed Queen an annuity of \$20,000 a year, and her princess neice and heir apparent a lump sum of \$150,000, to be held in trust for her. All else is left for subsequent legislation. The Cleveland administration and the next Congress can arrange the details.

On the 22nd inst, Representative Springer of Illinois made a statement in Congress showing that the proposed treaty with the Hawaiian provisional government, if it is ratified by the parties thereto, will require the government of the United States to pay the public debt of Hawaii and the amounts due depositors in the Hawaiian postal savings banks, which may aggregate \$3,250,000, the sum of \$20,000 per annum to the late Queen of Hawaii, and the sum of \$150,000 in full to the Princess Kaiulani, and which treaty will require the Congress of the United States within one year to extend the tariff and international laws of the United States to the said islands, thus obligating this government to pay to the inhabitants of said islands a bounty upon the sugar which may be produced in said islands.

The *Lutheran Standard* says that the future of Hawaii is far from bright, either from a financial, political or religious point of view. The sugar industry is paralyzed, there is trouble between rulers and people, and the forces of heathenism and wickedness are intensely active. It is said

that in a population of 90,000 there are 55,000 foreigners. The shameless conduct of many of these is the greatest hindrance to the advancement of the kingdom of God among the heathen.

Sereno E. Bishop, editor of the *Honolulu Friend*, writing to the *New York Evening Post*, gives the following description of the natives:

There is a large body of Hawaiians of elevated character and progressive civilization; but the mass of the natives have been bedeviled by palace *kahunaim* (sorcery) and debauched by palace impurity during the past thirty years. The palace had during that period been the breeding nest of the most poisonous influences, debauching and destroying the people with sorcery, lust and drunkenness, which are the three chief causes of the wasting away of the Hawaiians from 150,000 in 1820, and 65,000 in 1860 to 35,000 in 1890. Now, to pull out one of the skeletons, Kalakaua [the late king] was the chief organizer of sorcery and idolatry in his kingdom. He aimed to be himself foremost in the deadly art. He also made himself a god, and caused himself to be habitually worshiped. He caused the Legislature to charter the Hale Nua, a ramified secret organization for the culture and promotion of sorcery, whereby to terrorize and subject the people to himself. Let it be thoroughly understood that the palace party, now headed by the ex-Queen, is the party of heathen revival and sorcerous domination of the kingdom.

Then follows a description of some of the idolatrous practices of the Queen, and the statement that "much of this idolatrous worship is accompanied by the most loathesome and nameless abominations."

From the foregoing it would seem that the people of Hawaii are more in need of conversion and enlightenment than of annexation to our Christian nation.

Late news from Washington indicates that the ratification of the Hawaiian treaty by Congress is very doubtful, as a good deal of opposition to it is manifest, and it will require a two-thirds vote to acquiesce in its provisions.

PENSIONS AND STANDING ARMIES.

The pension appropriation bill, as agreed upon by the appropriation committee in Congress, carried \$166,400,000—an increase of \$20,662,650 over the appropriation for the year ending June 30, 1893. This is, for the present year, over two dollars for each man, woman and child in the United States. It is nearly fourteen dollars for an average family of five persons. If the head of the family receives fifty cents a day (and many laborers receive no more) it is nearly one-tenth of the cash income of the family. And the indirect mode in which the taxes are collected makes the burden heavier. Twenty-seven years ago, nearly a generation ago, the war closed. Of course no one wishes to see brave soldiers beg. But the expenditure is burdensome.

According to the report of Assistant Secretary Bussey for 1889, "the combined pension rolls of Great Britain, France, Germany, Austria, Hungary and Belgium cost annually only \$31,002,150." But it is estimated that 12,500,000 men, under arms, are now busy keeping the peace in Europe, and at an annual cost of about \$1,000,000,000. We have not the figures at hand to show the cost of our United States army on its present peace footing of 30,000 men, but added to the pension fund, it swells the total to an enormous sum, expended for "national integrity, honor and safety." Is it necessary?

"THE CHURCH AND THE FRATERNITIES."

We are glad to see in the *Methodist* (M. E.) *Herald* of January 18, a communication under the above title. Though we dissent from some of its statements and conclusions, we congratulate our contemporary on breaking the ominous silence of the denominational press on this matter. We trust that it may be an entering wedge which will, ere long, sever the church from its unholy relations to these orders.

The writer says: "Men put them in place of the church and the Lord Jesus Christ, and sometimes satisfy themselves with the thought that because they are members of these institutions there is no necessity of having anything to do with the church. Men tell me so. We have twenty-seven of them in our town. The men in this vicinity are largely in the membership of one or more of them. . . . There is, after all, a selfish interest actuating them that the church of Christ is not to have at all. As a member of one of them, I love them that love me. But Christ says that if 'ye love them that love you what reward have ye? Do not even the publicans so? And if ye salute your brethren only [and this is what all these orders do], what do ye more than others?'"

The writer thinks the growth of these orders is the result of the neglect of the church to do her duty. This is true. Had the church been faithful in her testimony, she would not be confronted by so great a problem. But we are sorry that the writer should say: "I do not oppose them, and you must not. I belong to some of them."

Now, if they have come up as rivals of the church, it is surely not the best way to help the church to join her rival. If our brother is the husband of one wife, and some one should suggest that it would help his wife in her many and perplexing duties if he should join himself to her rival, I think he (or she) would resent it. Oh, that men may be clean from all the evil which they condemn!

A JEW'S OPINION OF CHRIST.

In the course of a lecture on "Lincoln and Darwin," delivered on a recent Sunday evening, in this city, by Rabbi Emil Hirsch, of Sinai Temple, at which nearly 1,500 persons were present, he said:

"Many are there, that in our historical scrolls will be engraved with an inspiration, never to be obliterated, but greatest of all is He, who was in his early days, the poorest of all, poor in his material resources, poor in the opportunities for filling the yearning of his mind and the longings of his soul, poor in consolation, but rich in himself. Such men God occasionally sends to earth to teach humanity the great lesson of the hidden, the slumbering possibilities of humanity. It is not mere accident, it is a fact that the saviours of humanity but rarely come from the palaces of the rich, the pampered surroundings of the wealthy."

"Where one steps down from the royal chamber and exchanges the purple of the priestly garb for the reeking rags of the beggar's robe, the thousand and one come from the stable of Bethlehem, from the log cabin of Kentucky, come from where misery squats and want is a constant guest. Jesus the son of poverty, Lincoln the child of want, are but two of a class through whom humanity has become better and nobler, who show that though man may come from below he rises up toward the heights where God abides and truth wields the scepter."

It is understood, from a daily paper report, that some of the orthodox Jews who heard the lecture were offended at these passages. Others, again, found nothing offensive in them. As one of these expressed it: The speaker "did not credit Jesus with the attributes which orthodox Christians and doubtful traditions have bestowed upon him. I believe that Dr. Hirsch said what every honest and true man would say even regarding those who cannot agree with him in his religious and moral theories. He spoke in eloquent terms of all that was good, noble, and praiseworthy in the founder of the Christian religion, without evincing in the least that he believed in the enthusiastic delusions of this loving character, who probably did indeed consider himself the Son of God, the Messiah of Israel predicted by the prophets. . . . As a man and a moral reformer Jesus may rightly invoke the admiration of even the Jews; as divine, as the Son of God and not of human parentage, he is not accepted by them."

This gentleman declared that, as far as he could see, the remarks of the learned rabbi were in accordance with the teachings of progressive Judaism and perfectly apropos.

LOVEJOY'S MEMORIALS.

The movement to institute a Lovejoy memorial in the form of a museum at the World's Fair is a deserved tribute to the great anti-slavery martyr. The little rickety old stone building at Alton, Ill., in which Elijah P. Lovejoy printed the *Alton Observer*, has been sold, and unless some action is soon taken to preserve it, it will probably be destroyed by the "march of improvement". Several weeks ago an agent of the World's Fair Commission visited Alton and secured views of the venerable structure, and it is possible that the building itself may be removed to Chicago.

Messrs. Geo. W. Clayton and Jas. W. Edwards, publishers of the *Fountain*, at Eureka Springs, Ark., claim to own the Washington hand printing-press on which Mr. Lovejoy printed

ed the *Observer*, and they have offered to send it to the Fair for exhibition if a suitable place for it can be secured. It is also suggested that the colored people take charge of it, and with it issue a paper devoted to a description of the exhibits furnished by people of that race.

All these propositions possess peculiar interest as links in the history of the hard battle between freedom and slavery, which culminated in the great Southern rebellion. There is no doubt the Lovejoy museum would attract the attention of thousands, and its contents prove valuable object-lessons to the young. But as to the "Lovejoy press," referred to above, we have some doubts as to its identity.

From the "Library of Universal Knowledge," an American reprint of "Chambers' Encyclopædia," with copious additions by American editors, we gather the following particulars of Lovejoy's several unfortunate printing-presses: The *Observer* was first owned and printed in St. Louis, and, in 1836, the office was attacked by a mob and destroyed. The paper was then removed to Alton; but his press, on being landed, was broken into fragments by lawless men. This ended its career. Another press was procured. In 1837 a mob invaded the office and destroyed the press and types. A third press was brought to Alton, but before it could be set up it was broken in pieces and the fragments were thrown into the Mississippi. (This press was never used in printing the *Observer*.) Another press (the fourth) was obtained, and on its arrival was for safety stored in a warehouse and guarded by citizens. Near midnight, November 7, 1837, a murderous mob attacked the guards, set fire to the building, and in defending the press Mr. Lovejoy was shot and killed. He therefore never used this press for printing the *Observer*.

The story of the press owned by the Arkansas gentlemen is thus related. It must have reference to the third press, which, the "Library" says, was destroyed before it was used: "The press was dumped into the Mississippi, where it remained for several weeks. After a time it was raised and taken to Kansas City, where it did duty for several years. Then it was taken to Independence, Kan., and about eight years ago was removed to Eureka Springs, Ark."

Let us have a Lovejoy memorial, but no Lovejoy relics that are not genuine.

SEVERAL MASONIC INCIDENTS.

J. W. Moss, of Cameron, West Virginia, sends us the following: A friend living in Washington county, Penn., told me that he was once present in Washington, at the trial of a man for high crime, who got off safely, where the judge addressed the jury (eyeing them sharply), in the following words: "Gentlemen—You will now retire and deliberate on the case; but bear in mind that you have *elsewhere* taken a more binding and solemn obligation than this court is able to administer." Comment is unnecessary.

W. G. Walters, of Glenmore, Ohio, also has an interesting incident to relate: "Sometime since, Mr. Pearce, who was an old man and a Mason, died in the town of Willshire, Ohio. He being a poor man, the lodge of that place buried him after their pompous style, and then, sometime later, handed in a bill of the expenses to the township trustees, of whom my brother was one. The demand was granted, and the expenses were paid from the pauper fund of the county. After the death of Mr. Pearce, his widow, an old and feeble lady, had to fall back on her children for support, until she could get her pension claim adjusted, as Mr. Pearce had been a pensioner, drawing \$24. These are facts of record; but where—oh, where is the Masonic charity?" Echo answers, Where?

Another Anti-mason writes:

"My love for your work for Christ and against anti-Christ is about eighteen years old.

"I don't know but God is allowing the Masonic devil to heat his furnace seven times hotter than ever before.

"For eight years he has been working his 'insane' dodge and racket on me.

"He then frightened as noble a wife as ever man had, together with my oldest son, so that I was robbed of home and competence.

"He again repeated it about four years ago.

"In September last he succeeded in getting my whole family away from me; stole my horse,

carriage and harness; took possession of my house and furniture and all that I had in the world that had not previously been taken away from me, except just what I stood in.

"I retook possession of my house, the keeper fleeing through fear. Next day I was arrested by order of Judge — (a Mason), who issued a writ in violation of his oath.

"I rescued myself by calling on the authorities of this State and of the United States for protection. I was fully sustained.

"My only offense is my detective service in ferreting out Masons who, by assault, put an old and inoffensive citizen under ground on the 18th day of last August, and are determined to protect the guilty Masons and prevent the case from coming before the courts.

"I find the State judiciary so blocked by Masonic lawyers, judges, etc., that the cost of blood may prevent the case from coming to trial."

LODGE WORSHIP, OR LETTER AND SPIRIT.

We once conversed with a Christian minister, the pastor of a city church in Illinois, who was an adhering Freemason. When pressed with the rejection of the name of Christ from the ritual of the lodge, he explained that for himself he always prayed in the name of Christ, and that the lodge worship, if not Christian in the letter, was at least so in *spirit*. Lately we have been led to reflect that this attempted substitution of the spirit for the letter of our obligations is far too common. Men who have never professed Christ before men yet hope that they are Christians in spirit, and some who break the letter of their contracts console themselves with the idea that they are keeping them in spirit.

Now the absurdity of all this is apparent when we consider that it is only by keeping our covenants in the *letter* that we can give any evidence of regarding them in the *spirit*. We may indeed keep them in the letter and *not* in spirit, but we can never keep them in the spirit and break them in the letter. A Christian profession may be openly in the name of Christ, and yet lack any true knowledge of God; but a religion that does not acknowledge Christ before men is surely in vain; for not only does the heart believe unto righteousness, but the mouth must confess unto salvation. (Rev. 10:10.)

Prayers may be offered in the name of Christ and yet have nothing of true spiritual worship; but no prayer that *excludes* Christ can possibly be in the *spirit*. The Sabbath may be observed in letter and not in spirit, but never (consciously) broken in the letter while it is kept in the spirit.

—A most interesting letter from Rev. J. P. Stoddard will be found on another page.

—After repeated solicitations from Bro. C. R. Hunt, pastor of the Presbyterian church in Keota, Iowa, and other friends in the vicinity, Recording Secretary Kellogg has gone to engage in a week's work in that place and Worthington, returning by Elmira, Ill. Last week was spent by him in World's Fair work and correspondence and in visiting meetings of Free Methodist and Danish Lutheran pastors. His report may be expected in next week's issue.

—Rev. James M. Gray, rector of the First Reformed Episcopal church in Boston, who delivered an address on "Moral and Spiritual Counterfeits" at the annual meeting (in December last) of the New England Christian Association, communicates the following, received from Rev. P. F. Stevens, a bishop in that church, and professor of mathematics in Claflin University: "ORANGEBURG, S. C., Jan. 19, 1893.—MY DEAR BROTHER:—Just read your 'Moral and Spiritual Counterfeits.' You are perfectly right. When a young man I was a Mason, and, as Master of a lodge, used to make my lectures as Christian as possible. I never thought or heard of Masonry as derived from heathen sources. When I entered the ministry and sought to lead men to Christ I became satisfied that Masonry lulled many a conscience with its *morality* and teachings about God, and deceived them with the thought that a good Mason was as good as a Christian, and the profession of Christ in the church was therefore unnecessary. I gave it up and have not entered a lodge for over thirty years. Yours fraternally, P. F. STEVENS."

THE HOME

LINES ON A SKELETON.

The London *Morning Chronicle* published the following lines forty years ago. Every effort, even to the offer of a large reward, was made to discover their author. All that was known of their origin was they were found written in a fair scholarly hand, near a skeleton of fine proportions, in the museum of the Royal College of Surgeons, Lincoln's Inn, London. The following, which is given as a true copy of the original, we find in the *Philadelphia Press*:

Behold this ruin! 'Twas a skull
Once of ethereal spirit full.
This narrow cell was Life's retreat,
This space was Thought's mysterious seat.
What beauteous visions filled this spot,
What dreams of pleasure long forgot.
Nor Hope, nor Love, nor Joy, nor Fear,
Have left one trace of record here.

Beneath this mould'ring canopy
Once shone the bright and busy eye.
But, start not at the dismal void —
If social Love that eye employed.
If with no lawless fire it gleamed,
But through the dew of kindness beamed,
That eye shall be forever bright
When stars and suns are sunk in Night.

Within this hollow cavern hung
The ready, swift and tuneful tongue.
If Falsehood's honey it disdained,
And where it could not praise, was chained,
If bold in Virtue's cause it spoke,
Yet gentle concord never broke!
This silent Tongue shall plead for thee
When Time unveils Eternity.

Say, did these fingers delve the mine?
Or with its envied rubies shine?
To hew the rock or wear the gem,
Can little now avail to them.
But if the page of Truth they sought,
Or comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on Wealth or Fame.

Avails it, whether bare or shod,
These feet the paths of duty trod?
If from the bowers of ease they fled,
To seek affliction's humble shed.
If Grandeur's guilty bribe they spurned,
And home to Virtue's cot returned,
These feet with angels' feet shall vie,
And tread the palace of the sky.

HOME CLASSES IN SUNDAY-SCHOOL WORK

[The following is extracted from the report of the "Home Class Conference," held at Chautauqua, N. Y., in August, 1892. Dr. W. A. Duncan, of Syracuse, explained the proposed system to the Conference.]

Dr. Duncan said: "The home class work is simply an addition to the regular Sabbath-school. . . . The home class department is for the benefit of those who cannot come to the main audience room of the school. The classes may consist of one or more individuals, with the teacher or visitor. The scholars, if it be an individual or a family class, study at home; if a neighborhood class, in any place where the teacher may call them together. There are these three distinct kinds of classes: First, the individual class, which consists of single individuals studying under the direction of the visitor who is the teacher and who sees them as often as possible, giving them the lesson helps and all necessary papers, the whole number of such classes in a church being under the supervision of the superintendent of the home class work. The second kind is the neighborhood class, familiar to you all. The teacher gets together half a dozen children or adults in a neighborhood which is near to her home, and teaches them on the Sabbath. The third is the family class, the father and mother with their children. A large number of the students in these classes are adults, and among them many literary people, who for some reason are not able to attend the church services. The time for study is on the Sabbath, if possible, but if not, any time during the week so long as the work of Bible study is accomplished. These students are counted in with the regular membership of the school with which they are connected, and have the same standing as if they were in attendance upon its public sessions. The work done by them is recognized by the school, and the lesson helps, picture cards, and all necessary material are provided for their use, just as for those who attend the regular services. Collections are taken up by all of these classes, and very often the collections more than cover the expenses. . . . The student agrees to devote half an hour a week to the study of the Bible, and to keep a

record of his work; he sometimes signs a pledge to this effect, although this is not absolutely required. Record books are provided for them and every three months the report is made to the school. . . . Their names are carried upon the roll just the same as the other members of the school. . . . The teacher makes a round of visits at least once a quarter, once a month, if possible, and should require from every student carrying on the work a record of what has been done. The pastor and superintendent should meet with the visitors once a quarter as a rule, to look over these records, talk over the work, make suggestions and plan for the future. . . . They are always made to feel that as members of the school they are entitled to all the privileges of such membership; that in times of trouble and want the pastor of the church is their pastor, just as though they were in regular attendance; that in times of special joy they have the sympathy of the church, and that at all times the church to which their home class belongs is their church, and has a deep interest in them. This home class work reaches out with the arm of the church for the individual in the home, or wherever he may be. The member may be an engineer, a traveler, a busy physician, a mother whose large family of little ones keeps her at home, a blind or sick person, or some one who lives at a great distance from the church. I travel a great deal, and so am a member of an individual class. When I was traveling on the other side of the water for three months, I kept up my record and studied the lesson faithfully every Sunday; one Sabbath in Paris, one in Venice, two in Rome, one in Dresden, one in Edinburgh, and other Sabbaths in London, Geneva, Florence, etc., and at the end of the three months my family sent in a complete record to the home school. Young ladies in college can in this way keep up their connection with their own church or Sabbath-school.

"Let me give you one or two instances of work that has been done by humble people. Down in northern Minnesota a woman has organized a home class department, traveling miles upon miles along the shores of the lake, until she has 80 or 90 members, while the main school has only about 65. She wrote me a few weeks ago that 13 of these had united with the church, and all the result of the home class work. . . . At Keene, N. H., the First church has a department of over 100 in charge of Mrs. Merrill, and she visits every one of these members every three months." . . .

Question. When there are people of great difference in age, as children and adults, under the care of one teacher, does the school recognize them as belonging to one class?

Answer. They are all considered as members of one class. The class distinction is simply for those under one visitor. The little ones are furnished with lesson helps suited to their age, and the father or mother is expected to teach them the lesson; it is an excellent way of insuring the exercise of the parent's gifts in this direction.

Q. Are the same lesson helps used as are used in the main school?

A. Always, and the same lesson studied; in this way they become interested, and often drop into the main school. . . .

Q. How do you commence this work in families who never attended church and have no interest in religious matters whatever?

A. (By Mr. St. John): "Let the teacher visit the home, and if there are children give them the papers and ask them to study the lesson, going again to see if they are doing the work. The parents will in most cases promise to help the child and do so. . . .

Q. Is it not possible for people to study the Bible for half an hour each week without its doing them the least good?

A. Yes; that is possible, but not probable.

Q. Does this plan reach the non-church goers?

A. . . . A certain irreligious man was asked to join the Sunday-school and attend church, but he replied flatly, "I won't." They urged him to do so, but he was still unwilling, and all they could do was to induce him to join the home class department. That man is now a regular attendant and member of the church. . . .

Q. "Who shall take charge of a home class department?"

A. "The pastor should not, for his duties are sufficient without it, and as has already been said, his official capacity would interfere with the best

results in this line of work. The superintendent of the Sunday-school should not, for the same reason that he should not take charge of the primary department. He should have an oversight of it as one of his active aids, but the active management of it should be in the hands of some other person."

Q. "What is the work in the home class department?"

A. The member agrees to spend half an hour each week in the study of the Bible, keeping a record of his work on cards provided for the purpose. The teacher or visitor calls upon the student once a quarter at least, and sees that the work is done. The school with which the member is connected furnishes all needed lesson helps. In organizing a home class, a good way is to secure first the names of several prominent Christian people in the church, and show them when soliciting new members. This will dissipate the idea that many may have that you came to them as to heathen, and which may be fatal to the success of your efforts. The teacher should make her visits oftener than once a quarter if there is need of it, as when members are blind or sick or needy; in such cases a call is often made once a week. In some few cases the members may not be able to read the lesson for themselves, and here of course the visitor will find it necessary to go once a week. In some districts the visitation of the home class worker opens up more avenues for instructing and helping the people than would be imagined. . . .

Q. Is there any way of doing this without being the representative of any church? There are a great many people who object to any mention of the church whatever. This is the case for instance where the head of the family is a Catholic and the rest have no religion at all. Is there a way of working among this class of people?

A. It is better, of course, to have some connection with some church, but you can teach such a class as you speak of in your own home, just as neighborhood classes are formed in places where there is no church. There can be no more objection to the one than to the other.

Q. In such case who would furnish the supplies?

A. Almost any of the State Sunday-school Associations would be glad to furnish them. W. B. Jacobs, of Chicago, Ill., would be glad to furnish helps that are not denominational. New York State visitor's home class outfits and all cards complete for visitation work can be obtained of W. A. Duncan, Syracuse, N. Y.

Q. "The relation of the student to the school?"

A. The relation of a member of the home class department is exactly the same as that of any other member of the school, with the exception that they are not obliged to be present at the regular sessions.

Q. "Records, what shall they be, and how shall they be kept?"

A. Cards are furnished upon which the students themselves keep a record of the work done. These records are reported by the teacher to the school usually once a quarter, though in some schools a report is made every Sunday. If the student feels so inclined a contribution is made each week, although this is never urged, and a record is also kept of this. It is wonderful what pride the members will often take in these records.

Q. "What constitutes a class?"

A. There are three kinds of classes, the individual class, the family class and the neighborhood class. A class includes all who may be under the care of one teacher, be it one or a dozen.

THE OLD TESTAMENT COMPARED WITH THE NEW.

1. In the number of books. Old, 39; New, 27.
2. In the number of years embraced. Old, 4,000 years; New, 70 years.
3. In the language. Old, Hebrew; New, Greek.
4. The Old is a book of prophecy (very largely). The New is a book of fulfillment.
5. The Old is history and legislation. The New, biography and doctrine.
6. The Old has to do with national life. The New deals with the individual life.
7. In the Old we have the Kingdom of Israel. In the New, the Church of Christ.

8. In the Old *earthly* blessings are promised. In the New, *spiritual* blessings.

9. In the Old there is one stated place for acceptable worship—Jerusalem. In the New, God is to be worshiped anywhere (John 4: 20-24).

10. In the Old the seventh day is observed as the Sabbath. In the New the first day is designated as the "Lord's Day," and observed by believers.

11. In the Old we have the Ten Commandments, setting forth what God requires. In the New, the Lord's Prayer—what man needs.

12. In the Old we find Law. In the New, Grace. "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1: 17).

13. In the Old Moses is the chief writer. In the New, Paul.

14. In the Old Moses is the great character. In the New, Jesus Christ.

15. In the Old, the first Adam. In the New, the second Adam—"the Lord from heaven."

16. In the Old the history narrows down to one race, the Hebrews. In the New the process is broadening—"Good tidings for all people."

17. In the Old the hope of Israel is the first coming of Christ. In the New the hope of the church is the second coming of Christ.—*Young Men's Magazine, Boston.*

AN OLD FAMILY FRIEND.

A old man was leading a thin old horse across the commons in the northern part of the city, when a passer-by asked him where he was going.

"I'm searching for a bit of green for the poor beast," he answered.

"I'd send him to the boneyard or the glue factory," said the other contemptuously.

"Would you?" asked the old man in a trembling voice. "If he had been the best friend you had in the world, and helped you to earn food for your family for nearly twenty-five years? If the children that's gone, and the children that's living, had played with their arms about his neck and their heads on him for a pillow when they had no other? Sir, he's carried us to mill and to meetin', an', please God, he shall die like a Christian. Nobody'll ever abuse old Bill, for if I go afore him there are those paid to look after him."

"I beg your pardon," said the man who had accosted him, "there's a difference in people." "Ay, and in horses too," said the old man as he passed on with his four-footed friend.—*Philadelphia Times.*

HER MILD MANIA.

Every woman is possessed of some mania in a mild form, which, however, is of as pronounced a type, though less aggressive, as that which has sent many a poor mortal to the insane asylum. This is no rash statement, but merely a study from actual life.

Take, in your own family, for instance, do you not say, 'Jessie, or Belle, or Susie, is absolutely crazy on such and such a subject?' and though the topics vary with the woman, the dementia is not lessened one whit thereby.

Look at the number of feminine caretakers who have a passion for hiding away their possessions, and so carefully do they put them out of sight that they themselves forget where the place is when it comes time to find them.

Those people would indignantly resent any insinuations as to their sanity, but does it seem possible that well-balanced minds will stow away a gold thimble or a roll of bills in a pair of rolled-up stockings, or put jewelry or cash in the scrap basket or in the grate, and then, in less than twenty-four hours, give the stockings away to a blind beggar, or sell the contents to the ragman and light a cosy fire in the grate right on top of the most cherished possessions? Yet this is done every day, if the papers speak the truth; and who would have the boldness to doubt the statements of the press?

Then again there are women so morbidly afraid of robbers that it becomes a mania with them, and every night a search begins under beds and into dark closets, which if successful in its object would turn their hair gray in one night. When bedtime comes they load themselves down with the family silver, which they carry up to their sleeping apartments; every window is not only bolted, but tin pans are set at such angles that a

burglar's breath would knock them over, and thus throw the timid creatures upstairs into violent hysterics, instead of putting them on guard against the intruders, as is the intention of the wobbly kitchen utensil.

Some women have a mania for bargains, and own yards and yards of remnants in lengths and colors that are simply useless, yet which, because of their craze, they could not possibly resist buying. These are but a few instances, but hundreds of others could be cited; and certain it is that though the writer and the reader of these lines think themselves quite sane on every point, there is some flaw in their mental armor that their friends could probably dilate upon for hours.—*New York Morning Advertiser.*

A HYMN.

What matters it, if God walks at your side?
No real harm can come through strife and storm;
For in the heart of him whose sweet Son died
To save mankind we all are safe and warm.
The least of us who thinks he walks apart
Through endless night is never quite alone:
He shares a Father's fond and liberal heart;
His hand is held within his Father's own.

What matters it, if God walks at your side?
Man's like a lamb that strays far from the fold;
He thinks he is forgotten when the tide
Of night engulfs him; and his soul grows old.
But when the morning is about to break
The battlements of night, the Shepherd's voice
Is heard across the fields, and his hands take
The lamb close to his breast, to there rejoice.

What matters it, if God walks at your side?
The scars time makes his hands can wash away.
Though by the world and brothers quite denied,
With love and faith will dawn your golden day.
For God is in the heart of all who love
Sweet Charity and Hope and trust in him:
And though he lives and reigns in worlds above,
He walks with us through days and twilight dim.
—John Ernest McCann, in *Lend-a-Hand.*

TEMPERANCE.

THE PROFIT ON CIDER.

"Come right in; glad to see you. Sit here in front of the fire. Have a glass of cider? Ah!—Ah! What have I said now? Wife looks as shocked as if I'd offered Paris green. I believe my soul you are the new minister. Wall, you see it gets second nature to offer cider to anyone who comes in, it's so plenty here, having a mill you know."

"If I had a cider mill I should put a gallon of molasses and a sheet of brown paper in each barrel of pure apple juice, and let it set in the sun until it turned to vinegar. Vinegar is a household necessity, but cider as a beverage is the devil's delight."

"I don't know as I ever knew any very great harm come from cider drinking! Have you, now?"

"Yes, great harm."

"Give us an instance."

"Do you mean it? A man should never allow himself to be started on a hobby without giving fair warning."

"All right, go ahead; and while you are taking off your overcoat I will carry this mug of cider to the shed, out of respect to your steed."

"Thank you. Perhaps you do not know that for ten years I was chaplain in the — State's Prison. One day I went in to see a poor fellow stricken with pleurisy, and he said:

"As I was lying awake all last night and contrasting this narrow cell with the home I once had, and the home I might have had, I tried to trace the real course of my being here, and I found that it was cider."

"Tell me about it, if it does not hurt you to talk," I said, and he went on.

"My father was a prosperous New England farmer; we had large orchards, and at the foot of the hill by the brook was a cider mill, where, every fall, cider was made for ourselves and for our neighbors."

"This is clear profit," father used to say; 'for the women and children pick up the apples. The horse draws them to the mill, and the water of the brook does the grinding. The trees and the barrels last year after year, so there is very little outgo from first to last.'

"I liked the sweet cider, and was allowed to drink it from the tubs that stood under the press

as freely as I drank water from the well. And I drank it more freely; not only as I drank water because I was thirsty, but because I liked the taste."

"One day when I was eight years old I got hold of some that was worked, and drank and drank until I was stretched out on the grass helpless, and I was carried home dead drunk."

"Father made light of it, but mother and grandmother felt badly; and after I came to myself, before I was able to go out, for I was ill for some days, they made me promise not to touch cider again."

"Not until he is a man!" said my father, coming in. "When he is a man he can do as he chooses, and it is to be hoped that he will know enough so that he can drink or let it alone."

"So my pledge was given until I should be a man, but the shame of that excess clung to me."

"Got drunk on cider!" the children at school used to yell at me. And every new teacher and every visitor was informed: "That is the boy who was carried home dead drunk on new cider."

"Although I grew to hate the old cider mill, and the very word cider, as the fall of the year came around, and I was, with the rest of the family, pressed into the work of cider-making, the smell of the pulp and of the juice trickling from the press would revive my love for the taste of the vile stuff, formed in babyhood, and I would think on my torment, for I kept my promise."

"When I am a man I can drink it or let it alone as I choose."

"I knew, however, that I was better off to leave it alone; and for years after I grew up and went from home I held myself aloof from people, as a class, who indulged in intoxicants."

"One evening I went with a party of most respectable young men and women to a peach party, and, as a part of the refreshments, sweet cider was passed around."

"I can now drink it or let it alone," I said to myself, triumphantly; but, although sorely tempted by the smell, I refused to take it. At that they began to tease me, as thoughtless young people will, and at length I said:

"One good thing at a time. When I get enough of the peaches I shall begin on the cider." And, alas! I did so. Before I tasted it I could drink it or let it alone. After I began drinking it I was powerless to stop, and I never did stop until these walls closed behind me."

"The revived taste overpowered me; from cider I went to something stronger. I lost my situation. I went from bad to worse, and then Satan tempted me to buy a saloon with my savings, hoping to quickly double my money. I made the investment; and I was, from the first, my own best customer, although I drank hardly anything but cider."

"At length, one night there was a row and a fight, and a dead man on my steps in the morning. I remember nothing about it, but the law convicted me of manslaughter, and I was sentenced to prison for life."

"My downward career dates from the time when, as a little child, I learned to love cider at my father's press."

"That idea—"You can drink it or let it alone," proved fatal to me. Those young people, in urging me to drink, had no intention of pushing me into a felon's cell for life."

"I tell you, my friends, the cider mill is a drunkard's mill, and some among the children hanging around the village press will fill a drunkard's grave. I shall not do that, and it is my one compensation for being here that I shall be sure to die sober."

"Is that all?"

"All there is to this story."

"Wall, your hobby goes a good pace. Don't you want to come out in the shed with me and see me smash my cider mug? Then perhaps you will go down cellar with me and see me saw the spigots off my cider barrels. Wife, bring some molasses and brown paper; we will set the vinegar to work right away. That is the best temperance lecture I ever heard in my life."—*Mrs. Annie A. Preston, in the Christian Safe-guard.*

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

LESSON XI.—First Quarter, 1893.—March 12.

SUBJECT.—Esther Before the King.—Esther 4: 10-17; 5: 1-3.

GOLDEN TEXT.—Judge righteously, and plead the cause of the poor and needy.—Proverbs 31:9.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Esther 4: 10 to 5: 3. T.—Esther 3: 8-15. W.—Esther 4: 1-9. T.—Esther 7. F. Esther 8: 1-10. S.—Prov. 16: 5-19. S.—Psa. 37: 1-15.

COMMENTS BY E. E. FLAGG.

1. *The order to destroy the Jews.*—vs. 10, 11. We come now to a crisis in Jewish history. Haman, their mortal enemy, had obtained from the king a decree for the wholesale slaughter of the Jews, young and old, women and children, throughout the empire, and the confiscation of their estates. It may seem strange that he was willing to sign such a decree, even to pleasure a favorite, but the lives of his subjects were of little worth in the eyes of an Eastern despot. Less than four hundred years ago the rulers of the most highly civilized nation in the world ordered the frightful massacre of St. Bartholomew's Day, by which upwards of thirty thousand helpless Protestants perished; and it is not strange that Xerxes, who, according to contemporaneous history, sacrificed five millions of his subjects' lives in the unsuccessful endeavor to conquer Greece, should have looked upon this consignment of the Jews—a people of alien race and religion—to indiscriminate destruction as a very trifling matter. The failure of the humble Jew Mordecai to do homage to the haughty Haman precipitated the crisis. Would it have been better had he waived the point and violated his conscience by paying to a wicked man the homage due only to his Creator? Mordecai must have been fully aware that he was endangering his own life, but he was willing to accept the consequences; and if he had known that Haman would involve the whole nation in his mad scheme of revenge, we have no reason to suppose that Mordecai would have acted any differently. Doubtless he would have trusted in God while doing his best to avert the threatened ruin, but refused as stiffly as ever to compromise his principles. Yet Christian voters bow before the Haman of the liquor traffic, and say of "two evils let us choose the least," as if doing wrong was not always a greater evil than any possible consequences that can come from doing right. In this terrible crisis Mordecai appealed to his adopted daughter, Queen Esther, to save her people by a personal supplication to the king. But even she, in spite of her royal position, was hedged in by a law which doomed to death any one who should intrude into the royal presence uninvited, unless the monarch, as a sign of favor, held out his golden sceptre, while her sex as well as her rank forbade her from taking her place in the outer court and waiting for an audience with the king like a common suppliant. Esther's case has been often likened to that of a convicted sinner seeking pardon, but really there is no parallel between a capricious earthly despot, and a God infinitely righteous and merciful. Nor should it be forgotten that, through our Divine Mediator, we have access at all times to his presence, while Esther had to appear alone, without any advocate to plead her cause.

2. *Esther's decision.*—vs. 13-17. "If thou altogether holdest thy peace," etc. The position of an Eastern queen, surrounded on all sides by jealous rivals, was a precarious one at best; and though Esther had not revealed her kindred, an enemy might easily discover her secret, thus involving her in the common ruin. They who hold their peace in regard to great national sins can have no guarantee that they or their families will escape when the sword of judgment falls. This was one of the plainest lessons taught by our terrible civil war. Better to perish doing one's duty than to purchase life by an inglorious compromise with evil. This lesson suggests other practical truths. (1) To be ready to seize one's opportunity, "for who knoweth whether thou art come to the kingdom for such a time as this?" Who can know the full scope and grandeur of their own opportunities? (2) Each one of us has a separate mission to fulfill. No other can fulfill it for us. It is true God's purposes will not be thwarted. As Mordecai told Esther, if we hold our peace in view of great wrongs, deliverance will arise from some other quarter, but we shall lose forever the golden chance to strike a blow

for God and humanity. (3) Only by doing right, fearless of consequences, can we be always sure of grasping our life's opportunities. Had Esther been as cowardly and vacillating as many of our politicians are to-day, she would never have become immortal as the deliverer of her people. God holds the result of our actions in his own hands. We have nothing to do with it. Our sole concern is with the actions themselves. (4) Fasting and prayer is God's appointed way by which to get the faith and heroism to draw down some especial blessing or do some great work. It is worth considering, whether we might not save ourselves much weary labor, as well as bitter disappointment, if we did more humble waiting on God.

3. *Esther finds favor.*—vs. 1-3. It is not half a kingdom, but a whole one which the Lord promises us, which is another point where the parallel between Esther and the repentant sinner does not hold good. There are also one or two practical suggestions too important to be passed over. (1) Haman had a government license to slay all the Jews and take their property. Did this make it right? Then does the rumrunner's license to kill and rob, and work moral ruin on every hand, make his traffic right? (2) American women are the queens of our modern life, wielding a thousand times more power than Esther ever did or could. God evidently intends, through the Christian womanhood of the land, to deliver us from the saloon and other great national perils. Ought not every one to apply to herself Mordecai's question, "Who knoweth whether thou art come to the kingdom for such a time as this?"

RELIGIOUS NEWS.

FRIENDS.

—A deputation of Quakers on a visit to Russia in behalf of the persecuted Stundists, Baptists and others in that empire were coolly informed by the Minister of Religion there, M. Pobedanosteff, that "there is no such thing in the whole of Russia as religious intolerance!"

LUTHERAN.

—At the recent reconstruction of the "Schloss Kirche" in Wittenberg, there were present three lineal descendants of Martin Luther, viz.: Pastor Johannes Luther, Dr. Hermann Luther, and Pastor Karl Luther. The German Emperor, in congratulating them, added these words, "We celebrate with you to-day a beautiful festival."

—More than a thousand Lutherans settled in Winnipeg during 1892. The Canada Synod organized a mission in 1888, which, in 1890, was transferred to the General Council, and the German Mission Board of that body has charge of the work.

METHODIST EPISCOPAL.

—The *Northwestern Christian Advocate*: "It is now explained by the (World's) Fair authorities that early application was made for 60,000 square feet of space for a Roman Catholic educational exhibition, and that one-third of that space, or 20,000 square feet, was awarded. Furthermore, it is explained that Methodists applied for 1,200 square feet and received 400 feet." The Methodists are greatly disgruntled by the award.

—Mrs. Dr. John Davis, president of the Woman's Home Missionary society of the M. E. church, died at her home in Cincinnati, Feb. 10, of typhoid fever. She was converted a Baptist, and joined the M. E. church when she was married to Dr. Davis. She was actively engaged in philanthropic and religious movements for a number of years.

—The London *Freeman* says: "The Wesleyan Methodists in Great Britain number 478,692 members and 2,302 ministers."

—The Methodist preachers' meeting of San Francisco, Cal., has sent to Congress a strong protest against the Chinese Registration act, passed May 5, 1892, requiring Chinese residents in the United States to register under difficult circumstances in order to remain in the country, and petitions Congress to repeal the law.

—Ninety Methodist chapels have been erected in London during the past thirty years, an average of three a year. In Chicago Methodist churches are being erected at the rate of one a month.

—The first State convention of the Epworth League of Wisconsin was held in Milwaukee on Friday. Permanent officers were elected as follows: President, A. E. Dixon, Ashland; first vice-president, E. M. Bush, Wau-pun; second vice-president, Mrs. Richardson, Sparta; secretary, L. A. Pease, Kenosha; assistant secretary, Mrs. E. L. Oleson, Eau Claire.

PRESBYTERIAN.

—The action of the Presbytery of New York, in the acquittal of Prof. Briggs, will go to the Presbyterian General Assembly. Five reasons of appeal are assigned by the prosecuting committee: 1. Irregularity in presbyterial proceedings. 2. Receiving improper testimony.

3. Declining to receive important testimony. 4. Manifestations of prejudice in the conduct of the case. 5. Mistake or injustice in the decision.

PROTESTANT EPISCOPAL.

—Boston has simply beaten the record in raising \$50,000 for the Phillips Brooks monument in the brief time since its beloved preacher's death. Boston churches alone laid upon the contribution plates \$26,584.50. Trinity, Brooks' own church before his elevation to the bishopric, putting down \$13,515.67.

REFORMED CHURCH.

—Among all the denominations in the United States there is less difference between the Reformed church in the United States, High German, and the Reformed church of America, Lower German (Dutch). On this account the question of confederation was agitated several years, which had for its object a closer union of these two churches. A number of meetings were held, there was much said and written on the subject; at last also a plan was proposed for such a union, which was almost unanimously adopted by the Reformed church of German origin, as also by a large majority of the Reformed church of Dutch origin. However, at present the union is delayed, it is said, "by the stubbornness of a small minority of the Dutch church."

—The Reformed church has had set apart for them one day (September 21) at the World's Fair Parliament of Religion, which is to be held in connection with the Columbian Exposition at Chicago, and arrangements are being made for suitable representation at this meeting.

ROMAN CATHOLIC.

—The prayers of the readers of the *Catholic Review* are asked for the eternal repose of the soul of Patrick Valentine Hickey, the founder and first editor of that paper, who died on February 21st, 1889.

—The *Catholic Review* and the New York *Sun* agree in attributing the strong tendency toward Christian unity among Protestants "to a desire to combine against the Catholic church."

SALVATION ARMY.

—Ballington Booth, commander of the Salvation Army in America, is planning to inaugurate the colonization scheme, which is in operation in England, for the benefit of the destitute of New York and other large cities of the United States.

IN GENERAL.

—According to recent figures, the regular Baptists, North, South, and colored, have made within ten years a net gain of 868,000, or 37 per cent; the Methodist Episcopal church of 522,000, or 30 per cent; the Methodist Episcopal, South, of 488,000, or 57 per cent; the Lutherans of all branches, 487,000, or 68 per cent; the Presbyterians, all branches, 356,000, or 39 per cent; the Protestant Episcopal church, 165,000, or 48 per cent; the Congregational, 128,000, or 33 per cent.

—The number of Roman Catholics in Canada stands foremost, having 1,990,469 members. The Methodists rank second, with 847,469 adherents. The Presbyterians come next, with a membership of 755,199. The Episcopalians are fourth upon the list, numbering 644,106. After this come the Baptists with 203,749 members, the Lutherans with 63,979, and the Congregationalists, with 28,155. While the Romanists are the strongest single religious body, yet they are a minority when compared with the Protestants as a whole. Canada is a country of churches, and religion there is a power among the people. There is more stability, if less aggressiveness, than among us. The lines, however, between Protestants and Romanists are more distinctly and strongly drawn.

MISCELLANEOUS.

—The religious outlook in Chicago is not very encouraging. Of the 1,600,000 people gathered within the city limits only 85,000 are members of Protestant churches, and of the remainder it is estimated that 500,000 have never heard the Gospel.

—It is well known that the French people do not take well to the religion of Christ, and so become the prey of fanatics who do not impose restrictions. Swedenborgianism and Buddhism are freely accepted. Of the latter there are said to be 50,000 in Paris.

—The London (England) Young Woman's Christian Association during twelve months assisted nearly 1,000 convalescent or sick girls to go to the country or seashore, or to have "a fortnight's change in a cottage home."

—The Young Men's Christian building (worth over a hundred thousand dollars) of Peoria, Ill., is built on the spot where Col. Ingersoll formerly lived, and where he wrote some of his infidel lectures. No material, however, that was in the old building was used in the construction of the new.

—There is a very marked religious interest in St. Louis; nearly all the evangelical churches have been holding union meetings since Jan. 1st. On two occasions the pastors have met and spent the whole night in prayer. Evangelist S. Hartwell Pratt is leading the meetings at the Third Baptist church. Last week, on invitation of the committee, he gave daily Bible readings to the united churches. Several evangelists have been called to the city and have commenced meetings.

NEWS OF THE WEEK.

CHICAGO.

A strike among switch-tenders and signalmen in the yards of two railroads in Chicago—the Chicago and Western Indiana and the Belt lines—affects the interests of the Monon, the Santa Fe, the Chicago and Eastern Illinois, the Grand Trunk and the Erie. The strike is for higher wages.

An agreement has been reached between the Carpenters' and Builders' Association and the United Carpenters' Council, which is intended to prevent strikes and bring to an end much of the friction that has for some time existed between the two bodies.

Washington's birthday was celebrated with grand patriotic exercises at the Auditorium, at the public schools, by the Union League club, and by the "patriotic" orders. Rev. E. E. Hale, of Boston, delivered a notable address on the occasion at the Auditorium.

COUNTRY.

Many persons have sold their farms near Clinton, Ill., at good prices and emigrated to Nebraska, where land is cheaper. On Wednesday thirty-two freight-cars of lumber and live-stock and three passenger coaches containing over one hundred people left Clinton.

President Harrison has revoked the tolls levied on Canadian vessels and cargoes in the Sault Ste. Marie canal in consequence of the Dominion government adopting an order in council removing the discriminations against American vessels passing through the Canadian canals.

Governor Wm. McKinley, of Ohio, has been unfortunate. Going security in business for a friend, he became involved in heavy indebtedness far beyond his means. He has now surrendered all his property to his creditors, and is a poor man, with the consciousness of being an honest one. There is talk of aiding him by private contributions.

Michigan is to have a new railway, seventeen miles long, which will tap the richest mines of the Marquette iron range.

The coal mine troubles near Centralia, Ill., resulted in a riot at the Big Four mine. The rioters were led by twenty women, armed with clubs, but not much damage was done.

The total receipts for internal revenue for the first seven months of the present fiscal year were \$96,414,786, being \$7,715,577 more than for the same period last year.

Clothing manufacturers in New York City, representing \$50,000,000 invested in the business, met on Thursday, to arrange for a permanent association, and to decide on a line of action for the future. It was intimated that it was probable that steps will soon be taken to disunite many of the factories.

Beauregard, the Confederate general who, at the beginning of the Rebellion, fired upon and destroyed Fort Sumter, and after it ended was a prime mover in the detestable Louisiana lottery, is dead. His record is no credit to the section of the Union to which he belonged.

An Alabama paper informs its readers that "the new election bill just passed and waiting only for the signature of the Governor, will disfranchise 40,000 Negroes."

The appointment of Benton Hanchett, stalwart Republican, of Michigan, to succeed Judge Jackson raised to the Supreme bench, as U. S. judge, in a Southern district, is announced.

In the Indiana Legislature the second and last effort to appropriate \$50,000 for the Grand Army national encampment was killed in the House by a vote of 50 to 42, all but two of the votes against the bill being Democratic.

The National Association of School Superintendents was held at Harvard College, N. C., Dougherty, of Peoria, Ill., presiding. Andrew S. Draper, Superintendent of Schools of Cleveland, Ohio, presented a paper on plans of organization for school purposes in large cities. Charles B. Gilbert, of St. Paul, spoke on

"The Reconstruction of the Grammar School Course." Richmond, Va., was selected as the next place of meeting.

Rev. Jesse Albert Locke, who, until last November, was one of the assistants of St. John's Protestant Episcopal church, New York, has gone over to the Church of Rome. No cause has been assigned for Mr. Locke's change of religion.

Governor Osborne, of Wyoming, has appointed Ashiel C. Beckwith, of Evanston, to be United States Senator for two years. The vacancy was occasioned by the failure of the recent Legislature to elect, after taking thirty-one ballots in twenty-five days.

Ex-County Treasurer Charles M. Jackson, of Grayling, Mich., has been arrested and lodged in jail on a charge of unlawfully appropriating to his own use \$13,000 of the county's funds. Jackson is one of the pioneers of Crawford county.

It is now credibly stated that the bank which failed at Lincoln, Neb., several days ago, has liabilities exceeding \$1,200,000 with assets practically nothing. It is not expected that the bank will pay to exceed ten cents on the dollar.

A Des Moines (Iowa) dispatch says: "Prof. John W. Overton and student John W. Shafer, of Drake University Medical College, and three hired assistants were caught by the police stealing the body of William Case from his grave in the potter's field of the cemetery. They were arraigned and gave bonds for their appearance before the grand jury."

Rufus Hatch, the well-known Wall street broker, who founded the Chicago Board of Trade, and was a director of the Chicago and Northwestern railroad, died last Thursday, aged 61 years.

The Atlantic coast was visited by very heavy snowstorms, last week, which impeded traffic and otherwise disagreeably made their effects felt. Snow in Pennsylvania was thirty inches deep.

Postmaster General Wanamaker says that during January, 1892, at 103 first-class offices the sales of stamps amounted to \$1,870,483, while in January of this year the amount was \$2,254,476, of which \$1,708,666 were from the Columbian. The people, from their own choice, have bought three of the new to one of the old stamps.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Feb. 20 to Feb. 25:

G. Pallister, L. B. Lathrop, T. S. Walter, J. A. Parks, A. Gray, W. G. Walters, H. E. Hunter, J. L. Thomas, W. S. Fulton, W. A. Roblier, W. W. Cheney, W. A. Kindel, R. A. Cullor, P. D. Miller, Mrs. S. J. M. Robison, J. Houston, J. M. Forsyth, Mrs. M. Bryan, Mrs. C. M. Candee, H. C. Spencer, Rev. F. W. Lowenstein, W. T. Wilson, B. M. Smith, C. M. Livesay.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	73	@	73½
Winter No. 2.....	65	@	
Corn—No. 2.....	40½	@	41
Oats—No. 2.....	30½	@	35
Rye—No. 2.....	52	@	56
Bran per ton.....	13	@	50
Hay—Timothy.....	9	@	11 50
Butter, medium to best....	17	@	28
Cheese.....	03	@	12
Beans.....	1	@	2 10
Eggs.....	19	@	20
Seeds—Timothy, 100 lbs. 4	00	@	4 67
Flax.....	1	@	1 20½
Broom corn.....	02	@	08½
Potatoes, per bu.....	63	@	76
Hides—Green to dry flint..	03½	@	09
Lumber—Common.....	10	@	13 00
Wool (washed).....	16	@	25
Cattle—Choice to extra....	5	@	6 20
Common to good.....	4	@	4 70
Hogs.....	6	@	8 15
Sheep.....	4	@	6 00

NEW YORK.

Wheat.....	77½	@	83½
Corn.....	52½	@	53½
Oats.....	38½	@	41½
Eggs.....	20	@	
Butter.....	17	@	28
Wool.....	13	@	25

KANSAS CITY.

Cattle.....	2	@	5 55
Hogs.....	5	@	7 75
Sheep.....	4	@	5 10

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

George Washington, in a letter written a year before his death: "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil and incapable of producing any good which might not be effected by safe and open means."

John Quincy Adams: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

General A. W. Riley: "I hold that the difference between the Christian and a heathen religion is, that one has morality and the other has not. And when our churches refuse to speak of such subjects as slavery, liquor-selling and secret societies, they are becoming heathen religions; that is, religions without morals."

Charles Francis Adams: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistic to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Disraeli, Lord Beaconsfield: In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

General J. W. Phelps: "All secret organizations are links of one and the same chain which binds men to evil and not to good. The Masonic lodge is the parent source from which all similar modern organizations have emanated and this lodge is now in active operation in every city and considerable village of the country swaying our parties and churches; filling our offices, secular and divine, with its partisans; shaping our political destinies; and teaching a spurious and corrupting morality subversive both of the Christian religion and of free institutions."

Thurlow Weed: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. Sullivan, Irish Leader: I had not studied in vain the history of secret, oath-bound associations. I regarded them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization and are often on the whole more perilous to society than open tyranny."

Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil; I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble, social and political, that has occurred in those countries [Europe and America] is due to secret societies."

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—ON—

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TERMS:—Cash with order, or if sent by express C. O. D. at least \$1.00 must be sent with order as a guaranty that books will be taken. Books at retail prices sent postpaid. Books by Mail are at risk of persons ordering, unless 10 cents extra is sent to pay for registering them, when their safe delivery is guaranteed. Books at retail ordered by express, are sold at 10 per cent discount and delivery guaranteed, but not express paid. Postage stamps taken for small sums. A liberal discount to dealers.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge. Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, \$1.00; paper cover, 50cts.

Anti-masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, William M'Nary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth \$1.00.

Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. 25cts each.

Between Two Opinions: OR THE QUESTION OF THE HOUR. By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy. 389 pages; cloth, postpaid, \$1.00.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, pastor Evangelical Lutheran church. This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

Five Rituals Bound Together. "Odd-fellowship Illustrated" (old work), "Knights of Pythias Illustrated," "Good Templars Illustrated," "Exposition of the Grange," and "Ritual of the Grand Army of the Republic," are sold bound together in cloth for \$1.00.

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Temple." 328 pages, cloth, \$1.00.

Holden with Cords. OR THE POWER OF THE SECRET EMPIRE. By E. E. Flagg, author of "A Sunny Life," etc. This is a thrillingly interesting story, accurately true to life because mainly a narration of historical facts. In cloth, \$1.00; in paper, 50 cents.

College Secret Societies. Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett. 25cts each.

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated." \$1.00 each.

Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each.

Secret Societies. A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher. In cloth, 35cts each; paper covers, 15cts each.

Good Templarism Illustrated. A full and accurate exposition of the degrees of the lodge, temple and council. 25cts each.

Odd-fellowship: ITS HISTORY AND WORK. By President J. Blanchard. A new pamphlet with cover. Postpaid, 5 cts.

HOME AND HEALTH.

FILTER YOUR WATER.

Much is said of bacteria and the danger of infected drinking water, especially in cities where the immense sewerage may possibly mingle with the household fluid. It would be well to filter all water used for beverages or cooking purposes, through powdered charcoal and sharp sand suspended in a clean linen sack, if no better form of filter can be devised. Its cost is trivial, and its benefits great.

COMMUNION WINEGLASSES.

At the Scoville Avenue M. E. church, Ohio, as we learn from an exchange, the communion wine is now administered in small individual glasses. This new custom was adopted after careful deliberation, with the full consent of the pastor and laymen, and for sanitary reasons.

"THE TELEPHONE EAR"

has already been described by Prof. Lannois of the Lyons Medical School. For ears which are not especially sound he considers the telephone to be dangerous, as even with the comparatively robust organ its continuous use is followed by symptoms more or less grave—cephalgia, vertigo, hyperæsthesia, insomnia, and sometimes psychical disturbances of a character which might become chronic.

TO EVACUATE HARD SUBSTANCES

accidentally swallowed, an exclusive diet of plain buckwheat cakes, baked but little (no cathartics to be used), is recommended. The gluten or starch of the buckwheat gathers around the hard substance and protects the stomach and bowels from irritation until they are relieved by purgation.

OPIUM IN IMBECILITY.

A somewhat curious instance is described in the *St. Louis Medical Era*, by Prof. A. R. Keiffer, M. D., of Barnes Medical College. The case was of typhoid fever (terminating in recovery), in a child of nine years, whom a lightning shock in infancy had arrested intellectually. An extreme condition of the disease induced an enormous dosage of laudanum, continued for ten days, which produced a marked mental awakening, and hopes were excited for her ultimate restoration. But these hopes were disappointed. As soon as the opium was withdrawn she lapsed back into the same mental state that had characterized her before she was taken sick. The opium had merely stimulated her feeble brain for the time being.

A WORD FOR CABBAGE

First to avoid scenting the house, cut the cabbage, if small, into four pieces, removing the heart and the outer leaves. Have a large saucepanful of water, boiling furiously. Into this plunge your cabbage with a tablespoonful of salt and a small saltspoonful of soda. Put on the cover until it boils rapidly again, then remove it and boil for twenty minutes uncovered.

Remember the saucepan should be large, with plenty of boiling water. Cooked in this way the cabbage loses its strong taste and becomes delicate and easily digested. Indeed, persons who cannot possibly eat cabbage cooked with corned beef or bacon can indulge in cabbage boiled in salted water with as much impunity as in coldslaw or sauerkraut.

And it is better without vinegar. Turn the cabbage into a colander while you prepare in a saucepan a cream sauce of one tablespoonful of butter, one teaspoonful of flour, and half a cupful of milk, with pepper and a little salt. Return the cabbage to the saucepan and let all bubble together once.

Or you can serve the cabbage with a simple dressing of butter if you prefer. Or you can add it in the proportion of one-third to two-thirds of mashed potato, moistening with butter or cream, making that good old standby, colecannon.—*Evening World*.

WHAT ARCHITECTS ARE FOR.

"Look here," exclaimed Brown, entering the office of his architect, "you have made a nice mess of my house, haven't you?"

"Why, what's the matter?" replied the architect.

Hood's Cures

Almost Miraculous
Absolutely Helpless and Hopeless

The Grip, Rheumatism, Debility.



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Of Crawfordsville, Ind.

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Hood's Sarsaparilla

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FARM NOTES

RAISING ONIONS ON MEADOW LAND.

J. J. H. Gregory, one of Massachusetts' progressive farmers, gives some points on growing onions on meadow or muck soil, gained from his own large experience, in the *Country Gentleman*. He says: "Success on such lands turns on attention to two important matters—one in the line of drainage, never to allow the land to get either too wet or too dry. This is accomplished by having control of the water up to within about 2½ feet of the surface. If allowed to rise higher than this, the soil becomes too wet. If allowed to fall below this, then it is too dry for the crop."

"The other condition on which success depends is on a heavy application of gritty soil to the surface, at the rate of from 100 to 200 horse loads per acre. This needs to be kept near the surface, and must not, therefore, be plowed under to any depth, the barrow and cultivator being most relied upon. Barnyard or any bulky manure is not the best for such meadows, as they already contain a surplus of humus, and much of the nitrogen needed for the crop will be set free by cultivation. Dissolved bone and unleached ashes are the best fertilizers for them. The caustic potash in the ashes will unlock the food that centuries have been storing in such soil."

LIVE STOCK POINTS.

The story is told that a young tailor died in Bellevue hospital, New York, from "sheep rot." While cleaning woolen clothing he got "some of the stuff" under his finger nails, and blood poisoning set in. It is quite probable that while cleaning the clothing the young tailor got infectious microbes of some kind under his finger nails and so caught the contagion that resulted in erysipelas and death, but it is more than improbable that the poison was sheep rot. It is far more likely to have come from the person who had worn and soiled the clothing before the young tailor took it in hand to clean it.

The *Rural New Yorker* is authority that dried brewers' grains are an excellent dairy food, in the proportion of eight pounds of brewers' grains to two pounds of cornmeal.

Among the steeds at the New York horse show were a Clydesdale stallion that weighed 2,200 pounds and a Shetland pony that weighed seventy pounds.

AMONG THE POULTRY.

The editor of *Farm Poultry* feeds his laying fowls five mornings in the week a mash containing a great variety of food elements, an important factor when feeding for eggs. This mash is made up of about a third cooked vegetables, mashed fine, or cut clover, cooked by being brought to boiling heat in water, an equal amount of boiling water added, a heaping teaspoonful of salt to a bucketful; a heaping teaspoonful of Sheridan's condition powder two days, the cayenne

one day, condition powder two days, then powdered charcoal one, and into this is stirred mixed meal until the mash is as stiff as a strong arm can make it. The mixed meal alluded to consists of one part each cornmeal, fine middlings, bran, ground oats and animal meal. When he has fresh bones in abundance he omits the animal meal from the mixture.

This morning mash is prepared the afternoon of the day before feeding, when it is covered and set away to cook in its own heat. It is fed in troughs large enough so that fifteen fowls in a pen can get about it at one time; another important factor, because if the trough is small some of the birds have to stand back and wait for second table, and when their chance does come there's nothing left for them. With a trough four feet long by six inches wide there is plenty of room, and if a biddy is driven away from one place she runs around and goes to eating at another, and thus all get a share. The authority quoted considers whole wheat the best grain food for eggs, whole barley next and buckwheat next. He makes barley or buckwheat the noon food five days in the week and wheat the night food five or six days in the week.

Lack of gravel or gritty material is nearly always the cause of the fowls getting crop bound.

Whole wheat is better for fowls than corn. It does not make them so fat, and considering the number of eggs that can be secured by using it, it is altogether a more economical food.

Begin now to cook the vegetables, such as pumpkins, cabbages, apples or onions, in the evening; mix in the meal while hot and put away, covering tightly, so that it will be warm when fed before sunrise.

Now give the hens variety, clean and warm quarters, grit and exercise.

Left over cabbage and celery plants and garden greens should go to the shut-in poultry. These are useful meat and egg producers.

Some experts claim that the best cross in raising poultry for broilers is that of Plymouth Rock hens with Brown Leghorn roosters.

The Solid Truth.

Investigation Invited.

Of course it is proper to inquire about what any man says, is it true?

The most rigid investigation is invited into the testimonials published in behalf of Hood's Sarsaparilla. Special attention is called to the high character of the persons whose testimonials are published by the proprietors of this medicine, as evidenced by their occupations or indorsements.

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Besides its blood purifying qualities, Hood's Sarsaparilla also contains the best known vegetable stomach tonics, diuretics, kidney remedies and liver invigorants, and is thus an excellent specific for all disorders of these organs, as well as for low condition of the system, or That Tired Feeling.

Knowing that Hood's Sarsaparilla is most carefully prepared, that it does possess curative powers Peculiar to Itself, we have absolute confidence in it ourselves and cordially recommend it to the people.

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Consumption

had laid hold of me, and my hopes of recovery were all gone. I was a mere skeleton, but a friend of mine, who had been some time away, called to see me. He recommended me to try Ayer's Cherry Pectoral, and kindly sending me a bottle, I took it, but with little hopes of recovery. I am thankful, however, to say that it cured me, and I am to-day enjoying the best of health."—J. Wilmot Payne, Monrovia, Liberia.

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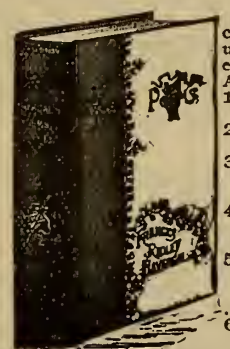


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NEWS OF THE WEEK (Continued from 18th page).

The sole-leather firms of Boston and New York have combined their interests, which are valued at \$45,000,000.

Allen Manvel, president of the Santa Fe railroad, is dead.

Heavy storms at sea and perils of steamships are reported.

An improvement was noted last week in mercantile affairs.

The Republican House in Kansas has been upheld by the Supreme Court of the State.

Cleveland's Cabinet officers conferred with him Saturday at Lakewood.

Popular subscriptions for Major McKinley have been started in Kansas.

The Hawaiian treaty may not be ratified until Cleveland's administration takes the matter up.

A bill has been introduced in the Illinois Legislature providing for a plan to reclaim criminals not habitual.

The Reading (Pa.) railroad combine of coal mines and railroads, in selfishly attacking the Vanderbilt roads in New England, found more than a match, and has been put into the hands of receivers, one of whom is Chief Justice Paxson, of New York, who has, therefore, resigned his judgeship.

At Nashville, Tenn., on Friday, in the criminal court, Harvey Weakly, on trial for murder, fell dead on the witness stand. When asked if he had killed the victim, Weakly said he hoped God would strike him dead if he had. Hardly had he spoken when he fell dead to the floor.

Alexander Russell Webb, the American Mohammedan whom the wealthy Mussulmans of India and the East has sent to introduce the faith of Islam among the "civilized" Christians of the West, was in New York last week. The Mohammedans hope and expect to establish their religion in the United States. The rich Mohammedans of Bombay have guaranteed \$150,000 for the erection of a mosque in America.

John W. Mackey, the "bonanza king" of California, was on Friday shot by an old crazy crank, named Rippey, who then fired a fatal shot into his own breast. Mr. Mackey had a very narrow escape from death but will recover.

A broken rail on the P., Ft. W. & C. R. R. caused the wreck of a passenger train, the death of one passenger and the injury of nearly a score of others. At West Philadelphia a passenger train collided with an accommodation train, killing four persons and injuring ten others. Twelve stockmen were injured, near Lincoln, Neb., by a collision of trains. All these casualties occurred on Washington's birthday.

The Nebraska Legislature has passed a joint resolution declaring that the State in the great interior basin should unite in the building of a railroad from Galveston to the Dakotas. The resolution recites the benefits of such a railroad, which it is estimated will cost \$27,000,000, and proposes to secure funds by levy-

ing a tax of 5 cents per acre on the lands of the States. It calls upon the Governor to consult with the Governors of Missouri, the Dakotas, Minnesota, Iowa, Texas, Arkansas, Kansas, and Oklahoma, proposing a convention of delegates to meet at some central point.

The present emigration of Central Illinois farmers to Nebraska is said by railroad men to be merely a continuation of a move from Illinois and other Middle and Eastern States that began a year ago. Perkins county has been settled so rapidly that during the last six months nine-tenths of the land held by speculators has changed hands, and has been sold to actual settlers. The general cause given by railroad men for the exodus from Illinois is the raising of rent by landlords.

A movement is on foot in Hoboken, N. J., to put the Catholic parochial schools of that city under the Faribault system of Archbishop Ireland. Father Corrigan, who recently had a dispute with Bishop Wigger, is at the bottom of it.

For the first time in the history of Columbus, Ind., all the saloons and gambling houses were closed last Sunday. The Ministerial Association and the Law and Order League have been making a vigorous fight and have raised \$1,000 to be expended for the purpose of enforcing the laws already in existence.

A convict war is again threatened to rend Tennessee. Governor Turney has announced his intention of withdrawing the standing army. The miners held a meeting and decided by vote to liberate the 500 convicts in the valley and fire the stockades.

FOREIGN.

The German aristocracy is much alarmed at the prospect for the formation of a great agrarian party. The agrarian conditions while affecting loyalist reverence for the Emperor, practically demand a radical change in the imperial policy. The plan of the new party is to obtain the overthrow of Von Caprivi, protection to the agricultural interests, and a return to bimetalism. The Emperor is following the movement with great attention. Prince Bismarck is in touch with the agrarian leaders.

The feature of the week in Parliament was the debate Thursday night upon the Wales suspensory bill. Mr. Gladstone took part with his customary fire and eloquence.

There is a combination on foot of the Tories and their Mugwump allies to retire Gladstone. It is said that the plan is to prevail upon him to take part in the debate until his strength fails, when he must necessarily retire.

Prof. Dewar, who recently discovered a method for producing intense heat and cold, illustrated his invention Saturday before an audience of the most prominent scientists in London.

The official announcement of the betrothal of the Princess May of Teck and the Duke of York will be made next week.

The labor troubles in Lancashire are at an end. During the trouble 60,000 people were out of work for sixteen weeks.

There is no truth in the rumor that negotiations are being conducted for a German-American commercial treaty.

Cigarette smoking is becoming general among the London ladies, which habit, it is claimed, prevails even in the royal family.

Gladstone's popularity is said to be gaining daily.

An enterprising man has started a sermon factory in Great Britain.

Minister Lincoln was dined by the Prince of Wales last Wednesday.

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Somewhat unexpectedly the friends of the late Dr. P. H. Cronin, who was murdered by the Clan-na-Gael, have discovered new evidence in that case which they intend to produce at the approaching new trial of Dan Coughlin. They seem to think that the prisoner will confess to all that he knows of the murder; but this is extremely doubtful. It would be done at the hazard of his life.

Some of the temperance people are preparing to boycott the Columbian Exposition because intoxicating fluids are to be dealt out at eighty-seven stated places within its inclosures. The principle involved in the decision of the Exposition management deserves censure and rebuke; but the boycott will be confined to certain individuals and societies, and of course its effects will be limited rather than universal even among those who detest the mercenary spirit that admits liquor to the grounds.

The *Christian Nation*, which numbers among its editors John W. Pritchard, Rev. C. D. Trumbull, Rev. W. J. Coleman, and Prof. J. M. Coleman, arraigns the Roman Catholic church as an un-Christian organization, and then proceeds to frame an indisputable indictment against it, drawing abundant evidence from its practices and teachings. The sum of the charges is that the church not only dishonors Christ in its worship, but is inimical to the advancement of his kingdom—a veritable leading of the blind by craftiness.

In the civil appropriation bill passed by the United States Senate, the other day, to meet the expenses of the Government for the next fiscal year, was an item loaning a large sum to the Columbian Exposition. When the bill reached the House some one offered an amendment, making the loan dependent upon keeping the Exposition open seven days in the week; but the amendment was promptly voted down. Congress has been

very consistent in its action on the question of Sunday opening, and deserves the thanks of the entire Christian community.

The position of Mons. Satolli, the Pope's vicerent in the United States, may be thus briefly defined: He permanently represents the Pope in the Roman Catholic church. He is empowered to settle all disputes which arise in the church, within his jurisdiction. As the *fag* of "his holiness," he being only a fallible mortal, the infallibility of the Pope will not be involved in any of the mistakes made by Satolli.

The Federal Administration changed hands in Washington, at noon last Saturday, in a snow storm that marred the brilliancy of the ceremonies of the occasion, which were, however, enthusiastically witnessed by immense crowds from all parts of the country. Mr. Harrison retires from the presidency with more of the public esteem than he enjoyed when he assumed its duties, which is evidence that if his administration was not brilliant he made it reputable in the estimation of his supporters. Mr. Cleveland has at hand an opportunity to make himself an excellent President, and if he will cast off all partisan affiliations and promote the interests of the whole people to the best of his ability, without fear or prejudice, he will serve his country well.

One of the arguments used by those who insist that the Columbian Exposition shall be open on the Lord's day, in spite of Congress and the Christians, is that Jackson Park, where the Exposition will be, belongs to the State of Illinois, and that it having been originally set apart for the free use of the people seven days in the week, Congress has no right to forbid the people entering it on any particular day. This sophistry is best met with another inquiry, quite as pertinent—"By what right do the Exposition managers charge for admission on any day, since that regulation clashes with the law granting free entrance at all times?" We have heard of a country justice of the peace who set aside a decision of the United States Supreme Court. The legal acumen exhibited in these cases is on a par.

Judge Stowe, when he was trying the Homestead riot cases at Pittsburgh, was struck by a remark of the defence, that the Pinkerton men had no right to land there at the time of the strike. The judge's reply was as follows: "I won't allow such questions. These men were going to Homestead on a lawful errand and had a right to go. These rioters had no business there. Even if the Pinkertons had been going there to take that mill by force they were justified in doing so, and no one has a right to dispute it in this court, and you may as well understand that just now. Such ideas as you attempt to advance never have been the law, are not the law, and I hope never will be the law. It is anarchistic to advance such sentiments, and I will allow no one to advance such ideas here." The judge was right, and his expressions may well be heeded.

It is with regret that we learn of the destruction of the Arkansas Baptist Female College (colored) at Little Rock, Ark., by fire on the 2d inst. The upper floor was occupied as a dormitory, and in the panic following the fire, alarm, at 1:30 A. M., in the attempt to escape from the flames, one teacher, three pupils and the cook were severely injured. The office of the *Baptist Vanguard*, in the lower story, was also destroyed. There is evidence that the fire was the work of an incendiary. President Booker and his family, with the teachers and pupils, were unable to save their personal property. The total loss on building and *Vanguard* office, we understand, is \$11,000—the former insured for \$5,000. Other loss-

es: Books, \$500; piano and organ, \$500; furniture, \$1,000. In view of all the circumstances, it was a calamity, and President Booker is entitled to Christian sympathy and material aid.

The value of our anti-secrecy gatherings in creating a genuine revival spirit among the people was excellently illustrated in the Pennsylvania convention last week. At the closing session 700 persons were in attendance. One gentleman, who some time ago discontinued his subscription to the *Cynosure*, was in attendance and became so enthused with the proceedings that he handed five dollars to the Eastern agent and, besides, renewed his subscription to this paper. The agent reports liberal contributions generally to the convention. Let the good work go on.

Rev. Benjamin T. Roberts, senior General Superintendent of the Free Methodist church, and one of its founders, was suddenly stricken down by apoplexy, a few days ago, while presiding at a conference in the State of New York. He was not only a ripe scholar and a devoted Christian, but the ablest financier and executive officer in the church, and the position left vacant by his death will not be easily filled. In addition to his faithful performance of its duties he was the author of several sterling books—"Why Another Sect?" "Money," "The Ordination of Women," and "Fishers of Men," and was for thirty years editor of the *Earnest Christian*, of which he was the originator. For several years he was also editor of the *Free Methodist*. In close harmony with the anti-secrecy reform, the National Christian Association had in him a warm coadjutor. In every department of his labors he always manifested great activity and zeal. In next week's issue of the *Cynosure* we purpose to print, with his portrait, a life-sketch written by himself, which will be read with interest.

The National Christian Association, in continually and prominently opposing all secret oath-bound societies because they are un-Christian and fraught with evil to the state, the church, and the home, believes that it is engaged in a great and good work, second in importance to no other reform. Notwithstanding the increase in the number and variety of these detrimental fraternities that draw men from church services and church work, and often lead them to drinking intoxicants and gambling, it is gratifying to note the fact that increased activity in our reform work is meeting with marked encouragement and endorsement wherever our anti-secrecy conventions are held. The Pennsylvania State Convention at Allegheny, last week, was no exception, for the attendance was large and the interest in its proceedings was well maintained. This is shown in the report of its proceedings which we print in this issue. And it is a fact that whenever the light of truth is turned upon them, and men see them as they are, these relics of pagan mysteries, fostering social and political evils under the cloak of a sham charity, create at first wonder, and then disgust at their hollow pretensions.

The need of money for current expenses was never more pressing than now. The agents in the field, as a rule, cannot collect enough to supply their traveling expenses and the needs of their families. The National Christian Association guaranteed to them, from the current expense fund, \$25 per month, when needed. Will the friends of the Association and the *Cynosure* make a special effort to send us such sums as they can, either large or small, on or before the tenth instant?

THE THUGS OF INDIA AND AMERICA.

(Concluded.)

The Thugs sometimes send out a handsome woman upon the road, who, with her hair disheveled, seems to be all in tears, sighing and complaining of some misfortune which she pretends has befallen her. Now, as she takes the same way that the traveler goes, he easily falls into conversation with her; and, finding her beautiful, offers her his assistance, which she accepts; but he has no sooner taken her up behind him on horseback than she throws the snare about his neck and strangles him, or, at least, stuns him until the robbers, who lie hid, come running to her assistance, and complete what she has begun.

They have been known to travel for days with the person they have proposed to murder, till an opportunity they deemed sufficiently favorable offered. Having selected a spot, usually near a jungle, or a dry water-course, they destroy their victim, and rapidly dig a hole with a pick-axe, three or four feet in depth, into which the body is thrown, face downwards, after having been stabbed through on each side under the armpits, and gashed deeply in various parts; the double object of this is to guard against any chance of recovery, and to prevent the inflation of the body from the confinement of the gases generated by decomposition, which might cause fissures on the surface and attract wild dogs or jackals, which would disinter the corpse and lead to discovery of the murder. Sometimes, when the booty obtained has not equaled their expectations, they have vented their disappointment by dislocating all the limbs of the corpse, and otherwise outraging it. In some districts of India, as in the Doab, between the Ganges and the Jumna, where wells are numerous in the fields for the purpose of irrigation, the body is thrown down into them; a practice which led to the detection of several bands of Thugs in 1809 and 1810, when as many as thirty bodies were found in different wells. The mode of destruction adopted by the Thugs obviating the shedding of blood, by the stains of which nearly every murder is detected, and at the same time preventing cries for help, throws a veil of mystery over their crimes. Should an intended victim (which rarely has happened) escape from the deadly noose and avoid strangulation, he has little chance of avoiding the scouts of the gang, who are armed with swords, and do not scruple to cut down or stab any one who has slipped through the grasp of the stranglers.

These proceedings of the Thugs are facilitated by the use of a peculiar language called Moor, known only to themselves, and by a code of Masonic signs, by which they are enabled to recognize a member of their fraternity whenever they may meet; also, when on the road, they use a variety of signals to convey intelligence to each other at a distance—drawing the back of the hand along the chin telegraphs the approach of a stranger; putting the hand over the mouth and drawing it gently down, implies that the immediate cause of alarm is past. If the leading party want reinforcements, they make certain marks on the road which informs those behind them of their need; where the roads divide, those in advance intimate to those who are following the direction they have taken by strewing a few leaves by the wayside; and if they wish to hasten their movements, draw a line in the dust, and place two stones at the end, one upon the other; by similar silent signals every necessary information is conveyed.

One of the most curious of the Thug superstitions is connected with the tool they employ to excavate the graves of their victims. Believing themselves to be engaged in the service of a divinity (Kalee), they regard the instruments of murder as holy, and take the greatest care in their fabrication. The pickaxe is held by them in the highest veneration, and is consecrated to its appointed duty with great ceremony. A lucky day is fixed upon, on which the leader of the gang proceeds to the smith forge, where with closed door, and every precaution against intrusion, the instrument is made. After this it must be consecrated, which is done by a man well versed in the traditions of the Thugs. He receives the pickaxe in a brazen dish, and washes it first in water, next in sugar and water, then in sour milk, and lastly in ardent spirits; it is then marked with seven spots of red lead and replaced in the dish with a cocoanut, cloves, sandal

wood, and sugar; these articles, with the exception of the cocoanut, are next burned, and the pickaxe passed seven times through the flame, after which, the gang leader takes the cocoanut and endeavors to divide it with one blow of the pickaxe, upon the success or failure of which all depends; failure vitiates the whole of the previous ceremonies; success completes the consecration of the tool. Upon this the spectators prostrate themselves before it, after which it is handed over to the leader, who must be a tried Thug, and he either places it in a well or buries it in a retired spot till wanted for its destined use. On this point the Thugs have a curious belief that the pickaxe will come of itself out of the well at the bidding of the man who placed it there; the informers were most confident in their assertion of its miraculous power, and scorned the suggestion that it was accomplished by sleight-of-hand, or was the result of a clever juggling trick. When employed to dig the grave of a murdered man, should the pickaxe fall from the hands of the sexton Thug, the whole gang is panic-stricken; they regard this as the worst of all evil omens, betokening the death of the man who dropped it within the year, and disasters to the whole gang, who are henceforth regarded as doomed men, and shunned by all true Thugs as having lost their caste. Another use of the pickaxe is to add solemnity to an oath; and the Thugs believe that the most horrible of deaths, within a few days, will be the fate of any one who shall dare to forswear himself on one properly consecrated.

We have already mentioned that the office of a strangler is one of distinction among the Thugs, and only a tried and practiced hand eligible to it. After a long novitiate, during which the Thug has passed through the lower grades of scout and sexton, and given evidence of firmness and ability, he is initiated in the mysteries of his future occupation by an experienced strangler, who selects a favorable opportunity for the beginner's first essay. If the omens are favorable, the tutor or gooroo takes his pupil to the spot, ties a peculiar knot in the sash or roomal, and delivers it to the incipient strangler, who casts it over the neck of the victim (who is surprised if possible in his sleep, that the young beginner may not be embarrassed by difficulties), and with the aid of the older Thug, quickly completes the deed. From henceforth he is bound to his instructor by the strongest ties, and will rather betray his father than the gooroo who instructed him to the honors of his profession.

After the completion of the deed, a solemn feast is held, at which, after various ceremonies, goor (or sugar) is distributed to the higher grades of Thugs, who have been previously initiated, the effect of which is believed by them to give an irresistible taste for bloodshed.

In dividing the proceeds of a robbery, a portion was first set apart for the Rajah, or Poligar, under whose protection they lived; a second was assigned to religious purposes, and the remainder divided among the members of the gang, according to an established scale.

It is impossible to make an accurate estimate of the number of victims who fell by the hands of these murderers during the first thirty-five years of this century; but the following data may enable us to approximate to the truth: Between 1826 and 1835, 1,562 prisoners were tried for the crime of Thuggee, 1,404 of whom were hanged or transported for life. Taking the average time during which each of these Thugs had been employed in murdering to have been twenty years, and supposing that each man of a gang killed one victim a year, which is far below the truth, probably, since some confessed to 200 murders, the conclusion we must arrive at is, that 1,000 to 1,500 people annually lost their lives by Thuggee.

It will be seen that there are many points of resemblance between Thugs and Freemasons. Both swear on their tools, although those of the latter are the phantom ones of the builders of the Middle Ages, whom they represent, or misrepresent. Both are entrenched in superstition, for there is none greater than that which trusts in "a Grand Lodge above" for Masonic saints, and both consecrate, the one pickaxes, and the other buildings, with pagan rites. Both have a Moor language, as appears from the symbolic jargon embodied in the dictionaries of the latter. But, above all, the latter resembles the former in its

secret means of communication in courts and assemblies, and in trade, as will appear by reading the concluding chapters, constituting the key to Masonry, in the last edition of "My Experiences with Secret Societies," advertised in the *Cynosure*, where, alone, it is described and should be read by all to understand the purpose and operation of Freemasonry. Other points of resemblance might be cited, but these are sufficient to excite attention. Both are the offspring of iniquity and the cause or effect of moral darkness.

READER.

A SOUTHERN EXPERIENCE WITH MASONS.

BY REV. S. F. PROCTOR.

I have felt that I was a hearty co-worker in this anti-secrecy reform, ever since last winter, when I began to get acquainted with it by taking the *Cynosure*.

My Masonic experience, together with my trial and expulsion from the order for acknowledging to the correctness of Morgan's and Ronayne's Expositions of Freemasonry, was published in the *Cynosure* in April and May. The Lord gave me wonderful liberty in making my defence before the lodge; and while on my way home, feeling like a bird turned out of a cage, singing:

"The Saviour comes and walks with me,
And sweet communion here have we;
He gently leads me by his hand,
For this is heaven's border-land."

The Lord laid upon me this Scripture: "In vain is the net spread in the sight of any bird;" then I promised to do my utmost to discover this Masonic net to the uninitiated; but the care of a large family seems to keep me pretty close at home during the crop season. Then, being a little slow starting out on this mission, the hand of affliction was laid upon me; and while rolling to and fro in my bed, with high fever, the Lord seemed to roll upon me in thunder-tones this Scripture: "Cry aloud, and spare not; lift up your voice like a trumpet; show my people their transgressions, and the house of Jacob their sins. . . . I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night; ye that make mention of the Lord, keep not silence." I said, "Lord, I'll go." I told my wife that it seemed as if the Lord was sounding these Scriptures out through me to the uttermost parts of the earth. I soon recovered.

I made my first two appointments near home, in Logan county, Nov. 25 and 26. The Lord had impressed me with "Open your mouth wide, and I will fill it." I found him as good as his word. I let some friends in Johnson county know at what time I could be there, and they made me four appointments, extending over about 15 miles. I filled three of these Dec. 2, 3 and 4.

The Lord gave me the attention of a good audience for about two hours at each place. I scattered several copies of the *Cynosure*, and urged the people to take it. I hope they will bear fruit yet in the way of new subscribers.

Members of the Masonic fraternity attended some of these lectures; and, while they squirmed, they never offered to reply, though they had threatened to do so at different places. One of my neighbors that had promised to follow me backed out, but said he would reply through the *Paris Times* (one of our county papers). He sent up his article and it went to the waste basket.

Our circuit court met on the first Monday in January, I being summoned on the regular panel for petit juror. I began whetting up my sword, to "cry aloud" at the court-house. Soon after my arrival I saw the sheriff and asked permission to lecture in the court-house two nights the second week. He said: "If the court does not use it you can have it." The judge told me he did not expect to hold court at right. I furnished our two county papers the following notice to insert: "Free Lecture.—A free Bible lecture against secret societies, to be given at the court-house, Paris, Ark., Jan. 10, 7 p. m., by S. F. Proctor, who has had thirteen years' lodge experience and eight years getting out. Come now, and let us reason together.

Come one, come all;
Come both great and small,
It is to you I wish to speak,
In neither Latin nor Greek.

A plain old story I'll tell;
It may save some soul from hell.

"Ladies and members of the Masonic fraternity especially invited to attend."

This being an unusual call in this country, quite a crowd came out, consisting of lawyers, doctors, preachers and people. Among these were several Masons. I sang them this very appropriate hymn:

"NO JESUS THERE.

"I saw a neat, well-furnished room,
And many gathered there;
'Midst rites and forms of various kinds,
They had a form of prayer.
God they addressed as he who built
This universe so fair;
But did not own his blessed Son.
They had no Jesus there.

CHORUS:

"Oh, I'd rather be the least of them,
Who are the Lord's alone,
Than wear a royal diadem,
And sit upon a throne."

"Yet in that room a Master sat;
They homage to him paid;
As 'Noble Grand' or 'Worshipful,'
They recognized their head.
And titles which belong to God,
They with a mortal share;
But they ignore the Saviour's blood,
And have no Jesus there.

"A weary stranger halted near;
Wayworn was he, and sad.
For him no fellowship had they,
No word of comfort had:
He did not have their grip, their word;
Their bounty might not share.
A Christ-bought soul, they knew him not.
They had no Jesus there.

"O how sublime! when God's great trump
This universe shall shake;
When stars shall fall, and suns die out,
And all the dead awake.
Many who learned the mystic art,
And had a standing fair,
Will hear the word 'Depart, depart;
You had no Jesus there.'"

I then showed, by their own standard works, that the above poetry was true; also showed that they, claiming to be a religious institution, teach regeneration (or a new birth) by the use of the common gavel, without the remotest reference to the atonement of Christ; noticed the difference between legal and profane swearing, the nature of an oath, and the design of an oath; the history of speculative Masonry and its despotic character, by the kidnapping, carrying away and killing of Capt. Wm. Morgan for no other crime than that of revealing the secrets of Freemasonry.

Having invited the ladies, I showed, from Masonic standard works, that no woman could be made a Mason, and that each member is sworn: "That I will not be present at the initiating, passing, or raising of an old man in dotage, a young man in nonage, an irreligious libertine, a madman, a woman, nor a fool." I called their attention to where Masons classed them, and compared their side-degrees to the side-show in connection to the large circus. I had good attention and good order, considering the crowd. One man, when leaving, said: "Everybody go home."

I announced that I would lecture again the next night and give my lodge experience, including my trial and expulsion, and closed about 9 o'clock.

At half-past six P. M. on the 11th I entered the court-house alone, lit a candle and began reading. Very soon a man approached me, and said, in a whisper, "I want to advise you, as a friend, that you had better not lecture here to-night. The Masons say it must be stopped." I said: "You are a stranger to me; what is your name?" He said: "Campbell is my name; I live east of town." I said: "Do you belong to the Masonic fraternity?" He said: "No, sir; I am just advising you as a friend." He then went out, but seemed very much excited and would hardly speak above a whisper, although there was no one but us two in the court-room.

Next, a young man came in and asked when I was going to open up. I said: "I am waiting for the crowd to gather; it is not time yet." He said: "Are you selling books that expose Masonry?" I said: "I am selling a small, cheap book, entitled 'Freemasonry at a Glance,' by E.

Ronayne; it gives the most important inside workings of the lodge." He said: "Can a man study that book and visit a lodge?" I said: "No, sir; but Ronayne's Handbook of Freemasonry gives the first three degrees in full." He said: "Can a man study that and go into a lodge?" I said: "No, sir; unless he would swear to a lie." He said: "Could he, if he would swear a lie?" I said: "Yes, sir; if he will go where he is not known." I then asked him his name. He said: "Fitzgerald." Some one then called him and he went out.

Then another man came in and said: "I came to advise you that you had better not lecture here to-night; the Masons say it has got to be stopped; and I have heard them saying that a man that would give away the secrets of Masonry ought not to be allowed to live; and if you don't stop it, you will not be able to get away from here; and I would hate to see such as that occur here." I said: "What is your name?" He said: "Modlen." I said: "Do you belong to the Masonic fraternity?" He said: "No, sir; I was just advising you for your own good."

Some one called him out; but as he went out he was met by two of my friends. One of them had lived here in town for many years, and was well acquainted with all those parties. So I soon learned that the first and third visitors were both Masons; that the second was the son of a Mason.

Amidst all this opposition I had a very respectable crowd by a little after 7 o'clock. After the reading of the 91st Psalm, and prayer, I first corrected some statements that were being made by members of the order, that they changed their grips and passwords every four years, to further deceive the people; and that Jesus Christ and George Washington were Masons. This I showed to the contrary; though there were many efforts made to disturb me, some tooting of band horns in the lower part of the court-house, or near-by, on the outside, and there seemed to be some thumping on the outside of the wall at my back. Notwithstanding all this, the Lord enabled me to "cry aloud, and spare not."

After relating my lodge experience, I read part of the contents of two letters which I received from Rev. A. J. Millard, of Little Rock, Ark., dated Apr. 21st, 1892, as follows:

"MR. S. F. PROCTOR, Ellsworth, Ark.:—Dear Sir: I see from an article in the *Cynosure* that I have one more friend in Arkansas that I knew not of, and here is my hand; but not with the Masonic grips. I wish to ask you some questions. Do you believe that a man can be a Christian while affiliating with all the devilry of the lodge? Do you belong to a Christian church? If so, what denomination? Are there Masons in the church to which you belong? If so, how can you remain with them when, if they keep their lodge oath, they must cut your throat, tear your tongue out by the roots, tear your left breast open, take out your heart and vitals, sever your body in twain, etc.?"

"Several men here have quit the lodge, but they will not say a word against it.

"Many members of the Baptist church belong to the lodge; the deacon is one of the grand lodge officers, and never can be at prayer meeting on account of lodge performances which he has to attend. I had just as soon take the sacrament of the Lord's Supper from Judas himself, as from the hand of one of these fellows.

"Geo. Thornburg, publisher of *Sword and Trowel*, the organ of the grand lodge, has about a yard of sacrilegious titles attached to his name, enough to make an honest sinner tremble; but these fellows are not as sensitive as devils, for devils believe there is a God and tremble. I think the devil would count himself happy if he could get out of some of these fellows if he had to go into a half-decent hog, run down into the sea and be drowned."

I closed at a quarter past nine.

I communicated (by letter) the conduct, together with the threats made by the members of this fraternity against me, to the circuit judge, and called his attention to the same spirit existing among them to-day that existed in 1826, when they kidnapped, carried away and murdered Capt. Wm. Morgan for no violation of law, but for no other crime than revealing Masonry. I asked him if he could lay aside his prejudice and look down with disdain and contempt upon such conduct, which is not only un-Christian but un-

American; that is, to enforce Masonic law. My letter contained seven pages. I asked him to conscientiously weigh this matter and give me an answer.

After about four days, when I entered the court, on Monday, the 16th, he called me to his stand and handed me my letter back without a word. I found written on the back this short sentence: "Let your own conscience answer your enquiry."

Well, bless God! my conscience has answered this question to my satisfaction, long ago; and, although alone here (as far as human aid is concerned), I tell them that there is a little cloud rising in the North, and it is spreading fast and coming South, that it is to sweep this throat-cutting, tongue-pulling, breast-tearing, heart-plucking, body-severing, bowel-burning, God-dishonoring and Christ-rejecting institution from the face of the globe; when God shall sweep away this refuge of lies and the waters shall overflow the hiding-places.

Ellsworth, Arkansas.

SECRET POLITICO-LABOR SOCIETIES.

At Memphis, Tenn., on the 19th of November, 1892, an organization styled "The Industrial Legion of the United States" was formed by prominent leaders of the People's party, who are also prominent in the Farmers' Alliance, the object of which is to carry out politically the measures embodied in the declaration of principles of the Omaha platform of the People's party, together with "free speech, a free ballot and a fair count."

The Industrial Legion embraces three classes; the first consisting of male members over twenty-one years of age, intended to group together as voters, and regarded as the senior class; the second, the junior class, consists of male members under 21 and over 14 years of age, who are educated and trained to become voters of the People's party; and the third class is the Woman's Aid Corps, which is an auxiliary to the senior legion. The legion is modeled after the Grand Army, and partakes of a secret organization character, while the meetings may be secret or open at the option of the members.

The organization of the Industrial Legion of the United States was perfected by the election of the following officers: Paul Vandervoort, Commander-in-Chief; Frank Burkett, of Mississippi, Vice Commander-in-Chief; J. H. Turner, Adjutant General; George F. Washburn, of Massachusetts, Quartermaster General; Congressman T. E. Watson, National Recruiting Officer; J. F. Willits, Kansas, National Recruiting Officer of the Western Division; W. S. Morgan, National Sentinel; Executive Council: H. E. Taubeneck, Illinois; Marion Cannon, Congressman-elect, of California; Marion Butler, J. H. Davis, of Texas; I. E. Dean, of New York; J. H. Willits, Kansas. These, together with the four highest officers, will constitute the council. Of the officers of the Woman's Relief Corps, two were elected by this body as provisional officers to organize that department—Mrs. Anna L. Diggs, of Washington, D. C., and Mrs. Mary Todd, of Michigan.

An elaborate plan of a cotton combine was formulated by the Farmers' Alliance and Industrial Union, by which it is sought to control the cotton business of the South. Delegates from most of the Southern States held a meeting and elected R. J. Sledge, of Texas, President; General A. M. West, of Mississippi, Vice President, and J. R. Maxwell, of Alabama, Financial Agent. The headquarters are in Memphis, in charge of General West. The new organization proposes to borrow money from the East as cheap as local bankers can secure it, and thus save to the producer the difference in interest. The same plan was tried in Texas some years ago and failed ignominiously. The only new feature in the present plan is that cotton factories over the country are to be admitted to the combine, though not to the alliance.

"As to the question of the attitude of Christians toward the secret orders, two or three things seem to me very plain. One of them is this: that the whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity."—From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference, April, 1890.

THE PENNSYLVANIA STATE ANTI-SECRECY CONVENTION.

FROM THE NEW ENGLAND AGENT.

ALLEGHENY, Pa., March 1, 1893.

One of the strongest and most successful "all-around" conventions of the season closed here last evening. Bro. Swartz and Sister Ella Reidy "swept the board" in the closing two addresses. "Women to the front" in reform was illustrated, and her ability to "hold the fort" fully demonstrated. You have a full, and, on the whole, a very creditable report, in the papers sent you. When I say that there was marked ability in the addresses I am not compelled to make any exception. From the first devotional service to the closing benediction, the bright cloud overshadowed us, and the place was filled with light and liberty. To God be all the glory! Not less than 700 were in attendance on the last evening.

J. P. STODDARD.

THE REPORT IN DETAIL.

The annual convention of the Pennsylvania State Christian Association assembled in Carnegie Music Hall, Allegheny, on Monday afternoon, February 27, with an attendance of fifty delegates.

FIRST SESSION.

Rev. David McAllister, D.D., pastor of the Covenant Church, Pittsburgh, and editor of the *Political Dissenter*, presided at the afternoon session, and also made the opening prayer.

The address of welcome to the delegates was delivered by Rev. W. H. McMillan, D.D., who greeted those present, and proceeded to show that secret societies are one of the greatest enemies of the church.

Rev. J. P. Stoddard, the New England agent of the N. C. A., then took the platform and gave an illustrated chart talk on "Things Done of Them in Secret". In his opening the speaker said that nearly every pastor in Boston and New England was in sympathy with the anti-secret society movement, and that there is among the people a growing mistrust of these societies, and they now see that the time has come when this question must be met face to face and discussed in a spirit of Christianity and kindness.

The speaker further said that a big change had come over the people of New England, and large numbers are withdrawing their membership from those secret organizations. Mr. Stoddard then proceeded to illustrate, with the aid of a highly-colored chart, the mysteries of the initiation into Freemasonry. He took for the purpose of illustration a candidate in the person of a pastor of a country church, who was led to believe that through Masonic connections his power would be greater, and then took him to the Masonic temple on a Wednesday night, thus neglecting prayer meeting.

The lodge rooms were illustrated, as well as the positions of the Most Worshipful Master and other officers of lesser degree. The speaker then brought the candidates, three in number—namely, a Chinaman, a corner grocer and the pastor, and the initiation was gone through, including the oath of secrecy taken. The speaker then told how the members were sworn to such secrecy that even their wives, who had a perfect right to know, were kept in dense ignorance. The initiation was characterized as the first infamous downward step.

Great stress was laid on the alleged fact that the lodge requires the first right from its members, and that they must lay aside everything else for its claims. The speaker then, with the aid of his chart, followed up the different degrees of Masonry to the Scottish rites, thirty-three degrees. The members of secret orders he characterized as law-breakers, and said the sum and substance of Masonry was that men were required to renounce their religion. The forms of initiation, etc., are from paganism and sun-worship, and the members of the organization must therefore, become worshipers of the sun. The husband is compelled, under penalty of having his throat cut and his tongue pulled out, to keep away from his wife that which she has a right to know. The speaker said that one member of a secret society in a church could do more injury to the cause of Christianity than 100 on the outside, and those present were asked to just push the battle and they would finally win.

The session ended with prayer.

SECOND SESSION.

The convention re-assembled in the evening and there was a fair attendance.

Music was furnished by Prof. Liefeld and his Haydn Mandolin Quartette.

Opening devotional exercises were conducted by Rev. Dr. McMillan.

At their conclusion, Rev. William Dillon, editor of the *Christian Conservator*, Dayton, Ohio, spoke on "The Divine Condemnation of the Secret Lodge System." He used quotations from the Scriptures which he claimed tended to show that the Lord did not favor the secret-lodge plan. Among his readings was the 64th Psalm. Freemasonry, he said, has partaken of the nature of sun-worship. It violates the law of God because selfishness is the foundation of the lodge principle. They don't do a thing for a person because he is a man, but because he can give a certain little sign. As an illustration of this selfishness he cited a case where the United American Mechanics got a capable man removed from his position in order to get it for one of their members. In conclusion he said that Masonry strikes the name of Jesus from the Scriptures, as quoted in the Blue Lodge and other degrees. Christians ought to have no fellowship with such a thing as that.

The Rev. M. A. Gault, of Iowa, spoke on "The Suppressed Question." He said that it is dangerous when in a republic like ours there is an effort to suppress the agitation of any reform question. Slavery was such a suppressed question for years before the war. Continuing, he likened the recent society question to the slavery one in effect. They are similar to idolatrous altars and are false religions, dishonoring and insulting to God. He referred to lodge rooms always being on the top floors of the buildings they occupied, and compared it with the worshipers of Baal, always selecting hilltops for the altars. They never selected valleys; nor are the Masons ever found in basements. Every Masonic rite and ceremony are borrowed from the ancient pagan worshipers of Samaria; every rite of Baal worship and every principle of Freemasonry are similar. Some of the Christian missionaries to China, he continued, have found time to establish Masonic lodges, and thus the church government even is planting in a foreign country a worse evil than they found there in the original. The timidity of many of the churches in dealing with this question because members of the order belong to the church, he said, "is like Francis Murphy's method of saving drunkards: not to interfere with the saloon or the liquor-seller, but simply to persuade the man not to drink." In conclusion he said that the young men of our large cities to a large extent are not in the churches, because they are in the lodges. The lodges are only training schools for Christless politicians. Mr. Gault's address concluded the meeting.

THE RESOLUTIONS.

The Committee on Resolutions reported as follows; and the report was adopted:

Resolved, That the multiplication of secret orders, with their far-reaching network of lodges and vast multitudes of members, organized for the promotion of almost every conceivable end, absorbing much of the time and money and controlling to a great extent the interests of a large proportion of the men of our communities, is a subject that ought to receive public attention and demands the careful investigation of every intelligent Christian and patriot as a system that must in the end exert an immense influence for good or evil on the people and on every institution of our country.

We hold that any voluntary organization requiring an oath or pledge of the concealment of unknown facts as a condition of membership is itself the evidence of iniquity.

We disapprove even of those secret societies which are chiefly devoted to the purpose of life insurance as calculated to beguile the unwary into trusting institutions not open to public inspection nor under State control, and as tending to deceive their patrons by fraudulent operations kept secret again from their own members, leading to the downfall of the institutions upon which rest the hopes of the insured, as illustrated in the cases of the orders of Solon and of the Iron Hall.

We put on record our condemnation of secret orders professing to advance the interests of labor, and also of combinations among capitalists, as of the nature of conspiracies against each other, in that they tend to put the worst elements of each class in control, lead to conflicts, strikes and lockouts, hurtful to both parties and to the community at large, and in the course of their strife incite under cover of secrecy to the use of methods unjustifiable, inhuman and cruel.

We also testify against all minor secret orders, however good their professed purpose may be, as doing dam-

age to their cause by their secrecy, as being training schools for the greater and more objectionable orders and as being unworthy of the support of generous men and women of high character and having noble ends in life.

We declare secret societies to be a menace to the state; a fact proved in history by their expulsion from some kingdoms, and by their being obliged in others to receive a member of the reigning-house into their secret conclaves; and because they secure political support for the unworthy, corrupt the jury system, and in great measure deprive all outside classes, the women, the poor who cannot pay dues and the open-hearted who will not be a party to secrecy of that justice which lies at the foundation of the political structure.

And last, we testify against all secret societies in the name of Him who ever spake openly and in secret said nothing. We cannot but bear witness against those who deceive men to their eternal loss by upholding the morality and religion of the lodge as a means of salvation apart from the atonement of the blood of Christ, who in their prayers ask nothing in the name of the only Mediator between God and man and would blot his name out of his own Book. As a Christian association we boldly assert that the belief in God common to the Christian, the Jew, the Deist and the Mohammedan is not of the nature of saving faith and that the orders which hold and lead their members to hold to such a position are a snare to souls, a peril to the church and are a part of the anti-Christian system which the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming.

THIRD SESSION.

At the Tuesday morning session, devotional exercises were conducted by Rev. J. P. Stoddard.

The treasurer of the State association stated that he could only give an approximate report of \$261.62 in regular contributions; that since about \$200 had been contributed, and that the balance in the treasury is \$92.

Nominations for officers of the State association for the ensuing year were then presented, and the following were elected: President, Rev. Samuel S. Collins, of Allegheny; Vice President, Rev. W. Coleman, of Allegheny; Secretary, Rev. J. S. T. Milligan, of Beaver; Treasurer, Rev. R. C. Wylie, of Wilkinsburg.

An open parliament was instituted, in which speeches were limited to five minutes each, the subject being "Secret and Oath-Bound Societies." The discussion was participated in by John Thresher, Rev. Wm. Dillon, of Dayton, Ohio, Mrs. Ella Reedy of Tyrone, Rev. Mr. Swartz, of Chicago, Rev. Mr. Little, Rev. Mr. Martin, Wm. Steele and others. Dr. Stewart, a retired missionary, said there are many Freemasons in India, most of whom were Hindoos or Mohammedans; but the Freemasonry in India is an American and English graft, and the Mohammedans had joined through English influence. Among other secret societies he mentioned the Dervishes; and all of the assassinations in India, he said, were committed by them.

Rev. M. B. Patterson, of Hartstown, Pa., spoke on "The Oath." He condemned the idea of banding men together and forcing them by an oath to live up to certain principles before they knew whether those principles entirely meet their views.

The session was closed by the address of Rev. Charles E. Temple, of Brockwayville, Pa., who spoke on "The Development of Our Work." The speaker reviewed the work of the Association from the time of its inception, and set forth the intention and object of its members.

FOURTH SESSION.

At the Tuesday afternoon session Rev. J. S. T. Milligan, of Beaver, opened with an interesting address on "The Principles Underlying Our Work." His paper was a discussion of the efforts being directed towards the suppression of the secret association evil and the causes which are calling for their labors.

Rev. Samuel S. Collins, of Allegheny, then addressed the convention on "Secret Societies and the Temperance Reform." He said that, like every other cause, the temperance cause had its secret societies and they had proved a curse. He used figures to prove that temperance has constantly been taking backward steps since the Good Templars, Sons of Temperance, and various other secret societies which were started to assist the cause, had been organized. In speaking of the Masons the speaker said they were sun-worshipers. They trace their origin back for thousands of years and find their name in the Indian "Free Masa," meaning "children of the sun". In religion the secret society has always been a drawback; and missionaries in Africa, and all heathen lands, have found the secret society has

been their most serious antagonist. Religion, education, industry, and all other branches of art, science and learning have had their secret societies. The farmers of Iowa formed the grange. They paid \$325,000 to join; the grange was disrupted, the money was gone, and 75,000 farmers were "taken in" to the extent of \$325,000. He closed with a denunciation of the efforts of the various temperance secret organizations in past prohibition fights at the polls.

Rev. J. C. Martin, of Etna, Pa., was the next speaker, and his subject was "Secrecy a Temptation to the Commission of Crime". His speech was the most remarkable of the day, and at its close the convention was almost thrown into a panic by several outsiders who wished to take the floor in defence of labor organizations.

Mr. Martin admitted the right of any individual to have a secret, or for a firm doing business to have their own secret organizations, but declared that secret societies only shielded criminals, and persons desiring to break the laws of the country had themselves elected to membership in such orders. He cited an instance in a town where he lived. A saloon-keeper killed a tinner because the tinner broke his jaw with a brick. The murder was committed some time after the tinner made his assault on the saloon-keeper. The murderer was a Mason, and, through the connivance of judge, jury and prosecuting attorney, he was acquitted. "All that is wanted," said Mr. Martin, "to induce a man to commit a crime is to be assured that he will have protection from the law; and this he finds in the Masonic order."

"Come down to Homestead," said Mr. Martin. "On July 6 last there was a riot there and men were killed. Several men have been brought to trial, but a secret and oath-bound organization deliberately perjured its members in court in order to clear those men who were undoubtedly guilty. Those trials are evidence of the work of secret societies. A few days ago a woman came into my office. She was dressed in mourning, and she told me her husband had been poisoned in the Homestead mills. Poisoned by inspiration of a secret society which sought to control that mill."

Mr. Martin then sat down, and a little man with gray hair covered with a skull cap arose, and shrieked, "Mr. President," and the chairman asked his name. "Andrew Price," said the little man. "I am a working man, and I want to ask the speaker why he does not give it to the Carnegie Company as hard as he does to its employees?"

Mr. Price became so greatly excited that very little of his speech could be heard.

Mr. Martin replied that he did not think the Carnegie Steel Company a secret organization.

Another workingman on the other side of the hall jumped up and said it was a secret organization, for Chairman Frick had refused to give away its secrets to the congressional committee.

Then followed a spirited discussion on the rights and wrongs of Homesteaders. It all ended suddenly by one lone woman standing up and asking: "Mr. Chairman, is Mr. Frick on trial here?" Everybody quieted down at once when the chairman said "No."

FIFTH AND LAST SESSION.

Tuesday night's session was the concluding one of the convention. Seven hundred persons were present, and much interest was shown. Rev. Dr. Witherspoon presided.

Rev. S. H. Swarts, of Chicago, delivered an address. His subject was: "Are Secret Societies a Blessing to the Laboring Man?"

After classing almost all who earn their living as laboring men, he proceeded to argue against secret societies. He said they establish a false system of religion and a false system of charity. They put forth as charity and benevolence what is simply a right. The insurance feature is not benevolence because every cent of it is paid for. In comparison with this he puts forth what the church does in the way of charity and gets no return. Continuing, he contended that the secret society is injurious to home, church and state. To prove this he spoke of the evil habits contracted through bad associations in the lodge. Men were taken away from their homes.

Touching on the capital and labor question, Mr. Swarts said the capitalists have got to be taught they are not as big as they think they are. They can't get along without the laboring men.

The laboring men's remedy is to stand together at the polls. The most refined and consummate tyranny that is exercised is that exercised by the labor organizations. They are without mercy or justice, and he wondered that sensible men put up with it. Every man who joins such an association gives himself a master, and a hard one. In this direction the speaker related incidents of men whose families were starving because not allowed to work in "scab shops." In conclusion he advised them to stop quarreling with the capitalists and with themselves, but to stand together on a high moral platform and stand shoulder to shoulder at the ballot box and they can do what they will.

During the progress of Mr. Swarts' address two young men arose, and after expressing in a few remarks their disgust at the "bigotry and narrow-mindedness" of the proceedings, stalked out of the hall. Their action created a little stir, and Mr. Swarts said he was sorry for them, and that he would pray for them; they did not know any better.

Mrs. Reid, of Tyrone, was introduced and gave her experience with the Odd-fellows. After detailing her marriage, joining church and home life for several years, she said the first cloud on her domestic sky appeared. Her husband was asked to join the Odd-fellows. She objected, but after much discussion and opposition he was initiated. She was still opposed to it and prayed for light, and an arclight was not to be compared to the light she got. She then distributed anti-secret society literature. Then the Odd-fellows boycotted her husband's feed-store and he had to close up his business, which he did just in time to escape losing anything by the panic. The lodge broke up next, and the skeleton they used, some poor dead man's bones who did not know what was going to become of him when he was hauled away in a hearse, were shipped off. Her husband went to another town, and there was hounded until he was reinstated in the Odd-fellows. Mrs. Reid was still determined in her opposition, and there was not the confidence in the family there should be while the husband kept secrets from his wife. She persisted in going with him on lodge nights and finally made him see he should be ashamed to go to places where he couldn't take his wife. He has seen his error, and happiness is now appearing, and Mrs. Reid will continue to pray for aid in opposing secret societies.

The speaker was heartily applauded at the conclusion of her remarks.

REV. W. B. STODDARD.

To a reporter of the *Pittsburgh Commercial Gazette*, in reply to inquiries, Bro. Stoddard said:

"The Association takes the ground that the member of the oath-bound society places his oath above the civil oath, and that this makes a person disloyal; and, therefore, secret societies should be put down by law. Our crusade is against all oath-bound societies, and not directed against any in particular. We hold the view that they are sources of jealousy and alarm to society at large; that they are dangerous to civil liberty and just government, and are unfavorable to mutual confidence and harmony among men living together under popular institutions. We hold it that membership in an oath-bound society and in a Christian church are incompatible. The society alienates the heart of the Christian from his allegiance to his church."

"In all secret societies there is a tendency to disrupt religion. Take Freemasonry, for instance. The Masons have a doctrine of their own, a liturgy of their own, oftentimes performed by men whose characters are not consonant with religious teachings. We say that a man can't be a Mason and a good citizen. We are making no attack on Masonry as Masonry, but because it is a leading society. In Prussia, Poland, Russia and Spain Masonry is forbidden by law, and in this country Vermont and Rhode Island have statutes imposing a \$200 fine for issuing extra-judicial oaths, but they are not enforced. A similar law existed in Massachusetts, but it has been repealed."

Mr. Stoddard added that the Missouri and Ohio synods of the Lutheran church had prohibited its members from taking oaths, and that the Wesleyan Methodists, the Friends, the United Brethren, the Free Methodists and the Dunkards all have similar testimony. The Reformed Pres-

byterians and the United Presbyterians also had laws against their members belonging to secret, oath-bound societies, but they were not enforced. There were many prominent secret-order men, he said, who were church members against the rulings of their church.

REV. JOSEPH COOK.

The *Pittsburgh Dispatch's* reporter said:

One of the chief backers of the National Christian Association is Joseph Cook, of Boston. Rev. J. P. Stoddard, the father, said he had a talk with Mr. Cook last Monday, and the noted lecturer still holds the same views that he always did. This is how Joseph Cook sums up secret societies: "They can be shown historically to have often led to crime; are natural sources of jealousy and just alarm to society at large; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions."

"They are dangerous to the general cause of civil liberty and just government; are condemned by many of the wisest statesmen, preachers and reformers; are opposed to Christian principles; are forbidden in some portions of our Republic by the civil law, and ought to be in all portions; many European governments hold Freemasonry under grave suspicion as a mask for conspiracies against throne and altar. In Prussia, Russia, Poland and Spain Freemasonry is prohibited by law. Secret societies are forbidden to church members by some Christian denominations and ought to be by all."

APPRECIATION.

The editor of the *Pittsburgh Commercial Gazette*, writes as follows of the convention:

"The exceedingly interesting meeting of the Christian Reform Association in Carnegie Hall, Allegheny, came to a close last evening. In numbers and enthusiasm the convention fully came up to the expectation of its friends. While the antagonism of this association to secret orders may be distasteful to many, no one who has visited this convention will be disposed to question the character, earnestness, honesty or zeal of its members. The charge of fanaticism cannot be brought against men, many of whom are known throughout the land for their good works, and who will go down from this convention to pursue in the spirit of the Master their everyday work. Whatever results the meeting may have, it is certain that the delegates favorably impressed all with whom they associated while here, whether in the convention hall or out of it."

CHARLES P. SUMNER, father of the Senator, and a renouncing Mason: "Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed."

CORRESPONDENCE.

"MASONRY AND THE CHURCH."

GALVA, Ill., Feb. 21, 1893.

EDITOR CYNOSURE:—Brother R. W. Lyman, in his article in the *Cynosure* of February 16, makes a good point when he says: "We well know that Masonry is a great curse to humanity and an offense to God, and so a crime against divine law as well as just human statutes. But there is a greater sin even than that; greater because of its own infraction of God's law, and also because it is a bulwark behind which Masonry is shielded from the overcoming power of the attacks made upon it. This particular sin is sectarianism;" and then speaks of Masonry as "twin sister to sectism".

Now this allegation I believe to be true.

As for "sectarianism," it is only the legitimate fruit of "sectism"; for it is rather difficult to be "one of a sect" without being "devoted to the interests of that party"; and sectism is certainly no aid in battling the giant evil of Masonry or the rum curse.

I am persuaded that this same sin of sectism is the greatest obstacle in the way of Christianity and reform there is to contend with. What could be a greater hindrance? And is it not a fact that the professed Christian world is making the great mistake of trying to love God with the head instead of with the heart? An intellectual

Christianity has taken the place of a spiritual Christianity. The sin of sectism has driven out and destroyed spirituality until a head Christianity is about all that is left. But a head, or merely intellectual, Christianity leaves the heart unchanged, uncleansed and unfortified against Satan and evil, and thereby becomes a bulwark for the lodge and many other evils. Heart Christianity serves but one Master, even Christ, and worships but one God, the Father; but head Christianity will serve different masters, worship at a Christian altar, a lodge altar, and the altar of mammon, and claim to be good Christianity. Thus sectism, with its boasted intellectual Christianity, is giving much "aid and comfort" to the cause of secrecy; standing as a screen and shelter for the lodge, while the lodge serves the saloon in the same capacity. And the ministry are not, as a body, standing in the breach; are not coming up to the help of the Lord against the mighty as they should. Thank God! there are honorable exceptions; but many seem to have only a head Christianity; they preach from the head, and it reaches only the head, while the heart remains unmoved. Such a Christianity, coupled with another error and fruit of sectism, viz., the trying to understand and know God through science and theory, leads and drives the people into conditions where it is almost impossible to reach them with a pure Gospel or a real reform. Some are driven into infidelity, and cast away the good and bad together. Others drift into the lodge, claiming that lodge religion is "good enough for them"; while not a few claim to enjoy both kinds. Howbeit, heart or spiritual Christianity will not intermingle with the lodge or any other false religion. But others stand aloof and seem to think a little morality will save them; while a multitude are drawn under the yoke of this popular Christianity, and into the sect churches, where they, generally, are quite safe from any attacks from Bible Christianity; and are made to feel very secure.

To establish more firmly this condition of things, as it would seem, much is being done through Endeavor societies and similar organizations, to train the young, everywhere, into this intellectual Christianity. Well may the Lord complain of the people now, as he did of Israel: "My people have changed their glory for that which doth not profit." They "have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Beloved, let us examine ourselves, and know our true standing with God. Are we gathering with Christ, or scattering? Are we contending earnestly, from true and sanctified hearts, "for the faith once delivered to the saints"?

Oh, for a revival of Bible Christianity!

R. CANNING.

CALLING THINGS BY THEIR RIGHT NAMES.

McCracken, Pa., February 20, 1893.

EDITOR CYNOSURE:—I take this opportunity of calling your attention to the way the papers have of calling the Homestead riot and similar murderous strikes "labor troubles," and "the unfortunate differences between capital and labor," etc. What soft names the press has for the treasonable conspiracies hatched by the secret empire, enforced by intimidations of all kinds and degrees, from epithets to murder, assassination and poisoning! What a monstrous lie the press assumes in calling the strikers "the labor"! Instead, they are only a small per cent of labor. I think eight-tenths of the labor of the country would resent the imputation as a vile slander.

The majority of labor is not fighting capital; nor is it true that the chief fight of the strikers is with capitalists and capital. Sometimes they fight them, just as they war with anything they cannot control; but they are *always* fighting unsworn or free labor. Their quarrel with capital is only an episode in their great fight with free labor. If the press would generally say that it was a fight between slave and free-labor, it would do more to clear the befogged moral atmosphere than anything else.

The savagery displayed at Homestead and elsewhere by the strikers proves that their methods are ancient, even if their orders are not. They are too old for our times. What a devilish malignity the lodge-dupes display! This is shown in the treatment of their own clan brethren. As

long as the strikers fought, or even refused to work, their friends in crime elsewhere, in a measure, supported them; but as soon as the Homesteaders were willing to work the lodge charities ceased, and they were left in poverty the tender mercies of a community they had outraged.

If a person could forget their crimes, a more pitiable people could hardly be thought of; in poverty, deserted by their friends; many of them on trial for their lives and liberties; all of these begging for the work they had so wickedly quit, and only a part of them getting it. On all our roads may be seen the pack-peddler and the tramp, the remnant of the army that fought at Homestead in July last.

After the battle the strikers said that it was only the first chapter of the war. Now, if the courts were done with them, we could close the last chapter.

JOSEPH HOUSTON.

THE SILVER PURCHASE LAW.

WAUPACA, Wis., February, 1893.

EDITOR CYNOSURE:—The story of the Irishman who had caught a venomous serpent by the tail, and was "waiting for some one to help him let go," illustrates the slowness of Congress in repealing the Sherman silver purchase act that requires \$4,500,000 of bullion to be purchased each month, and for which silver certificates are issued. This, together with the constant decline in the price of silver is driving out the gold, there being large exports to Europe, and bringing us nearer and nearer to a single silver standard, which would not be "money" in other nations.

Mr. Sherman sees his great mistake, and, together with others of both the great parties, would be glad to ward off the danger by a speedy repeal.

There are two interests that oppose: the owners of silver mines in the West, who desire, as long as possible, to keep up the price of their product, and the friends of cheap money.

So strong have these influences been that our government still holds the silver serpent in its grasp.

Instead of emulating the wisdom of Solomon, who sought to make silver cheap, and did "make it as stones," we have been trying for years to keep up its price by legislation, while the enormous production has constantly defeated our efforts, and the price has continually declined.

Nor has the silver conference at Brussels at all affected the result. There is manifestly a surplus of silver for coinage purposes all over the world. Even in India, which used to be the great mart, the supply is more than the demand.

The true remedy is to treat silver just as we treat iron and copper, wheat and cotton; let it find its level in the markets of the world, and stop seeking to give it a fictitious value for the benefit of the owners of silver mines.

If it is desired to have a representative money, then paper is cheaper and more convenient; or aluminum, the lightest of all metals, and the most difficult to counterfeit. H. H. HINMAN.

HEROD'S OATH.

LITTLE ROCK, Ark., February, 1893.

EDITOR CYNOSURE:—I once heard a Baptist minister say that dancing caused the death of John the Baptist; it was on an occasion when he was lecturing to the younger members of his flock against the sinful practice (as he explained it) of "tripping the light fantastic toe." He was evidently mistaken; it was *that oath*; yet, "nevertheless for his oath's sake and them that set with him at meat he commanded it to be given her." It scarcely needs an argument to prove that Freemasons take a similar, if not a worse oath; and to prove that fact, I quote from the Master Mason's oath: "Furthermore do I promise and swear that I will obey all due signs and summons sent me from a lodge of Master Masons, or given to me by a brother of this degree." Now this is very plain to be understood. He has, previous to this, taken an oath that sooner than reveal any of the secrets of Masonry, he would suffer his throat to be cut across and his tongue torn out by the roots, etc.; and when he takes the oath to obey all summonses sent him from a lodge of Master Masons, he may reasonably expect to receive a summons to go and per-

form the part of an executioner on some one that violated a like oath, which he had himself taken. Now in this respect Herod was not guilty. "And the king was excusing sorry;" but Masons cannot claim any excuse or reason why they should not obey an order or summons from the lodge to do the bloody deed, for of their own free will have they taken the oath to do it. Herod had no reason to expect that that silly girl would make such a request; and, therefore, it is plainly to be seen that the Master Mason has taken a worse oath than Herod!

A. J. MILLARD.

LITERATURE.

CURRENT MAGAZINES.

The March number of the *Century Magazine* has for a prominent attraction a remarkable reminiscence of Napoleon I.—the voyage to Elba, described by the English officer in charge, with portraits, by Thos. Usher, R. N. There are also new installments of the serials of *An Embassy to Florence*, illustrated, by Thos. A. Janvier; *Letters of Two Brothers* (General and Senator Sherman); *Sweet Bells Out of Tune*, by Mrs. Burton Harrison; *Benefits Forgot*, by Wolcott Balestier; *The Cosmopolis City Club*, by Washington Gladden. Other papers and authors are the following: *Violoncello of Jufrow Rozenboom*, by Anna E. King, illustrated; *Silence*, by Maria B. Chapin; *Jamaica*, by Gilbert Gaul, illustrated; *Caprice*; *Westminster Abbey*, illustrated, by Henry B. Fuller; *The Rousing of Mrs. Potter*, illustrated, by Gertrude Smith; *The Present State of Old Testament Criticism*, by Edw. L. Curtis; *Chicago*, by Marion C. Smith; *Meridian*, by Chas. T. Dazey; *Camille Saint-Saens*, with portrait, by Henry E. Krehbiel; *Have Ye Niver Heerd o' Rose Creagan?* illustrated, by Jennie E. T. Dowe; *My Sister Lydia*, from a painting by Edmund C. Tarbell; *The Dead King*, by Geo. Horton; *Artist Life* by the North Sea, illustrated, by H. W. Ranger; *One Touch of Nature*, by Edgar Fawcett; *At the Keith Ranch*, by Anna Fuller, illustrated. The Topics of the Times, Open Letters, and In Lighter Vein departments also possess variety and interest. New York: The Century Company.

Scribner's Magazine for March maintains its usual character for interest and literary excellence, with the following papers and authors: *Audubon's Story of his Youth*, by Maria R. Audubon—introduction by himself, with portraits and drawings; *The Jaffa and Jerusalem Railway*, illustrated, by Selah Merrill; *New Chapters of Mrs. Frances Burnett Hodgson's A Memory of a Mind of a Child—The One I Knew Best of All*; *A Saharan Caravan*, a telling sketch of the great desert, illustrated; *The Man in Red*, by T. R. Sullivan; *The French Symbolists*, by Aline Gorren; *The Violin*, illustrated, by Harriet Prescott Spofford; *The Cedars*, drawn by C. P. Cranch, illustrating an editorial; *The Work of the Andover House in Boston*, by Wm. J. Tucker, illustrated—the eighth in the series of papers on "The Poor in Great Cities"; *The Tale of a Goblin Horse*, by Chas. C. Nott; *Ezra Hardman*, M. A., by Schuyler Shelton; *Wood-Songs—III.*, by Arthur S. Hardy; *Historic Moments—The Death of John Quincy Adams in the Capitol at Washington*, by Rob't C. Winthrop; with editorials. New York: Chas. Scribner's Sons.

The March number of *Worthington's Magazine* opens with a superbly illustrated article upon The Chicago Woman's Club, written by Sara A. Underwood, one of its notable members. Other contents are: *Phillips Brooks—A Study*, illustrated, by Miss Lilian Whiting, a personal friend of the lamented Bishop; *Mrs. Mary A. Livermore's third paper in "Ole Virginia" Fifty Years Ago*, is filled with pleasant incidents; a posthumous contribution by the late Amelia B. Edwards—*How I Write a Novel*; *Phenomena of the Desert*, by Colonel W. Knox; *A Fiery Furnace and Soporifics*, by R. M. Manley; *Mercy*, by Charlotte M. Holloway; *The Wish*, by Ella Wheeler Wilcox; *In March*, by Wm. F. Barnard; *Thought*, by Ninette M. Lowater, and the *Touch of Art*, by Albert B. Payne. The several capital departments of this magazine—*Health Talks*, *The World Beautiful*, *Our Young People*, and the *Shining Hour*—are a distinctive and magnetic feature of this very excellent magazine. Hartford, Conn.: A. D. Worthington & Co.

St. Nicholas for March is decidedly entertaining, with copious illustrations and a great abundance of pleasant stories, sketches and verses. Among the most prominent features are: *Philadelphia—A City of Homes*, by Talcott Williams; *The Garret at Grandfather's*, by Mary Halleck Foote; *A Tournament of Roses*, by Chas. Fred. Holder; *The Three Caravels of Columbus*, by Lieut. John M. Ellicott, U. S. N.—timely and interesting; *Inanimate Things Animated*, a series of comical pictures. Also continuations of *Polly Oliver's Problem*; *Holly-berry and Mistletoe*, and the *White Cave*. The other contents will also find delighted readers. New York: The Century Co.

The January *Century* has been out of print for some time, and of the February number the publishers now have unfilled orders for more than five thousand copies awaiting a new edition.

LODGE NOTES.

(From Secret Society Journals.)

DERELICT FREEMASONS.

A paragraph of Grand Master Goodale's recent address to the Masonic Grand Lodge of Ohio contains an interesting revelation: "When I say to you that there is in this jurisdiction a lodge of eighty members, sixty of whom are under suspension for non payment of dues; and when I further remark that in this jurisdiction of 36,000 Masons, there are almost 10 per cent under suspension for non-payment of dues; and when it is known that there are Masters of lodges in this State who do not, and will not, conform to the rules governing delinquent members; and that there are hundreds of Masons in this State who have not paid their dues, and are not suspended—all of which would be prevented if the officers of the delinquent lodges would exercise reasonable energy and attention—you will, I know, pardon me for any over earnestness I may manifest."

ODD-FELLOWS AT THE EXPOSITION.

Grand Sire Campbell, Sovereign Lodge I. O. O. F., refuses to sanction a change of the time fixed for the grand demonstration of the order at Chicago, from the fourth Monday in September to an earlier date in the summer. The time for that affair was fixed by the Sovereign Grand Lodge, in session, and the Grand Sire says he sees no reason for the change. Another reason he should give is that he has no right to change the fixed and final action of the body he serves—not commands.

THE MASONIC ESTIMATE OF WOMEN.

A Mason's contract is complete in all its details and contains an express provision that persons made incompetent by the civil law from making a valid contract are not eligible to membership in the fraternity. Atheists, idiots, infants, imbeciles, insane persons, bondmen and women cannot be made Masons, but the real reasons why not, never seems to have occurred to one Mason in a thousand. Ask any Mason you meet "why can not a woman be a Mason?" and you will invariably receive an answer ascribing some vulgar physical disqualification. "Because she cannot keep a secret" is a sample of the most familiar yet foolish answers ever given to this much mooted question. The true answer, however, is, "because the civil law disqualifies a woman from making contracts." She is not free in that respect like a man. Being classed with infants, insane persons, imbeciles and vassals, there is the "actual or presumed want of mental capacity" to make a contract.—*The Trestle Board.*

At the Supreme Council of the Ancient and Accepted Rite for the Northern Masonic jurisdiction of the U. S. A., a communication was addressed to that body by John J. Gorman, the head of the so-called Cerneau Supreme Council, asking that a committee be appointed looking to the union of all the Scottish Rite bodies in the United States. Answer was returned that his request could not be entertained, as the body he represented was not recognized as one of the Scottish Rite Councils of the United States. At this rate the union which has been promised so often by the Cerneau leaders is not likely to materialize very soon.

ODDS.

It is reported that Newark, N. J., has an Odd-fellow Lodge composed exclusively of Knights of Pythias. That is rather Odd.

April 26, 1893, the American Order of Odd-fellowship will be 74 years old. April 26, 1819, Washington Lodge, No. 1, Baltimore, Md., was instituted. It is reported that Bro. W. Child, of San Francisco, Cal., was initiated in Washington Lodge, No. 1, of Baltimore, in 1829, and still holds his membership, covering nearly sixty-four years.

The Hartford, Conn., *Post* says, "There is a hall in Windsor Locks carpeted with a Masonic carpet which shows many of the society emblems. A number of secret organizations meet in the place, and yet, strange to say, not a Masonic body of any kind."



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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 9, 1893.

The grass withereth; the flower fadeth; but the Word of our God shall stand forever.—ISAIAH 40: 8.

THE CHINESE EXCLUSION ACT.

That the act of Congress of May 5, 1892, which requires, under penalties of imprisonment and deportation, that every resident Chinaman shall be registered and deposit his photograph with the authorities, was hasty, inconsiderate, and unjust, is now coming to be quite generally believed.

That it ought to be regarded as inoperative and void, is evident from the following considerations:

1. There are about 110,000 Chinese in the United States, many of whom have been here many years, are property-holders, and law-abiding people, and would have been citizens, had our laws permitted. Not a few of them are Christians, and some are preparing for the missionary work in their native land. Not more than one or two hundred have, so far, met the requirements of the law. The great mass of them have quietly ignored it. Its enforcement will be as difficult as it would be unjust. We have not a sufficient number of ships in the Pacific to transport them, nor prisons to hold them. The cost would be great, and the means have not been provided. To some of them a free transportation to China would be a pleasure; to others a great wrong. A partial enforcement would do no good, and but show the inadequacy of the law.

2. The act itself was one of bad faith with the Chinese government; one against which it has protested, and which a recent decision of a Minnesota judge has declared unconstitutional, as in violation of express treaty stipulations.

3. The law itself was needless and uncalled for by any public necessity. We can quite as easily assimilate 110,000 Chinamen as we can the 300,000 Indians, the vast hordes of Europeans, to say nothing of the millions of people of African descent.

4. There is reason to think that its attempted enforcement will not only greatly disparage us in the eyes of the people of China, but will lead to retaliatory measures by that government, greatly to the detriment to the cause of missions, and injurious to our commercial relations.

It should be remembered that the Chinese government has, with much difficulty, restrained the fanaticism of its people and protected our missionaries. We must give them no occasion for withholding that protection. We ought to be at least as tolerant as a heathen nation, and we cannot afford to go to war at all—certainly not for a cause that is unjust.

The Episcopal House of Bishops at its session in New York City, on Wednesday of last week, adopted the following pertinent resolution upon this subject:

"Resolved, That the House of Bishops desires to place upon record the expression of its deep conviction that legislation calculated to bear expressly and harshly upon the Chinese race is not only essentially unjust and in violation of the most venerable traditions of our government, but is also likely to precipitate an antagonism to American citizens residing in China which may lead speedily to the expulsion of all such residents from China and to the ultimate prohibition of the extension of American civilization or any of its benefits to the great empire."

AFRICA AND THE WORLD'S FAIR.

We have received the program of "The World's Congress Auxiliary of the World's Columbian Exposition—Department of Science and Philanthropy; General Division of African Ethnology; the report in behalf of the general committee, by its chairman, Joseph E. Roy, D.D., Secretary of the American Missionary Association."

The consideration of this subject is to have a very wide scope and embrace not less than ninety-three distinct topics, several of which have a number of subdivisions. Each of these topics and divisions is assigned to one or more speakers

of eminence in the religious, scientific or political world. The following includes some of the leading topics, all of which have special reference to Africa: Geography, history, arts, language and literature, religion and natural science.

Under the head of Religion the subject of missions will be specially considered. Eminent men, including Bishop Wm. Taylor and the secretaries of the leading missionary societies of Europe and America, are among the speakers. Seven addresses will be devoted to the work among the freedmen in our own land.

Under the head of Natural Science there are twenty-nine divisions, and among the speakers are H. M. Stanley, the great explorer; W. T. Stead, editor of the *Review of Reviews*; J. A. Kasson, U. S. Minister to Germany; and Joseph Cook, the Boston lecturer.

On the subject of the interests of Afro-Americans there will be much discussion under several heads. The question whether the American Negroes should colonize Africa is to be debated by Prof. Henderson, of Straight University, La., in the affirmative, and Mr. T. T. Fortune, of New York, in the negative. It is expected that the sessions will begin about the 14th of August, and continue eight days, the intervening Sunday being given to the subject of missions. Nearly all of those invited have already accepted the invitations, and others will send valuable papers to be read. It is expected that the entire proceedings, including addresses and papers, will be published. The whole congress will be a matter of profound interest to men of science, to Christian philanthropists and Christians.

THE PYTHIAN KNIGHTS AND THE ROMAN CHURCH.

On Monday of last week, at Washington, a question of considerable importance to the Knights of Pythias was submitted to Mons. Satolli, the Pope's vicegerent in this country. It was whether that secret organization comes within the pale of the Roman Catholic church. On this question, it is stated, the church had not previously made a declaration.

The matter was brought to the notice of the church by the following incident. Quite recently, at Kansas City, Mo., occurred the funeral of the assistant fire chief, Joseph McArdle, who was in life a good Catholic and an active member of the Knights of Pythias. John J. Glennon, rector of the cathedral where the funeral services were held, refused to permit the Pythian lodge of which McArdle was a member to attend the service in regalia as Pythians, and members were permitted to attend only in their individual capacities. The affair created considerable commotion, and Mr. Glennon hastened to Washington to consult Mons. Satolli about it.

To a party in Washington, soon after Mr. Glennon's arrival, he said:

"We reserve the right of refusing admission to all societies except those of a purely civil character. To admit a society in its official character would mean that the church not only tolerates such societies, but gives them a quasi approval. The church regards the Knights of Pythias as a very good society for Catholics to keep out of."

"The society, in so far as it is a benevolent organization, may do a considerable amount of good, but its oath-bound character is something that neither benevolence nor patriotism would appear to require, while its ritual would seem to indicate that it would wish to establish a new religion. It is not, in so far as I know, formally condemned by the highest tribunal of the church, but, while not condemned by name, it appears to be condemnable on principle. I believe the sooner it is decided the better."

"Many members of that organization I know to be very worthy men, who deplore the present condition of affairs. The matter can be decided for the entire order by formally asking a decision from Mons. Satolli, before whom I shall lay the whole subject. He may, or may not, decide it now. He may conclude to wait until the question shall come before him in some more formal way, especially if he concludes that it is a very serious one. It seems to me a very serious one, affecting, as it does, some 400,000 men."

—Owing to the illness of our cherished co-worker, Miss Elizabeth E. Flagg, *Cynosure* readers will miss her accustomed "New England Letter" this

week; and for the same cause it has been necessary to substitute a Bible Lesson by another writer. We pray that her restoration to health may be thorough and speedy.

—Last Saturday, when Grover Cleveland became for the second time President of these United States, was the one hundredth anniversary of the second inauguration of George Washington as President.

—Rev. Alex Thomson, pastor of the Congregational church at Tomahawk, Wis., writing February 24, says: "We are not without hope and thankfulness. We had our first ingathering last Sabbath, when eight united with us on profession of faith."

REFORM NEWS.

FROM BOTH SIDES THE MISSISSIPPI.

NOTES OF A FEW DAYS' WORK IN ILLINOIS AND IOWA.

On Monday, the 20th ult., the Free Methodist pastors of Chicago and vicinity met with Bro. Marsh in the First church on May street, and formed a ministers' association. Including the Fox river cities, Elgin, Aurora, etc., there are some twenty ministers who will meet monthly in this body for prayer, consultation and discussion of matters relating to their pastoral work. A constitution similar to those governing the other like associations of ministers in the city was adopted. The N. C. A. was very kindly recognized by the brethren.

Next day a conference of much importance to the Danish Lutheran church opened in Pastor Neilson's church, corner Bickerdike and Superior streets. Some doctrinal questions have been agitating the pastors of the denomination, which this meeting was to consider. I was present Wednesday and Thursday, but so all-absorbing was the debate that no convenient opportunity was found to present our reform. A memorial was left with Pastor Neilson, who is president of the Danish Synod, and, as one of the oldest of its members, has a wide influence among his people. The church was crowded, and on the last day the people left their seats and stood in aisles and on gallery stairs to hear the discussion.

Thursday night on the train, and at 10 next morning I was in Keota, Iowa. No special effort for our reform was ever before attempted here, but the pulpits have not been silent. Rev. C. R. Hunt, of the Presbyterian church, I found spoken of by all good people as a very able and faithful pastor. Rev. Mr. Mitchell, of the United Presbyterian church, also spoken of with much esteem, has lately resigned and removed. Rev. Mr. Armacost, of the M. E. church, I shall remember for his kindness. The Baptist pulpit is vacant. The two pastors first named have been true in their testimony. Though some members of his church and congregation have been beguiled into the Masonic and other lodges, Bro. Hunt has not held back a warning of their danger. In the Methodist church there are also some who unwisely bow at lodge altars, but Rev. Mr. Kendrick, a former pastor and thirty years a Mason, not long ago testified to them that he had to give up the lodge before he felt the sanctifying power of God's grace; and on the previous Sabbath (Feb. 19) Presiding Elder Kemble spoke faithfully against the orders as destroying the power of the church. Masons, Odd-fellows, etc., have ruled in Keota too long to yield at once to these testimonies, though none could be better. In private conversation many were found who had left the lodge, others were bitter adherents, and the town was much moved at the prospect of a discussion. Brethren Harris, Reed and others in the Presbyterian church, and Leacock and Smith in the U. P., I especially remember for their earnest vindication of the church against the orders.

On Sabbath, the 26th, the United Presbyterian church was full from front to rear, in the morning; and the Methodist crowded and some standing, in the evening, as the principles of lodge-worship were contrasted with the Word of God.

Next evening, in spite of a storm of rain and wind, a fair audience came again to the U. P. church. I trust the effort to bring the members of the lodge present to a decision between their orders and the church, was not in vain. One, at

least, was decided in leaving the Knights of Pythias.

It was my plan to hold meetings in Washington, and other points if possible, before returning to Illinois, but the way did not open. A consultation, called at his office by Dr. McClelland of Washington, decided, as every evening was occupied, against a meeting at present; but a day and a-half spent in the city was profitable in reviving an interest which has somewhat lost the fervor of ten years ago. Pastors Logue, of the Second United Presbyterian, and Fowler, of the Baptist churches, invited me to preach in their churches; subscriptions for the *Cynosure* and annual memberships were handed me, and several very hearty invitations to hospitality were extended. Dr. McClelland and Mr. Knox vied in making my stay a pleasant one. Hon. James Dawson, yet vigorous in his 83d year, is a pillar in the First U. P. church. He has the same faith of years ago, when he owned a branch store at Crawfordsville, and put some Anti-masonic books in the hands of his agent for sale. Masons came with threats of withdrawing patronage. "Sell those books," was Mr. Dawson's reply to the report of the agent. "I will do my duty, and God will take care of my business." And God did. Even the complaining lodgemen traded there more confidently than before. Mrs. Geo. Brokaw lives quietly at her home since the death of her husband. He is remembered as one of the most earnest of the Iowa reformers. A son-in-law, Mr. McConoughey, is engaged by the State Temperance Alliance in discovering and stopping the secret sales of liquor, and seems well qualified for his difficult task. Mrs. Brokaw has been for years an invalid, but is a most patient and cheerful sufferer.

A visit to Washington Academy is one of the pleasant memories of the city. Prof. Mathews is in charge of the institution, assisted by Miss Glenn and Prof. McKee. Some 120 young men and women attend, and the course of study takes them to the junior year at Monmouth. An invitation from Prof. Mathews to speak to the students at their weekly prayer meeting was accepted, and the opportunity I will long remember as a providential one.

Thursday, at Rock Island, I had a short conversation with President Olson, of Augustana College, as he took the train; and a longer one with Prof. Foss, who very kindly conducted me over the fine new building, and assisted me in enlisting the students, in a private way, to co-operate with their Chicago comrades in the Students' Bureau of Correspondence.

That night I rapped late at the door of Dr. Dickinson, of Galva, an old school-mate and friend, whose fidelity endures the test of years and of opprobrium. In a short time next morning I found several friendly pastors, while some were from home. Revs. Nordgren and Andseen, of the Swedish Lutheran and M. E. churches, respectively, were especially interested in our reform.

HENRY L. KELLOGG.

REV. H. L. KELLOGG IN IOWA.

KEOTA, Iowa, February 3, 1893.

The Knights of Pythias organized recently in Keota, and enjoyed, doubtless, the royal chivalry of jumping bravely upon the "spikes" and thus becoming transmuted into one of the worthies of higher sphere and nobler blood than any of the non-initiates the world over. By some of the citizens the genuineness of this nobility and prestige attained unto PER SALTUM was questioned. It seems that even prior to their organizing Rev. H. L. Kellogg had been consulted, by correspondence, concerning giving light upon the subject of the false claims of the lodge. Bro. Kellogg accordingly came on Saturday, February 25, and delivered a sermon the next morning in the U. P. church, which, though mild in manner, was comprehensive and weighty in matter. It was the privilege of your reporter to listen to the evening sermon, which was delivered in the Methodist church.

I wish those sermons could be delivered in every church in Iowa; and I would herein recommend to every anti-lodge pastor that he secure the services of Bro. Kellogg to that important end.

A lecture followed these sermons, on Monday night, and, unfavorable as was the weather, yet an audience came to hear more about these organ-

izations which they had considered as "ancient," "honorable" and "charitable."

This ended the public services upon the subject; and while several of the lodge members say that he did not know any thing about it, yet there were those who have once been members who said that "he did know well what he was talking about," and that he uttered the truth. Those who had convictions against lodge-worship and braggadocio are enlightened and edified. Everything seems quiet at present.

C. R. HUNT.

PROGRESS IN THE WESTERN DISTRICT.

OAKLAND, Kansas, March 3, 1893.

EDITOR CYNOSURE:—We had a good meeting at Welda, Anderson Co., Kans., on Friday evening. An attentive audience was present. I was glad to see a number of young people present. No Masons were there; or, at least none asked questions, as on the previous evening. As I came away from Welda, on Saturday afternoon, a man asked me if I had finished up my work here. I replied that I had gotten something done. He then took up the argument in favor of Masonry. I firmly insisted on the Christless character of Freemasonry. I did not inquire whether the man was a Christian or not; nor does it change the force of the argument. He showed, very soon, that he was not acquainted with Masonic deception and fraud in the direction of religious claims.

I am at home this week, mapping out work for March and April, and perfecting that in hand. I go to Cloud and Clay counties next week.

As I read your account of the "Parliament of Religions" at the "World's Fair," the thought came to me that a pillar should be erected on the grounds, in a prominent position, "TO THE UNKNOWN RELIGION," lest any religion might be omitted and somebody affronted!

Yours in harness, WM. C. PADEN.

THE WAUKESHA COUNTY CONVENTION.

WAUKESHA, Wis., March, 1893.

We had an unpretentious convention at the Lisbon United Presbyterian church, February 23 and 24, consisting of three sessions; during which the following program was carried out:

Address of welcome by Rev. J. T. Tate, of Washington, Ia., who for the present is supplying at Lisbon. Response by Rev. J. B. Galloway, president of the Wisconsin State Christian Association.

Then followed an address by Rev. S. G. Huey, of Rock Prairie, Wis., on "The Church and the Lodge Antagonistic." This was followed by an address by Rev. I. Faris, our State secretary. Subject: "Objections to Secret Societies." These addresses were well worthy a place in your columns, but were both delivered without manuscript.

On the next afternoon we had a question-box and free parliament, which proved to be both lively and profitable.

The weather was somewhat cold and stormy, hindering many from being present; but there was quite a good turnout, especially on the last evening, when Bro. Faris made a telling address on "The Relation of Secret Societies to Christ and the Bible."

Rev. J. B. Galloway spoke on the oath, and recited his new song with good effect.

We had fine singing by the Lisbon choir throughout the meetings, from "Bible Songs."

It would be a grand thing if such meetings could be held from time to time in every church in the land; but like the Gospel itself, these things must be pressed upon men; and that, too, by those who love true worship and a pure church.

CULDEE.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., March 1, 1893.

"Drink is the dynamite of civilization, and the dynamite must go," said Rev. F. D. Power, secretary of the Congressional Temperance Society, when making his annual report to the sixtieth annual meeting of the Society, held in the Garfield Memorial church. It must be said in all candor, though, that if other temperance workers make no more headway than the Congressional Society, which mustered less than a score of members at its sixtieth meeting, the

prospect of getting rid of the "dynamite of civilization" could hardly be considered encouraging. Representative Dingley, the president of the society, said, in his opening address, that he regretted his inability to report the accomplishment of any temperance work by this Congress, which closes its career at noon on Saturday. Representative Morse, of Massachusetts, said he thought the principal drawback to the success of the temperance cause was the absence of perfect harmony among its friends and advocates. Ex-Representative Price, of Iowa, made a stirring speech, which contained some ugly facts about the increase of drunkenness, which he said was greater than that of any other evil. Said he: "Crime comes from the grog-shops, and grog-shops exist because public sentiment is not strong enough against them. It is impossible to get a resolution through the House of Representatives even to investigate the business. Some progress has been made; there is a host against the liquor traffic; but it is a sad fact that the majority is on the other side. There are 100 churches in Washington, and every church is surrounded by ten saloons. Congress is debating whether it should spend \$5,000,000 to civilize the Indian tribes, talking loudly, learnedly and lengthily over it; yet \$5,000,000 is spent for whisky in Washington every year. The money expended in running the churches is but half a million." Here is an idea worth thinking about: for every dollar spent on the churches of the national capital, \$10 are spent on the saloon. Mr. Price concluded by advising his hearers to boycott every grocer who sells liquor. The secretary's report called attention to the facts supported by statistics that the United States ranks first in crime among the nations of the world; that forty years ago there was one criminal to every 3,500 inhabitants, while now there is one to every 700 inhabitants, and the number of institutions for the shelter of criminals and paupers are increasing in a like ratio. Yet our legislators can find no time to consider the temperance question.

The proposed desecration of the Sabbath by the committee having charge of the arrangements for the inauguration of President Cleveland, first mentioned in this correspondence some weeks ago, by the giving for an admission fee three concerts in the hall of the U. S. pension office, on Sunday, March 5, has aroused a storm of indignation among the Sabbath-observing citizens of Washington, and tardy but vigorous steps are being taken to prevent these concerts. Committees of clergymen have appealed to President Harrison, in person, and to President-elect Cleveland by telegraph; and a petition has been presented to the Senate by Mr. Quay, of Pennsylvania (who has, during this session of Congress, proven himself to be a staunch friend of Sabbath-observance), signed by ministers, members of the W. C. T. U., and others, which sets forth the belief that to permit such concerts by a band of music connected with one of the great departments of the Government (U. S. Marine band), in a building occupied by another department of the Government, and as a part of the ceremonies in connection with the inauguration of a President of this great Christian nation, would be a national sin, and that such desecration is unprecedented and would result in incalculable harm. After presenting the petition, Mr. Quay offered a resolution, which was adopted by the Senate, calling upon the Secretary of the Interior for information as to whether permission had been granted for such concerts, and, if so, by what right. Meanwhile the committee have advertised the programs for the Sunday concerts, and its members say they will give them, unless stopped by the Secretary of the Interior, who has control of the pension office building. It is hoped that an order forbidding the opening of the building on Sunday can be obtained from Secretary Noble.

The city is already rapidly filling up with visitors to the inauguration; and, in order to prevent a recurrence of the disgraceful spectacle of open bar-rooms on the Sabbath, which was presented to our own citizens and visitors on the Sunday preceding the Grand Army Encampment, last September, a delegation of temperance people called on the district commissioners yesterday, and requested them to issue such orders to the police as might be necessary to keep the laws from being violated.

THE HOME.

"NEITHER CAN THEY DIE ANY MORE."

Luke 20: 36.

BY REV. JOEL SWARTZ, D.D.

Oh, how the heart leaps up to hear
That somewhere lies a happy shore,
A blissful and immortal sphere,
Which they who reach can die no more,
But equal to the angels are!

If no more death, then no more pain;
No parting sighs, no sad farewells;
No waiting graves, no funeral train;
No mourners' tears, no tolling bells:
Ah, dying thus is naught but gain!

To part with earth is not to die—
'Tis but a glorious going home;
'Tis but to close the tear-dimmed eye,
And cease a pilgrim here to roam,
And take our mansions in the sky.

Nor shall we pass through death alone,
But go with bright angelic bands;
Perhaps the friends whom we have known
Shall bear us in their happy hands—
Our loved ones lost, but still our own.

Grieve not that in the grave must lie
The earthy clasp of wedded love;
No need of that frail bond or tie
In those immortal realms above,
Where God's own children cannot die.

In Christ our Bridegroom and our Head,
Shall own redeemed and glorified
His each to each and him be wed,
His chosen, stainless, white-robed bride,
The risen and immortal dead.

—Gettysburg, Pa.

DEPRESSION.

The occasional mood of depression which overtakes the most light-hearted of us women, is as much to be dreaded as an east wind. While it lasts, it has the effect of an east wind, chilling us to the marrow and putting into our manner that which chills our children and our friends. Almost as if it were a sensate thing, a living, hostile influence, the demon of depression broods over our hearts, blotting the sun in the noonday and the stars in the midnight sky.

Nothing in our circumstances may be more distressing or more threatening than usual. Our affairs may not be in the shape most desirable, and we may be menaced by some very tangible calamity, but we have weathered such storms before, and God helping us, we hope to do so again. Perhaps our struggle is with limited means, and our effort to keep up appearances, to educate a son or daughter, to dress in the style of our neighbors, or to indulge some favorite taste, keeps us in debt, and never lets us draw a free breath. The singular thing, however, is that our moods of depression are not consequent upon actual poverty, or upon real trouble of any kind. Depression is quite as likely to pounce upon its victim when, apparently, there is no reason for anything except cheerfulness and gayety.

It does not invariably follow bereavement, either. The house of mourning is often a place of blessed tranquility, of a sort of heavenly exaltation. One who had lately parted with the dearest soul on earth was described to me the other day as having a light in his face which was like a revelation from the other world. A widowed mother last year buried her only son and sole support and comfort. Left solitary in her desolate house, a friend went to see her in fear and trembling; but lo! heaven had been beforehand with wonderful consolation, and the word of condolence died on the sympathetic lips ere it was uttered. Depression does frequently supervene on physical fatigue, a disordered liver, or worn-out nerves. Change of scene, a night's rest, an hour of listening to music, or a nourishing, restorative diet will often banish the evil demon, and brighten the world once more.

What one can do, one should, if menaced by any state of feeling which interferes with the comfort and well-being of one's family, to say nothing of one's own mental balance. It is exceedingly selfish, if it can be avoided, to inflict one's mood of depression upon husband, wife, child, sister, comrade or servant. If it can be avoided before it comes, or cured when it appears, or vanquished in its baleful battle, by all means let the Christian rally the forces at hand, and

gather strength by prayer and fare onward cheerfully. In our wrestle, not with flesh and blood only, but often with principalities and powers, envoys from the unseen spiritual world which so closely environs us, we need to summon help from above. And we need, also, common sense as an ally to faith.—Margaret E. Sangster, in *Christian Intelligencer*.

PATIENCE FOR THE ERRING.

"God has a mother's patience for the erring. If one does wrong, first his associates in life cast him off; if he goes on in the wrong way, his business partner casts him off; if he goes on, his best friends cast him off—his father casts him off. But after all others have cast him off, where does he go? Who holds no grudge, and forgives the last time as well as the first? Who sits by the murderer's counsel through the long trial? Who tarries the longest at the windows of a culprit's cell? Who, when all others think ill of a man, keeps on thinking well of him? It is his mother. God bless her gray hairs, if she be still alive; and bless her grave if she be gone. And bless the rocking-chair in which she used to sit, and bless the cradle that she used to rock, and bless the Bible she used to read! So God, our mother, has patience for all the erring. After everybody else has cast a man off, God, our mother, comes to the rescue. God leaps to take charge of a bad case. After all the other doctors have got through, the heavenly Physician comes in. Human sympathy at such a time does not amount to much. Even the sympathy of the church, I am sorry to say, often does not amount to much. I have seen the most harsh and bitter treatment on the part of those who professed faith in Christ toward those who were wavering and erring. They tried on the wanderer sarcasm, and billingsgate, and caricature, and they tried tittle-tattle. There was one thing they did not try, and that was forgiveness. A soldier in England was brought by a sergeant to the colonel. 'What,' says the colonel, 'bringing the man here again? We have tried everything with him.' 'Oh, no,' says the sergeant, 'there is one thing you haven't tried. I would like you to try that.' 'What is that?' said the colonel. Said the man: 'Forgiveness.' The case had not gone so far but that it might take that turn, and so the colonel said: 'Well, young man, you have done so and so. What is your excuse?' 'I have no excuse, but I am very sorry,' said the man. 'We have made up our minds to forgive you,' said the colonel. The tears started. He had never been accosted in that way before. His life was reformed, and that was the starting-point for a positively Christian life. Oh, church of God, quit your sarcasm when a man falls! Quit your irony, quit your tittle-tattle, and try forgiveness. God, your mother, tries it all the time. A man's sin may be like a continent, but God's forgiveness is like the Atlantic and Pacific Oceans, bounding it on both sides.'—Rev. T. De Witt Talmage, D.D.

HOME-LIFE AND EDUCATION OF THE INDIANS.

Mrs. Dorchester, wife of the superintendent of Indian schools, in an address in Philadelphia, gave an interesting account of the tribes in Arizona and New Mexico. She has visited all the tribes located there; and she dwelt at length upon the home-life of the Indian women, their degradation and the dawning upon them of a better life. She showed that the fetters of superstition and ignorance were loosening, and would, ere long, at the command of Christian light and knowledge, drop forever. Schools are opened in Arizona; and some of the pupils who attend these schools come with their babies strapped to their backs, and diligently pursue their studies with the baby crowing and clamoring to help with the task. The tribes in Arizona are more accessible and more easily influenced to send their children to school and adopt civilized ways than the Pueblos of New Mexico, of whom there are nineteen distinct tribes. The Pueblos, or village Indians, are the descendants of the old cliff-dwellers, whose history antedates the exploration of Coronado in 1517.

They are nominally Roman Catholics, but in reality pagans or sun worshippers. They are religiously inclined; and when the old and false religion is swept clean away, and the simple

forms of Christian worship take root, it will be "life from the dead". They live in adobe houses, one resting on top of another, till there are sometimes as many as five flats in terraces; the upper ones reached by means of ladders. They are peaceable, industrious, frugal, hospitable; but generally opposed to any change in their mode of life. Especially is this so of the women, perhaps because they have an easier life than the roving Indians. However, the light is breaking and work among them is encouraging. The Presbyterians have missions at Laguna, Zuni and Teran, which are doing good work, and more than half of the children are in schools. Mrs. Dorchester, as does Captain Pratt, of the Indian school, at Carlisle, Pa., strongly disapproves of sending home the Indian children under training at schools at the East till they are established in culture and of sufficient age to resist the home influence and able to prepare the way for a Christian life among their people.

The Indian Rights Association during its existence has established forty schools or mission points among the Indians of the United States. During the last eight years twenty-five of these missions have been transferred to different churches as they are able to take the care of them. It is the aim of the Association to do pioneer work and aid the churches, as they are prepared to enter the field, to plant the good seed of Gospel truth and cultivate the Christian graces that spring up after good seed is sown, to grow up we know not how; "first the blade, then the ear, after that the full corn in the ear."—*Christian Instructor*.

A CRYING EVIL.

The astonishing prevalence of the senseless vice of profanity has doubtless caused every thoughtful person to wish that the law might step in with penalties where Christian persuasion has failed to effect a cure. One might almost welcome with joy the re-enactment and enforcement of the rigorous "blue laws" of hallowed memory—so outrageous and shameless has the practice become; and it is with no small pleasure that one hears of the revival in England of an old statute of George III, according to which a laborer must pay a shilling for every oath uttered in public, a man above the grade of laborer must pay two, and a "gentleman" five. Recent reports go to show that these penalties are being energetically imposed, and that the choice expressions so frequently dropping from the "gentlemen's" lips are being converted into coin at a rate that is likely to make quite a material addition to the public revenues. If the effect shall also be to check the practice and extinguish it altogether, the final result will be worth all that it has cost and a great deal more.

Profanity is the national vice of America, and it is growing with a rapidity that is positively painful. Our own community, free as it was for a long time from the infection, is now most grievously afflicted. The city ordinances on the subject are a dead-letter, for those who ought to enforce them are themselves violators. The busier streets can scarcely be traversed at any hour when coarse, brutal oaths do not fill the air. On some of the sunnier corners, crowds of loafers congregate and utter forth in common conversation imprecations that are shocking to the ear. Old and young vie with each other in the variety and ingenuity of their swearing, and the sacred name of Deity is hourly profaned by mouths too foul to be permitted in decent society. For the sake of civilization and Christianity, for the sake of refined womanhood and pure childhood, for the sake of the law of both God and man, a sharp lesson should be taught the wretches who thus give offense.—*Deseret News*.

THE DEATH DANCE.

Although it is a fact that many have gone and are going from the dance hall down to ruin, there are those who are still willing to defend it. And among them are some professors of religion. They are mere professors—nothing more, for earnestness in Christian service and dancing do not go together. It is not those who are most loyal to Jesus that are constantly craving the giddiness and excitement of the ball-room. Dancing should be condemned by every lover of Christ and good morals. We commend the fol-

lowing from one of our exchanges to the attention of our readers: "A dancing master at Santa Paula, California, recently came under the influence of the church, got soundly converted, and has written a letter to the *Southern California Advocate*, giving notice that he will give no dancing lessons this coming winter. Thus religion corrects his heart, levels his head, and holds down his heels. It does more; it prevents him from initiating others into a form of amusement which is as dangerous to spiritual religion, if not to morality, as diphtheria is dangerous to physical health. The dance can never be successfully defended while its customs and accompaniments remain. The round dance, the masquerade ball, the 'german' and other similar dances are evil, only evil; and that continually. They make flirtation easy, and pave the way for seductions, assignations and other diabolical crimes. They are strongholds of seducers, and other sensualists. They never helped one soul into the kingdom of heaven, but have dragged millions down to bottomless perdition. They are excellent traps for fools, and not infrequently catch those who ought to know better than to step in. They are Satan's devices from first to last, and they break more hearts, ruin more homes, and blast more lives than any other form of amusement tolerated in civilized lands. The Christian pulpit should sound an alarm. Better to wound some, if you can save any, than to please all and let them be hopelessly ruined. Pity the fathers and mothers professing religion who suffer their children to attend the dancing academy. 'He that soweth to this wind shall reap the whirlwind.'—*Messiah's Herald*.

A GLEAM OF SUNSHINE.

A writer in the *Southwestern Presbyterian*, recalling the memories of the battle of Franklin, Tenn., Nov. 30, 1864, relates how he, as chaplain, secured a place for a division hospital on the wide galleries and broad grounds of the estate of an old acquaintance, where for a considerable time he labored to minister to the needs of the sick and wounded. From the surrounding towns and country came supplies of delicacies, bandages, blankets, and comforts to relieve the sufferers.

"It was bitter winter weather. Among those who came on these angel errands, one comes vividly to mind. A slender girl, the bloom of seventeen years sweetening her cheeks, made bright by the cold, driven by a small Negro boy in an open buggy, its occupants half hid by baskets and bundles, with boxes in front and rear, had come over the ice and snow. I received her and her stores at the largest of our town wards. And when thanks had been given her, added: 'You have one other office to perform.' The story of the soldiers in the Crimea, who kissed Florence Nightingale's shadow as she passed by their cots, was recalled. Said I: 'You must walk with me through this ward.' She drew back—'I cannot.' 'But you must,' I replied, 'for their sakes; it will be as dew and sunshine to them.' At length she yielded and assented. Going into the room and preparing the men that all things might be in order, I returned and she went with me. Heads were lifted, eyes moistened, faces lighted, and as she slowly walked along and out, a tinge of maidenly embarrassment flushing her young face, 'God bless you!' broke from fifty suffering lips. When I came back again, 'Thank you, parson; you've done us more good in bringing her in than all the surgeons,' was my greeting."

How many souls there are to day, smitten and stricken in the fierce, hard fight of life, who need not merely the comforts which others can bring, and the paid service of religious officials, but they need to look upon loving faces, and hear loving voices, and catch the sunshine of immortal hope as it beams in the countenances of those who are redeemed through grace divine. The word of command is "Go ye." "Go teach all nations." "Go ye into all the world." "Go out into the highways and compel them to come in." And there are hearts that are so hungry for sympathy, for fellowship, for love, that nothing else will satisfy them.

How many are ready to hear the Saviour's voice and go themselves and do his will? How many are willing not only to give their money, but to *give themselves*, hand and heart, love and

sympathy, kindness and compassion, everything with which God has so richly endowed them? Cold and distant teachings and denunciations will never reach such hearts. There must be warm sympathies; there must be kindly glances; there must be winning words, if they are to be brought to behold the Lamb of God. Let us pray that He who came from heaven to seek and save the lost will give to us hearts full of sympathy and compassion, and make our feet swift to run in the way of his commandments, as we go about doing good, and seek to save the lost.—*The Common People*.

TEMPERANCE.

BLOOD-MONEY.

BY REV. ALEXANDER THOMSON.

Gather the precious dollars in!
What if they come as the price of sin?
What if for every dime is a damn,
And the famishing wife and the suffering lamb
Cry out against it as blackest sin?
Yet gather the precious dollars in!

Give them a license, for money, to draw
The knife of crime o'er the throat of law;
We must have money; and don't you see?
Come they by right or deepest sin,
In the hands of trade, or of misery,
We'll gather the precious dollars in!

At No. 5, in the chill and gloom
Of a cheerless and almost fireless room,
A sick wife lies on her pallet of straw,
While her husband, minding the license law,
Spends his money. It cannot be sin,
For it brings the precious dollars in!--

Spends his money, and gets, instead,
A blighted soul and a broken head;
While out of the meager public purse
His three little children as paupers begin
Their life in the world;—but what of the curse,
Since it brings the precious dollars in?

Out with the license, and up with it, too;
There are thousands and thousands of dollars in view;

For light, and water, and walks, and ways,
Will be ours for naught, if the license we raise;
For the more men drink, it is plain to see,
The better provided and richer are we.

Then hail to the god of the barrel and bottle!
He brings us wealth with his roystering din;
And down with the knaves who the trade hope to
throttle,

That brings us the beautiful dollars in!

Tomahawk, Wis.

LIQUOR AT THE WORLD'S FAIR.

Not only party Prohibitionists, but, with them, a great multitude of persons who hate the saloons but do not believe in making the liquor traffic a political issue, will be scandalized and grieved by the decision of the World's Fair commissioners to permit the sale of liquors on the Fair grounds. And there is cause of grief.

Yet it cannot be denied that there is much force in the arguments put forth on behalf of the sellers and drinkers of liquors in this matter.

The *Commercial Advertiser*, for instance, points out that the American people take rank among the foremost nations in the production of spirituous, vinous and malt liquors, and are also among the greatest consumers of these beverages. It argues that to prohibit the orderly and moderate consumption of some of our own and most important products would be absurd.

"More than that, it would be a condemnation not only to our Government, which obtains a revenue from the alcoholic products of this country, but to the millions of our own people who consume them."

And, these things being so, the *Commercial Traveller* holds that "the prohibitionist sentiment must learn how to bow with a good grace to the vast, overpowering majority's will."

We confess that it would be more than a little difficult to pick a flaw in the logic of this argument on the basis of existing facts. The fundamental theory of republican institutions is the rule of the majority, the idea being that, in the main, the greatest good of the greatest number will thus be secured. And it cannot be denied that, according to the only evidence known to the law—the election returns—an "overpowering majority" of the voters of this country are in

favor of a continuance of the liquor traffic.

We do not believe that the election returns tell a true story in this case. We are convinced that if voters could be prevailed upon to close their ears against all the subterfuges invented by scheming politicians to mislead them, a majority of the voters of America would condemn the saloons on any day of the year.

But when the time comes to vote on any question affecting the continuance of the liquor traffic, there are so many "wise saws" flying around that the voters lose sight of the direct issue. They are told that prohibition means free rum; that "men cannot be made moral by law;" that "it is foolish to make laws that cannot be enforced," or "throw away votes on candidates who cannot be elected," and so on; and the effect of these plausible fallacies is that about nine out of ten temperance men walk up to the polls and vote for license in some form.

Thus they lose the opportunity of registering themselves as foes of the saloon, and give the advocates of liquor a right to count them as forming a part of the "vast, overpowering majority" which favors the saloon—a majority which will not probably have any existence without their votes.

We do not see how voters who belong to this category can consistently find fault with the decision of the commission, seeing that it is their own votes that have made that decision possible,—and, indeed, have almost made it inevitable.—*Witness*.

A JUDGE'S POWERFUL WORDS.

Judge White, of Pittsburgh, Pa., who presided over the Allegheny county license court at its session in the spring of 1888, wrote, after the court's adjournment, a letter relating the impressions made upon him by his observations of the character of the liquor business. He said:

From thirteen years' experience in the criminal court, I am thoroughly convinced that there are far more evils resulting from the use of beer in this country than from whisky.

The liquor traffic in this country has become a most gigantic evil. From my experience at the bar and on the bench, I believe it is the cause, directly or indirectly, of four-fifths of all the crime, poverty and misery in our midst. The license fees received by the county do not equal the expenses incurred in the prosecution of criminals and the support of the poor.

The traffic has had a most demoralizing effect in every department of the social fabric. The immoral and lawless character of many engaged in the business has, to a certain extent, demoralized the whole business. The open and notorious violation of law in this business has led to a disregard of law in other respects. The frauds and trickery resorted to to escape punishment for a violation of the liquor laws led to fraud and trickery in other matters. Associations and combinations were formed to protect each other in illegal acts and defend the guilty from just punishment.

Perjury and subornation of perjury were the common expedients. This practice has so often succeeded in the criminal court that the judicial oath lost its sanctions and encouraged the parties to a bolder step. They sought to control the selection of jurors, and get men in the jury box who had no regard for their oaths. In this they were too often successful. Grand juries have ignored bills, and petit jurors have acquitted where the evidence of guilt has been positive, clear and palpable. As a further illustration of the utter demoralization of the lower class of saloon-keepers, it is only necessary to refer to their examinations before the court on their application (for license).

A large majority of those in the liquor business were of foreign birth; many of the applicants could scarcely speak English intelligibly, and some had to have an interpreter. They confessed to utter ignorance of the law on the subject. They were not in sympathy with the institutions and usages of our country. They had extravagant and erroneous ideas of a free country. They claim rights and privileges here which were never granted to them in their native lands, and which are inconsistent with any well-regulated government. They care for nothing but to make money. They array themselves against the Sabbath because it deprives them of one day's prof-

its. They oppose churches and church-goers because of the moral influence they exert.

Emboldened by their success in other respects, the saloon element undertook to control the politics of the country. An army of nearly 3,000 such characters was a power not to be despised by politicians. They knew their power, and exerted it. They bled unmercifully all candidates for nomination or election. They exacted pledges for personal favors, and not to interfere with their business. Candidates were afraid of them. Both political parties were afraid of them.

BIBLE LESSON.

THE QUARTERLY TEMPERANCE LESSON.

LESSON XII—First Quarter, 1893.—March 19.

SUBJECT.—Timely Admonitions.—Proverbs 23: 15-23.

GOLDEN TEXT.—And be not drunk with wine, where in is excess; but be filled with the Spirit.—Ephesians 5: 18.

DAILY READINGS.—M.—Prov. 23: 15-23. T.—Psalm 1. W.—Psalm 141. T.—Prov. 1: 10-17. F. 2 Cor. 6: 14-18. S.—Psalm 119: 57-64. S.—Eph. 5: 6-20.

COMMENTS BY REV. F. N. PELOUBET, D. D.

15. My son, if thine heart be wise, my heart shall rejoice, even mine.

16. Yea, mine reins shall rejoice, when thy lips shall speak right things.

17. Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long.

18. For surely there is an end; and thine expectation shall not be cut off.

19. Hear thou my son, and be wise, and guide thine heart in the way.

20. Be not among wine-bibbers; among riotous eaters of flesh:

21. For the drunkard and glutton shall come to poverty; and drowsiness shall clothe a man with rags.

22. Harken unto thy father that begat thee, and despise not thy mother when she is old.

23. Buy the truth, and sell it not; also wisdom, and instruction, and understanding.

This lesson belongs to all times, and teaches us the best way of living.

Verses 15, 16 and 22 admonish us to yield obedience to parents.

Verses 17, 18, 19 lead us to observe the results of the good and bad ways of living.

In this connection read Ephesians 6: 1, 2; Colossians 3: 20; Proverbs 1: 8, 9; 6: 20-22; 13: 1; Psalm 73: 3; Psalm 92: 7; Luke 16: 25; 2 Thessalonians 1: 8, 9.

15. "If thine heart be wise:" If in your inmost soul you desire the best things. "My heart:" The heart of parent and teacher is rejoiced when his children do well. Children should understand that their conduct affects others besides themselves. Wrong-doing breaks their parents' hearts. Right-doing fills them with joy.

16. "My reins:" My inmost nature.

17. "Not envy sinners:" Imagine that they are happy and prosperous, for they are not in the end. Watch the course of bad men and take warning.

18. "Surely there is an end:" A future, something beyond the present. Only fools look at to-day and are blind to to-morrow. We must judge of a tree not merely by its blossoms, but by its fruit.

20. "Be not among wine-bibbers:" Keep out of bad company; for whosoever goes into bad company willingly is already half-fallen. No one can go with such people with impunity. "Among riotous eaters of flesh:" Feasting and revelry, where, for the sake of pleasure, men give up life, health and immortality.

21. "Drowsiness:" The lethargy, weakness, sleepiness, which naturally follow drunkenness and revelry. The larger portion of poverty comes from self-indulgence and the pleasures of appetite.

23. "Buy the truth:" Truth of intellect, of heart, of life; true principles, true living. The truth is free. Everyone has the means wherewith to purchase it; but it costs self-denial, diligence, labor, to obtain it. No one can have it without the price. "And sell it not:" By yielding to temptation, for the pleasure of the wine-cup, for the attractions of sin. Whatever leads one to give up true principles and right living is the price for which the truth is sold.

The conclusion of the whole matter:

The Wise Man Speaks. He has watched the course of many young people, and seen where the different ways lead. He now speaks to the young people as to his children.

To Listen to the Experienced is Wise. The young people are like persons walking in the Labyrinth near London, made by high hedges on either side; walking the paths one cannot see where they lead. But the man in the center who overlooks all, and who has seen thousands walking in the paths,—he is wise to show the way.

The Two Ways. Before every person are different ways of living. Some of them lead up; some of them lead down. Some of them are pleasant at the beginning, but are wrong, and lead to great sorrows at last. Some of them are difficult at first, but lead to every good.

The Choice. Every one must choose. Most people choose by going in one way or the other, often without thinking where the way will lead.

Obedience to Parents is one way that leads to virtue, goodness, joy, and heaven.

Temperance is a way that leads to good, and only good.

The Central Truth.—He that would succeed in life must obey his parents, let intoxicating drink alone, shun evil companions, and seek with all his heart after the best things.

Further.—Every Christian and moral man should have a conscience that will always lead him to give his voice or his vote for all needed reforms, as he would do if he knew that he was the next moment to be called to account for that act at the bar of God.

RELIGIOUS NEWS.

BAPTIST.

—The minutes of the Wisconsin State Convention show that the total amount raised for State missions, including chapel fund and for student missionaries, was \$15,809.28, which is certainly a good year's work. There are in the State 209 churches, with a membership of 13,563. The number of baptisms were 976; Sunday-school membership 17,219; aggregate contributions \$208,330; value of church property, \$778,294. During the year there have been fifty-two changes in the pastorates of the State; seven ministers have died, eleven ordinations have taken place, five churches have been organized, and sixteen meeting-houses have been dedicated.

—The Baptist Young People's Union of the Chicago Association held its March rally at Immanuel church in this city on the 7th inst.

EVANGELISTIC.

—The West Division Christian Endeavor Union, Chicago, has arranged a series of union Gospel temperance meetings, beginning March 5, and lasting four weeks. The meeting the first week assemble in the Third Presbyterian church; the second week in the Second Baptist; the third probably in the Western Avenue Methodist; and the fourth in the Tabernacle Congregational church. The services of Mr. P. A. Burdick, the great temperance evangelist of New York, have been secured to conduct the meetings. He will speak every night of the week except Saturday.

—During the last quarter of Colportage for 1892 123 colporteurs of the American Tract Society labored in thirty-three States and Canada. Their combined time equaled 165 months of labor. They circulated by sale and grant 33,427 volumes of Christian literature; addressed 1,564 meetings; found 3,557 families destitute of all books except the Bible, and 2,404 families without the Bible. They visited 4,819 Roman Catholic families; found 9,461 Protestant families, who rarely ever attended evangelical preaching; visited a total of 42,243 families, in most of which they engaged the persons in religious conversation or prayer.

LUTHERAN.

—The house in which Luther died in Eisleben is to be restored to its former condition, and to be enriched with appropriate decorations.

—Milwaukee, Wis., has twenty-one German Lutheran churches, nine of which belong to the Missouri Synod, and twelve to the Wisconsin Synod. The former number 3,008 members; the latter 3,039; while 5,531 children attend the parochial schools. There is also an English Lutheran church (General Council).

—In 1750 there were but two Lutheran pastors in the Southern Colonies, both of whom resided in Georgia. A small Lutheran congregation was organized at Charleston, S. C., in 1750. The first religious organization in the South of which Lutherans formed an integral part was the Corpus Evangelicum, composed of Lutherans and Calvinists, organized at Lexington, S. C., in 1787. The first Lutheran synod in the South was the Synod of North Carolina, organized in 1803. The next was the Synod of South Carolina, organized in 1824. The latter eventually extended her jurisdiction over Georgia and all the Gulf States. The Synod of Mississippi was organized in 1857 and the Synod of Georgia in 1860. All three bodies were in connection with the General Synod until 1862, and now form part of the United Synod,

which now includes, in addition to them, the Synods of Virginia and Tennessee and the Holston Synod.

METHODIST EPISCOPAL.

—Rev. Dr. William Sprague Studley died at Evanston, Ill., Feb. 26. This useful man came from Michigan two years ago last autumn to take the pastorate of the First Methodist church in Evanston, where he won universal respect and affection.

—The Hanson-place Methodist church in Brooklyn, N. Y., has what is called a "Church army," the object of which is to induce children to attend church. The method adopted is for the children to be organized into companies and regiments like an army. Over each company a captain is appointed. A reward is given to well-behaved soldiers whose attendance is up to the standard. In each service they have a hymn to sing, a psalm to read, or Scripture to recite.

—The *Christian Witness* of Boston says: "The latest fad in religious sensationalism is on at Grace Methodist church, in this city. As an inducement to get people out to the weekly prayer-meeting it is advertised that coffee and cake will be served to all at the close of the brief service."

—There are 1,323 Wesleyan local preachers in London, and it is a serious problem how to make the best use of them.

—The New York *Advocate* criticises severely a recent entertainment in a small town, of which the following was the announcement: "The Epworth League of the Methodist Episcopal church will hold an auction social at Union hall on Tuesday evening, Jan. 17. Forty beautiful ladies will be sold at auction, and the gentleman who bids the highest will escort to partake of a sumptuous repast which will be prepared for the occasion. One of the most enjoyable times of the season is anticipated."

—An Epworth league has been organized in Singapore, Malaysia, and is in a flourishing condition.

—The income of the British Wesleyan church the past year was \$580,030, an increase of over \$40,000.

—The Epworth Hotel company has tendered the Methodist World's Fair commission a building seventy-five feet square in which to make a Methodist exhibit. The building, if accepted, will be erected beside the hotel, and will be prepared without reference to expense.

PRESBYTERIAN.

—The Genesee New York Presbytery recently refused to ordain a young man to the ministry because he was a Christian Scientist. He declared that he would not teach his peculiar views from the pulpit, but that in his intercourse with his people he would commend it. If any were sick he would ask them to send for a Christian Scientist instead of a physician. This plea was not successful.

—A new young men's society, called the Brotherhood, is gaining popularity and strength. Its design is Christian work in churches, something after the manner of the Y. M. C. A. "yoke-fellows," but with more formality, each church organization being known as a "chapter." Its ostensible principle is to make each member in reality a keeper of brethren.

THE WALDENSES.

—A Paris dispatch of Feb. 27 says that "the Waldenses, descendants of the famous sect which was cruelly persecuted for centuries on account of their religious opinions, and who still inhabit the mountain tract on the Italian side of the Cottian Alps, where their ancestors held out against their persecutors, propose to emigrate to America. Their staple business of cloth-making has become much depressed, and even with their frugality they find it difficult to live. The pastors of the Waldensian congregations convened in a synod to consider the situation, and resolved to send two delegates to North Carolina to inquire regarding the prospects of settlers in that State. The Waldenses are a hardy and thrifty people, retaining in a remarkable degree the virtues of their heroic ancestors. If the reports from the delegates should be favorable, 2,000 Waldenses will emigrate to North Carolina in the spring."

MISCELLANEOUS.

—The 20th annual report of the Jerry McAuley Mission says that the attendance on the meetings during the past year has been 34,957 larger than ever before. Of this number 2,475 have knelt and asked for prayers. Five thousand lodgings have been given at 15 cents a night, 10,000 meals have been provided, and 500 men have obtained employment from the mission.

—A woman has been put on trial as a local preacher in the Swaffham (England) circuit. It is thought by some Methodist leaders that there is nothing illegal in this course.

—Many Epworth Leaguers wish the great national convention next July to be held in Chicago. The cabinet of the board of control, which meets in Chicago this week, will consider the matter.

—The best presentation of the religious systems of the world is probably that of the Church Missionary Society, which gives to the heathen faith 874,000,000 adherents; to Mohammedans, 173,000,000; to the Roman Catholics, 195,000,000; to the Greek church, 85,000,000; to the Jews, 8,000,000; and to Protestant communities, 135,000,000.

NEWS OF THE WEEK.

CHICAGO.

By the falling of the wall of a large business block on South Halstead street, which had been previously burned, two dwellings were crushed and seven persons killed. The Coroner's jury held the architect of the building, the contractor for the building, its owner, and the Commissioner of the Building Department of the city to await the finding of the grand jury of Cook county.

COUNTRY.

The manufacturers of sole-leather have formed a gigantic trust, which represents \$70,000,000 capital. Only the manufacturers of union or of hemlock-tanned leather will be in the trust.

Several senators and representatives in the Missouri legislature are to be arrested when that body adjourns to await the action of the grand jury for playing gambling games.

In the trial of union workmen for poisoning non-union men at Homestead, Pa., Judge Stowe passed sentence on the convicted participants in the Homestead poisoning case as follows: Dempsey and Beatty each seven years; Gallagher five years, and Davidson three years in the penitentiary.

President Harrison commuted the sentence of Edward L. Harper, ex-president of the Fidelity National bank, Cincinnati, who was convicted of a violation of the federal banking laws and sentenced Dec. 12, 1887, to ten years' imprisonment in the Ohio penitentiary at Columbus. The commutation provides for Harper's release on May 1, 1893.

Melville E. Stone has been elected General Manager of the Associated Press. He was editor of the Chicago Daily News for several years.

The White Star Line steamship Naronic, valued at \$500,000, carrying a cargo worth some \$350,000, and having a crew of over seventy men bound for New York has been either delayed by storms or an accident at sea, or foundered with all on board.

President Harrison signed the immigration restriction bill, and it is now a law.

Formal complaint has been made of the cruelties practiced by Warden Briggs at the Wyoming State prison. The specific charge is that a prisoner who was under discipline was strung up by the wrists for allowing his chains to clank. A powerful stream of water was turned on him for half an hour, and during this ordeal he fainted three times. Two guards who protested against such treatment were discharged. It is also charged that Briggs has been severely punishing the female convicts.

Evidence shows that County Clerk E. D. Fenly is \$16,000 short in his accounts with Ashland county, Wis. The clerk was present when the disclosure was made, and admitted that he was \$9,000 short. He wrote out his resignation then and there.

It is stated that the Chinese residents of McKeesport, Pa., will not argue the constitutionality of the act of 1891, but will obey the law first and settle legal questions afterwards. Acting on the principle that discretion is the better part of valor, they, it is said, will within the required time file with the Internal Revenue Collector the certificates required by law.

Peter Corran, a Chippewa Falls lumberman, was robbed Friday night of \$5,000 at the St. Paul (Minn.) union depot. Corran had the money sewed inside the lining of his coat. He fell asleep in his seat at the depot, and when he awoke his coat had been cut open and the money taken. The thieves had evidently followed him from Chippewa Falls.

The car-coupler bill which has been so fully discussed by Congress passed finally and has become a law. It provides that after Jan. 1, 1898, it shall be unlawful for any "common carrier engaged in inter-State commerce" to use on its lines any car not equipped with automatic couplers, which will do away with the

necessity of employes going between the cars to make or break their connections. Penalties are attached to the violation of the law. Employes of railroads heartily indorse this law, as a prolific source of accidents will be removed. The right of the employes to protection has been recognized. Objections to the bill were urged by railroad companies on the score of economy, but the higher consideration of the safety of employes prevailed. In the five years allowed for the introduction of the new coupling system the change can be made without embarrassment to the companies concerned.

Electricians to the number of five hundred assembled in convention at St. Louis to discuss the electric interests of the country. Many eminent men who are devoted students of the science of electricity and skilled in the practical application of the subtle fluid were present and gave the convention the benefit of their researches and experience.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the Cynosure from Feb. 27 to March 4:

J W McPherson, D Quick, H W Ogilbee, Mrs A Banks, J R Alcock, J Crawford, I Millburn, Rev O O Sando, T Hodge, W D Lowrey, J F Icke, J Gourley, M L Worcester, Rev J N Bedford, Rev J Brewer, D D Tower, Mrs C K Wood, Mrs W E Walston, H Gilmore, B Fuller, Rev D W Sherman, Mrs M B Park, J L Wadsworth, D S Dean, Rev L A Hocanzan, G Goodell, E F Perry, J R Thompson, Rev E P Harbo, H Olson, H W Goddard, D J Prince, Rev W H Turkinton, Rev M T Hollis, J C Berg, J Grey.

A General Favorite.

Now Prepare for Spring Changes.

Of all the seasons in the year, the Spring is the one for making radical changes in regard to health. During the winter, the system becomes to a certain extent clogged with waste, and the blood loaded with impurities, owing to lack of exercise, close confinement in poorly ventilated shops and homes, and other causes. This is one of the causes of the sluggish, tired feeling so general at this season, and which must be overcome or the health may be entirely broken down. The old-time domestic remedies are generally discarded in favor of the standard blood purifier, Hood's Sarsaparilla, which has attained the greatest popularity all over the country as the favorite Spring Medicine. Hood's Sarsaparilla soon expels the accumulation of impurities through the bowels, kidneys, liver, lungs and skin, and gives to the blood the purity, quality and tone necessary to good health. It gives nerve, mental, bodily and digestive strength.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	74 1/2 @	75 1/2
Winter No. 2.....	66 1/2 @	75 1/2
Corn—No. 2.....	40 1/2 @	41 1/2
Oats—No. 2.....	30 1/2 @	35 1/2
Rye—No. 2.....	52 @	54
Bran per ton.....	13 50 @	14 00
Hay—Timothy.....	9 00 @	11 25
Butter, medium to best....	16 @	26
Cheese.....	03 @	12
Beans.....	1 85 @	2 05
Eggs.....	17 @	17 1/2
Seeds—Timothy, 100 lbs. 4 20 @	4 34	
Flax.....	1 22 @	1 23
Broom corn.....	02 @	08 1/2
Potatoes, per bu.....	63 @	73
Hides—Green to dry flint..	03 1/2 @	09
Lumber—Common.....	10 00 @	13 00
Wool (washed).....	16 @	25
Cattle—Choice to extra....	5 60 @	6 15
Common to good.....	4 20 @	4 90
Hogs.....	7 40 @	8 40
Sheep.....	4 25 @	5 90

NEW YORK.

Wheat.....	78 1/2 @	83 1/2
Corn.....	51 1/2 @	55 1/2
Oats.....	37 1/2 @	40
Eggs.....	19 @	
Butter.....	17 @	28
Wool.....	13 @	25

KANSAS CITY.

Cattle.....	1 90 @	4 50
Hogs.....	5 50 @	8 05
Sheep.....	4 00 @	4 05

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This is also an excellent remedy for parched lips and chapped hands. It should be applied at night in the liquid state and well rubbed and heated in before a brisk fire, which often causes a smarting sensation, but the roughest of hands, by this treatment, will often be restored to their natural condition by one application.

If every one could but know the healing properties of so simple a thing as a little mutton suet no housekeeper would ever be without it. Get a little from your butcher, try it out yourself, run into small cakes and put away ready for use. For cuts and bruises it is almost indispensable, and where there are children there are always plenty of cuts and bruises. Many a deep gash that would have frightened most women into sending for a physician at once I have healed with no other remedies than a little mutton suet and plenty of good castile soap.

A wound should always be kept clean and the bandages changed every day or every other day.

A drenching of warm soap suds from the purest soap that can be obtained is not only cleansing but healing; then cover the surface of the wound with a bit of old white muslin dipped into melted mutton suet. Renew the drenching and the suet every time the bandages are changed, and you will be astonished to see how rapidly the ugliest wound will heal.

TOOTHACHE AND EARACHE

The cure for toothache, says one, is to go and have the tooth pulled out. Perhaps; but I know of women who under certain circumstances go and have one tooth out only to have another and an apparently sound one begin to ache in a few weeks more. And as many of us are too cowardly to have our teeth all pulled out, and as there are various circumstances under which it seems impossible to have them out, I want to talk a little about the affliction, and suggest some simple helps for it when one is really afflicted with it. There are two kinds of toothache—one from the nerve and one after the nerve is dead, and an ulcer begins to form or has formed at the root of the tooth. The first is usually caused by the exposure of the nerve to the air, or it may be that the nerve is about to die. This pain is a very sharp, darting pain, which is more or less spasmodic in character, and it often takes the form of neuralgia and flies about from place to place in the head and face. The other pain comes on usually with gradually increasing force, until the dull heavy pain drives out every thought and emotion but that of intense suffering.

If you are sure that the ache is caused solely by diseased nerves, quiet, hot water applications and some simple nerveine, as a bowl of catnip tea, or a bit of assa-fetida, will soon cause relief. If it is cold, which is only another name for a bad stomach and blood, you can take your choice of several remedies. If you like to dose, take two or three pills, or some physic, preferably the pill of cascara, and keep your face warm, and if possible, sweat it in some way. A hot bath is good in any case, and if you have a syringe, a full enema of tepid water, or one of a teaspoonful of glycerine will help in the clearing out of the stomach and bowels and you will soon obtain rest. Proceed exactly as if you had a so-called bilious attack, and you will succeed. Of course, I should strongly recommend you to fast for at least one day, and to live on dry toast and gruel for three or four days more. Rest is what the stomach is crying out for, and it will be wise for you to heed its cry.

If it is the earache, proceed precisely the same as regards a good clearing out of the system, and for local treatment, a few drops of warm purified oil poured into the ear, and more added from time to time, with warm flannels and the drinking of plenty of hot water will sooner or later cause the pain to cease. I must tell a story of my friend the doctor, who loves the truth so well that he asserts people don't love him for telling it. One day a good woman came to him for a prescription to heal the running at the ear which afflicted her child. "Oh," said the doctor in his plain, cheery way, "go home and wash it out several times a day with hot water and castile soap." Indignant at such treatment the lady hurried out to find a doctor who knew enough to give her a proper prescription. Back she came to the same drug store an hour after with a Latin prescription for soap suds and water for which she had paid \$2.50, the soap and water costing her another 50 cents. She went home satisfied and left my friend the doctor chuckling merrily at the credulity of humanity who pay any price to be humbugged.—*Deseret News*.

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Pure water can always be told from impure by a few very simple tests, says the Indianapolis News.

To judge of the color, fill a colorless glass bottle with the water, look through it at some black object, and the distinctness with which this can be seen gives an idea as to the proportion of clay or sand it contains. Then pour out one-half the water, cork the bottle tightly and set it in a warm place for a day.

Remove the cork and smell the air in the bottle. If there is an offensive odor, however slight, the water is unfit for domestic use, and should be rejected. It often happens that well water, no matter how bright and sparkling, contains large quantities of putrescent matter.

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FARM NOTES

Co-operative creameries have stimulated our dairy industries; co-operative canning factories would do the same for our vegetable and fruit interests.

To procure success in farming for young or old more depends upon the man and his inclinations than upon the advantages offered by any region of country.

Check black-knot of the plum by sawing off diseased wood and painting wound with linseed oil containing a few drops of carbolic acid and enough oxide of iron to give color.

Procure the affection of your horses, and you have taken the most important step to procure their best services. Some men never speak kindly to a horse, and so never have a kind horse.

The cross fertilization of raspberries and blackberries has received much attention the past season at the Illinois Experiment Station. Results are, of course, problematical as yet, but it is hoped to produce fruit having less seeds and more flesh.

One advantage in breeding and raising stock to maturity is, the farmer, if he gives them proper attention, will understand the condition of them better than those he purchases, and he could be able to feed and manage so as to derive a large amount of profit.

The conditions required for the profitable feeding of swine are (1) clean, dry, warm quarters, protected from winds and draughts, (2) as much wholesome feed—if grain, preferably, ground fine—as they will eat clean, three times a day, and (3) free access to a mixture of salt and ashes.

All dealers in poultry supplies and nearly all country store-keepers keep crushed oyster shells. If your store-keeper does not keep them he can tell you where to get them. Keep a box of the shells where the fowls can help themselves. They will not eat more than they need.

The organization for good roads is spreading. It should. Good roads by the farms to the nearest railway station will put money in the pockets by reducing the cost of transportation from the home, whatever the distance may be to the railway. Would it not be a good plan for farmers to figure this out for themselves, to see that good money will come out of good roads?

A man may succeed on fifty or a hundred acres, and double the size of his farm, but he receives little more income than his smaller acreage had formerly given him. However, there are exceptions to all rules, and if a man should take up stock raising—sheep, cattle or horses—he might be able to do a more extensive and profitable business with very large farms; but not so if he is engaged purely in limited agriculture.

Buff Cochins are fond of range and do better when given daily freedom in the meadow or orchard. A large fowl needs room to move about and stir his blood by action, which is often impossible if penned up closely in a run. Buffs are pretty fowls, easily handled, and wonderfully steady layers, for large fowls are not usually steady in this respect. As a farm fowl Buff Cochins are constantly growing in favor. The young chicks grow rapidly, feathering nearly as quickly as the Brown or White Leghorn.

A good deal of nonsense is talked and written about farmers' debts. Some would have us believe that under no consideration ought a farmer to incur a debt of any sort, yet many of the best farmers that we know commenced by going in debt for their land, and have often assumed further debt for the purpose of making needed improvements. It depends wholly upon what the debt is incurred for as to its wisdom. It is foolish to go in debt for a fast horse, or for any needless luxury; but when the debt will help one to make more money, and so become independent the sooner, it is a very different thing.

The general rule should be to plow to a depth sufficient to make land mellow where the roots of the grain will pro-

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trude. This is a rule of prime importance. Some crops, however, need special preparation, as wheat, which needs but a few inches of surface soil made fine, but very compact. Corn, on the other hand, needs depth of soil for the roots, and there is no limit within the bounds of possible plowing to the depth given for the roots of this excessively robust plant. The plow may, therefore, be put down seven, eight, or even ten inches if the land permits it, and it is the business of the corn grower to get his land into such a condition that the corn roots may go as deeply as they may and find food wherever they go, down or sidewise.

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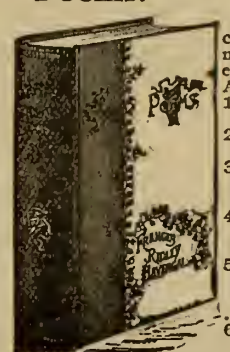


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NEWS OF THE WEEK (Continued from 13th page).

Lionel Sartoris, a cousin of the late husband of Nellie Grant, proposes to colonize with English farmers a tract of about 80,000 acres in Central Wyoming. He secured the land for a ranch several years ago and failed in the range business.

Thirty-nine hundred dollars in gold was found in a crock buried in the cellar of the old Fagin hovel, near Holly, Oakland county, Mich. The latest date on the coins was 1857. Many coins are of great value on account of their age. Four certificates of deposit issued by the First National Bank of Pontiac, amounting to \$7,000, were found in a book cover.

George P. Lord, of Elgin, Ill., has presented the Young Men's Christian Association of Elgin with land on the west side of the river worth about \$25,000. The association will sell the property and apply the money on its new block, to be located on the site given by Mr. and Mrs. Lord several months ago.

Reports from different points in Michigan indicate that small fruits are in excellent condition and that the prospects for an abundant crop are good. Peach trees are in unusually fine condition. The severe weather of the past month has not been as damaging as was first reported.

A Stillwater (Minn.) dispatch, March 5, says that an accident occurred on the Northwestern Road near Baraboo, Wis., at 11:30 o'clock Saturday night, in which John Glaspie, the well-known millionaire lumberman, was instantly killed.

The representatives of the Hawaiian provisional government will at the earliest favorable moment call the attention of the administration to the pending treaty of annexation. They do not expect that the treaty will be withdrawn.

By a cyclone that swept through Georgia, last Friday night, eighteen persons were killed and a great many injured. About 150 houses at Greenville were either destroyed or badly damaged.

At Trinity College, Hartford, Conn., two freshmen were rigorously "hazed" on Saturday. At 3 A. M. they were dragged out of bed and, in turn, compelled to sit down in a punch-bowl full of snow and icewater, and then made to imitate rowing a boat. They were further soaked with cold water by wet towels, which they were compelled to throw at each other. Four oak doors were broken and nearly all the windows in the suite of rooms occupied by the freshmen. The consequences are likely to prove serious.

FOREIGN.

English coal miners have asked Mr. Gladstone to have an 8-hour day established for their labor. Mr. Gladstone favored the movement, but suggested local option as the best method of securing it.

At Rome, last Friday was celebrated as the anniversary of the date on which Leo XIII. was crowned as Pope in St. Peter's Basilica, March 3, 1878. The Pope attended state mass in the St. Peter's Basilica. A brilliant gathering of members of the

sacred college, patriarchs, prelates, and foreign envoys added to the splendor of the occasion.

The authorities of the African Congo Free State have decided to adopt active hostilities against Arabian slave-traders and put an end to their nefarious operations.

Parliament will take measures to repress the superabundance of crime that exists in County Clare, Ireland, where life and property are terribly insecure.

Charles de Lesseps and Cottu will be imprisoned in the historical fortress of the Island of St. Marguerite, wherefrom Bazaine escaped. The prisoners will be permitted to retain the beds and ordinary clothing.

Austria announces an electric locomotive which is to travel 125 miles an hour. The *Independence Belge* follows with the statement that the North Belgian Company and the North France Company are constructing a line for locomotives, operated by electricity, on which the journey from Brussels to Paris, about 192 miles, will be accomplished in 80 minutes.

Campidan valley, Guatemala, has been flooded. Six villages have been swept away and hundreds of people are reported drowned.

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A bill in the Wisconsin legislature, regulating "installment" sharks, is likely to become a law.

A few responses to the Appeal in last week's *Cynosure* have been received. It is hoped that it is an earnest of an abundant shower. Among the first to reply were our old and valued friends M. L. Worcester and W. R. Morley.

Mr. Gladstone and his new plan of Home Rule for Ireland are meeting with vigorous, not to say vicious, opposition from the Orangemen at large and the Tory leaders in Parliament. Not only do they denounce the measure in round terms, but on a recent Sunday they openly hissed and derided Mr. Gladstone as he was leaving the church where he attended service. These are not the people on whom it is safe to bestow self-government, in any nation.

The Auditor of the Columbian Exposition, in his statement up to the first instant, reports total receipts from all sources, \$15,952,448 56 and total expenditures, for general and construction purposes, of \$15,584,310.16. Total available cash on hand, \$247,445 03. One can get a small idea, from these figures, of the immensity of this great undertaking. Foreign exhibits are now rapidly arriving, and the prospects are that the Fair will be in excellent condition for the opening, May 1.

The illness of our esteemed New England correspondent, Miss Flagg, to which reference was made in these columns last week, has apparently become more serious. A note from her bedside, dated March 7th, announces that she was not then able to sit up, much less write her accustomed "New England Letter." From another source we learn that she has been suffering from pneumonia, with symptoms of the grippe. Let prayers be offered for her by all to whom her letters are welcome weekly visitors. We hope to be able to announce her early recovery.

In a civil suit brought against the management of the Columbian Exposition with reference to transportation facilities on Lake Michigan and the right to land passengers at certain points on the fair grounds, the friends of Sunday opening made a special effort to force the gates to be kept open seven days in the week. The court, however, decided against the prosecution as to this feature of the suit, as not coming within its jurisdiction. It was another victory for the friends of the Christian Sabbath.

Rev. M. A. Gault contributed to the *Christian Statesman* of the 11th inst. a concise report of the Allegheny anti-secrecy convention, in which the interests of our reform were ably advocated. Of Rev. W. B. Stoddard, who spent many weeks in Pennsylvania arduously promoting the success of the convention, Bro. Gault says: "He has developed remarkable talent as an organizer." This is true; and Bro. Stoddard is entitled to the congratulations of all concerned for the successful results of his earnest labors.

Ex-President Harrison, who left Washington on Saturday, after Mr. Cleveland's inauguration, reached Pittsburgh at midnight, and proceeded no farther on his journey to Indianapolis until after "low twelve" Sunday night. His example in this respect should have a wide influence, especially as he never travels on the Lord's day. His reception at his old home was marked by many tokens of esteem and a hearty welcome. He will reside at Indianapolis, although he has accepted a position as lecturer on law in the Leland University of California.

President Cleveland, on Thursday last, sent a message to the United States Senate, withdrawing from legislation the treaty presented by the Harrison administration for the annexation of Hawaii. The message was not made public, and there is much uneasiness in political circles as to the object and the outcome of this action. Apprehensions are rife among the representatives, at Washington, of the Hawaiian provisional government that it will be fatal to annexation. In the meantime it is predicted that another provisional government will be formed in the islands, which will advocate annexation to Great Britain. The situation is one of suspense and dissatisfaction.

On the third page of this issue of the *Cynosure* we reproduce a striking portrait of our lamented brother reformer, Rev Benjamin T. Roberts, Senior General Superintendent of the Free Methodist church, and one of its founders. In connection with this portrait, we print "A Running Sketch" of his career up to January, 1865 (written by himself), as a worthy memorial of one who, through faithfulness to Christ and his cause, was enabled to leave behind him, for our example and emulation, a record that could only end in an eternal weight of glory. Fully appreciating the evil tendency of secret societies, he ever freely opposed them with voice and pen; and for this reason he will be missed and his loss deeply lamented. His remains rest peacefully at his late home, North Chili, N. Y.

The *United Presbyterian*, referring to the recent anti-secrecy convention at Allegheny, Pa., judiciously remarks: "There were some attempts at apology for the lodge; almost always accompanied by disparaging comparisons with the churches as to the care taken of the unfortunate. These deliverances were paltry in argument and facts, and ill-tempered in spirit. It appears to be regarded as the acme of presumption and impertinence to apply to the system of lodgery the principles which the wisdom and experience of the past have shown to be sound." It is always

so. Silence and secrecy form the capital stock of each and all of these societies, and as soon as the seal of these is removed, as it was at that convention, disturbance is sure to follow. Professedly the lodge members are seeking "light," but as soon as the light is turned on, an uproar ensues.

The keynote of a discussion of Jay Gould, his wealth and methods, which appears in the *Review of Reviews* for February, is the idea that the modern millionaire, however unobjectionable his conduct may be as a citizen and a man, must to a considerable extent be judged as a millionaire—that is, by the use which he makes of his great instrument of power. The editor of the *Review* holds that the greatest need of our day is a mission to (or among) millionaires which shall convert them to a sense of their social obligations; and he might have consistently added, to the requirements of the Gospel, for the promulgation of its teachings and the suppression of vice.

Before its adjournment Congress passed a law restricting immigration from infected countries and providing for a strict quarantine of immigrants. Abroad it provides for the inspection of ships, consular certificates, and details of a medical officer to be kept in the consul's office. In this country it provides for the promulgation of regulations by the Secretary of the Treasury, governing all quarantines. So long as the State quarantine will abide by these regulations and perform all the duties required by them they can continue to conduct the business. But should they fail in the performance of the duties, the Secretary of the Treasury can remand the vessel to the nearest National quarantine station, where the quarantine can be performed. Another section of the act authorizes the President of the United States to suspend immigration from time to time in cases where quarantine defenses are found to be inadequate. These precautions would be good at any time, but in this Columbian year they are doubly important.

THE OATH.

ADDRESS DELIVERED BEFORE THE PENNSYLVANIA STATE CHRISTIAN ASSOCIATION IN THE CONVENTION AT ALLEGHENY, TUESDAY, FEB. 28, 1893, BY REV. M. B. PATTERSON, OF HARTSTOWN, PA.

It is scarcely necessary to say that any discussion of the lodge system is incomplete which does not take into account the oaths by which its obligations are enforced. I verily believe that if these oaths and the penalties attached were abolished the whole institution of organized secrecy would soon be a thing of the past. It would seem that the members of secret fraternities find themselves in much the same position as did Herod when the daughter of Herodias desired the head of John the Baptist. It is said that the king was sorry; "nevertheless, for the oath's sake and them which sat at meat, he commanded it to be given her." But was Herod any the less censurable because of the oath which he had taken? By no means. Neither do we say that members of so-called oath-bound societies are bound by the profane oaths which they are made to swear when taking a degree in the lodge. While we affirm that these oaths have no binding obligation, that did not save the life of William Morgan or of many others who have been made the victims of plots conceived behind the closed doors of the lodge room.

Just here it may be proper to inquire as to the meaning of an oath. Webster defines it to be "a solemn affirmation or declaration made with an appeal to God for the truth of what is affirmed." By another it is said to be "a declaration or

promise, made by calling on God to witness what is said, with an invoking of his vengeance, or a renunciation of his favor, in case of falsehood."

But it is often said that in many so-called secret societies the obligation is not an oath, but is of the nature of a promise. This, however, is a distinction without a difference, since the sinfulness of an unlawful oath in distinction from that of an unlawful promise is a difference in degree rather than in kind. In all such cases the sin incurred in taking such an obligation greatly preponderates over that incurred in breaking it. To the sin of taking a rash and unwarranted oath, Herod added the crime of murder. It would have been far better for him to have broken his oath and so have saved the life of an innocent man. And herein lies the guilt of those who for the sake of what they suppose to be a binding obligation will continue in a society even after they are persuaded that membership therein is inconsistent with the higher obligation which they are under to God and his law. Such persons are committing a sin against light and knowledge so long as they remain in an association after being convinced that it is wrong.

Since we say that secret societies have been able to perpetuate their existence largely by means of the obligations imposed upon their members, the question may arise, wherein consists the sin and crime of these obligations? We say "sin" and "crime," since it can be shown that both elements are included. To the foregoing inquiry various answers may be given. In the first place we say that it is a travesty upon the sanctity of the oath. An oath is only to be administered upon just occasion, and then by lawful authority. It is likewise to be regarded as an act of worship, since, as Dr. A. A. Hodge says, "it recognizes the omnipresence, omniscience, absolute justice and sovereignty of the Person whose august witness is invoked, and whose judgment is appealed to as final." Now we ask, in all seriousness, what right has any man or set of men, many of whom, it may be, are profane and immoral in their lives, to administer an oath to their fellowmen? I am fully persuaded that one reason why men so often disregard their oaths on other and more important occasions is because they have become familiar with the farce so often enacted in the secret conclaves of their fraternities. Did you ever think of it? By the time a man passes through all the degrees of Masonry, up to and including that of Royal Arch, he has said, "I promise and swear" sixty-eight times. If it is ever true that familiarity breeds contempt, it certainly is true in this case.

But, again, the taking of these oaths or obligations is ensnaring to the conscience. While God alone is Lord of the conscience, every man who takes a degree in the lodge-room is placing himself in a position where, for aught he knows, he may be compelled to do something which will put him in a position of antagonism to the law of God. This whole system of organized secrecy is held together by a promise to obey something that will be revealed hereafter. But who knows what will be the character of these revelations? Certainly not the man who stands hood-winked in the presence of the "Grand Commander," "Most Excellent Prelate," "Generalissimo" and other high dignitaries and chief estates presided over by the prince of this world.

In the degree of Entered Apprentice the candidate is made to swear that he will "ever conceal, and never reveal, any part, or parts, art, or arts, point, or points of the secrets, arts and mysteries of ancient Freemasonry, which he has received, is about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be a true and lawful brother Mason." But what is the penalty affixed to a violation of this so-called oath? "Binding myself, under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same."

We will now suppose that our Entered Apprentice has advanced to the Royal Arch degree. Imagine his surprise when, in the obligation of this degree, he swears: "Furthermore do I promise and swear, that a companion Royal Arch Mason's secrets, given me in charge as such, I knowing them to be such, shall remain as secure

and inviolable in my breast as in his own, murder and treason not excepted." No matter how revolting such an obligation may be, the candidate is bound by the code of Masonic honor to keep this one also. Bernard says that in the degree of Knight Templar and Knight of Malta the candidate seals, as it were, his obligation by a libation drunk from a cup made from the upper part of a human skull.

We are now prepared to advance one step farther, and to affirm that the oaths imposed by these associations are utterly subversive of all good government, while at the same time they undermine the foundations of civil society. The Royal Arch Mason, as we have seen, swears to screen his fellow-Mason in acts of murder and treason. In the light of history no one needs to be told that this oath does not mean anything. The fact that not one of the conspirators engaged in the abduction and murder of Morgan was ever brought to justice is proof-positive that fraternity men consider their obligations binding under all circumstances. Does any one doubt that the murderers of Dr. Cronin were acting by authority of the lodge? Let the testimony given at the trial make answer. And just here I cannot refrain from quoting the warning words of Joseph Cook: "The absolute infernality which lies in the principles that led to the murder of Dr. Cronin may grow to a serpent, twining around our Republic as the serpent twined around Laocoon of old. Our duty is to seize that serpent by the throat while he is young, and unwind his coils from the body politic and social and religious, and then hurl the viper back into the chaos where he belongs."

And what shall we say of the oaths of the Mormon Endowment House? The Mormon church teaches that the Congress of the United States has no right, under the Constitution, to pass any law interfering with the practices of the Mormon religion, and that acts of Congress against polygamy, and the consequent disfranchisement of those who practice it, are unwarranted interferences with their religion. One of the tenets of this church is that the doctrine of "Blood Atonement" is of God, and that under it certain sins, which the blood of Jesus Christ cannot atone for, may be remitted by shedding the blood of the transgressor. There is no escaping the conclusion that the oaths of the Endowment House have a striking resemblance to those taken by members of the Masonic fraternity. If any one doubts this let him read the testimony taken in the District Court in Salt Lake City during the trial held there in November, 1889. The issue was this: Certain persons had made application for citizenship; there were those who opposed the granting of this privilege, on the ground that the aforesaid persons had taken an oath in the Endowment House, which was inconsistent with citizenship in the United States. In this connection we quote from the ruling of Judge Anderson in the case. He says: "The evidence in this case establishes, unquestionably, that the teachings, practices and aims of the Mormon church are antagonistic to the government of the United States, utterly subversive of good morals and the well-being of society, and that its members are actuated by a feeling of hostility toward the government and its laws; and therefore an alien who is a member of said church is not a fit person to become a citizen of the United States."

When I read this decision, the inquiry arose in my mind: If the oaths of the Endowment House unfit a man for citizenship, will not the same logic apply to those who take similar obligations in a Masonic lodge? But there are other sources of danger. In connection with the assassination of Chief of Police Hennessey it was shown conclusively that this dastardly outrage was perpetrated by the sworn abettors of a secret oath-bound society—the Mafia.

Another danger to our free institutions lies concealed in the secret intrigues of the Jesuits. Speaking of this order, a writer in the Schaff-Herzog Encyclopedia says, "The informing idea of this finely articulated organism is not the perfection of the inner life, but simply the performance of some external task. All that the order does for the education of its members and the elevation of their souls is done merely with an eye to some practical end. Science and art, religion and morals, are considered and employed only as so many tools or weapons for the rehabilitation of mediæval Catholicism and the establish-

ment of the reign of the church over the state."

Mr. Cook sounds the note of warning again when he says that the power of Jesuitism is in its secret oaths, and every one knows that this order is the sworn enemy of free schools, free speech and a free ballot. Again he says, "It is beyond controversy that the arm of the most powerful ecclesiastical organization known to history is lifted with that Jesuit sword in its hand for the purpose of cutting to pieces the historic, absolutely priceless American common school system."

And now do you ask what connection the foregoing has with a discussion of the oath? Well, it is this: The systems of Masonry, Mormonism, Mafiaism, Jesuitism, Clan-na-Gaelism and other like "isms" are permeated and held together by a chain of oaths and penalties so utterly revolting that we instinctively shudder at the mere mention of them. It is hardly possible to overestimate the power exerted by the secret lodge system as it exists in our country to-day. It enters into all the relations, pleasant and otherwise, of labor and capital. Sometimes we fear that it sits as arbiter in our courts of justice, so that the language of the prophet Isaiah is fulfilled: "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street and equity cannot enter."

At the same time, however, there are hopeful signs for the future. The light is breaking. Our cause is sure to triumph; for have we not inscribed upon our banner that name which is above every name, even though it is never spoken in the lodge-room? Under the leadership of Him who spake openly to the world, and who, as the Captain of our salvation, has been made perfect through suffering, we may expect to win the victory and at last to wear the crown.

A RUNNING SKETCH.

BY B. T. ROBERTS.

I have nothing good to say of myself. But the praise of God shall be continually in my mouth. What do I not owe to divine grace? I am a debtor to the boundless mercy of God to a degree that can never be expressed. My inclinations by nature are to evil. My early associations, many of them, went to ruin. But God's Spirit from my earliest recollections strove with me and restrained me. I never drank wine but once, and that was at a New Year's call. Tobacco I never used, and profanity I abhorred. It was all of grace.

A Presbyterian minister came to me one day when a boy and invited me to go to Sunday-school. I went. I committed many chapters of the Bible to memory. At one lesson I recited the whole of the epistle of James. Years after, I studied law. Many of my associates openly rejected the Bible, but my knowledge of its contents not only kept me from infidelity, but enabled me to expose and refute their sophistical objections. Yet I was far from being a Christian. I was ambitious, proud and worldly. At times I was powerfully convicted, but I thought it was the part of manliness to resist as long as possible. Conviction left me and my heart became hard.

At length it pleased God to answer the prayer of my friends in my behalf. He awakened me to a sense of my lost condition. The instrumentality was very humble. A pious, illiterate cooper—a very bad stammerer,—gave his testimony at a regular Sabbath afternoon prayer meeting. I was there by invitation of friends, and his testimony found way to my heart. There was no special religious interest but I felt that it was my duty to become a Christian. I commenced to pray. It was hard work, but God encouraged me to persevere. As the light of the Spirit shone, I gave up one thing after another, but I clung to my profession. For three weeks or more, I plead with the Lord to convert me; but to let me have my choice in the business I would follow. Many who had power with God prayed for me, but I had to yield. Christ demanded an unconditional surrender. I made it. The joys of pardon and peace flowed in my soul. My cup was full, my happiness was unspeakable.

The study of law was abandoned. I completed the college course at Middletown, Conn., in 1848, receiving one of the honors of the class. The same fall I joined the Genesee conference of the

M. E. church, and was stationed at Caryville. The society was weak, and the church edifice small. By the blessing of God, there was a good accession to the church, and the house of worship was enlarged. In May of the next year I was married to Miss Ellen M. Stow, of New York. At the close of the year we were stationed at Pike, Wyoming county, N. Y. Here we labored two years, and God gave us a precious revival. A camp meeting held at Collins, in the year 1849, was made a great blessing to my soul. The subject of holiness received special attention. Rev. Eleazar Thomas, presiding elder of the district, was then a flame of fire. Mrs. Palmer attended the meeting and labored for the promotion of holiness with great zeal and success. While I was at Middletown, Dr. Redfield held a protracted meeting in the Methodist church. Such scenes of spiritual power I never had witnessed. The convictions I there received never left me. At the camp meeting they were greatly increased. Two paths were distinctly marked out before me. I saw that I might be a popular preacher, gain applause, do but little good in reality, and at last lose my soul. Or I saw that I might take the narrow way, declare the whole truth as it is in Jesus, meet with persecution and opposition, but see a thorough work of grace go on, and gain heaven. Grace was given to make the better choice. I deliberately gave myself anew to the Lord, to declare the whole truth as it is in Jesus, and to take the narrow way. The blessing came. The Spirit fell upon me in an overwhelming degree. I received a power to labor such as I had never possessed before. This consecration has never been taken back. I have many times had to humble myself before the Lord for having grieved his Spirit. I have been but an unprofitable servant. It is by grace alone that I am saved. Yet the determination is fixed to obey the Lord and take the narrow way, come what will.

Our next appointment was Rushford, N. Y. The Spirit of the Lord was with us all the year, and good was done. The next year we were stationed at Niagara street, Buffalo. We found the congregation run down—the state of spirituality low, and the people greatly discouraged. The temptation to lower the standard was strong, but God kept us from compromising. Dr. Redfield was with us several weeks, and held a protracted meeting. A great interest in the community was excited; but we met with unexpected opposition from ministers occupying a high official position in the church, and the progress of the revival was stayed.

While here, my attention was drawn to the evils of the pew system. I saw that the house of God MUST BE FREE for all who choose to attend, if the masses would be reached and saved. I began to write and preach upon the subject. The Niagara Street church was in debt, and I offered to see the debt paid off if they would make the house free. The offer was declined. Thousands of dollars were afterwards expended in rebuilding and beautifying it—all the modern expedients for raising money—such as re-selling the pews, holding fairs and festivals, and giving popular lectures, were resorted to in order to pay the indebtedness, but all these efforts were unavailing—the church has passed into the hands of the enemies of Jesus, and is now owned and occupied as a place of worship by the lineal and religious descendants of those who put the blessed Saviour to death. It has become a Jewish tabernacle.

From Buffalo we were appointed to labor in Brockport. The Lord favored us here with a thorough and extensive revival. Many precious souls were brought into the enjoyment of the justifying and sanctifying grace of God. At the close of two years we went to Albion. We followed that man of God, Wm. C. Kendall, under whose labors there had been a most powerful revival. We entered into his labors, and the church enjoyed a good degree of prosperity. While at Albion I wrote an article for the "Northern Independent" entitled "New School Methodism." There was already a strongly marked division among the preachers of the conference—some of them being committed to the doctrines of holiness and the "old paths" of spiritual religion generally—and others sympathizing with the more popular forms of worship; the leading ones of the latter class belonging generally to the Masons or Odd-fellows. Ministers belonging to the latter class had published what we considered very unkind and unjust things against us. To correct

the impressions they were making, I published in the "Northern Independent" the article referred to. I endeavored to write with the utmost fairness. I have looked over the article since with all the impartiality I could command, and can see in it nothing to condemn. One of the bitterest opposers we ever had, said "your article is written in as mild and candid a tone as such facts can be stated in." A bill of charges was brought against me for writing that article. I will not enter into details. But I was voted guilty of "immoral and un-Christian conduct," for writing that article. Sentence, "Reproof by the Chair." I received the reproof, and was sent to Pekin. The Lord again favored us with a gracious revival. The work of God went on the entire year. The action of the conference did not appear to cripple my influence. At the next session of the conference I was charged with "contumacy" in publishing a second edition of "New School Methodism." On the trial it appeared that I had no part on getting out the second edition; and had no knowledge that its publication was intended.



REV. BENJAMIN T. ROBERTS.

One preacher testified that I handed him a package. On this charge and testimony I was turned out of the church. Six other preachers were subsequently excluded from the church on frivolous pretexts. We appealed to the General Conference. Our appeals, with one exception, were disregarded. The General Conference refused to investigate these matters.

Here was a trial such as I never anticipated. But Jesus did not forsake me. I never felt his girding power as on that occasion. Satan told me I would have nothing to do. But his suggestions have all proved false. I have been most sorely assailed; it seemed as if hell would overpower me at times, but Jesus has proved victorious. Bless his name! In him will I trust and he has promised to keep me to the end.

The experiences through which I have passed have had a good effect in many ways. They have cured me of sectarian bigotry. I have lost my denominational zeal. I feel a deep sympathy with every enterprise that has a tendency to promote the kingdom of Christ in its purity.—*Earliest Christian, Jan., 1865.*

LYNCH LAW—AN APPALLING RECORD.

Judge Lynch was very busy during 1892. The record is a dark one for this country, and if steps are not soon taken to check the blood-thirsty fiends in the South the people of the United States will be looked upon, and rightly too, as a nation of murderers. The judgment of the remainder of mankind all over the civilized world cannot be otherwise, when it is honestly rendered. I watched carefully, all during 1892, in my travels, and gathered all the information possible as to the number of persons lynched in the several States in 1892. I have just finished going over 194 clippings which I gathered from Jan. 1, 1892, to Dec. 31, 1892. I dislike very much to bother the good reader with figures, but they are necessary in this case to explain the truth and to convey an everlasting idea. A large number of colored men were lynched during 1892, and the record is the most brutal, the most savage and

the most hellish the world has ever seen. I made many personal investigations of the lynchings and many of them surpass the hotpotting ceremonies in the story of "She" by H. Rider Haggard.

Of the many colored men, women and children that were lynched and murdered in cold blood by the Christian (?) white people of the South, there were several cases that no white man or woman in the North would believe.

On February 20, 1892, a colored man, Coy, was tied to a stump of an old tree, a great pile of sticks and small brush was piled on and around him. Coal oil was then poured all over the sticks, and a civilized white woman struck a match, and 10,000 (estimated) white men stood around and saw the victim burn up to a small pile of ashes! Mrs. Jewell applied the match and the citizens of Texarkana supported her in doing so. She is still living at Texarkana, Arkansas.

At Jonesville, Louisiana, lived a small family consisting of father, son and young daughter. On Nov. 1st. a white man was killed. It was laid on the Hastings family, which is the family referred to above. The father only was accused, but on November 2d, the best white citizens took the 14-year girl and a boy 16 out and swung them up to the nearest limb and shot their bodies full of holes. Nov. 5, Mr. Hastings was served likewise. So the whole family was wiped out without judge, trial, jury or witnesses; two of them were not even accused of any offense. Here is the record: Alabama, 22; Arkansas, 22; California, 5; Florida, 11; Georgia, 17; Idaho, 8; Illinois, 1; Kansas, 3; Kentucky, 9; Louisiana, 29; Maryland, 1; Mississippi, 16; Missouri, 6; Montana, 4; New York, 1; North Carolina, 5; North Dakota, 1; Ohio, 3; South Carolina, 5; Tennessee, 28; Texas, 15; Virginia, 7; Wyoming, 9; Arizona, 3; Oklahoma, 2; West Virginia 5.

There were 241 persons lynched in 1892. There were 159 Afro-Americans among the victims. Four of this number were lynched in the North. One at Oxford, Ohio, one at Port Jervis, New York, one at Larned, and one at Hiawatha, Kan. One was reported as being lynched at Millersburg, Ohio, but that was evidently an error.

The South claims 206 of the victims, and the North 35. There were 80 whites, one Indian and 5 women. The South has claimed that they only lynched colored men for committing rape upon the white women of that section. But unfortunately the record is against them. Here it is: Rape, 40; murder, 58; rioting, 3; race prejudice, 6; no cause given, 4; incendiarism, 6; robbery, 6; assault, 1; attempted murder, 2; attempted rape, 9; suspected robbery, 4; larceny, 1; alleged rape, 1; self-defense, 1; insulting women, 2; suspected rape, 1; for being desperadoes, 6; no offense, boy and girl, 2; fraud, 1.

The above figures do not include the four colored men lynched in the North. Louisiana lynched 29. The population of the State is 1,118,587; dividing that by 29, it shows that one person in every 38,572 in that State took part in a lynching, although the whites have entire control of the machinery of the law....

Probably 190 of the number murdered by mobs in the South were entirely innocent of any crime. Mobs are not organized to find out whether a man or woman is guilty or innocent, but they are organized for the sole purpose to condemn and kill.

There is no doubt that not less than 400 colored persons were murdered in the South in 1892. In many cases it is worth a man's life to send one line from certain sections in the South about an ordinary or a private killing, especially when the victim is a colored man.—*M. W. Caldwell, in the Plaindealer.*

THE SANDWICH ISLANDS.

It was in 1820 that the first American missionaries, Bingham and Thurston, went forth in the spirit of the sublimest faith to that far-off and strange part of the world, the Sandwich Islands, to Christianize that people. The story of missions there for the next twenty or thirty years constitutes one of the most unique and wonderful chapters in the history of Christianity. Scarcely anything has happened during the present century that did more at the time to stir the heart and the hope of the churches and to make the Christianization of the heathen world seem to be within the range of possibility.—*Advance.*

OUR WASHINGTON LETTER.

WASHINGTON, D. C., March 8, 1893.

"A man who honors his mother is a man who can always be trusted," used to be a maxim of one of the best men I ever knew, and it was recalled to my mind by the fact that the two men—President Cleveland and his private secretary, Mr. Thurber—who will, divine providence sparing their lives, have the most to do with the executive business of this great nation for the next four years, both took the oath of office upon Bibles which each of them cherishes as his most precious possession because it was once the property of his mother. Mr. Cleveland's Bible has been twice used for the "swearing in" of a President of the United States. The example of these two officials ought to be brought to the attention of every young man in the land.

The last administration was often jokingly referred to as a "Presbyterian administration," but that denomination was not then so strongly represented as it is in the present one. With one exception every member of President Cleveland's Cabinet is a Presbyterian. The exception is Secretary Carlisle, who is not a church member, but who is, like Mr. Cleveland, rather inclined to the Presbyterian church. Surely it is a matter for congratulation that so many of the men who will direct the government for four years to come are God-fearing church-members.

A committee, consisting of Bishops Hurst and Newman and Rev. Drs. Lanaban and Naylor, will, in accordance with a resolution unanimously adopted by the Baltimore Conference of the M. E. church, endeavor to get President Cleveland to take some action to secure the release of Rev. J. H. Nelson, a missionary, who was recently sentenced by a Brazilian court to four months' imprisonment for having taken the ground, in a book written and published by him, that the worship of the Virgin Mary was idolatry. A similar request was a few weeks ago made of the last administration, but if any action was taken it was not made known to those interested.

Bishop Hurst stated, at a public meeting held in this city, that the new American University already has assets amounting to \$800,000. This is generally considered to be a remarkable showing for the short period in which active work has been going on in behalf of the project.

Another glaring case of the absence of needed laws in the District of Columbia was brought to light when a committee of local ministers waited upon the Commissioners for the purpose of securing an order from them to prohibit the advertised opening of the theaters of Washington last Sunday. The Commissioners informed the ministers that there was no law in this District under which the theaters could be made to close on Sunday; consequently a number of them were open on Sunday, and, according to the Commissioners, their proprietors can continue to have Sunday performances whenever they please, until such time as Congress may be persuaded to enact a law against it. Nevertheless, there are a number of people, among them your correspondent, who believe that an order from the Commissioners would have been sufficient to have prevented the Sunday opening of the theaters.

Once more the rum-sellers, by advice of their lawyers, have defied public opinion and the authorities, and kept their bar-rooms wide open on Sunday for the purpose of helping to demoralize the thousands of strangers who came to the inauguration and remained in the city over Sunday. The Commissioners have ordered that cases be made against all of those who sold liquor last Sunday, but their lawyers claim (and, strange to say, the prosecuting attorney of the District appears to admit it) that the new license law, which went into effect Saturday, repealed the old law under which these bar-rooms were licensed, and that they consequently cannot be prosecuted under the new law. If this be good law, which I am loth to believe, every bar-room licensed under the old law may continue to keep open every Sunday until its license expires, without making its proprietor liable to punishment.

The expected order was secured which prevented the giving of Sunday concerts by the U. S. Marine band in the U. S. Pension office last Sunday, but the same band gave a concert in a theater on Sunday night, and the Sabbath was desecrated in the Pension office building by a continuation of the dancing at the inaugural ball

well into Sunday morning, just as I stated weeks ago would be done.

The W. C. T. U. held a praise or jubilee service Sunday afternoon in honor of the stand maintained by the last Congress against opening the World's Fair on Sunday and of the order preventing the use of the Pension office for Sunday concerts. Among the speakers was Col. Elliott F. Shepard, of New York, president of the National Sabbath Union.

At a meeting held by the other W. C. T. U.—the non-partisan—a resolution was unanimously adopted thanking the Senators and Representatives in Congress who defended the cause of temperance by preventing the striking out or changing of the Soldiers' Home Mile-limit clause of the new liquor license law. *

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

BOSTON, Mass., March 7, 1893.

The convention at Allegheny will be fully and officially reported by others, and I need only say that it was a wide-awake, successful and deeply devotional gathering, that has left a lasting impression on all who attended.

Returning, I found Washington in the early throes of a Presidential inauguration, and hastened on to escape what to me is a very unpleasant experience in such hilarious crowds. I reached home without noteworthy incident, and found that the "angel of the covenant" had kept all in safety and peace.

Word came to-day that your New England correspondent was quite seriously ill, and Mrs. Stoddard went to ascertain the facts and render such assistance as she might be able. I hope the case will not prove as serious as might be feared from Dea. Leadbetter's card; but as Mrs. S. is spending the night at Wellesley I infer that her assistance is needed. I shall likely know more of the facts in the morning.

The Central Congregational church of this city is at present supplied by Prof. L. T. Townsend, of the Boston University. His discourse, last Sabbath morning, was a reply to the inquiry, "Is the world saved by the teachings, the example, or the death of Christ?" The former two, though unparalleled in every perfection and absolutely faultless, could bring no hope to a sinful fallen race, and can only fill the soul with bitter remorse and unutterable despair. Comparison with such an "Example," and tested by such holy teachings, must inevitably discourage and terrify the guilty, and provoke the agonizing cry, "who shall deliver me from the body of this death?" From the cross of Christ comes the first gleam of hope which expanded into a complete redemption through his blood in the immaculate vicarious Offering, "who bare our sins in his own body on the tree," "by whose stripes we are healed." The Professor's solemn warning against trusting in other gods or means of salvation, if heeded, would destroy every lodge-worship in the universe; and his closing appeal to the moralist and self-righteous, if accepted, would bring all who are not "past feeling" to confess him as their only and all-sufficient Saviour and Lord. I wish the sermon could be printed and circulated as widely as skepticism, deism and Unitarianism extend.

The interest in Joseph Cook's Monday Lectures is unabated. Like Dr. A. J. Gordon, in his Sabbath services, Mr. Cook is demonstrating on the platform that plain, solid Bible-truth will "draw" and "hold" the most intelligent and appreciative audiences that "cultured Boston," or any other city, can furnish, and that it is safe, even in these days of "higher criticism," to have convictions and fearlessly to maintain them. Between the Prelude and Lecture, Bro. J. M. Foster was introduced by Mr. Cook as a representative of staunch Covenant principles, and spoke briefly in his accustomed and forcible and felicitous style, on the Sabbath question.

Rev. Addison P. Foster, D.D., resigns a pastorate of seven years in Immanuel Congregational church to accept the broader field of New England editor of the *Advance*, and secretary of the Sabbath-school Union, a position for which he is pre-eminently qualified. His headquarters will be in Boston, and the city is to be congratulated on retaining one of her most aggressive and earnest, level-headed, conscientious men of advanced

thought, who has not got beyond the Bible, or outlived his usefulness to the true church of Christ. The readers of the *Advance* have already had enough from his pen to "whet their appetites" for the "better further on."

March 8.—A letter just handed me from Mrs. Stoddard, at Wellesley, says: "It is clearly my duty to remain a few days; I cannot tell how long. Miss Flagg is the sick one." Her father has a severe cold. The trouble seems to be pneumonia, with symptoms of la grippe." Mrs. S. is hopeful that with careful nursing relief will soon come. Let all who have long read Miss Flagg's letters with interest and profit, pray for her speedy restoration. Should she be unable to fill her accustomed space, I know you will greatly miss the weekly "New England Letter;" but I shall try to fill, in some slight degree, the gap; and when she resumes her pen, you will better appreciate her efforts, by comparison with those of your brother in Christ, J. P. STODDARD.

A HOME OF THE GAEL.

HIGHLAND AND LOWLAND FOR OUR REFORM.

Something more than fifty years ago a colony of sturdy Scotchmen settled on the rich prairie slopes of Stark county, Illinois, adjoining the southeast corner of Henry. They were men of courage, thrift, industry, integrity and religious conviction,—the best of principles to be cemented into the foundation of a new settlement. Of course they prospered, and small farms grew to great, with dwellings, barns and other buildings in proportion. To-day there are few farm districts of the country, outside old Chester county, Pennsylvania, where the evidences of good management and good living are more manifest. "This is a good land," said one of these pioneers the other day as we looked across the miles of fine country gently sloping and converging its streams toward the south and east.

There were large families among the colonists. Some are scattered, some are dead; but the Olivers, Armstrongs, Murchisons, Turnbells, Rules, and others will not soon be forgotten. They were Presbyterians of the fellowship of Knox and Melville and Erskine, rather than of Briggs. The old church, as I remember, was called the Knox church. Out of it came the present Presbyterian and United Presbyterian churches. In the old church service was held for years every Sabbath morning in the Gaelic tongue—the only place where it could be so heard in their country (though frequently used in Canada). Rev. D. McDiarmid was the last preacher in the old church. He left some years ago; and as time has nearly obliterated the Highland and Lowland distinctions, the other churches are ample for the congregations.

Rev. A. S. Clark of the Presbyterian church is at present the only clergyman on the ground and is highly esteemed by all classes. By arrangement with him and William Oliver, an elder of the U. P. church, a union meeting was arranged for Sabbath evening, the 5th inst., at which our reform should be presented. It was an unexpected pleasure to find Dr. Wm. Wishart of Monmouth supplying the U. P. pulpit on that day, and his cordial assistance in the evening was most welcome.

The church was well filled with an intelligent and animated congregation, mostly of young people, whose acceptance of the Word of God against secretism was sincere and, let us hope, permanent. They are accustomed to give for missions, and the National Christian Association conducts a mission for the neediest heathenism in the world—the young men of America who, more than nine in ten of them, are being lost to Christianity largely through the lodge. Our reform was, therefore, generously remembered.

In visiting next day to better acquaint the people with our work I was surprised and gratified to find these farmers talking as intelligently of Spurgeon and Beecher and Briggs as a majority of our ministers, and with a degree or two better sense. Our Association needs a large life-membership of such men.

I learned with regret of the death of D. McDonald, one of the most cordial of the friends of our reform. Mrs. McDonald, now tarrying in the home of a sister, contributed generously and has no abatement of her interest. William McBride, another hearty supporter, has been some

years removed. At the home of Mr. Henry Oliver I had the kindest entertainment, and formed a very agreeable acquaintance. Burns must have conceived some lines of his "Cotter's Saturday Night" after observing the sincere household worship of such a home.

Friends and relatives in Kewanee bade me God-speed, and Tuesday morning I was in Mendota. Bro. Bender of the United Brethren church was at a distant appointment, and the building formerly used by the Wartberg Seminary of the Iowa Synod Lutherans is now in charge of the Adventists. The latter intend making Mendota their western headquarters, with a press and a school. The latter, just begun, is small, but growing. The professors greeted me kindly, and I spoke briefly in the morning devotional service.

Peter Bilhorn, our warm-hearted Chicago evangelist, had been conducting a union revival service in the Baptist church. Some 150 signified their desire to unite with the people of God, and the effort is to be continued by the different pastors. Bro. Bilhorn spoke earnestly against the towering evils of the saloon, the lodge, the dance, and his testimony found a warm response. Bro. Swartwout, the Baptist pastor, is a hearty approver of our reform, and will be faithful in his instruction respecting secretism. Rev. Mr. Lintner, of the Evangelical Association, has had some experiences that should convince any candid man of the need of entire separation of the lodge from the church. The full history of the late division of the Evangelical Association may never be written. We know enough to be confident that the churches of that interesting denomination will be spiritually and really no weaker because of it.

HENRY L. KELLOGG.

ANTI-SECRECY REFORM IN THE SOUTH.

NEW ORLEANS, March 10, 1893.

DEAR CYNOSURE:—Your readers may think I am either dead or have lost interest in the reform; but thanks to a kind Saviour, it is neither.

The twenty-eighth annual session of the First District Baptist Association of Louisiana closed its session March 3. The writer was honored, for the third year, with his election to the responsible position of Recording Secretary of the Association. We also preached the Annual Doctrinal Sermon, in which we dwelt at length upon the evils of oath-bound secrecy as a stumbling-stone in the way of the progress of the church of Christ. The sermon incited much enmity, and on the following Friday the writer sternly opposed the reception of a minister whom we knew to be addicted to the drink habit. The association refused to receive him into its fellowship, and as a consequence he had me arrested on Saturday on a charge of slander and abuse. On Sunday at 3:30 and 7:30 P. M. I preached special sermons on God's plan of separating his church from the world to my congregation.

My trial came up yesterday, and I was, through the efforts of my attorney, acquitted and discharged by the court. I can say, Thank God!

Our little church, the St. Matthew's Baptist, is doing as well as could be expected. Our following is few but earnest. We need your prayers and sympathies. I don't believe there is another city in this country where licentiousness of all kinds exists and is so zealously protected by the law as here in New Orleans.

A kind word, by letter or postal, from friends in the reform work will be encouraging to me occasionally. Fight on, dear brethren, the good fight of faith. "Ye shall reap the harvest by and by." Your brother in Christ,

FRANCIS J. DAVIDSON.

518 Philip Street.

REV. WM. FENTON IN MINNESOTA.

NEW PAYNESVILLE, Minn., March 9, '93.

EDITOR CYNOSURE:—This town is located on the Soo line, near its junction with the Great Northern, and 93 miles from St. Paul.

The Norwegian Lutheran church is "far out upon the prairies," seven miles away. On Tuesday evening last, a large audience assembled within its walls to hear a discourse on the relation of God's Word to lodgery; and I think that that township is a very uncomfortable place for a Freemason, for they appreciate the truth very keenly, perceive very clearly the commercial and spiritual rascality of Masonry, and hate it most

cordially. This hate of Masonry is not at all mitigated by the fact that one of their pastors, Rev. Mr. Gunild, of Wilmar, has received an anonymous threat of murder if he does not desist from his pulpit demonstrations against Masonry.

It seems to me that no greater insult can be offered to the Lord Jesus Christ than to say to one of his true ministers: "Why do you not preach the Gospel, and let Masonry alone?" For if the holy and inspired Apostle Paul did not preach against Masonry, he did not preach anything; and he added: "Though we, or an angel from heaven, preach any other Gospel than that we have preached, let him be accursed."

When the apostle says: "Ye cannot drink the cup of the Lord and the cup of devils," the context in the same chapter shows that he had reference to Baal-Peor worship, which Masonic authors identify with Masonry. Many other texts might also be mentioned, all showing in the clearest manner that prophets and apostles preached against Masonry.

I am advertised to speak to-night in the German Evangelical church of this town. The editors of both newspapers here are Masons, and they have said enough to convince me that they mean to carry out their lodge instructions; namely, to "divert a discourse and manage it prudently for the good of the worshipful fraternity."

Our trust is in God. Yours truly,
W. FENTON.

FROM THE EASTERN AGENT.

ON TRAIN EN ROUTE FOR PHILADELPHIA, }
March 10, 1893. }

As our train whirls on toward "the city of brotherly love," I improve the opportunity to write.

The report of the *Commercial Gazette*, copied in the last *Cynosure*, purporting to be a statement made by myself to a reporter of that paper, contains many statements which I did not make. Those who are familiar with reporters' reports will know that it is their custom to fill in what they think the one consulted should have said. It is not necessary for me to go into detail, but I trust *Cynosure* readers will consider that report with a great deal of allowance.

A few days previous to our Allegheny Convention, it was my privilege to visit Beaver Falls and address the students of Geneva College. The President, Dr. Johnston, in his introduction, alluded to my noted ancestry and the fact that I married a Covenanter, which in his judgment was evidence in my favor. I had the closest attention while I spoke longer than the time allotted me. A meeting having been arranged to follow the lecture, Dr. H. H. George made some forcible remarks regarding the needs of our work and the collection showed an appreciation. The contribution (\$11.14), considering all things, was very liberal. The hearts of this people and their pocket-books are so closely allied that, getting the one, you affect the other. As has always been the case, the heart and home of Dr. H. H. George was open for my entertainment. How little I thought, as I bade good-by to the occupants of this lovely home, that the death-angel was so near. The wife and mother has gone. Mrs. George has not enjoyed the best of health for some time. Her zeal in the reform that her husband so nobly championed led her to attend that notable Harrisburg convention. The travel and exposure proved too much; and after a brief illness, she passed, as we are assured, to the company of the redeemed who have gone before. She was of a sweet, unassuming disposition. While her husband battled with the destructive elements in the government, she kept the altar fires burning. The center of affection in the home, beloved by those who knew her best, she nobly filled the mission in life.

While the report of the Allegheny Convention, as copied from the *Gazette*, was very good for a paper whose editor is not an enthusiastic anti-secretist, yet it lacked much in giving an adequate knowledge of the good things enjoyed by those in attendance. The music of both evenings was thought by good judges to be of the best. On both evenings were the players called back to give more of their sweet melody.

The Alethorian Orchestra of Geneva College is especially to be commended for the great sacrifice of its members for our entertainment. Being students, and in the midst of examinations, it was at no little sacrifice they returned to their

homes long after midnight. Votes of thanks were heartily given to the musicians of both evenings.

With such a beginning the friends in the Keystone State should make great advancement all along the line in the year to come. A good start has been made in securing the funds needed to prosecute the work. Those who wish to aid in this line should send money or pledge to Rev. R. C. Wylie, Treasurer, at Wilkesburg, Pa. His report will be duly published in the *Cynosure*.

At home during the inauguration, I had relaxation from work and the pleasure of entertaining friends who honored us with a call. There appeared to be an unusually large number intoxicated at this gathering. Whether the Democratic party, or President Cleveland, is responsible for the condition of things might be a matter of debate. Some one is responsible. May God soon deliver us from the liquor curse! An intoxicated soldier, found in the entry of our building amusing himself by smashing the glass with his gun, was put where he will cool off and think on the error of his ways.

I am in correspondence with friends regarding lectures which I expect (D. V.) to give in Chambersburg, Pa., and vicinity, later this month. In the meantime I shall try and hit the lodge-devil in another part of the State. Let us stand shoulder to shoulder, friends, for we are in the conflict. The King will soon come to reign. If faithful to him, we shall behold him in his beauty, putting all enemies under himself.

W. B. STODDARD.

WORK IN THE WESTERN DISTRICT.

CHARITY, Kansas, March 10, 1893.

EDITOR CYNOSURE:—I am again up in Clay county for a few days. I lectured last night on temperance and prohibition in Melville school-house, in Ottawa county. This was under the auspices of the local W. C. T. U.; Mrs. Eva Gentry, president. This union is of recent organization, but is doing a good work in this community. This meeting was arranged for me by Mrs. M. A. Tippin, president of Clay County W. C. T. U. We had an interesting and attentive audience last night.

To-night I expect to give a Bible-reading on Secretism, in the Tabor Reformed Presbyterian church in Clay county.

At the first of this week I distributed some tracts and sold some literature in Oakland; and had an interesting conversation with a gentleman, upon giving him a tract by Pres. J. Blanchard on "Freemasonry a Christ-Excluding Religion". The man remarked to me that that man, in Western phrase, had "bitten off more

(Continued on 9th page.)

CORRESPONDENCE.

GEO. W. CLARK ON "SUNDAY OPENING."

DETROIT, Mich., March 3, 1893.

EDITOR CYNOSURE:—The following paper was written in reply to an article in the *Detroit Tribune*, demanding the opening of the World's Fair on Sunday; but after keeping the paper for over a week, it was returned to the writer without a word of explanation. Perhaps it was presumptuous in the writer to expect its insertion in a Sunday journal that regales its readers every Lord's day with all sorts of secular, week-day gossiping, political bickerings, business speculations, real estate booms, spectacular theatricals, betting sports, beastly prize-fighting trainers for bloody body-bruising, etc. What a demoralizing hodgepodge with which to entertain the people on the Lord's day, and then seducing little boys to desecrate the Sabbath by bawling and peddling such papers all over the city on Sunday! How can such papers rebuke the saloons for violating the Sabbath? How can the pot call the kettle black?

G. W. C.

Editor *Detroit Tribune*:

DEAR SIR:—I read in a recent issue of your paper an article headed, "Open the World's Fair on Sunday," in which you say, "Congress should not be guided by religious considerations but by considerations of public welfare and public morality." These last-named "considerations" are most emphatically strong reasons for Sunday

closing. But, pray, where do you, or where would you have Congress, get its highest sense of duty on this important question involving "public morality and the public welfare" but from "religion?" Religion consists in and teaches the performance of the obligations and duties we owe to our Creator and to our fellow-men.

The whole superstructure of "morality and the public welfare" rests upon a religious basis. Religion furnishes the only standard of public as well as private morality, and the only security and safeguard of the "public welfare." This it is which constitutes the marked and characteristic difference between Christendom and heathendom—between civilization and barbarism—between this and many of the old countries. Would you convert or turn the United States over into such as some of the effete old countries, with their demoralizing Sunday newspapers, Sunday theatricals, Sunday cock-fights, Sunday races, beastly slugger bruising, gross and shocking fights, and other base and horrid orgies?

If the "religious element should be eliminated altogether," as you say, "and have no place in our legislative or secular affairs," our country would soon relapse into anarchy and wild, irremediable chaos. But by what authority do you separate what "God has joined together?" You differ widely from the inspired apostle Paul. He was a man of no little erudition and had some experience and wisdom in "secular affairs," as well as in spiritual matters, and was a man likewise endowed with authority. He taught us to "do all to the glory of God, whatever we do, whether we eat or drink." This most certainly includes "secular affairs," especially political, governmental, legislative, and judicial, as immediately connected with and responsible for the enactment and enforcement of laws for the protection of the rights and vital interests of society—the morals and the welfare of the people; a "terror to evil-doers and a praise to them that do well." The wisdom of the inspired apostle Paul would not suffer much, probably, in comparison with any of our modern politicians or editors.

You seem as much at variance, Mr. Editor, with our most eminent and leading statesmen and jurists as with the moralists. George Washington, called the "father of his country," declared that "Reason and experience forbid us to expect that morality can prevail in exclusion of religious principles," adding the significant words: "It is impossible to govern the world without God." "Religion and morality being the great pillars of human happiness—the firmest props of the duties of men and citizens," it seems Father Washington thought "religion" had something to do with "secular affairs," and ought not to be "eliminated." So did another somewhat distinguished character; and as he dates somewhat further back than Washington I might call him the "grandfather" of this country. The renowned Mr. "Christopher Columbo"—as Mr. Mark Twain would call him—when starting on his perilous enterprise, and when his daring adventure was crowned with success, in the discovery of this continent, went down upon his knees, as did the pilgrim fathers when they landed at Plymouth Rock, kissing the ground and devoutly thanking God they had been so providentially led to and safely landed and permitted to plant their feet and raise their standards on the long-sought and newly-discovered world. Many of our most able and distinguished historical statesmen, agreeing and affirming with the Supreme Court of the United States that "this is a Christian nation—that where there is no *Christian Sabbath* there is no *Christian morality*; and without this free institutions cannot long be sustained."

As to closing the World's Fair on "ecclesiastical grounds, or from ecclesiastical reasons," as you say, nobody asks or expects any such thing. This is far-fetched.

Before all ecclesiasticism or sectarianism or world's fairs, was the *Sabbath*.

God, who created all, knew all the physical, mental, social and spiritual needs of man and human society, and ordained the Sabbath as the needed day of rest, contemplation and adoration. That ordination has never been repealed or abrogated, and never can be, because it was established by God himself, and founded on the needs of human nature, in the nature of things. God himself set the example of Sabbath observance for all the world, and then bade its perpetual observance.

"In six days God made heaven and earth and all that in them is, and rested on the seventh day; wherefore the Lord blessed the seventh day and hallowed it"—sanctified—that is, set it apart to the purpose for which he had designed it; saying, "Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

If the "gates" of the Columbian Exposition should be open on the Sabbath to the conglomerated mass of good, bad and indifferent from all parts of the world, especially the criminal classes from all the great cities, who are already gathering in Chicago, it is said, in great numbers, and preparing to ply their vile and nefarious occupations on that occasion, the result would be the disgrace of the State and the nation, and the demoralization of the world to the extent it shall be represented here.

The plea of opening on Sunday "for the benefit of the poor laboring people" is specious, and probably not put forth in the interest of that class, but from other and mercenary consideration. There is not, very likely, an employer in the country who would not as readily give "off-time" to his employees to visit the World's Fair on week-days, as he does to go to circuses, caravans, 4th of July excursions, holiday festivals, etc, on week-days. And if many of these so-called "poor laborers" would save the time and money they worse than waste in deadly saloons and on pernicious liquor and tobacco, they would have ample means to take their families to see and enjoy and be profited by what will undoubtedly be the most wonderful and magnificent exhibition of human genius, human skill and workmanship—the developments and the progress in agriculture and mechanism, in mineralogy and meteorology, and in philosophy and the fine arts—that this old world has ever yet seen.

The preparation and artistic arrangement of the grounds and the immense and costly buildings constructed for the occasion exceed all the old fairy tales, and will alone furnish the most gorgeous and dazzling sight probably ever yet beheld by mortal eyes. So I say, by every "sacred" and every "secular" consideration, let us show our profound veneration and gratitude to the Author and Giver of all these wondrous developments of human thought and human work—of human hearts and human hands—by a God-honoring, quiet, restful Lord's day that all will need, all are entitled to, and will be benefited by—mindful that "Righteousness exalteth a nation, but sin is a reproach to any people."

Yours respectfully, GEO. W. CLARK.
Detroit, February, 1893.

MEMBERS OF THE LODGE IN CLASS-MEETING.

PHILADELPHIA, Pa., Feb. 27, 1893.

EDITOR CYNOSURE:—Having been in Corn Street Mission last night I gave my experience, and spoke of secret societies. After I had finished, a man named Bowers arose and stated that he had formerly belonged to these societies, at which time he was always on the sick list, and sometimes had a hard time in getting his "benefits" from the lodge; but after he left the orders and put his trust in God, he regained his health and had kept it ever since.

About six weeks ago I was in a class-meeting at which about sixty, men and women, were present, and when I gave my experience, I severely scored the secret societies. This was more than the devil and some of those in the class could stand, and several arose and showed their true colors. One old brother said that I was a devil; I ought to be kicked out; and a man like me ought not to be allowed to come into a meeting like that, where nearly every one belonged to the secret orders.

I told him after the meeting closed, that he ought to read his Bible more. Then his teeth went together like a mad-cat's, and he told me that he read two lines in it to my one. I merely replied: "Well, thank God! it is not the reader but the doer of the Word that wins."

This was on Monday night, and on Thursday evening, when I went into his class, he arose and apologized, saying that he sometimes mani-

festes such an evil temper that he cannot restrain it, but, that night, he said, he loved everybody. I replied, "Praise the Lord!" After meeting he told me that he was glad to see me, and invited me to come again. Well, praise the Lord!

B. K. H.

LITERATURE.

CURRENT PERIODICALS.

The *Social Economist* for March has for a leading article the editor's "Solution of the Silver Problem" in connection with the recent change of Presidents. "A War against War," by Johannes H. Wisby, is an able presentation of the reasons—which should not need demonstration in this nineteenth century—why war should be no more resorted to by civilized peoples. "The Presidency of the United States," by Charles Frederic Adams, proposes a wild amendment to the Constitution. "An Educator on the Failure of Education," by Edward P. North, is plea and argument for an educational system that shall fit itself to present needs. "Liquor and Politics," by Kemper Bocock, presents his private reasons why the liquor question should have no place in politics. "A Hint to Social Reformers," by Norris Jackson, is a hint that will bear repetition. "The Economics of Advertising," by Emerson P. Harris, considers the scientific necessity for an essential industrial factor; and current literature and the events and potential possibilities of the month are passed in review in "Among the Magazines," Book Reviews, and the *Crucible*. New York: Published by the School of Social Economics, 34 Union Square, East.

The *Review of Reviews* for March embraces the usual variety of personal and general topics, copiously illustrated, so that it presents a very fair reflex of prominent men and events that have figured in American and foreign affairs during the past month. "The Progress of the World" records the actions and opinions that the history of nations has developed, when taken in connection with the "Record of Current Events" and "Current History in Caricature". Harry Pratt Judson contributes "A Study of Four Careers"—James G. Blaine, L. C. Q. Lamar, Rutherford B. Hayes, and Benj. F. Butler. Phillis Archdeacon receives an "English Estimate and Tribute" from Archdeacon Farrar, and his power as a preacher is analyzed by Chas. F. Thwing. "America in Hawaii" and "England in Egypt" receive special mention; the "Leading Articles of the Month" comprise about fifty titles and topics. Interest pervades Mr. Stead's report of the adoption of Mr. Gouin's "royal road to learn languages"; and reviews of current publications, etc, close a very attractive miscellany. Published at 13 Astor place, New York.

A bright story of Washington social life, entitled "A Diplomatic Checkmate," opens the March number of the *Cottage Hearth*, and is followed by "The Strike at Armstrong's," a tale of a California lumber camp. The unexpected turn events take in the story of "A Belated Proposal" is both dramatic and interesting. Sophie E. Eastman gives, in a travel sketch, an account of "Five Days on Kilauea, Hawaii." The present interest in these islands in the Pacific makes this account of one of the wonders of nature especially interesting. "A Dangerous Pilot" is the leading story in the Young People's Department. Interest in "Erastus Faulkner" (the third part of which appears in this number) increases. The series of articles on "Our New Navy" ends in this issue. These three articles are of especial interest in connection with the Hawaiian question, now engaging public attention, and also in view of the approaching naval parade in honor of the Columbian year. Fine illustrations abound. W. A. Wilde & Co., Boston.

American Gardening, one of the brightest and best of our American horticultural periodicals, has the following contents in its March number: John Johnston, by L. H. Bailey; The Ancient Britain Blackberry, by a Number of Fruit-Growers; Two New Chrysanthemums, by H. Yoshiike; Tuberous-Rooted Begonias, by E. C. Powell; Tea-Culture in North America, by C. U. Shepard; Damson, Native and Japanese Plums—Notes from Different Orchards; The Narrow Local Range of Our Apples, by T. H. Hoskins; A Review of the Season, by Alfred Barron; Horticulture at the World's Fair, by Fanny Copley Seavey; Taste and Tact in Arranging Ornamental Grounds, by E. A. Long; Slime-Molds and Club-Root, by A. B. Seymour; Vines for Summer Decoration, by E. C. Powell; The Western New York Horticultural Society. Departments: Sub-Rosa, Clons, Varieties, The Month, New Lines in Books and Bulletins, Questions Asked and Answered. New York: The Rural Publishing Company.

Dr. M. L. Holbrook's excellent monthly *Journal of Hygiene* for March informs us How Paris is Cleaned; continues the series of Hygienic Treatment of Indigestion, by the editor; treats of Health and Beauty, by Dr. C. H. Shepard, and Jennie Chandler writes freely about our American abomination of long skirts on the street, and their cost. The best part of this number, however, is contained in the editor's Notes Concerning Health and Topics of the Month. The common-sense and usefulness of this magazine are highly commendable. \$1.00 a year. Published at 46 East 21st street, New York.

LODGE NOTES.

(From Secret Society Journals.)
MASONIC.

According to the Berlin *Latonia*, a candidate for the privileges of the craft in that country has to answer the following questions, and his admission depends upon his replies:

1. To which religious persuasion do you belong? and do you consider it the only true one, or do you profess it only from habit?

2. We also profess a religious belief. Will you accede to it, even though it prove to be contrary to your convictions?

3. A poor widow needs assistance. Will you afford it her? and, if so, will you do so this very evening, or to-morrow?

The attack by the Vatican upon Masonry was sharply repelled by a prominent Sicilian, Adriano Lemmi, at a banquet in Palermo. He asserted that Freemasonry had done much to improve the moral, intellectual and material condition of the people of the lower classes especially, and closed with a fervid appeal to 15,000,000 Freemasons of the world to "enlist under the banner of civilization against the Vatican".

Clarke, one of the "literary gentlemen" recently sentenced at the Old Bailey, in London, when addressing the jury, appealed to "the Great Architect of the Universe to enable them to temper justice with mercy". Was this phrase meant to show that he was a Freemason, in the hope that some of the jury might also have been "brethren of the mystic tie"?—*Pall Mall Gazette*.

Practically the artisan is excluded from the blessings of Freemasonry in the city lodges of England, and is seldom seen in the rural lodges. In Germany he is positively excluded.

Gen. Ludwig Kossuth is an ardent Freemason. On the occasion of his 90th birthday recently he received from many Hungarian lodges congratulatory letters.

A foreign Masonic paper says that "among the side degrees in America they have one called the 'Degree of Adam and Eve,' which is a travesty on chapter work." The whereabouts of the location and working of this paradisiac degree is unknown to us.

Subordinate to the Grand Commandery of Missouri are 3,630 Knights Templar. ODD-FELLOWS.

The increase in membership in 1892 in Minnesota has been more than 13,000.

Australia has a Colfax lodge, named for the author of the Rebekah branch of Odd-fellowship.

The A. O. F. in New Zealand number 8,150, and have in their benevolent fund nearly \$75.00 per member. The M. U. I. O. O. F. have 10,708 members and about \$117.00 per member.

It is said that the Michigan Odd-fellows will outwit the Chicago hotels by having a large steamer they have secured anchored in the lake, and its patrons will be carried to and from the shore on a steam launch. It is to be known as "The Odd-fellows' Floating Palace Hotel". It is intended to fix a uniform rate of \$15.00 for six days' board and lodging, including six admission tickets to the exhibition.

At the close of 1891 the jurisdictions of Indiana, Illinois, Ohio, Massachusetts, New York and Pennsylvania came within about 2,000 of having one-half of the whole number of Odd-fellows in the sovereign jurisdiction.

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22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 16, 1893.

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever.—PSALM 125: 1.

SECRET SOCIETIES MOVED.

The introduction into the Legislature of Illinois, last week, of a bill to classify and license, for pay, all the "benevolent" (so-called) secret societies as insurance companies, created a remarkable sensation among the latter, and no time was lost in sending a formidable lobby to Springfield to combat the measure. Those who were represented in the lobby were the following:

American Legion of Honor, Ancient Order of Foresters of America, Ancient Order of United Workmen, Select Knights of America, Benevolent Protective Order of Elks, British American Association of the United States, Grand Army of the Republic, Improved Order of Red Men, Independent Order of Foresters, Independent Order of the Free Sons of Israel, Independent Order of Knights and Ladies of Honor, Independent Order of Red Men, Knights of Honor, Knights and Ladies of Honor, Knights of Pythias, Loyal Orange Institution, National Union, Order of the Iron Hall, Order of Mutual Protection, Order United American Mechanics, Patriotic Order Sons of America, Progressive Benefit Order, Royal Arcanum, Royal League, Sons of St. George, Sons of Veterans, United Ancient Order of Druids, Order of Scottish Clans, Sons of Hermann, Catholic Order of Foresters, Odd-fellows, Patriarchs Militant, Junior Order United American Mechanics, The Daniel H Brotherhood, Select Knights of America, Ancient Order of Hibernians, Masonic Benevolent Associations.

The influence of such an array of oath-bound lodgemen was at once felt in the Legislative halls; and it is safe to say that the bill will never become a law. The lodges form a secret empire, to which their members owe a stronger allegiance than to civil government; and it is notorious that whatever they want they insist on having, without reference to the claims of other citizens. This is one great reason why they should be persistently and vigorously opposed, as the enemies of the church, family and state.

MASONIC RHODOMONTADE.

"Speculative Masonry was represented by wisdom, in the person of King Solomon, and operative Masonry by strength, in the person of King Hiram, while Hiram Abiff, or beauty, was the personification of both united. From the beautiful union of three of the greatest men of antiquity, personating the three great elements of a true, manly life, proceeded the harmonious organization, the splendid symbolism, and sublime precepts of Freemasonry," etc.—*Rev. Bro. Cone, in the Voice of Masonry for March.*

Says Bro. Parvin, than whom there is no wiser Freemason living, and no more thorough member of the fraternity: "'Tis true, 'tis pity: and pity 'tis 'tis true,' that even Solomon was no Mason. With all his wisdom, great as it was, he knew no more of the mysteries of Freemasonry than did the... beautiful Queen of Sheba." "Nor is there any evidence to prove that either of the St. Johns... were Masons." "It is amusing to note how they [the Masons] always enroll among their numbers the noble and good of all nations, all the time as carefully excluding the opposite class."—*Oration in 1875.*

"Masonry cannot be known from a perusal of the eulogistic books which adhering Masons have written... As anyone may know who will examine them, they are silly, and, for the most part, little better than twaddle. If we read their orations and sermons that have been published in support of Masonry... we shall find much that is silly, much that is false, and a great deal more that is mere bombast and rhodomontade." So wrote Rev. Chas. G. Finney, who, before his conversion from Masonic paganism, was himself a "bright" Mason.

Yet, month after month, year in and year out, Masonry perpetuates its historic, unscriptural falsehoods—perhaps deceiving even Masons, but certainly with the design of making the ignorant

believe that the institution is "the handmaid of religion" and the greatest institution ever introduced into the world for the benefit of mankind. Stripped of its tinsel and its secrecy, it is nothing but a despicable humbug, born of the devil.

HOW MAY IT BE REMEDIED?

There is a great object-lesson in the story (Mark 5: 25-29) of the woman who had suffered from disease for twelve years, and had employed many physicians without securing restoration to health.

In spite of all our national and state legislation, and our systems of education, the social and political condition of our country is far from what it should be. There is a steady increase in crime. Our penitentiaries overflow. Murders increase faster than the population. The percentage of the insane increases. The number of suicides is most astounding. Divorces bear an alarming proportion to the marriages. The annual consumption of alcohol grows faster than the population, and the drink traffic has become a dreadful incubus upon the prosperity of the world. Men are, in our own land, shot down and poisoned for working for such wages as they can obtain. Other men, whose crime is that they have a dark skin, are subject to death by violence, often to horrible tortures, on the merest suspicion that they have gone wrong.

This is the state of the body politic, and there are many physicians, and many remedies are proposed. In the main, they are like those which the poor woman endured. Society suffers much from them, and is nothing better, but rather worse. All human remedies are alike in one respect. They all appeal to human selfishness, as though it were the proper and rightful condition of the human soul. There is a wisdom of the world which says, "love thyself first"; "blessed are ye rich"; "blessed are ye when all men shall speak well of you"; "be careful and troubled for everything, and let your wants be made known to men"; "bless them that bless you, and do good unto them from whom ye hope to receive as much again"; "hate your enemies, and if a man smite you on the one cheek, smite him back with all your strength." This wisdom is highly esteemed among men, but is an abomination in the sight of God. It is surely not the wisdom from above.

The most common application of these principles of worldly wisdom is in the formation of secret societies. They all propose to benefit the individual man; and, to benefit the world, Freemasonry proposes to teach piety, morality, science, charity and self-discipline. Odd-fellowship claims that its fundamental principles are "friendship, love and truth". The secret temperance orders would reform the world on temperance lines. Trades-unions propose mutual help, and secret insurance companies promise economy in providing for the future. They all seek to reform the outward man. The Masonic idea of a perfect character is the "perfect ashlar," the hewn stone, that is *outwardly perfect*. They never regenerate the heart, nor restore it to the likeness of God.

All these remedies, like those prescribed for the poor woman, must utterly fail, because they are founded on a wrong diagnosis. They all appeal to, and tend to build up, *human selfishness*, which God proposes to destroy.

The divine remedy is in the Gospel of Christ. It proposes to reform the individual man, and to reform society by the *elimination of human selfishness*. It says: "Ye must be born again." "Believe on the Lord Jesus Christ, and thou shalt be saved." "If any man will come after me [Christ] let him deny himself and take up his cross and follow me;" and "he that forsaketh not all that he hath cannot be my disciple." It says, "Love your enemies; do good to them that hate you, and pray for them that despitefully use you and persecute you."

God's plan is directly the reverse of the world's. Their remedies have always failed. His have always succeeded, when, like the poor woman, we have come to him in simple faith.

It is plain, then, that as Christians we should have no fellowship with these earthly remedies.

1. They are not God's plan. Divine wisdom is better than means. "Every tree that the Father hath not planted shall be rooted up."

2. They are rivals of the church of Christ.

They all seek to justify their existence by disparaging the church, and by telling of its shortcomings. Christ said of his church: "Ye are the light of the world;" "ye are the salt of the earth." Paul said of it: "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water through the Word, that he might present it unto himself a glorious church, without spot or wrinkle, or any such thing, that it might be holy and without blemish." Eph. 5: 25-27.

3. They do not honor Christ. They do their deeds of so-called charity in the name of the lodge. The Word of God says, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Col. 3: 17.

4. They unequally yoke God's people with unbelievers. As the principles and the wisdom of this world are directly the reverse of the principles and wisdom of God, so God's people are to be a separate and peculiar people. Christ said: "I have chosen you out of the world." Paul said: "Be not unequally yoked together with unbelievers; come out from among them and be ye separate, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6: 14-18.)

Let the men of the world, if they will, follow the ways of the world; but let not the people of God be entrapped by their sophistries. The wisdom of the world shall perish; but if we come to Christ, and but touch the hem of his garment, in true faith, we shall be whole, both as individuals and as a people.

REPEAL OF THE FIFTEENTH AMENDMENT.

Mr. J. C. Wickliffe, a lawyer of New Orleans, in the January number of the *Forum*, declares in favor of a repeal of the Fifteenth Amendment of the Constitution, which says that "the right of citizens of the United States to vote shall not be denied or abridged by the United States, or any State, on account of race, color, or previous condition of servitude".

He says that Negro suffrage has proved a failure, and has tended to general demoralization. He holds: "The moral sensibilities of the people have unquestionably been blunted by the practices towards the Negro, into which they have been forced by dire necessity," of which bulldozing and ballot-stuffing have been samples. He concedes that Louisiana would lose two or three Representatives in Congress, and a similar number in the electoral college, but thinks that she would gain, as the result.

To us it seems as impossible as it would be impolitic and unjust to make such a change. Whatever may have been the wisdom or folly of enfranchising those who were then just emerging from slavery, the great majority of whom had absolutely no knowledge of the principles of our government, it surely would not now do to withdraw a franchise that has been exercised for more than twenty-five years, and especially since a vastly greater proportion can now vote intelligently. Besides this, such a repeal would be a concession to the spirit of caste, which is utterly foreign to the spirit of Christianity or the principles of our government.

Distinctions in the social scale we doubtless recognize; but such distinctions are based on *character and capacity*. It will be a sad day when we recognize any other ground of political or social standing.

But the failure to enforce the constitution in Louisiana reminds us strongly of what is called "failure" of prohibition in some of the prohibition States. Laws against gambling, liquor-selling and licentiousness are sometimes but imperfectly enforced; yet the fault is not in the law, nor in the beneficence of its purposes, but in those who *violate* and those who *fail to enforce* it. Had the white people of Louisiana maintained a kind relation to their Negro fellow-citizens; had they sought to be their leaders rather than their enemies, there would have been no race antagonism, and the evils of an illiterate constituency would have been comparatively small. The trouble with Louisiana, and much of the South besides, is that they have never accepted the idea of joint citizenship; and, instead of seeking to placate the race feeling, they have sought to perpetuate and increase it.

To our mind, a wiser solution of the race-problem, and one entirely practical, is, to re-

strict the right of suffrage to those who are capable of an intelligent exercise of that right, be they either white or black. No person who is incapable of reading his ballot can safely be entrusted with its use. Ignorant voters will always (as they have been in Louisiana) be either bought or driven into compliance with the strongest party. In any case they will be oppressed.

Such a restriction in the right of suffrage would be a strong incentive to acquire an education, and would eliminate the dangerous element in our national elections and State politics. If, by reason of such change, Louisiana should lose something in her voice in our national elections, it would soon be regained. Next to this, let the statesmen of Louisiana seek to *divide*, rather than unify, the Negro vote, and she need not fear it.

CHRISTIAN PATRIOTISM.

It is both an impulse and a duty to love our country. This sentiment is universal. It was both patriotism and religion that led the ancient psalmist to exclaim: "By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. . . . How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Psalm 137: 1, 4-6.

It is remarkable, however, that in the entire New Testament there is a profound silence about the duty of patriotism, except, possibly, the weeping of Christ over the city, when he foresaw its doom. Everywhere in the New Testament Scriptures the paramount obligation is *impartial love*. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." In the beautiful parable of the Good Samaritan we are taught that our neighbor is not simply our fellow-citizen, but our brother in humanity. The heathen idea, and, to a great extent, the ancient Jewish nation, was, that the obligations of fraternity were, at least, restricted by national boundaries. It was an astounding declaration which a heathen once made, when he declared that "whatever concerns humanity concerns me; for I, too, am a man."

And since this great law of love is the paramount obligation, it follows, therefore, that patriotism is not what the heathen conceived it to be, but is to be held as entirely subordinate to the higher interests of humanity. We ought to love our country so much that we would sacrifice personal interests, and even life itself, for its well-being, but we ought not to love it so much as to consent to a single wrong to the poorest of our human brethren, or to seek to accomplish any end except by means that are intrinsically righteous. It was a noble sentiment of Daniel O'Connell that "no political change, however important, is worth the commission of a single crime or a single drop of human blood." Those principles ought to apply to our national legislation. Tariff laws that shut off natural sources of supply, like the tin mines of Cornwall, and thereby bring unwonted distress on English tin-miners, are not demanded by any true law of patriotism. It is safe to say that there was no patriotic obligation to have fought in the needless war of 1812-15 or in the Mexican war, if, indeed, there was ever any right to engage in any war. It is quite time that the Christian world should have found out that the old rule, "thou shalt love thy neighbor and hate thine enemy," has been set aside by the Great Lawgiver, and that patriotism, noble as it is, is limited by love to humanity.

THE SACREDNESS OF HUMAN LIFE.

The recent murder of two Mormon elders, while they were preaching to a small congregation in Lewis county, Tenn., and whose only offence was that they had not left the country when commanded to do so by an irresponsible mob, is quite in keeping with many similar events in other States, but especially in the South.

Quite generally the victims of lawless violence are Negroes; but in the mountain districts, where black men are scarce, the white people prey on each other. This condition of society is largely the result of the combined influences of slavery and war. It was slavery that drove the

poor white people into the mountain districts and deprived them of the advantages of education. It was slavery that led to a general disregard of natural rights, while the late war made human life seem cheap, and violence and strife commendable.

But whatever may have been the causes of such a state of society, it ought to cause a wide-spread alarm and lead to renewed efforts to not only secure the enforcement of law, but especially a higher regard for human life as the sacred gift of God.

1. Every good citizen ought more earnestly to contend for the paramount authority of civil law, even though it may be defective, and sometimes oppressive. It is a thousand-fold better than anarchy and violence.

2. Every good citizen should seek the suppression of the liquor-traffic, since drunkenness is usually the immediate and exciting cause of those scenes of violence and crime. It is quite probable that "moonshine" whisky was the prominent factor in this murder of these Mormons.

3. Citizens generally, especially those of the South, should learn to exercise a more tolerant spirit. It should be remembered that the best way to overcome error is not by violence, which rather promotes it. Had not the Mormons been driven from their first settlement, and in their early history everywhere subjected to persecution, it is quite probable that their superstition would have long since died out. The blood of the martyrs is not only the seed of the *true* but of the *false* church. Jefferson said that "it is always safe to tolerate error, so long as reason is left free to oppose it." Until we cease to mob and murder men for difference of opinion, we are unworthy the name of republicans, much less of Christians.

4. The Christian press, and especially the Christian ministry, have a great duty to perform in insisting on the sacredness of human life. "Thou shalt not kill" is God's unalterable law. Nothing so tends to its disregard as the spirit and practice of war. It has for centuries been a recognized principle in English law to exclude a butcher from a jury when a man was on trial for his life. It was held that familiarity with blood would lead to a lower appreciation of the right to live. With much greater reason should those who delight in war and glory in the destruction of their enemies be excluded from positions of honor and responsibility. With equal propriety we should teach our youth to abhor war and to regard a military education as essentially uncalled-for and un-Christian.

THE ORANGEMEN AGAIN.

The *Western Catholic News* refers to an incident in the British Parliament, the other day, when a Tory member who had the floor tore up a copy of the new Home-Rule bill and trampled it under his feet. Of course the destruction of a single copy of the measure by this member could not eliminate it from the archives or prevent its ultimate success in Parliament. It was merely an ebullition of temper in an excited individual, and carried weight accordingly. But when he added that he has offers from America and other countries to send 100,000 Orangemen and other active opponents of the bill to Ireland to resist its operations, he indicates clearly what the *Cynosure* has always urged upon its readers, the lawless, murderous character of the secret political orders.

The hatred of the Orangemen, whether in the United States, Canada, or Ireland, to the dominance of the Roman Catholics is proverbial and has been fiercely perpetuated ever since the battle of the Boyne, in 1690; and in all that time no one ever knew the order to perform a reputable deed.

THE GOSPEL OF DIRT.

The *Advance* of last week has an editorial monograph which might consistently have borne the above title. It said:

"The newest pastors preach most about the smoke, dirt and vices of the city. They seem to get a great sniff of bad things right away. Older pastors—and a pastor who has been here a half-dozen years is old—take their recreation on the boulevards and in the parks, but some of the new men seem to wander along the Chicago river or ramble up and down the alleys, and they strike up an astonishing acquaintance with gambling

dens and other bad places in very short time. Some of the sermons preached have the odor of garbage boxes about them. 'The audience gave a sigh of relief when he closed,' was the comment made by one of the Monday morning dailies, after describing a long sermon during which the ladies sometimes hid their faces and the men moved uneasily in their seats. It was a sermon which spread out all the vices. But then 'the house was crowded.' It is doubtful whether it would be again, by the same crowd."

It is certainly the province of an earnest Christian pastor to go out and preach the Gospel of God in the alleys and byways as well as the highways of the city; to reform the intemperate and vicious by personal contact with them; but it is certainly no part of a preacher's duty to "go-a-slumming" for the sole purpose of gathering disgusting subjects for a sensational sermon. The picture of such an unprofitable servant is not overdrawn by our contemporary.

—Rev. M. A. Gault preached in the Vernon, Wis., Reformed Presbyterian church on the 5th instant, and last Sunday at Oakdale, Ill. During the rest of March he expects to remain in Indiana, hoping to organize a State anti-secrecy convention at Bloomington about April 4th and 5th.

—Misled by the misspelling of the Pittsburgh daily papers, the name of Mrs. Ella Reidy, of Tyrone, Penn., who made a sterling address at the Pennsylvania Convention, February 28, appears in our report as Mrs. *Reid*. This lady's remarks on that occasion have been received in manuscript, and will be printed in the *Cynosure*.

—While the Allegheny convention was in session, a telegram was received announcing the sudden death of Mrs. Dr. H. H. George, at Beaver Falls. This news cast a pall of gloom over the convention, and prayer was tenderly offered for the bereaved family and for the father who was absent from home in his Sabbath-reform work. Resolutions of condolence were passed for him, and also for Rev. C. A. Blanchard and wife, the latter being so long under affliction.

REFORM NEWS (Continued from 5th page.)

than he could chew". I inquired, "How is that?" His reply was that that man could not make that out. I made the counter reply that that was not hard to do; that I could do that myself. Yes; he replied, you can easily make the declaration. I, of course, made the further reply that I could prove it from Masonic works in my possession, and that Odd-fellowship did the same. Oh, no, he returned; you cannot make that out. I am not a Mason; but I have been an Odd-fellow for forty years. I inquired if he knew the prominent Odd-fellow author, Rev. A. B. Grosh. No, he did not know him. I gave him the information, then, that Mr. Grosh is high authority in Odd-fellowship; his Manual has the sanction of State Grand Lodges and the United States Grand Lodge, and that Mr. Grosh, in this same Manual (of which I have a copy), tells us very plainly that Odd-fellowship does leave out Jesus Christ and argues for several pages for the propriety of doing so. Mention was made of Christ and his sacrifice. He did not take any stock in the atonement and sacrifice, and the shedding of blood. I replied to him that that was good Masonic and Odd-fellow doctrine; that I did not wonder at his making such declarations. But Masonry and Odd-fellowship, upon occasion, make great boast that they are founded on the Bible. Yet they say, because they are so taught by these institutions, that they do not take any stock in sacrifice and shed blood. "Without the shedding of blood there is no remission of sins." True Masons, at their corner-stone layings, pour on "corn, wine and oil," and Odd-fellows, "water, flowers and wheat,"—all *fruits of the ground*. They are after the offerings of Cain and not after the acceptable offerings of Abel, who offered of the flock a bloody sacrifice.

Is there nothing here to cause a Christian to pause when he is asked to enter these institutions? Is there nothing here to lead the ministry of the Word to lift up their voices in earnest warning against these things?

We expect to lecture and labor in Clay county next week also.

Yours in the work.

WM C. PADEN.

THE HOME.

RETROSPECTION.

O life, I turn on thee a backward gaze,
Before my sun has set;
I mark the windings of a tangled maze
Of paths I'd fain forget.

I see my footprints in the tell-tale sand,
Nor time nor death can hide;
I see where straightest I my pathway planned,
There most I turned aside.

And sharpest sting of my regretful pain—
What deepest I deplore—
The path I made must ever so remain;
I'll pass that way no more.

I dare not 'gainst a straying brother cry,
Nor his intent malign,
Lest looking backward there I may descry
His path more straight than mine.

I may not over him in judgment stand,
Nor ask how he has striven;
I only clasp in peace his proffered hand
As I would be forgiven.

May there not be hid, by his smiling face,
A troubled heart and sore?
I humbly whisper, Jesus, give us grace;
I'll pass that way no more.

—Margaret Holmes Bates.

STORIES OF TWO FAVORITE HYMNS.

Mrs. H. T. Stephens, in the *Methodist Recorder*, tells Mr. Sankey's own story of how he came to write what is, by many, considered his finest song, "The Ninety and Nine."

It was in 1874. Mr. Moody and he had been holding a three months' meeting in Edinburgh. They had gone to Glasgow, and on their way back to Edinburgh to hold a three days' farewell meeting, Mr. Sankey bought a newspaper before starting, wanting to hear the latest American news. In one corner of the little paper he found the words of the "Ninety and Nine." Mr. Moody was sitting by him in the chair.

"Mr. Moody," he exclaimed, "I have found what I have been looking for for several years—a shepherd song!"

"Read it," Mr. Moody answered, at the same time commencing a home letter from Chicago. Mr. Sankey began it, but found Mr. Moody so engrossed in his letter that he concluded to wait.

They reached Edinburgh, and had a grand meeting. The third evening, Mr. Moody, Dr. John Brown, and some others, had addressed the crowded house. There was a deep silence, the stillness of deep religious feeling.

"Sing your hymn!" a voice seemed to say to Mr. Sankey.

"I can't! it has no music."

"Sing your hymn!" came again. He said he never disobeyed such a voice in a great meeting, but he gave himself to the guidance of the Spirit.

Seating himself at a small organ, he began, not knowing how he might close. It was born of that hour. No note has ever been changed. The twenty-third Psalm is familiar to every Scotchman; he usually sings it at least once a day. A shepherd song peculiarly appeals to them.

Mr. Moody came down from the pulpit, leaned over the organ, and with tears in his eyes, asked: "Mr. Sankey, where did you get that hymn?" The day before he had not heard it, for his interest in his Chicago letter.

The sister of the author of the words was up in one of the galleries, but the press was too great for her to reach Mr. Sankey when the meeting closed.

She wrote him after he had gone to the Highlands to hold another meeting. And so he discovered the authorship. The lady had been dead some years. Afterwards he visited her sisters, and they showed him her little room where "Ninety and Nine" had been written. As he stood in the room he could but pray that God would continue to use the song to show the lost ones his tender shepherd-care and love.

Twenty years or more ago a New York lawyer was sitting in his office, when a Brooklyn Sunday-school superintendent called on business. As the latter turned to go, a printed page fell from a package in his hand. Picking it up he exclaimed: "Ah, this is a hymn I have had printed for my Sunday-school. If it only had music I'm sure they would sing it." The lawyer took it, read

the first line, "What a Friend we have in Jesus!" and asked: "Can you wait fifteen minutes?" He caught up a sheet of letter paper, ruled it, and dashed down the music to which that familiar hymn has since been sung the world around.

The author of the words is unknown. Attributed to Dr. Bonar, he has disclaimed them. The composer of the tune, which has become as well known as "Old Hundred" or "America," is Charles C. Converse, Esq., a successful business man, a facile writer, and an accomplished musician. His youthful compositions were very popular. He mastered the science of music in the famous school at Leipzig, and won the highest commendations of the leading musicians there. On his way home he played before Prince Albert; the Prince also played for him; but after his return he decided upon a business career. Many of his hymn-tunes and songs, jotted down in leisure moments, perhaps in the cars upon backs of letters, have become the common possession of the singing world. Some of his more elaborate compositions have been played by the Thomas orchestra in New York and Chicago. Two hymnals of the Southern Presbyterian church, he edited gratuitously in the days of its impoverishment by the civil war. His last work for the same body, "Songs of the Covenant," has recently been published.

But it is the history of the hymn referred to, with the music, which has made it familiar and dear to millions, to which this article would call attention. Over fifty million impressions of the piece are known to have been made. Mr. Sankey says that it is the favorite with more people, wherever he has sung, than any other. The hymn has been translated into many languages and sung to the same tune in all parts of the globe.

A neighbor of Judge Converse returning from Europe heard singing in the steerage of the steamer. He went down and found that the motley company were singing: "What a Friend we have in Jesus," in various languages. One foreign tongue after another joined the commingled strain, even some Chinese, who had learned the hymn in their own language, adding their voices, till it seemed as though a musical Pentecost had visited the steerage. The effect upon singers and listeners was most impressive, for all seemed to feel that Jesus was indeed among them to hear, protect and save.

This is one of the tunes which the people make their own—a sacred folk-song. Bands and hand-organs play it. More than one criminal has asked to have it sung as he faced death upon the scaffold. It was the favorite of Jesse James, and was sung by his request, at his funeral. As its familiar strains were heard, tears rolled down the cheeks of his hardened associates. Lost women, hearing children sing its lines in the streets of Chicago and other cities, have been known to weep and resolve to lead a better life, in the hope that such a Friend would not cast them out, but receive them and save them.

At the recent anniversary of the Bowery Mission a well-dressed, good-looking man told this story of his conversion: Eleven years before he was walking in the Bowery in despair, a penniless drunkard. His family were scattered, and no one would give him work. As he passed the open door of the mission room he heard the hymn, "What a Friend we have in Jesus," sung heartily as though it were true. "I said to myself," he testified, "I have no friends, not one. I'll go in and see if there's any hope for me." At the close of the meeting I lifted my hand for prayer, and then in the after-meeting, a Christian lady pointed me to Christ. I went out that night happy in my new-found Friend; and now I have as good a home as anybody, with all my family around me, a responsible business position, and I have an organ of my own, with which I love to sing: "What a Friend I have in Jesus!"

Mr. Van Meter was once telling of his Vatican Mission in a meeting at which the composer of this tune was present, unknown to the speaker. He said: "Right under the walls of the Vatican we sing in the sweet Italian tongue: 'What a Friend we have in Jesus!' so that the Pope himself can hear it if he will." A Catholic monk who, like Luther, unhappy in the monastic life, had been found of God in his cell, and led by the Spirit into a soul-renewing trust in Christ, left the monastery and wandered about without home or friends. One day in New York City his eye was attracted by a sign, "Carmel Chapel," and he

went in, thinking it a station of the Carmelite friars. He was puzzled at the plainness of room and service, and began to think it a rather ridiculous attempt at worship, when, for the second hymn, "What a Friend" was given out and sung vigorously. In relating the experience he says: "While that might seem nothing to people who had no cares, it was a whole compendium of theology to me who had been just rescued from the brink of despair. How that hymn led my mind back to years of torture and forfeited peace, all because I did not know where to seek for peace and God as the fountain of all grace that was hidden from me by the pagan system which, under the name of Christian religion, cheats millions of people out of their eternal happiness by the delusive snares of superstition and man-worship. 'What a Friend we have in Jesus' brought the delights of paradise to my soul, when I thought how I had been bringing my griefs and pains to those who could not relieve, and bearing needless pain because of their impositions. That hymn so seemed to apply in every detail to my own case, that I sat entranced under its influence, and it never afterwards left my memory. It brought inspiration from the Spirit of God, and new light on his relationship with me." After a sermon, which carried out the theme of the hymn by dwelling upon the sole mediatorship of Christ, the ex-monk joyfully arose and announced his new faith. He is now doing faithful service as a fearless preacher of the Gospel in a Reformed Catholic church.

When the secrets of hearts and the full history of Gospel triumphs are published at the last day, what a story of inspiration, comfort and help will be that of this simple hymn by an unknown author, as it has sung its way to millions of human souls in the stormy passage through life! "I would rather have written that tune," said the chairman of the International Y. M. C. A. convention at Atlanta, "than possess all the money of a Gould or a Vanderbilt." Heaven alone will disclose the value of the ministry of consecrated songs.—Rev. J. H. Edwards.

A RAINY SABBATH'S WORK.

"Are you going to church this morning, Mary?" said mother.

"Well, I guess not," Mary answered. "You know I am always expected to be at Sunday-school. And then," she added with a lazy sigh, "our pastor is away, and I have a notion that that tiresome Dr. Brown will preach. And it is raining too: I cannot afford to get my clothes damp."

"Where is Lou?" said brother James, yawning from his place on the lounge.

"Getting ready for church," answered Mary, discontentedly. "It never pours too hard to keep Lou at home. I try to reason with her, but to no avail. I do not see why we should not be allowed a vacation as well as the pastor, who takes his regularly enough."

"At any rate, you always manage to get yours, sister," said James, laughing.

Lou at this moment entered, dressed for her walk in the rain.

"Daughter," said mother, anxiously, "had you not better stay in to-day?"

"Ob, mother," Lou said, "I am well protected, and it is really not so bad as it was last night when we went to the concert. There are so many absent when it storms that I feel that I must be in my place."

"Dr. Brown will preach," said Mary, with a wry face.

"And will deliver a message from God's own Word, Mary. No, sister, forbear; it must be something more than a dull morning and a sermon by Dr. Brown to keep me home from Sabbath worship."

Lou found the wet pavements almost deserted. "Not much like the throng and press of last night," she sighed as she hurried on.

The last bell ceased ringing just as she reached the church door. Pausing a moment to regain her breath, she thought she recognized a trim, boyish figure turning the corner. Another look reassured her, "Why, good morning, Harry," she said, brightly. "Are you coming to our church to-day?" The boy's face flushed as he removed his hat.

"The fact is, Miss Lou, I am not going anywhere to church. I am on my way to the club-

room to meet the boys." Feeling an apology was needed, he added, "You know no one goes to church when it rains."

"But I do, Harry," she gravely replied, while her hold on his hand tightened. "There is no one out from home to-day but myself; won't you come and sit with me and help to fill our pew?"

The boy's face flushed anew. What would they say at the club if they knew that the young artist, Miss Lou Grayam, Dr. Grayam's elegant daughter, was actually inviting him to a place beside her in the family pew! He hesitated a moment. "There is no particular reason why I should not," he said.

"Then come," she gladly answered. And side by side they seated themselves in Dr. Grayam's pew.

As had been predicted, Dr. Brown occupied the pulpit. If Lou had any misgivings, they were soon lost, for the message he delivered was one of peculiar worth. The heart of the Christian girl beat with new zeal beneath the zealous flow of words, and the boy beside her showed by certain silent movements that he was not an indifferent listener.

"I am glad that you came in with me," said Lou, at the close of the service, as she again extended her hand.

"And I am glad too," was the half-whispered answer.

And the following week Lou received a note written in a bold, boyish hand:

"DEAR MISS LOU:—Through your help I have given my heart to the Saviour. When I met you last Sunday, I had just resolved to break away from all religious influences. I said, 'They are only sham.' But, thank God, I am brought to the light. May he bless you forever, is the prayer of your friend,
HARRY LINTON."

And Lou laid the note carefully away and bowed her head in silent prayer, thanking God anew for the gift of grace which he is ever ready to bestow.—*Sallie V. Du Bois, in Christian Intelligencer.*

Do you take the Cynosure? Why not? Do you pay for it? Why don't you?

MRS. LOCKE'S CATS.

You know there is quite a fashion in these days for Angora cats. They have very long hair, large bushy tails, and are very much more intelligent than common cats. There is quite a cat kennel in Chicago, owned by Mrs. Clinton Locke. She has a dear little house divided into three rooms by heavy wire, and each room has a door and window opening into a little yard, which is also enclosed and roofed by wire, so the cats cannot get out and associate with common cats.

Mrs. Locke owns six of these fine creatures. She has one white, two jet black, one gray, one tortoise shell, and one a reddish yellow. Their names are Bettina, Wendell, Nero, Marigold, Vashti, and Grover. They are superb! Every year she raises a number of kittens and sells them for the benefit of St. Luke's Hospital and missions and the poor. She gets \$15 apiece for these beautiful kittens.

The kittens have been sent all over the United States and to Europe, they are so interesting and magnificent. (Grover is named for the President-elect; Vashti was given to the late Miss Booth (of *Harper's Bazar*) and was well known in her salon, amongst her literary friends. She was named Vashti, because she would not come when she was called. At the death of Miss Booth, Vashti was returned to her former mistress.

The cats have all been imported from Spain, England, Germany and France. They take turns in going into the rectory for visits of days and weeks and are very ornamental and amusing. They are very devoted to their kind mistress, and run to meet her when she enters the house, and know their names and come when they are called. They eat out of plates which have pictures of cats on them, and they are combed and brushed almost daily, as their long hair becomes matted unless it has good care.

In this way, you see, even kittens may be made to help in the good work of providing for the sick and poor.—*Ledger.*

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

A WOMAN'S EPITAPH.

"She was so pleasant."

Ye toiling ones, who take your life
With many a fret and frown,
Read the sweet legend that above
One life was written down.

I seem to see that woman dear
About her household ways,
With now a gentle, warning glance,
And now a word of praise.

With ready laughter bubbling up,
Instead of scathing speech,
When heavy hand or brain have failed
Some purposed end to reach.

Thoughtful for others' loss and pain,
The secret of her own
Hides in the music of a voice
Untuned to sigh or groan.

A comely face, whose wholesome charm
Startles no envious pride—
The face for which a man might live,
Though none for it have died.

Green be the grasses on the grave
That closed such worth above;
We have her portrait in a phrase;
And she, the meed of love.

—Charlotte Wellen Packard.

TEMPERANCE.

MISS WILLARD'S WORK IN ENGLAND.

Remarkable as has been the power of our trans-Atlantic friends to attract immense audiences and awaken British enthusiasm, none, perhaps (John B. Gough and Dwight L. Moody not excepted), have evoked more universal interest or received a greater ovation than has Miss Frances E. Willard during her three months' stay in England. In this age of great conveniences, it is not often that a single meeting marks an epoch, even though it be in the interest of a reform that has now forged its way to the front in the politics of England's regnant party, and, *mirabile dictu*, finds a place in the Queen's speech to Parliament. This is a statement noteworthy, indeed, but it is true of the national welcome (for it was nothing less) accorded to America's White Ribbon leader at the recent great meeting in Exeter Hall.

There is perhaps no better gauge of the state of public sentiment towards a cause or an individual than the attitude of an Exeter Hall audience. This famous auditorium has been so long the battleground of all religious movements and reforms, that to the accustomed eyes of its habitues the unprecedented character of that assembly was a marvel. Even in the city of London it is not difficult to rally the adherents of a single reform; but to convene fifty distinct lines of religious, philanthropic and reformatory work is something which, so far as I know, has never before occurred in the greatest metropolis of the world.

On the huge platform were seated men and women whose names are household words throughout the English-speaking race—members of Parliament, dignitaries of the church, and ladies of society, side by side with the leaders of the labor movement and the Salvation Army. A delegation appointed from the Methodist church, the Baptist, the Congregational, the Society of Friends, the Independent Order of the Rechabites, the Anti-Opium League, Women's Anti-Opium Emergency League, Church of England Temperance Society, Total Abstaining section of the Young Women's Christian Association, Young Men's Christian Association, Band of Mercy, Salvation Army, International Christian Police Association, Church Army, West London Wesleyan Mission, Woman's Suffrage Society, Peace Society, Vegetarian Society, the Rev. Armstrong Bennetts, B. A., and six ministers, a deputation from the Wesleyan church; Tower Hamlets Mis-

sion, Baptist Total Abstinence Society, Congregational Total Abstinence Society, Women's Liberal Federation, National Union of Women Workers, National Vigilance Society, Prison Gate Mission, Friends' Temperance Union, Presbyterian Temperance Union, Students' Total Abstinence Association, New Church Temperance Society, Catholic Total Abstinence League of the Cross, National Temperance Federation, Phoenix Orders, London Temperance Hospital Board, Railway Temperance Union, Templar and Temperance Orphanage Board, English Sunday-Closing Association, East London Mission Institute, Workingwomen's Teetotal League, Butchers' Total Abstinence Society, Bakers' Total Abstinence Society, General Postoffice Total Abstinence Society, Women's Trades' Union Association.

The speakers, twelve in number, were each one equal to filling Exeter Hall in the strength of individual reputation; but they gladly limited their speeches to five minutes each, rejoicing to be among those who did honor to the distinguished guest whom the crowds had assembled to greet in numbers so large that the tickets could have been sold twice over; and some fortunate possessors, more sordid than enthusiastic, were disposing of them at three times their original value at the entrance, where they were eagerly purchased, even for the overflow meeting which had speedily to be organized, so great were the crowds demanding entrance.

Nothing could exceed the enthusiasm with which the speaker of the evening was greeted. The vast audience rose with a cheer on their lips, and waving white handkerchiefs in hand, and for several minutes the expression of their admiration seemed as though it would never subside. A thrill of pleasure comes to our hearts when one is thus recognized who has toiled so long and patiently for others' weal; for it is good, indeed, to pour out the fragrance of our welcome, affection and praise, and place our tribute in the warm clasp of living hands rather than lay it on the cold marble of a tomb.

After such a greeting as has been described, it is not an easy task to organize a demonstration worthy to be compared with that of Exeter Hall, but the United Kingdom Alliance, the strongest temperance society in Great Britain, proved equal to the undertaking. Five thousand persons assembled on consecutive evenings in the great Free Trade Hall in Manchester, the second city in England and the headquarters of the Alliance. Canon Wilberforce and Sir Wilfrid Lawson were the chairmen. Testimonials were presented by the Alliance and other temperance societies, and the entire audience rose to receive Miss Willard, a greeting which was perhaps excelled only by the enthusiasm which brought them to their feet again and caused a hearty British cheer to echo through the historic hall that had witnessed the triumphs of Cobden, Bright and Gladstone, as she closed her speech.

"A wonderful address," said a veteran leader, who has gauged every speaker on the temperance platform for the last forty years. "I have never heard it excelled, and perhaps not equaled."

Similar demonstrations have been held in Charrington's great hall in the heart of the east-end of London; in Liverpool, where Miss Willard was welcomed by the Women's Liberal Federation—in Birmingham and Leeds, Nottingham and Sunderland, and in St. James' Hall, London, by invitation of the indefatigable Rev. Hugh Price Hughes, on temperance Sunday.

The Methodist churches of London, not to be outdone, have already given a social reception to the most prominent figure among Methodist women of America, and on the 27th of February they accorded a formal public greeting in John Wesley's famous City Road Chapel.

Scotland has added her quota to the universal enthusiasm; and, indeed, in the judgment of some of our temperance workers, has succeeded perhaps in demonstrating a more expressive sympathy, in harmony with their well-known national hospitality. St. Andrew's Hall, Glasgow, which accommodates 5,000 persons, was packed on the evening of January 29, and the great Synod Hall in Edinburgh witnessed the remarkable exhibition of the presentation of a testimonial by Dr. Blaikie of the university, signed by the official representatives of every denomination in Scotland.—*Lady Isabel Somerset, in the New York Witness of March 1.*

BIBLE LESSON.

STUDIES IN THE OLD TESTAMENT.

QUARTERLY REVIEW.—First Quarter, 1893.—March 26.

GOLDEN TEXT.—Thy Word is a lamp unto my feet, and a light unto my path.—Psalm 119:105.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Ezra 1. T.—Ezra 3. W.—Hag. 2:1-9. T.—Zech. 4:1-10. F.—Neh. 1. S.—Neh. 8:1-12. S.—Neh. 13:15-22.

LESSON I.—Returning from the Captivity.—Ezra 1:1-11. Golden Text.—The Lord thy God will turn thy captivity, and have compassion upon thee.—Deuteronomy 30:3. Points of Interest.—The proclamation of Cyrus; the call for volunteers; the proclamation obeyed; the sacred vessels restored. Central Truth.—God is the Redeemer of his people. They that sow in tears shall reap in joy.

LESSON II.—Rebuilding the Temple.—Ezra 3:1-13. Golden Text.—They praised the Lord, because the foundation of the house of the Lord was laid.—Ezra 3:11. Points of Interest.—The first work of the returned exiles; days of thanksgiving; the workmen paid; the foundation laid. Central Truth.—It is a privilege and a joy to have part in building God's spiritual temple.

LESSON III.—Encouraging the People.—Haggai 2:1-9. Golden Text.—Except the Lord build the house, they labor in vain that build it.—Psalm 127:1. Points of Interest.—The message of Haggai; the encouragement to continue; He is faithful who has promised. Central Truth.—Unnumbered blessings and assured success come to those who labor for the upbuilding of God's kingdom.

LESSON IV.—Joshua the High Priest.—Zechariah 3:1-10. Golden Text.—We have a great high priest, that is passed into the heavens, Jesus the Son of God.—Hebrews 4:14. Points of Interest.—Joshua and his adversary; Satan rebuked; the priesthood of Joshua; Christ's advent foretold. Central Truth.—Jesus, our great High Priest, brings to us the cleansing from sin necessary to prepare us for dwelling in his presence forever.

LESSON V.—The Spirit of the Lord.—Zechariah 4:1-10. Golden Text.—Not by might, nor by power, but by my Spirit, saith the Lord.—Zech. 4:6. Points of Interest.—The vision of the golden candlestick; the true source of power; the promise of completion. Central Truth.—We can do all things through Christ who strengtheneth us.

LESSON VI.—Dedicating the Temple.—Ezra 6:14-22. Golden Text.—I was glad when they said unto me, Let us go into the house of the Lord.—Psalm 122:1. Points of Interest.—The temple finished; the temple dedicated; the duty of separation; what affiliation hath Christ with Belial? Central Truth.—The temple was a type of the Christian church and of the soul separated from the world and consecrated to God.

LESSON VII.—Nehemiah's Prayer.—Nehemiah 1:1-11. Golden Text.—Lord, be thou my helper!—Psalm 30:10. Points of Interest.—The afflicted state of Jerusalem; Nehemiah's solemn address to God, his confession of sin, and his pleading of God's promises and mercies; prevailing prayer is definite prayer. Central Truth.—God helps his people in answer to prayer.

LESSON VIII.—Rebuilding the Wall.—Nehemiah 4:9-21. Golden Text.—We made our prayer unto our God, and set a watch against them.—Nehemiah 4:9. Points of Interest.—Setting a watch; watching and praying; meeting with both opposition and encouragement; rebuilding the wall, with arms in one hand and working with the other; working in close union with each other; working in families; men and women working zealously together. Central Truth.—The city of God is built through earnest zeal, careful planning, fighting, working, watching and praying in Christian love and union.

LESSON IX.—Reading the Law.—Nehemiah 8:1-12. Golden Text.—Open thou mine eyes, that I may behold wondrous things out of thy law.—Psalm 119:18. Points of Interest.—A wonderful Bible-class; the reading of the law; its exposition to the people; it leads to repentance; faith, also cometh by hearing the Word. Central Truth.—Blessed are they who study, and understand, and obey God's Word.

LESSON X.—Keeping the Sabbath.—Nehemiah 13:15-22. Golden Text.—Remember the Sabbath-day to keep it holy.—Exodus 20:8. Points

of Interest.—The desecration of the Sabbath in that day; Nehemiah's expostulation with the civil authorities; his reform successfully carried out; a lesson for our own age and nation. Central Truth.—To keep the Sabbath holy pleases God and brings the blessing upon it and us.

LESSON XI.—Esther before the King.—Esther 4:10-17; 5:1-3. Golden Text.—Judge righteously, and plead the cause of the poor and needy.—Proverbs 31:9. Points of Interest.—The enmity of Haman towards Mordecai and the Jews; the order to destroy the Jews; Esther besought by Mordecai to interfere; her appeal to the King; the destruction of Haman; the Jews preserved. Central Truth.—"American women are the queens of our modern life, wielding a thousand times more power than Esther ever did or could. God evidently intends, through the Christian womanhood of the land, to deliver us from the saloon and other great national perils. Ought not every one to apply to herself Mordecai's question to Esther?"—*Miss Flagg*.

LESSON XII.—Timely Admonitions.—The Quarterly Temperance Lesson.—Proverbs 23:15-23. Golden Text.—And be not drunk with wine, wherein is excess; but be filled with the Spirit.—Ephesians 5:18. Points of Interest.—This lesson teaches us the way to a successful life; some things to be earnestly avoided, other things for which we should zealously seek. Central Truth.—We should shun sin and intemperance; seek after only the best gifts; watch and pray lest we enter into temptation; pray earnestly against the saloon influence, and vote in opposition to it as zealously as we pray for its downfall.

LESSON XIII.—This Review.—What have we learned from the quarter's lessons? Central Truth.—Faithful labors for God's kingdom are sure to win success for it at last.

RELIGIOUS NEWS.

CONGREGATIONAL.

—Rev. N. I. Rubinkam, Ph. D., has begun work as pastor of the University church, Chicago. Coming to Chicago in connection with the University Extension Department of the University of Chicago, his power as a preacher was quickly recognized, and his call to the University church followed.

—The Bowmanville, Ill., church recently closed a very successful series of special meetings, under the lead of Rev. J. D. McCord, State evangelist. Mr. McCord well sustained his reputation as a wise and successful leader.

—The Minutes for 1893 will report nine churches in Ohio with a membership in excess of 500: Oberlin First, 1,245; Second, 946; Columbus First, 897; Akron First, 895; Cleveland Euclid Avenue, 803; Mansfield First, 656; Cleveland Plymouth, 602; Toledo First, 571; Painesville, 504.

—Three of the original members of the Denmark, Iowa, church, which was organized in 1838, yet survive, and are still members of that church, two of them being able to attend the morning service and the Sunday-school almost every Sunday. This church is now one of 303, and these surviving members are in fellowship of more than 25,000 Congregational Christians in the State.

—Missouri has her statistics ready for the next Year Book. She reports one church, Central of St. Louis, as added and four dropped. Twenty-four of the eighty-five are without pastors. Church members, 8,294; three of every eight are male; 619 have been added by confession and 525 by letter; total, 1,174, against 888 removals. Baptisms count 209 adult and 223 infant. There are 11,213 Sunday-school members, who gave \$2,783 in benevolence. The Christian Endeavor Society has fifty-seven chapters, with 2,182 members. The total benevolence of the State was \$46,992.

—Wayzata, Minn., has been wrought up to considerable excitement over an attempt to introduce a saloon. A few years ago the town had three saloons and no church. Now it has one church and no saloon. The citizens will probably keep their record undiminished.

LUTHERAN.

—The call for a special meeting of the board of directors of Wittenberg College, to be held Tuesday, April 4th, at 2 P. M., has been issued by the president and secretary of the board. The only business to be transacted, as specified in the request for the meeting, is "to hear testimony and to take action on the charges preferred against Rev. L. A. Gotwald, D. D., professor of practical theology".

—The General Council reports \$14,473 received for foreign missions during the year ending September 30th, 1892. The India Mission embraces 4 principal stations and 149 out-stations, with 4 male and 6 female missionaries, 2 native pastors and 91 teachers, evangelists, etc. The number of communicants is 1,205 and of adherents

3,388. In the 84 schools 1,465 pupils are receiving instruction.

—In the Missouri Synod, during the year 1891, there were collected \$25,678.01 through missionary festivals alone. Besides this sum, and simply by means of collections in the congregations, there were raised, during the same year, for home missions, \$34,214.94; for foreign missions, \$16,992.38; for immigrant missions, \$1,666 14, making a total of \$78,554.47.

METHODIST EPISCOPAL.

—The celebration of the beginning of Methodism in the State of Illinois in 1793 is to be celebrated this year with appropriate ceremonies. The date is to be announced hereafter.

—Mr. Frederick H. Rindge gave \$49,000 to Epworth M. E. church, Cambridge, Mass., which was dedicated on Washington's birthday.

—Pastor T. J. Wood preached a sermon at the twenty-ninth anniversary of the Knights of Pythias of Colchester, Ill.

—Sunday and Monday, Feb. 26 and 27, will be remembered in Chicago as days in which was held the largest convention in the interest of the Freedmen's Aid and Southern Education Society, and with the largest results financially of any similar gathering since the organization of that society.

—Dr. Carradine, in writing about his great revival, says: "The history of First M. E. church proves that holiness solves every problem in the church."

—The total income of the Roman Catholic propaganda, in 1891, with all the world to collect from, was \$1,271,947. The income of the missionary society of the Methodist Episcopal church for 1892 was \$1,269,483. Only about \$10,000 of this came from foreign missions. An increase of \$3,000 more in income and the Methodist missionary society will pass the Roman propaganda.

—The Methodist churches of various name, all over Australia, are conferring with a view to union. In Sidney the representatives of the several bodies have resolved, by practically unanimous votes, that union is desirable. The name is to be the United Church of Australia.

UNITED PRESBYTERIAN.

—A dispatch from Freeport, Ill., March 6, says: "Miss Sadie Spielman, eighteen years old, has been lying in a trance since last Thursday, and her condition resembles very strongly that of Miss Grace Gridley, of Amboy, Ill., who was in a trance for a number of months. The story is that Miss Spielman was at the altar during the revival services at the United Brethren church last Thursday night, and that she confessed religion. Shortly afterwards she fell into a trance in the church and was taken to her home in a sleigh. All efforts to revive her have been fruitless, and local physicians are unable to account for her strange condition. She lies on her back on a lounge, and her condition is extremely critical; her eyes are closed and her mouth partly opened. She takes but little nourishment, and it is with difficulty that it can be given her."

WHEATON COLLEGE MISSION BAND.

—In 1890 some of the students of Wheaton College organized themselves into "The Student's Volunteer Mission Band of Wheaton College". That they might do something to help on the cause while they were preparing themselves for direct work in foreign lands, they resolved to raise as much money as possible and send it to the missionary boards of various churches—sending \$25.00 at a time. A few days ago a letter from their treasurer, Miss Martha Jenks, who, by the way, is a member of our church, inclosed a draft for that amount for our board, a like sum having been already sent to the boards of five other churches. Besides this, they have purchased a missionary library consisting of about thirty volumes, maps, etc. In behalf of the board, I wish to express thanks to this mission band, and especially to Miss Jenks, through whose influence, very largely, it was secured for us. I also wish to commend the example of these students to the students in our own colleges. Our colleges ought to be centers of missionary zeal and activity. The first foreign missionary organization in America was at Williams College, at whose head was Samuel J. Mills, a student. We are glad to note that a professorship of missions has been established in the Chicago University.—*Christian Conservator, March 8, (U. B.)*

MISCELLANEOUS.

—Mr. Moody finds young Irishmen from the old country so especially valuable, when trained for evangelistic toil, that in closing his work in that island recently he offered to depart from his usual rule of requiring candidates to bear a portion of the expense of their training; and if twenty-five young men were sent from Ireland, he would put them through their course in the Chicago Institute without any charge.

—The Free church calls on the young of the 1,100 congregations to supply \$10,000 for a hospital at Tiberias upon the Sea of Galilee, in the very region where the Great Healer wrought so many wondrous cures!

—The Y. M. C. A. at Jerusalem is reported as showing signs of much activity. The secretary, Mr. F. T. Ellis, is establishing associations at Joppa and Nazareth.

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CURE SICK HEADACHE, Disordered Liver, etc.

They Act Like Magic on the Vital Organs, Regulating the Secretions, restoring long lost Complexion, bringing back the Keen Edge of Appetite, and arousing with the **ROSEBUD OF HEALTH** the whole physical energy of the human frame. These Facts are admitted by thousands, in all classes of Society. Largest Sale in the World.

Covered with a Tasteless & Soluble Coating. Of all druggists. Price 23 cents a Box. New York Depot, 365 Canal St.

NEWS OF THE WEEK.

CHICAGO.

Carter H. Harrison, who was mayor of Chicago for eight years, has been nominated for re-election by the Democrats. The Labor party has nominated ex-Mayor DeWitt Cregier for re-election. The Republicans favor the nomination of Lyman J. Gage for mayor.

The number of saloon-keepers prosecuted by the Chicago Citizens' League during February was sixty-four, and the charges against them numbered ninety-four; sixty for selling liquor to minors, twenty-six for selling liquor to drunkards, and eight for keeping disorderly houses. The fines and costs imposed amounted to \$945.

Aid is solicited for the Chicago Relief and Aid Society. In January 3,515 applications were made for relief; and of the 4,625 made in February 3,500 were approved, the society paying out \$4,952 in cash, besides giving other relief.

James J. Hastings has been appointed postmaster at the World's Fair. His headquarters will be in the Administration Building at Jackson Park.

A number of Evanston theological students have been discovered stealing metallic letters from business signs of citizens and appropriating them to their own use. Arrests and fines followed, and the nuisance has been checked.

The strike of the engineers of the Toledo, Ann Arbor & North Michigan railroad is not likely to affect Chicago, as the line has no connection with the roads coming into this city.

The whisky trust investigation, instituted by the Illinois Legislature, began in Chicago last Friday at the Sherman House.

Davis & Co., one of the greatest manufacturing concerns of Great Britain, will establish a plant for the manufacture of galvanized ironware at or near Chicago. Hammond will be the favored spot, in all probability. The firm will employ at least 1,000 men.

The Supreme Court of the United States refused the request of the attorneys of the Illinois Central Railroad Company to reopen the Lake Front case, and directed the clerk to notify those gentlemen of its decision. The Lake Front is finally out of the clutches of the great railway corporation.

An entire German lager beer brewery has been shipped to this country for exhibition at the World's Fair.

The International Brewers' Congress will be held in Chicago the first of June.

Mrs. Harriet Hubbard Ayer, a lady well-known in Chicago, has been declared insane by New York physicians.

After several months of neglect the Chinese residents of Chicago are beginning to apply for certificates under the government regulations of May, 1892. Up to date not a dozen of the 2,500 Chinamen in the city have taken out the necessary papers. More activity is now manifest in this direction.

President Thos. W. Palmer, of the National World's Fair Commission, was interviewed by a reporter in New York City, to whom he said: "I see no reason why the Exposition should be closed next October; that is, I see no reason for

closing the fair if the exhibitors are willing to remain another year, and the people want it to remain open."

Sunday, June 11, 1893, has been set apart for temperance Sunday in Chicago. This follows the week of World's Temperance Congresses, and the ablest temperance speakers in the world will be in the city.

COUNTRY.

The new United States Senate (Fifty-third Congress) contains 38 Republicans, 45 Democrats, 4 Populists, and 1 doubtful. Among them are 4 Roman Catholics, the largest number of that denomination that ever held seats in the Senate at once.

The prospects for early prohibition of the liquor traffic in Manitoba are flattering. The legislature has accepted the proposal of the local government to memorialize the Dominion government asking for power to pass a prohibitory law. The vote stood 28 to 10.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the Cynosure from March 6 to 11:

T Ruth, J Lindsay, W S Titus, J T Osborn, S S Finley, Mrs M Good, A A Johnston, R Peebles, J Marks, J Forbes, Rev J P Richards, H M Woodford, T H Nichols, Rev J Excell, J Shup, F W Moore, Mrs M R Berry, J M Adair, E A Whiting, Mrs E F Enlow, Rev J J Smith, C N Peterson, Mrs J McDonald, Rev M D Doermann, C Coleman, S Jackson, F Byrers, H S Curtis, Mrs H Rumery, E Houchin, J Bradford, J Hodson, Mrs I A Hurlburt, J Stahl G Shryock.

People Are Not Slow.

They Quickly Recognize Genuine Merit.

The people will not buy, over and over and over again, an article which is of little or no value, however extravagantly it may be advertised.

Beginning with a small local sale in a retail drug store, the business of Hood's Sarsaparilla has steadily increased, until there is scarcely a village or hamlet in the United States where it is unknown, while without any advertising on the part of its proprietors in foreign countries, there are constantly increasing demands for this medicine from across the seas.

To-day Hood's Sarsaparilla stands at the head in the medicine world, admired in prosperity and envied in merit by thousands of would-be competitors. It has a larger sale than any other medicine before the American public, and probably greater than all other sarsaparillas and blood purifiers combined.

Such success proves merit. If you are sick, is it not the medicine for you to try?

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	73 @ 75
Winter No. 2.....	64 1/2 @ 73 1/2
Corn—No. 2.....	41 1/2 @ 41 1/2
Oats—No. 2.....	35 1/2 @ 37
Rye—No. 2.....	52 @ 54
Bran per ton.....	12 50 @ 13 00
Hay—Timothy.....	9 50 @ 12 00
Butter, medium to best....	16 @ 27
Cheese.....	03 @ 12
Beans.....	1 85 @ 2 05
Eggs.....	16 @ 16 1/2
Seeds—Timothy, \$ 100 lbs. 2 00	@ 4 34
Flax.....	1 20 @ 1 21 1/2
Broom corn.....	02 @ 08 1/2
Potatoes, per bu.....	63 @ 75
Hides—Green to dry flint....	03 1/2 @ 09
Lumber—Common.....	10 00 @ 13 00
Wool (washed).....	16 @ 25
Cattle—Choice to extra.....	5 70 @ 6 25
Common to good.....	4 25 @ 4 95
Hogs.....	7 50 @ 8 00
Sheep.....	f 25 @ 5 40

NEW YORK.

Wheat.....	77 @ 77 1/2
Corn.....	52 1/2 @ 54 1/2
Oats.....	40 1/2 @ 44 1/2
Eggs.....	18 @ 23 1/2
Butter.....	13 @ 25
Wool.....	13 @ 25

KANSAS CITY.

Cattle.....	2 00 @ 4 25
Hogs.....	5 25 @ 7 05
Sheep.....	2 95 @ 4 50

SECRET SOCIETIES CONDEMNED.

BY GREAT MEN IN THE STATE.

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

Judge Pliny Merrick (a seceded Mason). —If ever a Chapter or a lodge shall establish laws in conflict with those of the state the Masonic requisition is obedience to the lodge and conflict with the state; and if a member hesitates at this humiliating obedience, his heart must be "torn from his bosom," his "vitals plucked from his body," and Masonic vengeance, not satisfied with this bloody immolation, denies a resting place to the motionless remains, but they are to be "burnt to ashes and scattered to the winds."

Samuel C. Pomeroy, in an address, 1883:—"There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the great Teacher who said, "In secret have I said nothing."

Judge Daniel H. Whitney, (renouncing Mason): While professed ministers of the Gospel and members of churches are permitted to associate themselves with these organizations, the task to apply a remedy will be a hopeless one; and just so long will the declaration made to me not long since by a high Mason and a worthy man prove true, that "a Masonic lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies, that the All Seeing-Eye ever looked down upon."

Hon. Samuel Dexter, in an open letter to the Grand Master of Mass., 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there is a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

Hon. Ezra Butler, ex-Governor of Vermont:—One Masonic obligation requires that a Mason shall vote for a brother in preference to any other person of equal qualifications. Is not this political Masonry? The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?

William H. Burdett: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

Standard Works

—ON—

SECRET SOCIETIES

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National Christian Associat'n

221 West Madison Street, Chicago, Illinois

TERMS:—Cash with order, or if sent by express C. O. D. at least \$1.00 must be sent with order as a guaranty that books will be taken. Books at retail prices sent postpaid. Books by Mail are at risk of persons ordering, unless 10 cents extra is sent to pay for registering them, when their safe delivery is guaranteed. Books at retail ordered by express, are sold at 10 per cent discount and delivery guaranteed, but not express paid. Postage stamps taken for small sums. A liberal discount to dealers.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, \$1.00; paper cover, 50cts.

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Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. 25cts each.

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HOME AND HEALTH.

(From the Journal of Hygiene, for March, edited by Dr. M. L. Holbrook, New York City)

DANGER FROM CELULOID COMBS.

A woman stood in close proximity to a gas-jet in order to read a paper, when suddenly she perceived a scent of something burning in the room, and turning she noticed in the looking-glass that the comb in her hair had caught fire from the heat of the flame. It was only after her hair was singed and her hands and face burned that she pulled the comb from her hair. Her wounds were of such a nature as to demand her removal to the hospital.

The second case was that of a woman coming in close contact with a light. She heard a cracking sound and saw a bright light above her; and, raising her hand to her head, succeeded in pulling out the burning comb in pieces, with the singed hair attached to it.

The third case of similar nature occurred to a young lady while leaning over a kerosene lamp to blow it out. In attempting to do this the comb in her hair caught fire, and she almost lost her entire hair from the upward-shooting flame.

Celuloid combs are highly inflammable, and should never be worn in the hair by women when there is the slightest danger of their being exposed to a heat sufficient to set them on fire.

LIME JUICE BETTER THAN VINEGAR.

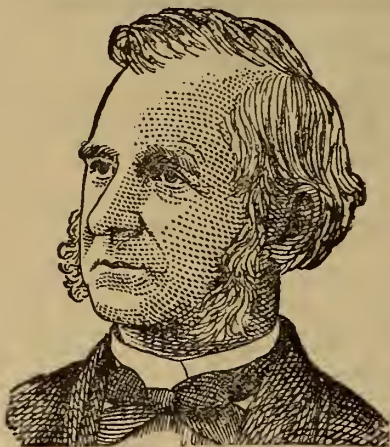
Lime juice is very similar to lemon juice in its nature, and is sold in the market by the bottle. It is generally acknowledged to be an antidote to scurvy, and by English law it is rendered compulsory for every ship to take on board lime or lemon juice. For the Navy, the Admiralty use lime juice only. The constant use of lime or lemon juice of good quality will greatly discourage a variety of complaints—such as tumor, cancer, dyspepsia, bilious disorders, etc., which the present luxurious state of living on liberal flesh, alcoholic diet, without its corrective aid, greatly fosters. This vegetable acid should be placed on the dinner table instead of the vinegar bottle, and as regularly as salt; while, as an ingredient for sauce, for almost every kind of food, it has no equal. As a salad dressing, to mix with oil, it is more wholesome than vinegar.

PROMOTING INTELLECTUAL VIGOR.

Dr. Lander Brunton has made a discovery of doubtful value. It is nothing less than the secret of how to have ideas at will. One night, after a long day's work, this eminent physician was called upon to write an article immediately. He sat down with pen, ink and paper before him, but not a single idea came into his head; not a single word could he write. Lying back, he then soliloquized: "The brain is the same it was yesterday, and it worked then; why will it not work to day?" Then it occurred to him that the day before he was not so tired, and that probably the circulation was a little brisker. He next considered the experiments on the connection between brain circulation and mental activity, and concluded that if the blood would not come to the brain he would bring the brain down to the blood. So, laying his head flat upon the table, his ideas began to flow and his pen to run across the paper." By and by Dr. Brunton thought, "I am getting on so well I may sit up now; but the moment that I raised my head my mind became an utter blank; so I put my head down again flat upon the table and finished my article in that position." We have tried this experiment several times, but it does not succeed with us. Being an unnatural attitude we do not believe it has any great value.

NOTES.

Stockings.—A very good way of using cotton stocking legs, when the feet are worn out, is to knit new feet of woolen and sew the two together. With woolen drawers coming to the ankle, the stocking leg may well be of cotton. If the joining is nicely made, the seam will not be troublesome. This method has been



Rev. W. R. Puffer
Of Richford, Vt.

I Vote for Hood's Forty Years in the Ministry

Rheumatism, Dyspepsia and Insomnia—Great Benefit From Hood's Sarsaparilla.

"I have been taking Hood's Sarsaparilla for four or five months, and am satisfied that it is a very excellent remedy. I have been troubled with rheumatism more or less for a number of years. My back and hips, and indeed my whole body at times, have been afflicted. The rheumatism has been especially severe in my right arm between the elbow and shoulder, which has been so lame that I sometimes feared

I Should Lose the Use of it

entirely. I was in this condition when I began to take Hood's Sarsaparilla, but I had not taken more than a bottle or two when I began to feel better, and when I had taken four bottles, my rheumatism had entirely left me. I have been more free from rheumatism this season than for years. Besides the rheumatism, I, like

Hood's Sarsaparilla Cures

many others of sedentary habits—for I have been a minister of the Methodist Episcopal church forty years—have been troubled with dyspepsia, but while taking the medicine my

Appetite has Been Good,

food digested well and I have gained several pounds. I have also been troubled with insomnia, but since taking Hood's Sarsaparilla, sleep much better." REV. W. R. PUFFER, Richford, Vt.

N. B. Be sure to get Hood's Sarsaparilla.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

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tried, with most satisfactory results. Cashmere stocking legs may also be added to in this way, if desired.

Veal Croquettes.—Chop veal very fine, add a very little chopped onion and parsley. For two cupfuls veal take one-half a cup of milk, mix with two teaspoonfuls flower and butter the size of a walnut. Cook this until it thickens, then stir into the meat. Roll into balls, dip in egg and bread crumbs, and fry like crullers.

Tapioca Cream.—Two tablespoons of tapioca dissolved in water till very soft. Yolks of three eggs beaten and sweetened to taste. Boil one quart milk; when cool stir in the tapioca and a teaspoonful of flour mixed with a little water. Beat the whites light and mix all together. Let boil ten minutes and pour into molds.

The days of colds and Dr. Bull's Cough Syrup are at hand. Better buy a bottle.

Ho! Traveller, take BEECHAM'S PILLS with you.

A Little Idea

FOR WOMEN.

The Woman's Publishing Company of Minneapolis, Minn., publishers of "The Housekeeper" paid 5 per cent as its first semi-annual dividend, Jan. 2,

1893. All stock fully paid up before April 1 will participate in the next semi-annual dividend of at least 5 per cent which will be declared

While You next. A few shares of the capital stock of this company, par value \$10 each, will make a permanent paying present or investment. A handsome brochure telling all about it is sent free on application.

Think About It.

The St. Louis Sermon

Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

A pamphlet of 20 pages and cover. Sent postpaid 25 copies \$1.00. Single copy 5 cents.

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221 W. Madison St., Chicago.

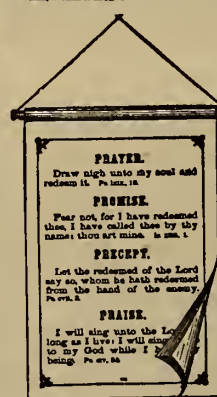
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Such a book in every intelligent family in the land—how much (in showing so clearly, so wisely, so persuasively the secret of success,) it might do toward helping to solve the countless aching, burning questions of the time."—The Advance.

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He who wants to know what missionary effort means in these days may well learn from this volume. * * * The reader who goes carefully through will have a good bird's eye view of recent events in Africa, with all the results of modern travel. * * * The work contains solid information of use to all who are interested in the future of this wonderful country. The many illustrations throw light upon savage customs and costumes."—Graphic.

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221 W. Madison St., Chicago.

FARM NOTES.

FEEDING LAMBS AND PIGS

is the title of Bulletin 47, just issued by the Experiment Station, at Cornell, New York. The work is indeed interesting, and summarized is as follows:

1. Ensilage fed with hay to lambs gave equally as good results as where all hay had been fed; and the ensilage had the advantage of being the cheaper food, four pounds of ensilage being equivalent to one pound of hay.

2. Lambs fed on ensilage drank less water than lambs fed wholly on dry food, but the lambs fed ensilage consumed more water in the food and the water drank than those fed dry feed.

3. Where nitrogenous and carbonaceous rations were compared as food for lambs, the individuals of the lot of lambs receiving the nitrogenous ration made a more uniform gain in live weight than the lot fed a carbonaceous ration.

4. Results have not been uniform as regards the growth of pigs where carbonaceous and nitrogenous rations have been compared. In one experiment there was no marked difference in gain in live weight, and no marked difference in the chemical composition of the meat. The results from another experiment showed a marked difference in the gain in live weight and also a great difference in the relative proportion of fat and lean meat.

ABOUT HENS.

Keep hens well, but not too fat, or you will get no eggs. But they want plenty to eat and good water. If you have it, give them milk to drink. Barley, oats, wheat, or a mixture of all three, makes a good morning feed. If thrown down in straw, where they will have to scratch for it, it is good exercise for them. At night a good feed of shelled corn is best for them in cold weather, as it is more heating and will keep them happy till morning if they have a good place to roost in.

Don't let hens on the farm roost wherever they can—in the barn, in sheds, or in trees—but make them a good place with plenty of low roosts and room for all without crowding. It does not matter about an air-tight place. Hens are not easily frozen. A place with plenty of air, but where the cold winds will not strike in, and where the snow will not sift in, is all that is needed.

Hens are a neglected race on many farms, but with the least care they will pay as well as anything on a farm. From a flock of forty we sold eggs to amount to \$40 in 1892, besides \$20 worth of chickens, and had all we wanted to use, both of chickens and eggs. In February and March we sold a dozen eggs for every day in each month, besides all that we used in a family of four—and that was a good many.

It pays to have hens on a farm in more ways than one. Our hens are mostly Plymouth Rocks, with a few Light Brahmas and Black Leghorns. Plymouth Rocks are our favorites for both eggs and market.—Selected.

One spring we threw away some partially-decayed onions, which the hens ate. Shortly after we found some eggs so strongly flavored with onions that we could not use them. We feed our cabbage and apple parings, which leave no disagreeable flavor. Once when moving we packed a few eggs in a can containing coffee, where they were left a short time, and when used they tasted very much like coffee.

We have always had good success in keeping poultry, as our hens lay nearly or quite the year round. We never keep old hens, as there is no profit in them. We usually exchange eggs with our neighbors, as we think they do better. We now have mostly Plymouth Rocks, as they lay well, and there is something of them to eat or sell.—Mrs. C. T. Cummins.

Last summer all at once I found the hen-house all swarming with lice. I used kerosene and everything I could read of or was told to do without an apparent diminishing of the pests. Some half-grown chickens died, and I had a mind to burn the whole establishment.

Ayer's Pills

the best remedy for Constipation, Jaundice, Headache, Biliousness, and Dyspepsia,

Easy to Take

sure to cure all disorders of the Stomach, Liver, and Bowels.

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About this time a friend of ours from Ohio visited us. He said we should take boughs from elder bushes and strew them all over the floor, hang them on the walls and place them in the nest boxes. I did so, and saw no more lice. I think the way they got so plenty was from Phebe birds being allowed to nest in the roof of the hen-house. At any rate, I shall not allow them to nest there another year.—N. Y. Witness.

COWS.

Cows that are fed on a level floor get down on their knees to clean up their food, causing great callous bunches to grow on them. As a remedy, I lay down a 2x4-inch joist three feet from the cow; on this lay boards, making an inclined plane. This obviates all the difficulty.

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NEWS OF THE WEEK (Continued from 13th page).

John W. Twiggs, of West Superior, and W. W. Paddock, of Duluth, Minn., have planned to build a railroad in the natural gas belt, to extend from Union City, Ind., to Chicago. The route has been twice surveyed and articles of incorporation have been filed with the Secretary of State.

Princess Kaiulani, the heir claimant to the throne of Hawaii, has come to this country to press her claims against the parties who so unceremoniously, several weeks ago, dethroned her queen-mother and offered her possessions to the United States. The young lady is good-looking and intelligent, and promises to become an important feature in the pending Hawaiian complication. Congress failed, before its adjournment, to complete the treaty between the United States and the present possessors of the islands, and it may be many months before this affair will be settled.

One of the patents of the Bell telephone expired on the 7th inst. It covered transmission of speech by an undulating current of electricity. Another will expire next January. Several others will expire later on.

The American Bank-note Company, which has the contract for printing the admission tickets for the World's Fair, has struck off the first sheets. A million will be sent to Chicago April 1, and the rest will follow at short intervals.

Democrat John Martin has been sworn in as a United States Senator from Kansas, without opposition.

At Lancaster, Penn., much excitement and indignation were caused when it became known that the steeple of one of the leading churches had been utilized as a cockpit while the pastor was holding services in the auditorium below. It is said that a number of cocking mains have been held there.

It is reported from Washington that free coinage advocates control the Senate finance committee, and are not in harmony with President Cleveland's financial policy.

E. B. Brown, one of the editors of the Dubuque (Iowa) Ledger, has been arrested on two charges of criminal libel, and placed in jail for writing scandalous letters to a Chicago newspaper.

Samuel C. Cousins, a paper-cutter, 23 years old, living at Toronto, Can., claims that he is the little Charlie Ross whose abduction, years ago, created universal sympathy for his bereft parents. Mr. Ross, the father of the stolen boy, does not recognize the claim of Cousins.

The military order of the Loyal Legion will take measures, in conjunction with patriotic citizens of Illinois, to repair the Lincoln monument at Springfield, Ill., which has fallen into a condition of dilapidation.

Four large stove factories at Evansville, Ind., recently had trouble with their union men, and by agreement all closed at one time, locking their employees out until they could reach an agreement which would settle all differ-

ences. Since then non-union men, headed by a man named Ellis, of Louisville, were secured. The strikers' places were filled and the foundries resumed operations. Last Thursday the non-union men quit work in a body, expressed their sympathy for the locked-out men, and asked to be taken into the union. This will be done.

The Grand Army State encampment in Wisconsin, last week, was attended by about 900 Veterans and 400 of the Woman's Relief Corps. E. A. Shores, of Ashland, was elected Department Commander.

The strike of engineers and firemen employed on the Toledo, Ann Arbor & North Michigan railway blocked all freight trains and only mail trains were running on Thursday of last week. The situation was not encouraging.

The Illinois-Elgin Condensing Companies have contracted for about fifteen thousand gallons of milk daily for six months, beginning April 1. The price averages 9 cents per gallon, which is half a cent a gallon more than was paid last spring. The Elgin Butter Company has engaged 25,000 gallons at nearly the same price, paying 1 cent a gallon more for June milk.

Open warfare has broken out between the settlers on the newly-opened portion of the Crow reservation, in Montana, and the Indians; and the wildest excitement exists at the new town of Wilsey and the adjoining country. Ranchmen around Wilsey are moving their wives and children to places of safety, and are preparing to defend their claims with their lives, if necessary.

It is said that a large meeting of colored men was held in Atlanta, Ga., several days ago, in the interest of a momentous migration of Negroes from the South. Accounts are to the effect that 100,000 colored people will go to the West during the coming few months.

An alleged real estate swindle, in which L. H. Cole, of Minneapolis, appears to be the central figure, has been made public at St. Paul. Cole was indicted by the grand jury, and arraigned on the charges of fraudulently procuring signatures to deeds. Cole's operations involve people and property in Minnesota, Illinois, Kentucky and New York.

After taking 101 joint ballots, the Washington Legislature adjourned sine die without choosing a successor to United States Senator John B. Allen, whose term expired March 4. The Governor will now have to appoint a Senator.

J. W. Reinhart, first vice president of the Atchison, Topeka and Santa Fe railroad, has been elected president of the road, to succeed the late Allen Manvel, deceased.

Two cases are now in the courts for damages for being "shut up in patent folding beds,"—one in Portland, Oregon, and one in Wood, Texas, where a lady demands \$5,000 from the man who sold her the bed.

The status of the woman suffrage reform, in the Central and Western States of the Union, is this: Arizona has by this date probably adopted it in full. Kansas is to submit the question, by constitutional amendment, to the people in 1894. South Dakota rejected woman-suffrage; so did Manitoba.

The City of New York and City of Paris, two large ocean steamers, are hereafter to sail under the American flag.

A lager beer trust is to be organized, with a capital of \$300,000,000.

The people of New Jersey have vigorously declared against the licensing of race-track gambling.

By the burning of a business block in Boston, on Friday, four persons were killed, thirty others injured, and about \$3,000,000 worth of property was destroyed.

By order of Mgr. Satolli, on Sunday last, at Swedesboro, N. J., "Father" Leahy excommunicated two acting Catholic priests named Treacy and all their adherents. These formed quite a large party, who, in open rebellion, sustained



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their pastors in opposition to Satolli. In the rumpus which ensued the sheriff was called in to lock out the insurgents, and it is probable that they will form a new congregation with their priests and worship as Roman Catholics, but independent of the Satollian dynasty.

The notorious "Father" Corrigan preached at Hoboken, N. J., last Sunday evening, in favor of the public school fund being divided with the Roman Catholics. The sermon grew out of a decision of the Attorney General of New Jersey, that such a division would be unconstitutional. He laid the blame largely upon the Catholics for being intimidated by the Protestants.

Frederick Douglass has organized a company for the purpose of establishing a large manufacturing enterprise near Newport News, Va., building a town and giving employment to young Negro men and women.

During the four years of President Harrison's administration Congress passed but one bill over his veto. That was a bill affecting the internal revenue service for the Middle district of Alabama.

The Fifty-first Congress appropriated public moneys for expenditures to the amount of \$988,417,183. The Fifty-second, which expired on March 3d, appropriated much more—\$1,026,522,049. The country is growing, and its demands are consequently increasing.

FOREIGN.

The Panama corruption trials in France continue to create intense excitement by the immensity of the interests involved in the disclosures.

The Tories (opponents to Irish home rule) in Great Britain are exhibiting a maddening excitement, amounting almost to brutality.

A list of the British war vessels that are to take part in the New York and Hampton Road naval review was made up on Saturday. It includes no battle-ships, and is composed of four cruisers and one gunboat.

"March to search" is the old adage. It searches out any weakness of the system, resulting from impure blood. Those who use Ayer's Sarsaparilla find March no more searching or even disagreeable than any other month. This medicine is a wonderful invigorator.

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The great pressure upon our columns this week has compelled us to leave over several articles.

The recent National Reform Convention at Sparta, Ill., is reported to have been the best ever held by that Association in this State.

Owing to a difficulty in obtaining speakers, it has been deemed proper to postpone the proposed State anti-secrecy convention in Indiana.

Rev. M. A. Gault, who finished his appointments last Sabbath at Oakdale, Ill., lectured on Tuesday evening at Nashville. He begins, next week, another series of appointments in Indiana. Let all in that State who can arrange lectures for him write to him at Princeton, Ind.

A note from the principal of the Bible and Normal Institute (Peter Howe School), Memphis, Tenn., says that the *Living Way*, one of our bright exchange papers conducted by and in the interest of colored Christians, has passed into the control and management of that institution. The change promises to be beneficial to all concerned.

Cynosure readers will be pleased to learn that Miss Flagg has so far recovered from her recent serious illness with the grip as to resume her correspondence with them. Her usual New England Letter appears in another column. After this week, it is expected that her comments on the current Sunday-school lessons will be regularly continued.

Rev. J. P. Stoddard having determined to retain his present connection with the New England anti-secrecy work in connection with the district Association and the N. C. A., Rev. S. Mathew, of Portland, Oregon, will (D. V.) arrange with clergymen in harmony with our work to press its claims along the Pacific coast. One of the ablest among them has already been engaged for this service. Particulars will be given hereafter.

A letter from an old subscriber, Mr. James H. Jones, of Lansingburg, N. Y., now in his eighty-seventh year, in a private note says: "I know all about the Morgan affair; was a voter at the time of Anti-masonry"—immediately following the murder of William Morgan. These old veterans are growing scarcer day by day, but every day their testimony for the truth and the necessity of our reform grows more precious.

Our readers will kindly remember that although the cash donations for the work of the N. C. A. during the past four and a half months have reached the sum of over \$300, for which thanks are hereby heartily returned to the donors, our needs are still very great, and we have to plead for prompt additional contributions. We have overdrawn on our foreign fund, and our responsibilities cannot be too soon or too liberally met.

An article in the London *Christian* of February 23 makes the statement that "in a Cantata entitled, 'Le Noel des Ouvriers,' dedicated to Leo XIII, in commemoration of the French workmen's pilgrimage to Rome last autumn, the Pope has been addressed and referred to as 'New Christ' and 'New Saviour!' (*Nouveau Christ... Nouveau Sauveur*)." This species of blasphemy is not unusual in Roman Catholic countries. God forbid that it shall ever become common in these United States!

Bro. I. R. B. Arnold writes from Evansville, Ind., on the 18 inst. that the Floating Chapel is now moored at that river port. Mail may be sent to him there or at Shawneetown, Ill. For three months past the chapel has been so beset with ice and hindered by the condition of winds and water that it could not have been profitably removed. He now proposes to leave the river for a few weeks and pursue his work in churches, hoping to raise sufficient money, in connection with outside donations, to secure a steam-tug, which is an absolute necessity. At Henderson, Ky., he held revival services, at which over fifty souls were converted.

A bill recently passed the lower house of the Wisconsin Legislature which repeals the law that prohibited the sale of liquors at such agricultural fairs as are aided by the State. It also materially reduces the licenses of all saloons. It is also proposed to abolish local option, and make the licensing of saloons obligatory all over the State. This not unexpected action of a Democratic Legislature shows its profound subservency to the saloon interest, and that the only difference between the two old parties is, that while the Republicans submissively obey the liquor-dealers, the Democrats serve them with alacrity and delight. Perhaps a day is coming in which the moral sense of the people will be aroused and will find expression in an entire reversal of the present order of affairs.

It gives to the future of society a decided pessimistic outlook, to see our daily papers giving column after column to the details of prize fights, and telling us how readily \$40,000 were wagered and won in a conflict between two Australians. One would think from the attention given to the matter by Milwaukee papers, that pugilism is one of the most important concerns of the people, and that the exact size, build and weight of these human brutes is a matter of vital moment. When will these editors learn that they owe something to the moral well-being of society, and that this hideous iniquity, which all right-thinking people deplore, lives and thrives by the advertising that it obtains through the daily press. It will be a great boon to the world when such encounters are not only prohibited, but when the

publicity given to their details in the newspapers shall be wholly suppressed. If we should treat pugilism as we treated the Louisiana lottery, it would speedily disappear.

We publish in this issue a letter from Bro. Hinman on "The Duty that the State Owes to God." With it, in general, we heartily agree. His remark that the State has a right to require a rest-day, and to protect persons in an undisturbed observance of the Sabbath, is, as it seems to us, entirely inconsistent with his further remark that the State cannot say whether one day or another shall be so observed. If the State is to protect people in the right to the Sabbath, it must, as it seems to us, tell them when they can have it. We do not make this remark for the purpose of entering on the discussion of the Sabbath question. The *Cynosure* believes that all men have a right to rest one day in seven, and that the law of men, as well as the law of God, should insure this right. While two millions of our fellow-citizens are deprived of it by the greed of corporations or the pleasure-loving of citizens, we consider it almost a sin to be as busy as our seventh-day friends are, in undertaking to convert Christians to the observance of a day not at present recognized by Christendom. Of course we do not question their conscientious motives, nor their legal right to do as they are doing. But for our own part, we do not purpose to spend precious time in debating the question what day men should observe when there are two millions of persons about us who are not permitted to observe any day whatever, and when their number is constantly increasing. How good men can be satisfied to spend their time, as a few of them are now doing respecting this matter, we do not at all comprehend. We simply decline to spend time in discussion with them here or elsewhere. As Bro. Hinman is a valuable fellow-worker, and as his article is, in general, entirely sound so far as we are able to understand it, we insert it, but do not wish to have it understood that we are to take up and discuss that question.

HER EXPERIENCE WITH ODD-FELLOWS.

REMARKS OF MRS. ELLA REIDY, BEFORE THE PENNSYLVANIA STATE CHRISTIAN ASSOCIATION IN THE CONVENTION AT ALLEGHENY, TUESDAY EVENING, FEB. 28, 1893.

Twenty-one years ago I was forced into this fight between light and darkness, truth and error, by my husband being persuaded by a professed minister of the Gospel to join the Odd-fellows. Although I entreated, with earnestness and tears, that no breach be brought between us that would destroy our confidence, or cause a cessation of the open frankness that had always been a source of trust and comfort to each, my pleadings were of no avail. An Odd-fellow he would be, no matter at what cost.

In due time he went to be initiated into the mysteries of that order. I shall never forget the lonely feelings I experienced as I took my three little children and went to bed with them, choking back the rising lump in the throat, and brushing away the tears, lest the little ones should see the sorrow of their mother, and it would sadden their little tender hearts. The night passed in wakefulness and thoughtfulness, asking over and over again, "Lord, canst not thou let me see the spirit of this evil that has fallen across my once happy path?"

Near noon on the following day my husband entered the door of the room where I was at work, and, without fully entering the room, endeavored to exalt Odd-fellowship by saying that it was all the religion anyone needed, if lived up to, and that it would be the means of bringing upon the earth the reign of Christ's peaceable

kingdom recorded in Isaiah 11:5-9. How well that lesson in Odd-fellowship was drank in and remembered! Yet in my inmost soul I knew it to be wrong and desperately wicked. Hoping to find some light and comfort, I went to the church to which I belonged to report the doings of one of its ministers and get some comfort; but, to my sorrow, found the church which I had loved so much corrupted by secretism from center to circumference, and many feared I was on the eve of losing all the little common-sense that I had, in condemning so good and grand a thing as Odd-fellowship.

Not knowing one being on earth to whom I could go to get wisdom and understanding, I asked earnestly, pleadingly, and longingly that God would make me to understand the spirit that actuated the establishing and continuing of that which required sworn oaths to ever have a closed mouth as to everything that transpired inside of guarded doors, darkened windows, on upper floors; and upon such Scripture as Ephesians 5:11-13; John 18:20; 2 Corinthians 6:14-18, such divine light was thrown that I could no longer doubt but that the whole system of secrecy was of its father, the devil, and his works it would do. Being in opposition to Christ, it is an anti-Christ of these last days that will deceive the very elect, if it were possible.

In the conflict with darkness I was told of the Association opposed to secret societies. Oh, how I felt that I had found a friend! I subscribed for the *Cynosure*, obtained tracts, and felt such a burning zeal for the cause of Christ and poor, lost, benighted men who were being drawn into these things that take them farther and farther from the true and only Saviour of the world, that I thought I must cry aloud and keep not silent. This brought upon me a siege of persecution, through which I realized that it was necessary to get inside of the whole armor of God to withstand it. Intimidations were made by threats, by the concealment of some persons in the dark under the windows, when I was alone, and the firing of guns. When these things failed to quiet down opposition to the accursed secret order system, my husband's business (although he was in the snare, yet he failed to quiet me) was closed out by boycotting him. However, God overruled it for our good, and some who planned the gallows for me were hanged on their own construction.

Oh, that men who profess Christianity would swing clear of these claptraps and be satisfied with the blessed Christ as he has revealed himself to us through his Word, and they who have rejected him would turn to him and be saved; for soon he will come and right all wrongs; will bring to light the hidden things of darkness, and make manifest the counsels of the heart; and then shall every man have praise of God. For that glad day I wait, watch and pray.

Tyrone, Pa.

THE SUPPRESSED QUESTION.

AN ADDRESS BEFORE THE ALLEGHENY, PA., ANTI-SECRETORY CONVENTION, MONDAY EVENING, FEB. 27, 1893, BY REV. M. A. GAULT.

MR. CHAIRMAN AND FELLOW-CITIZENS:—It is a dangerous symptom in a republic like ours when there is a disposition to suppress the agitation of any reform issue. This was the alarming condition in the South, and even in many parts of the North, before the war, on the slavery question. That issue was a suppressed question for many years. Men were mobbed and driven from their homes, and killed, because they would not join the conspiracy of silence. If free speech and liberty of the press had not been suppressed, the civil war would not have been possible. It would have spared this nation a million graves and three billion dollars; because, in a government like ours, every great question must be fought out and settled by a war of words, or a war of bullets; and I would always rather take mine out in words.

This disposition to suppress agitation has characterized all moral reforms. The bloody persecutions that have crimsoned the pathway of Christianity are illustrations of this truth. How strikingly is this fact illustrated in the history of the Hebrew Republic. The reefs on which that nation went to pieces are the most dangerous rocks in the pathway of our republic today.

Their great national sin, which gathered storms of judgment over their land, and sent them into slavery for seventy years in Babylon, was the fact that upon so many hilltops were erected heathen altars to false gods.

Against no sin did God pronounce such withering condemnation as against this. Hear what he said in Deuteronomy 12:2: "Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods; upon the high mountains, and upon the hills, and under every green tree. And ye shall overthrow their altars, and break their pillars, and burn their groves with fire: and ye shall hew down the graven images of their gods and destroy the names of them out of their places." Again, God says, in Exodus 34:13: "But ye shall destroy their altars, break their images, and cut down their groves." Why does God so severely condemn this sin? Listen to the answer in the next verse: "For thou shalt worship no other God, for the Lord whose name is Jealous is a jealous God."

During the corrupt administration of Rehobam we read (1 Kings 14:22): "And Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done." What was the nature of this sin? Listen! "For they also built them high places, and images, and groves on every high hill, and under every green tree."

What I wish you to notice as of special significance is, that the reform in Israel against this false religion was a suppressed question, even under the administration of their best kings. It appears that they engaged in every other reform, but on the question of removing the high places they joined the conspiracy of silence. Of even the good King Asa it is said (1 Kings 15:14): "Asa's heart was perfect with the Lord all his days; but the high places were not removed." Of Jehoshaphat it is said (1 Kings 22:43): "And he walked in all the ways of Asa his father; he turned not aside from it, doing that which was right in the eyes of the Lord. Nevertheless"—here comes in the secret lodge question, as the great exception—"Nevertheless the high places were not taken away, for the people offered and burnt incense yet in the high places." Of the reign of Jehoash we read (2 Kings 12:3): "And Jehoash did that which was right in the sight of the Lord all his days, wherein Jehoida the priest instructed him; but"—here you find the suppressed question again—"the high places were not taken away; the people still sacrificed and burnt incense in the high places."

Again, in the reign of Amasia, we read (2 Kings 14:4): "He did that which was right," etc. "Howbeit"—there was the suppressed question again—"the high places were not taken away; as yet the people did sacrifice and burn incense in the high places."

Again, in the reign of Azariah, we find (2 Kings 15:4): "He did that which was right in the sight of the Lord, save"—oh, there is that suppressed question again!—"save that the high places were not removed."

And also in the reign of Jotham (2 Kings 15:35): "He did that which was right," etc. "Howbeit"—the same suppressed question again—"Howbeit, the high places were not removed; the people still sacrificed and burnt incense in the high places."

But what was this suppressed question that these good kings were afraid to agitate? Have we anything corresponding to it in our day? Ah, yes; in every city, and in nearly every town and village in our land, we have established and our government has chartered such heathen altars, not on hilltops and in groves, but in halls in the upper stories of buildings. These secret lodges are false religions, as dishonoring and insulting to God as were the altars of Baal. Let us compare our modern, with these ancient altars of Baal: No one will deny but that the worship of Baal was a religion; and Dr. Mackey, one of the highest Masonic authorities, says: "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution." The religion of Baal was undoubtedly a Christless religion. It professed to worship the true God, and to save men, but to do so without Christ. So does the religion of Freemasonry. It excludes Christ from its prayers, and service, and strikes his name even out of texts quoted in its ritual. Sickels' Monitor,

pages 97 and 98, says of the first three degrees of Masonry: "These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more which the soul of man requires."

Dr. Mackey says in his *Lexicon of Freemasonry*, page 315, of the worship of Baal, or the Ancient Mysteries: "This is the name given to the religious assemblies of the ancients, whose ceremonies were conducted in secret, whose doctrines were known only to those who had obtained the right of knowledge by a previous initiation, and whose members were in possession of signs and tokens by which they were enabled to recognize each other." Where can you find a better description of modern Freemasonry than is given in these words?

Again, Dr. Mackey says, on the same page of his *Lexicon*, that in the ancient Mysteries, or Baal worship, "subordination of degrees was instituted and the candidate was subjected to probation, varying in their character and severity"—another pointed description of the degrees of Freemasonry. Again he says: "The rites of these Ancient Mysteries were practiced in the darkness of night;" so are those of Freemasonry. General Ahiman Reson, by Sickels, says, page 75: "Lodge meetings at the present day are usually held in upper chambers; and the reason for this custom is, that before the erection of temples, the celestial bodies were worshiped on hills." The altars of ancient Baal worshipers were never in valleys; they were always on mountains or hilltops; so the lodge-rooms of modern Baal worshipers are never in basements but always on the highest floor. The Manual of the Lodge, by Albert G. Mackey, page 55, prescribes that every lodge must be situated due east and west, and says: "The primitive reason for this custom undoubtedly is to be found in the early prevalence of sun-worship; and hence the spot where that luminary first made his appearance in the heavens was consecrated in the minds of his worshipers as a place entitled to peculiar reverence. Freemasonry, retaining in its symbolism the typical reference of the lodge to the world, and constantly alluding to the sun in his apparent diurnal revolution, emphatically requires, when it can be done, that the lodge should be situated due east and west, so that every ceremony shall remind the Mason of the progress of that luminary."

So we can prove, almost with the force of a mathematical demonstration, that every rite and ceremony through which the Masonic candidate is made to pass on the night of his initiation, are all borrowed from the secret worship of the sun-god of the ancient pagans; and that the religious philosophy of Freemasonry, and the religious philosophy of the Baal-worship of Samaria, are identically the same.

The fact is, we need not go back into the twilight of antiquity in Samaria to find the altars of Baal. They are here in Allegheny, under the very shadow of your churches, in this age of Gospel light and popular evangelization. If the old prophet Elijah was here in your city to-night, he would testify as loudly against these secret lodges as he once did against the Baal-worship that brought judgments upon Israel. We do not need to go to Syria, or Africa, or China, to find work for missionaries.

"If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer;
You can find them at your door."

I have somewhere read that some of our American missionaries to China have found time to organize Masonic lodges among the Chinese, thus planting a worse form of heathenism than any in those dark lands. The experiences of those missionaries may be illustrated by that of a scientific Boston fisherman which I heard related by Brother Chalmers. While fishing in some of the rivers in Maine, he used dynamite bombs, which he exploded in the water to kill the fish. But his fool-dog swam in and brought out the bomb. The fisherman ran, but the dog followed close at his heels, with the dangerous machine in his mouth, and all that saved the poor fisherman's life was that when he scaled a fence his dog got stuck; and hearing an explosion, he turned and saw installments of both the dog and the fence going skyward. So it will be fearful to contemplate the reaction of trying to save heathen souls by organizing Masonic lodges.

But the truth I wish to emphasize is that in an important respect we are repeating Israel's history. Almost everywhere this modern Baal worship is the suppressed question. There is no subject on which the public mind is so sensitive. There are very few editors who do not tremble when they put pen to paper in writing on this question. Dr. Strong in his book, "Our Country," gives a remarkable array of ecclesiastical and political forces combining to endanger our country's safety, but it is significant that he never once alludes to the secret society system. Are the two hundred and twenty-five secret orders in this land, with their five million members, wielding an influence perhaps greater than all our churches, too insignificant to mention? Is it not true, as Orator Brainard said of Masonry when it was only one-tenth as strong as it is today, that it comprises "active men, united together and capable of being directed by the efforts of others, so as to have the force of cement throughout the civilized world. They are distributed, too, with the means of knowing each other, and the means of keeping secret, and the means of co-operating in the dark, in the legislative hall and on the bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as another." More than ninety-five churches out of a hundred are afraid to open their pulpits for the discussion of this question. Many pastors are in sympathy with this movement, but dare not identify with it. They sometimes tell me if they were in my place they would speak out, but some of their members belong to the lodge and have money, and they cannot offend them, for the people say we must be a unit in order to support the pastor. They say they are like boys pulling a sled up hill on slippery ice; when they begin to pull their feet fly, and down they come. The members give the pastor to understand that he must not touch this question; that his business is to preach the Gospel and save souls; and the purest Gospel, in their estimation, is that which does not interfere with a man's secret societies, with his politics, his business or his religion. And their idea of saving souls is like Francis Murphy's idea of saving drunkards, by not interfering with the saloon-keeper, but only by persuading the people not to drink. It would be more rational to permit batteries to shell this town and then try to save people by teaching them how to dodge.

Why do so few of our Christian reform organizations venture to take up this question? The W. C. T. U., with its forty or more departments of work, comprising nearly every phase of reform, strangely omits this. Many of their workers are beginning to see that one of the strongest hindrances to their work is the secret lodge, with its influence to neutralize prohibition legislation, and drag men down by evil association. It may be said of them, as of the good kings of Israel, they do that which is right in the sight of the Lord, but the high places are not yet removed.

The American Sabbath Union is doing a great work in securing legal protection for the Lord's day. It is doing that which is right in the eyes of the Lord; howbeit the high places are not yet removed. It needs to learn that one of the most dangerous enemies of the Sabbath is the secret lodge system, with its Sunday parades, and Sunday funerals, and Sunday brass-bands and excursions, and conclaves, inducing not only their own members but the thousands of railroad men and tens of thousands of others to travel on the Lord's day. Nothing for many years has tended so much to break down the sacredness of the Sabbath as the Knight Templar Conclave at Denver, last summer, pouring hundreds of excursion trains into that city on the Lord's day.

The Y. M. C. A. and the Y. P. S. C. E. organizations are doing much to bring the young people of our land under the influence of the Gospel. They are doing that which is right in the eyes of the Lord; howbeit the high places are not removed. They need to learn that there is no such influence in operation to lead young men away from the church, and to absorb the interest, time, talent and means that should be devoted to the church, as the influence of the secret lodge.

The National Reform Association has accomplished a great and good work in lifting up a standard of divine law for the people, and in laboring to secure Christ's right to a voice in this

government. But may it not be said of this association, also, it is doing that which is right in the sight of the Lord, "nevertheless the high places were not removed." My ten years' experience in field work under the National Reform Association convinced me that the greatest obstruction in the way of a recognition of Christ in civil government is the secret lodge system. They are operating more to exclude Christ from politics and from national and State constitutions, and Thanksgiving proclamations and political platforms than any other influence. The millions of members in these secret lodges are trained by Christless rituals and prayers to exclude Christ from government. These lodges are training schools for Christless politicians. For a long time in the reform field I was trying to whip the devil around that secret lodge stump, but oh, it did make me so tired! Now I am at work with the National Christian Association as a stump-puller, removing the stumps, so that the National Reform Association, and all other Christian reform associations, may have an open field and fair fight.

The question that is ringing all around the horizon is, how can we enforce law? and law and order leagues are the order of the day. But it is time for us to learn that we may have the best legislation that can be framed; and yet if the judges who are to execute it, the sheriffs who are to select the juries, and the mayor and aldermen who are to select and control the police, and the police, themselves, who are elected from the ranks of those who are members of secret societies, sworn and pledged to obey each other's signs and grips and passwords,—with the law in the hands of such officials, we cannot secure its enforcement. Thus the issue against secret societies cannot be ignored by the faithful reformer, because it has a vital relation to all moral reforms. The train and locomotive may be complete in all their equipments, but if entrusted to the control of an unfaithful engineer, its destruction is inevitable.

While in a sense reformers may treat different reforms as specialties, yet in the body politic, as in the human body, there are fundamental derangements, such as blood-poisoning, which must be treated because of their vital relation to special derangements. So the secret society evil, like blood-poisoning, has diseased the whole social system, and this evil must be eradicated before any reform can be made fully effective.

Moral reforms cannot be carried in sections any more than levees on the lower Mississippi can be secured in sections. A break in the levee at one point will endanger it at every point. In giving the Ten Commandments at Sinai, Christ did not give them one at a time. He did not withhold the second, or third, or fourth until men were trained to keep the first; but the commandments were all given in a bunch. God's law is a unit. He that offendeth in one point is guilty of all. Let us close up the lines and present a solid front and thus greatly strengthen our position, and avoid the danger of being flanked in the great reform conflict that is so near at hand.

ANOTHER MASONIC MYSTERY REVEALED.

The Clan-na-Gael was founded by a Freemason, in imitation of Freemasonry, and a member of both says that a Mason will be surprised, on initiation into the former, by the resemblance. The same is true of most or all of the minor orders, as they were created by men from the older society, and are copies, more or less complete, of the original. They usually consist of three degrees, and the novitiate is led 'around in the course of the sun and successively presented to the three principal officers of the lodge, who in the original represent the morning, noon and evening sun—or Baal, Moloch and Tammuz or Osiris, according to Kerry in the "Dawn of History."

It is not only in initiations that they copy the original, but also in principles and operation, for they demand submission to superiors, and punish recalcitrants by expulsion, repulsion and persecution, or death, as in the Cronin affair. They also exalt society oaths above those of the state, and perpetrate, or justify, murder for infractions. They all are inheritors of a system of murder from the poisoners of Rome, seven thousand of whom were executed (paralleled by the Thugs in

strangulation as sculptured in an ancient cave), which denotes unity and a single progenitor. In particular lines they also demand the submission of others under death penalties, as at Homestead, like the parent society in sun-worship, as shown with its secret language of numbers in the added chapters of the last edition of "My Experiences with Secret Societies," advertised in the *Cynosure*. Individuals may be members of a particular organization for an ostensible purpose, and also, through secret agents, parts of another for a different one—as its supports or coadjutors.

As the parent society invents and supplies devices, it may be betrayed by their bungling application by its progeny. At Homestead, for example, the Knights of Labor attempted to disable their contumacious proxies in the shops with poison, and it was reported that thirty-two men had already died, and others were dying on their feet. A year ago the *Cynosure* published a series of Masonic murders, in which one victim was removed with sudden, and another with slow, poison, causing, perhaps, ulceration of the bowels. Now, in the first series, croton oil, one-fourth drop of which is a powerful purgative, was employed, and this suggests the agent in the last; and in this way another mystery of Freemasonry—a favorite poison—has been revealed. Freemasonry may strengthen itself by buttressing with minor societies, but it may, also, be weakened by their criminating deeds and exposures. Does it merit the tolerance and protection of the state by incorporations and otherwise as a training school for assassins and croton-oil brotherhoods? It is chargeable with the anarchy and bloodshed of all secret societies. They but reflect the deeds of the progenitor.

A READER.

A FAITHFUL WITNESS.

Mr. John Bennets-Bailey, writing from Opechee, Mich., to the readers of the *Gospel Trumpet*, Grand Junction, in that State, gives them the straight testimony of an anti-secrecy reformer as follows:

As a servant of God, I respectfully call your attention to the following facts in respect to secret societies—institutions which have obtained, and are now exerting, a wide and powerful influence in our churches, in all our civil institutions and on all our social relations:

1. Secret societies strip man of his manhood.
2. They enslave men.
3. They take away from man liberty of conscience and liberty of speech.
4. They profane the ordinance of the oath. There is not an oath taken by secret societies but what involves a breach of the third commandment. (See also Matt. 5: 33-37; Jas. 5: 12; Lev. 5: 45.) Hence it follows that the oath, in itself, is sin.
5. Secret societies recognize no religion but the universal religion of nature.
6. All societies which impose an oath or obligation of secrecy are directly opposed to the teachings of our Saviour. (See Matt. 5: 16; John 18: 20.)
7. They are dangerous to society.
8. Christ, the King of kings, the world's Redeemer, is excluded from the secret lodges, etc.
9. They are condemned by God's holy Word, and we are warned not to join with them. (See Eph. 5: 11-13; 2 Cor. 6: 14-18.)
10. Secret societies originated with the devil and must end with him.

Therefore, come out from among them. Have no fellowship with them. If you remain in any of them after reading these facts, then you sin willfully, deliberately and presumptuously, because you sin with your eyes open.

GEN. HENRY SEWELL, a *Companion of Washington*: "I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this 'Perfect Rule of faith and practice,' during the year 1784, to view speculative Masonry in a shape still more deformed. Its character appeared to be selfishness, because restricted to its own members; its religion, deism, because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity, unsustainable; its titles, insouciant; its rites, barbarous and absurd; its oaths, extra-judicial, unlawfully imposed and blindly taken; and the penal sanctions annexed, horrid and impious."

NEW ENGLAND LETTER.

A generally received falsity.—La grippe.—“All the Puritans danced.”—Fast Day and the ministers.—The recent fire at the Hub.—Divers matters.—Children’s Day in the lodge.—New England’s neglected graveyards.

There is a general belief that the coldest winters are the healthiest. The winter of '93 ought to be a standing demonstration of the falsity of any such opinion. The warmer the season, the lower the death-rate. It is when the mercury sinks into the neighborhood of zero, and stays there, that diphtheria and scarlet fever abound, and grippe and bronchitis and pneumonia do their evil worst on young and old.

Speaking of the grippe, the writer, having just recovered from an attack of this singular disease, which medical authorities say is the same thing as the epidemic known in the Middle Ages as “the sweating sickness,” profuse sweats being a symptom of convalescence, is inclined to call it, with Marion Harland, “a form of demoniac possession”. It seems to bind with its evil spell every faculty of mind and body. The victim loses all courage to battle with life, and only longs to creep away into a corner and die. Perhaps it was the grippe fiend that attacked our forefathers on the threshold of this New World, though they, in their simple chronicle, called it only “a cold and cough”. How quietly these heroic men and women have rested in their nameless graves, while the flowers they never saw and the birds they never heard, have bloomed and sung for their posterity for nearly three hundred springs. Would their sons and daughters hold so lightly the inheritance they won for us, if they realized the price they paid for it?

On the evening of the day of Phillips Brooks’ funeral, a grand masked ball, of which the *Herald* gave very full details under the caption, “The Puritans All Danced,” demonstrated the vast difference in manners and morals between the ancient and modern Puritans. One of the characters personated King Solomon, and took six of his wives to the ball with him, which, as a dear old friend who brought the item to my attention—himself a Puritan of the Puritans—very justly observed, was so much like Sodom that it was enough to make our forefathers turn over in their graves. If Shakespeare found it a mad world in his time, it has surely grown no less so; and what is to be the end of it all? There will be a bitter crop by-and-by, or all the warnings of history go for nothing.

Gov. Russel finds some of the ministers of Massachusetts—and those among the most noted—vigorously opposed to the abolishing of Fast Day. At the recent meeting of the Evangelical Alliance, Drs. Miner and Plumb gave some ringing utterances on this subject, while Rev. E. E. Hale sent a letter, in which he wrote: “I will confess that I have had a cold shudder come over me when I observed the unanimity with which the clergy of Massachusetts have seemed to clutch at the suggestion that one of their regular, time-established duties should be abandoned.” He alluded to the great responsibility of the church in the matter of public administration, and the fact that the chief purpose for which Fast Day was established was to call the attention of Christian people to their public duties, adding: “In my own experience I have never known a Fast Day come around when there was not some public duty—by which I mean some duty to the citizen of the State—to which I was glad to call particular attention. Let our clergy preach rousing sermons on Fast Day, and handle without gloves the great questions of Rum, Romanism and Secret Societies, thus giving the public a counter-attraction to base-ball, and I am sure that neither Governor Russel, nor any of his successors, will find it an easy task to do away with this old historic heir-loom of Pilgrim days.”

The recent fire in Boston has called attention to the fact that certain portions of the city are mere fire-traps, and the underwriters will hereafter charge higher rates of insurance. Only two or three perished in the flames, but the appalling list of sufferers from broken bones and internal injuries, the result of jumping from the upper stories, represent suffering more long-drawn out, if less sharp, than would have been the fiery death they thus avoided by this dreadful alternative. Such a fire makes one thankful that Boston is too conservative to follow the ex-

ample of New York and Chicago, and put up twenty-story sky-scrapers. Think of confronting death from a height so appalling! It fairly curdles the blood in one’s veins.

The people who think Massachusetts soil too poor to make a living from, had better think twice before they move West. With reports of petroleum, and phosphate beds, and anthracite coal, who knows what hidden treasures may be concealed in the bosoms of some of her abandoned farms? New Hampshire and Vermont have as wonderful mineralogical specimens as the West can boast. A friend gathered some beautiful specimens during a summer sojourn in the latter State, which only needed a skilled lapidary to bring out their hidden veins of color, and make them worthy of a rich setting.

The testimony of Joseph Cook against secret societies, at his last Monday Lecture, and the vigorous manner in which it was applauded, shows what a stride public sentiment has taken in this direction. The Lord has not suffered the self-denying labors of Bro. Stoddard and his noble helpmeet to fall to the ground.

There is a movement on foot to introduce Children’s Day into the Odd-fellows’ organization. “We favor the movement,” says an organ of this society, “to the end that the sons and daughters of Odd-fellows may be thoroughly indoctrinated with our principles, and more readily find the way, when they attain the proper age, into the subordinate and Rebekah lodges.” If Odd-fellowship sets the fashion of a Children’s Day, other secret societies will doubtless follow suit. There is a deep-laid scheme on the part of the grand master of all these fraternities of darkness to rope in the children. Let us not be ignorant of his wiles, but give at least as much effort to keep the young and innocent from the snare as we expend in trying to liberate those already in.

Senator Lyman has introduced a bill into the New Hampshire Legislature for the care of neglected burial places. Who has not been impressed by their utter forlornness—the toppling head-stones, the long grass, the weed-grown walks? It must have been through such a New England graveyard that Miss Susan B. Anthony strolled years ago, and noticing how many inscriptions were “Sacred to the memory of Sarah,” or “Hannah,” or “Lydia,” “relict” of the late so-and-so, registered a mental iron-clad oath, without equivocation or reservation, to remain forever single rather than have it recorded on her tombstone that she was simply “the relict” of some man! So runs the story; and if it is true, who can blame her?

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., March 15, 1893.

Nothing in the future seems more certain than that Washington is to become a great educational center; many believe, the greatest in America. Indications of this are seen on every side, in the increased interest displayed in educational and kindred subjects. In the near future three great church universities will be in operation; and from the tendency of the talk among Senators and Representatives it seems probable that the necessary steps towards the establishment of a National University under government auspices will soon be taken, if indeed, they have not already been, in the favorable report on the project which was made a few days ago by a Senate committee. This project was a hobby with ex-Senator Edmunds for many years, but while he was in the Senate the time was not ripe and he never could get his colleagues sufficiently interested in the matter to make any progress towards its accomplishment. The honor of having secured the favorable report referred to belongs to Senator Proctor, who succeeded Senator Edmunds.

Nothing could give a more forceful idea of the growth of the higher educational sentiment in Washington than the “Directory of the Scientific Societies of Washington,” a book just issued. There are six of these societies, with the following names and membership: The Anthropological, which aims to encourage the study of the natural history of man, especially with reference to America, 222; The Biological, for the study of the biological sciences, 195; The Chemical, for the cultivation of chemical science, pure and applied, 97; The Entomological, for the promotion of the study of entomology in all possible bearings, 109;

The Geographic, for the increase and diffusion of geographic knowledge, 682; The Philosophical, for the free interchange of views on scientific subjects and the promotion of scientific inquiry, 250. Among the 1,555 members of these societies are many with world-wide reputation, not only as scientists, but as Christians, men constantly laboring to sweep away the barriers that ignorant and ungodly men have raised between science and Christianity, and now they are well-nigh crowned with victory, as the number of those who consider science antagonistic to religion are few and constantly growing fewer, as education, the hand-maiden of religion, becomes more generally diffused.

President Cleveland, after consultation with his Cabinet, has decided to send a commission to Hawaii to make a thorough investigation of the situation before deciding what disposition he will make of the annexation treaty, which he withdrew from the Senate last week.

The rapid accumulation of gold in the Treasury during the last week has been very gratifying to the new administration. There is now more than \$5,000,000 of gold in excess of the \$100,000,000 held as a reserve fund.

Secretary Carlisle has issued a new set of rules governing immigration, in accordance with the new law, which went into effect on the 3d inst. It is expected that the new law will be beneficial, inasmuch as it will have a tendency to improve the class of immigrants, morally as well as physically, who will come to our shores.

Senator Jones, of Arkansas, now chairman of the Senate committee in Indian Affairs, at a farewell dinner given this week to his predecessor in that position, ex-Senator Dawes, who retired from the Senate March 4, spoke feelingly of the good and Christian work done in behalf of the Indians by Mr. Dawes during his long career in the Senate. It is no exaggeration to say that Mr. Dawes has been one of the best friends the Indians have ever had in Congress.

It almost necessarily follows that hurried legislation has defects, and the new liquor license law for the District of Columbia, enacted during the rush of the closing hours of the last session of Congress is no exception to the rule. Already one of our local courts has decided that all prosecutions for violations of the old law—there were a number of such—against the liquor dealers must be abandoned. The rum-sellers are jubilant and they say there are other defects in the new law.

The Sabbath-breakers, like the rum-sellers, are always ready to take advantage of the absence of specific laws, and of defects in laws. Since the Commissioners stated that there was no law under which they could prevent the opening of the theaters on Sunday, several of the theaters have given Sunday performances, styled in the advertisements “sacred concerts,” but none the less objectionable on that account to those who believe in a Christian observance of the Sabbath-day. These performances are likely to grow more frequent until the Sabbath-observing people of the country shall bring their influence to bear upon Congress, as they did in the closing of the World’s Fair, to stop it by legislation. The good people of Washington are helpless without their aid.

REFORM NEWS.

REV. WILLIAM FENTON’S WORK AT HOME.

ST. PAUL, Minn., March 17, 1893.

EDITOR CYNOSURE:—On Thursday evening, March 9, the lecture was delivered to a large audience in the German Evangelical church. Five ministers were present; one, the pastor of the M. E. church, is an enthusiastic Odd-fellow. Both Masons and Odd-fellows were well represented in the audience, but they utterly refused to offer one word of denial to the awful charges made against them by comparing the fundamental principles of their institutions with the Bible and common honesty, knowing that the charges are absolutely true so far as they know anything about Masonry.

The editor of one of the newspapers, who is a thorough-bred Mason, devotes about a quarter of a column to a misrepresentation of the lecture and a degradation of the character of the lecturer, just as was predicted in my last letter to the *Cynosure*.

Yesterday, observing the Odd-fellow badge upon a prominent Roman Catholic, I expressed my surprise to him. He said that the Romish church had no objection to its members joining secret societies such as Odd-fellowship, A. O. U. W., and Woodmen; and that this has been the case for about eight years. Do not the rulers of the Romish church, the Pope and his cardinals, know that Odd-fellowship is a false religion—paganism revived? Of course they do. But in union there is strength. If that church does not now receive Masons, it is not because Masonry is a lying fraud. Because it is written, "These have one mind, and give their power and authority to the beast. These will make war with the Lamb, and the Lamb will overcome them; because he is Lord of lords, and King of kings, and they who are with him are called, and chosen, and faithful." Rev. 17: 13, 14.

The immediate context of this Scripture refers to kings. But its application, by analogy, to the false religions of the lodges is, I think, fair. At all events, lodge-worship is spiritual harlotry, and belongs therefore to "the mother of the harlots and of the abominations of the earth." Rev. 17: 5. When the Romish church does receive Masons to her confessional, it will be taking home her own child.

"In 1758, the Chapter called 'The Emperors of the East and West,' of which the members gave themselves the titles of Sovereign Prince Masons, Substitutes General of the Royal Art, and Grand Wardens and Officers of the Sovereign Grand Lodge of St. John of Jerusalem—a chapter created by the Jesuits of Lyons, was adopted in France." So says Rebold (page 84), the best and highest Masonic authority in the world. W. FENTON.

SECRET SOCIETIES AND TEMPERANCE WORK.

Boston, March 14, 1893.

DEAR CYNOSURE:—I think that, had I been an old-fashioned Methodist, I should have said "Praise the Lord!" so that it would have startled some of the good W. C. T. U. sisters, yesterday afternoon; as it was, it rang in my heart and is still ringing there.

I am sorry to chronicle the fact that many of them seem startled in another way, the subject for the meeting being, "Secret Societies, and their Relation to the Drink Problem."

Oh, how it rejoices our hearts when we find here and there Christian leaders who are not afraid to have any evil discussed in their meetings, and who themselves give no uncertain sound.

Such, we rejoice to say, are to be found in our conservative city of Boston; among whom are Joseph Cook and Mrs. A. J. Gordon, president of the Boston W. C. T. U. Would to God we had more such men and women in the land, fearless to oppose the wrong or to espouse the right.

When Mrs. Daniel Powers approached our president in regard to presenting this topic before our W. C. T. U., did she say, I agree with you perfectly, but I rather think it would not be policy to bring it into our meeting, as it is foreign to our work and might do harm? Oh, no, not she; but willingly and gladly consented, giving perfect freedom in arranging the program for the following Monday afternoon.

Elizabeth E. Flagg, our "New England Letter" writer, and editor of "Home Light," was to have been with us and present a paper on this occasion, but was prevented by severe illness; so the publisher responded in her name.

Devotional exercises were led by Hattie A. Smith, Sup't of evangelistic work in Connecticut, also secretary of the Christian Workers, who after the singing of "Rescue the Perishing," read from 2 Corinthians, and gave a strong testimony on secret societies in general. Mrs. Rice, a former missionary to Prussia, and Mrs. E. Trask Hill, editor of the "Woman's Voice," followed in prayer; and then Ella Carter, one of our sweet-voiced, consecrated singers, rendered the song: "If God be for us, who can be against us?" with great effectiveness.

The paper on "Secret Societies as Promoters of Intemperance" was then presented by the writer; and was followed by a very touching, earnest, and tender appeal to the sisterhood of the W. C. T. U., especially those who were mothers, to investigate this subject; and how she went to work to save her boy from the snare of secrecy, by Mrs. Powers.

Mrs. Gordon then called on Mrs. Whitmore and Mrs. Morrison to read some extracts from Joseph Cook's speech, which she had handed them; after which Miss Carter sang the following song:

AN APPEAL TO MOTHERS.

AIR—"Wandering Boy," "Gospel Hymns, No. 55.
BY MRS. DANIEL POWERS.

"As the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time."—Ecc. 9: 12.

Masonry calls for boys, mother,
The brightest of yours and mine;
Not one of the weak, the lame, the halt,
Will do for the mystic shrine.

CHORUS—

O, Masonry calls for boys,
The fairest of yours and mine:
Will you give them up, to drink of the cup;
Prepared by the mystic shrine?

Masonry calls for boys, mother,
Two hundred thousand more,
To bear the yoke of the secret pope,
And swear at this heathen door.

Masonry calls for boys, mother;
That dreaded call means more
Than leaving wife, and mother dear,
With Christ outside the door.

Go plead with your boy, mother;
Go, in the breath of prayer;
Don't let him stray this dark secret way,
A prey to the fowler's snare.

As she sang, the Spirit of God rested upon her, illumining voice, face and figure. Surely, it must have touched some mother's heart present and set it to thinking.

Then Mother Rockwood (our benediction, we sometimes call her) read extracts from Mother Blanchard's letter to Miss Frances E. Willard, corroborating them from her own experience, and related some of her memories; how she was taught by her mother about the killing of Morgan, and of a teacher in the school which she attended reading these extracts from Wayland's Moral Science, a testimony against secret societies, and telling them of his brother, who was a member of the same lodge as Morgan, and who, during that excitement, moved to Ohio to get rid of his conscience; also to avoid testifying; but his conscience went with him, and he finally moved back and gave his testimony. The entire session was given up to the question; and then there was not time for near all to be said that might have been with profit. Our good Bro. E. T. McIntire was there and would have been glad to have testified from experience; and J. P. Stoddard was ready with a word; but the Lord be praised that the truth was heard in a measure.

There were fully 125 present, I should think, our usual attendance being over 100 each Monday.

Do you wonder, dear sisters, that I felt like praising the Lord? and can you not see the necessity of awakening the Christian womanhood of our land to the dangers that beset the path of the sons they are rearing?

It is for this very purpose that I have appealed to you, my sisters, to give your dollars to sustain the "Home Light," that we may send it forth to the Christian mothers and sisters, many, nay, most, of whom are looking upon these secret orders as good, and advising their sons and husbands to join them.

Only one response has come to date to the appeal in the *Cynosure* of March 2, and that from a W. C. T. U. worker in Nebraska. Several have sent for sample copies, I am pleased to say; but where are the 199 who should answer the call to make up the \$200 needed? Where, oh, where?

If you are interested in your sisters, and in the saving of their loved ones from this snare of secrecy, will you not respond speedily, telling what you will do, and sending in the money during the year? Yours for all reforms,

ANNA E. STODDARD.

FROM THE NEW ENGLAND AGENT.

Boston, Mass., March 15, 1893.

Our city has had another destructive fire, involving the loss of two or three lives and \$4,500,000. As I saw the flame, first from the State House, and later from the roof of our hotel, leaping above the reach of all human control, and melting the solid structures in the fire-proof district in the business heart of the city, I recalled the Word of the Lord (2 Peter 3: 10), descriptive

of the Judgment, and felt unspeakably grateful that a Refuge is provided in Christ from the terrors of the final and universal conflagration, coming "as a thief in the night" upon all the earth.

On the 8th inst. Rev. I. J. Lansing, formerly pastor in Worcester, was examined and installed pastor of "Old Park Street" Congregational church in this city. The council was large, and composed, in part, of the best known D.D.s. of New England. The examination was highly creditable to both council and candidate. Opportunity was allowed for a presentation of views by the candidate in his own way, in which he gave a most admirable account of his Christian experience, his call to the special work of the ministry, his doctrinal views, and his conceptions of what a soul-winner should be. Numerous questions followed, to which the replies were given in the frankest, most unequivocal manner. The audience, which was large, entered most heartily into the spirit of the occasion, and I doubt if there was a single dissenter from the opinion of the council that he was the man, above all others, for the place. I feel that Park Street church has a pastor worthy of her honorable record, and that she may safely confide in the "under-shepherd" whom she has chosen to lead in her moral and spiritual conflict. It is safe to say that every worthy cause has a faithful ally in Bro. Lansing, and that every reform, whether popular or otherwise, will find in him a judicious and fearless champion.

Our good sister, Mrs. E. Trask Hill, returned on Saturday last from a ten-days' campaign in Detroit, where she went to aid in organizing and instructing the forces of that city in their efforts to resist foreign aggression and preserve our free schools from the insidious secret foe. She speaks of her reception and treatment in the highest terms of commendation, and prophesies good concerning Detroit in the future. Sister Mary Carnes was among those who stood nobly at her

(Continued on 12th page.)

CORRESPONDENCE.

THE POLITICAL TROUBLES IN KANSAS.

NORTON, Kan., March 5, 1893.

EDITOR CYNOSURE:—I send you the supplement of a Topeka paper, which contains a history of the troubles there, which intelligent, well-informed and sober people say is correct. You should have the opportunity of knowing the merits of the case, whatever be your prejudices respecting the so-called "People's party movement."

They are neither socialists nor anarchists, and none of these is a leader of them. They are simply an association of men in revolt against the domination of the irredeemable old parties, which are no holier in Kansas than elsewhere. The Republican party has shown itself, in the temperance struggle. To retain office has been its only and vital principle.

In Kansas it is the paw of a great railroad system, which will stop at no limits of order and decency to prevent the anticipated defensive legislation which the people intend to have.

Your Douglass informant does the cause of anti-secretism very little good by overlooking all the merits of this twenty-five-year-old movement under various names. It is a pity that so many ministers seem to the masses to be indifferent to their condition, and incapable of discharging a party when it has ceased to be anything but an obstacle to the kingdom of righteousness. The secretism practiced in a moderate form by a percentage of these revolting electors, seems to be, in some of our minds, a greater crime than the iniquitous system which these people are struggling to break up. It is nothing that should surprise any one, if mistaken methods are tried, and a good cause injured by the needless veil of secrecy. What then? Is it all wrong because the methods of some are objectionable in part? Will God pardon the sins of the oppressor and his allies because they find fault with the oppressed and their methods? Can we hoodwink the All-seeing One with a white handkerchief of mock piety? We have the Know-nothings, who resist Catholic rule in America. Are all those who resist Catholic rule to be berated with defamatory epithets, because the methods of a part are secret? We have Good Templars and Sons of Temperance. Is prohibition, therefore, a mis-

take, or its advocates damnable without distinction? I protest against any indiscriminate repetition of the devil's cant that repeats "crank," "anarchist," "demagogue" and "fanatic," instead of spending the requisite time for informing ourselves about the greatest revolution of the century.

What if the Israelites, despairing of relief, had organized in their own way to make a strike for freedom; would God and Moses have left them to the ridicule of the Pharaohs on that account? Or would he—as he did—take pity on them in their ignorance and smite the oppressor? Moreover, is a thing to be astonished at, if the people, not having been trained to the special functions of government, should make some mistakes when they first gather up the reins of runaway steeds? What if the reins get crossed? They will right the reins, and the wreck will be avoided.

Another thing I wish you to notice. Where did the Prohibition platform of the last campaign get its monetary, transportation and general industrial reform sentiments?

It has "out-Heroded Herod" in its demands for these reforms. Eight years ago, the platform was as shy of those things as either of the dead parties. For these sentiments—even to the very verbiage—they are indebted to the people now called Populists, who have had as many names as there have been Presidential elections. It is this unconscious leavening of the public mind that promises the victory; and we do well to have a modest respect for those who have performed the thankless task of enlightening and protesting.

If we do not have something in the form of a people's party we shall certainly have national ruin before our children have all become voters.

As to the double Topeka Legislature, you will notice,

1. That there is a grave doubt as to the precedent of allowing three men to undo the acts of the people by a strictly party vote among themselves. We have Supreme Court history enough already to argue the abolishment of that part of our system, even in its more legitimate sphere. The Dred Scott decision will do to go with several other very fallible deliverances from that branch of our government. So the Republican House were unwilling to wait even for that, and became the mob.

2. The governor and the popular party exhibited most commendable moderation when they were in possession of abundant proof of fraud.

3. If the Supreme Court had any place in the contest it should have been in hearing the evidence of these frauds.

4. The dissent of Judge Allen deals in a candid and masterly manner with broad principles, while the counter decision has the style of an attorney making a case out of conventionalities and dates of assumption—arguing, in effect, that possession, in spite of election, is ten points of law and makes the government.

No, the people are neither sick of the struggle, nor will they retreat. They must go ahead, for Pharaoh's army is behind them. Perhaps they need a Moses. (Rev.) A. J. CHITTENDEN.

THE DUTY THAT THE STATE OWES TO GOD.

WAUPACA, Wis., March 6, 1893.

EDITOR CYNOSURE:—The obligation of human governments to recognize and obey God is both in natural and revealed law. It grows out of the relation of man to his Maker, and is as truly binding on men in their collective as in their individual capacity. "He that ruleth over men must be just, ruling in the fear of God." 2 Sam. 23: 3. The duties of the state and of the individual widely differ, but that they are equally binding is evident from our Saviour's command to "render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." Cæsar, as a type of human government, had his rights and his responsibilities, both to man and to God.

The purposes for which human governments are instituted are well defined by the preamble of our national Constitution, "to provide for defence, to establish justice, and to secure the blessings of liberty." There are certain things that they may not do. They may not decree injustice, or establish iniquity. "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away

the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless." Isa. 10: 1, 2. This woe is quite sure to follow on all oppressors. Governments have no right to require of their subjects to disobey God, nor is the subject bound by such act of government. "We ought to obey God rather than men;" and hence governments have no right to engage in international war. For since no man has a right to kill his unoffending fellow-men, and has no right to promise unconditional obedience to his commanding officer, so the government has no right to require him to do so. The right and duty of the government to secure the protection of its people, includes only the right to protect them by *legitimate means*. As it is the duty of every individual to forgive injuries, to "follow peace with all men," and to suffer wrong rather than to disobey God, so it is the duty of governments to settle all international differences by peaceful methods and to submit to aggression rather than to resort to the nameless atrocities of war.

The state has no right to "establish religion, or to prohibit the free exercise thereof," nor to impair the rights of conscience, with this possible exception—that if the individual shall plead his conscientious obligation to do that which is contrary to fundamental morality—for example, practice polygamy, or offer human sacrifice—then such supposed rights of conscience may be denied. No government has a right to interfere with the preaching of any religion, or to define any question in theology or determine who may or may not perform religious rites.

While it is the right and duty of the government to protect all persons in an undisturbed observance of the Sabbath, it has no right to enter the field of the theological controversy and determine whether such Sabbath shall be observed on the first or the seventh day of the week. Nor is it the right of governments to punish men for not *religiously* observing any day, since it is not in the power of human authority to enforce religious obligation.

With these and some other limitations, we may safely affirm that it is the duty of the government, both State and national,

1. To recognize the existence and paramount authority of God, and to humbly reverence his name.

2. That divine law is the source of, and authority for, all human enactments.

3. To recognize the fact that this is a Christian, as distinguished from heathen nations, and that it is *Christian* and not heathen or Mohammedan morality that we are to recognize and conserve.

4. That all departments of business that impair the general well-being, such as the liquor traffic, gambling, prostitution, and the production and sale of tobacco, ought to be prohibited by law. This is a duty that the government owes both to God and to man.

5. That the charters of all institutions, into the esoteric character of which the government is not permitted to inquire, shall be withdrawn and withheld, and as such prohibited and suppressed.

There are doubtless many other duties which civil rulers owe to God and to the people; but, first of all, we ought to recognize and insist on the duty of the government to acknowledge the existence and the authority of the Almighty.

H. H. HINMAN.

LITERATURE.

THE CREDIBILITY OF THE CHRISTIAN RELIGION; or, Thoughts on Modern Rationalism. By Samuel Smith, M. P. One volume, pp. 96. Boston: H. L. Hastings, 47 Cornhill. Twelfth thousand. Cloth, price 35 cents; paper, 25 cents.

This excellent little work embraces the substance of two lectures, by a plain, practical man, and is designed to counteract the soul-destroying influence of unscriptural thought and the infidel teachings of irreligious persons and the secular and agnostic press. It has received unqualified approval for its intelligent grasp of important subjects, its vindication of the Bible as a divine revelation, its recorded miracles, and its doctrines in relation to the spiritual needs of mankind. The rationalistic objections to the truths of the Scriptures are ably met, and not only may the young find in it an antidote to the anti-Christian dogmas now so rife on every hand, but pastors and teachers who have had their minds disturbed by the fallacies of the "higher critics"

may profit by its perusal. It is salutary, timely and deservedly popular.

The same publisher is also the editor of a well-known series of evangelical books known as "The Anti-infidel Library," printed in quarterly numbers, each strongly designed for the refutation of infidelity and the defense of the Gospel. We have at hand one of these booklets, entitled "Infidel Testimony Concerning the Truth of the Bible," by H. L. Hastings. It exhibits, in parallel columns, many passages of Scripture verified by the ancient inscriptions of Sennacherib and Nebuchadnezzar, and more than one hundred and seventy quotations from the writings of the prophets which are shown to have been fulfilled by seventy quotations from the works of skeptics like Volney and Gibbon; and these are confirmed by one hundred and fifty extracts from the writings of other historians and travelers. These have been selected with care from "The Demonstration of the Truth of the Christian Religion," by Dr. Alexander Keith, combined with comments and arguments by the compiler. The value of such a compilation of stern facts in support of the divine character of the Bible and its Author cannot be too highly estimated in bringing honest skeptics to understand and appreciate "the truth as it is in Christ Jesus". Price, in paper, 10 cents.

CURRENT PERIODICALS.

The March number of the *American Sabbath*, the official organ of the American Sabbath Union, is just from the press. The special features of this valuable paper will attract attention. The contents include articles on Sunday closing at the Columbian Exposition by Hon. John Bigelow, Bishop A. Cleveland Coxe, Dr. A. H. Plumb and others; also addresses by Prof. Herrick Johnson, Dr. W. W. Atterbury, Dr. T. A. Fernley, Dr. Joseph Cook, Dr. Mackay-Smith and Col. Elliott F. Shepard, delivered at the late hearing in Washington, D. C., on that subject. These papers and addresses are all choice reading. Excellent portraits of Bishop J. F. Hurst, of Washington, D. C., Drs. MacArthur and Elmendorf of New York City, and Col. Elliott F. Shepard, President of the American Sabbath Union, adorn its pages. Rev. J. H. Knowles, D. D., editor. Subscription price per year 50 cents. Any one enclosing 10 cents will receive a sample copy. Address the American Sabbath Union, 203 Broadway, New York.

The list of contents and contributors of the *Arena* for March is as follows: A Religion for All Time, by Louis R. Ehrich; The Social Quagmire and the Way Out—The Farmer, by Alfred R. Wallace, D. C. L.; Life After Death (with a full-page portrait), by Prof. S. P. Wait; A Pilgrimage and a Vision, by B. O. Flower; Women Wage-earners—Present Wage Rates in the United States, by Helen Campbell; A Defense of Shakspeare, by Dr. F. J. Furnivall; Does Bi-Chloride of Gold Cure Inebriety? by Leslie Keeley, M. D., LL. D.; Christ and the Liquor-Seller, by Helen M. Gougar (with a full-page portrait of the author); The Money Question, by John F. Clark; The Woman's Part, by Cora Maynard; Under the Arctic Circle, by John Keatley; The Leper of the Cumberlands, by Will Allen Dromgoole; Two Men, by Hattie Horner; What of the Morrow, by the editor, and Books of the Day. The Arena Publishing Co., Copley Square, Boston, Mass.

Demorest's Family Magazine for April presents a brilliant array of illustrations, including a full-page oil-picture (colored, "Poverty's Sacrifice," a full-page crayon head of the Christ, and 230 other engravings, embellishing, among others, the following letter-press attractions:—Society Leaders of Illinois, by Francis Loomis, with many portraits; The Foreign Legations at Washington, by Francis B. Johnston, with views and portraits; The Hawaiian Islands, by E. G. Chester, with scenes and portraits; En Route for Chicago—Hints for Women Traveling (illustrated), by Harriet C. Wilkie; A Debutante's Winter in New York, by Margaret Besland (continued), and a great variety of minor articles, poems, games; home, social and fashionable departments, etc., embracing much that is tasteful and entertaining. New York: W. Jennings Demorest. \$2.00 a year.

The March number of the *Sunny Hour*, edited and published by Tello d'Avery (a boy sixteen years old), is received. This lad is the founder of a successful mission for destitute children at No. 59 West Twenty-fourth street, New York City. It is known as the "Sunny Hour Permanent Barefoot Mission," and was opened in January last, although Tello's good work in supplying destitute children with shoes had its origin two or three years ago. He has many friends and patrons, whose names are recorded in his magazine, including sovereigns, princes and noted literary and social kings and queens in foreign countries and the United States. His mission has branches in Athens, Greece; Paris, France, and Newark, N. J., and he seems to be very successful in the work which he controls. His address is at the above number.

IN BRIEF.

There are 575 churches in Philadelphia.

Thirteen hens in Niles, Mich., laid 1,159 eggs last year.

The United States chewed eighty-five tons of tobacco last year.

Printing in raised characters for the blind was invented in 1827.

There are over seventy miles of tunnels cut in the solid rock of Gibraltar.

Ten days per annum is the average amount of sickness of human life.

The progeny of two rabbits will amount in two years to 70,000,000.

The saloons of London if set side by side would reach a distance of 75 miles.

A signal passes through the Atlantic cable, 2,700 miles in 31.100 of a second.

The temperature of the planet Neptune is estimated to be 900 degrees below zero.

Seven thousand persons a day are added to the population of the United States.

There are 1,275 millionaires in New York City. In the entire country there are 4,204.

The famous dish of Vitellius was of pheasants' brains, nightingales' tongues and fish liver.

There are fourteen canneries on the Columbia river and twenty-three in the State of Oregon.

Denmark has a system of insurance that provides for honest poor who are over sixty years of age.

Three fresh recruits in the garrison at Strasburg committed suicide rather than serve in the German army.

British India has 10,417 shops licensed for the sale of opium. They supply a population of 228,000,000.

Jerusalem is still supplied with water from Solomon's pools through an aqueduct built by the crusaders.

Try it. As a rule, the length of the face is the same as the length of the hand, unless you are very cheeky.

In the southern provinces of Russia a drink resembling brandy is obtained by distilling the juice of watermelons.

Pole-axes were first used in the ninth century; the short, heavy-headed battle-ax was employed in very early times.

Kentucky will try the experiment of permitting three-fourths of a jury in civil cases (nine jurors) to render a verdict.

The blood of dogs fatigued by long racing, when injected into other dogs, makes them exhibit all the symptoms of fatigue.

An Englishman has invented a new system of electric mains whereby one wire of the present three-wire system can be saved.

A young woman in England has been convicted of administering pins to a baby under her charge. The culprit's name was Cushion.

The Simplon road, from Switzerland to Italy, was built by Napoleon's engineers in 1807. Over 40,000 workmen were employed at one time.

An acre grows 500 mulberry trees; each tree has twenty pounds of leaves; from twenty pounds of leaves one pound of cocoons is produced.

The cocoon of a well-fed silkworm, it is said, will often yield a thread 1,000 yards long, and one has been produced which contained 1,295 yards.

Philadelphia is entitled to be known as the city of sisterly love. According to the recent police census the city boasts of 23,000 more women than men.

A man was boasting that he had been married for twenty years, and had never given his wife a cross word. Those who know him say he didn't dare to.

The custom of placing crape on the door of a house where there has been recent death had its origin in the ancient English heraldic customs, and dates as far back, at least, as the year 1,100 A. D. At that period hatchments or armorial ensigns were placed in front of

houses when the nobility and gentry died. The hatchments were of diamond shape, and contained the family arms, quartered and colored with sable.

How much money is there in circulation? \$1,611,321,753, says the Director of the Mint, in his recent report. Of this about \$500,000,000 is in gold and gold certificates. This is nearly one-third of the the total. There are but \$346,000,000 of greenbacks.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 23, 1893.

OUR QUARTER CENTENNIAL.

Twenty-five years ago (May 5-7, 1868) the National Christian Association was organized in Dr. A. M. Milligan's church in Pittsburg. Bishop David Edwards, of blessed memory, was its first president. The *Cynosure* began in a few weeks. Spite of vituperation, scorn, opposition and persecution which attempted to obscure and hide it, as clouds do its Pole Star prototype, it gleams above earth's darkness still, a beacon to multitudes groping in the shadow.

It is fitting that this anniversary year should be honored with some noble effort for our reform. The World's Fair is a happy coincidence. For the opportunity it gives us, let us thank God that '93, instead of '92, was the year chosen for this great exposition.

LET US MAKE IT AN EPOCH.

Such a conjunction of affairs will not soon again occur. We are not wise if we let the occasion slip.

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune."

Now, while we must maintain the steady flow of literature from our reform headquarters, and keep our lecturers on their feet doing their utmost, the hour calls for an unusual effort.

OUR PLAN

is thus far developed. The N. C. A. Board is providing:

1. For the World's Fair Exhibit in the northwest gallery of the main building, in connection with the churches and other religious and reform societies. The plan of this exhibit has been already described. We have "devised liberal things" to the utmost degree consistent with the economy due to our cause. To keep this exhibit manned for six months after it is in place, and provide for a generous distribution of literature, will cost not a cent less than \$1,000. Bro. Stoddard has agreed, if necessary, to come on for a few weeks from Boston to shake hands with his hosts of friends in the N. C. A. alcove. We want so attractive a place that two men will be needed the whole six months.

WHAT AN OPPORTUNITY

this will be for our reform! Never in the twenty-five years have we had anything like it.

2. For a conference by the churches and for the churches in connection with our annual meeting, which it is proposed to hold in June (the Board has not yet fixed the time). This will be a *bona fide* conference,

A MEETING TO CONSIDER FACTS, and not to make speeches. Delegates to this meeting are appointed by the church assemblies. It will be their meeting. We hold there are questions relating to the lodge which the church is bound to consider, and which it will consider if it has a chance. We hope much from this meeting, in bringing the churches forward into line on these questions. Until they do so our cause will not succeed. This meeting is being planned with rigid economy and will not be expensive. The Board has voted only to furnish entertainment.

THE CONGRESS.

3. The managers of the World's Fair Auxiliary, who have arranged a series of congresses covering a vast range of topics relating to politics, business, the social, civil and religious life of mankind, have accepted at last the proposition of our Association. A day and a hall is promised, probably in October. This will be a meeting for speeches, AND THE BEST OF THEM. We

must spare no pains or expense to make this a crowning meeting of the season. Representatives from the governments of Christendom will be present. The addresses will be published by the managers of the Auxiliary and given to the world, but we must give them something worth printing.

PARTNERS WANTED.

Now the N. C. A. Board wants to make partners of a hundred or more of its good friends. To speak personally,—your business, possibly, cannot have an exhibit at the Fair,

BUT YOUR PRINCIPLES CAN.

Now twenty-five dollars from each of you, as a quarter-centennial investment, is not asking too much. Take a share in this exhibit, allowing the Board to be your agents in providing for an economical and useful investment.

It is an opportunity not again to occur. Let us "strike while the iron is hot;" and may God bless our cause.

Let an early response be made to our treasurer for this "*Columbian fund*," and when you visit Chicago next time you will have the satisfaction of having a share in the greatest of expositions, in the worthiest of reforms, and your money will be where it can't be picked from your pockets. HENRY L. KELLOGG, *Cor. Sec'y.*

ABOUT THE COLUMBIAN EXPOSITION.

Those who have read the press reports concerning the Columbian Exposition of 1893 during the past two years must have conceived a tolerably fair idea of its inception, progress and greatness, for no World's Fair has ever enjoyed a more liberal or wider advertising than this.

At its organization stock was issued and sold to individuals and companies, in sufficient quantities and at prices that indicated the popularity of the proposed exhibition, and aided it in presenting its claims to Congress for munificent appropriations of the public money, thus procuring for it a national indorsement.

The sums which it received in this manner amount, in the aggregate, as free gifts, to many millions of dollars.

Every effort has been made to advertise it throughout the civilized globe, until it is certain that it will surpass in magnificence, variety, and wealth, any previous exposition.

In consequence of this universal advertising, hundreds of thousands of people, from all parts of the world, are expected to visit the Exposition and witness its grandeur.

This popularity at home and abroad, however, has had a bad influence upon the owners and managers of the Exposition; and it is matter for sincere regret that so great an enterprise should at this time, within a few weeks of the opening ceremonies, develop a greed and meanness in its management unworthy of anything larger than a pawnbroker's shop.

But it is nevertheless true that this spirit of selfishness and rapacity abounds at Jackson Park. Here is the evidence:

At the outset a strong demonstration was made by numerous persons of all classes, including some professed Christians, to open the gates of the Exposition on Sunday, in the alleged interest of wage-workers, against the divine command to keep holy the Lord's day, against the expressed desire of hundreds of thousands of Christians, and against the wishes of numerous exhibitors who decided to cover their exhibits on that day, and will do so. It is a significant fact that some of these exhibitors reside in Europe, whose "Continental Sunday" visiting, feasting, and sports the enemies of the American Sabbath so loudly praise.

But the voice of the Christians, and their prayers in behalf of keeping the Lord's day holy at the fair grounds, were heard and heeded in Congress; and when the Exposition managers applied for more money, in the shape of a \$5,000,000 loan, that body generously gave them \$2,500,000 on condition that the gates of the Exposition should be closed on Sunday. To enhance the value of the gift, Congress enabled the Exposition managers to sell half-dollar souvenirs

(containing only 32 cents' worth of silver) for one dollar each, thus making the donation equal to \$5,000,000.

The Exposition buildings were dedicated in October last, and ever since then the Exposition gates have been thrown open every Sunday to admit all visitors, at 25 cents a head. No attention whatever, up to this time, has been paid to the Congressional contract with the management in this respect, although they have received the souvenir half-dollars and sold them—the first one bringing \$10,000.

As if this were not enough, the management again applied to Congress for more money, and received another sum of \$570,880, as a loan, for the payment of jurors, etc. Yet, on Sunday, the 12th instant, 14,560 persons were admitted to the park on payment of 25 cents each at the gates.

Still worse, the *Inter Ocean* of last Thursday made this statement, which will probably prove true in every particular:

Commissioner J. W. St. Clair has a scheme, which will be presented to the members of the board of directors, whereby he is confident the gates of Jackson Park may be opened to the public on Sundays during the period of the Exposition. He holds that when Congress made the appropriation of \$570,880 to be paid out of the appropriation of \$2,500,000 previously made for the benefit of the Exposition, to enable the National Commission to defray the expenses of the judges of awards, it violated the agreement made when the sum of \$2,500,000 was appropriated, and thereby released the directory from its obligation to close the fair on Sunday. He proposes that the directory put up the bond for the \$570,880 as demanded by Congress, and then rescind its action ordering the fair closed on the Sabbath. The commission will indorse the action of the directory, and the will of the majority of the people will be done.

Another thing: It is due to this insatiable rapacity which abounds at Jackson Park that unlimited quantities of beer are to be sold at nearly 100 stands within the grounds during the existence of the Exposition—the actual amount, as estimated, exceeding 5,000 barrels a day; and this in defiance of State and township ordinances.

To this same unhallowed spirit of greed and meanness is due the concession of the management to a syndicate of plumbers of the right to erect 3,000 water closets on the Exposition grounds to which no visitor is admitted except on the payment of five cents.

A more picayunish regulation was never established by any corporation to whom the interests of so mighty an undertaking were confided. Nothing like it dims the record of any previous world's fair.

With billions of gallons of good fresh water laving the shores of the Exposition grounds, the thirsty visitor (says the *Chicago Mail*) must pay five cents for a drink of nature's element; and, if tired, he can obtain a seat in the grounds for ten cents.

If visitors attempt to enter certain departments to view special exhibits they will have to pay an extra admission fee. The *Chicago Tribune* has figured up the cost of seeing the Exhibition at one visit, at about \$12.50.

It is now announced that the Exposition grounds are to remain open to the public every Sunday until the installation on the first of May. Last Sunday the price of admission to the grounds was advanced from 25 cents to 50 cents per head.

These statements are easily verified; and, if the present policy of the management is maintained, the city of Chicago will be more greatly injured by their rapacity than it can possibly be benefited by the Exposition.

INHUMANITY IN MOROCCO.

The Howard Association of London, Eng., was instituted under the patronage of the late Lord Brougham, for the promotion of the best methods of penal treatment and crime prevention. It labors to indoctrinate the public mind with the importance of a reformatory and radically preventive treatment. During the past few years two members of the executive committee of this Association have more than once visited Morocco, where they were painfully impressed by the shocking treatment received by prisoners and others in that country. In many instances they endeavored to afford temporary relief to these poor sufferers; but they are desirous that European, and especially British, influence should be brought to bear, if possible, upon the Moorish government, with a view to the general mitigation of these asperities. The statements of the visiting members of the committee, as published

in the London *Times* of January 7, 1893, reveal a series of terrible abuses, among which slave-trade is included. The following will faintly indicate the barbarity to which the people are subjected: "A Moor may be seized at the will of the Sultan, or of a governor, and may remain all his life in prison without trial, or indeed without knowing the nature of his offence. The guilty are not usually sent to prison. It is the innocent person possessing means who is pounced upon and made to pay debts he never contracted. The Sultan's army is formed for collecting taxes, and carrying out all kinds of oppression against defenceless people. The highest official in the State is never secure in his position. To-day he may be in favor; to-morrow may find him a prisoner in a filthy dungeon, or poisoned by a cup of coffee."

WOMAN SUFFRAGE IN ILLINOIS.

In Jefferson county, Illinois, Martha E. Plummer and Mary M. Moss, of Mt. Vernon, were elected members of the school board, but a local court declared their election illegal and removed them from the board. The case was appealed to the State Supreme Court, and quite recently its opinion was made public. It construes the law of 1891, and holds that in Illinois women may vote for all school officers in the State except two; that is the State superintendent of schools and the county superintendent of schools. "This opinion," says the *Chicago Legal News*, "is of great importance, as the construction placed upon this statute shows that it is within the power of the legislature to pass a law allowing women to vote for any officer not named in the constitution but created by the legislature." By this decision the ruling of the lower court was reversed, and the ladies were reinstated in the board of education.

In addition, the editor of the *Legal News* proposes the passage of a law granting that "the women of the State of Illinois shall have the same right that men have to vote for candidates for any office created by the General Assembly, in any county, city, town or village."

Such a law would greatly aid in the suppression of the saloons and the lodge system, and several other social reforms, for which there is now a great necessity.

FREEMASONRY IN FRANCE.

From French sources, reproduced in the *Catholic Review*, it is learned that the contest between the adherents of the Roman church and the Freemasons, in France, continues with unabated ardor. The Catholics, claiming to represent Christianity, are a majority in the religious element of the nation, and profess the necessity of maintaining the national honor in behalf of their hierarchy. The Freemasons of France, on the other hand, several years ago, expunged the name of God from their rituals and records, and are nothing more or less than confirmed atheists. These circumstances give color of a religious war to the contest.

Germany and other European sovereignties long ago expelled the Jesuits from their realms as a dangerous foe to their national peace.

Even in France, Romanism finds it difficult to combat the influences that oppose it. "Its real enemy," says the *Catholic Review*, "is Freemasonry. . . . It divides Frenchmen of the thinking classes into two camps—Christians and Freemasons. Up to the present the latter have had their own way in the war being waged against religion in France. They have had it, too, in the present bankruptcy of honor and credit which displays the unwonted sight of the severest penalties falling on the least culpable, while fraudulent ministers escaped unscathed." With this there is a prevailing impression that there yet remains an amount of turpitude to be revealed in connection with the government and the Panama scandals, or which perhaps will never be revealed, for the sake of public credit. How to combat Freemasonry now rampant in France and the cause of all the mischief, is a question which the Catholic party is trying to settle in view of the approaching elections. The *Gazette de France* and the *Soleil* each gives its views on the subject, though they quarrel in so doing. The *Soleil*, in a rather remarkable article, says: The Masonic lodges are the fortresses where the enemy are concealed. We must take these fortresses by as-

sault if the work of national deliverance is to be accomplished. The *mot d'ordre* of the party which gave us the Panamist Republic was 'Clericalism is the enemy.' Therefore the rallying cry of the opposite party should now be 'Freemasonry is the enemy.' The *Gazette de France* says:—If the Catholics of different parties are sincere they can easily refuse their votes to any candidate affiliated to Freemasonry. They have only to agree among themselves to reject any candidate who will not have signed the following declaration:—"I affirm on my honor before God and before men that I am not a Freemason."

We shall watch the progress of this contest with considerable interest, forbearing comment until another time.

THE CHURCH AND SECRET SOCIETIES.

At a recent meeting of bishops of the Roman Catholic church, it was resolved to investigate the internal character of the I. O. O. F. and the K. of P. Accordingly Bishop Katzer addressed a letter to the Grand Secretary of the Wisconsin Grand Lodge of the I. O. O. F., requesting a copy of their ritual containing their esoteric work. It is said that the matter has been referred to the Grand Lodge, with a moral certainty that the request will not be granted.

We need not say that we have no admiration for, or sympathy with, the Roman hierarchy. We deplore their opposition to our public school system, and that so large a percentage of the saloon-keepers are members of that church. We have also very little hope of any real opposition they may make to the secret lodge system, since it is quite obvious that they are willing to accept to their fellowship any order with which they can make terms.

Nevertheless, we should be unjust not to recognize the righteousness of the principle involved in this inquiry. It is manifestly the right and duty of every religious organization to have reasonable evidence that the obligations which its members have taken in other societies are not in violation of the principles of Christian morality. If they have reason to fear that there is anything in the usages or obligations of a secret order that are out of harmony with the duties which their members have assumed, they ought to know *what are those usages and obligations*, and if a member of the church refuses to make them known, they should at once withdraw their fellowship. This right of inquiry is inherent in all societies, and it is only by its exercise that the moral purity of the church can be maintained. Yes, we thank the Roman Catholic bishops for asserting this principle.

CABOT VS. COLUMBUS.

Rt. Rev. Wm. S. Perry, Episcopal Bishop of Iowa, recently delivered a lecture at Baltimore, Md., on "The Struggles Between the Latin Faith and the American People," in the course of which he said:

To John Cabot, an Englishman, and not to Columbus, a Genoese adventurer, belongs the credit of the first discovery of North America. It was for the English crown and the English church that the daring Cabot took possession of this territory. In raising the cross of Christ on the continent on which he was the first to set foot, Cabot laid claim by priority of discovery of England's first right to rule and control against that set up by Rome. Strangely different would have been our Christianity and our history had the crown of Castile and the Roman cross been first planted here. But God directed their course otherwise, and led us into the hands of the Anglo-Saxon and into a faith founded on Magna Charta. It gave us a civilization that is broad and liberal and human, and not such as is fastened upon Mexico. Let us thank God that Columbus did not discover the North American continent, and that we neither owe country, faith, history, literature nor civilization to Spain or Rome.

The records of American discovery furnish the following statements:

John (Giovanni) Cabot, of Spanish nativity, whose business compelled him to reside much at Bristol, was appointed by Henry VII. of England to the command of a squadron of five vessels to make a voyage of discovery, and on the 24th of June, 1497, he sighted the coast of Labrador, N. A. In 1499 he made a voyage in the Gulf of Mexico.

The discoveries of Columbus were as follows: 1492, the Bahama Islands, Cuba and San Domingo; 1493, the Caribbee Islands and Jamaica; 1498 (a year after Cabot discovered North America), Trinidad and the mouths of the Orinoco, landing at Paria, in South America; 1502, he sailed to discover a passage, between Paria and

Honduras, from the Atlantic to the Pacific Oceans. It is very doubtful whether Columbus ever caught a glimpse of North America.

Bishop Perry was right.

IN MEMORIAM.

The Pennsylvania State Anti-Secrecy Convention, Allegheny, Feb. 27 and 28, appointed a committee to frame an appropriate memorial on the death of Mrs. George, the wife of Rev. H. H. George, D.D. The committee reported as follows:

We, the members of the Pennsylvania Christian Association Convention, have been startled and pained by the announcement of the sudden death of Mrs. George, wife of Rev. H. H. George, D.D., a brother dear to us for his devotion to the cause of Christ and all Christian reforms. This sad event has the added element of sorrowfulness in that it occurred so suddenly and unexpectedly, and that from the dying wife and bereaved children the husband and father was so far away.

Resolved, 1. That we deeply lament the early death and ended labors of our sister in the field, when such workers are so greatly needed in the home, the church and the world.

2. That while we sincerely sympathize with the bereaved husband and motherless children in their terrible loss, we would remember ourselves and remind them that it was God who did it, and that "God is love;" and we pray that as their sorrows abound their comfort may abound also. We ask them to think not only of the earthly home desolated, but of the heavenly home promised by our Lord Jesus.

3. That the calling of another laborer to enter into rest admonishes us all to work while the day lasts.

4. That a copy of these resolutions be forwarded to the family.

D. S. LITTELL,
MRS. J. S. COLLINS,

—Rev. T. J. Allen, of Mercer, Pa., has recently been called to the pastorate of the Covenant church at Sterling, Kan., and is expected soon to enter upon the work there. He is a wide-awake friend of reform, and the prayers of *Cynosure* workers will go with him to his new field.

—Among the first acts of Mr. Cleveland's new administration was his veto of the plan to have "sacred concerts" on Sunday in his honor, at the Pension Building in Washington. When our rulers respect the Lord's day, and shield it from desecration, there is hope that God will continue to bless our nation.

—Rev. S. H. Swarts, who has already shown himself an approved worker in the anti-secrecy cause in several of our State conventions, in a private note expresses himself as follows: "I am glad if God will help me in any way to aid the great work for the home, the church and the nation against the lodge." We need many such earnest and efficient co-workers among the pastors of Christian churches.

—Rev. W. B. Stoddard, in a private letter, makes this pleasant allusion to a former well-known student of Wheaton College: "I returned home last evening from a short trip. I spent Sabbath with Rufus L. Park, 719 Tremont street, Philadelphia. We went together, on Saturday evening, to Morristown, N. J., where he gave a prohibition chalk-talk, and did grandly. He expects to go West in June."

—*Messiah's Herald*, of Boston, announces that a new story, "A Prisoner of Hope," by Miss Elizabeth E. Flagg, author of "Between Two Opinions," and "Holden With Cords," and our own esteemed New England correspondent, will be begun in the columns of that paper, in its issue for April 5, running through several numbers. "The heroine of the story is a cripple, who has been advised to try different methods of healing. The story tells how she was at last healed, but while showing how this was accomplished, the author also deals with certain erroneous ideas concerning bodily infirmities. The story will be of interest to all, and especially to all those who are shut in." Those of the *Cynosure* readers who read Miss Flagg's graphic letters last summer, from Newark, N. J., where she sought and found relief from infirmities brought upon her by an accident, will remember the peculiar charm with which she related her experiences. The new story, we opine, is founded upon that interesting episode.

THE HOME.

WHEN TO BE A DANIEL

BY REV. A. J. CHITTENDEN.

O, it's safe to be a Daniel
 When the people are agreed
 That the very thing you argue for
 Is just the thing they need;—
 When the world is very willing,
 And the bad are very good,
 You may safely be a Daniel:
 You'll be always understood.

You may dare to be a Daniel—
 When you've figured out the chance,
 And the people like the music,
 And will join you in the dance;
 But if anybody's knees begin
 To weaken in the play,
 Then lay away the fiddle
 Till a favorable day.

You may dare to be a Daniel
 When the people are so kind
 That they wouldn't hurt a Daniel
 Should he want to speak his mind;
 When the Daniels are so plenty
 That you never would be known,
 Then, dare to be a Daniel; yes,
 And dare to stand alone!

It will do to be a Daniel,
 When they have a 'Daniel's band',
 And the street is full of Daniels,
 And they're crowding on the stand,
 And the drums beat up for Daniel,
 And the horns blow off your hat;—
 O, I'd like to be a Daniel, too,
 In such a time as that.

Then we'll all be little Daniels,
 When not otherwise engaged;
 When our wives have 'killed the bear',
 And the lions are all caged:
 When the wise are all converted
 And the 'fools' have won the fight,
 Then we'll all be brave as Daniel,
 And as valiant for the right.

Yes, Dare to be a Daniel—
 Is very fine to sing,
 If t'will only raise a regiment
 Of Daniels for the King:
 But I'm thinking it were better
 If we'd show the people how
 It would sanctify the singing more
 TO BE A DANIEL NOW.

A NAMELESS HERO.

BY MRS. VICTORIA ALEXANDRA STONE.

Bang! crash! bang! All day long the bullets had crashed, hissed and exploded around the little log hut in the woods where John Wilson and his family were concealed. They were Union refugees, and it was the second day of the battle of the Wilderness. They were on their way to the Federal camp when they were overtaken by the roar of the battle and were compelled to take shelter in the little log hut.

The company consisted of Wilson, his wife, three children and a Negro servant. They had been concealed in the hut for twenty-four hours, and in all that time no food or drink had passed their lips. It was now sunset, and there was a lull in the firing. John Wilson lifted his head from the floor where he had been lying, and said: "If I could only get word to the Federal pickets I am sure they would send an escort to take us to their camp. It will be a dark night, and I think I shall go."

"But the rebel sharpshooters are concealed everywhere, and your life would pay the forfeit," said his wife; "and, besides, you do not know what direction to take, and you might be captured by the rebel pickets."

"That is so," he said; "but what shall we do?"

At this the Negro, who was crouched in a corner, apparently asleep, arose and said: "I will go. I can find the Union pickets, and I am not afraid. I will go."

"But do you know it will be almost certain death, Sam?"

"Yes, but I will go."

As he rose to his feet you saw that he was a splendid specimen of his race, coal-black, over six feet tall, with a noble head and an intelligent face. It was now dark, and, opening the door, the Negro disappeared into the silent night.

All day long next day, under a tropical sun, and

with the roar of battle all around them, the refugees crouched in their little hut, waiting for the help that did not come. As the long afternoon wore away, hope changed to dread, and dread to despair. It grew dark, and Sam had not returned. Hours passed away, and, at last, just as the refugees were composing themselves to sleep, a gentle rap was heard at the door. Wilson opened it, and there stood three Federal soldiers. How the hearts of the poor refugees rejoiced! How cheering was the sight of the Federal blue!

"We have come to take you to our camp," they said.

"But where is Sam?" said Mrs. Wilson.

"Sam? your Negro? Oh, he is dead," they said. Then, amid the silence that followed, one of the soldiers spoke suddenly, saying:

"What a brave fellow that Negro was! It seems he captured a rebel horse in the ravine, just below here, and at a late hour last night he came galloping into our camp. The rebel sharpshooters fired at him from all sides, and he must have been struck by at least a dozen bullets, for his black hide was literally riddled with balls; but he sat his horse like a general, and we did not he even know he was wounded until he had delivered your message, when he dropped from his horse and died in a few moments. What a brave fellow he was!"

Mrs. Wilson wept silently, while her husband bowed his head and said nothing.

It was about two miles to the Union camp, and it was near morning when they started on their journey, threading their way silently and cautiously by a blind footpath. Day was just breaking when they emerged from the woods and saw the white tents of the Federal camp gleaming through the darkness. As they crept cautiously along beneath the trees, wet with dew, Mrs. Wilson spoke, saying how sweet and fresh the green earth smelt.

"It is a grave," one of the soldiers said; "your Negro Sam; we buried him there last night."

Mrs. Wilson looked and saw a mound showing darkly in the dim light. She stepped from the path and knelt beside it, burying her face in her hands.

"Poor Sam! he died to save us; poor, brave boy!"

The soldiers did not speak, but removed their caps and looked silently on. Then Mr. Wilson, removing his cap, stood at the head of the grave and said: "Greater love hath no man than this, that a man lay down his life for his friends."

Many years have passed since that morning. The birds have sung their songs above that lonely grave on the battle-field of the Wilderness; the summer rains have drenched it; the sweet magnolias have dropped their petals upon it, baptizing it with fragrance, but the dark sleeper underneath does not heed; and thus will he sleep until the archangel's trump shall shatter the stillness of the last day, when our nameless black hero will rise from the dead to receive his reward.

Steamburg, N. Y.

WHERE TO PUT THE EMPHASIS.

Most young people regard some things as essential. This is as it should be. An indifferent air regarding life is a condition of failure. It is pitiful to see youth careless and hopeless. The world demands to-day as it never has before men and women who are dominated by principles. The point of importance is this: What shall we make the important things of life?

Some people regard fashionable clothes as the desirable need of life. How the human form is arrayed is of great moment to them. Vast industries are carried on to meet this demand. Others believe popularity is of priceless worth. To be thought well of by one's fellows, to go with the crowd, to be in the mode, to be sought by others—all this brings with it an intoxicating atmosphere that many believe the elixir of life. Still others think the possession of wealth is the golden key to open the door to happiness. They see what a commanding and powerful force it is in life, and they make it their goal. Another believes in the kingship of intellect. Ideas rule the world. They will lead the minds of men by force of mind if possible, and thus conquer life.

Now young men and women are governed by

one or more of these ruling passions. They determine the habit and course of life. The thoughts of youth are long, long thoughts. They reach into the years. They touch another generation. It matters much what ideals control the life of young people. They should have commanding motives. They should be possessed with a supreme desire. They are to read life's sentences for themselves. It is of the utmost importance *where they put the emphasis*.

Let us suggest where we should put it if we were *truthfulness* the book of life anew.

1. *Truthfulness*. This is an age of deception. It is becoming the habit of the hour. It is penetrating to every form of life. It affects the family, society, business. It has regard not merely to speech, but to the very fibers of life. Many of the evils of the age may be traced to a habit of deception. Such a habit may give polish to manners, but it removes the beauty from the soul; the white radiance of the heart is dimmed. Let us emphasize this truthfulness of life. Let us be honest in thought, speech, action. It pays even in this world to be truthful. No young person can afford to have doubtful views regarding this.

2. *Industry*. There are too many who despise work, who are looking for genteel industries, who are afraid of calloused hands. The heritage of power we enjoy to-day has not come from such opinions. 'Days' works' have made this country what it is. Let us be willing to work for results, and not expect them as the gift of chance. There is an impatience with toil, a restlessness under difficulty, that argues badly for the supremacy of this land in future years. Young people who are content to work possess one condition of victory. Let us emphasize the duty of faithful service.

3. *Loyalty to God*. This above all else is of importance. Believe in him, accept his Word, obey its precepts. Place his requirements before all other demands. The knights of the nineteenth century are to win a great victory, those who have the shield of faith and the sword of the Spirit. If we serve our God we shall best serve our country and ourselves.

Let us place the emphasis where it will tell. Life's sentences mean much or little as we lay stress upon the pivotal words or fail to find them. Rightly read, the divine meaning will appear, word by word, sentence by sentence, until the majestic meaning shall be clear.—*American Messenger*.

GETTING MARRIED.

"I never knew before that it is so solemn a thing to get married," said the young girl as she stood in the open door and watched the bride and groom drive away in the October sunshine.

To this young girl had come a revelation; she had seen the marriage obligation in a new light. The solemnity of the promises made had left a serious impression upon her mind. "For better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish till death do us part, according to God's holy ordinance." These are indeed words of the greatest significance; would that every man and woman who gave assent to them realized the import of their promises. Were this the case there would be fewer mistakes in making the marriage tie.

There is no more touching and beautiful sight in the world than that of the old couple who have traveled "the long path" together, and are so dependent upon each other's love and sympathy that they watch the sunset sky with a holy light in their faces, and pray that they may both enter into that land beyond the gates together.

Happy effects in the married life are the results of a thorough understanding of the causes. The young lovers who have been plighted to each other for some length of time, think they know each other's failings and good qualities. But during a courtship, whether a long one or a short one, it is quite natural for each to idealize the other. The world has always been surprised at the choice of life-companions. As soon as an engagement is announced, remarks are made by acquaintances which indicate that from their standpoint it is to be an unsuitable match. It is rumored that John is to marry Mary, and some one immediately puts the question why he does not take Martha, she being so much more appropriate for him. Or Sarah, who has chosen James, when she might just as well have had Henry, is

the object of the wagging tongues of her neighbors. Society would like to pair us off according to their estimates of our fitness, but there is another law of love that gives us the privilege of making our own selection. It is so strange to the average man and woman that two young people, who are just the opposite of each other in temperament or characteristics, should be drawn towards each other and join hands for a life-walk together.

Their preferences cannot be accounted for, oftentimes. It is a mysterious suitableness or adaptability that the two recognize in their respective personalities. This is generally speaking; there are exceptions, of course, where everybody unites in pronouncing a marriage perfectly suitable, looked at from all standpoints.

In married life this is true, as of every other situation: "On what various trifles hang the momentous things that make our lives worth the living." The everyday routine of home keeping, the quiet arrangement of all its details, are causes that lead to happy results. The young husband who has nourishing food placed before him in a neat and appetizing way will be able to do his work in life with more heart and strength than his neighbor who must make his own coffee and put up with the left-overs of a poorly-cooked dinner of the day before, for the early breakfast which is a necessity to his work in a business way. The wife who takes no pains to look attractive in the morning, but goes about with slipshod shoes on her feet, her hair in crimps or curl papers, and her dress in ill-repair because "only John will see her," may keep John's respect for a time, but she cannot for long. The wife in her neat calico morning dress, with her clean white apron on, her hair arranged neatly, will minister to her husband with a hundred-fold more of good influence, because of the attention given to make herself attractive to him, even when she has to do her own breakfast getting in the early morning.

Idiosyncracies begin to show themselves in the first few months of married life that are apt to cause annoyance and irritation, but the discreet husband or wife who has the good judgment and wisdom not to give weight to them by argument or attempts at regulation in a disapproving way, is indeed a fortunate person. "Discretion," says Giborne, "is not a robe of state to be drawn forth from its recess on some day of festivity. It is to the mind what everyday clothing is to the body." So many things—minor defects in themselves—we are so prone to magnify, and oftentimes make ourselves and those whom we love best on earth unhappy over "aggravations that are so aggravating."

Getting married, dear young people, is no light matter. Love is the greatest thing in the world, and marriage an ordinance of the Lord. In choosing a life-companion in the closest tie of earth, wisdom should be asked of the Lord, and the two who have promised to share each other's joys and sorrows should ask for his daily guidance and blessing, that they may be to each other all that he would have them be, always having that trust in each other's love that is as unfailing as a law of nature. The trials of life will come, sudden calamities, perhaps, but the love that reveals its fidelity and fortitude in the time of trouble will enable you to carry the burdens together, and you will say, "Two are better than one."

"The way we tread may not be smooth,
Nor always fine the weather;
But stones don't trip, nor storms upset,
When two stand firm together."

—Susan Teall Perry.

NO "IF."

There was a knock at the door of Aunt Fanny's pleasant kitchen one morning, and on the steps stood a little girl with a basket on her arm.

"Don't you want to buy something?" she asked as she came in. "Here are some nice home-knit stockings."

"Surely you did not knit these yourself, little girl?" said Aunt Fanny.

"No, ma'am; but Grandma did; she is lame, and she sits still and knits the things, and I run and sell them; that's the way we get along. She says we are partners, and so I wrote out a sign and put it over the fireplace: 'Grandma and Maggie.'"

Aunt Fanny laughed, and bought the stockings; and as she counted out the money to pay for them, Maggie said: "This will buy the bread and butter for supper."

"What if you had not sold anything?" asked Aunt Fanny.

But Maggie shook her head. "You see we prayed, 'Give us this day our daily bread,' and God has promised to hear when folks pray; so I guess there wasn't any 'if' about it. When he says things, they're sure and certain."—*Selected.*

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show
Like crystal panes where hearth fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like song of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro,
Down lowliest ways, if God wills so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers and happiness
Whose hidden fountains but few may guess.

Beautiful twilight at set of sun;
Beautiful goal, with race well won;
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where drifts lie deep
Over wornout hands—oh, beautiful sleep!

—Ellen P. Allerton.

TEMPERANCE.

A SURE REMEDY.

How shall we get rid of the saloon? How shall we destroy the drink traffic? How shall we reform the drunkard? How shall we secure absolute and universal prohibition? These are questions which are often asked and variously answered. One says that the only proper and effective way to deal with the drunkard is by moral suasion. Another declares that prohibition is the best remedy. And yet another, who believes in prohibition, affirms that this can only be secured by a political party. "Let us," says this one, "elect governors, judges and legislators who will see that every State constitution is amended so as to prohibit the manufacture and sale of intoxicating liquors."

If we could persuade every drinking man to give up his cups, that would certainly be an effective remedy; for if there was no market for liquor it would not be manufactured and sold. If we had prohibition in all the States, and then had it strictly enforced, we would at least get rid of the saloon, and a very effective check would be put on the drink habit; and the temptation of the saloon out of the way, our young men would not become addicted to the use of drink, and the evil would, in good measure, disappear from every Christian community.

The man who is persuaded to reform, give up drink and become a sober man, has taken a very important step in the right direction; but it is only a step. If he stops there, he is liable soon to go back to his old habit, and will certainly still be without the "one thing needful". Prohibition is good, and ought to be sought everywhere. No restriction, however rigid, will meet the case, or satisfy the Christian conscience as an ultimate remedy. We have, in this State, laws which prohibit profanity and blasphemy. But every unconverted, godless man is allowed usually to indulge in profanity, without let or hindrance.

There is only one thing which will produce universal and complete temperance, and that is "the grace of God that bringeth salvation". That grace which "teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world". When a man becomes a subject of divine grace

and is truly converted, he will be able to give up every vice to which he may have been addicted. If he has been given to drink, he may not lose his appetite for liquor (though some say they have had no desire for drink after their conversion), but he will at least be enabled by the grace of God to be "temperate in all things," and to "walk worthy of the vocation wherewith he is called".

We like to hear of the drinker, even the occasional or moderate drinker, breaking off from this peculiarly dangerous vice. We are rejoiced to hear of a profane man ceasing to curse and swear; and we are more hopeful of that man's complete reformation who abandons the society of the wicked, than of the one who continues to walk in their counsel. But when one turns, not only from one sin but from all sin, and turns unto God, yields himself to the Lord Jesus Christ, and becomes his faithful follower, we rejoice with him as one completely reformed, regenerated and renewed. His body and soul are saved. He is saved for time and eternity. This great spiritual change, in which the Gospel of Christ, "the truth as it is in Jesus," is the instrument, and the Holy Spirit the agent, must be the result sought by everyone who understands the power of the Gospel. It is only when, in the use of appropriate means, we aim at this great transformation, that we may expect divine help, without which all human effort will be unavailing.—*United Presbyterian.*

WHAT HAVE THE SALOONS DONE?

1. They have taxed the people many thousands of dollars to build jails, enlarge courthouses, and provide for the needy.

2. They have largely increased the taxes for the support of the poor, and to bury those who have died.

3. They have largely increased municipal expenses for boarding criminals, and for trying them in our courts.

4. They have caused many thousands of murders—thus hurrying men, unprepared, into eternity, leaving orphans to weep and kindred to mourn in hopeless sorrow.

5. They have snatched young men from what might have been honorable life, and consigned them to the penitentiary.

6. They have hurried thousands of our fellow-citizens into untimely graves, who would have been, in all probability, but for the saloon and the drink habit, valuable citizens and respectable members of the community.

7. They have made poor men poorer, and rich men richer and meaner.

8. They have taken the bread out of the hands and mouths of poor, hungry, starving children, and left them to suffer and die.

9. They have taken the money that should have been used to furnish decent clothing for hard-working women, and left those women to toil and suffer in rags.

10. They have disregarded the tears and agony of women whose lives have been wrecked, and whose hearts have been broken by the saloon business.

11. They have pursued with relentless persistence the poor, stupid, idiotic drinker, until his body has been consigned to a drunkard's grave, and his soul to a drunkard's hell.

12. But by far the worst effect produced by the saloons of these United States is the stupefying, benumbing, narcotizing influence which they have produced, and are still exercising, on the moral sense of many in the community. This is seen in the case of those who are ready to tolerate the saloon for the sake of the money it brings into the municipal treasury. We have, say, twenty saloons in a city of 8,000 inhabitants, which pay \$500 each, making \$10,000. This, they say, builds our sewers, paves our gutters, cleans our streets, repairs our sidewalks, pays our city officials, and greatly reduces our city taxes; and hence saloons are voted for by professed Christians, and men who are supposed to fear God.

But is it true that this ten thousand dollars reduces city taxes? Not a bit of it. It costs the city say \$20,000 per annum to meet all demands, and this ought, in equity, to be paid by the citizens in proportion to the property owned by each. If Mr. A, who owns \$100 worth of property, should pay ten cents, Mr. B, who is worth

\$1,000, should pay one dollar; Mr. C, who is worth \$10,000, should pay ten dollars; Mr. D, who is worth \$100,000, should pay one hundred dollars. This is fair and right, as all must admit; and if \$20,000 was raised in this way, no one would have a right to complain. The money would be raised, the city government would go on, and each would pay in proportion to the protection offered. But when the half of this \$20,000 is paid for license to sell intoxicating liquors, the change is not in the amount collected, but in the mode of collecting it, and in the persons who pay it. In this last case he who should have paid one hundred dollars now pays but fifty dollars, while the poor dupe of the drink habit, who should not have paid more than ten cents, now pays anywhere from twenty dollars to one hundred dollars, through the saloon-keeper, into the treasury.—*Rev. Chauncey Hobart, D.D., in California Christian Advocate.*

BIBLE LESSON.

OLD TESTAMENT TEACHINGS.

LESSON I.—Second Quarter, 1893.—April 2.

SUBJECT.—The Afflictions of Job.—Job 2: 1-10.

GOLDEN TEXT.—The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—Job 1: 21.

[Open the Bible and read the lesson.]

COMMENTS BY THOMAS WILLIAMS.

[The author of the Book of Job is unknown; the absence of all reference to the Mosaic law, the temple and Jewish history, indicates an early date, perhaps before the time of Moses. Its design is to show that afflictions come not only to punish the wicked and chastise the erring, but also to reveal the power of grace in all circumstances. In this lesson Satan undertakes to show that Job was a hypocrite, and fails.—*U. P. Handbook.*]

Read the entire first chapter of Job for a better understanding of Job's condition.

1. *A great enemy.*—vs. 1-3. The sons of God, as the holy angels are called here, and in chapter 38: 7, for the second time assemble in the divine presence; and Satan, doubtless in the disguise of an angel of light (2 Cor. 11: 14) [and as the Adversary and accuser of the righteous], presents himself again among them; and to a repetition of the same questions, the Almighty adds, concerning Job, "and still he holdeth fast his integrity, although thou movest me against him to destroy him without cause." On this we may remark, (1) That Job sustained all his losses, not only of his property, but his children, without murmuring or repining: "In all this he sinned not, nor charged God foolishly." (2) That though Satan may tempt without sufficient cause, God has a wise and important reason for permitting him; "the trial of our faith being much more precious than [that] of gold which perisheth." (1 Peter 1: 7.) Thus Job, when he came forth out of the furnace of affliction, was humbled, and thereby prepared to bear the redoubled felicity of his latter days, and afterwards the higher enjoyments of another world.

2. *A sore affliction.*—vs. 4-9. Satan now pleads that it wanted only the addition of personal feeling to render Job an apostate, and discover his hypocrisy. To prove the falsehood of this charge, and to advance the character of Job to all posterity, the enemy is permitted to add this farther trial; and, with judgment equal to his malignity, Satan selects the elephantiasis, or black leprosy of the Arabs, as the most loathsome and distressing of all diseases. It is difficult to ascertain the exact import of the ancient proverb here quoted, "skin for skin"; Dr. Good thinks that, supposing the skins of animals to have been a staple article of trade in that day, then "skin for skin," or all the skins a man possessed, even his own, to preserve his health or life. But Job still retained his integrity. Satan, therefore, found it necessary to employ an accomplice, and that accomplice he found in the patriarch's wife, to whom he suggested the temptation most exactly suited to his wishes. He had predicted that, as his sufferings became more intense, Job would curse his Maker to his face; and this, strange to think! is the very thing she advises, showing us how easily mankind may be "instigated by the devil." To Job she said: "Dost thou still retain thy integrity?"—as if she had said, "Wilt thou still serve that God who thus tormenteth thee? Curse him, and then die; for die thou evi-

dently must!" Or, perhaps, the temptation was still more desperate, and pointed to suicide:—"Why wilt thou thus continue to suffer, when thy suffering might so easily be terminated by thine own hand? Curse him for his cruelty, and fly from it!" Were this woman an idolater, as is not improbable, this is easily accounted for; for the heathen often cursed their gods, and had, in general, no expectations of a life beyond the grave.

3. *A triumphant faith.*—v. 10. Job's reply to his wife indicates a knowledge of her heathen belief; for it plainly ranks her among foolish (that is wicked) women; and from that hour it is likely that she deserted him, as we infer from his complaint, in chapter 19: 17; and perhaps she never lived to see his happy restoration. Job's reply to this temptation is no less admirable than his conduct in the former instance: "Shall we receive good at the hand of God, and not receive evil?" "In all this did not Job sin with his lips." The lesson to be derived from these striking passages is an important one. From whatever source our troubles may arise, we should regard them as coming from God, since they cannot come without his permission, and are never inflicted unless for some valuable purpose in which we have the greatest interest. "All things," wrote the apostle, "work together for good to them that love God." (Romans 8: 28.)

A minister was recovering from a dangerous illness, when one of his friends addressed him thus: "Sir, though God seems to be bringing you up from the gates of death, yet it will be a long time before you will sufficiently retrieve your strength and regain enough of vigor of mind to preach as usual." The good man answered: "You are mistaken, my friend; for this six weeks' illness has taught me more divinity than all my past studies, and all my ten years' ministry put together." Sanctified afflictions are blessings to the true Christian.

REFORM NEWS (Continued from 5th page.)

right hand in almost every hour of conflict. Sister Hill finds no occasion to awaken criticism and suspicion by employing covert methods in her work, but steps right out into the sunlight, where her enemies, as well as her friends, can see her on every side, and then, with "the sword of the Spirit" in hand, fights like a Christian warrior, and not like a savage or a Jesuit, from "behind the bush". She is to give an account of her work next Sabbath in Music Hall, and, if fortunate enough to hear it, I may want to add a "postscript".

Rev. Wilbur F. Crafts is spending the week here in the interest of a better observance of the Sabbath. By his earnestness, his eloquence, his facts and appeals, he is arousing the public conscience and winning for the cause he so ably represents, and for himself, many friends. I hope to see more frequent mention in the *Statesman* of the views he so frankly avows in conversation concerning the nature and influence of secret societies.

At the Clarendon Street Baptist church (Dr. A. J. Gordon's) they made their closing effort for missions for this centennial. The entire contributions for missions during the year was \$16,000; and although many of the people are poor, yet I have no doubt but that each feels richer and happier for the part taken in making this magnificent offering to the Lord's cause.

Last Monday completed Joseph Cook's present series of six lectures in Tremont Temple. He was confronted by a fine audience, and greeted with hearty cheers when he stepped upon the platform. His words are so fully reported that I need not say more than that "the Boston lecturer" is nearer to the people, and better appreciated, and held in higher esteem and greater admiration, at the close of 234 lectures in this city than at any previous time in his history. It was the unanimous wish of the committee, and I am sure of the entire audience, that he should continue the course another season. My arrangement to distribute Mr. Cook's Chicago speech to the retiring audience prevented me from hearing his fearless expression on secret societies, but through the courtesy of Mr. Cook, I am permitted to give a report by his own stenographer:

He said: "Has Sunday any rival? I am thinking, here, of secret societies that some men regard as the equivalent of churches. 'You need

not be anxious about religious sentiment. We are leading lives that are very orderly. Honor is our principle. The societies to which we belong are practically our churches.'

"I fear that this is the way in which many men talk who really have not lifted their heads from their ledgers long enough to penetrate the depths of this complex theme. The best men do not talk in this way; but men of more or less careless habits of reflection are often led astray by endeavoring to form substitutes for churches. Now I do not know of any secret society that teaches religion enough to save the soul. I am not talking, in an unguarded way, of that of which I know nothing, for I say deliberately that there are some secret societies, such as the Mafia, of New Orleans, the Clan-na-Gael, the Mormons and the Jesuits, that teach error enough to ruin the soul. Many secret societies employ assassination as a weapon in executing their will in society. I do not now talk of the gilt-edged societies, which are not to be discussed in a mood as serious as we are now in. The societies that take disloyal oaths, and of course all societies that are not merely *gilt-edged*, but *guilty-edged*, deserve to be improved off the face of the earth. I do not speak against them because they are in some sense rivals of the church, for I hold that the church has no rival. But their use of their peculiar opportunities is such as requires us to be on our guard lest we accept a stone for bread, and for a fish a serpent."

Those of our friends who heard his remarks were highly gratified, and I am told that they were received by the audience with hearty applause.

The Boston W. C. T. U. had for their afternoon topic, on Monday, "The Effect of Secret Lodges on the Drink Habit," Mrs. A. J. Gordon presiding. As Mrs. Stoddard has prepared a report of this highly important and deeply interesting meeting, I will waive my right and "give her the floor".

Through correspondence with Bro. John G. Fee, I learn that President Frost has been quite ill, but is much improved, though his wife is still prostrated. Under date of the 19th inst. he writes: "I have been hoarse for nearly three weeks, yet have preached every Lord's day so far. I preached three times last week; last Sunday evening, also, and nineteen persons came forward and individually confessed Christ. Tuesday night I preached, and ten more came. D. V., I preach again this evening." This is the once "despised Abolitionist," who, in ante-bellum times, was seven times in the hands of infuriated mobs, and who never compromised his principles or shunned to declare the whole counsel of God. Where now are his accusers? But this saint lives to lead many of the emancipated bondmen to the Lamb of God, and into that liberty of perfect deliverance before the great white throne and Him that sitteth upon it.

The latest intelligence from Sister Flagg indicates that your readers will not long be deprived of the pleasure and profit of her brilliant and newsy communications. God does wonderfully hear and heal and help in answer to prayer, and I should not be surprised if this communication is not already rendered tedious to your readers by one of her inimitable "New England Letters".

Echoes from the recent convention in Allegheny have reached me through the press in New Hampshire, to which I had purposed to give some attention; but I am admonished that there is a limit even to the forbearance of editors and readers of reform papers, and so will defer for the present. Very sincerely,

J. P. STODDARD.

—Dr. H. P. McClurkin has moved to Denison, Kan., where he is preaching in the U. P. church. Rev. Wm. Littlejohn, of Mediapolis, Iowa, has been called as pastor of Rev. J. S. T. Milligan's former Covenanter congregation at Denison. Both these brethren are strong friends of the anti-secret reform, and will much strengthen the cause in Kansas.

—Prof. H. A. Fischer, of Wheaton College, occupied the pulpit of Millard Avenue Congregational church, Chicago, for the morning service March 12. He spoke on Higher Christian Education, with special reference to Wheaton College. The effort to raise \$100,000 is progressing slowly but constantly; nearly one-fourth of the amount has been pledged.



WHEN IT LOOKS DARK

to any weak or ailing woman, Dr. Pierce's Favorite Prescription comes to her help. For "female complaints" of every kind, periodical pains, internal inflammation or ulceration, bearing-down sensations, and all chronic weaknesses and derangements, this is the remedy. It's the only one so sure that it can be guaranteed. If it doesn't benefit or cure, in the case of every tired or afflicted woman, she'll have her money back.

The "Prescription" builds up and invigorates the entire female system. It regulates and promotes all the proper functions, improves digestion, enriches the blood, dispels aches and pains, brings refreshing sleep, and restores health and strength.

Nothing else, though it may be better for a tricky dealer to sell, can be "just as good" for you to buy.

Use the great specific for "cold in head" and catarrh—Dr. Sage's Catarrh Remedy.

NEWS OF THE WEEK.

CHICAGO.

Dan Coughlin, the Cronin-murder suspect, who was granted a new trial by the Illinois Supreme Court, was arraigned before Judge Brentano, but asked for a continuance until the April term, which was granted.

By the falling of a brick wall in a burned factory on the West Side, an adjoining cottage containing five persons was crushed. Two were killed and the others seriously injured. Two firemen were also badly bruised. By the falling of another wall in a new building, a carpenter was crushed. These casualties have resulted in action by the authorities to prevent similar results, growing out of incompetency, greed or carelessness.

Jung Jack Lin, the Chinaman charged with killing his cousin, Jung Din Kok, Jan. 7 last, was found guilty of murder in Judge McConnell's court, and his punishment fixed at death. None of the prisoner's fellow countrymen were present. When the verdict was explained to him, he said, in "pigeon-English"—"All right; I don't care." A new trial was asked.

More than 50 in a class of 100 Freshmen in the Northwestern University failed in their examination in algebra. They are to be granted another examination.

H. C. Fox, a collector for the First National Bank, was waylaid on the stairs of the county building, and robbed of \$1,200, which he had collected from the city and county treasurers. The act was committed in broad daylight, but the robber escaped with his booty.

The coroner's jury in the case of Carpenter Briggs, who was crushed to death by the falling walls of an old house being torn down, recommended that Contractors, Towner and Burchard, and E. L. Brand, owner of the building, be held to the grand jury to answer for Briggs' death.

The Democrats nominated Carter H. Harrison for mayor. The Republicans will vote for Samuel Allerton. The election will be held April 4. Harrison was for eight years mayor. Mr. Allerton is the eminent packer.

COUNTRY.

Active preparations are about to be begun by Secretary Hoke Smith for opening the Cherokee strip under the provisions of the Indian appropriation act ratifying the agreement with the Cherokees.

A fast passenger train on the Georgia Central railroad jumped the track. The engine and three coaches were almost completely demolished, but although the train was running at a high rate of speed, nobody was killed. The accident was caused by a broken axle.

The Supreme Court of the United States has decided that letter-carriers are entitled to extra pay for all labor performed beyond the 8-hour limit of their work.

Mrs. Ellsworth Miller of Cold Spring, N. Y., on the 15th inst., became the mother of her third set of triplets—two boys and a girl. Mrs. Miller has been

married less than ten years, during which time she has had sixteen children, nine of whom have died.

A. P. Sturtevant, one of the largest manufacturers in the country, died at Norwich, Conn. He owned \$2,000,000 of property in New York, including the Sturtevant House.

President Cleveland has appointed William McAdoo, of New Jersey to be Assistant Secretary of the Navy.

Hyattsville, Md., the only place in the United States where Henry George's "single tax" scheme was ever established, has repudiated it, the State Supreme Court deciding that it conflicted with the bill of rights.

Carelessness in the use of the convenient and slightly folding-bed resulted in the death of fifty-six children in the one city of New York last year.

At Tyler, Tex., Mattie Clark, a Negro, committed suicide by saturating her clothing with kerosene, applying a match, and roasting herself to death. No cause is given for the act.

An ice gorge in the Mohawk river, three miles above Schenectady, N. Y., caused a flood in that city on Monday. The great plants of the Edison Electric Co. were flooded and 4,000 men were laid off work.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 13 to 18:

J K Freeland, Rev J G Nelson, C M Strickler, S Bingham, H A Kenyon, H J McMasters, A Austin, A J Millard, J C Templeton, L Baldwin, Mrs W O Shaw, I N Jack, W T Carothers, R D Nichols, Mrs J A Milligan, W Hamlyn, R W Kirkwood, Rev R E Rose, Rev T G Opsahl, Rev W G Waddle, G Hiner, C Reynolds, L M Samson, Mrs S S Hamilton, W Parson, K J Moore, S Dekker, J R Latimer, Rev J S Colvin, Rev B F Worrell, A Stone, Rev J W Logue, W Amidon, J S Baldwin, Rev J F Hanson, J A Jarvis, N R Weede, J C Card, W Johnson, I D Fergus, I Ganoung, S Grover, E A Cook, D Glaspie, Mrs A C Higgins, J P Dops, A Krum.

LAND FOR SALE.

The undersigned offers for sale the northwest quarter of the northeast quarter of section 2, town 25, north range 12, west, in the township of Grant, and county of Grand Traverse, Michigan, containing 43½ acres, on which there is no incumbrance. On each side of this property is timbered land that can be bought for a reasonable price. My terms are \$1,500—all cash down. Address

ORIEL Z. WOODARD,

Interlachen, Grand Traverse Co., Mich.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	73½@	73¾
Winter No. 2.....	63 @	73¾
Corn—No. 2.....	41½@	42¾
Oats—No. 2.....	31¼@	36½
Rye—No. 2.....	52 @	54
Bran per ton.....	12 50	@13 00
Hay—Timothy.....	9 50	@12 00
Butter, medium to best....	18 @	28
Cheese.....	03 @	12
Beans.....	1 85 @	2 05
Eggs.....	15 @	15½
Seeds—Timothy, 100 lbs. 1	1 15 @	4 45
Flax.....	1 20 @	1 21½
Broom corn.....	02 @	08½
Potatoes, per bu.....	63 @	79
Hides—Green to dry flint..	04½@	09
Lumber—Common.....	10 00	@13 00
Wool (washed).....	16 @	25
Cattle—Choice to extra....	5 50	@ 6 05
Common to good.....	4 10 @	4 75
Hogs.....	6 75 @	7 85
Sheep.....	5 20 @	5 60

NEW YORK.

Wheat.....	75 @	81
Corn.....	53 @	54½
Oats.....	40½@	44
Eggs.....	17 @	18
Butter.....	18 @	28½
Wool.....	13 @	25

KANSAS CITY.

Cattle.....	1 65 @	4 35
Hogs.....	4 50 @	7 45
Sheep.....	2 95 @	4 50

STANDARD WORKS

—ON—

SECRET SOCIETIES

FOR SALE BY THE

National Christian Association.

221 W. Madison St., Chicago, Ill.

TERMS:—Cash with order, or if sent by express C. O. D. at least \$1.00 must be sent with order as a guaranty that books will be taken. Books at retail prices sent postpaid. Books by Mail are at risk of persons ordering, unless 10 cents extra is sent to pay for registering them, when their safe delivery is guaranteed. Books at retail ordered by express, are sold at 10 per cent discount and delivery guaranteed, but not express paid. Postage stamps taken for small sums. A liberal discount to dealers.

ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. Complete work of 640 pages, in cloth, \$1.00. Paper covers, 75 cents. First three degrees (376 pages), in cloth, 75 cents. Paper covers, 40 cents.

Knight Templarism Illustrated. A full illustrated ritual of the six degrees of the Council and Commandery. A book of 341 pages. In cloth, \$1.00. Paper covers, 50 cents.

Scotch Rite Masonry Illustrated. The complete illustrated ritual of the entire Scottish Rite, in two volumes, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I. of "Scotch Rite Masonry Illustrated" comprises the degrees from 3rd to 18th inclusive. Vol. II. of "Scotch Rite Masonry Illustrated" comprises the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive. Price per volume, paper cover, 50 cents each. In cloth, \$1.00 each.

Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers, 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Love. 20 cents each.

Light on Freemasonry. By Elder D. Bernard. In cloth, \$1.50 each. Paper, 75 cents each.

The Master's Carpet, or Masonry and Baal Worship Identical. Explains the true source and meaning of every ceremony and symbol of the lodge. Bound in fine cloth, 420 pages, 75 cents.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, \$1.00.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

Ex-President John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties. Price, cloth, \$1.00. Paper, 35 cents.

Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario. 5 cents each.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Wolsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Freemasonry a Fourfold Conspiracy. Address of Pres. J. Blanchard. This is a most convincing argument against the lodge. 5 cents each.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, \$1.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15cts each.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor. By a Templar of Fidelity and Past Worthy Chief Templar. 25cts each.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Postpaid. 25 cts.

Reminiscences of Morgan Times. By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry 10 cents each.

Secrecy vs. the Family, State and Church. By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown. 10cts each.

Sermon on Masonry. By Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference M. E. Church—a seceding Master Mason. 10 cents each.

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Pres. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfavor secret societies. 10cts each.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 5 cents each.

Sermon on Masonry. By Rev. W. P. McNary, pastor United Presbyterian church. 5 cents each.

Sermon on Secretism. By Rev. I. Theo. Cross, pastor Congregational church Hamilton, N. Y. This is a very clear arraignment of the objections to all secret societies, and to Masonry especially, that are apparent to all. 5cts each.

Knights of Pythias Illustrated. By a Past Chancellor. A full illustrated exposition of the three ranks of the order with the addition of the "Amended, Perfected and Amplified Third Rank." 25cts each.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

HOME AND HEALTH.

WORTH REMEMBERING.

The very best and newest remedy for frosted feet or chilblains, is alum water.

The white of an egg, with a little sugar and water, is good for a child with an irritable stomach.

Clear, black coffee, diluted with water and containing a little ammonia, will cleanse and restore black clothes.

A large slice of potato in the fat when frying doughnuts will prevent the black specks from appearing on the surface.

By rubbing with a flannel cloth dipped in whiting, the brown discoloration may be taken off of cups which have been used for baking.

Palatable meatcakes may be made of cold roast, chopped fine, moistened with the gravy and seasoned with summer savory, and then baked in muffin rings. They serve prettily.

For sandwiches, cut home-made bread a day or two old in slices and trim off the crust. Pound chicken to a paste or mince it fine and dress it with a little mayonnaise. Spread this mixture on the bread and then roll it in a firm roll and place a slight weight upon it. When a sufficient number is prepared wrap them lightly in a napkin and put them in a cool place.

To prevent potatoes bursting in the oven, prick them before baking. Before frying raw potatoes slice them and let them stand in cold water for an hour. If boiled potatoes are done a little too soon, place a towel over the kettle, instead of the cover. A nice way to cook potatoes is to cut cold boiled potatoes into cubes and fry them in fat until they turn light brown. Drain and season with salt and pepper. Turn them into a hot dish, and sprinkle fine-chopped boiled ham over them, using about two tablespoonfuls of ham to a quart of potatoes. Raw potatoes may be cut into cubes and fried, and served in the same manner.

A CLEAR SKIN.

Don't bathe in hard water; soften it with a few drops of ammonia or a little borax.

Don't bathe your face when it is very warm, and never use very cold water for it.

Don't attempt to remove dust with cold water; give your face a hot bath, using plenty of good soap; then give it a thorough rinsing with water which has the chill taken off it.

Don't rub your face with a coarse towel; just remember it is not made of cast-iron, and treat it as you would the finest porcelain, gently and delicately.

Don't use a sponge or a linen rag for your face; choose instead a flannel one.

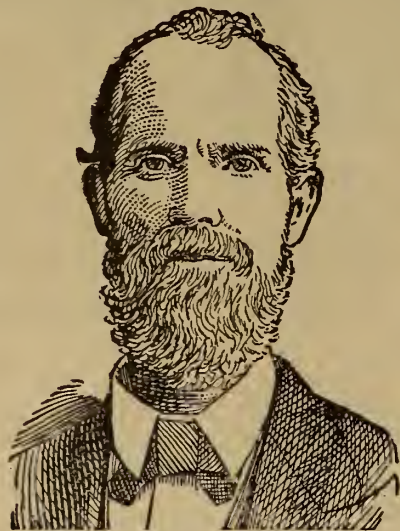
Don't believe you can get rid of wrinkles by filling, in the crevices with powder. Instead, give your face a Russian bath every night; that is, bathe it with water so hot that you wonder how you stand it, and then, a minute after, with cold water, which will make it glow with warmth; dry it with a soft towel, and go to bed, and you ought to sleep like a baby, while your skin is growing firmer and coming out of the wrinkles, and you are resting.—*Ladies' Home Journal*.

THE WAY TO TREAT SERVANTS.

A servant hates to be always watched. "I left her," said one girl, "because she was always prying around, and coming out in the kitchen very softly, like a cat, to see if I was working all the time." That isn't necessary, and it is sure to create ill-feeling. Shortcomings can be discovered without constant espial, and it lowers a woman in her servant's eyes when she shows a suspicious disposition. The great master at Rugby made his boys great by putting them on their honor. If a servant has any sense of honor, trust to it. If she hasn't, discharge her after a fair trial, and get one who has. It does people good to be trusted, unless they are utterly destitute of moral fiber; it does them good to be commended, to be advised, to be approached like human beings and not like machines.—*Selected*.

From the North to the South Dr. Bull's Cough Syrup is the preventive of cold.

BEECHAM'S PILLS will save doctor's bills.



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Tappan, Ohio.

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Rheumatism, Catarrh, Dyspepsia

Mr. James P. Smith is a highly respected farmer in Tappan, Ohio, whom all in the neighborhood look to as a criterion. He says: "For the benefit of others I wish to state that for 15 years I was

A Terrible Sufferer

From Rheumatism, Catarrh and Dyspepsia; unable to do work of any amount. I could not work my farm and became entirely discouraged. Two years ago I commenced taking Hood's Sarsaparilla, and have followed it up faithfully, with the most satisfactory result. Soon after I began taking it I began to get relief, and gradually I have come to

A Good State of Health

I am now able to do as good a day's work as I could in my younger days. I have no Rheumatism and no Dyspepsia now; and have not

HOOD'S Sarsaparilla CURES

one-quarter the trouble from Catarrh that I had before taking Hood's Sarsaparilla. I know it has spared or saved my life. The above is a bare outline of the facts. I have not made the statement strong enough; in fact, I do not think it could be made too strong." JAMES P. SMITH, Tappan, Ohio. N. B. Be sure to get Hood's.

Hood's Pills are the best after-dinner Pills, assist digestion, cure headache. Try a box.

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The St. Louis Sermon

Are Secret Societies a Blessing or a Curse?

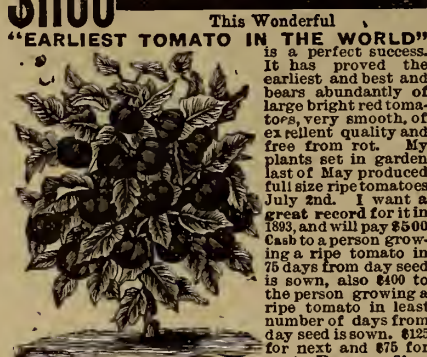
An Address by Rev. B. Carradine, D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's too."

A pamphlet of 20 pages and cover. Sent postpaid 25 copies \$1.00. Single copy 5 cents.

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\$1100 FOR 4 TOMATOES!



This Wonderful "EARLIEST TOMATO IN THE WORLD" is a perfect success. It has proved the earliest and best and bears abundantly of large bright red tomatoes, very smooth, of excellent quality and free from rot. My plants set in garden last of May produced full size ripe tomatoes July 2nd. I want a great record for it in 1893, and will pay \$500 Cash to a person growing a ripe tomato in 75 days from day seed is sown, also \$400 to the person growing a ripe tomato in least number of days from day seed is sown. \$125 for next and \$75 for next. Beware of imitations. I own all the seed.

SURE HEAD CABBAGE is all head and sure to head, very uniform, of large size, firm and fine in texture, excellent quality and a good keeper. I will pay \$100 for heaviest head grown from my seed in 1893, and \$50 for next heaviest. Single heads have weighed over 60 pounds.

GIANT SILVER QUEEN ONION is large and handsome, single specimens under sworn testimony have weighed over 5 lbs. They are of mild and delicate flavor, grow rapidly, ripen early, flesh white and handsome. I will pay \$100 for heaviest onion grown from my seed in 1893, and \$50 for next heaviest.

ALICE PANSY has created a sensation everywhere. They grow larger and contain the greatest number of colors (many never seen before in pansies) of any pansy ever offered. I offer \$500 to a person growing a Blossom measuring 4 1/2 in. in diameter, and \$300 for largest blossom grown. \$100 for second, \$50 for third, \$50 for fourth, \$50 for fifth and \$50 for sixth. Full particulars of all prizes in catalogue.

MY CATALOGUE is full of bargains. \$900 is offered persons sending me largest number of customers, and \$500 for largest club orders. \$1.00 customers get 50 cents extra FREE.

MY OFFER I will send a packet each of Earliest Tomato in the World, Sure Head Cabbage, Giant Silver Queen Onion, Alice Pansy and Bargain Catalogue, for only 25 cents. Every person sending silver P. N. or M. O. for above collection will receive Free a packet Mammoth Prize Tomato, grows 14 ft. high, and I offer \$500 for a 4 lb. tomato grown from this seed. If two persons send for two collections together each will receive Free a packet Wonder of the World Beans, stalks grow large as broom handle and pods are 18 in. long. It is a perfect wonder. F. B. MILLS, Rose Hill, N. Y.

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The Mountain Daisy.

Daily Text books for a year. Dainty little souvenirs, only 1 1/2 inches square, elegantly and neatly bound in leather, with silk marker, gilt edges, round corners, each net 25
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FARM NOTES

AGRICULTURAL CONGRESS.

Of all the great series of International Congresses which will form so important a feature of the Exposition, the Agricultural Congresses stand among the highest in interest and importance. Agriculture is the basal industry of the world. In it more men are engaged than in any other calling. On its development and prosperity civilization largely depends. It has been well said that the "test of national welfare is the intelligence and prosperity of the farmer."

In recent times the problem which confronts farmers, as individuals and as a class, have been greatly modified. The calling is feeling the effects of direct, intelligent and persistent care on the part of governments and scientific investigators, as well as the benefits of the accumulated experience of the past. Inventive skill has revolutionized almost all mechanical appliances used in the art of practical farming. The marvelous development of facilities for communication and transportation has made success dependent, not alone on conditions of soil and climate or localized demand. The surplus agricultural products of almost any part of the earth affect the demand of the whole civilized world.

With many evidences of increased intelligence and of prosperity among multitudes of farmers, there is also widespread agricultural depression, and much of unrest and discontent among large numbers of farmers.

It is the purpose of this great International Congress to bring together for conference and discussion from many countries those who, from official position, long continued investigation, or practical and successful experience, shall be best able to report upon the condition of the industry in their own lands, and to suggest the wisest and best means for removing obstacles, securing greater success, and improving the material, social, intellectual and moral conditions of those connected with agriculture as land owners, working farmers or laborers.

The topics to be discussed must, in the necessities of the case, be of broad and general nature; those which concern principles rather than details of practice, and must not include those of partisan political character. Conference and discussion, and not controversy, will be the work of these congresses.

Aside from the general questions of interest to all, the topics of discussion are grouped in seven general divisions, the titles of which sufficiently explain their nature. These are:

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 2. Animal Industry.
 3. Horticulture.
 4. Agricultural Organizations and Legislation.
 5. Agricultural Education and Investigation.
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gresses will be held in the Art Institute building, on the Lake Front park, near the center of the city of Chicago. This building will have two large audience rooms for the principal meetings of the congresses, and more than twenty smaller rooms which can be used for the smaller meetings required for the consideration of special subjects. The Agricultural Congresses are appointed to begin on Monday, October 16, 1893, and are expected to extend through the greater part of the two weeks following.

HINTS.

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Prune culture is assuming considerable importance as a profitable industry in the Pacific States. In some parts of Oregon it is reported as one of the most profitable crops in the past year or so, and many farmers have lifted heavy mortgages from their farms by the profits of their prune orchards.

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NEWS OF THE WEEK (Continued from 15th page).

It was thirty-three days on Tuesday since the White Star freight steamer *Naronic* left Liverpool with a valuable cargo and nearly seventy men on board, and she has not been seen since she left port.

Over 1,500 men and boys are idle in the Hazleton (Pa.) district by reason of the flooded mines, and in the Northumberland county region 1,000 hands were idle.

Chaplain Stephan, of the Illinois State Penitentiary, issued an order that hereafter none but Lutherans and Catholics should teach in the prison Sunday-schools. Gov. Altgeld thereupon issued a proclamation declaring that all religious denominations should be allowed equal rights.

An investigating committee of the Tennessee Legislature has made a report showing "a fearful condition of affairs among the convicts at Coal Creek. They are in the most diseased and filthy condition, and many of them are so poorly fed that they are starving to death."

Hop Gee Wo, the head Chinaman at Cheyenne, Wyoming, announces that his countrymen in the State, numbering about 3,000, will have their pictures and signatures with the Deputy Internal Revenue Collector by May 1. He says they have received orders from China through San Francisco to comply with the laws.

Green B. Raum has resigned his office as Commissioner of Pensions.

It is announced that custom receipts are increasing, and during the month of March it is anticipated that they will foot up \$18,000,000. For the first ten days of this month the receipts at the port of New York from customs aggregated \$4,206,000 as against \$3,905,000 for the corresponding period of last year.

Mrs. Mary E. Lease has been elected president of the Kansas State Board of Charities, and has started on a tour of the State institutions, accompanied by the four male members of the board.

Two expeditions for the North pole, or thereabouts, are to set forth in June, one from Norway, and the other from the United States. Lieut. Peary is to command the latter, Dr. Fridtjof Nansen the former. Dr. Nansen is to make a resolute endeavor to reach the actual pole. Lieut. Peary aims to complete explorations in his late expedition, by reaching and mapping the northeast coast of Greenland, and the islands in that quarter. Nansen, it seems, expects to be absent not less than six years.

Thos. Bryant, a wealthy bachelor living on his farm in Cumberland county, Ky., was attacked in his home by three masked men, who gagged and bound the hired help, and then tortured Bryant, who at first refused to tell where he kept his money. They fired pistols close by his head, choked him, burned his body with rocks heated in his fire, thrust his feet into the fire and burned them to a crisp. He then disclosed the place where his money was hidden. The robbers secured \$1,800, and then rode away on

three of Bryant's horses. His injuries were fatal.

FOREIGN.

Germany has a law for the suppression of Jesuitical influence in the empire. Last week a bill was introduced in the Imperial Parliament for the repeal of that law. There will be considerable opposition to the measure, but it may prevail.

At Melbourne the trials of certain officers of the Anglo-Australian bank, which failed in 1892, have resulted in Staples, chairman of the bank, being sentenced to penal servitude for five years; Norwood, the auditor, to penal servitude for two years, and Haroldson, the accountant, to six months' imprisonment.

A dispatch from St. Petersburg says: "Advices have been received from the province of Astrachan, in Southeastern Russia, adjoining the Caspian Sea, to the effect that a strange epidemic, whose character is as yet unrecognized, is killing thousands of people in the transcasplan region."

Five hundred leading Protestants have issued a notice summoning a meeting at Barman to protest against the proposed readmission of Jesuits to Germany.

Mr. Gladstone, who has been quite ill, is recovering.

The Chinese authorities in Kashgar are, it is stated, preparing to seize the portion of the Pamier region occupied by Russia and to which China lays claim. With a view to defending Russian occupation two battalions of Russian infantry and two batteries of artillery have been ordered to start in April to resist any Chinese force that may attempt to drive the Russians out.

The London Russo-Jewish committee has sent to every Jewish banker and bank director, bank manager, stock broker, and "agent de change" in Europe a passionate appeal to combine in boycotting Russian loans and in boycotting the trade in Russian securities generally. Sir Julian Goldsmith said that the appeal of the Russo-Jewish committee was issued less for the purpose of retaliation than for the purpose of moving Russia to mitigate the severity of her treatment of the Jews.

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VOL. XXV., No. 29.

CHICAGO, THURSDAY, MARCH 30, 1893.

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"One of the functions of the licensed saloon," said Rev. W. C. A. Waller in his recent address at Detroit Lake, Minn., "is that it furnishes the rich men of a community a means of saving in taxes a sum which is extorted, through the temptations of the saloon, from the pockets of the poor." There is a whole temperance lecture, and a strong argument in favor of prohibition, in that one sentence.

Writing from Chambersburg, Pa., Rev. W. B. Stoddard says: "This is a sort of Jerusalem for loyal (radical) U. B. preachers for this section, some seven or eight living in the city and going out to preach. The King Street U. B. church"—where he lectured for three evenings—"has been crowded. Benches were brought into the aisles, and many stood while I spoke. I feel that our work has made quite an advance here." This is cheering news.

A novel cure for strikes among railroad employes is proposed by a prominent official. Briefly it contemplates the hiring of all assistants under a contract for long terms, having them sworn to support the Constitution (and relatively the laws) of the United States, and to render obedience to all orders of the company by whom they are hired. The object is to get them from under the control of labor unions and other outside influences, to secure them continuous and profitable employment, and so make friends and good citizens of them. The plan, in theory, seems plausible; but perhaps it might fail experimentally.

The bill introduced into the Illinois Legislature by Mr. Lyman, repealing so much of the original State charter of the village of Evanston, in this county, as prohibited the sale of intoxicating beverages within four miles of the Northwestern University, has been killed, and the charter remains intact. The measure was an outrage, engineered by and in the interest of the saloon

power, which has well-nigh ruined the city of Chicago, and is the cause of untold crime and misery within our limits. The danger was great that this iniquity would prevail, and it required strenuous and persistent effort on the part of the citizens of Evanston to overcome it. It was a grand victory for them.

The secret, and often unreasonable, not to say tyrannical, labor unions have received a severe blow in the recent decision of Judge C. E. Billings, of the United States circuit court of Louisiana, who declares that it is illegal for these societies to order strikes of an interstate character; and with this declaration he issued an injunction in support of his position. The benefit of this decision will be enjoyed by railroad companies whose lines pass through (or intersect others in) two or more States. On the Illinois Central, for instance, striking employes in Chicago would be liable under this decision, since the road, extending to New Orleans, passes through several commonwealths, and forms connections with through lines in this and other States.

Two good brothers and earnest friends of our anti-secrecy work—Philip Kribs and Samuel Bushey, of Lamartine, Penn.,—in sending their united donations in answer to our appeal in behalf of the pressing needs of the N. C. A., have the kindness to say: "We hope that every subscriber will do likewise, as much money will be needed to procure the necessary literature for distribution at the World's Fair, to let other nations know what we are doing in this enlightened country. We have reason to thank God for the knowledge which we have that the anti-secret cause is gaining ground, with the assurance that the Lord is on our side, and that many miracles have been performed by prayer. We read in Leviticus 26 that 'five shall chase a hundred, and one hundred shall put ten thousand to flight, and your enemies shall flee before you.' May God bless all the donors to this cause!"

In view of the renewed and persistent efforts of the enemies of Christianity to have the World's Fair opened on Sunday a committee representing Sabbath-observing organizations throughout the United States has issued an appeal, earnestly requesting the membership of the churches of our land and other friends of the Sabbath to make Sunday, April 2, 1893, a day of prayer that God will give courage to the representatives of the national Government entrusted with the honor of the nation in the management of the affairs of the Exposition, that they may carry out the expressed will of the people, and keep the gates closed on the Sabbath; and that He will confound and put to naught the counsels and devices of those who combine for the destruction of the American Sabbath at this pivotal point in the history of our nation. Let the throne of grace, on which is seated our risen Lord, be besieged on that day!

Colonel Elliott F. Shepard, son-in-law of Wm. H. Vanderbilt, a man of great wealth, and proprietor and editor of the New York daily *Mail and Express*, who died suddenly at his home in New York City on Friday last, was also a zealous supporter of the Christian religion. Upon assuming charge of his paper, he drew from the contemporary press much sarcastic criticism by placing each day at the head of its editorial column a text of Scripture for the edification of his readers. A rigid observer of the Lord's day, he labored earnestly for its observance by all classes of mankind, and was a prominent promoter of the American Sabbath Union; and it is related of him, that in order to stop Sunday traffic on one of the city elevated roads, he purchased it, and

so accomplished his purpose. He was particularly active in his opposition to the opening of the Columbian Exposition on Sunday. During the rebellion he was employed by the State of New York in recruiting, fitting out, and sending regiments to the front, and was thus instrumental in putting nearly 47,000 soldiers in the field. He also held active and prominent positions in private and public organizations, exhibiting a high degree of executive ability. His death, at the age of sixty years, is a national loss.

The following is an extract from an address to the students of Union Theological Seminary—the paradise of the "Higher Critics"—by "Rev." Charles Thompson, of the Madison Avenue Presbyterian church, New York City: "This is an age of common sense. A man of the present says to himself: 'I belong to a lodge. When I get sick the members come to see me. If I need it, nurses are supplied. If I die, my wife is cared for. Take the church; it is dark all the week. There is some fine preaching and elegant singing on Sundays, but what is that to the treatment I get from the lodge? The church does not come into my home. The lodge does. It is more Christian after all. I'll stick to the lodge.' The feeling that stirs such a man is wide-spread here in New York. I know it is general among the middle-classes. It is not wild. It is not socialistic. It is reasonable and truly religious." This expression draws from the *Royal Arcanum* this comment: "It is certainly refreshing to turn from the senseless ranting of all such narrow, anti-secret-society people as the editors of the *Cynosure* and that ilk, to the following sensible utterances." The difference is that the *Cynosure* believes more in the power of Christ and his love for his church than it does in a selfish secret society that takes tribute from its dupes and doles out to them its stunted "benefits." By the way, why did not Christ found a lodge instead of a church, if the former is so much the better institution? Was it a mistake?

SHALL WE ACKNOWLEDGE GOD AND HIS LAW IN THE UNITED STATES CONSTITUTION?

INTERLUDE TO JOSEPH COOK'S BOSTON MONDAY LECTURE IN TREMONT TEMPLE, MARCH 6, 1893, BY REV. J. M. FOSTER.

A writer in the *Bibliotheca Sacra* has said that "all the lines of history point to America as the place, and the present age as the time, when the true relations between the human and the divine in civil affairs shall be exemplified." It is proposed to amend the Constitution so that the preamble shall read: "We, the people, acknowledging Almighty God as the source of all authority, the Bible as the fountain of all law, and the Lord Jesus Christ as the Ruler of nations, do ordain," etc.

I. To bring that instrument into harmony with the history, character and life of this nation. This country was settled by Christian men with Christian ends in view. The Pilgrim Fathers, before landing on Plymouth rock, while in the cabin of the Mayflower, drafted a constitution. It is engraved on a stone tablet at Plymouth. The passing visitor reads: "In the name of God, Amen. For the glory of God and the maintenance of the Christian faith," etc. All the colonial charters and compacts contained the principle embodied in the famous ordinance of 1787, which gave rise to the settlement of the Northwestern Territory: "Religion, morality and knowledge are essential to good government."

The fact that the constitutions of the thirteen original States recognized God, that the Presidents recognized a superintending Providence in national affairs in their inaugural addresses, and

that the Sabbath was observed by State and national governments, justified the decision of the Supreme Court of Pennsylvania, in 1824, that Christianity is the common law of this land. The fact that forty-two out of forty-four State constitutions to-day acknowledge the higher law; that we have Sabbath laws in all our States save two; that there are chaplains in the army and navy, in Congressional and legislative halls; that the oath is administered in all our courts, etc., all confirm the decree of the Supreme Court of the United States, Feb., 1892, that this is a Christian nation.

Writers distinguish between the nation and its government. The nation is the creature of God, born in his providence, maintained by his bounty, and responsible to him for its character and conduct. The government is the agent set up by the nation to carry out its will. The Constitution is the letter of instruction from the nation to its government. That "letter" should reflect the moral principles and purposes of our Christian nation.

II. *A secular Constitution will secularize the nation.* If the nation be morally above its government, either the nation must bring the government up to its level at the first, or else the government will bring the nation down to its level at the last. Twenty-three times it is stated in the book of Kings that "Jeroboam, the son of Nebat, made Israel to sin" in worshiping idols. The nation was confirmed in idolatry. Philip II. of Spain was a rank papist. In 1588 he built the Invincible Armada to destroy Protestantism in England and make the papal tiara supreme in Europe. Spain has been a papal nation for three centuries.

In 1534, Henry VIII. repudiated the authority of the Pope and made himself the head of the Church of England. Queen Victoria to-day enjoys that bad eminence.

In 1789 our nation adopted a Constitution which does not contain the name of God. It is as silent as the grave respecting the law of God. This came partly from a desire to avoid the evils of the Establishments of Europe, and partly through the dominance of French infidelity in the convention that framed it; for, as Franklin said, that convention, with three or four exceptions, thought prayers unnecessary. In adopting that instrument, this nation inoculated the political body with the virus of secularism, and the result is a case of national blood-poisoning. Why is it that this Christian nation tolerates the liquor traffic, that costs, directly and consequentially, \$2,000,000,000 annually, maintains a standing army of 600,000 drunkards, and sends 100,000 to a drunkard's grave every year? The nation's moral sense has been stupefied by the drug of secularism. Why does this Christian nation allow 2,000,000 unwilling toilers to be compelled to work on the Sabbath on pain of losing their position? The national conscience has been seared with the hot iron of secularism. Why did this Christian nation permit 328,964 divorces in the past twenty years, and twice as many adulterous marriages by the guilty parties? The nation's sense of responsibility has been paralyzed by secularism. Why does this Christian nation allow the unhallowed use of money in political elections? Public opinion has been vitiated by secularism. Why have thirteen colored men been burned alive under President Harrison's administration, and over 500 horribly tortured by mobs in the South, and no national protest? The nation's sense of accountability to God has been deadened by secularism. Why is it that Bismarck points to his Folk laws; Gladstone to his pamphlet on Vaticanism, and our own Ulysses of speakers and thinkers, Joseph Cook, to the Pope's ultimatum by Satolli, and solemnly warn us of the intrigues of the hierarchy, and we remain indifferent? Secularism has produced judicial blindness. Why is it that the Clan-na-Gael, the Mafia, the Highbinders, and the Endowment House members, do not awaken a feeling of danger from the secret empire? Because secularism has produced strong delusions that we should believe a lie.

No President ever recognized the Lord Jesus Christ in his Thanksgiving proclamation. Why? Because the Constitution does not. The Republican, Democratic, Prohibition and People's parties, in their last national conventions, refused to recognize Christ as King of nations in their platforms. The truth is, this nation has been edu-

cated away from the King of nations by our secular Constitution. Goethe said: "Plant an oak in a vase, and either the vase must burst or the oak will die." We have planted the tree of our civil and religious liberties in the vase of a secular constitution. Shall the vase give way or the tree perish? Save our Christian nation and amend the Constitution.

III. *It furnishes a basis in our fundamental law for moral legislation.* Eight years after the adoption of the Constitution Congress made a treaty with Tripoli, which was never called in question as to its constitutionality. It says: "The Government of the United States is in no sense founded on the Christian religion, and makes no distinction between the Christian and the Mussulman." That treaty, according to the Constitution, is common law, and is paramount to the instrument itself. We want an antidote to this.

In 1808, President Jefferson was petitioned to proclaim a fast by New England ministers. He replied: "I consider the Government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline or exercises." We want that interdiction removed.

In 1852 Seward declared, in the United States Senate, that "there is a law higher than the Constitution," and slave-holding Senators and their friends from all parts of the chamber demanded, "Take it back!" Seward was like a sword of the first temper. You may thrust it into a twisted scabbard, and when you draw it out it is as straight as before. He used language that seemed to withdraw his utterance, but when examined was found void of recantation. But the Constitution ought to formally recognize the higher law.

In 1858 the Sabbath laws in California were tried in the Supreme Court of that State. Chief Justice Terry held that our Sabbath laws were unconstitutional, because they discriminated in favor of Christians and were a violation of the religious freedom of others. Judge Burnett held, in the same case, that "our constitutional theory regards all religions, as such, equally entitled to protection, and all equally unentitled to preference." Why were the Christian people of this land compelled to go to Washington and on their knees beseech their representatives not to break God's law in opening the gates of the World's Fair on Sabbath? Because God's law is not nominated in the bond of the Constitution.

In 1870 the Bible was tried in the Supreme Court of Ohio because it was in the public schools of Cincinnati. Judge Welch decided against the Bible in our public schools, because "neither the word 'Christian,' nor 'Christianity,' nor 'Bible' is to be found in the national Constitution; and therefore the word 'religion' in that instrument must mean the religion of man, and not the religion of any class of men." Shall we allow the Bible to be put out of our schools, one by one, or shall we place in the Constitution a guarantee for its use? Ex-President Woolsey said in the convention of the Evangelical Alliance, in New York, in 1873: "The Constitution of the United States would require no change to be adapted to a Mohammedan nation."

It is time for us to profess our national fealty to the God of nations. We are attempting to settle moral questions, but beyond a certain limit we do not advance. When the great obelisk was being raised in the East, the King gave orders that no one should speak while it ascended, on pain of death. Amid breathless silence it arose until it reached a certain point beyond which no effort could move it. The master-workman, fearing for the safety of the people witnessing it, mounted a pillar and shouted: "Wet the ropes!" This done, it went to its place. Our government is attempting to deal with moral issues, but they do not come to permanent settlement.

In the hour of the nation's peril in 1863 the United States Senate honored Christ as King, and he gave us the victory over slavery. But the blacks in the South are yet treated worse than slaves, in many instances.

When our nation was threatened by the Mormon cancer of priest-rule and polygamy, the Supreme Court of the United States decreed that all who took the Endowment House oath should be disfranchised. But Utah demands admission as a State, and polygamy is only suspended till then.

When our national honor and virtue were threatened by the octopus of the Louisiana lottery, Congress set the day of its death by the anti-lottery law. But New Jersey has legalized gambling.

When our American Sabbath was imperiled by the proposal to open the gates of the World's Fair on Sabbath, the whole nation lifted up its voice in solemn protest, and both houses of Congress decreed that the Lord's day should be honored by closing the gates. But last summer's battle had to be fought over again this winter in Washington; and next summer it will be again upon us. All because God's law is not in the Constitution. We have mounted this stage to give the cry of the hour, "Wet the ropes!" "Amend the Constitution." Legalize the victory for all time.

IV. *It is an act of homage that the nation owes to the King of kings.* The nation and kingdom that will not serve the Saviour-King shall perish. Be wise, O ye kings; kiss the Son. Exalt the Lord, O ye people. Honor the King.

V. *It is a needed example to set before the other nations.* The eyes of the nations are upon us for a model of free government. When this Government was set up there were only three republics in the world. Now, out of the forty-four governments of the earth twenty-three are republics; and of the remaining twenty-one only seven are despotisms, while the other fourteen are limited. This change is due largely to our republic. That is God's providential call upon us to set before them a perfect pattern of a true Christian republic. Alexander Hamilton said: "It is ours to be either the grave in which the hopes of the nations are to be entombed, or the pillar of cloud to pilot them into the glory of the millennial reign. May we not forget our immortal trust." As Matthew Arnold said: "America holds the future."

THE DEVELOPMENT OF OUR WORK.

SUBSTANCE OF THE ADDRESS DELIVERED BY REV. CHARLES E. TEMPLE, OF BROCKWAYVILLE, PA., BEFORE THE PENNSYLVANIA STATE CHRISTIAN ASSOCIATION, IN THE CONVENTION AT ALLEGHENY, PA., FEBRUARY 28, 1893.

To the eye of prayerful and patriotic observers the multiplication of secret, oath-bound societies cannot fail to awaken serious apprehension; first, because some of them trench upon the prerogatives of government, by inflicting penalties involving life, liberty, reputation, honor, etc.; namely, Masonry, Molly Maguires, Clan-na-Gael; in proof of which mention may be made of the murder of Captain Wm. Morgan, after being violently kidnapped in Batavia, N. Y.; carried to and confined in Fort Niagara; afterward drowned in Niagara river; all of which is too well established to admit of doubt. The facts in the case are matter of history, and also in the records of our courts; and while Freemasons have been wont to deny them, the order stands convicted before God and the civilized world of this and other like crimes,—very many well-authenticated cases of deep, dark treachery and blood, crying to God for vengeance.

At Leroy, six miles from Batavia, at the time of the abduction of Morgan, one hundred members of Masonic lodges walked over their charter, admitted the fact of his murder, and publicly testified that what Morgan wrote of the awful oaths and secrets of Freemasonry were true. Fifty years after, when the living witnesses were gathered at Batavia to erect Morgan's monument, having inscribed on its granite base "The murder by Masons of Captain Wm. Morgan," no one had the audacity to deny it in the presence of such a cloud of witnesses, all of whom could relate some incident of the abduction, murder, court trial, spiriting away of witnesses, and falsehoods told of his having been seen here and there.

These were a counterpart of the falsehoods told and telegrams sent from all parts, and received by the friends and acquaintances of Dr. Patrick Henry Cronin in Chicago, telling of interviews, to mislead and prevent search for his body, after being foully murdered by the Clan-na-Gael, while his naked, mutilated remains were all this time in the catch-basin.

Neither was this all the crime with which the

Irish fraternity was chargeable, as has been very abundantly manifested in their history. The writer was called by business to the coal regions of Eastern Pennsylvania, in the bloody period of the Molly Maguires' history, and spent a night at Mount Carmel, stopping at a hotel where he met a miner who had been raised in Warsaw township, Jefferson county, Pa., the home of the writer; and when talking over the bloody scenes that had been enacted, asked: "What do you do with men who object to going on strike, and thereby make themselves obnoxious?" He unhesitatingly replied: "They go into the mines, but they never come out." The same evening men were carried in with shot and ball wounds, and reports of robberies and murders were frequent, and the land was full of violence and blood.

About the same year, or a little later, the writer spent a night or two with a farmer in Farmers' Valley, in McKean county. His daughter had married a young lawyer in the section of the State infested by the Mollies. He had been instrumental in bringing to justice quite a number of the guilty, and had received threatening letters, but continued on in the discharge of his duty. He left his home, his young wife and child, in the dusk of the evening, to return to his office, and was never seen after. There was but one opinion about his removal, and that was that he was violently abducted and put to death. "That," said the farmer, "is the opinion of the wife and child of the missing lawyer."

Passing over much that might be said of the bloody and awful deeds of the Highbinders, Mafia and other secret fraternities which past years have developed, mention may be made of the recent Homestead difficulties in Pennsylvania, in which the same bloody, fiendish, devilish spirit was manifested; also in Buffalo, New York, last summer, where it was coolly planned to stop work at midnight and go immediately to burning the buildings of their employers and trains laden with merchandise in transit, for which their employers were responsible. Can anyone deny the truth of these statements? Verily not.

In view of all the developments in the past of secret, oath-bound societies and fraternities, we ask, Can the State safely charter or tolerate such combinations in our midst, usurping the functions of government and States, administering oaths, taking up arms, making war, taking life, causing terror and alarm in peaceful communities, artfully, and with devilish intent, seeking positions for their agents where, by administering poison, great industries might be suspended and lives of fathers and brothers endangered, wives made widows, and children beggared and fatherless? Verily, government and the peace of society is menaced. Blood-curdling oaths are at the base of these violent deeds, which startle and alarm the sober, peace-loving portion of our citizens. Men begin to inquire, Who is safe in the possession of life or property? These societies and fraternities flourish emblems of charity, fellowship, brotherhood, virtue, friendship, love and religion, carrying the Bible, cushioned and gilded, and yet develop a spirit of malevolence, anarchy and murder, having received charters from the State under pretext of beneficence, and then manifest a flagrant disregard of the sacred rights of life and property. They pray, but not in the all-prevailing name of Jesus, through whom alone we can approach to God with acceptance. "There is no other name given under heaven whereby we can be saved." They are religious, and lead men to expect salvation without a Saviour, rejecting the world's Redeemer, to whom every knee must bow and every tongue confess of things in earth. Every tongue must confess him Lord.

Again, these fraternities antagonize the church of the Lord Jesus, entrap and ensnare the young men into the secret lodges, the stepping-stone to intemperance, dissipation and final ruin, away from home and the influences of home, to the dark recesses of the lodge, ending in midnight and morning revelry, of which many painful examples could be given. The lodge steals men against the Gospel. The churches are made up mostly of women and children, while fathers and brothers are in the lodges, robbing the church of male members, and consequently of her rightful revenue. "Ye cannot serve God and Mammon; ye cannot be partakers of the table of the Lord and the table of devils." "No man can serve two masters, for either he will hate the one and love

the other, or hold to the one and despise the other." It is true that we sometimes see men with the emblems and badges of fraternities and secret societies flaunted in the faces of Christian congregations and around the communion tables and around God's altars, to the disgust of Christians; but such things are rare. The majority of secret society people discard the church and religion, other than lodge religion, and many proclaim the lodge to be all the religion they want; better far than the churches. Their religion is a false religion, without a Saviour and without any well-grounded hope of salvation. This delusion comes in like a soul-destroying flood.

The Spirit of the Lord has lifted up a standard against it in the National Christian Association. May God greatly encourage their hearts and strengthen their hands, enabling them to show the lodge religion to be a sham, and their charity a hollow pretence, which it is.

Another charge I make against the lodge is, that they block the wheels of justice, by combining all their influence to prevent the penalties of violated law from falling upon guilty members of lodges. A judge on the bench, who is a Mason or Odd-fellow, or member of some secret fraternity, has many times been the means of acquitting the guilty. A witness (or witnesses) is corrupted by the sign or signal of distress; jury-men have been tampered with, and the ends of justice many times defeated. "Judgment is turned away backward; truth is fallen in our streets, and equity cannot enter." It has come to be pretty well understood in the country at large that persons not members of secret fraternities must and do suffer the penalties of violated law, while lodgemen escape. Think not, brother Mason or Odd-fellow, or member of other secret, oath-bound association, that these things are unknown. They are *well known*—almost universally admitted. Lodgemen know these facts. There have been strange things done in our courts that could be explained in no other way. How many become members of lodges with these benefits, among others, in view God only knows.

The great Cincinnati riots, and the lynchings that have become so common, were largely attributed to this cause—the inefficiency of our courts to suitably administer justice and punish the guilty by legal process, until an outraged public opinion, like a mighty tornado, comes sweeping upon us.

Secret, oath-bound fraternities are also many times the means of lifting into high places men who otherwise would not be thought of—men whose ambition has its birth in the fact that they can have as many earnest workers on election days, and indeed throughout a campaign, as there are members of their order or fraternity, enabling them to pack caucuses, and manipulate primaries for their own benefit, to the damage and defeat of better men, until it has become patent that lodgemen get the lion's share of the offices. It is also patent that no man need aspire or start in the race unless he has taken the obligations and can give the signs, grips and passwords of about all the fraternities. No wonder that politics has become a dirty pool, and legislation chiefly in the interest of trusts and monopolies until the foundations of government are felt to be shaking.

Labor organizations have very abundantly demonstrated their power to harm the poor laborer, while they derange the business of the country, and paralyze, or impede, the industries. Their crushing, grinding power is felt by the poor man, whose only capital is his labor. He must not surrender his right to dispose of it; it is his God-given right; he dare not surrender it to any walking-delegate or master workman. He will find himself under worse than Egyptian taskmasters, making bricks without straw, and no flesh-pots at which to allay his hunger, or water to slake his thirst; maddened by enforced idleness, frenzied by beholding the poverty of those whom his strong arms would gladly supply with bread, he must wait the behest of superiors to dictate when and how and for what he dispose of it.

God commands that six days thou mayest labor, restricting you only on the Sabbath (God's day) for rest and worship. Your labor fraternity may command you to months of continuous idleness, to grind in the prison house of want, with eyes blinded and limbs pinioned, while worse than

Philistine lords make sport of your wretchedness. Do not relinquish to any man or set of men the path that may lead you to competence, independence and comfort in your declining years.

Lastly, God has constituted the family, the church and the state. These are indispensable to the existence and well-being of our race. All men are, of necessity, members of two of these three. They have divine warrant and authority. You cannot overthrow them. Secret, oath-bound societies have no divine warrant—are mere human devices of men, contrary to the teaching of God's Word. Our Lord ever spake openly to the world; in secret he said nothing. Men professing Christianity enter into lodges, fellowship Jews, atheists, and infidels. The ungodly and the profane mingle in the same lodges, bow at the same altars, recite the same Christless prayers, submit to the same debasing, foolish initiation ceremonies, swear the same horrid oaths! "What communion hath light with darkness; what concord hath Christ with Belial; what part hath he that believeth with an infidel?" "He that doeth truth cometh to the light that his deeds may be made manifest; he that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." The prophet is shown a hole in the wall, and told to dig. He discovers a door, and looks into the dark chamber: Israel's abominations and idolatries; then the God of Israel forsaking them; then the angel with the writer's inkhorn, to mark those who sigh and cry; then the slaughter weapons; then Israel's irretrievable ruin and national overthrow.

THE MORMON SITUATION.

At present it seems that Utah will not be admitted into the Union as a State. This is just as it ought to be. And yet it is going to be a bitter disappointment to the Mormons. They have been doing everything to convince Congress that Utah should be admitted. They have pretended to give up polygamy. They have pretended to divide upon political lines, but whenever Utah becomes a State, and the president of the church gives the word, it will be found that they are united in politics and that the leaders are in favor of the abomination known as polygamy. I think that many of the younger Mormons will refuse to go back fully under the church yoke; and if statehood is postponed four or five years, many more of them will become freemen. The public school system is working a mighty revolution, quietly but surely, in educating the rising generation. Let this good work go on as it is now conducted and we will have a great change in Utah. History teaches that a people cannot change their convictions in a day. As the Mormons have advocated the supremacy of the priesthood in church and state for sixty-three years, and polygamy for forty-one years, it is too much to expect of them a complete change in these doctrines and practices in a *single night*, or even in two years. But the day is getting brighter. The dawn is at hand.—Rev. B. F. Clay, in the *Christian Standard*.

THAT "RELIGIOUS CONGRESS" AGAIN.

Rev. Dr. W. T. Sabine, of New York, has a stirring sermon in the *Mail and Express* against the proposed Religious Congress, which is expected to meet in Chicago during the progress of the World's Fair. His two propositions are: First, It should be set down as a fundamental principle in this discussion that Christianity is the imperial and exclusive faith. The religion of Jesus Christ tolerates no rival. It brooks no superior. At once and without hesitation it assumes the throne. It is not a religion among religions. It claims to be the one and only religion of mankind. Second, Christianity, occupying by divine appointment this pre-eminent and sublime position, cannot descend to the inferior one—cannot divest itself of any part of its prerogative, or abate a jot or a tittle of its supreme claim, without treason to the truth, faithlessness to its trust, and surrender of its power; that is, without infinite damage to man. It is treason to the truth to appear to be less than it is.

NEW ENGLAND LETTER.

Massachusetts libraries—A young woman Attorney General—Matters legislative—Vandals in the Pequot Burying Grounds—Why Boston is called the Hub—Good news for New England.

Massachusetts, it is said, has one library to each 4,000 of her inhabitants, which gives a book and a half to each man, woman and child in the State. I have no statistics at hand to show the proportion of cigarettes which each individual in her population would have if equally divided according to the annual consumption, but I know it would be a much higher figure than this; and I contend that it is not a respectable showing for the old Bay State. Let her multiply libraries in every town and village till the cost of books for each individual shall at least equal in the aggregate her tobacco and drink bills.

How many people know that Montana has elected a young woman of twenty-eight for Attorney General, or that this young woman, whose name is Ella L. Knowles, was born and bred in New Hampshire and educated in Maine, being a graduate of Bates College? This has demonstrated that the Populists, to whom she owes her election, in spite of their many queer performances, can occasionally do a just and graceful act of which neither of the old parties has as yet shown itself capable. In the Kansas Legislature, spectacle to gods and men though it has been, the Populists have prevented the endowment orders—a worse plague by far than the grasshoppers—from over-running the State, while our Massachusetts honorables still keep the people in a state of delightful uncertainty as to their final intentions in regard to the bill for winding up all these bogus concerns. That bill still trembles in the balance, and the endowment lobby is correspondingly hopeful. The last week has been largely taken up with discussing questions relating to the fishing interests; but, as Lucy Stone pertinently observes in the *Woman's Chronicle*, "when the question was whether half the people of the State, the women who are denied political rights, should have even so much as municipal suffrage, the House of Representatives gave a part of one session to its discussion and then voted it down." The Connecticut Legislature has just had a hearing on the question whether women shall vote in school meetings. When our women teachers so greatly outnumber those of the other sex, it is certainly a singular inconsistency not to allow them to vote on school matters. All this in 1893! How will it read in 1993?

The Maine Senate has wisely voted against the druggists' bill, which, if passed, would have permitted wholesale liquor-selling under the convenient cover of an apothecary's sign. The law now only permits druggists to sell liquor when compounded with medicine. Prohibition prohibits in Maine, in spite of the many gratuitous lies told by that part of the press which is favorable to license. There is no doubt that liquor can be obtained both in Maine and Kansas, by those who are resolved to get it, and will take the trouble of hunting up the dirty, villainous dens where it is kept concealed. Everybody has heard Portland cited as a dark example of the utter futility of enforcing Prohibition, but Neal Dow, who ought to know, states that the quantity of intoxicants sold there is not a hundredth part so large as it was before the Maine law went into operation, although the city is now twice the size that it was then. Commenting on an article in the *Boston Herald* on the wickedness of Portland, he says, "I have heard this once before, that Portland is a very wicked place, but it was an ex-urmseller who said it, one whom I had driven into jail." The saloon will be generally found to be the source of most of this kind of talk, but the pity of it is that these bald assertions, unsupported by fact, are swallowed so readily by those who call themselves temperance people.

Isn't it time that we stopped making fun of our English ancestors for using toads and snails as a valued part of their *materia medica*, when cockroaches, dried and powdered, are recognized nowadays by the medical profession as a remedy for dropsy; and even the potato-bug, that much execrated insect, has been discovered to possess virtues similar to the well-known Spanish flies? But it is needless to say that apothecaries do not sell, nor do physicians prescribe, these things under their real name, but cunningly disguised by some barbarous Latin title that nobody under-

stands. Very few people, however, would care to be wise in a matter like this, where surely, if ever, ignorance is bliss.

A few of the old Pequot race of Indians still remain in Connecticut, and the recent attempts of vandal relic-hunters to rob their ancient burying-ground of the bones and relics entombed there many years ago, has roused among them a most justifiable excitement. The red man holds the burial places of his dead in as sacred regard, at least, as his pale-faced brother, who so often allows the greedy spirit of gain to profane these hallowed spots. I wonder how many times Mammon has cast covetous glances on the old Granary Burying-ground—the same unpatriotic gravity that would have sacrificed the old South Church with all its historic memories had not the patriotism of Boston citizens rallied to save it.

That was a good thing which Dr. E. E. Hale said at a dinner, when some one asked him why Boston was called the Hub. "Because out of it go spokesmen of the wheel of mankind who never tire of doing good." May she always be the Hub in this high and blessed sense. Last Sunday saw her famous auditorium, Tremont Temple, which has echoed to more ringing eloquence from these brave "spokesmen" than any other in the city, consumed by fire for the third time. With true Baptist energy and pluck, the society which owns it proposes to rebuild at once and add two more stories. The office of the *Woman's Voice* was located in the Temple, but its dauntless editor, Mrs. E. Trask Hill, promptly secured another room and will continue to issue the paper without a break.

Let me end this letter with what I am sure will be a piece of good news, to be received with devout thanksgiving by all the New England friends. Our agent and secretary, Rev. J. P. Stoddard, with his wife, have been providentially led to reconsider their determination of going to the Pacific slope, and will continue to remain among us. Their faithful work has been crowned with a success no less signal than the unexpected manner in which the way was suddenly hedged in after their going was supposed on all sides to be a sure and settled thing. We all felt, as one of our most prominent anti-secretists wrote, that "it would be like a separating of very friends" to have them leave New England. Every year has riveted more strongly the links which bind us to our beloved leader and his wife, whose work among the W. C. T. U. and in other ways has been such as only a woman as "nobly planned" as she, could accomplish. Her portrait and a brief sketch of her life appear in a volume lately issued by Charles Moulton, of Buffalo, comprising portraits and sketches of all the women of America who have distinguished themselves in departments of literature, philanthropy and reform. It will be a help to our cause now, and the earnest of a wider recognition of her work in the future.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., March 22, 1893.

Mr. Justice Brewer, of the United States Supreme Court, believes with the distinguished churchmen who called on President Cleveland the other day to request his co-operation in a movement to secure the repeal, or at least a modification, of the Chinese exclusion law, that the law is a very unjust one, and he took occasion this week, at a meeting of a church club of which he is a member, to put his opinion on record. The general subject under discussion was, "Shall we have Restricted Immigration?" and the specific question upon which Justice Brewer spoke was, "Is the nation just in its relative attitude toward the Chinese and other foreigners?" His remarks were brief, but strong and pointed, beginning with an argument maintaining that it was an injustice for Congress to pass laws discriminating against and ostracising the Chinese. "Chinese laborers," said the Justice emphatically, "are not more dangerous as a class than others. I know they do not assimilate with our institutions, but neither do others." He said that in Chicago were miles of streets inhabited by people with no conception of American institutions, American customs, American schools, American churches or American aims, whose only idea of a government was a despotism; and he failed to see the justice of excluding the Chinese and letting such as these come in. In view of the fact that the

constitutionality of the anti-Chinese law will almost certainly have to be passed upon by the United States Supreme Court in the near future, the opinion of Justice Brewer is significant.

President Cleveland and Secretary Gresham have taken time enough from their numerous political callers to satisfy themselves that the complaints lodged with the Department of State by the representatives of the American Board of Commissioners for Foreign Missions, as to interferences with correspondence and other annoyances put upon Americans engaged in missionary work by the officials of Turkey, were well-founded; and as soon as the proper proofs have been prepared and collected it is probable that a strong protest against past ill-treatment of American missionaries, and a demand for its immediate cessation, will be forwarded to the government of Turkey. Rev. C. C. Tracey, stationed at Anatolia College, Marsovan, Turkey, who is at present in Washington, says: "The ladies and gentlemen, subjects of the United States residing in the Ottoman Empire, are educators, evangelists, and laborers in different departments of literature or business connected with these interests. Some, but not all of them, are missionaries. They ask of the Ottoman government nothing that is not freely accorded to any Turkish subject residing in the United States, and of this government nothing that any American citizen engaged in a legitimate business may not properly ask. The institutions of learning carried on by Americans in Turkey are numerous and respectable, involving the rights of 200 United States subjects and \$2,000,000 of property." The Turkish minister called at the Department of State yesterday and stated that he had notified his government of the charge made, that the letters of Americans had been taken from the mails by Turkish officials, and requested that an immediate investigation be made. He says he thinks a mistake has been made by those who preferred this charge; but the fact remains that certain letters from the American Minister to the State Department, relating to the persecutions of Americans in Turkey, never reached this country.

The handsomest floral tribute upon the casket of Bishop John M. Brown, of the African M. E. church, whose funeral took place here Monday, was a wreath from the White House conservatory, sent by President Cleveland, who had known and highly esteemed the late Bishop for some years.

The Senate Committee on Privileges and Elections has decided to make two reports on the credentials of the Senators appointed by reason of the failure of the Legislatures of Montana, Wyoming and Washington to elect Senators, the majority in favor of giving them their seats, and the minority against it. The question involved is whether the clause in the Constitution of the United States authorizing governors to fill vacancies in the Senate, caused by "resignation or otherwise," gives them power to appoint Senators to begin a new term. There is precedent both ways, so that it is very uncertain which way the Senate will decide these cases. A protracted debate is expected upon the reports, which will probably be ready next week, and as there are a number of Senators who stand high as Constitutional lawyers, it is expected that it will be interesting to students of the Federal Constitution. It is also hoped that the decision of the Senate be accepted as final as to the powers of governors to appoint Senators. *

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

BOSTON, Mass., March 22, 1893.

It is instructive to note how men get into intellectual fog and fairly lose their heads when attempting a defence of secret societies.

An article in the *New Hampshire Chronicle* of the 8th inst., copied from the *Pittsburgh Leader*, is a specimen. After showing gross ignorance of the objects of the Allegheny convention, or a wanton disregard for truth, the writer proclaims himself an Odd-fellow, and an applicant for initiation into Masonry, and gives his reasons for seeking fraternal associations. "I joined the Odd-fellows, because, years before, my father's life was saved in Richmond, Va., owing to his being a member of the Odd-fellows." After stating his father's mission to that city (which

was honorable), he says: "While walking about at his business, he was sun-struck and fell beside the road. He wore an Odd-fellow's pin, and this was noticed by a member of the order, who had him taken to a hotel, where he was cared for by a lodge there;" all of which is perfectly credible.

But what follows needs confirmation: "Scores" says the writer, "had passed him before the Odd-fellow appeared." If we may credit this statement, not one among the "scores" (forty or more persons) were sufficiently compassionate to aid a fellow-creature whose pitiable condition was such that "had he lain there much longer the doctors said he would have died." But when the eye of the passing mystic brother caught a glimpse of the telltale pin, "he paused, and stooped to give relief." (Noble charity, indeed!) "And this," the writer affirms, "caused me to make up my mind to become an Odd-fellow." The inference from this statement is, that had the father left his pin at the hotel, or had he fallen in such a position as to conceal that talismanic emblem of charity, the son might never have joined the order. It seems never to have occurred to the writer that members of a banditti often relieve and show great kindness to one of their own clan. Would even the writer confederate with a band of brigands, because one in misfortune had been "taken to a hotel and cared for" by a brother outlaw?

The father might have been overcome and fallen beside the road, but that more than forty persons should pass by without extending a helping hand, is incredible. As a traveling man for more than sixteen years, I have seen something of country and city life, East, West, North and South; and never have I found a people so lost to all sense of decency, or dead to every feeling of sympathy with the suffering, as to allow any man, stranger or otherwise, to lie helpless "beside the road," while "scores passed him". Such an imputation is a slander on the citizens of Richmond, Va. It is a gross insult to civilized society, and a disgrace to the man who makes it. Does this juvenile Jesuit, who, in imitation of his seniors in the school of Ignatius Loyola, expect intelligent men and women to believe that the citizens of Richmond, Va., are as heartless as the "Thugs" of India, the "Mafia" of Italy, the "Clan-na-Gael" or "Mormon Endowment" lodge of America? Grave charges are sometimes brought against society, the state and the church, but never, except from mystic brothers attempting to defend their secret clans, have I heard such sweeping charges of infidelity, stoicism and brutality. The accusations are false, and those who make them may see their prototype in Gen. 3:4; and, if they care to read their pedigree, let them turn to John 8:44; and, would they know their doom, let them prayerfully consider Rev. 21:8. I speak not in self-defence, but in vindication of defamed humanity, and the wantonly and wickedly-assailed civilization of Richmond and of the nineteenth century. I ask no man's pardon for using such terms as will best express my indignation.

While there are many benevolent members in the secret orders, it is not true that the hearts of the uninitiated are petrified and steeled against cries of suffering, or that their ears are deaf to "the orphan's and the widow's wail".

Look narrowly at this case. What was it that so moved the heart of that typical Odd-fellow? If we may credit the man who poses in the press as a member and exponent of the order, it was not the man, it was not his suffering, or his helpless condition, but the telltale pin, that opened every "lacteal gland" in his bosom and caused the "milk of human kindness" to gush in copious streams. If he had been an orphan, without the pin, or an unfortunate widow who had fallen by the way, we are indirectly informed that the brother would have passed by with the same stoicism which characterized the forty or more inhuman creatures who preceded him. It was to escape neglect and secure attention that he put on the badge of membership. He at least understood that Odd-fellows cared no more for the victims of misfortune than did men in the common relations of human brotherhood, but that it did respond to the magic pin with "brotherly love and relief," which is the exact opposite of Gospel charity and the very quintessence of selfishness.

I will not prolong this article to consider the writer's innuendoes and flings at Christians. They were presumably of that class who frequent

lodges more than the church, and find more congenial companionship at the festivities of the social board, or around the coffin skeleton at the initiation of a member, than at the prayer meeting or at the sacramental supper appointed by our Lord, whose very name and every claim is excluded from their system of Cain-worship. A single quotation reveals the writer's heart: "A friend of mine," he says, "who is with me, from Rhode Island, and is a member of the Baptist church and a Sunday-school superintendent, belongs to the Masons. I asked him, to-day, if he was taken sick here among strangers, what he would do. 'Send for a Mason,' he replied. 'Why not a Baptist?' I inquired. 'Because the church cares more for the spiritual than the temporal needs of the body. Secret societies administer to both.'" The oft-repeated cry of, "the lodge better than the church," which means, in simple English, that the god of this world has been more successful in providing for his disciples in the lodge than Christ in the institution and appointments of his church.

If the writer will accompany me, next Sabbath morning, I will take him to a church of Christ that has provided a good substantial breakfast, on every Sabbath for more than six months, for from one to five hundred of Boston's poor, without requiring an initiation fee or asking or receiving rewards, save that bestowed by Him who has said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Will the writer, whose benefactions are pin-provoked, or any brother of the "three links" give us a parallel case of real charity, as the text of his sermon against the "church of the living God, which is the pillar and ground of the truth," and oblige

218 Columbus Ave.

JAMES P. STODDARD.

FROM THE EASTERN AGENT.

CHAMBERSBURG, Pa., March 22, 1893.

DEAR CYNOSURE:—My report of last week's work includes visits to Philadelphia, Conshohocken, and Reading.

I found all at Edwin Sellev's (Philadelphia headquarters) in usual health. The reading of Miss Flagg's reform story, "Holden with Cords," had awakened no little interest in that vicinity. Here I met Prof. R. L. Park, a graduate of Wheaton College, and, I scarcely need add, an all-around reformer, preparing to go to Moorestown, N. J., where he was advertised to give a reform chalk-talk. I accepted his invitation to accompany him. The W. C. T. U. hall, in which he spoke, was well-filled with what proved to be an appreciative audience, the applause indicating the general feeling. As I was asked by the leader to make a short address, while the professor rested between scenes, I had an opportunity to look the audience in the face. There were noticeably a number of Quaker bonnets, with honest-looking faces under them. Of course, such people have no use for the lodges. Any who can hear Prof. Park will do well to do so. He is having many calls for his lectures. A consecrated artist has great opportunities for good in this age of pictures. He may be addressed at 719 Fremont Place, Philadelphia.

I found the mission at which I spoke last November in West Conshohocken, divided, part going with Bro. Jones, the former pastor, and part remaining. Bro. Jones kindly invited me to stop over night and attend his meeting. There was much enthusiasm manifest. Evidently this people believe in getting all they can out of religion as they go along, and not, as some, wait until death to get its benefits. Bro. Canfield, who was conducting the other mission in the absence of the pastor, Bro. Hyde, manifested his interest in our work by subscribing for our paper. He speaks out with no uncertain sound, we were told, on the lodge question.

No welcome was more cordial than that extended to your agent at Reading. Bro. Wright, of the mission there, is all right regarding the lodge question. Bro. Ruth, the presiding elder, was assisting in meetings. I have heard much of Bro. Ruth, but never had the pleasure of meeting him. He is rather a young-looking man to be called elder. I was assured that what was lacking in age was made up in piety. He goes in for a full and free salvation. Elder Ruth thought he could arrange to give me a hearing at the camp meeting planned for next summer. Bro. Morrison, of

Reading, said he read the *Cynosure* with great interest. He gave an order for books, as did others whom he had interested. I hope he will write for the *Cynosure* many interesting experiences which he related. Time did not permit me to see all our friends in any of the places visited.

Chambersburg, like most county-seats, is not lacking in the number or variety of secret combinations. I did not wonder that the King Street U. B. church was crowded for three nights to hear my lectures, when I learned a little of their manifest iniquity here. The arrangements were made and notices published before my arrival, by the brethren most interested. I have never felt more the presence and help of the Divine Spirit than during the past few days as I have been privileged to warn so many of the young of the traps that Satan has set for them in the secret empire. My every need has been supplied by the friends whose hearts and homes have made me welcome. Many have subscribed for the *Cynosure*. To-morrow evening I speak, by appointment, in the Covenant church at Fayetteville. A lecture is arranged for Salem, U. B. church, four miles in the country, for Tuesday evening. The Farmers' Alliance is said to be working in that vicinity, and it is hoped to counteract any wrong impressions they have made.

I cannot well mention the names of all who have been kind to me during the past week for my work's sake. May the Lord richly bless them all!

W. B. STODDARD.

NEW HAMPSHIRE NOTES.

NEW MARKET, N. H., March 20, 1893.

It may cheer our fellow-laborers in other fields to know that the New Hampshire brethren are at work in the Lord's vineyard, and with blessed results.

Our State Association has been incorporated by the present Legislature, so that we may hold property and receive legacies.

A goodly number of preachers have, during the past year, withdrawn from their lodges and made public confession.

Many heretofore silent sympathizers have come out openly against the lodge system.

Our State Association has for fifteen years stood like a rock for the truth; but it is proper to state that other agencies have been raised up by the Lord to powerfully co-operate with us. The holiness movement in New Hampshire is practically an anti-lodge force. The experience of what is commonly called "entire sanctification," or the baptism of the Spirit, or "full salvation," has led many to see the iniquity of lodgeism and to forsake it. The W. C. T. U. is also a strong anti-lodge factor by its open methods, by the testimony of its leading workers (like Esther Pugh, Mrs. A. J. Gordon, Mrs. Bailey, of Maine, and Mrs. Gleason), and by completely overshadowing the child's play of the secret orders.

The recent convention of the Rockingham County Temperance Association showed clearly the trend of public sentiment. The meeting lasted but one day, and yet a whole session was

(Continued on 9th page.)

CORRESPONDENCE.

THE PASSOVER.

DOUGLASS, Kan., Adar 22, 1893.

EDITOR CYNOSURE:—You and I have very little respect for Easter and its observance. The name is that of a heathen goddess; the time is incorrect, and some, at least, of the customs of the celebration are of pagan origin.

It is not easy to discontinue an observance without putting something in its place. What shall we utilize to supplant Easter, and at the same time maintain the cause of pure religion? I think every close student of Scripture will say at once: "Let us keep the Passover." Jesus did so; and with the exception of the things he fulfilled, and in a sense abolished, we should be safe in following his footsteps. It is true that the Passover contained a sacrifice, and that this was fulfilled and thus abrogated by Jesus; but can this be confidently affirmed of any other part of the paschal services? Or if it be said that much of this festival was of a national character and pertained only to the people of Israel, is it not true that much of it is also applicable to all

God's children, and not only that, but that the career of ancient Israel is a matter of the deepest interest and moment to the modern Christian?

The Passover is a time of thanksgiving for the first fruits of the year. This is one leading significance of the festival, and perhaps the most ancient. When the Passover comes, we have already, even in this climate, tasted of the growths of the New Year. How fitting a thanksgiving to God for his goodness to us in his provision for our temporal wants!

But the *Pesah* is also a memorial of the rescue of Israel from Egypt. This is the most momentous transaction in history, save the death of Christ. It was the birth of human liberty; here was the cradle of modern popular government. Here was the birth-place of that nation whose colors were the red, white and blue, and purple, perpetuated in the starry banner of America—all but the purple, disgraced and defiled by royalty. If the Fourth of July, only a little over a hundred yearsold, stir within us such deep emotions of patriotism, who can think without emotion of that greater Independence Day which carries us back through the lights and shadows of thirty-four hundred years?

But to the Christian the meaning of the Passover is yet deeper. It was on the "14th of Nisan, at evening," that Jesus sat with his disciples at the paschal feast in Jerusalem. He had sent two of them into the city, and through them, had purchased a lamb; had had it taken to the temple and killed by the priests; had gone through the accustomed services, and ate the offering according to the law. It was the strange spectacle of the Messiah, the Son of God, offering a sacrifice, an animal sacrifice, the sacrifice of blood-atonement, in the fulfillment of "all righteousness."

And then he went out, after instituting the Lord's Supper, to offer the great sacrifice, even Himself, once for all. Is not "the 14th of Nisan at evening" of the deepest interest to the Christian; yea, vastly more than to the unbelieving Jew? And the 15th, on which he was crucified, and the 16th, on which the Son of God lay in the grave, and the 17th, on which he rose from the dead—are they not anniversaries that rise in significance above all other days of the year? Are they not days for the Christian to note and hold memorable, if only it be done in the spirit of pure religion?

Friday evening, March 31, is the 14th of Nisan, at evening. Who, besides myself, will call a meeting of Christian brethren and sisters for that evening and recount, amid the songs of Zion and the words of Holy Writ, the deliverance of Israel and the truth, the earthly blessings that God is bestowing upon us, and the transactions of the great Passover just before Jesus was lifted up? They are great themes; and then, as he instituted the Lord's Supper, we can find no more fitting occasion for that precious service. Its meaning seems to me doubled on the very anniversary of its establishment. The succeeding evenings are no less rich with interest, until we come to the fourth, the very hour when the disciples were together with the doors shut, for fear, and when lo! Jesus was standing in their midst and they realized that he was indeed *risen from the dead*.

These four evenings constitute a chain of anniversaries whose significance outweighs all others that can be mentioned; and such themes as the Passover, the Crucifixion, the sorrowful Sabbath when Jesus lay in the grave, the Resurrection, and others connected with them, can never lose their interest. In the interest of genuine Christianity, untainted by pagan dilutions, let us "keep the Passover." T. C. MOFFATT.

GOOD MEN IN SECRET LODGES.

PITTSBURGH, Pa., March 14, 1893.

EDITOR CYNOSURE:—To my mind the "good man argument" is one of the strongest pillars of the Masonic fraternity to-day. Take out of the membership those who are indifferent concerning the order, those who are good men in spite of their membership, and those who would like to be free from the binding power of those horrid oaths, and, in my opinion, Masonry would collapse as suddenly as it did following the Morgan murder.

The masses of the membership know nothing, I am sure, of the history of Freemasonry. If some one says in their presence that Masonry re-

ally killed Morgan, the older members, who may really believe in the fact, are always ready with joke or ridicule; and there the subject rests.

Let men who are conscientious become convinced that such statements are true; then find themselves in bondage to those terrible oaths which they have taken in secret. This leaves them in a serious dilemma, and they ask, despairingly, how shall they escape from the order and become free men once more; for they cannot see their way out.

Faith in God and his power to deliver is entirely too faint to become a reliance, even though they may be nominally good and earnest Christians.

You see, then, that I hold to the belief that a man may be a Mason and still be a good Christian. If you say a man may be fully enlightened on the subject of Freemasonry, its history, claims and secret workings, then I take issue with you at once, for that is an utter impossibility.

Christianity and Masonry are as much opposed to each other as two systems of religion can be. If, then, these things be true, how can the *good men* in the order be made to see the peril in which they stand—the terrible influence they are exerting for evil by remaining even nominally members—and be led to take the step that will result in the downfall of this most grievous system of iniquity?

The State Anti-secrecy Convention recently held in this city was a genuine success, from beginning to end; but think of the few in attendance when compared with the thousands passing the door of Carnegie Hall who never give the subject a thought.

The clergy are silent in their pulpits on this subject, as a rule. Even the few churches that profess better things make of it a dead issue. How, then, shall the masses be reached? How awaken the public to a sense of impending danger?

It cannot be by "might" or "power," but by the Spirit of Almighty God it must come. When the time is fully come similar to that described in Isaiah 1, where God expresses his contempt for outward ceremony while the heart is far from him, then, and not until then, I fear will there be a change that all the world may see and know.

May God speed the day! S. S. PALMER.

A REMONSTRANCE.

WASHINGTON, D. C., March 9, 1893.

EDITOR CYNOSURE:—I have been sorry to note at times in our paper, as elsewhere, what seems to me to be an unkind reference to our German friends who see fit to educate their children in the mother tongue. In a recent issue of our paper I find the following: "In the United States there has been a disposition to conduct schools in German, and possibly other foreign tongues, which should not be tolerated in a nation whose language is English."

I am not pleased with this expression, though it is modified by its connection.

I am glad that we have so many schools where German and other foreign languages are taught. It would be a good thing if we had more.

Were these schools discouraging a study of the English language, I should look at them differently. But with few, if any, exceptions, statistics will bear me out in the statement that a knowledge of the English is imparted with the German. The English missions connected with churches composed of those who have more recently crossed the water are rapidly increasing. Ask any pastor who ministers in a tongue foreign in America, why these English missions? He will reply: "We cannot otherwise hold our young people. They are drifting into other churches." "We want them to practice the teachings of their fathers, and the only way we can keep them is to impart such instruction in the English language."

Self-interest demands a knowledge of the English language. Talk with one who has but partially acquired our language, and, if sensitive, he will express regret that he cannot speak the English plainer. He desires for himself and his children a better knowledge of the English. None can be happier than the parents who have found an interpreter necessary to have their children understand and speak the English language. Let the child study forty languages, if it has the

ability. Don't let us interfere with the study of that language that is prompted by love of home and parent. Surely America has nothing to fear in the education of those who come. The future language of this country is fixed. If anarchy, nihilism or treason is taught in any language let the law step in and close the school. But never, never say to those who come among us as honest, industrious citizens: "You shall not instruct your child in the language spoken by father and mother, endeared by a thousand precious and sacred memories." Do we wish our neighbors to adopt our habits and customs, let us, in Christian love, show them the "more excellent way." Let us have more German schools, French schools, any schools that will lead forth the mind in thought and research, but not impart instruction contrary to our Christian liberty.

W. B. STODDARD.

LITERATURE.

CURRENT PERIODICALS.

Worthington's Illustrated Magazine, "a monthly journal for the family," published by A. D. Worthington & Co., Hartford, which has reached its fourth issue in the April number, seems to be steadily gathering literary excellence and taking an enviable place among the popular periodicals of the day. The principal contents of the current number are as follows: American Warships of To-day, by S. G. W. Benjamin, profusely illustrated from photographs and paintings; In "Old Virginny"—Fifty Years Ago, by Mrs. Mary A. Livermore, maintains its interest; The Glaciers of Alaska, by Prof. G. F. Wright, superably illustrated from special photographs; Did Shakespeare Write Bacon's Works? by Arthur D. Vinton. This is a new phase in the Bacon-Shakespeare controversy, and quite unique. The stories of this issue comprise Phoebe, A Double Bow-Knot, and The Duke's Easter Carol, by new contributors. Poems are furnished by Wm. F. Barnard, Geo. C. Bragdon, Mary Bradley, and Edgar Fawcett. The eight domestic and social departments are replete with matters of interest for the home. \$2.50 a year.

The leading feature of the April *St. Nicholas*, The Century Co.'s magazine for boys and girls, will be an article on New York, by the poet-critic, Edmund Clarence Stedman, splendidly illustrated with views of the principal streets and buildings of the great metropolis. This is the third paper in the *St. Nicholas* series of "Leading Cities of the United States." Boston and Philadelphia have already been treated by Col. Thomas Wentworth Higginson, and Talcott Williams of the Philadelphia Press. Papers on Chicago, Baltimore, New Orleans, Washington, St. Louis, Brooklyn, and San Francisco and other cities are to follow.

PAMPHLETS.

"A Memorial to Congress on the Subject of a Road Department at Washington, D. C., and a Comprehensive Exhibit of Roads, their Construction and Maintenance, at the Columbian Exposition," by Albert A. Pope. The subject of road improvement throughout the country, under a competent governmental supervision, is of the utmost importance to farmers, manufacturers, dealers, and all whose business calls upon them to use public highways remote from towns and cities. It is, too, a necessity which has always existed, as all who have had occasion to travel over country roads in the spring, fall and winter, wading through mud and slush, will abundantly testify. Mr. Pope has devoted much time and money to urging this necessity and importance upon the public; and all who feel interested in aiding him to achieve success in this direction, should write to him at 221 Columbus avenue, Boston.

"Inward Revelation the Primary Rule" (of the Friends' worship), by Cyrus W. Harvey. The individual inspiration of the speakers in this denomination is ably defended as a doctrine of the first importance. Its character may be understood from the following extract from an acknowledged authority on this subject: "The spirit is that alone by which the true knowledge of God can be revealed; by the immediate manifestation and revelation of God, enlightening and opening the understanding; *subjectively* helping us to discern truths, and objectively presenting them to our minds as the formal object of the saint's faith."—Robert Barclay. Published by the *Friend*, 116 North Fourth street, Philadelphia.

"Fifth Annual Report of the Nevada Agricultural Experiment Station, for 1892," is received from Director Stephen A. Jones, A.M., Ph.D., at Reno, Nev. It is impossible for an intelligent farmer anywhere to read the reports of practical experiments performed at any of these stations, and their results, without accumulating profitable information and ideas. This one is no exception. All departments of farm work, dairy, etc. receive due attention and are treated upon true scientific and practicable principles. They can be obtained regularly at the stations upon proper application to the Director. In this State, the station is at Champaign; in the State of New York, at Geneva, and their work cannot be too highly valued.

LODGE NOTES.

THE "BENEVOLENT ORDERS."

The following is the list of "benevolent" secret societies and their members as reported to the Fraternal Congress held in Washington last November:

Ancient Order of United Workmen	276,152
Knights of Honor	132,499
American Legion of Honor.	61,355
Royal Arcanum	125,029
Knights and Ladies of Honor.	70,192
Knights of Pythias	357,924
Order of Chosen Friends	37,958
Order of United Friends	21,521
Senate National Union	32,318
Equitable Aid Union	43,785
Knights of Maccabees	57,464
Royal Templars of Temperance	17,571
Knights of the Golden Rule	5,003
Supreme Council Home Circle	6,812
Supreme Lodge Order of Mutual Protection	3,000
Fraternal Mystic Circle	7,869
Royal Society of Good Fellows	11,055
Supreme Camp Fraternal Legion	3,011
Improved Order of Heptasophs	10,040
Northern Mutual Relief Association	1,827
United Order Pilgrim Fathers	13,311
Protected Home Circle	5,770
Artisans' Order of Mutual Protection	2,112
Iowa Legion of Honor	5,830
Independent Order of Foresters	31,667
Order of Golden Chain	8,126
Knights of St. John and Malta	2,642
Modern Woodmen of America	52,085
United Order of Golden Cross	19,059
Legion of Red Cross	2,616
Woodmen of the World	5,648
United Friends of Michigan	3,180
Ancient Order of Foresters of America	2,857
New England Order of Protection	10,053
National Provident Union	6,193
Legion of Justice	1,430
Empire Knights of Relief	830
Royal Conclave Knights and Ladies	716
Free Sons of Israel	13,021
B'nai B'rith, District No. 1	7,680
Catholic Benevolent Legion	26,967
Catholic Knights of America	21,916
Catholic Mutual Benefit Association	34,494
Golden Star Fraternity	2,352
Empire Order Mutual Aid	3,394
National Benevolent Legion	453
Order of Scottish Clans	3,684
Knights of the Golden Eagle	57,230
Order of Canadian Home Circles	6,674
Order of Shield of Honor	8,397

Total 1,642,952

The Liverpool Express believes that the many earnest Roman Catholics, who are also Freemasons, find much to disquiet them in the Pope's latest pronouncement. The full text of that document, or rather documents, has not reached this country, but it is understood to contain a tremendous indictment of that society. His Holiness considers Freemasonry to be antagonistic to Christianity, and given over to the propagation of infidelity. The reason of this scathing attack is supposed to be the recent agnostic speeches of certain Italian professors. These gentlemen are also ardent Freemasons, and the Pope's argument is to the effect that the tree is known by its fruit. The opinion in English Roman Catholic circles, however, is that the Pope has been misinformed, and that the connection between Freemasonry and anti-Christian sentiment is purely fortuitous. We should certainly be much surprised to hear the charge brought against any of our own lodges.—London Freeman.

A paper called the Sovereign Visitor says: "The fraternal orders have paid over two hundred millions of dollars to the beneficiaries during the year 1892." The foregoing is true with the exception that less than fifty millions was the amount paid out. Fifty of the principal fraternal societies in the country reported to Mr. Shedd, secretary of the National Fraternal Congress, that they had paid out for losses and expenses \$27,643,821.

60 during the year, and it is safe to say that existing societies not so reporting paid out less than ten millions. It is wonderful with what ease some writers and speakers handle hundreds of millions of dollars.

An exchange says Mr. Somerby was arrested in Philadelphia "in a gentlemanly way." Such an announcement must be extremely consoling to the victims who were deprived of their money by the peculiar methods adopted by the supreme officers of the Iron Hall. This is truly an age of progress. We expect soon to hear of a man working in the chain gang in a "gentlemanly way," or stealing the pennies off a dead man's eyes in a "gentlemanly way." By all means let gentlemanly ways prevail.

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The Christian Cynosure.

CHICAGO, THURSDAY, MARCH 30, 1893.

Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.—1 Cor. 5: 7, 8.

OUR QUARTER CENTENNIAL.

Lest some should have failed to read this column last week, the main facts are repeated for their benefit.

The National Christian Association was organized twenty-five years ago (May 5-7, 1868) in the First Reformed Presbyterian church, Pittsburgh, Pa. God has honored the testimony for his Son and given many proofs of his favor. The effort to save our churches, our homes and our country from the corrupting influences of the lodge has not been in vain.

It is fitting that this anniversary year should be honored with some noble effort for our reform. The World's Fair is a happy coincidence. For the opportunity it gives us, let us thank God that '93, instead of '92, was the year chosen for this great exposition.

LET US MAKE IT AN EPOCH.

Now, while we must maintain the steady flow of literature from our reform headquarters, and keep our lecturers on their feet doing their utmost, the hour calls for an unusual effort.

1. The N. C. A. Board is providing for a World's Fair exhibit in the northwest gallery of the main building, in connection with the churches and other religious and reform societies. The plan of this exhibit has been already described. We have "devised liberal things" to the utmost degree consistent with the economy due to our cause.

2. For a conference by the churches and for the churches in connection with our annual meeting, which it is proposed to hold in June (the Board has not yet fixed the time). This will be

A MEETING TO CONSIDER FACTS,

and not to make speeches. Delegates to this meeting are appointed by the church assemblies. It will be their meeting. We hope much from it in bringing the churches forward into line on these questions. Until they do so our cause will not succeed. This meeting is being planned with rigid economy and will not be expensive. The Board has voted only to furnish entertainment.

THE CONGRESS.

3. The managers of the World's Fair Auxiliary, who have arranged a series of congresses covering a vast range of topics relating to politics, business, the social, civil and religious life of mankind, have accepted at last the proposition of our Association. A day and a hall is promised, probably in October. This will be a meeting for speeches, AND THE BEST OF THEM. We must spare no pains or expense to make this a crowning meeting of the season. Representatives from the governments of Christendom will be present. The addresses will be published by the managers of the Auxiliary and given to the world, but we must give them something worth printing.

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Now the N. C. A. Board wants to make partners of a hundred or more of its good friends. To speak personally,—your business, possibly, cannot have an exhibit at the Fair,

BUT YOUR PRINCIPLES CAN.

Now twenty-five dollars from each of you, as a quarter-centennial donation, is not asking too much. Take a share in this exhibit, allowing the

Board to be your agents in providing for an economical and useful investment.

It is an opportunity not again to occur. Let us "strike while the iron is hot;" and may God bless our cause.

HENRY L. KELLOGG, Cor. Sec'y.

SHALL WE KEEP THE PASSOVER?

We print herewith an article from our esteemed brother and former co-laborer, Rev. T. C. Moffatt, of Kansas. It proposes, our readers will see, the revival of the Passover festival as an institution which might be helpful to Christians. We give it room, not because we think the plan a wise one, nor for the purpose of controversy, but because it is a thoughtful article by an earnest man, and will stimulate thought on an important subject. We are of opinion that the Christian world does not need either Easter or any substitute therefor; that in proportion as churches grow formal and dead, they observe days, and that in proportion as they observe fit for slavery, it observes days. God has established, as we believe, the weekly Sabbath, and requires Christians to observe it faithfully. Those who so do will, in our judgment, have little need for other religious festivals, though we should not feel called upon to object to a few annual festival days.

While the Jewish festivals would, in some respects at least, hardly be the ones which we should advise, there is force in our brother's words respecting the particular time, the keeping of which he commends. But we are of opinion that those days should be few and that at the present time it is needful to diminish rather than to increase their number. Of course, our readers have observed that in Chicago and in New York the city governments have already established St. Patrick's day as a holiday, and there are a crowd of other saints who stand behind waiting for their turn. Of course, also, the Romish church is the great force which seeks to push the holidays upon us. The history of that church should be a warning against not only its own holidays, but the multiplication of holidays of any sort. We give the article to our readers, however, that they may for themselves read it and reflect.

CONCENTRATION OF REFORM WORK.

Not long since, our dear Brother Bancroft, of Monroe, Wis., made a suggestion in the *Cynosure*, which seems to possess exceeding importance in our reform at the present time. It is a proposition to organize the friends of anti-secrecy and other radical reforms into societies or clubs at every point where half a dozen or more can be gathered.

For some years we have been losing sight of the value of local organizations in our work. The importance of such organizations has often been told. Like coals of fire when brought together, they would kindle one another into a hotter glow of interest in the reform work. They would greatly inspire the faith and courage of the members, by combining and strengthening their influence. Through such organizations plans of work could be devised, open meetings be held, new friends enlisted, literature circulated, and lectures and conventions arranged. They would thus be doing a most significant work, that no other organization is doing.

These societies should combine all the most valuable features of the W. C. T. U. and Christian Endeavor work. For each meeting, wherever held, there could be prepared an appropriate program, consisting of prayers, praise, Scripture readings, recitations, talks, or orations, papers, or essays, and select readings. Care should be taken that these all, as far as possible, bear on the most radical reform lines, and the devotional parts should always be a prominent feature. A religious revival spirit should pervade all the exercises. It would seem that in such organizations lies the secret of perpetuating the lives of many of our reform churches in which the spirit of reform and testimony-bearing is dying out.

If there is among the readers of the *Cynosure* a discouraged pastor, who is alarmed by seeing the young people in his congregation drifting away from him into the secret lodges and other worldly snares of the devil, and losing the spirit

of reform which characterized the church in former times, let him call together his people, and especially his young people, and propose to them such an organization. Let him pray over it, and then organize his society with as little formality as possible. All the work thenceforth should be of a character to interest and call into activity all the latent talent of the young people; keep them at the front, supported by the parents and older members of the church; confine their interest, at all times and in all practicable ways, as much as possible in the channel of radical reform; help them to investigate the lodge evil as freely as they do any other evil, and at all times remind them that Satan's policy is to divert their attention and lead them to forsake the line of reform which they have chosen to weaken his influence.

JOSEPH COOK ON CHICAGO.

At his regular Monday Lecture in Boston, March 13, speaking of the "Perils and Promises of the World's Fair, and Crime and Christianity in Chicago," Mr. Cook made these strong utterances:

"We are approaching in the World's Fair a jubilee of civilization, and it is our duty to see that it is not accompanied by a local carnival of crime.

"The Woman's Christian Temperance Union announces that there is a conspiracy on the part of the houses of infamy to bring 25,000 girls to Chicago within the next few weeks. Representatives of the Woman's Christian Temperance Union have visited the Mayor, and he has promised them all the assistance in the power of his office.

"Maj. Brewer, of the Salvation Army, tells me that there are cases of kidnapping of girls on the right hand and on the left in many of our large towns. Here is a regular trade going on. I say that there is a Minotaur in Boston.

"I might speak of the next peril of drunkenness. I think liquor is not to have perfectly easy sailing at the Fair. I hope Miss Willard will return in time enough to help in the efforts to meet this danger. I think that there were 200 applicants at the newly opened school for instruction in gambling.

"Robberies are committed on street cars and in the crowded streets of Chicago. If such things are done in the green tree, what shall it be in the dry?

"Dr. Edwards says the Mayor has made bids for the support of the worst element, promising indulgence to gambling and will be a friend of the liquor interests. There are now 6,000 saloons open on Sunday against the law. Municipal government is on trial and Chicago is likely to become a national disgrace.

"What is the chief spirit impelling Chicago? Greed. The directors will do anything for money. They think they have lost \$5,000,000 by Sunday closing, but more likely they have gained it."

The Chicago *Inter Ocean* took Mr. Cook severely to task for these statements, as exaggerations; and about that time the collector for one of our city banks, who had been receiving money for his employers from city and county officials, to the amount of \$1,200, was waylaid on a public staircase in the City Hall, in broad daylight, near where a hundred people were passing through the corridor, and robbed of all. This is only one of many similar outrages committed every week. The above robbery occurred within a few steps of the city police department! Mr. Cook does not usually speak lightly or unadvisedly in this vein.

STRIKING ENGINEERS IN THE UNITED STATES COURT.

Participants in the recent strike on the Lake Shore railroad were before the United States court at Toledo, O., last week, during the judicial investigation into the causes of the strike. The secret order of the Brotherhood of Locomotive Engineers was present in the person of Engineer Watson, who had been ordered by the court to bring with him all the rules and by-laws of the fraternity relating to the subject of boycotts. He had brought nothing, however, except a set of by-laws that threw no light upon the secret work of the brotherhood. Just after he had stated most emphatically that he knew of no other secret laws governing the strike question, a gentleman remarked that Chief Arthur of the fraternity had furnished a rule which Mr. Watson had neglected to mention.

Whereupon it was read, as follows: "Rule No. 12: That hereafter where an issue has been sustained by the Grand Chief and carried into effect by the Brotherhood of Locomotive Engineers it shall be recognized as a violation of obligation for a member of the brotherhood who may be employed on a railway, running in connection with or adjacent to said railway to handle the property belonging to said railway or system in any way that may benefit said company with which the brotherhood is at issue until the grievance,

of whatever nature or kind, has been amicably settled."

The reading of this rule after Watson's positive statement created a sensation in court and greatly embarrassed him. His only explanation was that he had not properly understood the questions of the attorney. Another witness, a member of the brotherhood, when asked why he had refused to run a train to which Ann Arbor cars were attached, after considerable hesitation, replied: "Well, I'm pretty near my grave now, and I didn't want to live the rest of my life a 'scab' engineer." This answer was received with general applause by the two hundred spectators, which called down a severe remonstrance from the court.

The decision of the judge was, in substance, that the brotherhood had no right to take the workmen from the employment of the railroad company by ordering a strike, and he issued a mandamus to that effect. He also issued an order requiring the Grand Masters of the brotherhood to suspend that part of its by-laws in regard to striking. Both of his positions are strongly contested by the fraternity, and the trial will probably be renewed.

ILLINOIS AND THE WORLD'S FAIR.

Congress having refused, under a tremendous pressure brought to bear upon it by the advocates of Sunday opening of the Columbian Exposition, to recede from its righteous decision to close it on that day, the Secular Union of Chicago, which has no interest in Christianity, filed a bill (known as the Mitchel) in the Illinois State Legislature, which is thus explained by the attorney of the Union:

"The State of Illinois is sovereign in the exercise of its police power, and no present or former Legislature could grant or bargain this right away, and the World's Fair Company took its charter and privileges subject to present and future laws of this State like any other corporation. The act of Congress concerning Sunday closing is law only as far as authorizing the expenditure of money under a contract with an Illinois corporation is concerned, and we hold that the present and future laws of Illinois form impliedly the first part of every contract to be executed in Illinois.

"The right to regulate corporations remains with the State, and no existing contract can be used as a weapon against the exercise of the police power of any State; if it were otherwise, a contract with an Illinois brewer for the delivery of beer for ninety-nine years could prevent the State from enforcing prohibition laws for the next century.

"As the State of Illinois has not ceded jurisdiction over the fair grounds to the United States, as is the case with sites for barracks, etc., I think it idle to longer tell lawyers that the State may subject the World's Fair Company, an Illinois corporation, to its general laws. I am not prepared to argue the wisdom or other merits of the Sunday opening movement, but desire to defend the Mitchel bill."

The progress of this prejudicial piece of special legislation will be watched with profound interest.

TESTIMONY OF AN M. E. PRESIDING ELDER.

At Kelseyville, Cal., November 27, 1892 (writes an esteemed correspondent), Rev. W. S. Urmy, of Napa City, a presiding elder of the Methodist Episcopal church, gave his public testimony against Odd-fellowship and Masonry. For fifteen years he had been an Odd-fellow, and he would advise every young man to keep out of the lodge. As an insurance company it was an expensive institution, and not at all a benevolent one. As a rule, you paid in two dollars for the privilege of getting back one dollar. He also said that the lodge was robbing the church of both money and members. His criticism of the secret societies proved quite offensive to the preacher in charge, who is allied to both Odd-fellowship and Masonry; but Mr. Urmy is an earnest preacher of personal holiness and does not hesitate to denounce sin wherever he discovers it. We want a few more such clergymen in and out of California.

PROGRESS IN ELECTRICAL DISCOVERY.

Recent development in electrical discovery and its application to social and business life is hardly less startling and important than that which created the Morse telegraph.

1. First came the announcement that by an ingenious device the employment of young ladies in the central offices of the telephone service, in towns and cities, will be unnecessary. This is one step in advance toward reducing the telephone to an automatic factor of civilization.

2. Prof. Elisha Gray, projector and partial inventor of the telephone, from the use of which

he has accumulated an immense fortune, last week informed the city press of Chicago that his invention of the "telautograph" has nearly reached perfection; and, as described in the daily papers, is designed to effect a revolution in the entire system of telegraphy now in vogue. For six years the professor has labored to this end, and the primary experiments have proved wonderfully successful.

"The machine itself," says the *Inter Ocean*, "is described as a very long pen, just as the telephone is a very long tongue. The telautograph consists of a transmitter and a receiver, each somewhat smaller than a typewriter machine. The receiver and transmitter stand side by side, and, as in typewriting, the operator by striking a certain letter impresses that letter on a sheet of paper, so in the telautograph the writer simply writes his message, and that written message is reproduced in exact fac simile on the receiver at the other end of the line by means of a pen or pencil worked by electrical mechanism."

Messages written in one telegraph office are exactly reproduced in the senders' own handwriting at a distant one. The possibility of making a mistake in their reception, or the impossibility of disputing the authority of the messages sent, is reduced to a minimum. It is a great invention, which will undoubtedly become a public convenience at an early day.

—Several prominent clergymen and mission workers, among whom we notice Ballington Booth, Rev. Josiah Strong and Rev. A. J. Gordon, and Messrs. R. A. Torrey and Geo. C. Needham, have called a convention to organize a National Association of Open Air Workers, April 17, at 2:30 p. m., in the Y. M. C. A. bldg., 23d St., New York.

—John K. Hastings, 47 Cornhill, Boston, Mass., has just issued a beautiful 20x24-inch albertype engraving of Phillips Brooks, late Episcopalian bishop of Massachusetts. It is taken from his most popular photograph. An enlarged fac-simile of Mr. Brooks' autograph is reproduced underneath the picture, which adds much to its value. The price is only \$1.00, postpaid, and a free six months' subscription to the well-known paper, *The Christian*, is given with every picture. It is sold wholly by subscription, and agents are wanted.

—The Executive Committee of the General Conference of the Free Methodist church has arranged for an impressive memorial service to be held in honor of the lamented General Superintendent, Rev. Benjamin T. Roberts, at the May Street F. M. church (between Randolph and Lake streets), in this city on the evening of Tuesday, April 4. General Superintendents E. P. Hart and G. W. Coleman, it is expected, will be present. A general attendance is requested. Bro. Roberts was an able member of the N. C. A., and with us heartily in his opposition to the lodge power.

—A cherished friend and promoter of the N. C. A.'s anti-secrecy work kindly writes: "The volume of 'SERMONS AND ADDRESSES' of your late editor (ex-Pres. Jonathan Blanchard) is not enough advertised, or made known, by specimens of its many valuable and beautiful gems of thought, in prose and poetry, in connection with the wonderfully vital questions which he so ably treated, and are yet so very appropriate. Surely he was one who oft suffered for his adherence to the welfare of our race, amid evil or good report. Let us have frequent words from him, who, though dead, may thus yet speak to the living." The "Sermons and Addresses" are for sale at this office. Price, 75 cents.

—A correspondent of the Philadelphia (U. P.) *Christian Instructor*, writing from Wisconsin, says of Rev. J. B. Galloway's parody of Burns' "A Man's a Man for a' That," recently printed in the *Cynosure*, that it is "felicitous, but very incisive; is deservedly exciting considerable attention, and will (he hopes) do much good." The same correspondent adds that he has "not met with anything so calculated to produce conviction and induce conversion to the truth, with respect to secretism, as the admirable address of the Rev. B. Carradine, D. D., pastor of the Centenary M. E. church of St. Louis, entitled, 'Are Secret Societies a Blessing or a Curse?' It is well worthy of a careful reading, by ministers and people everywhere." It is for sale at this office. Price 5 cents.

REFORM NEWS (Continued from 5th page.)

devoted to the discussion of secret methods of temperance work. Rev. Mr. Thompson, of Raymond, opened the subject with an essay which was almost non-committal, but leaned towards the lodge. I followed, citing the position of such men as President McCosh, President Blanchard, Messrs. Gough, Jewett and St. John, and the leading W. C. T. U. workers. I showed that all secret societies were forbidden by the Word of God and sound moral principles; that it is not necessary to borrow the devil's weapons with which to fight the battles of the Lord. An Odd-fellow preacher then attempted a halting and feeble defence of the minor secret orders. He was followed by pastor A. L. Smith, the son of a minister, and one of the noblest young men in the State, who took solid ground that the fundamental principles of all secret societies are unsound and not capable of successful defence.

Pastor S. E. Quimby, whose wife is a daughter of Orange Scott, of blessed memory, said that many years ago he had been through the secret temperance orders and found them not adapted to good work. All lawful undertakings could be better accomplished by open methods.

Miss A. E. McIntire, President of the Rockingham Co. W. C. T. U., said that she was opposed to all secret societies on general principles, but especially to the minor temperance secret orders, because they were made tributary and stepping-stones to the higher and more wicked secret fraternities; adding with pardonable innocence, but with remarkable power, "Of course, none of us would think of approving of such societies as the Freemasons and Odd-fellows."

At that moment a seven-degree Freemason preacher and an Odd-fellow pastor sat writhing under her lash, not three yards distant.

It was a glorious day for the truth on all lines. I gave a temperance address in the afternoon, and ex-Gov. Goodell spoke in the evening.

Brethren, let us push the battle to the gate, not on one line of truth, nor in one rut, but on all lines and at all times, in the name of the Lord, in the name of the Lord, in the name of the Lord, and victory will crown our efforts.

S. C. KIMBALL.

FROM THE WESTERN DISTRICT.

OAKLAND, Kansas, March 25, 1893.

EDITOR CYNOSURE:—On Wednesday evening, March 15, I addressed a small meeting among the Wesleyan brethren in Clay county, southern part. I had intended to address them at the same place Thursday and Friday evenings, but the weather continued so cold and windy that we relinquished them. On Thursday evening a few who lived near by came in to Mr. A. C. Hill's, whose generous hospitality I enjoyed, and I talked to them for three-quarters of an hour on the "Religious Claims of Masonry." These home meetings may be made profitable. This week I have not lectured any, as my appointments miscarried. I was out, however, and disposed of some literature and took some subscriptions.

I notice the following, which appeared in a Clay Center paper just after our County Reform Convention there:

The one organization, the I. O. O. F., has soothed more sorrow, sustained more widows, cared for more fatherless families, educated more orphans and relieved more persons in sickness and distress, to say nothing of the Masonic, K. of P., A. O. U. W. and other organizations of like purpose, than all the anti-secret societies from the dawn of time to the present day. Neither has one of either of the above-named organizations ever admitted a single member who did not express himself as a firm believer in the existence of a Supreme Being.

Since we find that these societies take in three, four or five times as much as they expend for "widows, fatherless families, orphans, and persons in sickness and distress," we anti-secret society people warn people against the abounding fraud. Much better for a man to put his five dollars into a secure hole in the wall than in an insecure society, so that when sickness comes he can reach in his hand and bring out five dollars—not a paltry two dollars or a reluctant one.

"No member is admitted who does not express himself as a firm believer in the existence of the Supreme Being." "The devils also believe and tremble;" which is to say that belief in a Supreme Being does not give proof of good character nor evidence of an upright purpose. The deceptions of Satan!

WM. C. PADEN.

THE HOME.

THY KINGDOM COME.

Sometimes a vision comes to me
Of what Thy world was meant to be;
Thy beauty all things shining through,
Thy love in all the works we do.

I shade my spirit's dazzled sight
Before the splendor of that light:
Earth crowned with heaven's pure diadem,
The bride, the new Jerusalem!

For this alone didst Thou descend,
O Son of God, man's glorious Friend,
From Thy dear Father's throne of bliss;—
That human life might be as His.

Thy kingdom come, our souls within!
Where Thou art, is no room for sin:
Oh, show us what our lives may be,
Led home to Him, by following Thee.

—Lucy Larcom.

GOD'S PROMISES.

A promise is like a check. If I have a check, what do I do with it? Suppose I carried it about in my pocket and said:

"I do not see the use of this bit of paper, I can not buy anything with it;" a person would say:

"Have you been to the bank with it?"

"No, I did not think of that."

"But it is payable to your order. Have you written your name on the back of it?"

"No, I have not done that."

"And yet you are blaming the person who gave the check! The whole blame lies with yourself. Put your name on the back of the check, go with it to the bank, and you will get what is promised to you."

A prayer should be the presentation of God's promise, indorsed by your personal faith. I hear of people praying for an hour together; I am quite pleased that they can; but it is seldom that I can do so, and I see no need for it. It is like a person going into the bank with a check and stopping an hour. The clerks would wonder. The common-sense way is to go to the counter and show your check, and take your money and go about your business. There is a style of prayer which is of this fine, practical character. You so believe in God that you present the promise, obtain the blessing, and go about the Master's business. Sometimes a flood of words only means excusing unbelief. The prayers of the Bible are nearly all short ones; they are short and strong.—*Methodist Protestant.*

WORK OF THE SALVATION ARMY.

Commander and Mrs Ballington Booth jointly contribute to *Home and Country Magazine* for March a very powerful paper, "From the Depths," which is the first article ever written by them for any magazine in this country except that published by the Salvation Army.

Mr. and Mrs. Booth have something to say about the great work of the Army and have said it with a simple directness of style which adds a peculiar charm to their intensely interesting article. The following are a few extracts taken at random from it:

"It is with the help of these social measures, united with the power of salvation, that has brought a ray of divine comfort and help into the nearly 40,000 homes visited by our slum-workers, that has given a shelter from the frosty atmosphere and the biting wind to nearly 50,000 men in our Food and Shelter Brigades in New York and San Francisco, and thrown a gentle mantle of protection over some 12,000 helpless babes in our New York *creche*, while their already over-worked parents have had an opportunity of adding a little to their scanty existence by honest work."

"A new branch of work has been undertaken, and already gives promise of great usefulness. This is the establishment of rescue homes for the exclusive benefit of outcast and fallen women. The New York Rescue Home of the Salvation Army was opened by Mrs. Ballington Booth on the 6th of last June. It is situated in a quiet street, and has nothing outside to denote that its occupants differ from the people who inhabit the neighboring houses except one thing that would

be noticed by a careful observer—the spotless cleanliness of the steps, area, vestibule and windows. The daily life in the home is, as nearly as practicable, that of a simple Christian household, with as little as possible to suggest a 'reformatory.'"

"In July the officers received from the slum-workers a girl who for twelve years had been a terribly abandoned character, guilty of almost every crime, and who had been in prison again and again. Her home was in the South; but when only seventeen she went off with a man, who soon deserted her. Then she drifted North, and in course of time married an elderly man, of whom she speedily wearied, and deciding that he was insane placed him in an insane asylum. Her third husband died while she was on Blackwell's Island.

"The first few days the poor girl passed in the home she pleaded continually for whisky, and was really unable to remain quiet either night or day for five consecutive moments. At the end of a fortnight the officers were almost discouraged, but God richly rewarded their labors."

"Some one touched the captain's arm, and turning around she saw in the next seat a coarsely-dressed working-woman, who held in her toil-hardened, grimy hand a quarter. She was rising to leave the car, and only said: 'I doesn't know nothin' about religion, and I doesn't care nothin' about God, but you be good 'uns to help that cre'ture, and I wish this 'ere quarter were twenty-five dollars.'

"Then with a 'God bless you!' one more opportunity of speaking a word for the Master was forever gone."

"Now for a few particulars of work actually accomplished at our New York shelter alone. From the best statistics at hand we find that 1,000 persons have been provided with employment; 650 persons have been provided with clothing; 22,000 persons have been provided with comfortable sleeping accommodations; 35,000 persons have been provided with wholesome meals; 350 persons have embraced the religion of Christ."

"Not only is this unique publication, the *War Cry*, which is printed in fifteen languages, found in all civilized lands, but it has even preceded the explorer and missionary. Great was the surprise of members of the expedition 'through darkest Africa' when, on arriving on Mount Kilimanjaro, they found a copy of the French issue, *En Avant*, in the hands of the natives, who, although they could not read or understand its meaning, looked upon the paper with peculiar veneration and respect, guarding the treasure as if it were a present from the gods.

"It is the only paper that enjoys the distinction of being read by rich and poor alike—by scientists and philanthropists, emperors, princes, presidents, paupers and criminals. Its expenses are met entirely by the receipts from sales of copies, for it has absolutely no subscribers and refuses to accept any advertisements."

GIVE WHILE YOU CAN.

A minister of the Gospel once called upon a merchant, Mr. Thornton, afterwards the first treasurer of the church missionary society, and solicited his aid for some benevolent object. The merchant, in response to his application, gave him a check for ten pounds. Before the clergyman left there came a letter with the news that one of the merchant's large vessels had gone to the bottom of the sea. The merchant read the letter, and told the poor minister of his loss, and then said:

"I must ask you for that check back."

The poor man returned the check with a sad countenance, and then the merchant wrote another check for fifty pounds, and handed it to him, saying:

"I must give while I can, for the Lord is warning me that sometime I may not have anything to give."

There are multitudes of Christian men who might profitably come to the same conclusion. They have been warned in various ways, by numerous losses and misfortunes, that this world is no safe place in which to lay up treasures, and that riches perish with the using, and take to themselves wings and fly away; but they too often neglect the warning; they seem to think that a steward's duty is to keep, and take care of his

Master's money, rather than to use it as he directs, and for his glory.

The natural tendency is for persons to grow covetous as they increase in wealth. The daily economy involved in the acquisition of wealth, becomes a settled habit increasing with years. That which was at first a necessity, becomes a matter of choice and habit in the later years; and sometimes nothing but the sharp stroke of misfortune and calamity will loosen the covetous grasp of a heart which has its portion in this world.

In connection with every loss and every misfortune, Christians should consider, What is the lesson which God would teach me by this providence? If we are ready to learn the lesson, God is ready to teach us. If we refuse to heed his voice, then we may expect that calamities will increase and that strokes of the chastening hand will come yet more heavily.

It is quite usual for persons when they have met with losses and misfortunes to immediately begin to circumscribe their charities, and hold on to what they have. This is not the part of wisdom nor of righteousness. The lesson of loss and misfortune simply emphasizes the words of Him who said, 'Lay not up for yourselves on earth, . . . but lay up for yourselves treasures in heaven, where neither moth nor rust can corrupt, nor thieves break through and steal.'

Dr. J. G. Holland relates that "After the Chicago fire, three friends met, two of whom had been burnt out of house and home, and the immense accumulations of successful lives. One of the unfortunates said to the other two: 'Well, thank God, there was some of my money placed where it could not burn,' saying which he turned upon his heel cheerful and went to work at his new life. His brother in misfortune turned to his companion and said, 'That man gave away last year nearly a million of dollars, and if I had not been a fool I should have done the same thing.'"

That man called himself a fool for hoarding up wealth that might have been devoted to the service of the Lord. A higher authority confirms the justice of the title; for to the man who had much goods laid up for many years, God said, 'Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?'—Luke 12: 20.

Give while you can.—*The Christian.*

ONLY A BOY.

More than half a century ago a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

The old minister listened. His eyes moistened, and his thin hand trembled on his broad-headed cane.

"I feel it all," he said; "I feel it, but God knows that I have tried to do my duty, and I can trust him for the results."

"Yes, yes," said the deacon; "but 'by their fruits ye shall know them;' and one new member, and he, too, only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done but my duty in speaking plainly."

"True," said the old man; "but 'charity suffereth long and is kind; beareth all things, bopeth all things.' Ay, there you have it; 'hopeth all things.' I have great hopes of that one boy, Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim, tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the

children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed!

No one remained—no one—"Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him, and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for an education, I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Some few years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly, the people rose; when he spoke in public, there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the church of Christ on earth; had brought under the Gospel influence the most savage of African chiefs; had given the translated Bible to strange tribes; had enriched with valuable knowledge the Royal Geographical Society; and had honored the humble place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvests of right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy, and what that one boy was to the world.

"Only a boy!"

"Do thou thy work; it shall succeed
In thine or in another's day;
And if denied the victor's meed,
Thou shalt not miss the toiler's pay."

—*Youth's Companion.*

A BRAVE ACT.

Years ago a well-known New Yorker, crossing the Atlantic and half way to Liverpool, was startled while sitting in the smoke-room by the cry of "Man overboard!" He ran out on deck just in time to see a young sailor hurry aft and spring like a deer over the taffrail into the sea. He just cleared the screw, and as the ship was making thirteen knots his head was visible a moment only above the waves, and then he was out of sight.

The bell clanged; a boat was lowered; the passengers—men, women and children—rushed aft; all was excitement and confusion on the vessel. In less than two minutes the boat was pulling off; all eyes were strained towards it and the crew, tossing as in a cockle-shell on the swelling, receding water. Half an hour, three-quarters, crept by. The signal was given for return by a small red flag run up to the topmast. The boat came alongside in due season. Then it was found that the sailor who had fallen overboard had been lost, but the brave fellow who had gone after him had been recovered in an exhausted condition.

While under the care of the surgeon five hundred dollars was raised for him, and a proportionate amount for the boat's crew. The New Yorker was selected to present the money when the gallant youth appeared on deck. He simply said:

"Thank you kindly. I'm sorry the poor lost lad isn't here to share it with me."

The brave sailor was Matthew Webb, afterwards known as the champion swimmer of the world.—*New York Times.*

A CHINAMAN'S RELATIVES.

It is not uncommon for a Chinaman to number his cousins by the thousand. How inconvenient the possession of such an army of relatives may be, is shown by Rev. A. H. Smith, in some recollections of life in Japan:

By the time he is sixty years of age, a man is related to hundreds upon hundreds of individuals, each of whom is entirely conscious of the relationship, and does not forget or ignore it.

Not only do all the members of this army of relatives feel themselves entitled to know all the details of one's affairs, but the relatives of the relatives—a swarm branching into infinity—will perhaps do the same. If the man is rich, or a magistrate, they certainly will do it.

One cannot make a business trip to sell water-melons, to buy mules, to collect a debt, of which every one will not speedily know all that is to be known. Chinese memories are treasure-houses of everything relative to cash and to dates.

How much land each man owns, when it was acquired, when pawned and when redeemed, how much was expended at the funeral of his mother and at the wedding of his son, how the daughter-in-law is liked at the village into which she has married, the amount of her dowry, what bargain was made with the firm that let the bridal chair; all these items and a thousand more everybody knows and never forgets.

Though two men at a fair may do their bargaining with their fingers concealed in their capacious sleeves, it will go hard if the neighbors do not discover the terms at last.

There are no secrets in China. Everybody crowds in everywhere—if not in sight, then "behind the arras." Every one reads every dispatch he can get at. He reads "private" letters in the same way.

"What!" he exclaims, "not let me see?"

No wonder the Chinese have an adage: "If you would not have it known that you do it, do not do it."

TEMPERANCE.

THE SONG OF THE BAR.

With steps unsteady, unsure,
From the pawn to the drink shop came
A woman clad in unwomanly rags,
Dead to all womanly shame.
With features famished and thin,
Disfigured by many a scar,
Her children shivered outside in the rain,
And sang the song of the bar,
Drink, drink, drink, till the home is stripped and bare,
Drink, drink, drink, then quarrel, blaspheme and swear.

Father is now in jail,
Where mother will go in time;
The publicans go to church,
The richer for parents' crime,
Sell, sell, sell whisky and beer and gin,
Surely there isn't a heaven to win, isn't a hell to fear.

Sell, sell, sell whisky and gin and beer,
All the week they stand at the bar,
To gather the money in,
O, men with children dear,
O, men with mothers and wives,
It isn't money you're gathering in.
But human creatures' lives.
Lives and bodies and souls,
Naught to you is denied;
Money and drink are dearer than Christ,
To the beings for whom he died.

O, women to whom He trusts
His little children dear,
Are they less indeed in your eyes,
Than whisky and gin and beer?
With garments tattered and torn,
With features bloated and red,
A woman staggered away from the bar;
Womanly graces dead,
Drink! drink! drink! O, that such horrors are;
Her children followed with frightened moan,
And angels bore to the Almighty's throne,
The terrible song of the bar,

—*Glasgow Observer.*

THE WORK IN ENGLAND.

The *Thinker*, a well-known English journal, gives the following synopsis of what is being agitated for: Whatever government may be in power, we must reckon upon even stronger opposition if they attempt to legislate against the people's welfare. The following are some of the reforms the temperance party have promoted during the last twenty years: Prohibition of the payment of wages in public houses; disqualification of brewers and distillers from serving as licensing magistrates in Scotland; raising rateable qualification of Irish beer houses (this act closed 557 beer houses in Dublin alone, without compensation); Irish Sunday-closing; Welsh Sunday-closing; abolition of spirit rations in the navy to officers and youths under 20, and the

substitution of chocolate; prohibition of liquor-selling on Scotch steamboats on Sunday; conferring upon magistrates the power to refuse "off" beer licenses (by this act hundreds of beer-shops have been closed without compensation); prohibition of public houses as committee rooms for parliamentary or municipal elections; prohibition of drink truck system (under which agricultural laborers can no longer be paid part of their wages in liquor); Scotch Early Closing bill (under which in all towns of under 50,000 inhabitants liquor shops are now closed at 10 p. m.); prohibition of the sale or barter of liquor in the North Sea fisheries; prohibition of the sale of liquor among the natives of the Western Pacific Islands; the second reading of both the Scotch and Welsh Veto bills.

STARTLING STATISTICS.

Where are our young men to-day, and what are they in character? In Washington are thirty thousand young men, but less than three thousand of them are members of the churches. On a single evening one hundred and sixty-eight young men entered ten church prayer meetings, and the same evening, in one hour, three hundred and sixty-five entered ten of the one thousand saloons licensed by our government under the shadow of our Capitol. In a city of seventeen thousand, one thousand and twenty-one young men entered forty-nine saloons in one hour; in another city of thirty-eight thousand, six hundred young men were found in seven of twenty-eight saloons on one evening. In Leadville, Colorado, on a recent Sunday evening, two hundred and fifty young men attended eight churches, and two thousand entered six of the seventy-six saloons of the city. In Providence, R. I., on an evening not long since, three hundred and fifty-four young men entered five of the one hundred saloons of the city in two hours. Evansville, Ind., has two hundred and thirty-seven saloons, and on a recent Saturday evening four hundred and fifty young men entered four of these saloons in two hours. In Carlisle, Pa., in three hours, on a certain evening, one thousand three hundred and fifty-eight young men entered eleven saloons. There is no way to save our young men but by closing the saloons. Is it not better that the saloon should die, than that the young men should perish?—*Selected.*

ELOQUENT APOSTROPHE TO COLD WATER.

Colonel Watt Forman exclaimed, in a sneering voice, "Mr. Paul Denton, your reverence has lied. You promised us not only a good barbecue, but better liquor. Where is the liquor?"

"There!" answered the missionary, in tones of thunder, and pointing his motionless finger at the matchless double spring, gushing up in two columns, with a sound like a shout of joy from the bosom of the earth. "There!" he repeated, with a look terrible as lightning, while his enemy actually trembled at his feet, like a convicted culprit. "There is the liquor which God, the eternal, brews for all his children. Not in the simmering still, over smoky fires, choked with poisonous gases, and surrounded with the stench of sickening odors and rank corruption, doth your Father in heaven prepare the precious essence of life, the pure cold water; but in the green glade and grassy dell, where the red deer wanders, and the child loves to play. There God brews it; and down—down in the valleys where the fountains murmur and the rills sing and high on the tall mountain-tops, where the native granite glitters like gold in the sun where the storm-cloud broods, and the thunder tones crash; and away far out on the wide, wide sea, where the hurricane howls music, and the big waves roar the chorus, 'sweeping the march of God,' there he brews it, that beverage of life, health-giving water. And everywhere it is a thing of beauty—gleaming in the dewdrop, singing in the summer rain, shining in the ice-gem, till the trees all seem turned to living jewels; spreading a golden veil over the setting sun, or a white gauze around the midnight moon; sporting in the cataract, sleeping in the glacier, dancing in the hail-shower; folding its bright snow-curtains softly about the wintry world, and weaving the many-colored iris, that seraph's zone of the sky, whose woof is the sunbeam of heaven, all checked over with celestial flowers by the

mystic hand of refraction. Still always it is beautiful, that blessed ice water! No poison bubbles on its brink; its foam brings not madness and murder; no blood stains its liquid glass; pale widows and starving orphans weep not burning tears in its clear depths, no drunkard's shrieking ghost from the grave curses it in words of despair! Speak out, my friends, would you exchange it for the demon's drink—alcohol?" A shout like the roaring of a tempest answered, "No".

Critics need never tell me again that backwoodsmen are dead to the divine voice of eloquence; for I saw at that moment the missionary held the hearts of the multitude, as it were, in his hand.—*Selected.*

BIBLE LESSON.

OLD TESTAMENT TEACHINGS.

LESSON II—Second Quarter, 1893.—April 9.

SUBJECT.—Afflictions Sanctified.—Job 5: 17-27.

GOLDEN TEXT.—Whom the Lord loveth he chasteneth.—Hebrews 12: 6.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Job 5: 17-27. T.—Lam. 3: 22-33. W.—Heb. 12: 1-11. T.—Ps. 91: 1-8. F.—Ps. 107: 1-8. S.—Ps. 94: 1-14. S.—Ps. 34: 15-22.

COMMENTS BY E. E. FLAGG.

1. *God's chastisements are for our good.*—vs. 17, 18. The Book of Job is a dramatic poem, dealing with the problem of human trials and affliction. We see a good man, who used his riches to bless others, suddenly stripped of his worldly all,—children, fortune, health, everything but life itself. He, bewildered and stunned by the swiftly-recurring strokes of calamity, and seeing no reason why he should be thus afflicted, still holds fast to his faith, that God is just, and will somehow and somewhere right him in the end. His three friends, who come to condole with him, believe that such extraordinary afflictions must be sent as a punishment for extraordinary sins, which they accuse him of hypocritically concealing. The reader, however, is taken behind the scenes, and shown the arch-adversary standing in the very courts of Jehovah and accusing Job of serving God for nothing but mere regard for his own selfish interests. The Lord, who knows the hearts of all men, accepts the challenge, and allows Satan to do his worst by Job, with only this proviso—that his life be spared. Thus we see that the adversary, not God, was the prime agent in sending all these afflictions upon Job, and that the Lord permitted all this to test him, as a refiner subjects gold to the intensest heat of the furnace, in order to make it perfectly pure. Job himself seems to have had a glimmering idea of this, for he says: "When he hath tried me, I shall come forth as gold." The harsh and bitter judgment of his friends, and their grossly material way of looking at affliction, is condemned by God himself at the close of the book; but, however false in the personal application, they uttered many sublime truths, of which our lesson to-day is an instance. "Happy is the man," etc. How utterly unlike the judgment of the world, which counts the wicked happy, who, as the Psalmist says, "are not plagued like other men," and "have no bands in their death". "He maketh sore and bindeth up." We too often forget that the same Power which has smitten can heal, and seek to every other source for aid before we go to God.

2. *His power to deliver.*—vs. 19-23. "He shall deliver thee in six troubles," etc. The fact that God has delivered us once is sufficient guarantee that if we keep our faith in him he will continue to deliver us. Even in war and famine, the worst curses that can befall humanity, "he shall redeem thee from death." History can show many instances where the righteous who put their trust in God have been saved in circumstances of the most extreme peril. "Thou shalt be hid from the scourge of the tongue." Fear of what people will say causes more moral cowardice than anything else. Trust in God takes away this fear. Good men, especially if they are fighting some great evil, must expect to be slandered. This is pre-eminently the weapon of the secret lodge. If a member, convinced that Masonry is sinful, leaves and denounces the order, he must expect that his "business" will be "deranged," and "his reputation sent on before him". But here we have the promise that if he will but do right and have trust in God, he will be "hid" even "from the scourge of the tongue."

"Neither shalt thou be afraid of the beasts of the earth," etc. Sin has disturbed the equipoise of the universe, and converted into enemies those forces of nature, which, in a state of Edenic innocence, would be our natural allies. But in proportion as a man is pure in heart, and full of faith in God, he finds something of the old harmony restored. The chief reasons why men enter the lodge is because they think it will help them in their business and protect them when traveling. But how dishonoring to God is such a plea on the part of a professing Christian! He enters into an oath-bound organization, with saloon-keepers and men of vile lives, and says, tacitly, to the world that he prefers their help in time of trouble to the arms of the everlasting God.

3. *The prosperity of the righteous.*—vs. 24-27. It is a fact that righteousness always tends to prosperity. True faith in God will not make a man less, but more diligent in business. He will look well to the comfort of everything under his care. He will be wisely liberal, and yet saving and prudent, having no vices to feed. Many a young man might accumulate a handsome property in his old age if he would save the money spent in smoking and other evil indulgences. He shall not be afraid of robbers. The life of the elder Rothschild was made miserable by the constant fear that thieves would break in and murder him for his money. "As a shock of corn fully ripe." Death will be a natural event. He will go because his work is done—easily, painlessly as the leaves fall. Eliphaz uttered a grand general truth. His mistake was in the particular application, and in presenting this life as the whole of the drama, when we must look to another for the final act—the explanation of all that seems mysterious here.

RELIGIOUS NEWS.

AMERICAN BIBLE SOCIETY.

—The stated meeting of the board of managers was held at the Bible House, New York City, on Thursday, February 2, 1893, the Hon. Enoch L. Fancher, LL. D., President, in the chair. Reports from the various fields of labor were read, showing progress in the work of Bible distribution. On recommendation of the committee on distribution, grants of books were made to the value of about \$1,120, including a consignment to the Central American agency. Nine new auxiliary societies were recognized, as follows: in Nebraska, three; in Missouri, two; in Texas, two; in Kansas, one; and one in Tennessee. Issues from the Bible house during the month of January, 74,294 volumes; issues since April 1st, 1892, 776,968 volumes.

BAPTIST.

—The Home Mission Board of the Southern white Baptists has been working among the Negroes of the South since 1845, and 60 colored and white missionaries are now employed.

EVANGELICAL.

—At St. Paul they are erecting a large building to be used by Rev. R. Fay Mills in his meetings to be held there in May.

—The Bible Institute of Chicago, with its plan of religious services in tents, will, by the opening of the summer season, erect a number more tents in various parts of the city where daily religious services will be held.

—The project of forming a federal union among the Lutheran, Reformed, Free Churches, Methodist and Baptists (*Federation des Eglises*) has been agitated of late in France. The object is to present an undivided evangelical front over against the Roman Catholic church.

—The aggregate attendance at the Fulton Street daily noon prayer meetings in New York City, for 1892, was 13,226, an average of a little over 40. The founder, Mr. J. C. Lanphar, and a few of the original friends of the movement, are still in daily attendance. The number of requests for prayer received by letter was 8,755.

—An interesting incident occurred recently in one of the Metropolitan meetings being conducted by the Rev. C. H. Yatman, in New York City. A letter was read by him asking prayer for a man who said that while on his way to a gambling party he had, attracted by the music, come in the preceding evening and been much impressed. After the reading of the letter, a fine-looking gentleman arose, and saying that he was the man, came forward and, with two others, gave himself to God. He was one of five gamblers converted in these meetings.—*Independent.*

—The Bible revision movement has made itself felt even in Russia. The Holy Synod has decided to take the matter in hand, and has intrusted the undertaking to a number of prominent Russian theologians and scholars. The movement is being pushed energetically, and

the revision is expected to be ready for publication in two years. The Czar has approved the project.

EVANGELICAL LUTHERAN.

—EDITOR CYNOSURE:—The "Statistical Year-Book" of the Evangelical Lutheran Synod of Missouri, Ohio, and other States has been recently issued and contains the following statistics of the church for the year 1892: The Synod consists of 1,237 pastors, 1,729 organized congregations, 584 missions, 333,000 communicants, and 82,533 voting members, who, being twenty-one years of age, have formally joined the church and signed the constitution. Men only are allowed to vote. There are 1,328 parochial schools, attended by 83,514 pupils. The increase in 1892, as against that in 1891 is: 59 pastors, 74 congregations, 22 missions, 25,300 communicants, 3,358 voting members, 68 schools, 29 teachers, and 2,802 pupils. The children in the parochial schools are taught by 701 conscientious, God-fearing teachers, who devote their whole lifetime to the noble work of education. The teachers graduate at the Normal school, or teachers' seminary, of the Synod, which is situated at Addison, Du Page Co., Ill., and is certainly one of the best institutions of its kind in the Union. It furnishes first-class educators, who are, also, good Americans. In the rest of the parochial schools the pastors act as teachers. The colleges and seminaries of the Missouri Synod are attended by 1,222 students. There are sixteen church papers whose subscribers range from 2,000 to 27,000. The total number of souls in our Synod is 580,014. Large sums were raised for missions, etc., showing a high degree of spiritual life and energy.—L. W. DORN.

PRESBYTERIAN.

—Two hundred and thirty-five Presbyterian clergymen, both defenders and opponents of Rev. Dr. Briggs' views, have signed an appeal for a cessation of the heresy trials in the church.

—The New York *Mail and Express*, whose editor, now dead, was an elder of the Presbyterian church, says in a recent number as follows: "The lamentable absence of conversions in Presbyterian churches shows the paralyzing effect of Briggsism as a system of inquiry; and now that the Presbytery has sustained him, the coldness may be expected to grow. As a legitimate consequence of this indifference, and the anodyne of Briggsism, this Presbytery is about to sell several of its churches, and on the ground that it does not pay, to give up preaching the Gospel to the poor in as many sections of the city, and to join the mad rush for wealth in fashionable districts."

—It is reported that for three years and over Dr. Talmage has received but \$638, in addition to what he has paid out for the support of his Brooklyn Tabernacle. The mortgages and debts of the Tabernacle amount to nearly \$288,000. A demand is made for the payment of a debt of \$20,000 on the first day of April next, and that demand threatens to necessitate the selling of the property. Published statements put the membership of the church at 7,447; but it is a church largely on paper. It is true that the people have had to build three churches, and that the payment of interest has drawn greatly upon their income. Appeals have been made frequently to Christians on both sides the Atlantic for contributions. It is stated that even Baptist pastors in Brooklyn are appealed to now for help in raising this needed \$20,000.

—The Presbyterians are adopting the circuit-riding plan. Rev. Emanuel Schultz of Rehoboth, Ind., has made eight appointments, reaching each of them once in three weeks, with occasional revival services at each place. During the last three months he has received nearly fifty members on profession in one of these charges.

PROTESTANT EPISCOPAL.

—The *Living Church* says that in the Episcopal church "out of a total number of communicants of 532,054 in the United States, less than 50,000 take a church journal giving general news of the church's thought and work."

—The Protestant Episcopal church in the United States has 532,054 communicants, who constitute 5,019 organizations, which have an equal number of church edifices.

—The Phillips Brooks memorial fund has already nearly or quite reached the sum of \$50,000. On one Sunday Trinity church, Boston, alone contributed \$24,000, and the erection of a splendid memorial is now practically assured.

REFORMED PRESBYTERIAN.

—Rev. Dr. Nevin, minister of the Reformed Presbyterian church, Londonderry, Ireland, is dead. Dr. Nevin had been for half a century minister of the congregation, and was held in great respect.

—This is centennial year for the Reformed church in the United States, and it is going to celebrate. All pastors throughout the Reformed church are urgently requested to make Sunday, April 30, 1893, the day for special service in church and Sunday-school, presenting the history of the church, together with the centenary of the church's autonomy or independence in the United States.

UNITED BRETHREN.

—The United Brethren conference to be held at Dayton, Ohio, May next, will be composed of one hundred and eighty delegates.



A VEST-POCKET remedy — Dr. Pierce's Pleasant Pellets. Put up in little glass vials, handy and convenient. Sealed, too, so that you know they're always fresh and reliable, unlike the ordinary pills in wooden or pasteboard boxes.

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NEWS OF THE WEEK.

COUNTRY.

The Supreme Council of the Patrons of Industry of North America held its annual meeting at Detroit. Delegates were present from all over the United States and Canada. One item of business under discussion was the proposition to amend the constitution so as to do away with the county associations, and have each local lodge do business directly with the grand lodge of each State. This move will be in the interests of economy, and is in accordance with the creed of the order, which favors the abolition of as many "middle-men" as possible.

Margaret, the last of the Fox sisters, the founders of modern Spiritualism, died in Brooklyn, but the pestiferous devil-worship to which they gave renewed activity still survives, widening the circle of its influence and multiplying the number of its dupes.

The Brooklyn Board of Education has closed School No. 68, which for years has been used exclusively by the colored children in the Twenty-fifth Ward, and has ordered that its pupils shall be mixed in with the white children in School No. 80. This consolidation has caused profound excitement in the district.

A vagrant Negro, George Winn, was put on an auction block at the south door of the court-house in Fayette, Missouri, and his services for six months were sold for \$20. Is this a revival of slavery?

The Iowa and Oregon Land Company, with a capital stock of \$2,000,000, has been organized by twelve of the principal lumbermen of the Mississippi Valley. The object of the company will be to handle a tract of 850,000 acres of Oregon land, which is richly timbered.

The legislative investigation into the enormous coal combine in Minnesota is full of interest and the evidence of its operations grows stronger and more offensive daily.

President S. H. H. Clark of the Union Pacific Railroad, its present president, has been elected president of the Missouri Pacific, and will resign his connection with the former in April.

The annual fire report of St. Louis for 1892 shows a total loss of \$1,638,607.11, the fifth largest loss sustained in twenty-five years. On this property there was an insurance of \$7,939,969.91. The companies' losses during the year almost equaled the total fire loss, \$1,529,155.95. In 1892 there were 844 fires, 318 of them in dwellings.

Fire and an explosion in the Planet flouring mills at Litchfield, Ill., left the mill plant a heap of fragments, and wrecked every place of business in the town. One employe, John Cowie, the head millwright, of Waterloo, N. Y., was instantly killed, and several others seriously injured. The damage to the mill is fully \$1,000,000, and to the other property in the town is about \$150,000. The force of the explosion was felt fifty miles away.

A bill is now before the Wisconsin legislature proposing that the State shall furnish text-books free to pupils in the

public schools. This is strongly opposed by Lutherans and Romanists, who decline to have such a premium put upon public school attendance. Notice has been served upon the legislature that if the bill is passed the churches named will punish the Democratic party, which now rules in Wisconsin, just as the Republican party was castigated because of the Bennett law.

Distillers in Ohio and Kentucky have been notified to pay up their indebtedness to the government under the revenue laws. The bonded warehouse storage this year is large in Kentucky, where the crop so far has been double that of 1892, and the round totals of gallons will creep up close to fifty millions. The number of gallons of taxable spirits of all kinds in bond in 1892 was 116,813,364, and the owners, to take it out, will be obliged to pay the government in revenue taxes the sum of \$122,654,630.70. This sum does not include the estimated taxes for the present year.

The heirs of Capt. E. B. Ward, the founder of South Chicago, who died in Detroit eighteen years ago, have begun suit in the Wayne Circuit Court, Michigan, for the disposal of the property. The amount involved directly is \$5,000,000 and \$12,000,000 contingently. O. W. Potter, Chicago, is one of the executors.

A new compulsory education law before the Illinois Legislature provides merely that every child between the ages of 7 and 14 must attend some public or private school at least sixteen weeks in each year. Any parent or guardian failing to compel the attendance of children is subject to a fine of not less than one and not more than twenty dollars. Authority is given to Boards of Education and school directors to appoint truant officers, who are to make inquiries into all supposed violations of the law.

In the litigation between the United States and the Mormon church respecting the use to which shall be put the church property escheated by the courts, the United States Supreme Court advanced the case and assigned it for hearing the second Monday of next term, with leave to counsel to submit briefs before the third Monday in April.

The French Canadians of Montreal are organizing committees among French-speaking people in the United States, to awaken a sentiment in favor of annexation.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 20 to 25:

P Bacon, Dr W N Miller, Rev L H Norem, J H Wilson, G Anderson, J H Gray, W H Becker, N P Eddy, C H Cook, J Pikaart, J W Rupp, P F Thurber, J C Heywood, J Swank, S B Mercer, C S D Cowles, Rev S A Alt.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	74	@	74 1/2
Winter No. 2.....	64	@	74 1/2
Corn—No. 2.....	37 1/2	@	40 1/2
Oats—No. 2.....	31 1/2	@	36
Rye—No. 2.....	49	@	53 1/2
Bran per ton.....	12 00	@	12 25
Hay—Timothy.....	9 50	@	12 00
Butter, medium to best.....	18	@	29
Cheese.....	03	@	12
Beans.....	1 85	@	2 05
Eggs.....	14 1/2	@	15
Seeds—Timothy, 100 lbs. 3 00		@	4 35
Flax.....	1 19	@	1 19 1/2
Broom corn.....	02	@	08 1/2
Potatoes, per bu.....	63	@	78
Hides—Green to dry flint.....	03 1/2	@	09
Lumber—Common.....	10 00	@	13 00
Wool (washed).....	16	@	25
Cattle—Choice to extra.....	5 80	@	6 25
Common to good.....	4 45	@	4 10
Hogs.....	7 10	@	7 70
Sheep.....	4 75	@	5 30

NEW YORK.

Wheat.....	74 1/2	@	85 1/2
Corn.....	52	@	52 1/2
Oats.....	36 1/2	@	42 1/2
Eggs.....	16	@	
Butter.....	18	@	30
Wool.....	13	@	25

KANSAS CITY.

Cattle.....	2 75	@	4 25
Hogs.....	5 80	@	7 20
Sheep.....	2 95	@	4 50



This is (a) House Cleaning Time

—and it's a time of trouble and much work for *unbelieving* women. Because their grandmothers worked hard then and made things uncomfortable, they can't believe that there's any better way.

Other women can—millions of them. They use *Pearline*, and "take it easy." They're spared the hard work, get through in half the time, and save the wear and tear that's made by useless scouring and scrubbing. Paint, glass, marble, wood-work, carpets, hangings, everything that will "wash" at all, is cleaned or washed easily and safely with *Pearline*.

Use *Pearline*, and you won't mind the trials of house-cleaning. You can laugh at them. But if you don't use *Pearline*, wiser women will laugh at you.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as *Pearline*." IT'S FALSE—*Pearline* is never peddled, and if your grocer sends you something in place of *Pearline*, do the honest thing and send it back.

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JAMES PYLE, New York.

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SPECIAL OFFER! To any lady sending for above offer, and naming the paper in which she saw this advertisement, we will send free, in addition to all the above, one packet of the celebrated Eckford Sweet Peas, embracing the newest varieties, including Barometer, Ice Eckford, Splendor, The Queen, Orange Prince, Apple Blossom, etc. Sweet Peas are the most popular and fashionable bouquet flowers now cultivated, and the Eckford Varieties which we offer, are the largest, finest and most celebrated known. They grow to a height of 6 feet and produce for three months a continuous profusion of fragrant blooms of the most brilliant coloring.

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Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, \$1.00; paper cover, 50cts.

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Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each.

Knights of Labor Illustrated ("ADELPHON KRUPITS.") The complete illustrated ritual of the order, including the "unwritten work." 25cts each.

HOME AND HEALTH.

(From the Vanguard, St. Louis.)

Street-sweeping dresses are the style, but how filthy! how foolish! Why not have a good sensible, womanly style of one's own and keep to it?

Butter for cooking can be boiled and then it will keep a long time without getting rancid. It is economy to buy a quantity in summer when it is low-priced and put it away in jars for future use.

A diet of corn meal gruel, cooked for an hour and stirred often is good to use in colds and when one is not feeling very well, as it helps to cleanse the system. With this, rest should be taken and labor should be light.

March with its cold winds is one of the most trying months of the year. Because there are spring-like days don't think that winter clothing should be put off. Lighten the outside wraps as the weather may indicate, but keep to the warm underclothing.

The hoop-skirt is threatened again. It is stated that 10,000 women in England have formed an association against it. Let all sound-minded, sensible women keep to what is modest, healthful and God-approved and such fashions will not trouble them.

Taking off heavy wraps immediately upon coming in from the cold, subjects the body to too rapid cooling and often results in a hard cold. An extra wrap on coming out of church is also a matter of prudence. By a little care most hard colds can be avoided.

Regularity in eating and drinking is quite as essential as what is eaten. The craving for food will come with the times for eating whether the intervals are long or short. This can be no correct guide for our needs. Three times a day, with the light supper taken as early as six o'clock, will cover the demand in most cases.

Beef suet is nicely rendered for cooking purposes by covering it with water in trying. A few slices of raw potatoes added takes the tallow flavor. The large quantity of water makes it softer. As this can be had fresh a few pounds is sufficient to prepare at one time. Warm it when used for shortening. Cakes fried in suet absorb less grease than when fried in lard and are much more wholesome.

Rolled oats cook quicker than oatmeal and are very palatable and nutritious when well cooked. An hour's cooking is none too long. An oatmeal cooker is best for this purpose. Stir the oats into boiling water and they will cook nicely with scarcely any stirring. If cooked in an ordinary vessel let them boil up quickly and then cook slowly till done. The reason why they are indigestible to some may be for lack of being well cooked.

The Japanese have some curious customs, one of which is their habit of hot bathing. They bathe every day in water that would actually scald an American skin. They do not use stoves nor very warm clothing and their hot baths seem to keep them warm. Hot baths are usually supposed to be debilitating, but the Japanese are a strong and healthy race. Perhaps our hot, illy ventilated houses are accountable for some of the tenderness and susceptibility to colds so manifest in the average American.

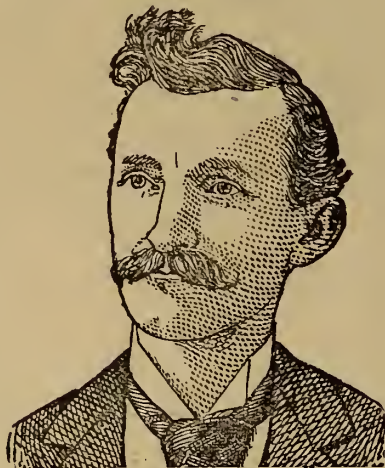
If you go out early in the morning, you may catch rheumatism. Salvation Oil cures it.

In cases where dandruff, scalp diseases, falling and grayness of the hair appear, do not neglect them, but apply a proper remedy and tonic like Hall's Hair Renewer.

What folly! To be without BEECHAM'S PILLS.

Ex-Mayor Long

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General Health Built up—Wife Also
Greatly Benefited.



Hon. Geo. S. Long

Is a very popular and successful lawyer of Troy, Ohio. He stands high in the estimation of his fellow citizens, having been mayor of the city. He writes as follows:

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Indigestion and Dyspepsia.

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Get the seeder in order before needed.
Select your garden seeds now and order at once.

Rhode Island has 12,260 sheep; Delaware is next to the foot with 13,551.

Start a few plants in the house if you have not the means to make a hotbed.

Work up the wood while other work has to stand still because of the spring mud.

Get up the summer's supply of wood before you are rushed with the spring work.

Ohio stands at the head of the list in the number of sheep with 4,378,725; Texas is a close second with 4,334,551.

Get things in as compact shape as possible about the barn and outbuildings and be ready for the soft time of spring.

Where is your plow? What condition is it in? Do not wait to find out till ready to use unless you know just how it is.

Select your fruit plants, bushes and trees and order them now, to be sent when safe to transport and the ground is ready to receive them.

Have plows, harrows and all tools ready for use—a little paint will not hurt some of them when you have the bolts all in and nuts tightened.

Iowa leads all the States in the number of her hogs, having Jan. 1, 6,181,028; Missouri comes second with two-thirds as many, 4,076,392.

Do not let the young calf get chilled and stunted. It is hard work to get money back out of a calf that is once stunted. It takes a deal of petting and coaxing and then often fails to come.

Secretary Rusk has sent out instructions to managers and agents of railroad and transportation companies in regard to care of cars used in transporting cattle moved from the districts in which "Splemic or Southern fever exists among cattle."

If you have fodder yet out in the field, manure still in the yard, or wood still unhailed and the bottom has not fallen out of the roads, do not wait another day. Do you realize March is nearly gone and "bad roads" or deep mud in the fields will soon prevent hauling.

If there are road culverts or sluiceways near you that need opening to let off the surplus water of spring rains, do not wait for the "pathmaster" till it is too late. Open them up yourself. This will be doing yourself a good turn as well as helping your neighbor to "better roads."

Don't let the matter of free delivery of rural mails rest until it is an accomplished fact. The matter of good roads is an important one, but it is a question yet unsettled, and after settlement it will

be a long time before it can be carried into effect. No matter how bad the roads, a man on horseback can make a delivery of the mails. See to it that your Congressman knows how you feel in the matter. Personal letters are worth more than petitions; but sign petitions too.

(From Another Source.)

The average farmer comprises the majority of the farmers of the country. He is not, necessarily, the best of farmers, for his hap-hazard system of farming is that which depletes the average yield of grain of the careful farmer 25 to 30 per cent.

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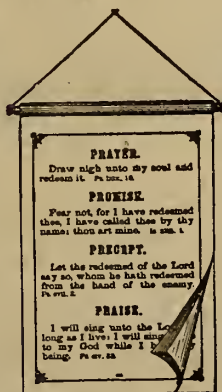
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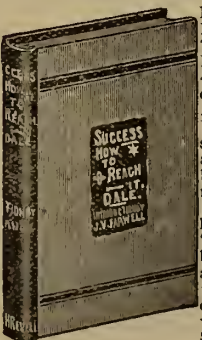
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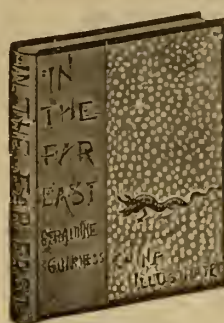
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NEWS OF THE WEEK (Continued from 13th page).

Tremont Temple, in Boston, was, for the fourth time, destroyed by fire, March 19.

The Workman Arbitration law, which the Ohio State Legislature has just enacted, provides for a State Board of Arbitration, to be composed of three members. The Governor is to appoint one employer and one workingman, who are to select the third member. The pay is five dollars a day and expenses for the time actually spent in investigating and settling disputes. The duties of the board are to conciliate differences between employers and employee, to arbitrate when mediation fails, to investigate and conciliate or arbitrate when a strike or lock-out is impending or is actually in progress, and to make reports to the Governor and Legislature of transactions during the year, together with a statement of the condition of capital and labor.

Father Treacy, of Swedesboro, N. J., again celebrated mass in defiance of the orders of the Roman Catholic bishop and his excommunication.

Capt. Jacob H. Vanderbilt, brother of "Commodore" Cornelius Vanderbilt, died in New York, aged 86.

Senator Palmer, of Illinois, is to be chairman of the Senate Committee on Pensions. He was himself a General in the army and thoroughly believes in pensions and that it is the duty of the Government to give a liberal pension to every man who is suffering disability from service in the field. The present pension system is a good one, but, he insists, investigation should be made to free the pension roll of all fraudulent claimants.

By the burning of a fashionable apartment house at Cleveland, Ohio, Thursday, five women and a child were burned to death.

Peter Kiolbassa called on the President at Washington and presented a protest against the ratification of the extradition treaty between the United States and Russia.

The Indianapolis City Council has voted an appropriation of \$75,000 and a general tax for raising the same to assist the city in entertaining the G. A. R. National convention in September. It is now asserted that an injunction will be taken out to prevent the levying of the tax.

The past week has been rife with March gales and storms. In Mississippi, Tennessee and Missouri, on Thursday, a disastrous cyclone destroyed immense amounts of property and killed a number of persons. Kelly, Tenn., was swept away. Tunica, Miss., with a population of several thousands, was wrecked throughout. A schoolhouse containing 150 colored children was crushed, and the children were buried in the ruins. Dozens were maimed and severely injured. Secret society halls were blown down, as were churches and private residences. Not a building was left standing in Kelly, Tenn. In Missouri the agricultural districts suffered severely, fruit orchards and fields and gardens be-

ing devastated, while houses, barns and outhouses were unroofed and otherwise damaged. At Nevada, Mo., an insane asylum was partly wrecked, causing a panic. Hundreds of domestic cattle were killed. Other parts of the South also received the force of the storm, with fatal and other casualties. Eight persons in the vicinity of Nashville, Tenn., were reported killed. Southern Indiana was also visited with a damaging windstorm.

North and South Dakotas, Minnesota and portions of Iowa were visited by heavy snow and windstorms on Thursday, doing considerable damage and making things generally unpleasant. Indianapolis, Ind., had several buildings blown down. Telegraph lines and railroads were badly injured and hindered, both north and south.

The Federal Anti-trust law is to be appealed to in Minnesota to break up the immense coal combine in that State, which includes the Pioneer Fuel Company, the Northwestern Fuel Company, the Ohio Fuel Company, the Youghiogheny Coal Company, the St. Paul & Western Coal Company, the Lehigh Company, and the Delaware, Lackawanna and Western Company. Proceedings will be begun as soon as the papers can be prepared.

FOREIGN.

Pope Leo has informed the French Bishops of his decision to crown his Episcopal Jubilee by the beatification of the French heroine, Joan of Arc, who was burned by the English as a sorceress and heretic May 30, 1431, and was formally pronounced to have been innocent in 1456.

A horrible accident occurred in a coal-pit near Chesterfield, Derbyshire, Eng. While descending, loaded with miners going to their day's work, the cage, owing to some accident to the apparatus, suddenly fell to the bottom of the shaft and eight of the miners were killed.

A destructive hurricane March 6 swept over the New Hebrides Islands and New Caledonia destroying many villages and causing great loss of life. Large numbers of the natives are said to have perished. In Tchio alone ten persons were drowned. The loss of property was at least \$600,000. Most of the settlers were ruined.

Opponents to Irish Home Rule in County Ulster, Ireland, threaten to organize a revolution if the bill to establish it is passed.

Jules Ferry, one of the brightest of modern French statesmen, is dead. When minister of instruction he created profound excitement throughout France by his efforts to exclude Jesuit teachers from the schools of the republic.

Chief Sikki, one of the greatest obstacles to German progress in East Africa, was killed in a recent battle.

British forces have had severe fighting with tribes beyond Chitral in India, finally subduing them.

Moslem mobs have been persecuting Armenians in Caesarea, Turkey.

The pecuniary result of the papal jubilee has been a net gain to the Vatican of over a million and a quarter dollars.

A revolution is in progress in Honduras and fierce battles have been fought.

The London Russo-Jewish committee has appealed to all the Jewish bankers of Europe to boycott Russia.

Brazilian revolutionists in Rio Grande du Sul have routed the government troops sent against them.

Plans for a revolutionary uprising in Nicaragua were frustrated by the arrest of the leaders.

The Princess of Wales, prospective Queen of England, and her children, visited the Pope at Rome in a social manner and were pleasantly received.

The cotton mills of Lancashire, Eng., started up on Monday last, after a strike that kept 125,000 men out for twenty weeks and entailed a loss of \$10,000,000 in wages.

Much comment has been caused by the latest addition to the British code of morals which allows Sir William Pearce, M. P., to retain his seat in Parliament

after he has been the co-respondent in a divorce suit. His apologists say the offense is condoned, because he did not know Mrs. Bristocke was a married woman.

The crinoline fad in London has been killed by a young woman who walked through the most fashionable quarters in a genuine old-style crinoline. She was charged double fare for the space she occupied in the street car.

At Paris, the anarchists, Meyrules and Chappullot, were sentenced to life imprisonment for the murder of one Bissen, a fellow anarchist.

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Rev. P. B. Williams, secretary of the Oregon and Washington Association, can be secured for a lecture on Secret Societies, by addressing him at Portland, Oregon.

The element of secrecy, in one of its most dangerous forms, has recently been developed in County Ulster in Ireland, in the Protestant opposition to the establishment of Home Rule in that part of the British empire. The movement manifests a good deal of strength, and may require government intervention to suppress it.

Strong documentary evidence exists that Mr. Risley, the newly-appointed Minister to Denmark, was a member of the detestable "Knights of the Golden Circle" during the Southern rebellion. At least his name was signed to letters of a condemnatory character that were captured by Gov. Morton of Indiana. Says the *Inter Ocean*: "Mr. Risley may be a good man, but there are Democrats all over the country saying that he is not fit to be a United States Minister." Then it was a mistake to appoint him to a position of that magnitude.

Right Rev. Horatio C. Potter, Protestant Episcopal bishop of New York, a Freemason of high degree, told the Young Men's Christian Association of Philadelphia, not long ago: "I want to say to anybody in the house who supposes that I am going to say anything disparaging of the Masonic order, that I am a Mason myself, though a very poor one." Inasmuch as the Bishop favors opening the Columbian Exposition on Sunday, and belongs to the Christless lodge, it may be reasonably inferred that his Christianity is confined to his ecclesiastical forms and not to his personality.

While dedicating a new annex to the Odd-fellow's Home in Philadelphia, Rev. Russell H. Conwell, pastor of Grace Baptist Temple in that city, after praising the boasted (paid-for) "benevolence" of the order, took occasion to say: "The love of Odd-fellowship is the best, truest,

and broadest CHRISTIANITY I have ever been made acquainted with." Webster's definition of Christianity is: "The system of doctrines and precepts taught by Christ." Yet the National Grand Lodge of Odd-fellows has decreed that no prayer in any lodge of that fraternity can be offered in the name of Christ. What kind of Christianity is that which expels the name of the Founder of the Christian religion from its worship and sets up a salvation of its own? Mr. Conwell's standard of Christianity is not very high, but as high as his lodge will permit.

The law against the immigration of "contract laborers" from other countries is very strict. Without entering into any discussion as to the merits of this statute, or of that which demands that all such persons shall be forbidden to land at any port in the United States, or of that which requires them to be sent back to the place whence they came, the enforcement of these regulations is evidently creating considerable opposition to them. The "contract inspector" stationed on Ellis Island, in New York harbor, has recently returned a great many of this class of immigrants to Europe; and last week he received a letter, written in Italian, complaining of his operations and closing with this threat: "We have stood it as long as we can. We will have no more of it. If you are the cause of sending back any more of our people, look out. Prepare to meet some of your victims in the other world, for we will stop your tyranny." The letter is signed "Mafia," and has a rude sketch of a dagger, skull, and cross-bones at the bottom in red ink. Further developments are awaited with interest.

Whenever a Freemason orator begins a discourse upon the excellence and beauty of the fraternity, facing a lodge audience, in this manner: "The temple of Solomon became the temple of God, the home of acceptable worship, and the cradle of the ancient and honored fraternity of Freemasonry, the handmaid of religion. Here we first find the mystic numbers, the mystic symbols, and the grand fraternity of this order," he becomes an object of pity for his ignorance, or of derision for his arrogance and folly. The language quoted is that of Rev. Duncan McGregor, D.D., before members of a Masonic lodge, and a large congregation, in the Broad Street Baptist church, Philadelphia, on the 20th of March. Says Bro. Parvin, than whom there is no wiser Freemason living, and no more thorough member of the fraternity: "'Tis true, 'tis pity: and pity 'tis 'tis true,' that even Solomon was no Mason. With all his wisdom, great as it was, he knew no more of the mysteries of Freemasonry than the . . . beautiful Queen of Sheba." Isn't it about time that this ancient "fairy tale" of Solomon's Freemasonry was permanently retired?

Recent information relating to accommodations for housing and feeding the thousands of transient visitors to the Columbian Exposition between May 1 and September 30, dispels a cloud of doubt and distrust as to extortionate prices for the ordinary comforts of life. On the authority of the editor of the *Inter Ocean* it is announced that abundance of reasonable accommodations will be provided for all who come. "Plenty of rooms," in the vicinity of the Fair grounds, he says, "can be rented at the rate of \$7 per week, and in districts more remote, but still within an hour's ride of the Exposition, clean and light rooms will be offered at \$5, and very likely at \$4 per week. In like manner hotel accommodations can be had at from \$25 to \$50 per day; but they can also be had at \$2, and even at \$1 per day also. No person need stand in dread of exorbitant prices or of scant accommodations. The hotel system of Chicago, which for years past has been able to

provide for an influx of seventy or eighty thousand visitors in excess of the usual volume of travel, has been quadrupled by the erection of monster buildings that will be used as hotels during the Exposition season."

The litigation of the opposing factions of the Evangelical Association, or church, which has been a frequent subject for comment for several years, has received a quietus in the Illinois State Supreme court. A press dispatch to the *Inter Ocean*, March 31, thus reports the result: "The Court, in a lengthy opinion *per curiam*, absolutely settled the Evangelical church war by firing the Dubbs faction bodily and holding that the Indianapolis general conference was the only lawful body, and that its adjudications and findings regarding the decision in the church was final and binding. The opinion has been looked forward to with great interest, not only in the State of Illinois, but in Ohio, Pennsylvania, Oregon, and Iowa, where the splits have been organized in the Evangelical church by the Dubbs faction." The decision was in the case of Husser vs. Schweiker, from Chicago, and is practically in accord with those of the lower and Appellate courts.

Referring to Odd fellowship in an oration before a lodge of that fraternity, the pastor of a Christian church in Philadelphia said on Washington's birthday, 1893: "I delight in the order because it is doing the work that the church ought to do. . . . No agency is advancing the brotherhood of man more than the Odd-fellows," etc. Let us see: The church founded by Christ (which is the only Christian church) was designed for men, women and children without exception. "Whosoever will may come." But Odd-fellowship excludes from its lodges all women; all colored men—Polynesians, Negroes, Chinese, Indians and half-breeds—all persons except free white Caucasian males; and, of these last, all who are afflicted with chronic diseases, the deaf, dumb and blind, and all others who on account of their poverty are unable to pay their dues; and if a sound applicant for initiation has three enemies in the lodge which he desires to join, they can keep him out. Is this the spirit of Him who said: "Go out into the streets and lanes of the city and bring in hither the poor, and the maimed, and the halt, and the blind . . . compel them to come in, that my house may be filled?"

THE AUTOCRACY OF LABOR.

The following is a part of an able oration by Mr. C. E. Briggs, delivered in the oratorical contest in Oberlin College, February 3, 1893. Its estimate of the importance of the labor problem, the possible advantages of labor organizations, and the progress that has been made in securing the rights of laborers, is truthful and fair. More important, however, is its arraignment of the utterly un-American and criminal conduct of many of these labor unions. We fully concur with the speaker, that nothing can so certainly bring condemnation of the people, and in the end, nothing will prove so self-destructive as this defiance of both of the rights of individuals and of the state.

Our criticism (if it be called such) is that the speaker failed to consider the reason why these labor organizations have been led to adopt such un-American and criminal methods, for the accomplishment of their purposes. There ought to be, and need be, nothing in a labor organization more harmful to the rights of the individual or of the state, than there is in a young men's debating society. A labor union that had for its objects to sympathize with and aid all laborers, by the communication of all important knowledge, and by making its appeal to an enlightened pub-

lic conscience—an organization that should eschew all secret methods, all pledges of unconditional obedience and all interference with the rights of non-union laborers, would be liable to no objection and might be truly beneficent in its results. It is because these organizations were *not* so constituted, because secrecy is made the basis of their organization, and sworn obedience the condition of membership, that they have borne the bitter fruits of anarchy and crime. Men do not plot treason in the light of the sun. Men who are *free* never sell themselves to the business of shooting officers of the law, destroying private property, or putting poison into the food of those whose only offence was that they sold their labor for the best obtainable price. It is only those who have been tools of an organization, and who rely on its secrecy and protection, that are led into such wickedness. Laws hidden from public observation and which are based on a regard for the selfish interests of the *few* rather than the rights of *all*, are liable and quite likely to be regarded as paramount to the laws of the land. Those who make them become practical conspirators against the rights of others. It is this feature of trades unionism and not any want of sympathy with the laborers that leads us to deplore the unwisdom of those who seek the promotion of their rights by un-Christian and un-American methods:

The public mind is always optimistic. It was ever so in the remoteness of ages; it is so to-day.

The struggle at Mantinea left Greece weak and disunited. The power of Philip of Macedon, born within the very wall of Thebes, was hanging like a black cloud upon the horizon of Thessaly. Although conscious of their peril and the certainty of attack, the sons of Deucalion bestirred themselves not. The heavy tread of the mighty phalanx of the enemy was heard along their border, yet inaction held them bound. The passionate appeals of Demosthenes stirred their blood for a moment only ere they turned away. But the Northern Spoiler, meeting at Cheronea the combined energy of Thebes and Athens roused all too late, destroyed to a man the Sacred Band of Epaminondas, and the independence of Helles became a story of the past.

The most awful act in the drama of modern times was like the awakening from a dream. In the early reign of Louis XIV., the revolt of a Parisian mob, contemptuously called the civil war of the "Fronde," caused only a stir of derisive laughter. Not for a moment did the Frankish people believe that this feeble flame, fanned by the extravagance of the Grand Monarch, and fed by the license and infidelity of his successor, would burst forth in all the frenzied fury of demoniac Paris, and the reign of the Holy Mountain and the power of the Holy Guillotine would be supreme! The causes of this awful disturbance were at work before the very eyes of France, but France did not expect a revolution. These are but two bits of history at either end of a line of more than twenty and a half centuries, but all time has been crowded with such examples. It has been the history of the race that the public mind, desirous of peace, has been slow to recognize the necessity of action. This has been most strikingly evident when the cause of concern has contained the suggestion of public reform.

The great social problem of the world is the question of labor. In one form or another it has been, perhaps, the most important question in the progress and civilization of every age. It is a problem which has cried for solution at the hands of every nation, a problem which, unsolved, has come down to us as an inheritance of the past. But although a solution of the question has as yet never been reached, the present condition of labor shows most clearly that while all previous attempts have fallen far short of attaining their purpose, they have not utterly failed in producing conditions favorable to accomplishment. Time was when the possibility of any rights being a part of the inheritance of labor did not hold even the importance of consideration. Labor was bound hand and foot with unyielding shackles, and lay prostrate under the ban of the most abject slavery.

From this well-nigh hopeless condition labor has dragged itself with slow and painful steps. Gradually it has been increasing its strength until now its rights are the subject of long and serious discussion. No longer is the stamp of

inferiority branded upon the forehead of the laboring man. No longer does he wander the earth alone, struggling single-handed with the multitude of the oppressors. He has learned that in order to gain consideration and obtain power he must unite his efforts with the efforts of others, that he must organize if he would meet successfully those who have leagued themselves together against him. It is through organization, first in England and later in America, that labor has made its greatest and most decided advances; it is through organization that it has obtained power and influence to prosecute successfully its demands; it is through organization that it has been enabled to require a respectful recognition of its rights; and it is through organization that it looks most hopefully to the final attainment of its just and proper place among the institutions of men.

We rejoice at this glorious history of labor, and we are proud of the rapid advancement of its cause in our own land. Never before have the prospects of labor been so bright; never before has it been in possession of such high vantage ground where careful and considerate effort will tell so decidedly for the working out of its salvation. The present is a critical period. The world sees the possibilities of labor; it awaits in hopeful expectation the accomplishing of great things.

It is hardly necessary for me to call your attention to the rapid growth of organized labor in America. In England it took nearly two centuries of tireless effort before co-operative attempts of any nature were not condemned as conspiracies. But in the United States, hampered by no governmental restrictions, the progress of organized labor has been more than marvellous. With subtle persistency it has been spreading out its arms in the direction of every occupation, until now it holds nearly the whole industrial world within its grasp. The representatives of labor unions and associations have been untiring in their efforts to make their work complete, and the result is an industrial army thoroughly organized, shrewdly officered, and armed with the knowledge that they are powerful to control the wheels of nearly all production.

The mighty power, however, which has been slowly accumulating to organized labor, we as a nation have hardly begun to appreciate. In the labor question we have been confronted with one of the greatest problems of the age, at once perplexing and vital. In the hope that this movement might furnish us the solution for which the past had vainly sought, we have looked with favor upon the progress made by organized labor. Reforms have been enacted through the powerful influence of unions; abuses have been remedied as a result of persistent effort of associations; the condition of labor along every line of industry has been elevated and improved.

These things we have seen, and our souls have been satisfied. Content with the results, we have closed our eyes and made no further comment. The fact that important features in the policy of organized labor were in direct opposition to the fundamental principles of our democratic belief, has not been a question of the slightest concern.

What, then, was the sudden and painful shock to the public mind when, during the peaceful months of the last summer, this mighty power was unexpectedly roused into action! In amazement and horror did the people stand as the news came flashing from the wires that at Homestead organized labor had resisted in bloody encounter the employment of men according to law; that at Coeur d'Alene it had violently seized and destroyed the valuable property of a private company; that at Buffalo it had defied civil authority and set at naught municipal power. Never before had such radical measures followed each other with such startling rapidity. The vast destructive power of unions and associations was displaying itself, and there was wonder at its strength. Distrust was written on the public brow. The heart-beat of the nation was quickened and the darkness fell from its eyes. The true purpose of these disturbances became evident and their significance was weighed.

It is three of these un-American principles in the policy of organized labor that now demand your considerate attention. They will not be found among labor's written articles of faith; seldom have they been publicly proclaimed; but

within the last six months they have been preached to us with fire and the sword! During these last days organized labor has spread them out before us in the alphabet of action, and we have been compelled to read.

The first of these is the abridgment of the right of free contract and labor. This is one of the most sacred of rights given to the American citizen by his Constitution. It is the embodiment of one of the principles upon which rests the complicated structure of our entire industrial system. So imbued are we with the right of man to a free exercise of his own will with regard to whom he employs or for whom he will labor, that the possibility of any abridgment of this right seems almost incomprehensible; and yet, upon every page in the history of organized strikes this very right is denied—except to members of the guild! Only a short time ago Mr. Powderly, in one of our leading magazines, claimed for union laborers the absolute right to employment at reasonable terms during good behavior; that it is no longer a question as to whether or not such services seem desirable to the employer. Nay, more. Organized labor is attempting by means of violence to control competitive labor. Brutal attacks upon non-union men have come to be considered a feature of every strike. At Homestead the mark of Cain was placed upon the murderous attempts of organized labor to abridge this inalienable right.

In the second place, there is the abridgment of the right of property. A right equally sacred, equally fundamental with that of free contract and labor to the preservation of our industrial world, it is, nevertheless, a right which labor unions are laying open to even greater danger. What, think you, means the lawless destruction of property by organized labor, the attacks upon the mills at Homestead, for example, the damage done to rolling stock at Buffalo amounting to hundreds of thousands of dollars, or the wanton sacrifice of a large and costly plant by Idaho miners? It means that labor organizations no longer consider the right of property sacred to accumulated wealth. Senator Palmer told the story when upon the floor of the Upper House he declared that great establishments like Mr. Carnegie's "must be treated like public institutions, subject to public obligations like railroads." At the last meeting of the American Bar Association at Saratoga, President Dillon, in speaking of this very subject, quoted as the stand taken by the judiciary, that remarkable statement of Sir Henry Maine:—"All the beneficent prosperity of the United States reposes on the sacredness of contract and stability of private property; the first to implement, the last the reward of success in the universal competition." And yet, it is the policy of organized labor to abridge the right of property!

And in the third place, there is the resistance to civil authority. This has been so painfully manifest that it is perfectly familiar to the American mind. It is an alarming fact that sheriffs are no longer able to maintain order within their counties when a strike is in progress; that since the last celebration of our national existence nearly the entire military force of four different States has been called into the field to preserve the public peace and prevent the lawless destruction of property by labor unions. In speaking of the situation at Homestead before the arrival of the State troops, General Snowden said, "The civil authority had been entirely subverted." Since that memorable sixth of July, there have been almost daily outbreaks among the strikers. One of the associate press dispatches for October read: "Homestead, Pa., October 28.—No disturbance of any kind is reported to have occurred within the past twenty-four hours." Think of it! In a town not twice the size of our own little village, no violent outbreak to disturb the public peace, destroy private property, or endanger personal safety—for twenty-four hours! Neither was the situation less alarming in Idaho, where death and destruction blocked the highways of peace for near thirty days, and martial law had no alternative. At Buffalo it required an armed force six thousand strong to preserve the peace against six hundred strikers!

These, honorable judges, are serious charges, and it is with the greatest reluctance that I lay them at the door of organized labor. The American people have looked with marked favor upon the growth and progress of labor. They have recognized its right to organization; they have ap-

preciated its efforts, and they have rejoiced in its victories. But now that it is strong, it is blinded by its power, and has become arrogant! In these latest examples of labor policy, it is clearly evident that organized labor is in imminent danger of losing sight of its great and grand purpose. In embodying in its policy the principle that no longer has man the right to employ whom he will or to labor for whom he will; that his right to the accumulation and possession of property is no longer sacred; that the authority of the government under the very protection of which it exists is to be thrown down and trailed in the dust; the cause of organized labor, instead of maintaining itself in the lofty position which, in all equity, it should hold in the exalted principles of our democratic state, degrades itself to a level with socialism and anarchy! I have said that the public mind is long-suffering, slow to anger, and plenteous in mercy. But let organized labor beware! Let it not be deceived. America is not mocked. Already the public spirit has been stirred, and its power is mighty. Organized labor holds in its palm the destiny of the wage-earners of our country, and is powerful to act for the weal or woe of millions. It is a great trust, and we pray that it may not be betrayed. But let the leaders and captains of labor, the pillars of its organization, look well to their policy and action, lest that power of public opinion, as ponderous in its might as the mace of Richard, yet as keen in its final discrimination as the cimeter of Saladin, that power upon which rests the sole anchor of their hope, be turned from them and the cause of the laboring man in America meets destruction at its own hand.

THE CAUSES OF ACCIDENTS.

BY THE OFFICE EDITOR.

"To err is human," sang the poet; and if error is a test of humanity the evidence that the poet was right is overwhelming.

In our early days, a gentleman, a close observer of men and things, and an ex-judge, remarked that he did not "believe in accidents." There might be providential dispensations, like earthquakes, lightning strokes and pestilences, to which the destruction of life, limbs and property could be traced; but in the economy of social and political life all common casualties might safely be attributed to ignorance, incompetence and carelessness. Years of experience have served to largely attest the truth of his opinion, and every added year seems to further confirm it.

Ignorance, too often self-imposed, but quite as often the result of untoward circumstances, should be always looked upon with distrust wherever important responsibilities, such as the care of life and property, are involved. A man ignorant of the mechanism of a steam-engine, if entrusted with it, would probably soon destroy it and himself, and damage those about him. If he understood something of its character as a machine and its power, but not enough to regulate its speed and take proper care of it, he would be classed as incompetent, and unfit to have charge of it. If he understood the mechanism of it thoroughly, and could manage it skillfully at all times, yet was careless, he should not be employed to operate it. In each of these three characteristics—ignorance, incompetence, and carelessness—he would be sure to develop unfitness in an equal ratio, and be an unprofitable servant, because he could not be trusted.

In these days of over-hurry, over-burdens of business, and the rush after wealth, it too frequently occurs that men possessing neither sufficient intelligence, competence nor care are entrusted with responsible positions which they cannot fill successfully or profitably. They come with recommendations from political or family friends, who asseverate their competency, and self-interest or some extraneous influence induces employers to give them work in positions which they are not capable of properly filling. Hence it is not strange that some catastrophe may soon be traced to their unfitness, by which the lives of scores may be imperiled, and important financial disaster wrought.

There is too much of this heedlessness on the part of employers. If there were less of it; if none but thoroughly intelligent, competent and careful servants were employed, the annual record of accidents would be greatly lessened, public

and private work would be better performed, and there would be more confidence felt by the public in all conveyances and operations by which the daily business of life is carried on.

As for accidents on railroads and elsewhere where labor is employed, we fear that too much of the responsibility may be directly traced to the methods of the secret labor unions. Sworn to support and aid each other in securing employment, we believe they have greatly lowered the standard of skill and intelligence and have filled up their lodges with incompetent artisans. Their oaths require them to befriend every brother and commend him as a thorough workman, whether he is or not, so long as he has his grips and passwords and working cards properly framed. His mechanical excellence becomes secondary in importance, and if he regularly pays his dues, his character as a brother cannot be impugned.

Partisan influence is another deleterious attribute of those who commend an incompetent workman as a trustworthy operative when he is naught but an ignoramus.

Nor is it in mechanical labor alone that incompetent and careless employes are found. They pervade our public offices, where they pose as gentlemanly accountants and clerks, because some alderman or other high official, almost as ignorant as themselves, vouches for their correctness and ability. One has only to go through the public offices of Chicago and other cities to be convinced of the general character of the subordinates with whom he will there come in contact—creations of official favor.

We have been led into this train of thought by two incidents that occurred in the closing hours of the Congress that ended March third. A World's Fair appropriation for \$37,000 had passed both houses, had been engrossed, signed by the proper officers including President Harrison, and become a law, when it was discovered that the careless clerk who engrossed the bill had reduced the amount from \$37,000 to \$37 by simply omitting the word "thousand." There was no help for it then; and the Columbian Exposition managers can only draw the \$37 to which the bill entitles them.

About the same time Congress appropriated over half a million of dollars for the payment of jurors and awards at the Columbian Exposition, in the nature of a loan, to be repaid to the United States. The bill was properly passed and signed, and became a law, when it was discovered that by the stupidity of the engrossing clerk the appropriation was turned over to the woman's department for disbursement—a provision not included in the original bill as passed.

But enough. "Civil service reform" is a good thing; let us "reform it altogether."

THE SIGNS OF THE TIMES.

BY REV. M. A. GAULT.

There are few of your readers who are more interested in our cause, and watching the signs of the times more closely, than J. R. Sharp, of Blanchard, Iowa. In a letter from him, dated February 6, he says: "Nothing perplexes me more now than the signs of the times. On every side, and in all lands, evil triumphs. When the Republican party was defeated, and when it steps down, it is that the Democratic party may be enthroned—a change of masters, but a continuance of the administration of the power of evil. This power was given by the deliberate act of the people—by the twelve million voters of our land; and one of these evil parties must be in power, because the people will have no other. Do you know, in all history, an organized force so mighty as these twelve million voters, having their intelligence both mental and moral, and with so great opportunities for good, and yet rejecting with disdain the guidance, authority and power of the Lord God of hosts? They reject his name, his Word and his law, notwithstanding they are all well-known. No place is given them in the politics of the nation, neither are they wanted; and yet, under his favoring providences there is seed-time and harvests, the continuance of peace and security, so that the wealth of the nation increases, and the people say, 'To-morrow shall be as to-day, and much more abundant.' As a necessary result of the retirement of God from the government of the nation, there is little mercy in its administration.

It's treatment of the colored race; its legalization of the slave-trade until the year 1808; the injustice done to the Indians and Chinese; its refusal of protection to the colored people after, in name only, they were made free; its keeping of large numbers of men employed on the Sabbath, in the Post Office Department; the almost supreme power given to the liquor traffic, and the government's participation in its gains, that it may, without hinderance, pursue its work of destruction. Now, who is sufficient to overthrow this power used for the promotion of evil? Not the people, for they themselves are the workers of all these iniquities. Can a people have better opportunities? Can they have a larger knowledge of right and wrong? Do they need a larger experience? Is six thousand years of human suffering and failures not enough to lead them to know that wisdom is not in man, but that it belongs to the Lord? 'The world by wisdom knew not God'; and by the same wisdom knows him not now. All this proves the need of a higher power and wisdom than man's, for after a long-time trial he will not be just nor merciful, nor choose that which is good. Is the time near when power shall be taken from wicked men? It is more than a hundred years to the end of the six thousand years. Is Satan's kingdom to continue till the end of that time, or are these days to be shortened?"

This question Bro. Sharp has raised is one that is now perplexing students of prophecy more than any other. Is it possible for the awful downward current of things to continue another century without reaching a crisis? We think not. The crisis must come now in a short time; indeed, it may come any day.

We attach much importance to the idea that six thousand years must elapse before the millennium of a thousand years begins; and most students of prophecy agree that after a thousand years' millennium, there will be a final period of the reign of Anti-Christ. Estimating this period at fifty years, we must then date the commencement of the millennium about the middle of the next century. This will harmonize with what we consider to be the best calculating of prophetic dates; that the world's crisis will be reached about 1896, and will be followed by a reconstruction period of fifty years, when the probability is the millennium will be fully inaugurated.

Nashville, Ill.

WILLARD FOUNTAIN.

The commission for "Willard Fountain," which is to be a gift to the city of Chicago from children all over the world connected with the Loyal Temperance Legion department of the World's Women's Christian Temperance Union, of which Miss Anna A. Gordon, of Evanston, Ill., is superintendent, has been placed in the hands of Mr. George E. Wade, of London. Mr. Wade is now at work upon the life-size model of the fountain, which is to be cast in bronze, and which will represent a little girl—a child of the people—who stands offering her cup of cold water to the thirsty passers-by, while the overflow from the cup helps to fill a trough at her feet for horses and dogs. Mr. Wade has admirably caught the idea of expressing in this figure the thought that children are being trained to temperance service; for the very attitude of the child is alert and full of interest in what she is doing, while the influence of the beauty and innocence of childhood will also greatly serve the cause, as the fountain will be reproduced times without number by means of photography and engraving, and thus its lesson will become familiar in all parts of the world where the white ribbon is worn and loved. Miss Gordon desires that children connected with the Loyal Temperance Legions and all temperance societies shall at once set about earning their dimes so that they may be contributors to this historic fountain, which will be suitably inscribed as their gift to the city entertaining the World's Fair. The names of all contributors will be recorded in a book to be kept in the Woman's Temperance Temple in Chicago. It is hoped that the managers of the Columbian Exposition will allow the fountain to be placed in the center of the children's exhibit, and that it may there begin its blessed ministry by furnishing water to the thirsty multitudes who will visit the World's Fair.

NEW ENGLAND LETTER.

St. Patrick's Day—Dress-pocket reform—The Telautograph—A singular Fast Day proclamation—Politics and secret societies—Romanians—Spring thoughts.

Is St. Patrick's day going to take its place among our national holidays? It looks like it when the Connecticut House of Representatives take to "wearing the green," and a motion to adjourn in honor of the day by an Irish Romanist member is unanimously carried. We can all afford to honor St. Patrick as a good and holy man, who was no more of a Roman Catholic than St. Paul, and is not to be held accountable for all the ridiculous fables that have sprung up around his name. But the seventeenth of March is celebrated less in honor of him than of a church St. Patrick never heard of—a church whose unscrip-tural dogmas and bloody persecutions would have filled him with horror and dismay. This legislative notice of a mere Romish holiday ought to be resented by all of Connecticut's Protestant citizens who are not moral mollusks.

A Boston woman—of course she is from Boston—is having a serge dress made with thirteen pockets in it, to wear to the World's Fair. She will certainly be as great a curiosity as anything at the Exhibition. That must be a unique style of dress in which it is possible to find places for such a multiplicity of pockets. When she wants to pay her fare on the electric cars, how can she ever remember into which one she put her portemonnaie? Most women, after reading the above item, though they may have chafed inwardly many times over man's superiority in this regard, and even mildly anathematized the dressmaker, who either leaves the pocket out entirely, or hides it among folds and gathers, where it takes them half an hour to find it, will agree that even in pockets it is possible to have too much of a good thing.

The simple-minded old lady who supposed that the letters flew along the telegraph wires has been often laughed at, but the telautograph, that latest wonder of science, which transmits anything written on ordinary paper, or with an ordinary lead pencil, certainly comes very near to realizing her idea. Surely we are living in the days foretold by Daniel when knowledge shall increase; but, after all, are we happier than our fathers who thought Franklin was almost a demigod when he drew lightning from the clouds by means of a silk thread and a paper kite?

Gov. Russel's proclamation for Fast Day is certainly a peculiar document, whose like may be searched for in vain among all the proclamations that were ever issued by governors of the old Bay State. Gen. Butler, when occupying that high position, took occasion to recommend to the ministers that they let political matters alone in their Fast Day sermon—advice which was very naturally resented by Massachusetts clergymen of every shade of belief as an unwarranted interference with their pulpit rights and duties on the part of the executive power. Gov. Russel's chagrin over the defeat of the measure to abolish Fast Day shows itself rather too plainly for the dignity of a state paper. The people have spoken their decided objection to giving up this old New England institution, or merging it into Good Friday, at the bidding of Rome, and it would have been more graceful in our chief magistrate to have accepted the situation, and given us a proclamation in the usual form. However, he has given us one thought that should be emphasized from the pulpit, and pondered by the pews: "It is for the people of the Commonwealth to determine whether this day shall be observed in conformity with the high and holy purpose for which it has been instituted, and is appointed, or whether it shall be a formal fast by proclamation, to which the great body of the community of a Christian State gives neither heed, support nor service."

Judge Blaisdell, who gave that very peculiar verdict against Miss Borden, who is still in jail awaiting the trial which she ought to have had in common justice months ago, is himself under a cloud. Serious charges of venality and corruption have been preferred against him, which throw a curious side-light on this strange case.

Mr. Conrad, of Providence, who expended \$25,000 in trying to secure the conviction of Dr. Graves, might have saved his money had he taken the pains to acquaint himself with the workings of Freemasonry in our courts of justice. This

was a snug sum to expend; but even money is no match for Masonic influence when it comes to saving a criminal out of the clutches of the law.

Sometimes political managers who bid for the votes of the secret societies get defeated, as recently in New London, Connecticut, where the Republicans nominated for their candidate the head of the I. O. O. F.'s in that State, but found that the Democratic members of the order preferred to support their own candidate, and did so, with the result that the latter was elected. The Hartford Times complains of this and various other attempts to utilize secret orders for political purposes. The editor of the Times should read history and see how Masonry was made a political catspaw by the Stuarts and their Jesuit allies two centuries ago. Politicians of the present day will continue to find it as convenient as did Chevalier Ramsey.

Insurance Commissioner Merrill reports only nine endowment orders existing, out of a total of fifty-six, and these have on hand only about \$24 with which to meet each \$787 of promises, while their officers have collected more from members for expenses than the fund now on hand amounts to. Will our legislature fail to give the people legal protection from these vampires?

Somebody ought to invent a word as expressive as Anglo-maniacs to describe those nominal Protestants who are always—metaphorically speaking—on tiptoe with admiration for everything connected with Rome and the papacy. Rev. George Batchelor, Unitarian minister in Lowell, recently preached a sermon on Pope Leo, in which he used the following extraordinary language: "Probably there is no Unitarian living more attached to my church than I am; and in it I expect to find all the soul craves for, but if I were to change, I would not stop in any church until I reached the Catholic church. All the good that I can find in any church I find in these two." Protestantism would only be the gainer if these Romanians—how will that do till some one coins a better word?—would secede in a body and join themselves, in name as well as in heart, to the ecclesiastical system they so much admire.

Even now city people are beginning to ask the question, "Where shall we pass the summer?" They need go but a very short distance out of Boston to find themselves plunged into depths of suburban solitude as complete as if the gilded dome of the State House was hundreds of miles away. I remember a most charming drive, one summer afternoon, through the heart of Weston—the home of our loved Dea. Leadbetter, though his postoffice address is Auburndale—over fern-haunted, forest-shaded roads, with a wayside brook to bear us company, and an occasional farm-house to take off the sense of isolation. I contend that one can come much nearer to "Nature's heart" amid such quiet and homely scenes, than among the sublimities of mountain and ocean, where she shows herself less as a mother to whose bosom one can nestle, than a queen in royal robes who smiles graciously and lets you kiss her hand; who wants homage rather than love.

March is passing. Only a few more days, and changeable April will take up the scepter. The winds are yet bleak and the mornings keen and frosty, but the grass is turning green in places, and white clouds scud across the sky. The signs of spring are in the heavens above as much as in the earth below, and the first violet that blossoms in its leafy nook is no surer token of her approach than the appearance of those island-like white clouds permeated through and through with the glory that is shining behind them—like a dim vision of the pearly gates. And when the time comes for their heavenly portals to unclose, will not our clouds of affliction turn as brightly luminous—the sign that earth's winter is over and gone, and the summer of eternity near, even at the doors?

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, March 29, 1893.

At last there is a prospect that the liquor traffic of the national capital, which has for so long been practically a law unto itself, will have to submit to being controlled by law, as other traffic does, without protest. It has been decided in a local court that the new liquor-license law, which went into effect March 3, annulled all existing liquor licenses, and that new licenses must

be obtained under the new law, which, although far from being perfect, or even tolerably satisfactory, is a great improvement upon what we have had. Under the new law, bar room licenses are \$400 and wholesale licenses \$250, and there are many more restrictions placed upon the business than ever before, and much more authority given to the Commissioners than they have heretofore had; all of which ought to be beneficial. Although believing that absolute prohibition is the only thoroughly effective remedy for the liquor evil, your correspondent, in common with a majority of our church and temperance people, thankfully accepted the new license law as the best that could be gotten from Congress at this time; and if it be fearlessly administered it will certainly result in a very considerable reduction in the number of bar-rooms, and in less Sunday rum-selling, even if the smart lawyers employed by the liquors-dealers do succeed in defeating the intention of some of its clauses. The principal trouble is likely to be in the administration of the law, through intentional negligence of officials, who, all too often, in the past have shown themselves over-friendly to the rum-sellers' interest. However, the temperance people of Washington are thoroughly alive to the situation, and if the law be not properly administered Congress and the people of the entire country will hear from them. The Good Templars have already filed a protest, because the rules issued by the commissioners, governing applications for retail liquor licenses, do not provide explicitly for the taking of a vote of the residents on the square where it is proposed to carry on the business, for and against the license, and requested that the rules be amended in accordance with their suggestion.

An unfortunate and humiliating thing has occurred in the United States Senate, our highest legislative body, which has been referred to by a distinguished foreigner as "the greatest legislative body in the world." A Senator—Mr. Hoar, of Massachusetts—has offered a resolution directing that a committee investigate the charge of criminal embezzlement made against another Senator—Mr. Roach, of North Dakota. Unfortunate as it is, it seems to me that in the interest of public morality a most rigid investigation is necessary, lest the impression should go forth among the young men of the country that good morals are not required of Senators.

There is an impressive lesson for us all in the two reports presented to the Senate this week from the Committee on Privileges and Elections, concerning the right of the Senators appointed by the Governors of Montana, Washington and Wyoming to take their seats. Five members of the committee signed the majority report, which is in favor of seating them, while four members signed the minority report, which is against their right to be seated. These reports show how easy and human it is for men to differ in their construction of language, both being based upon the clause in the Constitution of the United States which prescribes the method of electing Senators and of filling vacancies. In every controversy opposite arguments can be maintained with equal honesty. How much trouble might be avoided if this fact could be indelibly impressed upon the minds of everybody!

A very interesting and instructive address was delivered here Sunday evening by Rev. Dr. Edward W. Hitchcock, who was pastor of the American Mission in Paris for eleven years after the establishment of the famous McAll Mission in France, which was begun in 1872 and now has 135 stations, with over 19,000 sittings scattered throughout Paris and in 95 towns in the provinces. It costs about \$90,000 a year to support the mission, about one-half of which comes from America, which has 85 McAll associations. Dr. Hitchcock recalled to the memory of his hearers the fact that it was only since the establishment of the republic in France that religious liberty has been enjoyed by the French. At the close of his address a liberal contribution towards the support of the mission was made by the large congregation.

The evident good effect upon the crowd of men who have come here from every section of the country seeking office under the new administration, of the semi-official announcement that President Cleveland would appoint no man to office who is known to be addicted to the drinking habit, has resulted in bringing forward the proposition that an addition be made to the oath now

taken by every federal office-holder, something like this: "And I also swear to abstain from the use of intoxicating liquors while in office." There is much to be said in favor of the suggestion, and it will be difficult to present a good reason against its adoption.

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

Boston, Mass., March 27, 1893.

"Morning Star Lodge," A. F. and A. M., Worcester, Mass., celebrated its centennial on the 13th inst. Most Worshipful Grand Master Richard Riggs and suite were escorted, and duly eulogized in a graceful speech of welcome by W. M. Dr. Charles A. Peabody. The *Spy* of the 14th chronicles a list of worshipfuls, but makes no mention of "Mighty Lord and Heavenly King T. P. Gr. Master" Geo. F. Hewett, or of "men in nightshirts," who, according to the Worcester *Daily Telegram* of February 10, 1889, inducted the leading liquor-dealer of Worcester into the high and sublime functions of a "Thrice Potent Grand Master of Masons". Perhaps this mighty Masonic functionary was too busy with the affairs of the liquor-dealers' syndicate to grace the occasion with his august presence.

Orator Edward S. Nason, with the impudence characteristic on such occasions, appropriated to the craft all the patriotism and honors due to worthy members for a hundred years, giving no credit to the homes, or to social influences, to Christianity, or to the men themselves, for their noble deeds. He assumes that all their wisdom was acquired, and all their munificent exploits were inspired, within the tyled recesses of the lodge. To one not acquainted in Worcester, who should chance to read this glowing panegyric, it would appear that "Morning Star Lodge" has shaped the history of the past and now holds the city's destiny in the "lion's paw" grip of its "hidden hand". Not deigning to even notice the work of "profanes," or the part taken by those who "walk in the light," Orator Nason extols this band of Hiramites as the one humane, progressive, beneficent and elevating factor that has advanced the city to her high attainments in art, education, morality, diplomacy and material prosperity; all of which is doubtless a revelation to the good citizens of Worcester, who have not traveled the "Rough and Rugged Road" of initiation. Of course, in a mixed company holding such diverse religious beliefs, it would be highly discourteous to allude to Christ or to any distinctive feature of Christianity, as it would offend some sensitive brother, and he obviates this insult by avoiding the "vulgar era" and beginning the lodge's pedigree "March 11, 5093," and then, as if in contempt for the Christian era and its Divine Author, he tags on 1893. Advancing from negative to positive, he proclaimed the birth of the lodge and its christening with "solemn ceremonies of pouring on corn, wine and oil," and the dedication of its house of worship "to Freemasonry, virtue and universal benevolence," followed by "a truly Masonic symposium at the Bay State House," leaving no room for a question but that the lodge was duly consecrated by the "solemn" rites of its pagan ancestry. The speech concluded, toasts were in order and Past Master Hon. Charles G. Reed stepped to the front. "Mr. Reed," says the reporter, "made a brief speech of welcome, in which he took occasion to say that he regarded Freemasonry as the best moral institution that exists."

Mr. Reed, if I am not mistaken, is a member of Plymouth Congregational church, and was at one time superintendent of the Sabbath-school. How does this assertion of lodge morality appear to his pastor and his brethren in the church? He certainly knows of the church, and ought to know her worth as a "moral institution"; yet he degrades the church of his choice below the lodge to which he belongs, for he affirms: "Freemasonry is the best moral institution that exists." The only possible inference is that "Morning Star Lodge" is immaculate, or Plymouth church sadly corrupt; unless we presume that Mr. Reed is deficient in judgment or indifferent to facts. Is it strange that irreligious men, when listening to such statements in the lodge, made by men who pose as leaders in the church, turn away from the house of God, and become confirmed rejectors of Christianity? Was the betrayal of our Lord

by Judas any worse; or will his final doom be more wretched than that of the man who sins against light and knowledge that Judas did not and could not have had when he betrayed his Divine Master for thirty pieces of silver? The warning Word by the prophet (Isa. 28:18) would seem to be written for those who thus betray the bride of Christ to secure the favor of her enemy. "Your covenant with death shall be disannulled, and your agreement with hell shall not stand."

One more specimen must suffice. Grand Master Riggs enlivened the occasion with "a carefully prepared paper on the future of Freemasonry," which he said was "independent of party and church, neither allied nor opposed to either, standing by itself, tolerant of all". These are not the words of a novice in Masonry, but emanate from the head of the order in Massachusetts. Neither are they hasty words, but they are part of a "carefully prepared paper". Now what is the fair import of these statements? It is this: The G. M. virtually says: "Freemasonry, rising out of pagan antiquity, stands upon its own pedestal, self-poised and self-sufficient, among the ordinary institutions in the world. Independent of them all, and allied to none, it exults in its grandeur, and looks patronizingly down upon its inferiors, and is graciously "tolerant of all". Rich in itself, and "increased with goods," it says: "I have need of nothing. Governments and the church are as nothing to me, and I will not tarnish my robes by contact with either, but simply 'tolerate' and not oppose their existence." Wonderful condescension! The lodge in Worcester actually "tolerates" Plymouth church, and with equal magnanimity spreads its sheltering wing of toleration over the Joss house, the Pagoda, and the whisky syndicate, making the superintendent of a Sabbath-school and the superintendent of a liquor trust loving brothers in the lodge. Is not this the anti Christ of 2 Thess. 2:4, "who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God"? How long will the watchmen upon the walls of Zion in Worcester hold their peace, while their Master's bride is traduced and maligned by the professed members of her own body?

J. P. STODDARD.

THE EASTERN AGENT IN PENNSYLVANIA.

CHAMBERSBURG, Pa., March 30, 1893.

DEAR CYNOSURE:—I am reminded that another week has passed, and it is time to report.

After my last I lectured in the Fayetteville Covenant church to a fair audience. The night was rainy. The *Franklyn Repository* of next morning contained the following?

"A LECTURE WITH A MORAL

"FAYETTEVILLE, March 24.—Rev. Stoddard lectured to a large audience in this place last evening. Two-thirds of his audience was composed of secret order men. Moral.—Four new applications this morning for the Eagles. Come again, Brother Stoddard."

Brother Stoddard will come again at any time the Eagles may arrange for his lecture. Eagles being birds of prey, naturally gather the remnants after the battle. Please tell us, next time, if the Vultures had any applications.

Bro. Tankey kindly conveyed me six miles through the mud to Altenwald, in the early morning of Friday. We reached the station in time to see the train that I had hoped to take go out of sight. The mud was deep, and I imagine we enjoyed the trip more than did the horse.

After several wearisome delays I reached Biglerville, where I anticipated meeting Bro. Weidner, the loyal U. B. pastor there. In this I was disappointed, as Bro. W. had gone to a distant appointment. His family showed me no little kindness.

Our train ran down over the hill to Gettysburg just as the sun was sinking in the west, and there, stretched out before me, I saw for the first time the field of that terrible battle so historic for its carnage and death. Here stand four hundred monuments, costing over a million of dollars, as silent sentinels, telling their sad stories. May God in mercy save our nation from ever witnessing a like encounter.

Dr. Joel Swartz, pastor of the First Lutheran church of Gettysburg, known to *Cynosure* readers by his letters, was at home and received your agent cordially. He related much of his experience in being initiated into the Masonic lodge,

and at what a cost he had borne testimony against this gigantic evil. Space does not here permit a repetition.

There did not seem to be any immediate opening for lectures. A professor in the college to whom I was referred, received me kindly and promised to bring my request to address the students before the faculty. While personally in sympathy with our work, he had little hope of getting a lecture before the students, as the institution of secret college for fraternities are encouraged.

Not finding work for Sabbath, I returned to the dearest place on earth, my home. If there is a man or woman to be pitied it is the one without a home. Papa knows he is always welcome there. What sorrow is brought to the lodge and saloon-cursed abodes of our land, none but the inmates

(Continued on 9th page.)

CORRESPONDENCE

A DELAYED LETTER FROM GREECE.

ANDROS, Greece, Jan. 25, 1893.

A week ago to-day was the day with the Greeks for the baptism of the waters. It was a pleasant day. They first had quite a lengthy service in the church, and then they marched to the spring with a flag and there held a short service. The priest blessed the water and baptized it, as they called it, by dipping a cross into it, and then they all kissed the cross and the priest's hand while he sprinkled them with holy water. They all dropped a piece of money into a plate for the priest. Most of them drank some of the holy water, too, and took some of it home to keep through the year. The holiest water, however, is the water that is blessed in the church the day before, which is a very great fast day.

During these two days and the one following, the priests go around and bless the houses and get money for it. Each priest may visit as many houses in different villages as he finds time for during these three days, and so he gets quite a little amount of currency. I think that it is a good thing to ask God to bless the springs of water that there may be an abundance of water to water their vegetables with during the summer or dry season.

After the service is over at the spring they go to the sea shore and bless the water, so that it will be more quiet and boats can go again about their work. At the shore the priest throws the cross into the sea, and one or more men or boys dive in after it, and the one that gets it goes around to the houses and collects money for himself.

To day the snow is several inches deep, and the thermometer stood 38° above zero in a room without a fire. It is something which does not happen very often here in Greece. We bought, in Athens, a nice little stove for coal for \$2. It is not quite two feet high, and ten inches across the top. It would be nothing more than a toy for the cold weather of America, and it is hardly large enough for us this cold weather, for our room is quite large. The children went out this afternoon and rolled up large snow balls and made a fort. They have been studying at home since this cold snap came on, for there are no stoves in the school rooms here, nor any way provided to heat the room; and the roofs of the houses are mostly flat and covered with earth and the water leaks through and makes the houses very damp. Some have to leave their own house and go and stay a while with some one else. It is no wonder that the roofs leak, for it has rained some every day for more than two weeks, and sometimes it has rained very hard nearly all day.

We have great reason to be encouraged in our work here. The Holy Spirit is working in the hearts of the people. An Englishman has come to Athens who seems to be doing a good work there. It was through him that a Monday evening prayer-meeting was established in Athens, Smyrna, Constantinople, and wherever Christian work is being done among the Greeks. This meeting is for the express purpose of praying for the descent of the Holy Spirit into the hearts of the Greeks, to lead them into the way of truth and righteousness. We have been greatly blessed here ever since these meetings began, and have felt the power of the Holy Spirit in our hearts at every Monday evening meeting. We have asked

God for a hundred souls from, in and around this village. The people here are expecting to build a new church, and we have claimed that for the Lord also.

The day that the waters were baptized many had a dance in their houses in the afternoon and evening; and one man here has just built a nice large house, and he had a dance and two young men to play on stringed instruments. They had a fight there before it was over, and the family were very much scared and disgusted. The next morning Mr. Z. prayed that that family might be converted and that that house might be opened on that same day, next year, for a Gospel meeting.

Mr. Z.'s nephew, Demetre, a young man, has just built a store near us, and he says that he will not open it on the Sabbath nor sell any wine or spirits. This would be a wonderful thing, but we are praying that he will be converted before he opens the store. Another nephew by marriage is building a boat and we are praying that he may be converted before he launches it, so that there will be one boat for the Lord here. His wife lived with us for a number of years; so we are especially interested in the conversion of herself and her husband. Please unite with us in claiming these requests as the Spirit may lead you.

The people scarcely ever come in to our Sunday evening meetings; but last Sunday evening five came through the rain, and we had a blessed meeting, and some testimonies from the Greeks also. One of the women, who has been driven from her house because of the dripping, said she praised the Lord for the rain anyhow, because it was needed for the crops; and her face looked so bright when she said it that I thought it was a pretty good testimony from a person that we do not consider a Christian, and I wondered if many Christians at home would praise him so heartily under the circumstances. She and her sister-in-law, who was with her, have been to our meetings a number of times, and seem much interested. Her brother-in-law came also this night and paid good attention. We are praying that both families may be saved. They seem better than most of the Greek families, and though poor they are honest and upright. Mr. Z.'s mother praised the Lord for keeping her for many years, and for taking care of her and so much a good son. Mr. Z. also told them some of his own experience, how the Lord had delivered him from strong drink and from the use of tobacco. All the men here drink and smoke, without a single exception that we know of. He also told them that he took the Lord as his healer and that for the past two years he had not taken any medicine, and related a number of instances of answers to prayer both in his own case and that of others. He told them that Sister Hayden also took the Lord as her healer. He said this was the first testimony meeting that he had ever had among the Greeks. We have had three services on Sunday ever since we have been here, and we also have two services during the week on Monday and Friday evenings, and of course we have family worship every morning and evening, and quite often some of the Greeks happen in, about that time and we manage to keep them, and at such a time Mr. Z. generally preaches a little sermon to them besides. In this way we manage to reach a good many who could not be persuaded to come on Sunday. When they come to make a call or for medicine or on any errand and wish to hear us play, as they generally do, we play and sing some Gospel pieces to them, and by explaining them they often become interested and thus the way is opened to talk with them on things pertaining to their salvation.

Mr. Sakellarios, the Baptist missionary, at whose house we were so hospitably entertained while in Athens, was here with us a number of weeks during the summer, and his niece, Anastasia, a young lady, came with him. While here she was baptized, and we gave a little history of the outcome of it. More than three weeks ago there was an article in one of the Athens papers to the effect that poor Anastasia is in the hands of the authorities in Athens for refusing to return home with her mother and embrace the Greek religion again. About three months ago her mother, hearing that she had embraced the Christian religion, and that she expected to go to America before long, came to see her and tried in every way in her power to persuade her to return home with her, without, however, making

the least impression upon her daughter. Then when the mother found that she could do nothing with her herself she went to the Greek authorities about it and had Anastasia brought before the court. The superintendent of the police in Athens not being able to decide the matter himself delivered her over to the higher authorities; but even they could do nothing, because Anastasia stoutly refused to go. Then they sent word to her father to come on, and the case is before the court, and she is kept in the house of one of the congressmen in some way as a prisoner. Notice has been given to the authorities at Piræus, the sea-port of Athens, that every steamer shall be searched before leaving port in order to prevent her escape in that way. They are afraid that these dreadful American missionaries and the American society may send her away to America and they will lose her forever. If she stands firm in this her first great trial the name of the Lord will be much glorified. We have been led to pray much for her.

I suppose that this will be a surprise to you, that after Mr. S. has spent so much money for her education she should be treated thus by her parents. She has been with Mr. S. nine years and she is now 17 years old. But I suppose that everything would have gone along smoothly if she had not embraced Christianity. Music, French, English and the Greek studies were all very nice, her parents thought, and they looked upon it as a grand thing for their daughter to have such an education; but when the mother heard that her daughter had been baptized into another faith she expressed her feelings as follows: "They have turned her brains; they have changed her religion." She repeated this to the superintendent of the police with tears running down her cheeks. Again in another place she said, "They will send my daughter to America." The paper states that she cried this out hopelessly before the court. I hope you will pray for Mr. Sakellarios. He is a very dear spiritual brother, and we think a great deal of him.

We had not had any word directly from Mr. S. when I wrote the above, Jan. 26th. We have received a letter from him saying that Anastasia ran away to England with the young Englishman to whom she was engaged to be married, so that when her father came to find her she had gone, and Mr. S. was put in prison; but he was not allowed by his friends to stay there very long; or perhaps we should say the Lord did not let him stay there very long. As soon as they learned that he was an American citizen, they wanted to get rid of him; and when Trecoupes, the prime minister, heard of it, he was quite indignant and said: "Why did they arrest a man for nothing without the authority of the government?" and he was released at once. Trecoupes, though not a Christian, is a friend to Mr. S., and we are praying that he and his sister Sophia, who assists him in his duties, may be converted.

Since this trouble began several weeks ago the different houses of worship of the missionaries in Athens are full of people. We are praying that many of them may be saved.

A. D. Z.

LITERATURE.

THE TESTIMONY OF HISTORY TO THE TRUTH OF SCRIPTURE: HISTORICAL ILLUSTRATIONS OF THE OLD TESTAMENT. Gathered from Ancient Records, Monuments and Inscriptions, by Rev. Geo. Rawlinson, M. A., Camden Professor of Ancient History, Oxford, etc. With Additions by Prof. Horatio B. Hackett, D. D., LL. D.; and a Preface by H. L. Hastings, Editor of the *Christian*. One volume, pp. 237. Boston: H. L. Hastings—Scriptural Tract Society, 47 Cornhill.

George Rawlinson ranks high as an English Orientalist and historian, through his several publications, the most important of which was "The Seven Great Monarchies of the Eastern World, (1862-1875)." His "Historical Evidence of the Truth of the Christian Records," of which the volume before us is a partial reproduction, was given to the world in 1860, and has justly gained an enviable reputation as an unanswerable testimony to the truth of the Bible. Every fact, every circumstance, that tends to confirm the truth of the Scriptural history paves the way for the admission of its religious teachings. Therefore, the value of this volume is at once established as a medium of intelligence that should make the Bible more precious, from day to day, as God's great revelation of his wisdom, power, grace, mercy and peace to sinful man.

The additions to the original work by Prof.

Hackett, editor of the American edition of Smith's "Dictionary of the Bible," and one of the Revisers of the New Testament, in the form of explanatory notes and appendices, serve also to increase the interest and value of Dr. Rawlinson's researches.

The volume is eminently practical, and its range of topics extends over a great variety of information gathered from the highest standard authorities. Carefully read, and candidly considered, it cannot fail to impress the most skeptical with the fact that God's Word has imperative claims upon our belief and obedience.

CURRENT PERIODICALS.

Scribner's for April contains much to attract the attention, please the eye and interest the reader; but these are features common to most issues of this favorite magazine. The illustrations, as usual, are numerous and excellent. Among articles of particular prominence are the following: Unpublished Letters of Carlyle, characteristic and entertaining; The Restoration House, a relic of English history at Rochester in Kent, by Stephen T. Aveling; The Cities that Were Forgotten—"the bones of the three chief cities of the Saline: Abo, Cuara, and Tabira," by Chas. F. Lummis; Anne of Brittany's Chateaux in the Valley of the Loire, by Theodore Andrea Cook; An Artist in Japan, by Robert Blum; The Arts Relating to Women, and their exhibition at Paris, by Octave Uzanne; The Crisis of the Schipka Pass (Historic Moments), by Archibald Forbes. Mrs. Frances Hodgson Burnett continues her "The One I Knew the Best of All"—that choice bit of human nature. A New England Farm, and In Rented Rooms, are pleasant pictures of rural and metropolitan life. One or two stories and several poems will please the younger reader. New York: Chas. Scribner's Sons.

Home and Country for March possesses many undeniable marks of popularity, both in letter and spirit, and in its numerous embellishments. It is probably, by far, the best number of this magazine ever issued. Four Art Supplements, copies of paintings—Sisters, The Happy Family, Innocence, and Thinking of Him—are presented. Of the more solid material, we may mention the following: From the Depths, by Commander and Mrs. Ballington Booth, an illustrated exposition of the "slum work" performed in New York and elsewhere by the Salvation Army (with portraits); A Trip to California in 1854, illustrated with pioneer incidents, by Joseph H. Nunez; Dress and Its Science, illustrated, by Mrs. S. S. Wood; A Castle of Legends, illustrated, and The Tricks of "Lightning Calculators," by Samuel Jaros. The story department includes: The Adventures of a Poor Aristocrat, from the French of Octave Feuillet, illustrated; Dr. Patterson's Strategem, and A Confession—the Story of Montezuma, the Last Emperor of Mexico, illustrated, by Jay Ross. There are, in addition, several poems, of more or less interest, by various writers. New York: Joseph W. Kay, publisher, 96-98 Maiden Lane.

The Preachers' Magazine (April issue), for preachers, teachers and Bible students, is rich in homiletics, hints, suggestions, outline studies and methods, especially adapted for the engendering of thought and application of Scriptural truths. The English editors are Mark Guy Pearse and Arthur E. Gregory; but American editors and contributors make monthly additions to its contents and thus increase its value and interest. This magazine is published by Wilbur B. Ketcham, 2 Cooper Union, New York City.

PAMPHLETS.

Those who are interested in the remnant of the American Indian tribes, their welfare, education and conversion, will find the publications of "The Indian Rights Association," at 1305 Arch street, Philadelphia, excellent reading. Among the recent pamphlets issued by this Association are: (1) "Report of Hon. Theodore Roosevelt made to the United States civil service commission, upon a visit to certain Indian reservations and Indian schools in South Dakota, Nebraska, and Kansas." (2) "Cheyennes and Arapahoes Revisited, a statement of their agreement and contract with attorneys," by C. C. Painter, Washington agent of the Indian Rights Association. In these pamphlets, which may be obtained by application to the Association, the reader will find exhibited what we believe to be the true relations existing between our government and our Indian wards. If we have wronged them, let it be known, and let us right them; and, under all circumstances, we should understand our duty as a nation towards them, and perform it in a Christian spirit.

If any reader of the *Cynosure* is personally interested in the promotion of social purity, and believes that every safeguard should be thrown about our young people to save them from the snare of the seducer, he will find a little pamphlet containing the constitution and by-laws of the Christian League for the Promotion of Social Purity (at 33 East Twenty-second street, New York City), particularly enlightening and encouraging. The pamphlet includes, also, the address of the president of the League and the secretary and treasurer's annual reports for 1891-92. It is a wholesome reform.

IN BRIEF.

During 1892 from California the total export of fruits was 409,917,216 pounds, requiring 20,495 freight cars to transport it, an increase of 16 per cent over 1890.

Doctor F. L. Oswald figures it out that the population of this country a century hence will be 300,000,000. He thinks it likely the great city of the future will be in the Piedmont region.

Since 1867, when the diamond fields of South Africa were first discovered, there have been exported from Cape Colony more than 50,000,000 carats of diamonds, the value of which amounts to £70,000,000.

The dairy and food commissioner of Ohio, F. B. McNeal, has been actively attending to the duties of his office during the past nine months, and reports an appalling state of affairs. More than 80 per cent, he says, of the 500 samples analyzed by his office have been found to be adulterated. The adulterations have covered almost every article of food, and the adulterants used have included every conceivable article possible to incorporate with a food product.

It was a rule with ex-President Hayes when he had anything particularly disagreeable on hand, to do it the first thing in the morning. There was a great deal of philosophy in this plan. In the morning the mind is calm and fresh, and can undertake and achieve; still more, if one resolutely performs the difficult task the first thing in the morning, then it is done; but if it is put off until a later hour, and a later and a later, finally it is put off till the next day.

The present year has seen inaugurated a number of humanitarian measures in Europe. Among the most noteworthy are the arming of the Irish constabulary with ordinary police truncheons in lieu of the bayonets which they have hitherto worn and used, and a decree issued by the Russian government exempting female convicts from corporeal punishment. Solitary confinement and a bread-and-water diet are henceforth to take the place of the practice of flogging and of loading refractory women prisoners with chains.

New ideas in paving have lately attracted attention. Among these is the paving of a bridge by a German engineer with India rubber, the result having been so satisfactory as to induce its application on a much larger scale, a point in its favor being that it is much more durable than asphalt and not slippery. In London a section of roadway under the gate leading to the departure platform of the St. Pancras terminus has for some time past been paved with this material, with the effect of deadening the sound made when being passed over on wheels, besides the comfortable elasticity afforded to foot passengers.

Along Grisly Bear river, in the Rockies, there are many bear haunts or wintering dens, which the Indian guides point out to travelers. According to Indian stories, a bear will lie in a dark and secluded retreat all winter without food or nourishment, sucking its paws. The bear does not burrow in the ground, but covers himself with fallen leaves. Over the den the snow is often many feet deep, and the bear's hiding place is only discovered by an air hole so small that nothing but the keen eye of a savage could find it. The Indians say that the Rocky Mountain bear lies thus in a torpid state from December until March.

By a treaty signed at Geneva, Switzerland, forty nations agreed to hold as sacred from attack all material, stores, or persons protected by the badge of the Red Cross, and now this society has some 700 acres of land near Bedford, Indiana, that will never be disturbed by the carnage of war, no matter what may come. It was tendered to the society by Dr. Jos. Gardner, to be used as a depot of supplies whenever occasion may arise, and is the only piece of ground on the western continent where armies may not go. Miss Clara Barton has accepted the gift for the society, and promises that it shall be marked by appropriate insignia as a notice to all the world. It is well

that even so much of the earth is preserved against the tramp of armies. May the territory increase.

The three oldest known pieces of wrought iron in existence are the sickle blade that was found by Belzoni under the base of a sphinx in Karnac, near Thebes; the blade found by Col. Vyse imbedded in the mortar of one of the pyramids, and a portion of a cross-cut saw which Mr. Layard exhumed at Nimrud—all of which are now in the British Museum. Another piece of iron, an account of which might not be inappropriate in this connection, is the wrought bar of Damascus steel which King Porus presented to Alexander the Great. This bar, which is of unknown antiquity, is still carefully preserved in the National Turkish Museum at Constantinople.

The Arrival of Spring.

When Spring arrives, the importance of taking some good blood-purifying, strengthening medicine, is recognized by nearly everybody. For at no other season is the system so much in need of, or so susceptible to, the benefit imparted by that reliable medicine, Hood's Sarsaparilla. It expels from the blood all the impurities which have accumulated in the winter, cures sick headache and dyspepsia, gives healthy action to the kidneys and liver, and drives away THAT TIRED FEELING which may be the consequence or forerunner of disease.

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 6, 1893

The fear of the Lord is wisdom, and to depart from evil is understanding.—Job 28: 28.

SELF-SACRIFICE IN RELIGION.

That there are some faithful Christian men who have drifted into Freemasonry, and who did not at once discover the iniquitous character of the institution, cannot be doubted. Our opposition to the unholy system ought not to blind us to the moral excellence of some who may be involved in it.

But the main reason why men are entrapped in the secret lodge system is, that they have not sought first the kingdom of God and his righteousness. They have forgotten that the Lord has said: "If any man will come after me, let him deny himself and take up his cross and follow me." In other words, the great element of self-sacrifice has dropped out of their religion. Like Demas, they "have loved this present world;" and, while they have meant to be religious, they have, perhaps unconsciously, undertaken to serve both God and Mammon.

The success of our anti secrecy reform depends, more than anything else, on our getting a better conception of what is involved in real Christian character. Especially ought we to remember that Jesus said: "He that loveth father or mother (or his own life) more than me is not worthy of me," and "if any man come unto me, and forsake not all that he hath, he cannot be my disciple." We need a religion like Paul's, that shall "count all things but loss for the excellency of the knowledge of Christ."

THE COLUMBIAN EXPOSITION.

Since the issue of last week's *Cynosure*, in which some of the regulations relating to the comfort of visitors at the Columbian Exposition were criticized, President Higinbotham has authorized the publication of the following, with the request that it be given the widest circulation:

The Exposition will be opened for visitors on May 1. An abundance of drinking water, the best supplied to any great city in the world, will be provided free to all. The report that a charge would be made for drinking water probably arose from the fact that Hygeia water can also be had by those who may desire it at 1 cent a glass.

Ample provisions for seating will be made without charge.

About 1,500 toilet rooms and closets will be located at convenient points in the buildings and about the grounds, and they will be absolutely free to the public. This is as large a number in proportion to the estimated attendance as has ever been provided in any exposition. In addition to these there will also be nearly an equal number of lavatories and toilet rooms of a costly and handsome character as exhibits, for the use of which a charge of 5 cents will be made.

The admission fee of 50 cents will entitle the visitors to see and enter all the Exposition buildings, inspect the exhibits, and in short, to see everything within the Exposition grounds, except the Esquimaux village and the reproduction of the Colorado cliff dwellings. For these, as well as for the special attractions on Midway Plaisance, a small fee will be charged.

Imposition or extortion of any description will not be tolerated.

Free medical and emergency hospital service is provided on the grounds by the Exposition management.

The Bureau of Public Comfort will provide commodious free waiting rooms, including spacious ladies' parlor and toilet rooms, in various parts of the grounds.

Before the article in the *Cynosure* was written, a letter was addressed to Director Bryan, giving him an opportunity to refute the charges of extortion that were then currently reported; but no answer was received. The proclamation of President Higinbotham is evidently the result of a modification of the offensive regulations.

MORAL BOOMERANGS.

The pretended "bull" of Pope Leo XIII., said to have been issued December 26, 1891, absolving all citizens of the United States from their oaths of allegiance to our government, and commanding that on or about September 5, 1893, there shall commence, at Chicago, a general massacre of Protestants, ought not to have deceived anyone. Surely no one of fair intelligence would for a moment believe that such a document could have been put forth by so intelligent a man as the Pope, or that, if he had even dared to publish it, it would have been suffered by his counselors to go out before the world. Yet it is to be feared that many simple-minded persons have

been deceived by it, as this pretended "bull" has had an extensive circulation in the American press.

A similar story comes from Bay City, Mich., of a drunken Roman Catholic priest going to a house, burning a Bible, and insulting the inmates. A legal investigation showed that the priest was entirely innocent, and that the whole performance had been planned by anti-Catholics, to bring Romanism into disrepute.

Surely no Protestant Christian would be guilty of either of these schemes of falsehood and fraud. They doubtless are specimens of secret lodge morality, and but serve to illustrate the character of those organizations that are based on the principle that "the end justifies the means". Jesuitism has the prior claim to this sort of wickedness; but it seems likely to be outtrivalled by the secret anti-Catholic organizations.

Especially, ought Protestant Christians to earnestly denounce and oppose all such schemes, not only because of their intrinsic wickedness, but because these things are moral boomerangs, that will surely come down with dreadful force upon the heads of those who use them.

Romanism is to be met and opposed by the principles of the Gospel of Christ. The Roman church is to be held to responsibility for her current teachings and her present practices—not for those of three hundred years ago. Truth is the antidote for error. The remedy for false religion is true religion; and any departure from correct Christian principles by the opposers of Romanism will inevitably bring on a conflict, in which Rome will have the decided advantage.

A NON-UNION PRINTER.

The following appeared in the Milwaukee (Wis.) *Sentinel* of March 23:

A committee of non-union employing printers of this city, headed by T. Edward Clark, called on Mr. Cleveland and presented a petition signed by non-union printers of Washington, asking him to recognize non-union men in his selection of the public printer and protesting against the efforts made by a delegation of union printers, headed by Congressman Amos C. W. Edwards, to induce Mr. Cleveland not to appoint C. W. Cummings of Delaware to the office, on the ground that he is not a union man. The petition closes thus: "We pray that in exercising your presidential prerogative in appointing a public printer you will impartially consider the rights of that immensely larger, less noisy, less guilty, body of your industrial fellow-citizens who are members of no unions, no boycotting labor organizations, and that the public printer whom you shall select will be a man who will remember that non-union printers have rights to be respected equal to those of union printers, and that as good common citizens of a common country they have as much right to labor at the case in the Government Printing Office as have members of any printers' union."

For a number of years a most arrogant despotism has been maintained at Washington by the Typographical Unions. Even the United States Congress has had to bow to their behests. In appointments they have had, heretofore, their own way, and no one could get a place in the Government Printing Office who did not become a member. It remains to be seen what so independent a man as Mr. Cleveland will do in this matter.

Never was there better opportunity to show himself the President of the people rather than of a class. It would rejoice many hearts to see, for once, the ring rule broken down.

THE WORLD'S FAIR SUNDAY-SCHOOL.

Plans for the model Sunday-school building, to be erected in connection with the Columbian Exposition, have been adopted. Thirty-eight competing designs were offered for the prizes to be awarded for the best four.

The jury awarded the first prize of \$500 to H. Curtis Hoffman and Frank Upham of Chicago, who presented a joint design. The second prize of \$250 went to Weary & Kramer of Akron, O. The third prize of \$150 was taken by Jackson & Rivinus of Denver, Col. The fourth prize fell to E. O. Fallis & Co. of Toledo, O.

The design of Hoffman and Upham will, after a few slight alterations, be erected with all necessary speed, on the site selected on Stony Island avenue, just south of Fifty-seventh street, and facing the Exposition grounds.

The building is to be a combination of a large intermediate department room, lighted from above, and surrounding this on three sides the other department rooms, with galleries above, and all so arranged as to be thrown entirely open and free as desired, with every space in full view of the platform. In the particular design the

surrounding department rooms have been made polygonal, so as to give the best possible light and air. The library is large enough for a reading-room also. Toilets are provided for visitors as well as pupils. The halls and staircases are to be broad, to afford ample exit in case of fire. The sliding partitions will contain the blackboards, and the partitions will be made with portieres hung on brass rods suspended from the ceiling.

This building is designed to be constructed of wood, with staff exterior and plain plastered interior, with frescoed ornaments. The roof may be of imitation red Spanish tile. The cost is based on a calculation of nine cents a cubic foot, and will amount to about \$18,000.

The Cook County Sunday-school Association has pledged the sum of \$10,000 for the furtherance of this enterprise, and has already raised about one-half of the amount. Schools that have not already contributed are requested to do so at once. Many of the States are making generous contributions. City schools that may desire it will be supplied with a speaker, familiar with all the details, to present the subject, if application is made to W. B. Jacobs, 132 LaSalle street, city.

THE DREAD OF WAR.

One of the results of the immense armies and the vastly improved methods of destruction that have been adopted by the European nations, is a dread of war. Whatever may be the hostility which one nation feels to another, and whatever may be the hopes of righting past wrongs, or securing greater advantages, there is something in the dreadful problem that confronts them that makes them fearful, and leads them "rather to bear the ills they have than fly to others that they know not of."

There is, too, the increased expensiveness of war. The great Krupp gun, to be exhibited at the Columbian Exhibition, not only cost an immense sum, and another immense sum for the cost of its handling, but each shot, to be thrown twelve miles, would cost over \$1,200.

It would almost seem that Satan had overreached himself in stimulating these enormous and expensive war preparations. At least, it is quite obvious that they are means in the providence of God for preventing rather than promoting war. Surely there is a marked contrast between the first and the latter half of the present century. The last twenty years have been eminently peaceful. The repeated prophecies of war have had no fulfillment, and a great European conflict now seems farther off than ever.

But it does not follow that great armies and navies and immense war preparations are good in themselves. On the other hand, the danger now is that there will be a general revolt against oppressive taxation, and that when kings and princes shall "say peace and safety, then shall sudden destruction come upon them, and they shall not escape." The security for international peace is in justice towards all men, and in the dread of war because of its intrinsic wrongfulness, rather than because of its physical consequences.

As a nation we are drifting quite rapidly into the path of European countries, and coming to trust in our navy and coast defences, rather than in God, as our means of defence.

GOVERNMENT AND THE PROTECTION OF CITIZENS.

In the able address of Rev. J. M. Foster, in Tremont Temple, Boston, March 6, 1893, there is the remarkable statement that during Mr. Harrison's administration thirteen Negroes were burned alive, and over five hundred tortured by mobs in the South, and with no national protest.

It seems scarcely possible that this could have taken place in the last decade of the nineteenth century. But what especially astonishes us is, that 65,000,000 of people should not only have been powerless to either prevent or to punish such enormities, but could not even make as much protest against them as we have repeatedly done against the persecutions of the Jews in Russia, the exiles in Siberia, or the slave-traffic in Central Africa.

We cannot but reflect on the marked contrast between the course of our government towards those nations that have permitted wrongs done

to American citizens, and its course towards far greater wrongs done at home.

In the early history of our nation, when but just recovering from the throes of our national birth, we went to war with Algiers to protect the rights of Americans. Somewhat later, our second war with Great Britain was, ostensibly, for "free trade and sailors' rights".

In repeated instances an earnest protest, together with a display of naval force, has secured the protection of a single citizen; and during this same administration there was no lack of energy in behalf of missionaries, in China and Turkey, of sailors in Chili, and even of seals in the Behring's Sea.

All this was wise and timely, but it is a monstrous anomaly, in the structure of our government, that when eleven Italians, who had been legally acquitted, were brutally murdered at New Orleans, the national government had no right of protest, and had to appease the just wrath of Italy with a present of \$25,000. But when American citizens who have had no legal trial, and (in some instances) have been proved to be innocent of all crime, are shot, hung, and burned at the stake, with a complication of tortures that would shame an Apache Indian, our national executive has nothing to say. Even Mr. Cleveland but faintly alludes, in his Inaugural, to "the equal rights of all before the law, regardless of race or color".

It is doubtless an intricate problem to properly adjust the respective duties of the State and national governments. Doubtless the greater wrong is on the part of those States that have winked at these terrible crimes; nevertheless, a great nation that can protect its citizens in Chili and China ought to be able to protect them in Texas and Tennessee.

If the system of American slavery was such a gross dishonor to our republican government that it called for national and divine intervention, not less is this helplessness to enforce law, and protect the natural rights of our citizens, an abomination in the sight of man and God.

—In the poem "Appeal to Mothers," by Mrs. Daniel Powers, printed on the fifth page of the *Cynosure* for March 23, the first line of the last stanza should read: "Go, plead with your wandering boy, mother." By an oversight the word "wandering" was omitted, disarranging the tune and the sentiment of the song.

—In the principal cities of Kansas—Topeka, Leavenworth, Emporia, Fort Scott, Lawrence, Atchison and Wichita—12,356 women have registered prior to voting at the spring elections. The local contests will gather increased interest from this circumstance, if the women avail themselves properly of their privileges at the polls.

—The Annual District Anti-Secrecy Convention of Oregon and Washington will meet at Canby, Oregon, on the THIRD TUESDAY IN AUGUST, which is August 15, 1893. Arrangements are being made to secure the services of Bishop H. J. Becker, D.D. We desire as thorough an advertisement of the meeting as possible, and therefore request all papers, ministers and assemblies who are friendly to the cause to copy and announce.

—Rev. S. F. Porter, the college agent, writes from Frenchtown, N. J., March 30, that he is about starting for Chicago, with a possible visit to friends in Ohio before reaching here. In the enjoyment of reasonably good health, he has had a pleasant sojourn among old friends in one of his former pastorates, preaching twice on Sundays, most of the time, and circulating anti-secrecy literature. He reports that our reform progresses but slowly in New Jersey, where the corrupt Legislature has aroused considerable feeling among the people by legalizing gambling race-tracks.

—It is better always, when encumbered with institutions of doubtful or evil character, to obey the divine injunction: "Come out from among them, and be ye separate, saith the Lord; . . . and I will receive you." (2 Cor. 6:7.) This promise has had a faithful fulfillment, recently, in the case of the son of our old friend Rev. W. O. Dinius, of Harvey, Ill., who, while at work upon buildings adjacent to the Columbian Exposition, gave such satisfaction to his employers that he was promoted to the superintendence of a number of workmen. With the usual audacity of union laborers, they insisted that he should

become as one of themselves by uniting with their secret organization. This he stoutly refused to do; and, rather than engage in a fruitless controversy, he resigned his position and retired from the work. Only a short time later he was rewarded by obtaining a more lucrative engagement. It pays to be courageous when enticed.

—The corresponding secretary has been much engaged for two or three weeks in preparations for the World's Fair and the special meetings which will mark the Quarter-centennial of the National Christian Association. He has lately addressed a Students' Volunteer Missionary meeting attended by delegates from a number of the seminaries and colleges in the vicinity of Chicago; also an opportunity was given to present the N. C. A. work briefly at the Presbyterian ministers' meeting, and secure the appointment of two delegates to our Annual Meeting Conference, June 20th. Last week he held a parlor meeting at the residence of Mr. E. A. Cook, of the N. C. A. Board. Dr. Goodwin, of the First Congregational church, announced this meeting from his pulpit and invited Sunday-school teachers and members of the Christian Endeavor society to be present. Sixty persons were assembled, and a number expressed much satisfaction. During the next few weeks several church assemblies will be visited, and the work pressed, so far as possible.

—Dwight L. Moody has completed arrangements for a series of evangelical meetings to be conducted by himself in Chicago during the six months of the Columbian Exposition. For this purpose he has gathered a select staff of Christian workers from various parts of Europe and America, by whom Gospel meetings are to be led each night throughout the city, beginning May 1. The services will be divided into two sections, those held in churches and those held in tents. Meetings will be conducted in three churches, one in each division of the city. On the North Side the Chicago Avenue church will be used. On the West Side the Rev. Dr. Goodwin's church has been engaged, and the largest church on the South Side will be thrown open to the public. Among those who will assist in the work are: Professor R. A. Torrey, head of the Bible Institute; Thomas B. Hyde, pastor of the Chicago Avenue church; Major D. W. Little, Henry J. Openshaw, Frank Pierson, George D. McKay, Dr. W. G. Moorhouse, the Rev. Hubert Brook, Martou Smith, and the Rev. John McNeil. This is cheering information for this sin-cursed city.

OUR ANNIVERSARY YEAR.

Special work for the Quarter-centennial of the National Christian Association:

1. The World's Fair Exhibit of the history and work of the Association.
2. The special Conference connected with the annual meeting.
3. The Congress in the Art Palace, on the Lake Front, Chicago, provided by the World's Fair Congress Auxiliary, on or about Oct. 5th.

NOTES.

—The Chief of the Liberal Arts Department has given the N. C. A. a larger and better place for its exhibit. We have now 105, instead of 85, square feet in the northwest corner of the main building. This is a great convenience. The grant was made on Friday, after our plans had been fully described to the managers. It is an evidence that our exhibit is considered worthy of some respect by men who are able to judge. Let our friends everywhere mark this and show equal confidence by a hearty sympathy and strong financial support.

—Note the paragraph in Bro. W. B. Stoddard's letter this week, that the original model of the Morgau monument can be obtained through the kindness of Mrs. Bishop of Chambersburg, Pa. This will be a fine addition to our exhibit.

—Several prominent ministers have given their consent that their testimonies and portraits may be placed in the N. C. A. alcove. We hope to get others as eminent to give us the same privilege.

—The N. C. A. Board voted, on Friday, to hold the annual meeting June 20th. The Conference of Churches will be held in connection. Pray for this meeting. God may use it greatly for the promotion of his kingdom.

—To promote all these anniversary efforts we

need special funds. Friends who have been giving regularly to the lecture work should not remit their effort; but, if God permits, let them add this year a quarter-centennial gift to make this anniversary a notable year for our reform. Whatever of this special fund is not needed for the special work of the year can aid the general work of the Association. Let the gifts come in for this fund, and let everyone who is able make the year and the sum correspond. A \$25 share in this good work will be a good investment.

HENRY L. KELLOGG, *Cor. Sec'y.*

REFORM NEWS (Continued from 5th page.)

may know. Let us keep the homes free from these contaminations!

I spoke, according to Bro. Burkholder's arrangement, in the Salem U. B. church, four miles in the country, from where I write. Notwithstanding the farmers were engaged all day in hard work, there was a large attendance both evenings. The collections were good, and the new *Cynosure* subscriptions many.

Bro. Bishop, of blessed memory, residing at this place, secured the model from which the statue on the Morgan monument was made. Since his departure it has been treasured among the special relics; but Sister Bishop consents to loan it for the exhibition of the N. C. A. at the Columbian Exposition. It is in a good state of preservation, and will doubtless attract much interest.

April is my New York City month.

W. B. STODDARD.

REFORM ORGANIZATIONS.

PRINCETON, Ind., March 28, 1893.

EDITOR CYNOSURE:—At Oakdale, Ill., where I preached four times recently, there is a strong reform sentiment. The Covenanters have a large brick church here which cost about \$15,000. Rev. Wm. Sloane, their first pastor, died during the war. He was the father of Dr. J. R. W. Sloane, and the only surviving member of the family is John M. Sloane, his oldest son, who resides here, and is known as an intelligent radical reformer, but is now in feeble health. His wife is a teacher of large experience, and is president of the W. C. T. U.

There is a Young People's Reform Society at Oakdale, with whom I met twice. They are led by Miss Berdella Hunter and Miss Sadie Anderson. I have hopes that they will carry out the idea suggested in the last *Cynosure*, to push the agitation of reform questions. There is also a similar organization at Princeton, Ind., whose meetings are held every other week in Mrs. Duncan's parlor, and whose members are in full sympathy with the anti-secret reform, and desirous of doing something for the cause. Miss Eliza Davis and Miss Margaret B. Stott are leaders in the organization at Princeton. They have been doing important work in sending out reform literature.

To the friends of reform all along the line we wish to say you cannot invest your time and means to better advantage than to do all you can to encourage the young people to organize and maintain effective societies for reform work. Such societies would interest them in the work of reform, and would train them for Christian work. There is temptation to substitute a mere prayer-meeting for reform organizations. Let these be combined, and let young and old be trained to ring out faithful testimony against the popular evils of our times.

At Princeton the Covenanter church is the only one in town that will open its doors for the discussion of the anti-secret question. It is the only one that Bro. Hinman could get when he spoke here, several years ago. They are without a pastor at present, but have a nice church building, only two blocks from the public square, and they have an earnest and working membership. Princeton is one of the best county seats, and is surrounded by the finest country in Southern Indiana.

I lectured last Monday evening in the Enon Baptist church, near Princeton, and on Tuesday evening in the Greenwood schoolhouse, near town, and met good audiences at both points.

I preached twice at Princeton on Sabbath.

Last week I lectured in the court house at Nashville, Ill.; and was entertained at the home of an old-time fellow-reformer, Mrs. N. Gregory.

M. A. GAULT.

THE HOME.

A MAN.

Before a boy has doffed his kilt
He wants a sword with a flashing hilt;
He must manage a train, though it be of chairs;
He must beat a drum; he must hunt for bears;
In fact, his highest ambition and plan,
His dearest wish is to be a man.

But many a boy is unmanly to-day
Because there were so many "ifs" in the way;
He scorns this "if" and he frowns at that;
He shirks his lesson to wield a bat;
And so he will go, as best he can,
From youth to old age without being a man.

Oh, there are so many "ifs" in the road
That leads to manhood's highest abode!
Kindness, purity, courage and truth,
Stumbling blocks these to many a youth:
For he who will not make these his own,
Can never reach manhood's glorious throne!

So who would be manly should keep in mind,
He must ever be gentle and brave and kind;
Obedient always to right's fair laws;
A brother to every noble cause;
Thus shall he serve God's cherished plan,
And come to the stature of a man.

—Anonymous.

SHOW YOUR COLORS.

I was riding on the train through the eastern section of North Carolina. Nothing can be flatter than that portion of the country, unless it be the religious experience of some people. The rain was pouring down fast, and for a person so inclined, not a better day and place for the blues could be found. Looking out of the car window I thought nothing more interesting to view than the trees, bony mules, and razor-back hogs. Groups of men, white and black, gathered at each station to see the train arrive and depart. Each passenger that entered brought in more damp, moisture, and blues.

Two men at last came in and took the seat in front of me. Shortly after, one of them took a bottle from his pocket, pulled the cork, and handed the bottle to his companion. He took a drink, and the smell of liquor filled the car. Then the first one took a drink, and back and forth the bottle passed, until at last it was empty and they were full. Then one of them commenced swearing, and such blasphemy I never heard in all my life. It made the very air blue—women shrank back, while the heads of men were uplifted to see where the stream of profanity came from. It went on for some time, until I began talking to myself. I always did like to talk to a sensible man.

"Henry, that man belongs to the devil."
"There is no doubt about that," I replied.
"He is not ashamed of it."
"Not a bit ashamed."
"Whom do you belong to?"
"I belong to the Lord Jesus Christ."
"Are you glad or sorry?"
"I am glad—very glad."
"Who in the car knows that man belongs to the devil?"

"Everybody knows that, for he has not kept it secret."

"Who in the car knows you belong to the Lord Jesus?"

"Why, no one knows it, for you see I am a stranger around here."

"Are you willing they should know whom you belong to?"

"Yes; I am willing."

"Very well, will you let them know it?"

I thought a moment, and then said: "By the help of my Master, I will."

Then straightening up and taking a good breath, I began singing in a voice that could be heard by all in the car:

There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

Before I had finished the first verse and chorus the passengers had crowded down around me, and the blasphemer had turned round and looked at me with a face resembling a thunder cloud. As I finished the chorus, he said: "What are you doing?"

"I am singing," I replied.

"Well," said he, "any fool can understand that."

"I am glad you understood it."

"What are you singing?"

"I am singing the religion of the Lord Jesus."

"Well, you quit."

"Quit what?"

"Quit singing your religion on the cars."

"I guess not," I replied, "I don't belong to the Quit family; my name is Mead. For the last half hour you have been standing by your master; now for the next half hour I am going to stand up for my Master."

"Who is my master?"

"The devil is your master—while Christ is mine. I am as proud of my Master as you are of yours. Now I am going to have my turn, if the passengers don't object."

A chorus of voices cried out: "Sing on, stranger, we like that."

I sang on, and as the next verse was finished the blasphemer turned his face away, and I saw nothing of him after that but the back of his head, and that was the handsomest part of him. He left the train soon after, and I'm glad to say I've never seen him since. Song after song followed, and I soon had other voices to help me. When the song service ended, an old man came to me, put out his hand, and said: "Sir, I owe you thanks and a confession."

"Thanks for what?"

"Thanks for rebuking that blasphemer."

"Don't thank me for that, but give thanks to my Master. I try to stand up for him wherever I am. What about the confession?"

"I am in my eighty-third year. I have been a preacher of the Gospel for over sixty years. When I heard that man swearing so, I wanted to rebuke him. I rose from my seat two or three times to do so, but my courage failed. I have not much longer to live, but never again will I refuse to show my colors anywhere."—Rev. C. H. Mead.

TRUSTING MAN AND CHRIST.

The foreman in a factory became anxious about his soul. He was directed to Christ as the sinner's only refuge; but seemed to be without result. At last his master wrote a note, asking him to come to him at his office. When he came into the room, his master inquired, "Do you want to see me, James?" James was confounded, and holding up the note, said: "The letter! the letter!" "Oh," said his master, "you believed that I wanted to see you, and when I sent you the message, you came at once." "Surely, sir; surely, sir," replied James. "Well, see, here is another letter sending for you by One equally in earnest," said his master, holding up a slip of paper with some texts of Scripture written on it. James took the paper and began to read slowly: "Come—unto—me—all—ye—that—labor," etc. His lips quivered, his eyes filled with tears, and, like to choke with emotion, he grasped his large red handkerchief, with which he covered his face, and there he stood for a few moments, not knowing what to do. At length he inquired: "Am I just to believe that in the same way I believed your letter?" "Just in the same way," rejoined the master. If we receive the witness of men, the witness of God is still greater." This expedient was owned of God in setting James at liberty. He was a happy believer that very night.—Exchange.

THE BEST AND THE WORST.

A philosopher named Xanthus desired to have a feast for some of his friends, and he ordered his chief servant to provide the best things in the market. The servant thereupon bought a great number of tongues and instructed the cook to serve them up with different sauces. When the feast was ready, the first, second and third courses, and the side dishes and the desserts were all tongue. Xanthus was greatly enraged. "Did I not order you," said he, "to buy the best things the market afforded?" "And," replied the servant, "have I not obeyed your orders, Master Xanthus? Is there anything better than tongue? Is not the tongue the bond of civil society, the key of sciences, and the organ of truth and reason? By means of the tongue cities are built, governments established and instructed; with the tongue men persuade, instruct and preside in as-

semblies." "Well, then," said Xanthus, thinking to catch him, "this same company will dine with me to-morrow; and as I wish to diversify my entertainment, go to market again and buy the worst things you can find." The next day his servant provided nothing but tongues. Xanthus, in a violent passion, demanded an explanation. "Master," said the servant, "is there anything worse than tongue? Is not the tongue the instrument of all strife and contention, the fomentor of lawsuits, and the source of divisions and wars? Is it not the organ of error, of lies, of calumny and blasphemy?" Xanthus said no more! The servant had convinced him that the tongue, when used aright, could be truthfully considered the best thing in the world, and the worst of all things when put to a wrong use.—Harper's Young People.

CANNOT TAKE AWAY.

However beautiful the rose upon the breast of the bride, no art has taught us how to make its fragrance and loveliness perpetual. However perfect a day in June, it is followed by its sure December. Bright as are the skies above the head of the laughing boy, there comes a time when the voice of the brook no longer sings to him the old-time invitation to the forest. However fair the place, time will stain its beauty with tears and crumble its strength with decay. However mighty the empire, the day will come when upon its broken heaps the fox will play unscared, and the adder, sunning itself undisturbed, be the sole occupant of the royal court. To-day the curious traveler thrusts his sharp spade into the mounds of Assyrian kings, drags the funeral trophies of Rameses to the unaccustomed light, and thrusts his fingers into the sepulchral urns of the Cæsars.

But there is one thing of which even time cannot rob the soul, one thing which in the history of the race never grows old; it is the consciousness of God's redeeming love revealed in Jesus Christ. That which was the boy's song is still the old man's staff. The lad who joined his infant voice with others in the praises of Jesus in the Sunday-school, as an old man goes down into the valley of the shadow of death with the same joy upon his now trembling lips. The world may take away fortune, youth, fame; but it is powerless to rob the believing heart of that peace which comes from its reconciliation with God in Christ Jesus.—New York Evangelist.

EXTERNAL FORMS.

The hand of the Lord does come upon men when they are alone with God in prayer. It was so with Elijah on Carmel; with Hezekiah in his sickness; with Daniel when in danger; and with the great and good of all ages, churches and nations. We often hear a plausible statement that prayer is elevation of soul and communion with God, and not external forms. But it is, and always has been, a fact that those souls most effectually retain their elevation and communion with God who most regularly observe the outward forms of religion, that is, of course, if they do it understandingly. A condition of spiritual deadness is more likely to disappear when a person habitually devotes himself to secret interviews with God, than if he trusts to chances to find amid social and business duties spare moments of reflection. The grandest pictures have a frame. The picture is worth a thousand dollars, the frame only a few dollars; and yet no artist would exhibit a picture without a frame. So it is with the forms of religion. They are worth little compared to the true and fervent spirit, yet they are necessary to that spirit. And our souls will become empty, withered and dead if we neglect them.—The Pulpit.

A REMARKABLE PROVIDENCE.

A poor woman who had been washing for us said: "Seems as if the Lord took very direct ways of reaching people's feelings sometimes. Now, I was astonished once in my life. I lived away out West, on the prairie, me and my four children, and couldn't get much work to do, and our little stock of provisions kept getting lower and lower. One night we sat hovering over our fire, and I was gloomy enough. There was about a pint of corn meal in the house, and that

was all. I said, 'Well, children, may be the Lord will provide something.' 'I do hope it will be a good mess of potatoes,' said cheery little Nell; 'seems to me I never was so hungry for 'taters before.' After they were asleep I lay there tossing over my hard bed, and wondering what I would do next. All at once the sweetest peace and rest came over me, and I sank into such a good sleep. Next morning I was planning that I would make the tinfal of meal into mush and fry it in a greasy fry-pan. As I opened the door to go down to the brook to wash, I saw something new. There on the bench, beside the door, stood two wooden pails and a sack. One pail was full of meat, the other full of potatoes, and the sack filled with flour. I brought my hands together in my joy, and just hurraed for the children to come. Little dears! They didn't think of trousers and frocks then, but came out all of a flutter, like a flock of quails. Their joy was supreme. They knew the Lord had sent some of his angels with the sack and pails. Oh, it was such a precious gift! I washed the empty pails, and put the empty sack in one of them, and at night I stood them on the bench where I found them, and the next morning they were gone. I tried and tried to find out who had befriended us, but I never could. The Lord never seemed so far after that time," said the poor woman looking down with tearful eyes.

STEP BY STEP.

A hundred years ago there lived a little boy in Oxford, whose business it was to clean the boots of the famous university there. He was poor, but bright and smart. This lad, whose name was George, grew rapidly in favor with the students. His prompt and hearty way of doing things, and his industrial habits and faithful deeds, won their admiration. They saw in him the promise of a noble man, and they proposed to teach him a little every day. Eager to learn, George accepted their proposal, and he soon surpassed his teachers by his rapid progress. "A boy who can blacken boots well can study well," said one of the students. "Keen as a briar," said another. He went on, step by step, just as the song goes:

"One step, and then another,"

until he became a man—a learned and eloquent man—who preached the Gospel to admiring thousands. The little bootblack became the renowned pulpit orator, George Whitefield.

A POET'S REMONSTRANCE.

Quite a hundred years ago William Cowper wrote these lines:

O Italy! Thy Sabbaths will be soon
Our Sabbaths, closed with mum'ry and buffoon.
Preaching and pranks will share the motley scene,
Ours, parcelled out, as thine have ever been,
God's worship and the mountebank between.

What says the prophet? Let that day be blest
With holiness and consecrated rest.
Pastime and business both it should exclude,
And bar the door the moment they intrude,
Nobly distinguished above all the six
By deeds in which the world should never mix.

Hear him again. He calls it a delight,
A day of luxury observed aright,
When the glad soul is made heaven's welcome guest,
Sits banqueting, and God provides the feast.
But triflers are engaged and cannot come;
Their answer to the call is, "Not at home."

TEMPERANCE.

"PROHIBITION DOESN'T PROHIBIT."

[Letter from Gen. NEAL DOW (now eighty-nine years old), to the New York Witness.]

I know a prominent D. D. who delights in saying that prohibition doesn't prohibit and chuckles over any report or fact that seems to justify his position on the liquor question. He came to Portland not long ago, and from the station went directly to a low, dirty part of the town, to which he was guided by a man like himself whom he met on the train. His object was to find out, if he could, some den where liquors were unlawfully sold, so as to fortify himself in his faith that prohibition is a failure.

From Centre street and Gorham's corner he went to the editorial office of an old friend, and gleefully exclaimed: "Now I know, because I

have seen, that the Maine law is a failure and a farce."

"What is it that you have seen, and where is it, that seems to please you so much?"

"It's down on Central street and Gorham's corner, where they sell liquor in violation of your boasted Maine law, and I'm delighted to find that I'm right in declaring that prohibition is a farce and can never suppress the liquor traffic."

"Did you buy any liquor there?"

"No, but they sell it all the same, for I saw, all about, unmistakable signs of the grog-shop."

"Did you try to buy any liquor as a proof positive that the law is violated there?"

"Yes, but they wouldn't sell any to me nor to the young man, my guide; they were afraid, no doubt, that we would denounce them to the police, though we assured them that we would not do so."

"Did they acknowledge to you that they sold liquors?"

"No, they denied that they did so; but we could see from the look of their shops and their surroundings that they lied to us."

"Did you see any liquor casks or jugs or bottles that indicated without mistake the presence of liquors?"

"No, of course they were not so simple as to betray themselves to the police in that way; but for all that it was plain to us that the liquor law was a farce."

"Did you go to more than one shop?"

"Yes, we went to seven of them; they all denied that they sold liquors, but it was evident to me that they lied; everything about the shops suggested the presence of liquor. I was very desirous of buying some whisky, as proof positive against prohibition, and in the last shop I said to the keeper: 'I'm in good faith, I won't betray you; I really want a glass of whisky.' In reply the man said he didn't keep a drop of it, and added: 'Come here to the door. Do you see that corner shop across the street? That's Jim Cady's. Go there and tell him that Jack Sullivan sent you there for a glass of whisky.'"

"Well, did you get it?"

"I was going to tell you. We went in and asked Cady for a glass of whisky. He said he didn't keep it. I then said that Jack Sullivan told me that I could get it here; he replied, 'Why didn't Jack Sullivan let you have it himself?'"

"Did you try anywhere else to see if you could procure proof positive that the law is a failure?"

"No, we did not try any other shop—nor indeed did I need any better proof positive than what I saw and heard that prohibition is a failure."

"Now, doctor," said the journalist, "this is what you have accomplished: Instead of trying to find out and to see the multitude of good and of beautiful things in and about Portland—our churches, our many noble public school buildings, our white marble postoffice and United States court house and our white granite custom house, both of them very noble structures well worth seeing; our fine streets adorned with charming houses and large, well-kept grounds and lawns; our noble public library, our pretty Lincoln Park, and the magnificent views from our eastern and western promenades, the equals of which are not to be found in this country; you think only of low and dirty places about town and eagerly search for conscienceless men who are violators of the law of God and the laws of the land; traitors they are to God and man."

"You are eager to find out, if you can, that the efforts of the people of Maine to protect themselves from the infinite mischiefs of the liquor traffic have utterly failed, and if a failure here, of course a failure everywhere, so that in your view, and with your wish, the horrors of the drink traffic must go on to the end of time. And all this, it seems to me by your manner, is to you a very great delight. You have done your best, it seems, at seven shops to obtain a glass of whisky and have failed; yet you are sure, you say, beyond possibility of mistake or doubt that prohibition is a failure. It would have been easy for you to have made a far more thorough and extensive search for the facts in the case, though not such facts as you like. I would gladly have taken my phaeton and driven you about town and shown you the spots where hundreds of grog-shops used to be, but where they are no

longer; where we had seven great distilleries and two large breweries—all gone now; and perhaps all this might have suggested to you the painful conviction that after all there's something good in prohibition, and that the universal triumph of alcohol and all that comes from it are not to go on forever."

This D. D. is really a prominent man in his profession, though by no means a representative (but of a small minority only), though in full communion and hearty fellowship with all of those of his own denomination. The first I ever heard of this famous D. D. was through an article of his, in one of our most influential religious papers, on what he called "compulsory self-denial." It commenced in this way:

"We have among us a large class of men who have armed themselves with bludgeons and other like weapons with the view of compelling people to practice self-denial; of course I allude to the radical wing of the temperance party."

Through the columns of the same paper I challenged his statement as false. I employed plain words to give expression to my indignation. I challenged him to mention even one instance where temperance men had resorted to violent or to any improper measure to propagate their faith in total abstinence from intoxicants and in the expediency and efficacy of prohibition, while at the same time I could refer to hundreds of cases in which his party had resorted to the most violent measures, including personal assaults, house-burning and murder, to suppress the temperance agitation. I charged him with deliberate and willful falsification, being justified in such a method of reply, because there had never been even one case of violence on the part of temperance men to compel or influence others to practice self-denial. This famous D. D. made no attempt at justifying his assertion, offensive and false as it was in every part to the last degree. In his case I do not think either of the D.'s in his title stands for Dei, but for the character so prominent in Job.

I have had letters lately (postage not paid for reply) from different and distant parts of the country, asking earnestly that I would say what is my religious faith? Perhaps I am winning for myself the reputation of an infidel because I deal so plainly with things in professed Christians which seem to me so little in accord with the plainest teachings of the Gospel, so much at discord with the life of Christ and of those of his disciples. Garrison and Wendell Phillips were stigmatized as infidels for a similar reason. If anybody cares to know, here it is: I was born and bred a Quaker, with whom religion is a matter of the heart and life, of the love and fear of God, an earnest faith in him and in Christ; not of creeds, bowings, scrapings and genuflections; of pomp of temples and personal display and adornments. With the Friends it is a matter of conviction and conscience that personal example and influence in every respect should be always and everywhere in accord with their profession; that without fear or favor they should be always on the side of right and always against the wrong.

If all men were Quakers we should need no jails or prisons of any kind; no officials to preserve the peace and maintain good order; no handcuffs to repress violence. We should have no black-marias to pick up drunkards and disorderly persons and carry them away to places of seclusion; no distilleries and breweries to destroy the people, body and soul; no grog-shops to tempt the young to evil ways, and lead all to wretchedness and ruin. More than all, we should have no professed Christians hesitating to show themselves to be brave and loyal soldiers in the armies of the Lord, bearing no banner but that of the cross and no arms but those needed to defend the weak against the strong, the right against the wrong.

To-day the saloons—the mightiest agencies for evil known to our time—"exist by permission of the church membership; they are masters of the situation." The *Christian at Work* said that when the church membership, honestly, bravely, in good faith, say Go, the saloon will vanish and leave our country delivered from its accursed influence, more potent for evil than all other sources of mischief of whatever name. I believe that to be true; I believe that the responsibility for the continuance of this great sin, shame, and crime rests upon the church.

es, as the *Christian at Work* affirms. Will the church ever recognize its duty to God and the country? Where is the indication of its right doing?

BIBLE LESSON.

OLD TESTAMENT TEACHINGS.

LESSON III—Second Quarter, 1893.—April 16.

SUBJECT.—Job's Appeal to God.—Job 23: 1-10.

GOLDEN TEXT.—What I do thou knowest not now; but thou shalt know hereafter.—John 13: 7.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Job 23: 1-10. T.—Psalm 31: 9-16. W.—Psalm 130. T.—1 Peter 1: 1-9. F.—Romans 10: 1-9. S.—Isaiah 57: 13-18. S.—Ps. 130: 1-12.

COMMENTS BY E. E. FLAGG

1. *Job's desire*.—vs. 1-5. If Job had not felt in himself a consciousness of innocence, he would not have dared utter the wish that he might meet God and plead his case with him in person. His friends look upon his complaint as rebellious, and his assertions of innocence, in the face of such vast and overwhelming calamities, as nothing short of blasphemy; but he is sure that could he only find his Creator and tell him the whole story, he would be judged more tenderly, more wisely, more fairly, than by erring man. When the world, or, what is worse, our friends, misjudge us, holding us guilty when we know we are innocent, impugning our motives when we know they are pure, there is but one tribunal to which we can appeal, sure of a just judgment; but one Being to whom we can safely commit our cause, He who always judgeth righteously. To do this requires a great deal of faith; indeed, it may be said to be faith's supreme test, for it is "enduring, as seeing him who is invisible." "Oh, that I knew where I might find him." Job had but the dimmest starlight of revealed truth to guide his searchings. He may have been born in the days of Abraham, before any of the Scripture canon was written. In these days of Gospel light, a new and living way has been opened through Christ, so that everywhere, and at all times, we can have free access to God, and "come even to his seat." Nor do we have to plead our own case. We have an Advocate, Jesus Christ the righteous. "I would know the words which he would answer me." In spite of all the terrible and mysterious calamities which had befallen him, Job clings fast to his conception of God as a being strictly and infinitely just, which shows the wonderful strength of his faith.

2. *God as a just Judge*.—vs. 6, 7. "Would he contend against me in the greatness of his power?" The God whom his three friends described might use his great power to crush a poor worm of the dust; but Job revolted against such a misrepresentation of Jehovah. "But he would give heed unto me." The more distressed our circumstances, the more sure we can be that God will hear us when we call upon him, and will make more allowance for what is unfavorable in our lot, or our infirmities of flesh and spirit, than the tenderest earthly friend.

3. *The vanity of searching to find out God*.—vs. 7-9. God is a spirit, to whom all places and times are alike. His presence pervades all things; but we, in our finite humanity, bound down to one little corner of earth, often feel the same longing with Job. We want to localize him; and in this natural desire, which of course is strongest where there is no light of revelation, we find the root of idol-worship. We see his works in nature; we see his providential dealings with nations and individuals; but God himself we cannot see. We must walk by faith and not by sight, looking forward to another life where we shall see him as he is, because we have been so disciplined and purified by our earthly trials that we can bear the transcendent vision.

4. *The true end of sorrow*.—v. 10. "He knoweth the way that I take." From the cradle to the grave, every turn in our varied path is known unto the Lord. But the expression here has a higher and deeper meaning. Job had walked in the way of righteousness, and he still held fast his integrity. Under the weight of such terrible calamities, many would have committed suicide, or sought to drown their grief in the intoxicating cup. But Job took no such way to escape from trouble. He went bravely forward into the clouds and darkness, sure that though his earthly friends could not see that he walked in his integrity, God knew the way that he took. "When he hath tried me, I shall come forth as gold." Here

we have the true end of sorrow summed up in less than a dozen words. When God sees that there is true gold in us, however much it may be alloyed, he sends affliction to act like the refiner's fire. Could we go through the world without sorrow, it would only show that we were not worth the trouble of the Refiner's crucible. All through the New Testament we are taught to "rejoice in tribulation," because of the results that are to follow; and by the inspiration of the Holy Spirit, Job, stripped of his children and riches in one day, and a prey to the most loathsome disease, realizes the same blessed truth. Suggestion (1) We cannot enter into full sympathy with the afflicted without putting ourselves in their places; that is, having the true Christ-like spirit which feels for those "who are in bonds as bound with them." (2) We cannot expect to see clearly the reasons for all God's mysterious dispensations of sorrow until the light of another world falls on them; but, meanwhile, let our Golden Text, "What I do thou knowest not now, but thou shalt know hereafter" be as a hand in ours, guiding us safely through every step of life's darkest ways.

RELIGIOUS NEWS.

BAPTIST.

—A correspondent of the *Standard*, writing from New Orleans, says that in that city the white Baptists have only three churches, and only one of these is self-sustaining, while the Negroes have fifty-six churches. With these, Baptist churches are more numerous than Catholic churches there, and number more than the churches of any other Protestant denomination. In the State of Louisiana, among the whites are only 26,928 members. This is the smallest proportionate membership of any Southern State except Maryland. There are 482 churches, with 242 ordained ministers. The value of church property is reported at \$122,915, which must be much below even a conservative estimate. The colored Baptists report 888 churches, with 614 ministers, and 54,455 members. The property of the colored churches is valued at \$255,320. In this matter they are decidedly on top. The figures put the Baptists at the head of the various denominations in the State, numerically at least. The Roman Catholics report 206 churches and 211,763 "communicants". The white Methodists report 24,874 members in 316 churches.

—The twenty-second annual meeting of the Woman's Baptist Foreign Missionary Society of the West will be held in the First Baptist church at Minneapolis, Minn., April 19, 20.

—March 23, 1831, Rev. James Delaney, the oldest minister in Wisconsin, now in his ninetieth year, was baptized at Maulmain, Burma. He was connected with the British army, and was a strong Roman Catholic. Under the preaching of the hero missionary, Rev. Eugene Kincaid, D.D., he was converted, and by him baptized in the Salween river. The sixty-second anniversary of this event was commemorated with appropriate services in the Baptist church at Whitewater on Thursday evening, March 23.

CONGREGATIONAL.

—Five Congregational clergymen of California in the past few weeks have gone over to the Unitarian faith, four of them to take pastorates in that denomination. One of them took his entire congregation with him into the new fold.

—Rev. Dr. Henry A. Stimson has resigned the pastorate of Pilgrim Congregational church, St. Louis, Mo., to accept a call to the Broadway Tabernacle, New York.

—The Rev. W. F. Blackman, formerly pastor of the Congregational church at Naugatuck, has been appointed to the new chair of Social Science in the Yale Divinity School, and will spend a year in Europe before entering on his new office.

—There is a colored Congregational church in Washington with a membership of 535.

FREE BAPTIST.

—Rev. Isaac Hyatt has moved into the parsonage built by the Free Baptist church at Poland, N. Y., the last year. It is a comfortable and convenient house, costing about \$2,000. The ladies of the missionary society are doing considerable towards furnishing it. Since Mr. Hyatt's pastorate commenced, two years ago, there have been a goodly number of additions to the church by letter and baptism.

MENNONITES.

—A veteran editor, in speaking of the proposed emigration of about 2,000 Waldenses from Europe to America, says: "The proposed immigration of the Waldenses, from the Cottian Alps to North Carolina, is an interesting announcement from every point of view. They form the earliest body of mediæval dissenters that has come intact down to our time. Like the followers of Menno Simon, the disciples of Waldo were mostly cloth-makers, and it is not unlikely the Waldenses will bring their industry to their new settlement in North Carolina just as the Mennonites brought theirs to Germantown.

Indeed, the early Mennonites were almost certainly Waldenses, their early teachings as well as their early occupations being identical."

METHODIST EPISCOPAL.

—The twenty-fifth anniversary of the dedication of Centenary M. E. church, this city, was observed Thursday evening, March 30.

—Rev. Samuel H. Swarts, D.D., delivered a very fine lecture on "Home and its Influence," in Moreland Methodist church, March 21, to a good house. The speaker was warmly applauded, and the audience went away with a clearer conception of a real home.

—Rev. Dr. Samuel Wakefield, of the Pittsburgh conference, completed his ninety-fourth year on March 5. His wife is in her ninety-first year, and they have lived together for seventy years. They now reside at West Newton, Pa., in comfortable health.

—During the last thirty years the Wesleyan connection has spent \$45,000,000 on buildings.

—Steps have been taken toward calling a Nebraska State Methodist assembly or conference.

—Bishop Foss expects to leave, by way of San Francisco, May 23, for his episcopal visit to Japan, Korea, and China.

—The Epworth League will celebrate its fourth birthday May 14.

—The General Minutes, containing the statistics of both the spring and fall conferences, have just been issued by the Book Concern. They show the number of effective ministers to be 11,158—an increase of 283; supernumerary, 1,123—an increase of 35; superannuated, 1,863—an increase of 27; on trial, 1,880—an increase of 48; making the total number of ministers, 14,144—an increase of 345. There are, besides these, 14,567 local preachers—an increase of 376. The membership of the church numbers 2,442,627—an increase of 62,940. There are 23,896 churches—an increase of 501; valued at \$102,144,825—an increase of \$4,010,712; and 9,061 parsonages—an increase of 309. For building and improving church property \$5,125,452 were expended, and \$1,658,088 were paid on church debts. The present indebtedness of churches is \$9,130,552. For the support of pastors, presiding elders and bishops, \$10,063,795 were contributed, and \$251,003 for conference claimants. There are 28,039 Sunday-schools, with 310,379 officers and teachers, and 2,368,949 scholars—an increase of 53,275.

MORMONS.

—Property to the amount of \$400,000 declared forfeited and directed by the United States Supreme Court to be distributed for charitable purposes by the Utah Supreme Court has by that body been applied to the support and aid of the poor members of the Mormon church, and for the building and repairing of houses of worship for them. The United States has appealed this decree, asserting that it would practically permit the property to be devoted to the same purposes for which it was formerly held.

PRESBYTERIAN.

—A canvass of the opinions of Presbyterian ministers in all parts of the Union made by the *Cincinnati Post*, indicates that three quarters of them are radically and unalterably opposed to the views of the Bible held and taught by Professors Briggs and Smith.

—The ill health of Prof. Philip Schaff continuing, the directors of Union Theological Seminary have made him professor emeritus. No successor has yet been appointed.

—A majority of the new cabinet are Presbyterians, as are President Cleveland and Vice President Stevenson.

—The Rev. Dr. Daniel W. Poor, of Philadelphia, has resigned the secretaryship of the Presbyterian Board of Education, which he held for a dozen years. This action is due to his advanced age.

SALVATION ARMY.

—The present strength of the Salvation Army in the United States is given as 464 corps, 68 outposts, 1,456 officers, six slum posts, three rescue homes, and one food and shelter depot. The Army's paper, the *War Cry*, has a circulation of seventy thousand in this country.

The Salvation Army has secured a site for its new headquarters in New York. It cost \$200,000, and covers an area of about 12,000 square feet. A four-story, fireproof, iron building will be erected. On the ground floor there will be an auditorium, which will seat 3,000 people; and the other three floors will be used for offices for the army. Mr. Ballington Booth has been offered a large farm on Staten Island, upon which to establish a colony for those rescued from the slums who are willing to do farm work.

—The Salvation Army maintains three slum corps in Finland.

—Twenty-four persons sought religion at the wedding of two Salvation Army officers in Sweden.

MISCELLANEOUS.

—The Evangelical Alliance has made a public protest against the persecution of the Stundists of Russia.

—San Francisco has a population of 300,000, and church sittings for only 55,000, and these are not all occupied.



AFTER "THE GRIP,"

or in convalescence from pneumonia, fevers, or other debilitating diseases, your quickest way to get flesh and strength is with Doctor Pierce's Golden Medical Discovery. That gives purity to your blood, plumpness to your body, and puts every function into perfect working order. It makes thoroughly effective every natural means of repairing and nourishing your system. For pale, puny, scrofulous children, especially, nothing approaches it. It builds up completely their flesh, their strength, and their health.

The "Discovery" is the only guaranteed blood medicine. In the most stubborn Scrofulous, Skin or Scalp Diseases, Eczema, Salt-rheum, and every kindred ailment, if it doesn't benefit or cure, you have your money back.

No matter how bad your case, Dr. Sage's Remedy will permanently cure your Catarrh.

NEWS OF THE WEEK.

CHICAGO.

Mrs. Mary Ann Rice, widow of the late John B. Rice, ex-mayor of Chicago, died suddenly Wednesday night, of paralysis of the heart, at Coronada Beach, Cal., where she was spending the winter.

Wung Aloy, janitor of the Evanston High School, and one of its pupils, served as an interpreter in a case of disorderly conduct in which two other Chinese were implicated. That same day he reported that he had been enticed into a hallway and brutally beaten with an iron bar, and asked for a warrant to issue against the two disorderly Chinese, named Lee and Nye, for assaulting him. Aloy asserts that these men are High-binders and intended to kill him.

Delegates representing fifty tents of the Knights of the Maccabees of Illinois met on Thursday at Aldine Hall, and organized the Grand Camp of Illinois. This is the first State convention held. The Maccabees now number 30,000 members in the State.

Bishop Esher has gone on an episcopal trip to Japan and Corea to inspect the mission work of the Evangelical Association in those countries, and to organize an annual conference in Japan. He will be absent about five months. This is the bishop's second trip to heathen lands.

One feature of the American Bible Society's part in the Exposition will be a free distribution of the New Testament, and to meet the probable demand 250,000 copies of the 5-cent edition have already been printed.

During the Exposition it will not be difficult to secure rooms in good localities for \$1 to \$2 per day, and the boarding-houses and restaurants at which meals may be had at usual prices will be numbered by the thousand. There will be no secret about prices. On the contrary, price lists and bills of fare will be displayed conspicuously to invite custom.

From present indications it seems probable that there will be no trouble between the government and the Chinese laborers in Chicago on account of the Geary law. Reports from San Francisco speak of a probable disturbance when the time for registration expires, May 5.

The last of the 5,000,000 Columbian half-dollars were coined March 30. The mint has delivered 2,585,000. Hundreds of thousands of them are now treasured among the people as the first of the World's Fair souvenirs.

Evanston was the scene of a shocking murder and suicide. Because Effie Clark, aged nineteen, the daughter of an invalid Methodist minister, refused to marry E. Ross Smith, a young man from Chicago, he shot her dead and then killed himself. She was a student at Northwestern University, and her parents were in Florida.

COUNTRY.

The last monthly bulletin of the Weather Bureau, in its summary for the season, says: "The entire winter has been colder than usual over the principal agricultural districts, the only month

showing an excess of temperature since October over an extensive portion of the country being the month of January, during which it was warmer than usual in the Rocky Mountain districts, but it was unusually cold in the eastern half of the United States. The records, therefore, show the principal farming districts have experienced four consecutive months of unusually cold weather." Referring to the monthly weather reports of a number of stations in the central Mississippi valley, between the 41st and 43d parallels of latitude, we note a temperature record below zero on 15 days in December, 26 days in January and 18 days in February, making 59 days of zero weather for the three winter months. That is a record worthy of note.

Kansas has given up all the space secured by her in the Columbian Exposition, except sufficient for an agricultural exhibit. This is said to be due to the political complications in that State.

Murderer Latimer, who escaped from the Michigan State prison by poisoning the guards, has been captured. He is a monster in crime.

The outbreak in the Choctaw country between the opposing factions of Duke and Locke is becoming serious, and bloodshed is feared.

President Cleveland has appointed Thos. F. Bayard, of Maryland, as Ambassador Extraordinary and Minister Plenipotentiary to Great Britain, in place of Hon. Robert T. Lincoln, of Chicago.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from March 27 to April 1:

W Mitchell, D W Cromer, Rev B Musgrave, G A Paddock, S Kirkpatrick, J D Frick, A J Turner, A M Paull, Rev W Brooks, F C File, L Powers, R G Wood, D D Miller, L Dorman, W Roberts, T Woodman, J C Cozier, J Scouler, Mrs E M Livesay, J Motter, W Jenks, D S Ervin, G W Clark, J M Frink, J Duncan, W H Fischer, Rev C W Hiatt, J Collins, H Mearicle, R E Bennett, W B Loomis, S E Ross, W T Peter, J S Thompson, J Crabs, J Ferguson, W H Ross, L R Rockwood, H Opdycke.

The new Gregory Seed Catalogue for 1893 is the most valuable ever issued. It is greatly enlarged and contains new departments, as well as new varieties of seeds and plants. No more reliable catalogue is ever published than this, as every seed sold from it carries the guarantee of a dealer who has always received and merited the confidence of his customers. Mr. Gregory raises the large majority of his seeds on his own farms, and has been very successful in the new varieties he has introduced. A card to J. J. H. Gregory & Son, Marblehead, Mass., will bring a copy of this handsome catalogue FREE to any applicant.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	74½@	75
Winter No. 2.....	64 @	74
Corn—No. 2.....	38 @	40
Oats—No. 2.....	30½@	35½
Rye—No. 2.....	49 @	53½
Barley per ton.....	11 50	12 00
Hay—Timothy.....	9 50	11 50
Butter, medium to best....	18 @	30
Cheese.....	03 @	12
Beans.....	1 85 @	2 05
Eggs.....	13½@	14
Seeds—Timothy, 100 lbs. 4 10 @	4 25	
Flax.....	1 16 @	1 17½
Broom corn.....	02 @	08½
Potatoes, per bu.....	63 @	78
Hides—Green to dry flint..	03½@	09
Lumber—Common.....	10 00	13 00
Wool (washed).....	16 @	25
Cattle—Choice to extra....	5 60 @	6 10
Common to good....	4 30 @	4 95
Hogs.....	6 30 @	6 85
Sheep.....	4 90 @	6 00

NEW YORK.

Wheat.....	74½@	80½
Corn.....	50½@	51½
Oats.....	35½@	39½
Eggs.....	15 @	
Butter.....	18 @	32
Wool.....	18 @	25

KANSAS CITY.

Cattle.....	2 00 @	4 10
Hogs.....	4 75 @	6 50
Sheep.....	3 75 @	4 50

SECRET SOCIETIES CON-DEMNEED

BY EMINENT EDUCATORS.

REV. WM. M. BROOKS, *Pres. Tabor College*.—Our faculty is a unit in opposition to secret societies, not excepting those formed for literary culture.

• PRES. L. H. HAMMOND, *Lebanon Valley College*.—My conviction is firm that the influence of Freemasonry is baneful in whole and in part; that, religiously, it is a stumbling block; and that, socially and politically, the benefaction it offers to one is a robbery of others.

PRES. E. K. HILL, *Washington University*.—I have long regarded the secret conclaves as unnecessary to any good cause, and dangerous from their irresponsibility. Especially do I think that Freemasonry, from its nature, record and prevalence, is an enemy to the political purity and social morality of our country.

PRES. H. H. GEORGE, D. D., *Geneva College*.—No man can, at the same time, be a lover of Christ or a Christian, and a sworn member of a Christ-dishonoring and disowning fraternity, provided he know the true character of that fraternity. No man can be innocent in going into such a fraternity without knowing its true character.

PRESIDENT J. H. FAIRCHILD, *Oberlin*.—The tendency to organize in secret bodies, political, social, religious and literary, seems to indicate distrust of the ordinary institutions of society, and will surely generate the distrust from which it seems to spring. The very idea of a secret combination implies a barbarous age, or a state of social anarchy in which such arrangements are necessary for safety. There is no place for it in a Christian civilization.

REV. JOSIAH BRADLEY, *Principal of Rock Spring Seminary, Illinois, 1829*.—Masonry is a human, and cunningly formed system of deception. Is it not rightly named "Speculative Freemasonry"? Millions have been drawn within its veil, and led away captive by its false pretensions and exhibitions of morality, charity and brotherly love. And many may still rejoice for a season in their delusions, despise reproof, and perish without remedy.

PRES. L. N. STRATTON, D. D.—One other fact worth naming is, that the oaths and secret workings of Freemasonry are out and well known to the world. They are published in the reports of several State legislatures, and in Wendell's Supreme Court Reports of the State of New York, Vol. XIII, pp. 9-26. Their oaths are no less murderous than those taken by the Mollie Maguires, for obedience to which latter twenty-one have been tried and hung in the State of Pennsylvania.

LEONARD WOODS, D. D., *Professor in Andover, 1829*.—Now I have never seen or heard of any evidence, of any kind or degree, in support of the pretended antiquity of Freemasonry; and I suppose the same is true of all others. What then can we do, consistently with reason and common sense, but to withhold our belief. As to probable evidence; it would be very proper to inquire, whether it can be reconciled to the acknowledged character of Solomon, and of the twelve apostles to suppose, that they belonged to a society, established on the principles and practicing the rites of Freemasonry. If these principles and rites are what the community at large understand them to be, and what Freemasons themselves understand them to be, an answer to this inquiry would be no very difficult thing.

PRES. TIMOTHY DWIGHT, D. D., in a *Fast Day Sermon, Yale College*.—These [the doctrines of Illuminism] were: that God is nothing; that government is a curse, and authority an usurpation; that civil society is the only apostasy of man; that the possession of property is robbery; that chastity and natural affection are mere prejudices, and that adultery, assassination, poisoning and other crimes of a similar nature are lawful and even virtuous. A large branch of the Masonic Societies in Germany and France had already adopted the same objects, as the great and controlling ones of all their personal and united labors. Here secrecy furnished the most advantageous opportunities for the formation of every design and the most advantageous opportunities for its successful execution.

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The prevalence of such food accounts for the failure of health to a great extent and especially for the decay of the teeth. The bone-making portions are expelled, being "bolted" out in the milling process. The laboring classes, who consume this darker grade for economy, and cattle, get the heart of the wheat. The dentists are being enriched by this process of starving the bones and the teeth, which has been going on for generations. As a people, our physical powers deteriorate. Laborers landed upon our shores from Europe, who have subsisted upon brown bread, as a class, have sound teeth and are superiors in strength and endurance. The statement was made before the Dental Association of Michigan, that there are no dentists in Scotland as a profession. The people have lived upon plain foods, and especially upon oatmeal, so long, that decayed teeth are almost unknown. The habitual use of good graham flour in different forms would arrest the general decay of the teeth and be very profitable to health in every way.

COOKING WITHOUT LARD.

Many who realize that lard is unwholesome want to know how it can be dispensed with entirely in cooking, and yet have the food palatable. This has to be learned, and it must also be understood that the taste for unwholesome food is a perverted one, coming from bad living. Correct the living and the taste will be corrected.

But to the honest inquirer after a better way to live comes the question, What can take the place of lard? and how can food be prepared without it? This very practical question is not difficult to settle where one will receive the light. Life-long habits and prejudices must give way to what proves to be best.

Very few housewives have not used lard in their cooking. Thank God for the many that have discarded it altogether. The results of this in the health of their families is so satisfactory that nothing would induce them to again use it. They also find it better to use that kind of food which does not need such an ingredient, such as grains and fruits, which can be prepared with less trouble and really do us good.

Lard, like pork, is disease-producing. Being all grease it is even worse than pork. Where it is much used there is demand for blood purifiers, as scrofula and diseases of the skin are common. Pork and pork gravy were a large part of our diet in early life. Not till we discarded them altogether did we have pure blood and no tendency to sickness.

The need of grease in healthful cooking is very little. What is needed can be supplied in beef suet, butter, or what is better—sweet cream. Now some may exclaim, "What extravagance!" or, "How can tallow be made palatable?" As for extravagance, lard is very expensive, as those find who buy and use much. The small amount really required of these others makes them much more economical. We will give some recipes in the column of notes for preparing these. For pie-crust, suet or butter answers as well as lard; but cream is better, as it is more wholesome.

The main thing is a purpose to cook hygienically as far as possible; to receive light from good authorities and make the best use of it. It will be a surprise how easily the change can be made, and how soon the lard taste becomes distasteful, and what good food can be made without it.—*Vanguard, St. Louis*

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FARM NOTES

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Then we want a row of poppies. The best double strains produce immense flowers of nearly a dozen colors, many new and quite distinct.

And this leads me to say that the sweet peas should be planted very early; no one ever regrets all the pains taken to grow these beautiful flowers. After many others have lost their beauty and the glory of summer is past, the sweet peas delight the eye and regale the senses with their regal beauty and fragrance.

And then there are the asters, the zinnias, candytuft, calliopsis, and others that vie with the rainbow in colors. Seeds of most of these flowers I have named can be purchased for a few cents a packet. The pleasure to be enjoyed and the satisfaction gained in planting and tending the plants through the summer, and seeing them grow and unfold their beauty, is rich remuneration for outlay and trouble.—*Vick's Magazine.*

PRUNING TOMATO PLANTS.

Experiments for testing the effects of pruning and training tomato plants, made by the Ohio Agricultural Experiment Station, show that the crop matures earlier and the fruits are larger than by the ordinary method. The following is the substance of a bulletin on the subject lately issued:

In order to secure the best results the seed should be sown in hot-beds or green-houses in February or March. The seed is sown in shallow boxes, called flats, and when large enough the young plants are transplanted into similar boxes, two inches apart each way. When transplanted the second time the plants are set four inches apart each way. Boxes may be used the same as before, or the plants may be set in beds, or in four-inch flower pots. The latter plan may appear to have advantages over the others, but in practice it is no better, even though the roots are injured less than when the plants are set in a bed.

The plants ought to be a foot in

height, and just coming in bloom, early in May, when they are to be transplanted into the open ground. If they are growing too freely root-pruning will check them, and if making a slow growth a little nitrate of soda will help them. If grown in flats the plants may be transferred to cold frames, or even kept out of doors, during the greater part of April. By this means they can be hardened off, which is a very necessary operation. It is not a good plan to set the plants in green-house benches, as they cannot be properly hardened before planting.

When pruned and staked, tomato plants will bear much closer planting in the field than if left to themselves. Two feet by four is about the proper distance. As soon as the plants are set in the field they ought to be tied. In order to provide for this the following plan has been found to be satisfactory: Set strong stakes at each end of each row and brace carefully. Smaller stakes may be set at intervals of two rods along the rows. These stakes should be about three and one-half feet in height. Next, stretch two wires, of about the size used in baling hay, along the tops of the stakes in each row. Take ordinary lath, or sticks of any kind, of the same length as lath, and stick one just at the side of the place that each plant is to occupy. The upper ends of the stakes are held in place by crossing the two wires back and forth, that is, by weaving the wires around the tops of the stakes, or laths. This makes a neat little trellis, sufficiently substantial for one season, but the material can be used several years in succession.

The plants are trained to single stems and tied to the lath supports. Of course tying must be done at successive intervals as the plants increase in height, until the top of the trellis is reached, after which nothing further need be done in the way of training. All side shoots near the ground, and suckers, must be kept pinched off, as the object to be gained in staking would be lost otherwise. None of the blossoms are to be removed, but simply the leafy shoots and suckers, which bear no blossoms and come out near the ground, and at intervals along the main stock. Pruning away these surplus shoots and tying the plants to supports exposes the fruit to the sunlight and favors early development in a marked degree. Tomatoes thus trained ripen about two weeks in advance of those which are allowed to lie on the ground, are free from rot and larger. The crop per plant is less than by the ordinary method, but because of the higher prices obtained for the fruit the profits are larger.

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NEWS OF THE WEEK (Continued from 13th page).

The eighty-second birthday of the venerable Dr. McCosh, of Princeton, was gracefully celebrated.

Joseph Jefferson's summer resort at Buzzard's Bay was destroyed by fire. A servant perished in the flames.

Fifteen miners met death in a coal-mine explosion at Shamokin, Pa.

Five persons were killed and twenty-five injured in a fire in Bradford, Pa.

Four lives were lost in an accident on the Canadian Pacific.

A startling discovery has been made by H. F. Chipman, in relation to the title to the lands of a large part, if not the whole, of the upper peninsula of Michigan. If Mr. Chipman's conclusions are borne out by more minute investigation and sustained by the courts, every acre of land in the peninsula west of the Sault and Mackinac to the Montreal and Menominee rivers, and from Lake Superior to Lake Michigan and the straits, inclusive of city and village lots, will be handed over to its rightful owners, the descendants of the Chippewa Indian nation of the Lake Superior region.

March 27 the great strike of the Monongahela Valley coal miners practically ended. Fully 3,000 strikers returned to the mines. The strike lasted seven months, and, it is estimated, cost the operators and miners \$4,000,000. Of this amount the strikers lost \$2,100,000 in wages.

At Caney, Kan., the Valley Bank was robbed of \$4,000 by armed bandits on Monday afternoon, after intimidating the bank employees.

A party of Burlington railroad surveyors, under the direction of Chief Engineer Jones, has left Sheridan, the line terminus in Wyoming, to pick out a route to Great Falls, Mont. They will run lines across the Crow Reservation, and close to the Yellowstone Park. It is the intention to carry passengers to the great Yellowstone Park in the summer.

No more free transportation will be granted by the Western roads during the current year. This is one of the results of the recent meeting of the presidents held in this city. The order is very general and sweeping in its effects, including passes of almost every description.

Now that by the will of the late James H. Carleton the Whittier Homestead Association of Haverhill is assured of \$10,000 with which to purchase and improve the property, the trustees will immediately set to work to carry out the project. It had long been the desire of many of the poet's admirers to preserve the birthplace of Whittier as a shrine for literary pilgrims.

In Osage City, Kansas, during a temperance rally, a car-load of liquor was seized and destroyed in the presence of a great throng. The liquors were hauled out of town to an abandoned coal-shaft, where the bottles and demijohns were broken by the hundred and the contents poured into the "rum hole" in the ground. Beer kegs and whisky barrels were piled on a bonfire and thousands of

gallons of red liquor were burned. At Fort Scott, where city authorities had illegally licensed numerous saloons, a deputy attorney-general, sent by the Governor, suddenly arrested 30 saloonists, some of them "leading citizens," and locked them up forthwith. There are from ten to thirty-five counts against each one.

"Mother" Toquin, one of the oldest Pottawatamie squaws in Southern Michigan, is dead in Van Buren county. She was over 100 years of age.

A well attended State convention of colored citizens has been in session in Iowa, A. G. Clark, of Washington, chairman. The program set forth the following subjects of discussion: The education of our boys and girls, and the impossibility of obtaining employment according to their merit, with few exceptions; the closing of the doors against children in the various professions; the inequality of our recognition in public office in proportion to our numbers and the amount of taxes we pay. These and other important questions as to the prosperity of the race were discussed, and plans matured to organize for better work. Some of the ablest Afro-Americans of the State were in attendance.

Mrs. Anna Potter is a candidate for Mayor in Kansas City, Kan., and expects to be elected.

At Aurora, Illinois, Attorney W. E. Galvin was awarded \$5,000 damages by a jury against Attorney Cassem for slander. Some months ago in a justice court suit Randell Cassem, one of the attorneys in the case, brought in six men, who swore that they would not believe the opposing attorney, W. E. Galvin, under oath. Hence the suit.

The United States Supreme Court has decided that when a foreign patent lapses by reason of non-payment of taxes an American patent granted thereafter for the same invention is void. This action, it is said at the patent office, destroys Edison's quadruplex telegraph patent, and also his three microphone patents.

FOREIGN.

A dispatch from Germany, March 29, says: "The mining town of Kaernten, near Bleiberg, is burning. Two churches and sixty-five houses have been destroyed, and the fire still spreads. Fifteen persons are known to have died in the flames and several others are missing."

Cholera has appeared at Zalosse, a market town of Galicia. Every attempt was made by the town authorities to check the disease, but despite their efforts it was spreading.

A St. Petersburg (Russia) dispatch, March 29, says: "It is stated in an official report issued to-day that on an average 150 new cases of cholera and fifty deaths from the disease are reported every week in the government of Podolia."

There is a flutter among the dignitaries of the Church of England over the visit of the Princess of Wales and her daughter to the Pope.

Bismarck has just celebrated his seventy-eighth birthday.

Cholera has appeared in numerous sections of Russia. District assemblies throughout the empire are organizing special corps of doctors, of hospital attendants, and of women known as "nursing sisters," in the various districts and provinces to care for the victims of cholera in the event of the pestilence becoming prevalent. Orders have also been issued for the medical men of the different provinces to hold meetings at regular intervals and keep watch against the spread of cholera.

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On the eve of going to press with this issue, we learn of a formidable strike at the World's Fair grounds, artisans of all kinds participating to the number of thousands, delaying important work, and creating confusion and distrust. Particulars next week.

Rev. M. A. Gault addressed a large audience on the 2nd inst. at Bloomington, Ind., on Sabbath reform, at a W. C. T. U. service. He again preached at Princeton, Ind., on the 9th, and on the 11th attended a meeting of the Illinois Presbytery at Coulterville, Ill.

Rev. W. B. Stoddard, the Eastern agent, writes that he has established himself until further notice at No. 228 West Thirty-sixth street, New York City. Any friends of the anti-secrecy reform who may desire to have lectures in their vicinity can address him there, as he expects to remain in New York for a few weeks. He purposes to arrange for a local convention before leaving; and as he has achieved a growing reputation as an organizer of good conventions, we have strong hopes of his success.

Edward M. L. Ehlers, Grand Master of the Grand Lodge of the State of New York, in the Washington (D. C.) *Evening News* of April 6, prints nearly two columns defining the relations between Roman Catholic priests and the Freemasons. It is a calm review of the subject, showing that many of the Roman priests are now in the Masonic fraternity, and revives the story that Pope Pius IX. was a Freemason, but admits that the evidence on this point is not conclusive. He also repeats the allegation of a brother Mason from a lodge in New Granada that during his membership there a Catholic priest presided as its Master. The entire article is full of interest, and we hope to transfer portions of it to future numbers of the *Cynosure*.

Masonic blasphemy has a new phase in a paper on the Fellow Craft degree in the *Voice of Masonry* for April, by William E. Ginther, who distributes the attributes of Almighty God

among the officers of the lodge as follows: The Senior Grand Warden represents His omniscience; the Grand Master, His omnipresence (in the subordinate lodge the Worshipful Master represents this divine attribute, "ruling by his goodness"); and the Junior Grand Warden, His omnipotence. Thus it is the Worshipful Master ("who rules every one by his goodness"), who leads the incipient Fellow Craft to swear to have his breast torn open, his heart plucked out and placed on the highest pinnacle of the temple, to be devoured by vultures, if he ever violates his obligation of secrecy! There's goodness!

The "memorial" issue of the *Earnest Christian* (April, 1893) is a loving tribute from many friends to the memory of the late Benjamin T. Roberts, the founder of that magazine and one of the earliest promoters of the Free Methodist church. It contains a magnificent plate portrait of the lamented divine, who departed this life February 27. On February 13 he preached his last sermon, from Hebrews 4: 7. This characteristic discourse is appropriately printed in this memorial, with kind expressions of love and veneration by Rev. E. P. Hart, Rev. James Matthews, Rev. W. Gould, Rev. M. N. Downing, Rev. J. G. Terrill, Rev. A. C. Leonard, Rev. W. G. Hanmer, Rev. M. V. Clute, Rev. J. B. Freeland, Rev. J. T. Logan and Rev. C. B. Ebey. A description of the funeral, with letters of sympathy received by the family, is also included. But the most touching tribute to the departed is that contributed by his devoted widow.

In a recent letter to the *Cynosure*, Rev. W. B. Stoddard related his visit to Fayetteville, Penn., and mentioned his lecture there against the secret lodge power. He has since learned that he, by that effort, made a convert and turned his feet from the paths of darkness and secrecy. This gentleman, whose name is Miller, is a member of "the Church of God" (Winnebrarian). As he was leaving the lecture hall (writes a personal friend to Bro. Stoddard) "he said to Mr. Roth: 'How does that suit you?' Mr. R. replied: 'It suits me exactly; how does it suit you?' 'First rate,' answered Mr. Miller; 'I had been thinking of joining a lodge, but now will have nothing to do with them.' It was furthermore noticed that he contributed to defray the expense of the lecture." "I think," adds Bro. Stoddard's friend, "your calm presentation of the facts did good all around. So let us thank God and take courage!" This is very encouraging. Ours is, indeed, the Lord's work, and he will prosper it.

The *Voice of Masonry* for April prints in full Pope Leo's Letter of Dec. 8, 1892, to the Italian people, declaring war against all that is anti-Roman Catholic, especially Freemasonry, with the comments of the London *Freemason* thereon. The Pope was rather severe upon the fraternity, of which he says: "I accuse Freemasonry of being a foe to God, the church and our fatherland." "Remember that Christianity and Freemasonry are opposed to each other on principles." Candidly, the great objection of His Holiness to the Masonic fraternity is the lodge's utter indifference to the will of the Roman Catholic church, which would (if it could) represent "God, the church and our fatherland," both temporary and spiritually. Not finding the requisite amount of compatibility between the lodge and the church, the latter seeks to suppress the former, just as it would wipe out Protestantism for exactly the same reasons—not because Masonry itself is Scripturally wrong (as we believe), but because it defies the church and won't go to confession.

The *Midland* (United Presbyterian), of Omaha, Neb., in its issue for April 6, prints a protest, nearly two columns in length, against the city

school board allowing the Grand Lodge of Freemasons to lay the corner-stone of the new Central School building, and asks by whom was the invitation to do so sent to the lodge. The answer is pertinent; for, says the *Midland*, "Masons in the board have asked their own private" (secret) "society to lay the corner-stone of a public building!" We cannot now publish the reasons which the *Midland* presents in detail for making this earnest protest, but shall try to find room for them at an early day. This much we may copy with advantage to the cause of our reform: After denouncing the organization and practices of Freemasonry as un-American, it adds: "Masonry in many respects is like Jesuitism. They are so near akin and have so nearly the same end that they fight with each other. So neither of these orders or any other secret order or private society should control our schools or be given public endorsement or advertised before our children and the American youth." Certainly the *Midland* is right.

The Chinese question is assuming the form of a conflict. The Chinese Six Companies, of San Francisco has decided to test the constitutionality of the Chinese exclusion and registry law, and has sent circulars to Chinese laborers, advising them not to register. Judge Nelson, of the United States court at Duluth, Minn., has declared the law unconstitutional, in the case of a Chinese who had been a resident of the United States for seven years. The attorney for the defence based the motion for the release of his client on the ground that the provision of the law for an imprisonment for thirty days, and the returning to his native country of the Chinaman, after no proceeding other than a hearing before a United States Court Commissioner, was unconstitutional, being in violation of the fundamental right of a person to a trial by jury when accused of any crime. This view of the case was supported by Judge Nelson and the prisoner was released. The Chinese Six Companies have arranged, it is reported, to have a Chinaman arrested, and when the immediate deportation of the offender against the law shall have been ordered by the courts a writ of habeas corpus will be obtained and the case carried to the Supreme court of the United States. The law is a disgrace to our nation.

TRUE PATRIOTISM.

[At a meeting in Englewood, Cook county, Ill., on the last anniversary of Washington's birthday, held under the auspices of the Union League Club of Chicago, the following address was delivered by Mr. Geo. H. Croker, of Wheaton College.]

Written upon the scroll of fame is a name that the world delights to honor. It is a name that is a star in the firmament of renown which a great nation has followed, and by its brilliancy has been led through many a dark and difficult pathway; a name which is as fragrant as the flowers that bloom along the hillsides of his native State; a name around which cluster all things that are lovely and of good report; the name of George Washington, the father and founder of our nation.

In the brief time allotted me this morning, it would be impossible to point out all the influences that surrounded our hero in his early life, and that helped to mould and fashion him for the great work unto which he was called.

History gives an interesting picture of his mother, with her children gathered around her, reading to them from the sacred Word; correcting wrong tendencies, and encouraging the right. Such was the mother to whom God entrusted the early training of one whom he had ordained to be the father of a great nation. We have reason to think that in early life she laid the foundations of that character, which afterwards proved to be so grand, so sublime. This morning I lay a trib-

ute of love on the altar of American motherhood, for the noble work which it has done in training men for the service of God and the uplifting of mankind.

He attained his majority when the seeds of a free government, which had been sown in the hearts of the colonists, were beginning to burst into flower and ripen into fruitage. The hand of the tyrannical, bigoted and perverse George the Third of England was the hand that watered and nurtured them. Each blow by Britain at their freedom, each attack upon their rights as men, helped to usher in the war which was to cost England thirteen colonies, to add a million pounds to her debt, and indelibly to stain her national character. In April, 1775, the long-threatened contest began with the battle of Lexington. On the 17th of June the battle of Bunker Hill was fought; and after this there came into prominence that greatest of American generals, that most beloved and honored of American citizens, that moving genius and inspiration of American liberty—George Washington. From this time he moves before us like some grand embodiment of virtue and power.

"The history, so sad and yet so glorious, which chronicles the struggles in which our rights and liberties were won, is eloquent with the deeds of many patriots, warriors and statesmen." Towering above them all, in unapproachable majesty, stands this hero, this patriot.

Whipple says: "He was the soul of the Revolution: felt at its center and throughout all its parts, as a uniting, organizing, animating power. He was security in defeat, cheer in despondency, light in darkness, hope in despair."

As we view him in that long seven-years' struggle with untrained troops, with perilous difficulties, inspiring faltering patriotism; his fortitude sustaining through scarcity of food and winter severities, full of the loftiest patriotism and trust in God; as we thus view him we have to exclaim, in the words of Fox, "Illustrious man, before whom all borrowed greatness sinks into insignificance!"

Who has not read, with mingled awe and wonder, the achievements of Napoleon Bonaparte sweeping over Europe like an avalanche; casting down empires, dethroning kings and absorbing kingdoms? Yet the motive that lay behind Napoleon's career was selfishness. Along his bloody track, till Waterloo restored the map of Europe, can be written in plain, bold letters, "Self, self, self". But how different was the motive that ruled in the heart of Washington! Love of country and love of liberty were the guiding stars of his career. The struggle in which he engaged was a battle between truth and error—right and wrong engaged in deadly combat. The contest was between heaven-born liberty and hell-born oppression. The principles which he advocated were righteousness and justice. These principles he sustained until victory perched upon his banners.

Self-sacrificing, self-denying, brave, fearless and heroic, he stands foremost in the galaxy of the world's heroes.

After the war was over, and the victory won, it was Washington's desire to retire to private life, and let some one else take the helm of the "new ship of state," which he had so successfully launched. But to no other mortal were the colonists willing to entrust an authority so enormous, an interest so vital. He alone was able to superintend the complicated machinery of a new government. Here, again, his patriotism was beautifully exemplified. Again he bids adieu to private life, and answers "Here" to his country's call. No one ever answered to the true definition of a statesman better than he. In his civil career, as well as his military life, he was governed by that pure patriotism that knows no self-aggrandizement, and that is not moved by any personal ambition.

A Christian without bigotry, a statesman without narrowness, a patriot without sectionalism, a politician without partisanship, he was the right man for the right place: "First in war, first in peace, and first in the hearts of his countrymen."

"Our botanists can show us a little black seed out of which a marvelous cluster of flowers will come in a brief summer-time, whose vines and blossoms will decorate a whole garden wall." The history of the United States furnishes a more wonderful example than that. The germ of free-

dom planted by Washington has spread over a continent, covering a mighty galaxy of States with its spreading leaves. Four million farms have been added to the few thousands of Washington's republic. Chauncey Depew says that "the infant industries which the first act of Washington's administration sought to encourage, now give remunerative employment to more people than at that time existed in the States. The grand total of their annual output is seven billion dollars, placing the United States first among the manufacturing countries of the globe. One-half of the total mileage of all the railroads, and one-quarter of all the telegraphs of the world, are within our borders." Our commercial development of a hundred years has eclipsed the development of a thousand years of the mother-land.

We have twelve million children in our common schools. We have three hundred and forty-five universities and colleges for higher education. We have four hundred and fifty institutions of science, law, medicine, and theology. Two hundred thousand schools open their doors to all classes and nationalities. We have no hereditary descent of titled names or honors; no heraldry or coat of arms; no peerages or thrones to assure promotion to stations of honor.

During the late war a man called upon President Lincoln to obtain a captaincy in the army. It was granted. The man, turning to Lincoln, said: "Sir, do you know that you have conferred a favor upon one in whose veins flows royal blood?" Mr. Lincoln very simply replied: "That, sir, will be no hindrance to your promotion, provided you behave yourself."

Nobility of mind and heart, unswerving fidelity to trust, patriotism that knows no limits, were the rich heritage which we received from Washington.

Young men, young women, boys and girls of the public schools of Chicago, Washington's birthday should have for us a higher significance than the recalling of past events and the enumeration of our blessings.

The sails of our commerce may whiten every sea; our wharves and warehouses may groan beneath their burdens; the capacity of our railroads may not be sufficient to move our products; manufacturers may work their forces night and day to keep up their orders; our gold, silver, iron, lead and coal mines may yield their abundance; all the internal resources of the country may more than equal every demand; but these are not the highest standards of national prosperity. There are forces more powerful, though silent, than these.

Moral principles are the soul of a nation. They are the powers that mold its various elements, and that bind them together with bands stronger than steel. They are the pillars of the republic; they are the bulwarks of the state.

Righteousness and purity are the fundamental principles that must regulate individual and national life. Write these principles indelibly on the chart of the nation, and the "ship of state" sails smoothly on; neglect this precaution, and the noble vessel goes to pieces on the rocks.

Rome advanced her conquests until she embraced the civilized world. Her victorious banners swelled in the breeze over the finest cities of the globe. She fell, not because of any fatal necessity compelling the rise and fall of empires, but because of her crimes. "The nation and kingdom that will not serve thee, saith God, shall perish; yea, those nations and kingdoms shall be utterly wasted."

I would not listen to the croakings of those who delight to augur ill of the future, who see nothing but the shaded side of events. But, with the wrecks of former governments strewn on the sea we navigate, and the want of real godliness that is everywhere visible around us; with the fierce and discordant elements of the old world pouring in upon us; with these things before me, I wonder what our future will be. When I see so many startling indications that our country is fast forgetting God; when I find Sabbath-breaking becoming a popular sin of the day; when I see the laws ruthlessly trampled under foot, and a craven-hearted municipality conniving at the trespass; when I see our politics dictated by a corrupt ring, and under the rule of the party lash; when I see these things I tremble for the future.

There is another evil in our midst that is preying like a deadly viper upon our constitutional

liberty; that is undermining the foundations and storming at the battlements of the republic. I refer to the licensed rum power. Homes meant by God to be the paradises of earthly rest, are turned into the fiery ante-rooms of hell. Young men formed by their Creator for knowledge, virtue and power, are transformed by this demon into the furious, savage human beast. Young women, fair as the lily, pure as the driven snow, are blasted and blighted for two worlds by its terrible influence. Where does not its fetid breath shed upon society the odor of the grave, and the corruption of the charnel house? We have read of hell afar off, and have trembled, but it is here in our midst, in the form of the "American saloon," spreading a lurid glare over the scene of its deadly work.

Do you see yonder beautiful ship, with every white sail unfurled, moving with wind and tide? How proudly and grandly she passes from wave to wave! There are brave men, beautiful women and innocent children on board. But look! She is tending toward a rock-bound coast. A voice of warning cries, "Danger ahead! There are rocks beneath the waves." They laugh the voice of warning to scorn. Suddenly there is a crash. They see the danger now, and pierce the sky with one last despairing wail: "O save us! We perish!" The rock-bound coast echoes back, above their last resting-place,—"Perished!"

Ladies and gentlemen, is this picture not illustrative of the trend of our nation? Are we not drifting toward the rocks? Are there not voices of warning all around us? It devolves upon us, as young men and young women, to put forth an effort to save the nation from such a fate.

While I believe in memorial days; while I believe in eulogies over our departed heroes, yet the best honor we can give them is by being as true to our country as they were; by fighting the battles of our day as faithfully as they fought the battles of theirs.

The best citizen, the best patriot, the best son of his country is he who labors for its best and highest good.

The battles of America did not end with the surrender of King George to Washington, or of Lee to Grant. Moral battles are raging all around us, and "true patriotism" is needed to-day just as much as it was a century ago. Life the present is all about us, thick with its perils and vocal with the cry for stalwart deeds and moral heroism. "Eternal vigilance is the price of liberty" just as truly to-day as it was when it fell from the lips of the immortal Henry. To-day the nation calls for men,—not men who stand on a political pivot, and are swayed about with every "wind of doctrine". We need men who love our institutions, who prize our God-given liberties, and are willing to die, if need be, for their preservation. Our nation is in need of men and women of character; of leaders who will stand for right.

Where are such men and women to be found? Where are such leaders to be obtained? In our schools, from among you boys and girls, there are to come our Washingtons, our Grants, our Lincolns. Thank God for the public schools of America—the "palladium of our liberties!"

We, as young people, hold in our hands the destiny of the future of the United States. We are soon to touch the springs that give tone to the public sentiments, and that enter into the civilization and institutions of our country. Over the wastes of the past, prophetic voices come to us, bidding us to "arise and shine". To every generation there comes its appointed task.

You remember the story of the ancient general reviewing his troops. When the scarred veterans of fifty fights came under review they cried, "General, we have been brave." "True," said the general; "but, alas for my country!" Then regiments of younger men came along shouting: "General, we are brave." "Still quite true," returned the officer; "but, alas for my country!" Then came along some regiments of cadets, with their flags gleaming and banners waving; and they shouted, "General, we will be brave." Then the heart of the old soldier was reassured, and he cried: "Thank God, my country is safe!"

Young men, young women, the battle is yours. Our country is safe if you are alert, if you are active, if you are valiant. As to-day we look back over a hundred years, and see that intrepid form of Washington, standing erect and glowing in the wild whirl of battle, animating and cheer-

ing his countrymen, let that vision serve to inspire and exalt us for the struggles of to-day.

"New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still, and onward,
Who would keep abreast of truth;
Lo! before us gleams our campfire;
We ourselves must pilgrims be;
Launch our Mayflower, and steer boldly
Through the desperate wintry sea;
Nor attempt the Future's portal
With the Past's blood-rusted key."

A PROTEST—THE KANSAS AFFAIR.

BY REV. T. C. MOFFATT.

One of the unfortunate things connected with Christian and reform work is the disposition of some to throw the blame for all existing evils upon the church, and especially its ministry. We are continually being regaled with descriptions of what a perfect state of society there would be if only the churches and ministers would get up and exert themselves and do their duty. If this attack were only from the enemy it would seem natural; but very often the cause is wounded in the house of its friends. Especially do we find good but unthinking temperance people berating the church because it does not rise up and vote out the saloon; or, in States where there is prohibition, because it does not secure a perfect enforcement of the law. It is a kind of talk that the enemies of Christ rejoice in and give the widest possible circulation.

I am not saying that some ministers and churches may not be delinquent in their duty, but a very different light is thrown upon this matter by the cold, hard figures of statistics. To hear many people talk one would think that the ministers and churches fully control the politics of this nation; that, as it is "a Christian nation," the Christians are to blame for all the evils that are rife. But the figures tell us that less than one-third of the voters are Christians of any denomination. How now are they to control the other two-thirds? Do not majorities rule? In any of the States of the Union, probably, if all the even nominally Christian voters, Roman Catholics and all, should vote against the saloon, they would effect nothing, unless a large number of outsiders went with them, a vote which the church sometimes influences but cannot always or reliably control. Why so much against the church when it has only one vote out of three?

The same thing is true in other reform movements. I know perfectly well that if the Christian voters of Kansas could make the laws and enforce them, not only would the liquor business be completely wiped out but other things would be different from what they are. Our crime is that of being in the minority. True, this ought not to deter us from exerting every energy to present and sustain our cause; but this is all we can do, and we ought not to be blamed for what we have not the numbers to accomplish. The sooner we get over the delusion that this is a Christian nation the better for the progress of Christ's kingdom.

A still more unfortunate thing it is that every time any one springs a new social or political idea, and the church does not at once accept it, however wild it may be, the air is filled with complaints against the ministers and churches as indifferent to the welfare of the masses. The present time seems to be fertile in all sorts of schemes, many of them grotesque, contradictory and chaotic; but if the promoter of any one of them cannot at once secure the adherence and co-operation of the churches and ministry, he raises a cry that the churches are run in the interest of plutocracy. Especially in Kansas, just now, is the "plutocrat" the great bug-a-boo and ghost. But if we do not endorse the vagaries and machinations of a certain political party whose nucleus is a powerful secret order, we are "plutocrats" and not in sympathy with "the people" in their attempt to free themselves from the galling chains of slavery.

I have been in Kansas all the time that things were working themselves up into their present condition. I tell the truth and lie not, when I say that all the special woes of our State are due to two causes, one a small one and the other a great one. The former is the lack of domestic industries, and the latter is financial folly. Fi-

nancial folly is the great cause, but people do not like to own it. It is pleasanter to rant about parties, and trusts, and monopolies, and plutocrats, and curse the Santa Fe Railway!

All the socialistic ideas and shades of ideas ever invented seem to be in the air. What do you think of a district judge who teaches that the rights of a user are paramount to those of an owner? Yet this man, and another one or two like him, were behind the recent attempted revolution at Topeka. What do you think of the idea, presented in argument even before the Supreme Court, that because the Governor and Senate of a State recognize a certain body of men as a House of Representatives this makes that body of men a *de facto* and legal house? What do you think of the doctrine of "raising less corn and more hell?"

Is it not possible that there is such a thing as bogus reform, and that it is the duty of the ministers and churches not only to stand up for true reform, but against the false, though the latter as well as the former may sometimes be an unpopular thing to do? No advantage can be gained for the cause of right by blaming the church for what it has not numerical power to accomplish, nor because it will not join heart and soul in every movement that comes along claiming to be in the interest of the masses.

Douglass, Kan.

NEW YORK TO CHICAGO IN NINETEEN HOURS.

It is announced that a special train will make the daily run from New York City to Chicago, beginning April 30, in nineteen hours. By way of Detroit the distance is 976 miles, which compels a speed of over fifty-one and a-half miles an hour for the whole distance. The Detroit river passage costs some time, the sharp turns on the Hudson river consume more time, and the ascent from Albany to the table-lands of the State west of Albany require much time and power. There must be periods when the excessive speed needed to average the whirligig race will rush the passenger through the air between some stations at the rate of over seventy miles an hour. The average rate of the "accommodation train" for local day use is about twenty-five miles. The new United States armored cruiser "New York," tested at the mouth of the Delaware, last week, developed a speed of over twenty sea "knots," to which you must add about fifteen per cent to indicate land miles of 5,280 feet each. Bicycles have reached the speed of about twenty miles an hour. Presently we shall hear that railway trains have equaled the fleet carrier pigeon. Twenty years ago it required thirteen hours to go from Detroit to Chicago. Now, it seems, only six hours more will span the distance from New York to Chicago. At the rate of sixty miles an hour, a train darts through the air fourteen feet and eight inches in each second of time. At that rate, even a lazy man would suffer should he be compelled to stop instantly. Compounded condensing engines, perfected tracks, modern cars of perfect construction, and alert human care of railway lines to contribute to this physical rush through the air. Actual and literal flying through space, above the earth's surface, ought not to be thought impossible or far away in the distance.—*Exchange.*

THE LODGE AS A POLITICAL PROMOTER.

The Toronto (Can.) *Daily Globe*, one of the foremost of Dominion newspapers, wielding a powerful influence upon public opinion, gave publicity to the following in its editorial columns of a recent issue:

THE MEDICAL HEALTH VACANCY.

There is more in the contest for the post of medical health officer than appears on the surface. The fight that Mayor Fleming is waging is the old and often renewed one of clean civic government against secret society influence. If we were asked to name the greatest foe to efficient administration of the municipal affairs of the city we should say, without hesitation, the secret society.

We have long been afflicted with this unnatural development of the secret society movement in Toronto. It has become almost a by-word with us that a man must be an Orangeman, a Mason, a Son of England, or, still later, a member of the Protestant Protective Association, before he can

successfully become a candidate for public office or obtain a position under the municipal government. There is nothing in the ritual of these associations pledging their members to support incompetent men for office, simply because they belong to the brotherhood, against competent men who have not the password. In practice this is done, however, to an extent that calls for energetic protest against such use of the machinery of secret societies. If we call the roll of the notable failures in the civic service during recent years it will be found that society influence put the incompetents into office, and kept them there to the public loss long after their uselessness was discovered.

Society influence fought hard against the dismissal of Dr. Allen, and is now fighting quite as determinedly to appoint him as his own successor. Dr. Barrick's name was rejected the other night simply because some of the members of council thought that by delay and a judicious use of society influence they could secure the office for themselves or their personal friends. If an appointment is not made at next meeting it will be because there is a private quarrel regarding the division of the spoils. The question of ability is the last one that will come up. The watchword will be the old query, "Is he one of us?" The rank and file of the societies, the members who are not looking for anything, should take active steps to end this condition of affairs. Their interests as citizens are far greater than as members of their particular society. They cannot afford to place men in office whose only qualification is that they dance to the music of the master's gavel. In the end such action will, if persisted in, reduce the city government to the low level of the majority of American cities. When the council meets again it is to be hoped that the members will give an honest vote to the best man, and not be led into appointing a "joiner," simply because he is a "joiner."

TELL THE TRUTH ABOUT THE LODGE.

We have an article clipped from the New Haven *Register*, entitled "The Church and Masonry" from a Mason's standpoint. It speaks of the recent Encyclical of Pope Leo XIII. against Masonry and makes it the text for quite an article in reference to the lodge. In it there is of course the usual glorification of the order. The statement that it teaches liberty is founded upon belief in God, has the Bible for a great law, is consistent with good citizenship, etc., etc. As is common there is a statement of the rapid extension of the order, the number of persons already members, etc. This is the regulation article. The charge against Freemasonry is not that the Roman church are opposed to it, nor that it does not have the Bible, nor that it is not numerically large, or financially prosperous. The charge is that it swears its members under penalty of having their throats cut, their tongues torn out, their bodies cut in two, and their heads smitten off. The charge respecting its ceremonies is that they are silly, ridiculous and indecent; that young men and old men, ministers of the Gospel and saloon-keepers, when being initiated are stripped almost to nudity and in this condition are made a sport for the brethren who conduct the initiations. It is alleged that the obligations of the organization bind men to partial honesty and truthfulness. It is alleged by those who are informed that Freemasonry is itself a pagan religion; that it boasts its lineal descent from the mysteries of Egypt, India and Greece, mysteries every scholar knows were so shockingly base and evil that a full description of them is impossible.

If, now, persons who think well of Freemasonry desire to secure the good opinion of those who are at present opposed to this organization, these are the points to which men should address themselves, and in place of general laudation, specific reply would be in order. Of course everybody knows that there are a great many worthy persons who have united with the Masonic lodge. There are also unworthy persons who are members of that lodge, and it is impossible for us to determine the character of the organization from the number of members which it enrolls, the amount of money which it commands, or even the character of certain persons who have become connected therewith. The whisky shops are numerous and, I am sorry, to say increasing. They control a vast amount of capital. They have a

tremendous political influence, probably as much as the Masonic lodge; possibly no worse than that of the Masonic lodge. It is to be hoped that persons who undertake to enlighten the public respecting the order will address themselves to the real question at issue.—*Wheaton College Record*.

NEW ENGLAND LETTER.

An honest man rewarded.—An inconsistency.—"Mental Influenza."—Easter.—A touching "make believe."—Legislative matters.—A Philanthropist.

With all respect to the old adage, "Virtue must be its own reward," that \$15,000 recently given to ex-Senator Dawes, as a recognition of his thirty-six untarnished years of public service, ought to be an encouragement to every young man who finds a political career opening before him to keep his record clean and make a firm stand for principle, never stooping to any base or truckling methods. When Webster died, disgraced and heart-broken, having lost the coveted Presidential prize for which he had sold himself, a shrewd New England farmer remarked, "The South never pay their slaves." But poor human nature will continue to believe in the devil's fine promises, to discover when too late that he is much better at promising than performing; and if they will choose a slave's part they must expect in the end a slave's portion. But the late substantial honor received by the man who so bravely stood up for the rights of the Indian, and free education for the South of all her citizens, colored, or white, ought to have a grand moral effect, as it shows that there is a reverse side to the picture.

A convict, whose crime was dishonesty, says, according to the *Shoe and Leather Reporter*, that "he is compelled every day to die out pieces of paste-board which are put between the outer and inner soles of the shoes made there and sold as solid leather;" and he is naturally rather nonplussed at the inconsistency. I am not aware how much the contractors gain by the cheat on a single pair of shoes, but in the aggregate they must rob the public of thousands of dollars. They go scot-free, while the man who did the same thing, only in a different way, is behind prison-bars cutting out those bits of pasteboard, and chewing the cud of bitter reflection on society's unequal dealings. Will all the moral and religious instruction that he and his fellow-convicts receive from the chaplain on Sundays neutralize this bad object-lesson placed before their eyes every one of the six week-days? And who is responsible anyway?

"Mental influenza," that is what Rabbi de Sola Mendez calls "the higher criticism." It is a pretty good name for it, too, when you stop to think that, like that unpleasant disease, it seems to be epidemic, and, neglected, often runs into something worse. Perhaps in the mental world there are moral bacteria which answer to the grip microbes. If so, the advice that is good in the one case applies equally well to the other. Avoid breathing them in as far as possible, and keep spiritually so strong and healthy that if they do accidentally find entrance they will die of inanition.

March has overlapped into April, and so far the latter instead of the traditional "showers," has brought us only bright sunshine and bleak, chill winds. Our New England springs are calculated to teach a lesson in patience as much as our winters in hardy endurance. We sigh for that "ethereal mildness" of which the poet sings, but she makes us wait till the time is nearly ready for her to abdicate, and then what halcyon days she gives us!—dream-like, idyllic, faint with perfume of apple-blossoms, condensing as in most rare and precious essence all that was ever breathed in rhyme or said in plain prose of her witching charms.

Never were Boston's shop-windows so gaily decorated, or so filled to repletion with new millinery, gay dress-fabrics, and a kaleidoscopic display of Easter trifles. The more fashion invades religion the more popular the observance of such days will become. To what are we drifting? Rome smiles in her sleeve. She is a mighty fisher of men, though not at all in the apostolic way, and she knows well enough where she means to land us.

The poor women at the North End, who stitch overalls for two cents a pair, have no time to read the fashion-notes in the papers, but they

must sometimes, if only by a glance at the shop-windows, come near enough to the gay, frivolous world of wealth and fashion to feel the awful contrast. What would the money spent by many a rich woman just for Easter flowers to adorn her breakfast-table mean to this poor slave of the needle. I was once both amused and touched by overhearing the talk of some little waifs who had been gathered from the streets and their wretched homes by the hand of public charity. One picked out a lady among the throng of passers-by, and said to the rest, "That is my mother." Her companions followed suit, and each picked out the lady whose face and dress took her fancy, as "her mother." Poor little creatures, sunning themselves in the ideal motherhood they had never known! Their make-believe was as real to them as that of happier children who make believe that their dolls are real live babies, but do not need to go any farther and create an illusion about them of imaginary motherhood, having never known, in all their lives of sunshine, what it is to miss the genuine thing.

Our Massachusetts Legislature has done nothing, so far, to cover itself with any particular glory. The much-needed bill to prevent indecent theatrical advertising has been killed in the House without debate. The bill to forbid the issue of grocers' liquor licenses was rejected by a large majority. The Liquor-Law Committee also reported adversely on the bill against open bars, though it is likely, if the law had been passed, Gov. Russel would have vetoed it, as he did a year ago. But the most outrageous of all their proceeding has been in reference to the "age of protection," which the W. C. T. U. desired to have raised from 14 to 18. The hearing was characterized by a most unchivalric lack of courtesy on the part of the committee; but bad as this was it was not the worst. The bill, amended to 16, passed the third reading in the House, but on a motion to reconsider it, the brave women who had worked so nobly to protect the girlhood of the State, found to their indignation and chagrin that it was so worded as to practically nullify the end sought for. These are the law-makers of enlightened Massachusetts which would doubtless resent being placed morally on the same level with France. Yet there the age of protection is 21!

However, it has done a few things which are creditable. It has rejected the bill allowing the fraternal orders to pay their members for bringing in recruits; and it has squelched Parson Brown's curious license bill, which proposed to make the clergy of the State a party in liquor-selling. To the honor of the ministerial profession, this would be nearly as impracticable a measure as the younger Murphy's plan, to make the man who was bound to drink, buy it by the gallon, and constitute his wife bar-tender. By this ingenious method she would have the big profits which now go into the rum-seller's till, so that by the time he had become a confirmed drunkard she and her family would be independent of public aid.

New Hampshire has passed an anti-Pinkerton law which prohibits the employment, as special police, of any persons not residents of the State.

It seems a rather mean and small thing in Boston's City Council to refuse Mrs. Alice Lincoln's gift of rocking-chairs for the comfort of the aged pauper-women at Rainsford Island. If half the commissioners of public institutions had been women, this deed of practical philanthropy would have been accepted with the appreciation it deserved.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, April 5, 1893.

It was generally supposed that the question of opening the World's Fair on Sunday was finally and definitely disposed of when the Fifty-second Congress expired without repealing the law against Sunday opening. I was therefore much surprised, a few days since, to learn that a Chicago lawyer, representing the board of control, was in Washington for the purpose of ascertaining, if possible, what would be the probable action of the government if the Exposition officials defied the law and opened the gates on Sunday. It is not likely that the lawyer got the information, because no single official, not even the President, would undertake the responsibility of saying in advance what action would be taken by the government to enforce its laws and to

punish its violators; but his coming after it indicates an intention on the part of those in charge of the Exposition to ignore the law against Sunday opening. The argument has been advanced that the government will be powerless to punish anybody or to compel the closing of the gates on Sunday, if the managers care to open them, because there is no penalty stated for the violation of the law, which is in effect merely a stipulation that the managers shall, in consideration of an appropriation of \$2,500,000 in souvenir silver half-dollars, agree not to open the Exposition grounds on Sunday. Not being a lawyer, your correspondent will not venture an opinion as to the law; but he does not hesitate to predict that failure to keep this agreement made with Congress will be financially disastrous to the managers of the Exposition, if it does not make them liable to legal punishment.

St. John's Protestant Episcopal church received as an Easter offering a handsome communion set of solid gold, the only one in the city. The name of the donor was by request withheld from the public.

Information has been received at the Department of State of the presentation, by the American minister to Turkey, of the protest of this government against the abstraction from the mails of communications from American officials in Turkey to the United States government, by Turkish officials. Also that an official had been sent to investigate the petty persecution and annoyance of American missionaries in the province of Marsovan.

The United States Supreme Court this week handed down a number of important decisions, among them being one prepared by the newest member—Justice Jackson, of Tennessee—declaring the right of the State courts to try a prisoner who has been brought by requisition from another State upon any charge they may see fit, instead of having to confine themselves to the charge or charges set forth in the requisition papers, as was contended, and as is the law when a prisoner is extradited from a foreign country. The decision explains at length why, in the opinion of the court, the States in the Federal Union do not occupy the same relations toward each other as independent nations do, and affirms the decisions of the Georgia courts, previously made in the same case. The court, also, in an elaborate opinion prepared by Justice Field, refused the prayer of the State of Virginia in regard to changing the boundary line between Virginia and Tennessee, and declared the present boundary line, adopted in 1803, to be the true and legal boundary between the States.

Two gentlemen, business men of Washington, were discussing and congratulating each other upon the recent failure of the attempt to establish a permanent race-track in a suburb of Washington, and one of them said, I thought very pertinently: "I am a horse-lover, as you know, but I am teetotally opposed to the public race-tracks of the country as at present conducted, and rejoice at the failure to establish one here, with daily races all the year. The old argument that race-tracks are necessary to improve the breed of horses may once have been a good one, but the public race-track of to-day makes nothing but a breed of gamblers and drunkards; and I venture the positive assertion that not a single public race-track in the United States could pay expenses if gambling and the sale of liquor were prohibited at the tracks; and by prohibiting gambling, I mean that they shall not be allowed to telegraph the results of the races to the dens in all of our large cities where pools are sold on the races, to the ruination of thousands of young men."

President Cleveland has decided to attend the opening of the World's Fair, and it is probable that all or nearly all the members of his Cabinet will accompany him; but, according to present arrangements, Mrs. Cleveland will not go.

Government officials are taking an active interest in the preparations that are being made under the new quarantine law to keep the cholera from getting a foothold in this country this summer, and those directly in charge are confident that they will succeed, if it be within the bounds of human endeavor to do so.

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

BOSTON, Mass., April 5, 1893.

The gullibility of average humanity has been demonstrated in the 77,468 patrons of thirty-three "fraternal beneficiary associations" in Massachusetts, while the remorseless cupidity of their "supremes" furnishes ample proof of the "total depravity" of those "vampires" who wax fat upon the blood and substance of human sacrifices. That such vultures should seek shelter under cover of secrecy is not strange, and that they strenuously resist every effort to expose their schemes is perfectly natural. Only the "recording angel," who "seeth in secret," knows all the deep-laid schemes, or has chronicled a full list of defaulters, bankruptcies, paupers, maniacs and broken-hearted suicides credited to the account of these rapacious wolves, lurking "privily for the innocent," saying, "Cast in your lot with us: let us have one purse; we shall find all precious substance; we shall fill our houses with spoil;" but judicial investigations have placed some of their deeds of darkness within reach of the public.

Insurance Commissioner Merrill, in his official report, May 2, 1892, "turns on the light," and publishes the result of investigations into the condition of these orders. After demonstrating the absurdity of the claims made by the advocates of these fanciful schemes, he fortifies his position with an array of facts that reveals a malicious perfidy of fathomless depth. It uncovers a merciless greed for gain that scorns the experience of youth, clutches the stored pittance and frugal savings of the aged and infirm, betrays the confidence of the fatherless and widow, and plunders whom it may lure by its tempting bait, regardless of sex or condition, and, apparently without remorse, appropriates to itself the spoils wrested from its victims by lying and intrigue.

"The Endowment Graveyard" is the significant heading of an instructive section in the commissioner's report. To account for the enormous deficit which is such a mystery to certificate-holders, the commissioner gives samples of the peculiar methods by which these corporations transact business. From the twenty-second, which he instances in more or less detail, I select the "Royal Ark" as a sample. For a time this was among the most popular "benefit" orders in New England. Speaking of this society, the commissioner said: "The principal business of the meetings of the executive board seems, from the records, to have been the voting by the officers to themselves of donations in addition to their fixed salaries." He gives a list of fourteen officers with specific amounts of salary and donations to each. The aggregate of salaries is \$26,002; donations to the same officials, *by their own votes*, \$55,083; total, \$81,085.

The ingenuity of their methods is shown in the case of J. W. Hamilton, whose salary was \$1,646, with donations amounting to \$6,035. "Hamilton was also the printer who furnished the corporation most of its supplies. He was chairman of the Committee on Supplies, and, as such, ordered of himself, the printer, whatever blanks and printing the corporation needed. He was a member of the Auditing Committee, and, as such, approved the bills which Hamilton of the Supply Committee had ordered of Hamilton the printer. He was also a member of the Finance Committee, and, as such, Hamilton approved the bills which Hamilton had audited, and which Hamilton had ordered of himself." This little business combination gave Mr. Hamilton ample opportunity to eke out his \$7,681 donations and salary with a comfortable income, which it is presumable he improved.

The commissioner says: "There is about \$7,000 of assets, to be distributed among 3,100 members," who had contributed to the funds of the corporation \$189,200, and who may receive, in the final settlement, from \$1.54 to \$2.64 each." Others make no better showing, and the whole scheme is evidently a swindle no less aggravated than that perpetrated by the Louisiana lottery.

The instance mentioned on page 50 of the report, where a scroll-sawyer, who received \$15 per week before he was promoted to "Supreme Chaplain" of the "Golden Lion," at a salary of \$7,500 per year, and who was actually paid \$15,000 for a single prayer, has been widely circulated; but

there is a paragraph on page 49, deserving of special note: "I wish," says the commissioner, "it could have been your privilege to sit during the months of autumn, day after day, week after week, month after month, as I have, and listen to the stories of the poor, duped, deluded, swindled and defrauded victims of these twenty corporations that have gone into their graves—ladies between seventy and eighty years of age, who had drawn out of the savings banks their little accumulations, under the promise, as in several cases they had it most solemnly, of these supreme officers, that they should receive about four-fold in return; little cash-girls, whose heads hardly reached my desk, from Houghton Dutton's and other stores, who receive \$2.50 a week, and their mothers gave them the half-dollar for spending money. The officers assured them that the half-dollar per week would surely bring them \$100 at the end of the year; they took their little half-dollar, denied themselves all the things they were accustomed to buy with it, and contributed two dollars a month, until, as I recall one instance, the assessments came more frequently, and the two little girls had paid in \$40 each; then they came in and stood by my desk, exhibiting in a bunch assessments calling for \$62 more. They were compelled of course to drop out, which meant the loss of all that they had paid."

I see by recent communications in the papers that efforts are being made to repeat this swindling scheme in different parts of the country, and I am prompted to send this word of warning, hoping that some tempted one may be saved from this unmitigated imposition upon the credulous.

J. P. STODDARD.

CHICAGO ADDRESSES.

Last Sabbath evening, the 9th inst., the Trinity Lutheran church, on Superior street, welcomed an address on the work of the National Christian Association, and its importance to the churches. This is a congregation of Danes. Most of the older people imperfectly understand our language, but the evening service is usually in English, and is therefore more popular with the young people, who formed a good audience.

Rev. A. S. Neilsen has long been pastor of this church. The *Inter Ocean* of Monday morning gives a very interesting account of his long and arduous labors among the Danes in America. He is a spiritual father to multitudes of them. The labors demanded by a metropolitan congregation, and also by the Danish Lutheran Synod, of which he has been president some twenty years, have been very severe; and, now when years begin to press, he has felt constrained to resign both charges and retire from city life and its exacting labors. He goes to Wisconsin, and will continue to serve the church in missionary and colonization work. He has always welcomed me as a representative of our reform, and the address of Sabbath evening was the fulfillment of an engagement long since made.

Rev. A. Shaap, son-in-law of Pastor Neilsen, and student under Prof. Weidner in Lake View Theological Seminary, has charge of the English services in Trinity church. He happily introduced my address and gave, as one reason why the Danish Lutherans were separated from the lodge, that nine-tenths of secret society men were un-Christian. This address closed a memorable day for the church. The services had been quite protracted. Pastor Neilsen preached a farewell sermon in the morning, and other services continued until after 7 p. m., the last being a communion for a number just received into the church.

The parlor meeting at the home of Mr. E. A. Cook, on the 28th ult., deserves further mention. It was, in respect to attendance and sociability at least, a very successful gathering; and this was due to the excellent management of Mrs. Cook. It was intended for the Christian Endeavor Society of the First Congregational church, but, when too late to change, it was found that the society had another meeting at the same time. The Sabbath-school teachers and workers were then invited by notice from the pulpit, and they filled the ample parlors and halls with an earnest, thoughtful and very agreeable company. Thanks to the forethought of our hosts, the entertainment was completed and the social hour prolonged by a simple collation. Thus if any were not well pleased with the lecture, the general ef-

fect of the meeting left an agreeable recollection, and I trust will help to enlist some friends for our cause in Chicago.

Word comes of several additional delegations to the Annual Meeting Conference, June 20. Several meetings must be reached this week of Congregational, Reformed and Evangelical bodies. Let prayer arise continually for God's blessing on this meeting.

HENRY L. KELLOGG.

FROM THE WESTERN DISTRICT.

WICHITA, Kan., April 5, 1893.

EDITOR CYNOSURE:—I am now in the metropolis of Southwestern Kansas. I came here on Tuesday morning, and am busy mapping out my work for the next five or seven weeks in Sedgwick and the three adjoining counties—Butler, Sumner and Cowley. I have already engagements arranged for three weeks, and soon expect to have more provided through my good helper and that earnest reformer, Mr. S. J. Peter, of Butler county.

My brother, Rev. R. A. Paden, will join me soon after the 20th of this month. We have it in our plan to do much work together. Doubtless we can help and encourage each other, and thus help forward the work. It is our earnest purpose to try this plan. I trust that the friends of the cause of Christian reform in these four counties, or near by, will let us know of any speaking they wish done among them in these coming weeks of April and May. Address us at Wichita.

We purpose closing our series of meetings with a *Christian Reform Convention* in Wichita, dealing with temperance, the Sabbath question, Romanism and secretism. By considerable correspondence I am endeavoring to enlist the friends of all these reforms in our meetings, and especially in our convention. Our prayer to our Master is that he will enlarge hearts, and that many will be persuaded to "come up to the help of the Lord against the mighty". Time, and hard work, and the Lord's favor will tell. We trust the friends of reform will remember us.

I am now enjoying the kind hospitality of Mr. Samuel Johnson and Rev. Jos. A. Lawrence, pastor of the United Presbyterian church here.

In the Lord's work, WM. C. PADEN.

The Populist movement in Kansas appears to be losing its strength and influence. This statement finds attestation in the recent municipal elections. In forty cities, thirty-five elected Republican officers. Even at Wichita, the home of the Populist Governor, where every means was used to insure success for the "third party," the Republican candidate was elected; "foreshadowing," as Banker Levy, of that city, expresses it, "the disintegration of the Populist movement". The Populist party, it will be remembered, embraces the secret clans of the "Farmers' Alliance" and the newer "Industrial Union". Honest voters prefer a free and open ballot to an underhanded, disguised franchise.

Do you take the Cynosure? Why not? Do you pay for it? Why don't you?

CORRESPONDENCE.

MINISTERIAL INDIFFERENCE CONCERNING THE LODGE.

FULLERTON, Neb., March 25, 1893.

EDITOR CYNOSURE:—Your paper bears glad tidings of great joy to me, as it comes each week.

I do not see or understand how so many of our Christians, and especially ministers who know, or should know, the Word of God, can join any secret society. God's Word tells us to "come out from among them, and be separate". How they reconcile the lodge with such Scripture as Ephesians 5:11-13; James 5:12; 2 Corinthians 6:14, and Matthew 5:33, 39, and many other passages, is more than I can tell; but a great many of our pastors have heard an uncertain sound when they come to the conclusion that they were called to preach the Gospel of Jesus Christ. I do not think men ought to stand behind the sacred desk unless they are willing to preach against all evils. Very many dare not open their mouths against the saloon, and there is a

much less number who dare say anything against secret societies.

I am glad to learn of the grand work that is being done over the Union in the way of enlightening the people to this Baal-worship. May God bless the leaders of this grand and glorious work, and may the time soon come when secret societies shall be a thing of the past. I am with you on this question, as well as on every question of reform.

I have talked two men out of the Masonic order. One is a minister and the other a lawyer. They do not take a bold stand against secret societies, but they say they will not have anything more to do with them.

Let us, one and all, who are working for the upbuilding of God's kingdom, hold fast in prayer, and we shall have just what we ask for. "Where two or three agree as touching any one thing, it shall be done."

There are two pastors in Fullerton. One is a "way-up" Mason; but the other does not belong to any order at all.

May God bless and save his people.

D. W. CROMER.

A LETTER FROM REV. R. N. COUNTEE.

DALLAS, Texas, March 28, 1893.

EDITOR CYNOSURE:—I am, as you have been informed, arranging to move out of Memphis to the State of Kansas.

In my last communication to the *Cynosure* I intimated that fact. The late lynchings in and around Memphis, the most atrocious of which occurred March 9, 1892, were wholly uncalled for, for no crime had been alleged against those who were then wantonly and maliciously slaughtered, except the defending of their own property. These three young men were of untarnished reputation, and had committed no offence even worthy of imprisonment. As a result, however, our best people became demoralized and hundreds left the city. Mr. Brinkley, my right-hand colleague, sold his entire church property, and, with eighty of his membership, went to and are now living in Stockton, Cal. Mr. John Morgan, of the Chelsea Baptist church, sold his church property, and he, with a number of his people, left for California. Mr. Copeland, pastor of the Macedonia Baptist, sold his church property, and he, with many of his people, found an asylum in Oklahoma Territory. Hundreds of our people, and many of my congregation, are in Chicago. Every member of my church who owned his or her own home, except about six, have left the city.

I had given most of my time, at home and abroad, to the work of building up our school, and when this catastrophe came, completely demoralizing the people, I found myself unable to get a living out of my membership, for not only were the people demoralized, but business, as well as the people, became demoralized, and it was a task for the people to eke out a respectable livelihood. I am now in the field, trying to accumulate something to meet pressing demands and obligations that will be due June 1, to the amount of \$1,500, and then move myself and family to Wichita, Kan., whither some eighty of my church members are located; refusing to join any church there because of their lodge affiliations.

I find the entire country here honeycombed with lodge influence. The churches are nearly ruined because of this evil. I preached to quite an intelligent audience on Sunday, and gave them some pretty strong anti-lodge ideas; and I rejoice greatly in saving two young ladies, whose petition had gone to the lodge, from uniting therewith. I find, however, there is very little money in this kind of evangelistic work.

There is a great work to do in Kansas, and when I am located there, if in accord with His will, and I believe it is, I shall not rest day nor night until I have spoken in every association in the State concerning the evils of secret societies, from a religious, social and political standpoint.

The school at Memphis is very much in need of financial help. We are doing a good work there; but we have more empty seats than ever before since the work began. The *Living Way* has suspended, and we are waiting, watching and looking for what will come next. Our people are all restless; for when we are snatched up and massacred without judge or jury investigation, we are restless, not knowing when a charge may be al-

leged at any of our doors. Mothers, fathers, and children are alike uneasy; and if the people had money there would be no less than 10,000 who would leave Memphis and surrounding country in less than thirty days, just because of fear, in the absence of immediate danger, or even signs thereof. Pray for us. Yours for righteousness,

R. N. COUNTEE.

Present address, Memphis, Tenn.

THE LODGE SPIRIT ALWAYS THE SAME EVERYWHERE.

CONSTANTINE, Mich., March 20, 1893.

EDITOR CYNOSURE:—I am still an Anti-mason, and would be glad to see all secret societies wiped off from the face of the earth; but I am now 87 years old, and I shall not live to see it done.

When Morgan was kidnapped and killed, in 1826, and I saw that no redress could be had, and no justice could be obtained, I saw and believed that Freemasonry was a vile enemy to a free people, and that the great design of the secret institutions was to usurp this government and set up one of their own. I now think that the time is near at hand when the legions of secret societies will all join and strike for such a government. If they do, it will be the downfall of these United States, the destruction of a free people, and the end of our free government, I fear, forever.

Sometime since I asked our Methodist elder in charge if he did not think it his duty to preach against Freemasonry. He said: "No; that is God's work, and I will not trouble my mind about it."

I called on a local elder of the Methodist church and asked him to take the *Cynosure*. He replied that "he thought he would not care to take it." "Well," said I, "what will you give toward the price of it for one year?" Looking me in the face, he stretched out his hand toward me, and remarked: "When I make up my mind to take that paper I will let you know!"

I also spoke to one of the official members of that church about taking the *Cynosure*, and he railed on me, saying that "about all there is in this affair is caused by a few soreheads going around and making their complaints." He then asked another man, who stands high in the estimation of the people, if he would like to take the Anti-masonic paper. "No," he replied, "I do not care anything about secret societies, one way or the other." He seemed to me like a feather floating in the air, riding easily along according to the current, and injuring no one.

Another gentleman, when I asked him to take the *Cynosure*, said: "The secret institution could not be so bad, because there are so many good men belonging to it," and declined to subscribe.

Nearly all the business men in Constantine belong to secret orders, and seem to be bound for the great *sanctum sanctorum*. O. C. M. BATES.

LITERATURE.

CURRENT PERIODICALS.

The April *Arena* opens with a striking full page portrait of James G. Clark, the poet, and then presents the following well-spread table of contents. The variety is ample for the most desultory reader, but some of the papers are less wholesome than is desirable. The Future of Fiction, by Hamlin Garland; The Social Quagmire, and the Way Out—Wage-workers, by Alfred R. Wallace, D. C. L.; Authority in Christianity, by Geo. C. Lorimer, D. D.; The Initiative in Switzerland, by W. D. McCrackan, A. M.; The Modern Expression of the Oldest Philosophy, by Katherine Coolidge; Automatic Writing, by B. F. Underwood; The Tenement House Problem in New York, by Eva M. Valesh; Compulsory Arbitration—a reply to Dr. Abbott, by Chester A. Reed; Anarchism—What it is, and What it is not, by Victor Yarros; Masters, a poem, by Mabel Hayden; The So-called "Fad" in the Public Schools, by Helen E. Starrett; A Poet of the People, by B. O. Flower; Celestial Gotham, by Allan Forman; The Voice of the Mountain, a poem, by James G. Clark. The best article in this issue of the *Arena* is that by the editor, entitled: The Burning of Negroes in the South—A Protest and a Warning, which includes A Survey of the Past, The Story of the Tragedy at Paris, Texas, The Crime Viewed from the Standpoint of Simple Justice, From the Point of Expediency, and its Influence Upon the Minds of the Young. Boston: The Arena Publishing Co.

The opening article in the April *Century* is of unusual interest—The Chicago Anarchists of 1886; The Crime, the Trial and the Punishment, by Judge Joseph E. Gary, who presided at the trial, artistically illustrated—

the whole forming a "historic moment" seldom surpassed in intensity. The recurrence of Arbor Day on the 22d of April gives occasion for several articles on different aspects of the subject, including A Tree Museum, by Miss M. C. Robbins, being a description of that unique institution, the Harvard Arboretum; a poem, The Heart of the Tree (What does he plant who plants a tree?); and editorial articles on Arbor Day, The World's Fair and Landscape-Gardening, Parks in and near Large Cities, and A Memorable Advance in Forest Preservation, the last having reference to the reservations made during the closing days of the late administration. The last of The Letters of Two Brothers—General and Senator Sherman—are of striking interest, since they give an intimate account of the relations between General Grant and General Sherman after the war, including the trouble between President Johnson and General Grant, involving General Sherman, and Grant's candidacy for the presidency. In this number, also, is begun a series of articles on the time of Queen Anne, by Mrs. M. O. W. Oliphant, the novelist, well known also as the author of historical studies of Florence and Venice. The first, entitled The Princess Anne, deals with the period preceding Anne's accession to the throne; the second, The Queen and the Duchess, describes the period following. The May number will begin a new volume of this excellent magazine.

The April issue of the *Cottage Hearth* presents an unusual number of bright stories, interesting articles, and special departments on the varied interests of home life. The opening story by Anne J. Edwards introduces an out-of-the-way corner of the world—an island twenty miles from the coast of Maine. An interesting period of revolutionary history is revived in Jerold Dean's estimate of Paul Revere's service in the cause of American freedom. Other articles and stories in this number are In the Sculptor's Studio, by L. B. Fletcher, Erastus Faulkner, by Matt Crim, and An Australian Adventure, by Lieut. H. B. Whitmarsh. A pleasant story, An Easter Rose, by Emma H. Nason, appears in the Young People's Department. The departments in the *Cottage Hearth* are directed by editors chosen for their peculiar ability for the special work under their charge. This number contains especially handsome illustrations. W. A. Wilde & Co., Boston.

The leading illustrated papers in *American Gardening* for April are: An Eastern Fruit Farm—Sketch of the New Agriculture of the New York Lakes; The Muskmelon Industry—Opinions and Experiences from North and South; Horticulture at the World's Fair; The Evolution of the Blackberry; The Carnation in America, with a full-page colored frontispiece; Tact and Taste in Arranging Ornamental Grounds—A Village Lot. The several regular departments are filled with timely information and suggestions, and embrace a great variety of topics. It is difficult to imagine a better periodical, devoted to gardening, than this, for a dollar a year. Published at the Times Building, New York City.

PAMPHLETS.

There is much matter for serious contemplation in the pamphlet of Rev. A. Sims (of Uxbridge, Ont.), "Is the World Morally Improving or Degenerating?" While he shows by actual statistics and trustworthy testimony that knowledge is increasing, according to Scriptural prophecy, he also shows conclusively, from varied and accumulated evidence of the most reliable character, that crime and wickedness are exhibiting augmented vigor and growth. In conclusion he says: "Many other quotations might be given, all showing the lamentable decline of vital piety. The very sins which characterized the time of Noah are rapidly developing at the present time. Truly there is abundant and growing need for every Christian to cry fervently, 'O Lord, revive thy work; in the midst of the years make known, in wrath remember mercy.'" Its price is 20 cents a dozen. Address as above.

The International Religious Liberty Association of Battle Creek, Mich., and 20 College Place Chicago, publish "Appeal and Remonstrance: Resolutions Adopted by the General Conference of Seventh-day Adventists, February 24, 1893." The remonstrance is against the Supreme Court of the United States and Congress for "violating the Constitution, and invading the dearest rights of the people, by legislating upon the subject of religion, deciding a religious controversy and establishing a religious institution, in the matter of closing the World's Fair on Sunday." The appeal is made, as Christians, to the government and people of the United States, in behalf of letting the Seventh-day advocates worship God on Saturday and visit the World's Fair on Sunday. It is worded differently, but this is the meaning. In other words, it is a plea for religious liberty in its broadest sense.

The Eighth Annual Report of the Young Men's Institute of the Young Men's Christian Association of the city of New York, 222, 224 Bowery, presents the condition and advantages of a worthy institution. The membership, December 31, 1892, numbered 643. Its advantages consist of a reading-room, library, social room, gymnasium, elevating entertainments, monthly meetings, outings, various religious meetings, evening schools, and various other helps. Address D. E. Yarnell, M. D., Secretary, 222 Bowery, New York City, for terms and other particulars.

LODGE NOTES.

GROWTH OF THE ROYAL ARCANUM.

Number of applications for membership received in the months of December, 1892, and January and February, 1893, from various States, both under the Grand Councils and the Supreme Council:

December.....	1,469
January.....	952
February.....	1,214

Total for three months.... 3,635
Total estimated number of members, February 28, 1893.... 138,664
Number of subordinate councils. 1,497
Number of Grand Councils.... 20

—Royal Arcanum.

A QUEER LAWSUIT.

In Jackson, Mich., lives Byron L. Lockwood, an attorney, who, several years ago, sought to join certain secret societies, but was blackballed on each occasion. He now brings suit in the Circuit Court against these societies for injuries to his character and reputation by their rejections, in the sum of \$50,000. In his complaint he arraigns the fraternities for employing occult and supernatural means of discovering secrets and for other ghostly behavior.

A NEW WRINKLE.

One of the fraternal beneficial societies has lately adopted a new feature, as follows: Members joining between the ages of 16 and 33, by paying all assessments and dues for thirty years will receive a paid-up certificate, exempting them forever after from paying any dues or assessments. Those joining between the ages of 34 and 43, after a continuous payment of twenty-five years, will receive a paid-up certificate, and those over 43 will be required to pay for twenty years and no longer. We are not acquainted with the details of the plan adopted.

A DIFFERENCE.

A bill has passed the Pennsylvania Legislature that clearly defines the difference between societies that pay sick and death benefits only, and those that do an endowment business. Heretofore all kinds of speculative concerns have endeavored to build themselves up upon the reputation of legitimate fraternal beneficial societies, and their projectors have never tired of advertising that they were the same as the American Legion of Honor and similar societies.

SECTARIANISM AND THE LODGE.

The backbone of lodge organizations is made up of preachers, church officials and members of all Christian bodies. An infidel cannot be admitted unless he perjure himself. The writer has touched elbows and pressed hands in the lodge-room with a Universalist, a Catholic, a Methodist, a Lutheran, etc.—*Henry S. Baker.*

KNIGHTS OF PYTHIAS.

Gen. Jas. R. Carnahan has been in Washington, D. C., conferring with prominent members of the order as to the general program for the army during the conclave of '94; this includes prizes for competing commands, route of parade, encampment, etc. He claims there will be 25,000 uniformed knights in line on that grand thoroughfare, Pennsylvania avenue, and that at least 200,000 strangers will be in the city on that occasion. —*The Knight.*

BOGUS "ANTIQUITY."

"Antiquity" is what many of the fraternal orders of the present age are seeking for. One of recent origin, which includes insurance among its incidentals, dates its beginning back to the days of the Knights of St. John and Malta, in the early part of the eleventh century. [These are not the knights of Masonic renown.] Others have similar antiquated ideas which have lain buried many centuries but to be uncovered by the inventive genius of some enterprising Yankee. —*The Knight.*

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 13, 1893.

Put not forth thyself in the presence of the king, and stand not in the place of great men: for better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.—PROVERBS 25: 6, 7.

AN HONORABLE RECORD.

Bishop Milton Wright, of the Radical (or Loyal) Church of the United Brethren in Christ, has written a history of the early conferences of that denomination, in which there is much to interest our readers, as it relates to the position of the church from the first, upon the anti-secrecy question. We copy from his articles, as published in the *Christian Conservator* of April 5:

"In 1821, the General Conference took action on both slavery and intemperance," resolving that slavery should not henceforth be tolerated, nor any slaveholder be admitted to membership therein. It also resolved "that neither preacher nor lay member shall be allowed to carry on a distillery."

"In 1826, it was found that three preachers of Miami Annual Conference were Freemasons. The conference required them to cease their connection with the order; and on the 8th day of June, 1826, by a unanimous vote, it adopted the following paper:

WHEREAS, We have members in this conference who belong to the Masonic fraternity, therefore we feel a disposition to bear with them, and deal with them as brethren, so long as they do not attend Masonic lodges;...but if any of our brethren should hereafter join said fraternity, they shall not only be deprived of the privilege of taking charge of a circuit, or of holding any authority in an official capacity, but they shall thereby expel themselves from the connection. No preacher shall encourage any of our members in joining the Masonic fraternity, nor those who are Masons in joining our society.

"Thus the Miami conference, months before the abduction of William Morgan for exposing Freemasonry, resolved against Masonry, and provided against its toleration in the conference.

"In April, 1827, the annual conference in the East adopted the following paper on the subject of Freemasonry:

Resolved, That we, the members of this annual conference, do not approve of any of our preachers or members belonging to the order of Freemasons; and that, in the future, every preacher, and every member, who is connected with this order, or who may join it, shall lose membership in our church.

"Such action by the two chief conferences of the church, shows how early the position against Freemasonry (the only secret society that then beset the pathway of the church) was taken. The one conference acted before the Morgan abduction, and the other before the excitement growing out of that outrage had reached their territory; for it is a notorious fact, that the press of the country was under the Masonic thumb, and long suppressed the knowledge and discussion of the outrage.

"In May, 1829, the general conference, following the policy indicated by the action of those aforementioned annual conferences, adopted the following strong rule against Freemasonry:

Resolved, That in no way or manner, nor in any sense of the word, shall Freemasonry be approved or tolerated in our church; and that should any one of our church members who may now be a Freemason continue to attend their lodges, or as a Freemason attend and take part in their procession; or if he joins the Freemasons, such member by such an act excludes himself from membership in our church.

"This, in substance, continued to be the rule in Discipline in succeeding years. In improved form, it has been the rule down to the present time, except during the Liberal rule of 1885-1889, which was a mere pretense of a rule on the subject. As other secret orders arose, the rule was so shaped as to prohibit connection with them.

"Upon the adoption of the constitution in 1841, a clause was inserted in it which said:

There shall be no connection with secret combinations.

"This is still the constitutional law on the subject of secret societies. It was willfully and shamelessly violated by the sham rule of 1885, which its framers intended to be operative."

Accompanying the foregoing is the following note by the editor of the *Conservator*:

"Our law on secret combinations has given good satisfaction throughout the church during the present quadrennium. In our judgment,

this law will need no improvement at the coming general conference. The definition of a secret combination in the Discipline is without any defect. It says: 'A secret combination is an organization whose members are pledged to conceal their initiatory ceremony, obligation, or their inside workings.' It does not say that these are absolute secrets; they may all be exposed; but that members are pledged to conceal them. The disjunction of the sentence by 'or' makes it a secret combination if any one of the three things named is found to inhere in the society. Then the mode of proceeding against offenders is very good. We think no revision will be needed on this law at the coming general conference."

This is a remarkable and most honorable record—an example that might be followed (and should be) by every Christian church in existence.

THE HEATHENISM OF MORMONISM.

The dedication of the great Mormon Temple at Salt Lake City began April 6 and will last until this issue of the *Cynosure* has reached a majority of our subscribers.

It would be difficult for us to furnish our readers with anything of more interest and undoubted trustworthiness in relation to this important event than is contained in a letter to the (Baptist) *Standard*, of this city, from Rev. S. G. Adams, the District Missionary for Utah. It reveals a system of worship from which every true Christian would turn with disgust mingled with horror for the paganism which it embodies, and which stamps, more indelibly than ever, the Mormon church as the propagator of ruinous false doctrines that disgrace the century and the civilization of our country:

ORIGIN OF THE TEMPLE.

"July 28, 1847, four days after the parched soil of the valley was touched by the weary feet of the saints, Brigham Young struck the ground with his cane, saying, 'Here will be the Temple of our God.' On this exact spot the work of excavation began Feb. 14, 1853. The corner-stones were laid April 6th of the same year. Temple block contains ten acres. The building is of white granite, taken from the quarries twenty miles south of the city. During all the early years the chief industry was the carting of these huge blocks of granite, swinging under carts drawn by six or eight yoke of cattle, four days often spent in getting one rock from the quarries. Finally a railroad was built.

TEMPLE DIMENSIONS.

"Length, 186½ feet; width 99 feet; height, 222½ feet to top of spires. There are six towers, three on the east and three on the west. The whole structure rests on a footing wall 16 feet thick and 16 feet deep, warranted not to crack for the one thousand millennial years. The area covered by the Temple is 21,850 feet. Each corner tower has a circular stairway from basement to top. The steps, over two hundred in number, are of solid marble cut by hand. There are four floors including the basement. Each floor is divided into rooms of various sizes except the top, which is all one room, called the assembly-room. Beautiful galleries with bronzed rails sweep around this room. The ceiling is 36 feet high. All that money can do has been done to beautify this room.

USES OF THE TEMPLE.

"Its specific use is to do work for the dead. Much of this work is secret and can never be known by a Gentile. In the basement, with its white marble floor, is the baptismal font, resting on twelve brazen oxen. This is where the living are to be baptized for dead relatives and friends who failed during life to accept the true Gospel. To do work for the dead only two facts are necessary, the date of birth and death of friends. My neighbor said he had been baptized and done work for 150 relatives who died out of the Mormon faith. To accomplish this work in their behalf he and his wife have made eleven trips to Logan, each time at a cost of \$400,—\$4,400. So you see it is expensive to get the dead into the sweep of the true Gospel. He took a trip to the old country and paid an expert to examine the records back for five hundred years. He traced four hundred more relatives, but with few exceptions was not able to get the date of birth and death; so the poor fellows must stay in purgatory. The ex-

pensive trip was largely lost, but he found a few persons whom he can save as soon as the Temple is ready. He said, 'Friends in the hot place were more likely to repent than on earth, but they could not be baptized or go through the Endowment House. This could be done only by proxy, and for this work the Temple was built.' He said, 'Our president Woodruff has been baptized for and done work for each of the dead presidents of the United States, and they are safe.

TEMPLE FURNISHING.

"The Temple has its own electric light plant, consisting of four engines and four dynamos, with a capacity of two thousand lights. Then it has pumps, boilers and motor power for two handsomely finished elevators. The vast edifice is heated with a system of hot water, while for ventilation the touch of electric buttons will throw open transoms in the various rooms and start sixteen fans of one-half horse power each.

"There seems to be no lack of money for furnishing.

DEDICATION CEREMONIES.

"No program is made public. No definite time for closing, as all depends on the number who want to take degrees and the rapidity with which the work is done. All we know is that these degrees and solemn oaths are taken somewhat after the order of other secret societies, each degree being acted as in a drama, each room being furnished with all the paraphernalia helpful to scenic effect.

"So here we have a heathen temple in the heart of our beloved America, the poison of which is blighting all this inter-mountain country. In self-sacrifice this deluded people put Baptists to shame. While carrying on missions in all lands they have erected this temple at a cost of \$3,500,000. Then the Tabernacle, assembly hall and good brick churches in each ward of each city in the territory."

A LOCK-OUT AND A BOYCOTT.

The labor question has assumed a new phase in New York City. The facts in the case are these: A member of the Clothing Manufacturers' Association employed a non-union man as foreman. To this the union men objected, and, their objection being unheeded, abandoned their places. Following this, the firm that was a member of the Clothing Manufacturers' Association resolved thenceforth to employ no workman who was a member of the United Garment Workers, and in this resolution it was supported by the Clothing Manufacturers' Association. By this resolution of the manufacturers more than nine hundred union workmen were thrown out of employment.

The locked-out men then addressed circulars to customers of the Manufacturers' Association, asking them to abstain from purchasing from members of the association until the quarrel between it and the United Garment Workers should be adjusted. Whereon the Manufacturers' Association prayed the court to restrain the workmen from issuing such circulars. The court denied the prayer of the association, upon the technical ground of a misjoinder of plaintiffs, but intimated that it did not believe the prayer to have merit of itself.

In effect, the court held that here was a state of warfare between employer and employed, the circular being almost the only defensive weapon within reach of the employed. The employers were banded together to keep the workmen idle, which ultimately means hungry, until they should dissolve the union. In defense the members of the workmen's union sought to cut off trade from the Manufacturers' Association until it should recognize the union. The manufacturers relied on want of work to force the union men to terms. The union men relied on loss of trade to bring the manufacturers to terms. Neither side resorted to violence, or even to threats. There was war between them, but it was commercial war.

In this connection the recent decisions in the case of the Toledo and Ann Arbor Railroad cases are not without significance. Judge Ricks, in effect, decided that the locomotive engineers' Brotherhood had no right to take the workmen from the employment of the railroad company by ordering a strike, and he issued a mandamus to that effect. He also issued an order requiring the Grand Masters of the Brotherhood to suspend that part of its by-laws in regard to striking.

The decision of a later date, in the same case, by Judge Taft, at Toledo, inhibits the Brotherhood (which is a secret oath-bound labor-union) from using the boycott, and this inhibition is made perpetual as far as the railway on which the strike occurred is concerned.

Let this legal form of agitation be continued until the vexed labor question shall become regulated by wholesome statutes and decisions, until the moral and natural rights and duties of both employers and employed are fully defined and defended by the laws of the nation.

A CLERGYMAN STIRRED.

We need make no apology for printing the following, which we find in the *Lutheran Standard*:

"The *Pittsburgh Post*, dated March 13, 1893, contains a communication from Jesse E. Taylor, rector of St. Stephen's church, East Liverpool, O. This article is in reply to 'recent attacks of a Boston lecturer' on Masonry. The Boston lecturer is Mr. Stoddard, with whom we are personally acquainted. We have heard him lecture a number of times, and must say that he speaks like one who knows what he is talking about. We are convinced that he understands Masonry ten times better than two-thirds of the members of the lodge. His evidence is gathered from sources that have been endorsed over and over again. The only way in which Masons attempt to reply to those who have the courage to expose the true character of the mother of secretism is to revile them. The rector does not give anything from the lecture, does not attempt to meet its arguments. If he had been able to answer his opponent no doubt he would have done so. Although Mr. Taylor did not succeed in what he undertook, he did succeed in revealing the actual character of Masonry. He did not intend to reveal the secrets, but his reply brings out the secret workings of the lodge as perhaps only an initiated one could do. We quote from Mr. Taylor's reply: 'I am free to admit that sectarianism has good reason to despise and fear Masonry, for it is the sworn enemy of license, lawlessness and private judgment.' Further on he speaks of Masonry 'uniting men together, putting them under obligations to law, compelling them to perform instead of promising,' etc. Now, what do Masons understand by sectarianism? Every honest Mason, when pressed, will admit that they look upon the Christian church as a sect, and therefore whoever so tenaciously holds to Christianity as to believe and confess that the religion of Christ is the only saving religion, is a sectarian. And these, together with others who adhere to un-Masonic religions, have 'good reason to despise and fear Masonry,' Mr. Taylor declares. Does the Christian need any further admissions in order to know that Masonry and Christianity exclude each other? As citizens in the land of the free, what must we think of a sworn enemy of private judgment? Mr. Taylor tells us that such is Masonry. If this man has said the truth with regard to the institution he is attempting to defend, then in the name of Christianity, and in the name of civil liberty, we most solemnly warn against Masonry as dangerous to the soul and to true citizenship."

A BIBLE VIEW OF LABOR.

It is very evident that Providence designed us all to work, each in his peculiar sphere, with our hands or brains. "In the theatre of life," says an ancient writer, "it is reserved only for God and the angels to be lookers-on." There is so much to do—so much of error to tear down, so much of righteousness to build up, or strengthen, so much of necessity to meet, so much of waste to supply—that with each succeeding generation, in connection with the rapid growth of population, comes a proportionately increased demand for labor of both mind and muscle. The idler is the stumbling-block in the advancement of the age. The field of labor is no longer circumscribed. The improvements in machinery have opened up new avenues of industry, and skill and activity are in continual demand. Sober and intelligent mechanics, the young and the middle-aged, seldom need lack employment, if they are willing to lay aside any undue pride of social position and deny themselves the unprofitable pleasures of idleness. If one cannot perform manual labor, he may be able to sagaciously de-

viser plans whereby the laborer may enlarge his usefulness and reap more remunerative fruits of his industry. In the divine economy there is work enough for all, if our energies are rightly directed. Nor are we to believe that even the angels remain passive spectators of human industry, but perform their respective duties with fidelity and cheerfulness.

With the blessing of heaven upon honest industry, adding to it a true dignity and importance, it is to be regretted that the workman too often, through a lack of self-reliance and prudence, fails to properly appreciate his position, so that, quite frequently, he falls a victim to the wiles of designing men and yields his judgment and independence to subserve bad and ruinous ends. In this manner (let us hope that they do it ignorantly or inadvertently) they are led to contribute to the success of evil counsels and measures, and exert themselves to aggrandize the very individuals and principles which they should shun and oppose. Through these influences they are drawn into secret oath-bound labor unions, yielding up their personal liberty to the will of the lodge power, working or "striking" as it may decree, and suffering all the inconveniences and afflictions of self-imposed slavery, from which it is difficult to retreat. Thus the man becomes a mere machine, filled with erroneous views of life, and loses strength of mind and will, freedom of thought and action, and deteriorates in manliness. This is no fancy sketch. Chicago is filled with just such nonentities to-day.

Since labor is honorable and profitable, and in harmony with good citizenship and Christianity, we should advise no one to leave reputable employment, however limited its remuneration, for uncertain or visionary projects. We should also caution the workingman against becoming involved in "strikes"—which are one of the pernicious fruits of secret labor organizations—for, too often, they are an evidence of weakness rather than of independence of spirit; especially should we advise them not to interfere with the legal rights of employers, lest grief come to the offenders. While strikes last, the workman lives upon a pittance from his union, becomes reckless, and loses much more than he gains financially and morally. John the Baptist, the herald of the great Founder of Christianity, warned his hearers, among other good things, to be content with their wages, and do violence to no man. (Luke 3:14.) The same God who said: "Vengeance is mine, I will repay" (Romans 12:19) also said: "I will be a swift witness against those who oppress the hireling in his wages." (Malachi 3:5.) The oppressed workman, therefore, has an all-powerful Friend in his Creator, who will sustain him in his rights.

There is no reason why the laborer should not be a free man or woman in society,—free from all entangling alliances with all other men or tyrannical "brotherhoods"; nor is there any reason, also, why he or she should not be a warm-hearted, obedient Christian, enjoying the favor of God and his fellow-men. Many who labor industriously for their daily bread are the followers of the Lord Jesus Christ, the stone-carpenter of Nazareth, in whom was no guile, and who grew in favor with God and man from boyhood to manhood. And this same Jesus, perfectly knowing all our needs and infirmities, is not only the Saviour of sinners, but the wise and loving Advocate and Helper of those who put their trust in him. Will he turn away coldly from the oppressed, the poor, the suffering ones for whom he suffered and died? He never did, and until heaven and earth shall pass away, he never will. All he asks is our confidence, our love and entire submission to the will of his heavenly Father and ours, and then leave our way to him.

—Will not the tendency of the forthcoming World's Fair Parliament of Religions be to aggrandize the spurious religions of the age at the expense of Christianity?

—The American Tract Society's colporteurs last year found over 28,000 professedly Protestant families who never attended church. This is a terrible record for a Christian nation.

—There is a very fine piece of sarcasm in the statement of the clergyman that he had to resign from the ministry in order to earn his living, because he was never able to enunciate a doctrine that his brethren would call heretical!

THE QUARTER-CENTENNIAL OF THE NATIONAL CHRISTIAN ASSOCIATION.

Special Work for the Season of 1893:

1. Exhibit of the history and work of the Association for twenty-five years in the main building of the World's Fair.
2. Annual Meeting Conference, June 20th, made up of delegations appointed by church assemblies.
3. Congress on the reform under the auspices of the World's Fair Congress auxiliary, to be held about October 5th, in the Art Palace on the Lake Front, Chicago.

NOTES.

—It would convince any doubter that the effort to reach multitudes with the principles and facts of our reform at the World's Fair will not be in vain, to take a half-day's stroll through Jackson Park. The preparations are on a most stupendous scale. Grounds and buildings are rapidly assuming a finished appearance. In size, proportions, number, beauty and variety they at first bewilder and amaze, and do not cease to call forth admiration continually. While from one point of view the Fair is for worldly aggrandizement and human glory, there are undoubtedly other considerations that we must not forget. If man made the Fair, God made man, and made him capable of greater possibilities than even this great display. Many departments will show God's work exclusively in plants, flowers, minerals, etc. But to a reform organization the central interest is the opportunity to reach, and affect, and convince men. The millions will be there to see and to hear. Their minds will be in a receptive state. If we do not our best to improve such an occasion we are unfaithful to our trust. The lodge claims to encircle the globe with its links and bands of grips, winks, oaths and altars. Can our protest against this enemy of the race be more quickly taken all around the world than by this means? Friends of the National Christian Association are realizing this fact, and they will not be long in manifesting their interest by helping to meet the enlarged expenses of the year.

—Dr. J. E. Roy, of the American Missionary Association, always a warm friend of the reform, is highly pleased with the openings for the N. C. A. this year. They seem to him, as to the N. C. A. Board, special providences—doors of opportunity which God is opening before us for a wider proclamation of the truth which honors his Son and destroys the power of Satan in the hearts of men.

—Brother J. P. Stoddard of Boston, and his agent at Washington, are taking a lively interest in our preparations for the year, consulting about speakers for the Congress and assisting to make the N. C. A. exhibit a success. The latter has secured the original model of the Morgan monument statue, and now writes from New York of a fine bust of John Quincy Adams, which we have been searching for long in vain. If arrangements can be made, let us have both these brethren to help us in June and July in the World's Fair.

—Do not forget that all these preparations require means as well as men. In future years it will be an agreeable reflection to have contributed generously to the N. C. A. Quarter-Centennial Fund. The sum named as one share in this fund is convenient. Let there be 100 of these \$25 shares taken this year.

—Whatever of interest occurs relating to this Quarter-Centennial will be noted from week to week in this column.

THE HOME.

HER ATTRACTIONS.

She has no dazzling charms, no classic grace,
Nothing, you think, to win men's hearts about her;
Yet, looking at her sweet and gentle face,
I wonder what our lives would be without her.

She has no wish in the great world to shine;
For work outside a woman's sphere no yearning;
But on the altar of home's sacred shrine
She keeps the fire of pure affection burning.

We tell our griefs into her patient ear;
She whispers "Hope!" when ways are dark and dreary;
The little children like to have her near,
And run into her open arms when weary.

Her step falls lightly by the sufferer's bed;
Where poverty and care abound she lingers;
And many a weary heart and aching head
Find gifts of healing in her tender fingers.

She holds a helping hand to those who fall,
Which gently guides them back to paths of duty;
Her kindly eyes with kindly looks for all,
See in uncomeliest souls some hidden beauty.

Her charity would every need embrace;
The shy and timid fear not to address her;
With loving tact she rightly fills her place,
While all who know her pray that heaven may bless her!

—Chambers' Journal.

CHRISTIANS "GIVING UP."

It is a pitiable thing to see a young disciple going about asking everybody how much he must "give up" in order to be a Christian. Unfortunately many of those who take it upon themselves to instruct him give him the same impression of Christian discipleship—that consists chiefly in giving up things one likes and finds pleasure in. But a man in solitary confinement might as well talk of what he must "give up" if he is pardoned out of prison; or a patient in consumption about what he must "give up" in order to get well. The prisoner must give up his fetters and the invalid his pain and weakness—these are the main things to be sacrificed.

It is true that the one has the privilege of living without work, and the other the privilege of lying abed all day; these are privileges that must be relinquished, no doubt. And so there are certain sacrifices to be made by him who enters upon the Christian life; but they are "not worthy to be compared" with the liberty and dignity and joy into which the Christian life introduces us; and to put the emphasis upon this negative side of the Christian experience, as so many are inclined to do, is a great mistake.—*Selected.*

SANG HIS SONG.

John Howard Payne, the author of "Home, Sweet Home," once saved himself and friend from imprisonment by the singing of his famous song. This is the story, substantially, as it was related by John Ross, the Indian chief, and published recently in the *Indian Arrow*, printed at Tablequah, I. T.

When the Cherokee Indians were being removed from Georgia to their reservation west of the Mississippi river, Payne spent a few weeks at the home of John Ross, a life-long friend, head chief of the tribe. Several prominent Cherokees were in prison and that portion of Georgia was scourged by armed squads of militia. One day as Payne and Ross were sitting before the fire in a hut the door was opened suddenly and eight militia-men entered. Ross and his presumed accomplice, suspected of influencing the Indians to cause trouble, were summarily arrested and taken off on horseback. Rain was falling. The journey lasted all night. Just after midnight, in order to keep awake, one of the soldiers began singing "Home, Sweet Home".

"Ah!" said Payne, sadly, "I never expected to hear that song under such circumstances as these."

"I guess not," his escort answered indifferently, "but I wasn't singing that for you."

"Do you know who wrote that song?"

"No. Do you?"

"Yes," said Payne; "I did."

"Of course you did," laughed his companion with an oath. "I bet you don't even know the words."

Payne slowly repeated the words of the song, reciting the whole of it. Then he sang it. The

surroundings naturally heightened effect. As the last words of the melody died away the soldier said kindly:

"If you didn't write it, you can sing it as the man that did write it."

"He really wrote the song," said the Indian chief. "That is John Howard Payne."

The soldier was skeptical, but had, at least, been touched by Payne's singing of the song.

"Whether you wrote it or not," he said, "you shall not go to prison if I can help it."

And much to the surprise of both Ross and Payne they were released at Milledgeville—then the capital of the State—next day after a brief examination. The soldier was subsequently treated with special respect and liberty.

"That song," the Indian chief declared, "subsequently saved both of us from insult and imprisonment, and, perhaps, even worse treatment. I had heard Payne sing it before, but never as he sang it that rainy night, on our way to prison at Milledgeville."

CROOKED JOE.

A great railroad depot may not be the best school for a boy, yet poor little Joe Bryan had scarcely known any other. He could not remember when the long waiting-rooms, with their tiled floors and dreary rows of stationary settees, and crowds of hurrying people, were not quite as familiar to him and more homelike than his mother's small, bare house, which he knew as little more than a place for eating and sleeping.

He had been only six months old when a dreadful accident happened which, at one fell stroke, made him fatherless and transformed him from a strong, well-developed infant to a pitiful creature, which even death refused to take.

"What a pity that it was not killed outright!" said everybody but the mother. She herself always insisted that her constant watching over the little flickering life kept her from going mad in the first dreadful months of her bereavement.

The officers of the railway company were kind to poor Mary Bryan. They paid the expenses of the burial, and, after little Joe had slowly mended, employed her about the depot to scrub floors and keep the glass and woodwork bright and neat.

When Joe was seven years old his mother sent him to school. He went patiently day after day, making no complaint; but she awoke suddenly one night to find him sobbing on the pillow beside her. Only by dint of long coaxing was she able to find out the cause of his grief. Some of the rougher boys—more thoughtless than cruel, let us hope—had called him "humpy," and asked if he carried a bag of meal on his back.

Mary flamed with the fierce anger of motherhood. "You shan't go another day," she declared. "The ruffians! I won't have my darling put upon by the likes of them."

So Joe's schooling had come to an untimely end. Yet, meager as was his stock of book-learning, the development of his mind far outstripped the growth of his stunted and deformed body. Everybody liked the patient little fellow, tugging manfully at his mother's heavy water buckets and running willingly at every call of the station men. At 12 years old he had picked up no small amount of information, especially on railroad topics. He knew every locomotive on the road, understood the intricacies of sidetracks and switches, and could tell the precise moment when any particular train might be expected, with the accuracy of a time-table.

Yet the very quickness and ardor of his nature deepened his sense of his infirmity. How wistfully his eyes followed boys of his own age—straight, handsome, happy—who sprang lightly up and down the steps of the coaches, or threaded their way along the crowded platforms. For one day of such perfect, untrammelled life he would have bartered all the possible years before him. Yet he never put his yearning into words—even to his mother.

Mr. Crump, the telegraph operator, was Joe's constant friend. It was he who, at odd moments, had taught the boy to read, and had initiated him into some of the mysteries of the clicking instrument, which to Joe's imaginative mind seemed some strange creature with a hidden life of its own.

It was growing towards dark one November afternoon. Joe—never an unwelcome visitor—

sat curled up in a corner of Mr. Crump's office, waiting for his mother to finish her work. He was spelling out, by the fading light, the words upon a page of an illustrated newspaper, quite oblivious of the ticking, like that of a very jerky and rheumatic clock, which sounded in the room.

Mr. Crump, too, had a paper before him, but his ears were alive. Suddenly he sprang to his feet, repeating aloud the message which that moment flashed across the wire.

"Engine No. 110 running wild. Clear the track."

He rushed to the door shouting the news.

"Not a second to spare! She'll be down in seven minutes."

The words passed like lightning. In a moment the yard was in a wild commotion. Men flew hither and thither; yard engines steamed wildly away, the switches closing behind them.

The main track was barely clear when 110 came in sight, swaying from side to side, her wheels threatening to leave the track at each revolution. She passed the depot like a meteor, her bell clanging with every leap of her piston, the steam escaping from her whistle with the continuous shriek of a demon, and the occupants of the cab wrapped from view in a cloud of smoke.

Some hundred rods beyond the depot the track took a sharp upward grade, from which it descended again to strike the bridge across a narrow but deep and rocky gorge.

Men looked after the flying locomotive and then at each other with blanched faces.

"They're gone! A miracle can't save 'em," said one, voicing the wordless terror of the rest. "If they don't fly the track on the up-grade, they'll go down as soon as they strike the trestle."

The crowd began to run along the track, some with vain instinct of helpfulness, some moved by that morbid curiosity which seeks to be "in at the death."

But look! Midway the long rise the speed of the runaway engine suddenly slackens.

"What does it mean? She never could 'a' died out in that time!" shouted an old yard man.

Excitement winged their feet. When the foremost runners reached the place the smoking engine stood still on her track, quivering in every steel-clad nerve, her great wheels still whizzing round and round amid a flight of red sparks from beneath.

"Who did it? Who stopped her?"

The engineer, staggering from the cab, with the pallid face of the fireman behind him, pointed, without speaking, to where a little pale-faced, crooked-back boy had sunk down, panting with exertion, beside the track.

At his feet a huge oil-can lay over-turned and empty.

The crowd stared at one another, open-mouth. Then the truth flashed upon them.

"He oiled the track!"

"Hurrah for Crooked Joe!"

They caught the exhausted child, flinging him from shoulder to shoulder, striving with each other for the honor of bearing him, and so, in irregular, tumultuous, triumphal procession they brought him back to the depot and set him down among them.

"Pass the hat, pards!" cried one.

It had been pay day, and the saved engineer and fireman dropped in each their month's wages. Not a hand in all the throng that did not delve into a pocket. There was the crisp rustle of bills, the chink of gold and silver coins.

"Out with your handkerchief, Joe! Your hands won't hold it all! Why, young one, what's the matter?" for the boy, with scarlet cheeks and burning eyes, had clinched both small hands behind his back—the poor twisted back laden with its burden of deformity and pain.

"No, no," he cried, in a shrill, high voice. "Don't pay me! Can't you see what it's worth to me, once—just once in my life—to be a little use—like other folks?"

The superintendent had come from his office. He laid his hand on the boy's head. "Joe," he said, "we couldn't pay you if we wished. Money doesn't pay for lives! But you have saved us a great many dollars besides. Won't you let us do something for you?"

"You can't! you can't! nobody can!" The child's voice was almost a shriek. It seemed to rend the air with the pent-up agony of years. "There's only one thing in the world I want, and

nobody can give me that. Nobody can make me anything but Crooked Joe!"

The superintendent lifted him and held him against his own breast.

"My boy," he said, in his firm, gentle tones, "you are right. None of us can do that for you. But you can do it yourself. Listen to me! Where is the quick brain God gave you and the brave heart? Not in that bent back of yours—that has nothing to do with them. Let us help you to a chance—only a chance to work and to learn—and it will rest with you yourself to say whether in twenty years from now, if you are alive, you are Crooked Joe or Mr. Joseph Bryan!"

Visiting in C—— not long ago, a friend said to me:

"Court is in session. You must go with me and hear Bryan."

The court-room was already crowded at our entrance with an expectant audience. When the brilliant young attorney rose to make his plea I noticed with a shock of surprise that his noble head surmounted an undersized and misshapen body. He had spoken but five minutes, however, when I had utterly forgotten the physical defect; in ten I was eagerly interested, and thereafter, during the two hours' speech, held spellbound by the marvelous eloquence which is fast raising him to the leadership of his profession in his native city.

"A wonderful man!" said my friend, as we walked slowly homeward. Then he told me the story of Crooked Joe.—*Anonymous.*

CHRISTIAN UNITY.

Free, yet in chains, the mountains stand,
The valleys linked run through the land;
In fellowship the forests thrive,
And streams from streams their strength derive.

The cattle graze in flocks and herds,
In choirs and concerts sing the birds,
Insects by millions ply the wing,
And flowers in peaceful armies spring.

All Nature is society,
All Nature's voice is harmony,
All colors blend to form pure light—
Why then should Christians not unite?

Thus to the Father prayed the Son:
"One may they be, as we are one,
That I in them, and thou in me,
They one with us may ever be."

Children of God, combine your plans;
Brethren in Christ, join hearts and hands
And pray—for so the Father willed
That the Son's prayers may be fulfilled;

Fulfilled in you—fulfilled in all
That on the name of Jesus call,
And every covenant of love
Ye bind on earth, be bound above.

—*Janet Montgomery.*

TEMPERANCE.

CAUSES OF INEBRIETY.

Dr. F. R. Lees, now the oldest and best known of the leading English temperance writers, has lately been delivering an address on the true causes of inebriety, in which he stated:

The instruments of a national propaganda are the platform and the press. We have, nowadays, I fear, less of the old, solid kind of teaching which marked our advocacy at one time, and our literature is far too light and frivolous; though, owing to the spread of science, we have more light, and should have more leading at our command. But we want also the old, self-sacrificing earnestness which flowed from the more vivid perceptions of our fathers; for, after all, our work will be mainly measured by our clear knowledge of the importance of the question.

A great battle is before us, which demands more perfect organization in our army and a more determined and undaunted courage than ever before; we must learn better how to wield our weapons of speech and pen, and avail ourselves of every opportunity of using the printed tract and volume.

Above all, however, we must learn the essential lines on which temperance reformers can alone proceed with any rational hopes of tolerable success. We affirm this, as the logical conclusion of the first and last principle of philosophy, namely, that nothing can arrest effects that does not touch causes. Now—unless for sixty

years we have been laboring under a delusion—the following are the chief factors concerned in the causation of alcoholic intemperance:—

1. The notion that intoxicating drink is a good beverage, or a good medicine. This is the principal factor, from which all the rest follows.

2. The example of decent people who drink it in the presence of people who believe in them.

3. The feeling of pleasure first excited by it. Pleasure is Satan's bait always.

4. The bringing people into contact with drinking—which is the law of hypnotic suggestion.

5. The continued and inevitable operation of the narcotic upon nerve and brain.

6. The pecuniary inducement of sale, giving rise to needless and increased temptation.

7. The desire to drown care and sorrow in the forgetfulness of wine.

8. The strong craving created by tipping, beginning with the "moderate glass"—so gradually and insensibly producing "thirsty souls".

9. The inherited predisposition to drink, consequent on the drinking of parents, which renders many people susceptible to the more rapid development of alcoholism.

So far as any scheme limits the operations of these causes, it is to be approved. So far as it enlarges them, it is to be condemned.

COLLEGES AND PROHIBITION.

The organizers of the Inter-Collegiate Prohibition Association continue to report unvarying success in their work among the colleges. Fletcher Dobyns has just completed his canvass of New York, having organized strong clubs in the University of Rochester, Syracuse University, Cornell University, Union College, and in a number of the normal schools and smaller institutions. In all these places the various lines of work recommended by the Association have been undertaken with enthusiasm, and it is safe to say that the students of the Empire State will be found not far from the front in this cause. Chairman Downing is much interested in the Students' Lecture Bureau, organized as one department of the State work, and is taking active measures to profitably employ all qualified students during the coming summer.

Charles L. Bingham has about finished his work in Nebraska, with the most gratifying results. Active clubs have been organized in twelve or fifteen of the principal institutions in the State, and the prospects for an unusually strong State organization are good. Wherever the plans of the National Association are presented they meet with an unexpected and most hearty reception. The work during the last week brings the number of clubs organized up to 115, with over 3,500 members.

It now seems certain that the National Convention of the Association at the World's Fair Temperance Headquarters at Harvey, June 28-30, will be one of the great events of the year in the history of our party. In addition to the papers and discussions by the college men themselves, addresses have been promised by Gov. St. John of Kansas, Chairman Dickie of Michigan, Col. Ritter of Indiana, E. J. Wheeler of New York, and Pres. J. W. Bashford of Ohio. It is also probable that Miss Willard will give an address, though this cannot be definitely promised till after her return from England. The Convention will be of great interest to all, whether students or not. It will pay all Prohibitionists who expect to visit Chicago this summer to plan their trip for the last of June.—*The Patrol.*

THE HIGHWAY TO HELL.

The Government of our nation issues one hundred and forty thousand licenses for the sale of liquor. These licenses cover probably one hundred thousand saloons in the land, while thousands of drug stores are worse than the average saloon, in some ways. The buildings where liquor is thus sold would make a street two hundred and sixty-five miles long. Turn the patrons of these drinking saloons into that one street, and the procession, five abreast, would be 575 miles long; and should they march twenty miles a day they would be twenty-eight days in passing. Half the sin, sorrow and want of the nation would be found in that street, and one-half of the other half. It is a veritable broad way to hell.

The Government opens the street, licenses the men who deal out intoxication and damnation, and is largely responsible for all the blood shed therein. Satan could not devise a scheme that would, for horrible physical and moral results, exceed or even equal this street of Rum and Ruin, opened and protected by the nation. A thousand Sodoms, built side by side, could be no worse. What woes of heart, what dreams of despair, what cries of anguish, what deeds of darkness, are born in the street we name! Yet in the doorway of each one of the liquor dens stands the bloated-faced proprietor, thrusting out his permit in law for the business he is engaged in. How sad the spectacle! The license is red with the blood of millions. The moral sense of the good in all parties should protest against a license to make men drunken.—*Herald of Gospel Liberty.*

NUGGETS.

Democrats and Republicans in the Legislature of Massachusetts defeated the bill limiting the number of saloons.

At Redford, Iowa, the grand jury has found indictments against druggists for selling liquor. A crusade will be made against these places in other towns.

The Supreme Court of Louisiana has decided that Chief of Police Gaston cannot be prosecuted for misdemeanor in office for refusing to arrest liquor dealers who sell on Sundays, and incidentally declared the Sunday law a dead letter.

The criminal statistics of any locality give a pretty good indication of the quantity of liquors sold and drunk there. Here is a significant fact in regard to prohibition in Kansas, taken from the *Kansas Christian Advocate*, the leading Methodist journal of that State. It says: "However much there may be lacking in the enforcement of the prohibitory law in Kansas, there is an abundance of statistics to prove the great benefit of prohibition. One of these significant facts is that, notwithstanding the wonderful increase in the population of the State since the adoption of prohibition in 1880, our penitentiary population has fallen off sixty per cent.

The worst of all the wrongs of Ireland is the number of legalized drink shops that are continually pauperizing and demoralizing the people. Archbishop Walsh, who has been giving attention to the terrible increase of drunkenness in Ireland, gives the following startling statistics: The total number of convictions in Ireland for drunkenness in 1887 was 79,000. In 1888 it amounted to 87,000, in 1889 to 92,000, and in 1891 to 100,528. The present population of Ireland is only about the same as Canada—less than five millions. With such a terrible record for drunkenness it seems evident enough that a more important reform than Home Rule is needed.

There is one thing that commends some of the leading great Massachusetts universities to the patronage of the world. They are located in prohibition cities, and parents can send their sons from home to them knowing that a licensed dram-shop does not confront them at every corner. The cities in which Harvard, Amherst and Cornell Universities are located have each, by a majority vote of the people, prohibited the granting of any liquor licenses. These are among the most prominent of all the American universities. It is a cause of wonder that our Canadian college authorities have done so little to stop the licensed liquor shops. Many of the students have come to grief because of their existence.—*Hamilton Templar.*

The value of total abstinence in connection with length of days has been well demonstrated during the past few years in the actual experience of the life insurance companies who have classified their risks between abstainers and non-abstainers. These demonstrations are based on actual results, and not on any mere theories. Here is one of the well-established facts thus demonstrated: "He who for twenty years regularly takes his liquor has just the same chance of reaching thirty-seven years of age as he of twenty who wholly abstains from liquor does of reaching sixty-four years. The difference between thirty-seven and sixty-four is twenty-seven years. That is too great a price to pay for the beer-mug and wine-cup, but foolish men are paying it."

BIBLE LESSON.

OLD TESTAMENT TEACHINGS.

LESSON IV.—Second Quarter, 1893.—April 23.

SUBJECT.—Job's Confession and Restoration.—Job 42: 1-10.

GOLDEN TEXT.—Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.—James 5: 11.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Job 42: 1-6. T.—Job 42: 7-10. W.—Job 40: 1-14. T.—2 Cor. 7: 4-11. F.—Job 42: 11-17. S.—Psalm 66: 1-12. S.—Psalm 34: 1-8.

COMMENTS BY E. E. FLAGG.

1. *Job's confession of God's almighty power.* Vs. 1, 2. "I know that thou canst do all things." Making God's omnipotence a mere article in our creed, and grasping it with a living faith, are two different things. "No purpose of thine can be restrained." God governs his universe by a fixed plan, running through uncounted ages, and in the short space of one individual life we can see no more of it than a fly, alit on some wonderful pattern from Eastern looms, can see of the general design. If God could do all things, then he could heal and restore him. If his purposes must be worked out, even at the cost of temporary pain and suffering, the end sought for could be nothing less than our eternal happiness. Those attributes of God which seem the most stern and forbidding in our hours of ease, rise up before us in times of storm and trouble like the walls of a rock-fortress where we can enter and be safe.

2. *Job's confession of his unworthiness.* Vs. 3-6. God had asked Job, "Who is this that hideth counsel by words without knowledge?" Job confesses that this is exactly what he has done. Instead of waiting patiently for the clouds to clear away, he had tried to reason and argue, with no result except to darken still more those mysteries no philosophy can fathom. "Things too wonderful for me." There would be very few works of religious controversy written if Christian men could always apprehend this truth as Job did. The simplest phenomena of our daily existence, the problem of life in a blade of grass, or the humblest insect in our path, is beyond the wisdom of the wisest to explain. By a series of skillful questionings, God had demonstrated to Job his utter ignorance as regarded the most common things in the natural world. He did not understand the balancing of the clouds, nor the path of the storms, nor the instinct which impels the bird of passage southward. How much less could he hope to understand the mysteries of the invisible world, or fathom God's reasons for allowing him to be visited by such unexampled afflictions. "Be still, and know that I am God." Reason and argument fall dead in the face of a crushing calamity. But if we can hush our rebellious cries long enough, we shall hear the still small voice of the Comforter, soothing us as a mother soothes her weeping child by gently hushing it to rest on her bosom. The greatest help we can give the afflicted is to bring them where they can feel the divine arms around them, and realize that the stroke comes from the hands of a loving Father, who does not afflict his children out of caprice, but always with their eternal good in view. "I have heard of thee by the hearing of the ear." Too much of the instruction from our pulpits and in our Sunday-schools is calculated to give the hearer a mere theoretical or head-knowledge of God. Such knowledge only feeds self-righteousness; but when we know him with the heart, and behold him spiritually in all his infinite love and purity, like Job we abhor ourselves, and repent in dust and ashes, when, before, we thought ourselves as good as our neighbors, and, like him, would have resented the charge of being worse than others.

3. *Job restored to his former estate.* Vs. 7-10. Job's three friends had said many very true things; but the picture they had drawn of God had been such a distorted caricature as to give all they said the effect of falsehood. Ministers, writers and Sunday-school teachers may well learn from this that the chief point in all their teachings should be to give right views of God. To represent his character truly, so that men will love and fear him, instead of being repelled, is more important than strict orthodoxy of creed. We know how an absent father would feel if his character was misrepresented to his child, and this can only be an image of the way God must feel when some distorted likeness of him is put before his children. While seeming to be de-

fenders of God's justice, Job's three friends actually made him out the opposite. Job, however, had refused to believe that his dealings with men, the rewarding of the righteous and punishment of the wicked, could be narrowed down to this brief earthly life. He had clung to "the larger hope," which looks forward and not back, up and not down. In spirit, if not in the exact letter, he had "spoken" of God "the thing that is right." His vindication was as complete as the humiliation of his friends, who could only be forgiven through the prayers of the very one they had so falsely and cruelly accused. Their pride went before a fall. Job had the true Christ-like spirit; and in praying for his friends whose taunts had added so much to his misery, he realized the promise to those who forgive others their trespasses, for he was restored and given twice as much as he had before. Let us learn (1) to forget our own sorrows in praying for others; (2) to let the rainbow of hope span all our deepest clouds of affliction; (3) when God restores us it is always to something better than our former estate. The Christian's heavenly inheritance is worth far more than the Eden Adam lost.

RELIGIOUS NEWS.

BAPTIST.

—A special meeting was held at the Tabernacle church, London, to take steps toward deciding upon a permanent pastor. The principal candidates have been Arthur Pierson, of Philadelphia; James Spurgeon, brother of the late Charles Spurgeon, and Thomas Spurgeon, son of the late Charles Spurgeon. The resignation of James Spurgeon from his temporary pastorate was accepted, and the meeting passed by a majority of 2,000 a resolution that Thomas Spurgeon be invited to officiate in the pulpit for one year, with a view toward becoming the permanent pastor of the congregation. Thomas Spurgeon will begin his duties in June.

—B. A. L. P. L., is the cabalistic title of a new society whose organization is announced. The full name is, "Baptist Anti-Long Prayer League." It proposes to abrogate for brevity in the petitions used at public worship.

—Rev. A. J. Gordon, D. D., of the Clarendon Street Baptist church, has been in Boston for twenty years, and is now the longest-settled of the evangelical ministers there.

CONGREGATIONAL.

—Rev. E. P. Hammond has closed his work in Chicago and gone to Minneapolis. The last three days were spent with the Bethany church, with excellent results. About 900 cards were signed in the Covenant and Chicago Avenue churches, and 150 in the Bethany.

LUTHERAN.

—During the year 1892 the gymnasia of the Missouri Synod at Fort Wayne, Milwaukee, Concordia, New York and St. Louis, were attended by 612 students; the theological seminaries at Springfield and St. Louis by 400, the teachers' seminary at Addison by 210, a total of 1,222.

—The Lutheran church in Prussia embraces 6,900 pastoral charges, 200 of which were organized within the last four years. The annual number of confirmations is 318,000. There are 2,200 young men studying for the ministry in this church. The bequests made in 1891 for the charitable objects of the church amounted to \$800,000, the ordinary collections to \$250,000.

—The largest Lutheran church in the world is the magnificent cathedral at Ulm on the river Danube. The second largest Lutheran church in South Germany is St. Mary's at Reutlingen. It has to be renovated at a cost of \$150,000, a large sum for a small town, but the citizens will get it together.

—March 20th was the 300th anniversary of the Reformation in Sweden. The good work began by Olaf Person and seconded by Lars Anderson, was approved by the synod at Upsala, March 14, 1593, and received the signature of Duke Charles six days later. The day was also observed by the Swedish Lutherans in America.

METHODIST EPISCOPAL.

—The *Methodist Times* thus expresses itself editorially concerning missionary effort in India: "The only missionary societies that are conspicuously flourishing in India to-day are the Methodist Episcopal church of America, the American Baptists, and the Salvation Army. And these three are equally conspicuous by the fact that they have not entered into fatally friendly relations with the Anglo-Indian society."

—Rev. W. H. Milburn, the blind preacher who has been chaplain of Congress for a number of years, has been appointed chaplain of the Senate. Dr. Milburn is a supernumerary member of the Illinois conference.

—The Methodist Episcopal church was thirty-five years old before it had a missionary society. Single individuals did some missionary work among the Indians. The success of this work led to an organization. The income for the first year was \$823.64. In 1884 it was

\$755,225.86. In that year Chaplain McCabe thrilled the church with his clarion call for "A million for missions." In 1892 the income was \$1,260,483. In 1895 it is expected that it will be a million and a half.

PRESBYTERIAN.

—The action of the General Assembly of the Presbyterian church in the Briggs case will undoubtedly be sustained by an overwhelming vote. A Cincinnati paper has taken a ballot of Presbyterian ministers in the matter: "Blank ballots were sent to every twelfth minister in the church. Out of 325 votes received, 219 endorse the General Assembly's deliverance on the inerrancy of the Scriptures."

PROTESTANT EPISCOPAL.

—An entire congregation of German Catholics, in the diocese of Central New York, was received into the Episcopal Church of the United States, on St. John's day, by Bishop Huntington. Nine clergymen were present, and a large congregation, chiefly Germans.

SALVATION ARMY.

—The London edition of the *Salvation Army War Cry* of March 18 contains reports of revivals by cable from India, and by telegraph from about 170 places in Europe and Great Britain. The *War Cry* receives more news by telegraph than any other religious paper in the world.

MISCELLANEOUS.

—A tablet has been discovered at Tell-el Hesi which identifies the site of ancient Lachish. It is said to be the first record ever found of pre-Israelitish Canaan in Palestine.

—Rev. Stephen H. Tyng, for a long time pastor of the Church of the Holy Trinity, New York, but for the last twelve years engaged in the insurance business in Paris, France, announces his intention of returning to the ministry.

—The American Bible Society has an unusually large amount of work on hand. It is publishing the Scriptures in many languages, some of which have been heretofore without written characters. The revised Syriac Bible, long in preparation, is now going through the press under the supervision of Dr. Labaree.

—Rev. F. E. Meyer, who has succeeded Dr. Newman Hall in his London pastorate, has had a ticket printed for the benefit of mothers, with this notice: "By presenting this ticket to the ladies in charge in the Lower Hawkstone hall at 6:15 on any Sunday evening, your baby, or child up to three years old, will be taken care of, so that you may be able to attend to service with your husband."

—It is said that out of every 100 heathen converts one becomes a missionary, but only one out of every 5,000 Christians born and reared in Christian lands, except in the Moravian church, which has one missionary to every 65 members at home.

—The last report of the Hawaiian Evangelical Association gives the number of members of the Hawaiian-speaking churches founded by the missionaries of the American Board at 5,427; and of others, 1,190. The salaries paid native pastors are \$500 or less. The largest church has a membership of 634.

—The Boys' Brigade movement is spreading rapidly in America. It originated in Scotland, and the brigades are now numerous throughout Great Britain.

—The Sunday-school of Bethany church, Philadelphia, has a total membership, including scholars, teachers and officers, of 3,071. There are 100 classes, and the average attendance for the past year was 2,257, aside from visitors. Of these were an average of 288, making the total 2,555.

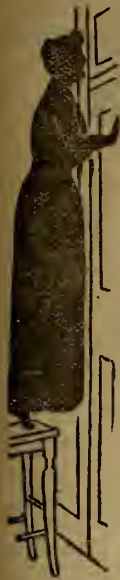
—On Lake Nyassa, Africa, recently "the habitation of cruelty," there are now 150 religious teachers and 7,000 scholars.

—West Harlem church, New York, Rev. J. C. K. Milligan, D. D., pastor, has secured lots and is expecting to build a church in the near future.

—The Catholic Propaganda authorities have tried hard for many years to regain the North of Europe. In Norway their progress has been very small, and Catholic churches are few and far between. They have not a single congregation in the country with a membership of a thousand souls. Recently the parliament abrogated the law which prohibited Catholics from holding political office; but the proposition to permit the Jesuits to labor in Norway could not secure a majority of votes.

—Rev. Thomas K. Beecher, of Elmira, New York, has headed a movement among the clergymen of that city to protest against Sunday funerals, on the two grounds that the associations of the day suggest resurrection, not interment, and that undue labor should also be avoided as far as possible on the Lord's day.

—Welshmen, evidently, do not take readily to Unitarianism. A minister of that persuasion, lecturing at Carnarvon, recently, failing to answer satisfactorily certain questions, as he closed found himself in hot water. "An orthodox chairman was elected, and fervent religious addresses delivered by various speakers. It was proposed, amongst other things, that the lecturer be asked to leave the town the next morning. The assembly ultimately broke up in confusion, and the Unitarian was accompanied to his lodgings by a constable as a precaution against assault."



IT'S A CURIOUS WOMAN who can't have confidence in Dr. Pierce's Favorite Prescription. Here is a tonic for tired-out womanhood, a remedy for all its peculiar ills and ailments—and if it doesn't help you, there's nothing to pay.

What more can you ask for, in a medicine?

The "Prescription" will build up, strengthen, and invigorate the entire female system. It regulates and promotes all the proper functions, improves digestion, enriches the blood, dispels aches and pains, brings refreshing sleep, and restores health and vigor. In "female complaints" of every kind and in all chronic weaknesses and derangements, it's the *only guaranteed* remedy. If it doesn't benefit or cure, in the case of every tired-out or suffering woman, she'll have her money back.

Nothing urged in its place by a dealer, though it may be better for him to sell, can be "just as good" for you to buy.

NEWS OF THE WEEK.

CHICAGO.

The city and town elections last week, resulted in choosing Carter H. Harrison for Mayor and a majority of the Democratic ticket by large pluralities. The various ward contests so far re-organized the city council that it now contains 38 Republicans and 30 Democrats. Mr. Harrison was formerly Mayor for several years, and his administrations were by no means satisfactory to the better class of citizens.

Ex coroner Henry L. Hertz, while attempting to board a cable car, missed the step, fell under the wheel and lost his left foot.

The threatened strike among the carpenters employed at Jackson Park was a fizzle. Of the 800 who were expected to quit work, less than 250 obeyed the order; and more than 200 of these simply transferred their services from the Exposition to the contractors, so that the work might not be delayed.

On Friday evening that part of the city between Thirtieth and Forty-third streets was visited by a terrific storm of wind, rain and hail-stones, which did great damage to numerous buildings by shattering windowglass, etc. The losses are estimated at several thousand dollars. Several persons were injured.

COUNTRY.

President Cleveland has appointed William Lochren, of Minnesota, Commissioner of Pensions. He has a fine reputation as a jurist, a brilliant war record, and is 57 years of age. Other appointments: Hannis Taylor, of Alabama, to be Minister to Spain; James D. Porter, of Tennessee, Minister to Chili; Jas. McKenzie, of Kentucky, Minister to Peru; Edwin Dun, of Ohio, Minister to Japan.

The *Inter Ocean's* Springfield (Ill.) correspondent alleges that members of the State Legislature have tried to raise money from insurance, telegraph and other companies by threatening to injure their business by adverse legislation. A demand for corruption money, to prevent the passage of a bill to reduce the rate charges of the Western Union Telegraph Co., it is alleged, was flatly refused by the company.

The Southern press is quite generally urging the farmers of the cotton belt to raise less cotton and more food products. Cotton conventions have been held recently in Texas and Arkansas, and soon the Inter-state Planter's convention will meet at New Orleans, at which time this subject is likely to hold a prominent place.

Up to April 6, 42,578 packages containing foreign exhibits for the World's Fair had passed through the New York custom house. Most of them were sent by various governments, but a fair share represents individual exhibitors.

The twenty-sixth anniversary of the organization of the first post of the Grand Army of the Republic was celebrated on Thursday at the hall of Dunham Post, No. 141, at Decatur, Ill. It was in Decatur, April 6, 1866, that Dr. Stephen

son organized the first post with twelve charter members. Thursday four of the six surviving charter members were present.

Mr. James H. Eckles, Jr., was appointed Comptroller of Currency, not because he was an Illinois man, but because he was a college chum of Secretary Dan Lamont.

The Secretary of the Navy has decided upon the official program of the review of the United States and foreign ships of war which by act of Congress will take place in New York harbor April 27.

On Thursday last the Secretary of Agriculture at Washington dismissed from service Mr. Robert Blaine, only surviving brother of the late Jas. G. Blaine, who has had a post there for twelve years, and has been chief of a division.

In New York City, April 6, the United States flag and that of old Greece flew together over their liberty hall in honor of the sixty-sixth anniversary of the independence of the Hellenes. April 6 is a Greek national holiday, which commemorates the last and successful effort of Greece to throw off the bondage of the sublime porte.

A special from Raleigh, N. C., says: Two cars on a "switchback" toboggan slide collided, resulting in serious injuries to eleven girl students and one teacher. Several of the girls were thought to be fatally hurt. All the others were stunned, shocked and bruised.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 3 to April 8:

J Zumler, E C Mason, Rev D C Faris, W Inglis, F Shaver, E Smith, J Davis, I C Wellcome, Mrs N Frazier, Rev W O Dinins, E B Webster, J A Haines, C L West, J Cochran, E P Chambers, A K Richey, J S Pope, L Wilson, Rev A Bartling, S S Horine, J Garn, Rev E L Arndt, T Fraser, G Winston, L Skinner, J Hoffner.

"Six days shalt thou labor," says the great lawgiver. To do good work, man must be at his best. This condition is attained by the use of Ayer's Sarsaparilla. It overcomes that tired feeling, quickens the appetite, improves digestion, and makes the weak strong.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	79	@	79 3/4
Winter No. 2.....	65	@	79 3/4
Corn—No. 2.....	38	@	40
Oats—No. 2.....	30 1/2	@	34 3/4
Rye—No. 2.....	49	@	53 1/2
Bran per ton.....	11 00	@	11 25
Hay—Timothy.....	9 50	@	11 50
Butter, medium to best....	18	@	30
Cheese.....	02	@	12
Beans.....	1 80	@	2 00
Eggs.....	14 1/2	@	15
Seeds—Timothy, 100 lbs. 3 50		@	4 30
Flax.....	1 11	@	1 13 1/2
Broom corn.....	02	@	08 1/2
Potatoes, per bu.....	63	@	75
Hides—Green to dry flint..	03 1/2	@	09
Lumber—Common.....	10 00	@	13 00
Wool (washed).....	16	@	25
Cattle—Choice to extra....	5 50	@	6 00
Common to good.....	4 20	@	4 80
Hogs.....	6 70	@	7 25
Sheep.....	4 25	@	6 00

NEW YORK.

Wheat.....	77 1/2	@	82 3/4
Corn.....	50	@	52 1/2
Oats.....	37	@	40 1/2
Eggs.....	15 1/2	@	16
Butter.....	18	@	29 1/2
Wool.....	13	@	25

KANSAS CITY.

Cattle.....	2 25	@	4 40
Hogs.....	5 30	@	6 65
Sheep.....	3 75	@	4 50

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That culture is best which produces refinement in thought, feeling and manners.

What qualities of mind, heart, energy or character should be cultivated, or what repressed, for the higher development of man? Sincerity, charity, perseverance, conscientiousness—opposite inclinations should be repressed—must be cultivated.

If asked, what organs, systems or parts of the body, features of the face or convolutions of the brain ought to be increased, and what reduced to render man more God-like and less brute-like, I should answer, outwardly one cannot conceive wherein man of the higher type can be improved. Such as he is he has shown himself God-like, as in the Carpenter's Son.

If asked, what are the cardinal points to be insisted upon for the all-around development of the coming young man, I should say, love of truth, duty and of our fellow man. Cultivation of common sense and physical health.

If asked, what points are to be urged for the awakening of the higher intelligence of the young American, I would reply, exalted views of the purposes of his existence, and noble, lofty and pure aims.

If asked, what is the best counsel for the young men of to-day, I would reply, avoid vice, banish lust of all kinds. Be sincere, honest, pure. Love thy country and be charitable to all men.

If asked, what is the finest quality in human nature, I would reply, the most Christ-like is unselfishness. The habit of forbearance, which is easy, will, by practice, lead to magnanimity, the highest manly virtue.—*Herald of Health*.

SUMMER DIARRHOEA IN CHILDREN.

This disease which causes such a large loss of life in great cities every summer among children usually prevails when the heat is greatest and there is most moisture in the air. The digestive organs become weakened, micro-organisms find their way into the intestinal tracts and cause fermentation and generate poisons which kill as surely as any other poison. The best remedies are preventative ones. Keep the child in pure air, and keep its digestive organs healthy by proper food and there will be little danger. Healthy gastric juice destroys the bacteria before they can do any harm, digests them and turns them into food. If the gastric juice is weak, instead of being destroyed they grow and multiply and overwhelm

the delicate organisms of the child. Hygiene for children, true hygiene, will prevent all this to a very great extent.—*Jennie Chandler*.

HOT WATER BATHS.

Hot water is one of the remedial agents. A hot bath on going to bed, even in the hot nights of summer, is a better reliever of insomnia than many drugs. Inflated parts will subside under the continued poulticing of real hot water. Very hot water, as we all know, is a prompt checker of bleeding, and besides, if it is clean, as it should be, it aids in sterilizing our wounds. A riotous stomach will nearly always gratefully receive a glass or more of hot water.—*Jenness-Miller Illustrated Monthly*.

WILL WE HAVE CHOLERA THIS YEAR?

This is the question which is agitating the minds of many persons. No one can answer it in advance. That there are dangers of it no one will deny, but none of these dangers are so great but with proper sanitary precautions they may be overcome. We have so much at stake this year that no doubt extraordinary efforts will be made to prevent the cholera, and with good prospects of success.

THE CONTAGION OF HEALTH.

We speak of the contagion of certain diseases; but why not also speak of the contagion of health, for it is really contagious. Wherever a healthy man, woman, or child goes, they carry along with them a health-giving influence that does those who are not healthy a world of good. Many a sick person has been saved by the contagion of a healthy mind, and many have lost their lives for want of a healthy friend to lift them over some dangerous crisis in their disease. For this reason nurses and physicians should be healthy persons. They can do as much, often more, for their patients by their own good health, hope and courage, as by the medicines.—*Journal of Hygiene*.

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FARM NOTES.

The lazy dog is pestered most by the flies.

A calf is not valued by the loudness of its bawl.

He who leads time by the forelock can sleep well at night.

The prettiest blossoms do not always hold the sweetest honey.

Growling at the times will not lift the mortgage on your farm.

Be the kind of man that you would like to have your boys become.

Success is on the hill top; you cannot get there without climbing.

It is no money in your pocket to fail to make your stables comfortable.

The sunshine of a glad heart makes the darkest, dreariest day radiant and pleasant.

There is more solid comfort in a smile than in a whole gross of frowns. It is good economy to smile.

If you get mad go to the looking glass and watch yourself growl, and see how quick you will quit it.

The man who depends on the spur of the moment often discovers that particular moment hasn't any spur.

Laziness and labor are brothers; but the one is married to incentive, and the other always remains a bachelor.

Do not act the rascal with your farm, by taking from it more than you give back to it in the way of fertilizers.

If you can see nothing but the bad, shut your eyes. Better be blind than unable to see the beautiful and the good.

Some men pretend to love God, who show that they do not love the wives of their bosoms, by making them use the most primitive household utensils, while they themselves are supplied with all the best improved farm machinery used by civilized men.—*American Agriculturist*.

MORE OF A SIMILAR KIND.

If the garden is not tile drained, several days may be often gained in the planting time by small surface ditches, removing standing water.

See that the banking about the cellar is taken down now and all old and decaying fruit and vegetables gotten out at once. Open up the windows and let in the sunlight and air.

By an experiment in trapping insects by means of lanterns at Cornell University in 1889, it was found that many more males than females were trapped, and that the total number destroyed proved that the "insecticidal value of the lantern is rendered too small to be practical."

I know of a sure remedy for cabbage worms. Use it every year and it never fails. It is simple and effectual. In sixteen gallons of water dissolve one pound of alum; pour this boiling hot on and inside the cabbage and there will be no worms. A second application may be

needed for the second crop of eggs or worms. The boiling water does not injure the cabbage.—*Henry J. Kellogg, Cass Co., Michigan*.

To raise rhubarb for family use procure a few plants of your nurseryman and plant in deep, rich, well-drained soil, where the sun shines, if you wish the best development. All the cultivation needed is to keep the weeds down and give a good dressing of manure each year.

My garden being a clayey soil I used wood ashes to make it light, but soon found it ruined my vines, as they grew but little, turned yellow, and bore very few beans. I then opened a trench, filled with good soil without ashes in it, and they did well. I have best results when not planting too thick.—*J. W. Sparkman, Tennessee*.

Just before the close of the last session Congress made an appropriation of \$10,000 to "enable the Secretary of Agriculture to make inquiries in regard to the systems of road management throughout the United States, to make investigations in regard to the best method of road-making, to prepare publications on this subject suitable for distribution, and to enable him to assist agricultural colleges and experiment stations in disseminating information on this subject."

The inquiries for a remedy for cabbage worms are numerous these days. Here is another remedy that the user says never fails to kill the worms and always without injury to the cabbage. Dissolve in two quarts of water a pound of hard soap by heating to a boiling point. Then add a pint of kerosene oil and stir violently, from three to five minutes. (If you have a force pump nothing will do better than it for mixing this emulsion.) This mixes the oil permanently. It can then be diluted as wished—use fourteen parts of water to one of the mixture. Apply to the cabbage and see the good results.—*Farm, Field and Fireside*.

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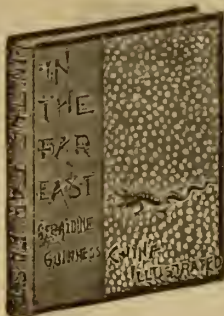
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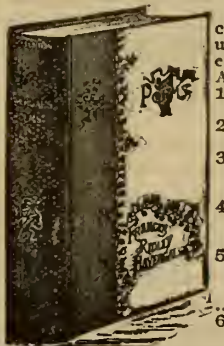


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NEWS OF THE WEEK (Continued from 13th page).

California has passed a "Rest-Day bill," similar to the "six-day law" of France, providing one day of rest per week without designating any one day.

The New Jersey Legislature railroaded a bill legalizing the making and sale of recreation papers and riding or driving for Sunday on Sunday, through both houses in twenty-four hours, showing the folly of electing such legislators and then leaving them unwatched.

In Maine the Australian ballot law has been amended and put in better shape.

Bishop Wigger, of the Diocese of Newark, has issued a circular letter addressed to each priest in the diocese rescinding his former order, in which the priests were ordered to refuse absolution to those members of the parish who sent their children to the public schools in preference to the parochial schools.

A bill is before the Legislature of Michigan for the taxation of church property. The Catholic citizens of the Diocese of Detroit have signed a petition protesting against its enactment.

As May approaches, the Chinese Tag Law seems more and more a serious folly. A delegation of Episcopal bishops recently waited on the President urging milder measures, but were assured the President was powerless in the presence of the law. Very few Chinamen are registering.

Both Houses of the Oklahoma Legislature have passed a bill against gambling.

Twenty-three out of the twenty-seven type-making foundries in the United States have combined to regulate the prices of that commodity. The affair is shown, by its own statements, to be a movement to stifle competition in manufacture and sale.

The month of March was rather colder in this country than usual. The rain was plentiful in the Upper Mississippi and Missouri region, also in California, but in the Lower Mississippi there was less rain than usual. There is no reason to apprehend, however, that either the wheat of the North or the South has been injured or will be below the average.

The four bonded warehouses of the Glenmore Distillery Company at Owensboro, Ky., were burned. They contained 18,900 barrels of whisky, forty-three barrels being all that were saved. The fire caught from sparks from the distillery. Losses, \$350,000; insurance, \$280,000.

The new directory just out shows St. Louis to have a population of 574,569.

The most important measure thus far passed by the House of Representatives at Springfield is the Berry anti-pool bill, passed last week, and the most important one passed by the Senate is the one extending the suffrage of women, passed this week. Women can now vote on school boards, a privilege which is enjoyed in several States.

Near Jonesboro, Ark., on the second instant, a band of White Caps went to

the house of George Black, a colored farmer, to whip him for settling in the neighborhood. They broke in the door, and Black fired on the foremost man named Metcalf, a carpenter, with an old army musket. Black then ran, and one of the gang shot him with a Winchester rifle, the ball going through his body. Black will get well. Metcalf was fatally injured, but refused to divulge the names of his associates in the affair.

The indebtedness of Rev. Dr. Talmage's Tabernacle in Brooklyn, amounting to \$10,000, has been raised in private subscriptions.

It is announced that President Cleveland has decided to call an extra session of Congress, to meet in September or the 1st of October. The object is to discuss an amended tariff law.

Dean P. J. O'Reilly, who has been pastor of St. Patrick's church at Danville, Ill., for more than twelve years, has been appointed by Bishop Spalding Vicar General of the Peoria Diocese.

FOREIGN.

Minister Hicks, U. S. Minister to Peru, S. A., notified Secretary Gresham, on Thursday, that in one of the towns of that republic a mob attacked the Masonic lodge building, sacked it, and burned the fixtures in the street. As an attendant incident the United States Consul's office was invaded, its furnishings destroyed, and the acting consul shot in the foot. The archives were saved complete. The native police did not interfere with the work of the mob. Sec. Gresham telegraphed to Minister Hicks to bring the government to a settlement for this outrage.

The Pope has spoken into a phonograph a special message of love to the American people, and it is not to be made public until the magical roll is delivered to President Cleveland. Pope Leo's greeting will come out of the phonograph in Latin.

The Pope has been very generally petitioned to call an international conference to stop gambling at Monte Carlo.

Mr. Gladstone, at the head of a Liberal majority, is firmly pressing the great question of Irish home rule. The veteran Premier's speech Thursday, in moving the second reading of the bill, seems to have been as effective as his first great speech introducing it.

It is alleged by excited Roman Catholics in the City of Mexico, that the government authorities have forcibly detained the daughter of a prominent merchant, Mr. Lopez, to prevent her entering a convent as a nun in the State of Louisiana. The reform laws of Mexico prohibit convents, and no woman is allowed to take the veil. Miss Lopez, however, desired to enter a convent in the United States and her wishes were acceded to by her parents. While on her journey, either her brothers, or the government officers, interfered and took her back to Mexico.

The strike of dockmen at the English seaport of Hull assumed the aspect of a riot, and troops had to be called out to protect steamship crews. Gunboats have been sent to protect the shipping in the harbor. The strike threatens to become a national calamity.

I Don't Need It.

This is what many people thoughtlessly say when urged by their friends to take a medicine for some slight but growing ailment. The person addressed rests in fancied security, while some powerful disease may be undermining his health. He may pretend not to notice slight troubles, which are very noticeable to friends, or may imagine them to be merely of slight and temporary character. So he keeps putting off taking proper precaution, as thousands have done before, until the disease gains so firm a hold upon the system that a cure is impossible. It is not our desire to cause needless alarm, but merely to call attention to little things which may be the beginning of serious affections, and to suggest the use of a simple medicine, Hood's Sarsaparilla, which will enable you to overcome the insidious enemy, and resist his attacks in the future.

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Messiah's Herald

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

VOL. XXV., No. 32

CHICAGO, THURSDAY, APRIL 20, 1893.

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ANTI-SECRECY CONFERENCE.

"COME, LET US REASON TOGETHER."

There will be a conference of Christians to consider "The Effect of Secret Societies on the Church, Family and State," in the Second Reformed Presbyterian church, West Thirty-ninth street, near Seventh Ave., New York City, Tuesday, April 25, beginning at 9:30 and continuing through the day and evening. There will be three sessions. The church will be open all day.

Among those who will address the conference we mention: Rev. Stephen Merritt, M. E. pastor, New York; Rev. David G. Wylie, D. D., pastor of the Scotch Presbyterian church, New York; Rev. C. S. Everson, pastor of the Lutheran church, Brooklyn, N. Y.; Rev. Jas. Kennedy, D. D., pastor of the Fourth Covenant church, New York; Rev. James Parker, pastor of the Second United Presbyterian church, Jersey City; Rev. James D. Steele, B. D., pastor of the First Reformed Presbyterian church, New York; Rev. J. T. Logan, pastor of the Free Methodist church, Brooklyn, N. Y., and Rev. J. P. Stoddard, New England agent.

Invitation has been sent to Rev. A. J. Gordon, D. D., pastor of the Clarendon Street Baptist church, Boston, and others to whom we hope to have with us.

Rev. J. P. Stoddard will have charge of the morning session. An opportunity will be given, at this session, for any desiring to present their views, either for or against the lodge. Five-minute addresses will be in order.

A special feature of the afternoon session will be a chalk talk by Prof. R. L. Park, of Drexel Institute, Philadelphia, Pa. The professor is an

artist. He will both entertain and instruct, drawing the picture on his revolving canvas as he gives the thought.

Prof. J. A. Adams, who needs no introduction to a New York audience, will have charge of the music.

Any who desire further information can address Rev. W. B. Stoddard, 228 West Thirty-sixth street, New York.

State and national authorities have recently been engaged in creating and perfecting a thorough system of precautions against the invasion of cholera from foreign countries. So far as human foresight and care can prevent the immigration of real or suspected cholera patients, arrangements are extremely judicious and apparently complete. It is well.

The long-mooted question of railway fares to and from the Columbian Exposition (except as to points west of the Missouri river) has been settled: One regular passenger rate, less twenty per cent (one fifth), for the round trip, and no tickets to be sold at exceeding two cents per mile. This rule goes into effect to-day, April 20. Everything considered, this is not an exorbitant arrangement.

The strike of some 4,000 mechanics, announced in last week's *Cynosure* as having occurred at the World's Fair grounds, was immediately brought to a close by the concessions of the management to the demands of the strikers. The incident is another exemplification of the tyranny of the labor unions. The short time before the opening of the Fair on the first of May, and the imperious necessity of having the work done at once, left the management no alternative. A refusal to conciliate the workmen would have caused disastrous delay and annoyance, and the leaders in the strike knew it. They also had the greediness of a combined secret power to profit by the necessities of others—and did it. It is a practical commentary on the evils of the lodge system.

Everything at present indicates that the great Columbian Exposition of 1893 will be opened with much splendor and enthusiasm on the first day of May. The only apparent hindrance is the disposition manifested by some of the union (secret lodge) workmen to strike for some insignificant cause, and delay preparations for the preliminary ceremonies. It is the spirit of these organizations to either rule or ruin, and thus place themselves in opposition to the best interests of the community, to serve their own selfish purposes. If they can be kept at work without too great a sacrifice, the Exposition will no doubt be entirely ready for the enormous influx of visitors that will besiege its gates on the opening day and for six months thereafter. It will be unsurpassed by any previous World's Fair.

On the third page of this issue we present a striking likeness of our frequent and esteemed correspondent, Rev. J. M. Foster, president of the New England Christian Association, and an all-around reformer of distinguished intelligence and power. Mr. Foster is, heart and hand, in close touch with our anti-secrecy work, as his many contributions to the *Cynosure* and his addresses from the pulpit and platform sufficiently attest. As we write, there lies before us a new and comely pamphlet of forty pages—"Secret Societies in Church and State"—which contains his address of December 15, 1892 (at the New England Convention), and his two papers—"The Church and Secret Societies" and "The State and Secret Societies"—all of which appeared orig-

inally in the *Cynosure*. They are valuable for reference and preservation in this improved form, and the three may be obtained by sending twenty-five cents to Rev. J. P. Stoddard, 218 Columbus avenue, Boston, Mass. In this connection, we ask a careful perusal of his excellent article in this number of the *Cynosure*—"What Christ's Resurrection Establishes."

COLUMBUS DYING.

(Columbian Exposition, Chicago, May-October, 1893.)

BY MRS. VICTORIA ALEXANDRA STONE.

Rest thy head upon thy pillow;
Close thine eyes and clasp thy hands;
Thou hast shaped thy course to venture
Boldly into unknown lands.

Weigh the anchor! Steersman, gently
Spread like wings the swelling sail;
Thou hast ventured on an ocean
Where no more thy hopes shall fall.

Swift thy hark sweeps o'er the billow;
Thou hast passed the harbor bar;
And thine eyes, with spirit-vision,
View a pleasant land afar.

No drift-wood or scarlet berry
E'er has drifted from that shore;
And no ship that sails that ocean
With its crew returneth more!

Now that distant land is nearing—
Ah, Azores, those islands bright!
Fairer lands are drawing near thee
Than e'er blessed thine earthly sight.

Cast thine anchor, spirit-steersman!
Lay thine earth-stained garments down;
Thou hast anchored in a harbor
Ne'er to earthly vision known.

Lift thine eyes and gaze before thee,
Ere thou sleep, no more to wake
Till the resurrection morning
Shall thy dreamless slumbers break.

Seest thou now thy San Salvator!
Soon upon its shores thou'lt be,
Where shalt stand thy Saviour-Captain,
Hands outstretched, to welcome thee!

Steamburgh, N. Y.

WHAT CHRIST'S RESURRECTION ESTABLISHES.

BY REV. J. M. FOSTER.

On the morning of the third day after our Lord's crucifixion his tomb was found empty. There are three possible explanations.

1. That his enemies stole the body. But this cannot be accepted for two reasons. (1) The guard of Roman soldiers placed about the grave would make it inaccessible. (2) Had they stolen the body they would have produced it afterwards, when the disciples affirmed that he had risen from the dead. The fact that they did not produce the body is conclusive evidence that it was not in their possession.

2. That his friends stole the body. But this cannot obtain. (1) Because it was full moon and very bright. They would have been discovered. (2) Because the Passover brought Jews from all quarters to Jerusalem, and the city was full of people. They would have been detected had they made the attempt. (3) The disciples were greatly afraid, and would not have dared to make the attempt. (4) Because the tomb was left in perfect order. The linen clothes were wrapped and laid by themselves, and the napkin that was about his head was wrapped and laid by itself. It was not a desecrated tomb.

3. That he arose from the dead. Let us note the evidence that this is true. There are two classes of witnesses. (1) The soldiers testified that his disciples stole his body while they slept. Their testimony must be rejected for two rea-

sons. (a) It is in evidence that they were bribed, and that will rule out their testimony. "The Jews gave them money and taught them to say, 'His disciples came by night and stole him away while we slept.' And if this come to the governor's ears we will persuade him and save you." (b) They stated what they could not know. How did they know what occurred while they slept? How could they know whether friends or foes came while they were sound asleep? How could they have slept through the great earthquake, when the angels descended and rolled away the stone? Their testimony bears evidence of falsehood on the face of it. (2) The friends of Christ testified that he arose. There seem to have been ten separate appearances of our Lord. First he appeared to Mary, Salome and Joanna, as they were leaving the garden. "Jesus met them, saying, All hail." Next, to Mary Magdalene at the sepulcher, "Touch me not, for I am not yet ascended to my Father." Then to Peter. "He was seen of Cephas." Afterwards to the two disciples on their way to Emmaus. Then to ten disciples in the upper room. Seven days later, to the eleven disciples. Again, seven days later, to seven of the disciples on the shore of the Sea of Tiberias. Then to the eleven and probably to above 500 brethren assembled on a mountain in Galilee. Next, to James (1 Cor. 15: 7). And last, to the disciples at Jerusalem just before his ascension. To these we should add his appearance to Saul before Damascus and to John on Patmos. Here we have a great cloud of witnesses. There are only three ways of disposing of their testimony: (a) That they were deceivers. But this cannot be. There was every opportunity of detecting their fraud, if they had been guilty. They hazarded everything on behalf of their testimony. (b) That they were deceived. There is no ground for this. He appeared to one, to two, to three, to seven, to eleven, to above 500 at once. They saw him by day and by night, near and far away. They talked with him, ate with him, handled him. (c) That they are credible witnesses. This is the only feasible disposition that can be made of their testimony. (1) They did not believe in Christ's resurrection themselves at first. The sayings of the women were like idle tales to the disciples. Christ upbraided them with their unbelief. (2) It occurred in their own time and place. They said: "Our eyes have seen, our ears have heard, our hands have handled of the Word of life." They were eye-witnesses of these things. (3) Their number and character put their testimony beyond question. To these he "showed himself alive after his passion, by many infallible proofs".

What does Christ's resurrection establish?

1. It proves the divinity of Christ. The angel, announcing the birth of Christ to Mary, said: "Therefore, that holy thing that shall be born of thee shall be called the Son of God." After his baptism the Father declared from the excellent glory: "This is my beloved Son." At the transfiguration the Father again declared: "This is my beloved Son, in whom I am well pleased. Hear ye him!" But when he arose from the dead the great proof of all was given, "He was declared to be 'the Son of God with power [emphatically] by the resurrection from the dead.'"

2. It establishes the perfection of the atonement and its acceptance with God.

According to the plan of redemption Christ, died to deliver his people, and he lived again to secure the application of his work to them. "He died for our sins and rose again for our justification." The death of Christ upon the cross and his intercession before God are both of divine appointment. Hence the apostle says: "It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God and who also maketh intercession for us." David knew that his sacrifice on Mt. Moriah was accepted, and Elijah that his sacrifice on Mt. Carmel was accepted, because the fire came down and consumed them. So God hath given witness to all the world that Christ's work is accepted in that he raised him from the dead and gave him glory.

3. It establishes his victory over Satan and the grave.

Satan is the god of this world. The whole world lieth in the wicked one. Christ came to rescue his people. The prey shall be taken from

the mighty, and the captive of the terrible one be delivered. Satan assaulted Christ. In the three temptations he was foiled. In his attacks through the Pharisees, and even the disciples, he was driven back. In the last hour, which was his hour, and the power of darkness, he seemed to be victorious. But in his resurrection our Lord proved that he was impervious to all the weapons of Satan. Satan was conquered, but allowed to run at large. He found in the Roman pagan empire a party with which to oppose Christ's kingdom; but in 323 that party was shattered. Then he made war with the Lamb through the papacy; but that party is disintegrating. Now he is making war by and through the secret empire—Jesuits, Clan-na-Gael, Mafia, Endowment House, Knights of Pythias, etc. Their name is legion, because they are many. Presently this party will be shivered. And then Satan will be without a party. To be without an organization is for him to be bound. This is the central purpose and mission of the National Christian Association. It will usher in the millennial reign upon earth. In his resurrection Christ declared himself to be Lord of quick and dead. "O death, I will be thy plague; O grave, I will be thy destruction!" To John he said: "Fear not; I am he that liveth and was dead, and behold I am alive again forever more: and have the keys of hell and of death." Hence Paul said: "Now is Christ risen and become the first-fruits of them that slept." As the harvest follows the first-fruits, so will our resurrection follow Christ's. "If we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him."

Boston, April 3, 1893.

AN IMPERTINENCE.

In the "Recognition" of Rev. Frank J. Jones as pastor of the Baptist church at West Springfield, Mass., the "Welcome to Community" was given by Rev. E. A. Smith, pastor of the M. E. church. He improved the opportunity to welcome him, among other things, to the secret societies, and added a special plea for such orders. Mr. Jones himself is not a member of the orders to which he was thus welcomed. The one most represented in his congregation is the Odd-fellows.

This order expressly repudiates all preference for Christianity, and even formally silences the utterance of Jesus' name.

In one of its degrees it dresses some of its members in the garb of Mohammedans and makes them engage in a mock quarrel with others who play the part of Christians.

The master of the lodge quells the disturbance and reproves both for indulging religious preferences within the sacred enclosure of Odd-fellowship.

This order abuses the parable of the Good Samaritan, using it to adorn the very clannishness and limitation of helpfulness, to condemn which the parable was spoken.

Even when the parable is rehearsed in the lodge, its authorship is suppressed, and it is tamely introduced as "An interesting narrative".

In connection with it there is a scrupulous avoidance of all mention of Christ, of the Gospel that reports his life and words, and of the Bible.

He spoke it on being asked "Who is my neighbor?" and made the neighbor of a Jew a Samaritan, with whom the Jews "had no dealings".

But Odd-fellowship sacrilegiously "steals the livery of the court of heaven". It denies Christ, as Peter did, saying, "I know not the man" who spoke this parable, then abuses the interesting narrative in order to answer more plausibly the question, "Who is my neighbor?" when replying, "The man who has paid his insurance in the lodge, and who can push his claim by means of an Odd-fellow's grip, or sign or password."

In other words, the man who, if I am a priest, is a priest; if I am a Levite, is a Levite; or, if I am a Samaritan, is also an initiated and recognized Samaritan.

Not only this. If prayer is offered in the lodge, the name of Christ must be scrupulously avoided. This is because "Christianity is a sect," one of the religious sects of the world, along with Mohammedanism, Mormonism and Buddhism. Therefore, to offer prayer "in the name" of its founder is to offer "sectarian"

prayer. Such "sectarianism" is contrary to Odd-fellowship, and must not be indulged in the lodge.

It was to this repudiation of Christ and the annulling of his teachings that Rev. E. A. Smith, of the Methodist church of West Springfield, welcomed a servant of this denied Master to a field where he had come to serve him. The church in which it was done was a church of Christ. The pulpit he stood in was the one where the man he welcomed was to preach Christ.

The opportunity he utilized was obtained through denominational courtesy and Christian recognition of fellowship in Christ.

Under these circumstances, the welcome to organized exclusion of Christ and systematized abuse of his teaching,—extended to a man who was guiltless of both,—was an impertinence.

NATHAN.

JONATHAN BLANCHARD MEMORIAL FUND.

BY PROF. H. A. FISCHER.

The Executive Committee of Wheaton College, at a recent meeting, voted to establish a Jonathan Blanchard Memorial Fund, by which the name of the first editor of the *Christian Cynosure* is to be permanently associated with the college for which his labors were so abundant, self-denying and successful. Subscriptions to this fund may be made in sums of \$100, or \$50, or \$25, and can be paid in cash before October 1, 1893, or in endowment notes bearing 6 per cent interest from that date. Every subscriber is to receive a memorial volume of Jonathan Blanchard's "Sermons and Addresses," suitably inscribed.

The following are some of the reasons why the fund should appeal strongly to every reader of the *Cynosure*:

1. Jonathan Blanchard was one of the chief promoters of the reform which the *Cynosure* represents. For it he labored with voice and pen, and prayed and bore hardness in many ways. If any men have earned a monument for fidelity to the Anti-masonic movement, surely he was foremost among them.

2. Wheaton College has sent out, from the ranks of its graduates and students, some of the most efficient and faithful workers in this reform. Pres. C. A. Blanchard, the Stoddards—father and son—Phillips, Kellogg, Stratton, Enlow, Worrell, Wylie, Bailey, Moffatt, Hench, Shaw, and others whose names have frequently appeared in the *Cynosure* as correspondents, or lecturers, or officers of the National Christian Association, were Wheaton students. It is no disparagement to other colleges to say that Wheaton College stands in the front rank of institutions which helped the anti-secrecy cause of the present day, from its feeble beginnings till now.

3. The prevailing influences at Wheaton have been, and are to-day, in entire harmony with the motto on the college seal: "For Christ and his Kingdom;" the institution has stood in the past, is now standing, and its officers hope and pray may continue to stand. Last year every member of the four college classes was a professing Christian at the close of the year; and the same was true of a great majority of the students in the other departments. A number of conversions occur each year, and a large band of students are now praying and planning to give their lives to foreign missionary service.

4. The college is very much in need of additional funds. The salaries of the teachers are much smaller than in other colleges in the vicinity of Chicago. Were it not for the fact that the members of the faculty are in sympathy with the work of the college they would seek and easily find more remunerative fields of labor. As it is, they are willing to work for small pay; but the trustees feel that the salaries should be paid promptly. This cannot be done without outside help. To secure this outside help in the past required a great expenditure of time and strength on the part of the president. If the productive endowment funds can be adequately increased, the president and his associates in the faculty can all give their time more fully to training the intellects and souls of the young people who attend the college.

5. All sums subscribed to this Memorial Fund can be applied on the \$100,000 fund which the

college is now aiming to secure. Of this sum about \$27,500 has been pledged, but a number of the sums pledged will be lost to the college unless the whole is secured. This may make whatever the readers of the *Cynosure* give, of double value to the college.

6. There is no class of citizens to whom the college authorities can look with more assurance for help than to those whose principles are the same as those believed in, practiced and advocated by Wheaton College.

For the above reasons this Memorial Fund is earnestly commended to the prayers and aid of all who read this article. It is very much to be desired that the work of securing subscriptions shall be as inexpensive as possible. Therefore it is hoped that no personal canvass need be made, but that friends of the cause will respond to this article as early and as generously as possible. If some would like to give more than \$100 they can have certificates issued to their children, or other friends. In one family, the parents are now planning to subscribe for a \$25 share in the name of each of their children. If there are friends who would like to help, but cannot pay as much as \$25, several can join in paying for one share.

The names of donors will be published in the *Cynosure* (if there is no objection), and the memorial volumes will be sent as soon as the subscriptions are paid in cash or by an endowment note.

Those who desire to aid in this movement, or who wish to ask any questions about it, are requested to write to H. A. Fischer, financial agent, Wheaton, Ill. Checks and money-orders should also be made payable to him.

LOSING THREADS.

BY M. J. MIDDLETON.

Not long since I was reading of a young man who came near losing his life by losing his guiding thread. He was one of the people who wished to examine the inscriptions on the walls of the catacombs at Rome; and as he preferred to go and come at his leisure, he would take no guide to accompany him, but, instead, he took a torch and a ball of thread; and at the entrance of one of the dark vaults he fastened the thread, and then starting in through the lonely winding ways, he unwound his ball as he walked slowly along, feeling no fear about finding his way out because he had only to wind up his thread and follow it to his starting point, or place of safety. After wandering about a long while he became very much interested in examining many of the slabs and tombs which had been inscribed by the Christians, centuries ago, for their friends who were buried there while concealing themselves from the persecutions of the Roman pagans. But while the young man was engaged in this employment, he dropped his thread—and while trying to find it, his light went out.

Then he was in complete darkness, and although he got down on the ground and felt around to find it, his efforts were all in vain.

He was now in despair, for what could he likely do, but perish? After groping about upon the ground, backward and forward, in the dark passages until he was completely exhausted and worn-out with fatigue and hunger and fear, he reeled and fell over on his face fainting.

When he became again conscious, he found that in grasping the ground with his hand, he had gotten hold of his thread once more. He then sprang up quickly, and carefully followed his thread until he had come again to the opening; when he knelt down and thanked God for his goodness to him in permitting him to find his way to the open air and the light once more.

How very nearly he lost his life by losing his guiding thread in the labyrinths of vaults and tombs; and how many actually do lose not only their mortal lives, but also their immortal souls, by parting from the guiding thread of their lives. If we see poor, vicious, idle women ready to perish as outcasts, with no hope here or hereafter, we know they would never have come to such a state but by losing, long since, their threads of industry and virtue. Many women and men are in great want and without any employment, yet making no effort to get it. They have lost their threads of industry and ambition and do not care to secure them again.

None need to be vicious, or in want, or disgraced, if they cling to the threads of industry and virtue. Habits of constant thrift and faithful employment of time will keep any one from want and vice. Satan only finds work for idle hands to do.

But greater yet is the need to keep a firm hold upon the thread of eternal life while we travel in the labyrinths of this sinful world made dark by sin. The Word of God is the sure thread of eternal life, to be hidden in the heart and mind, as the safe guide of our loving Saviour through all the dark ways of the world; "making a light to our paths and a lamp to our feet;" and although many men, puffed up in their own conceits, and tossed about with divers doctrines, are now trying with all their strength to wrench the thread of life out of the hands and hearts of true pious believers, yet "the Word of the Lord shall abide forever." It has endured for ages, notwithstanding all efforts to trample it and destroy it,



REV. J. M. FOSTER.

[See 1st page.]

and that is proof sufficient of its truth as divine, because no human writings have endured such persecutions.

Many young men are wrecking their souls by dropping the sure guiding thread of life to exchange it for enticing blind guides which fascinate and lead them into the paths of destroyers, because their hearts incline them to these ways and to assent readily to the teachings that uphold and encourage them in following the dictates of all natural depravity.

But many, too, are retracing their steps and are eagerly seeking again for the true guide. May they speedily find the guiding thread of God's Word, and accept it, as their only true counselor, not only in all the everyday paths of life, but also against following in the labyrinthine mysteries of secret societies, which even set up their virtue and saving power as more essential and effectual than that of the Christian religion itself.

FREEMASONRY, THE SYNAGOGUE OF SATAN.

A ROMAN CATHOLIC VIEW OF THE FRATERNITY.

Un beau Vol. in 8o avec planches. Paris: Victor Re-taux et fils, libraires-éditeurs, 82 rue Bonaparte.

With this title a book has recently been published by Monsignor Meurin, of which the Paris *Univers* gives a very full analysis, and *L'Osservatore Romano* (Rome) a resume of the more important parts, on what it calls the eternal enemy of God and man.

One point in the opinion of *L'Osservatore Romano*, and a most interesting one, which the illustrious author of the book has developed fully and demonstrated even to an absolute certainty is, that, in the doctrines and the practice of its supreme direction, Masonry is always found to be most widely spread among the Jews. Another,

not less significant and not less fully demonstrated fact is, that Masonry is a sect eminently and essentially Satanic.

Both these truths are demonstrated and proved by carefully examining and analyzing the concealed and disguised meaning of the Masonic symbols and rites, and particularly the hierarchical grades of the impious sect, among which the 33. of the Scottish rite hold a most important place.

What is, perhaps, less generally known, and still less frequently believed, even by many Masons, is the direct communication of Satan with Masonry in general, and his actual presence in some of the Masonic lodges.

The illustrious author cites in support of this statement three incontrovertible and undisputable facts, which are furnished by one who, *de visu*, assisted at the personal attendance of Satan.

One of these proofs is taken from the English review known as *Blackwood's Magazine*; the second is given by Father Jandel, who died as General of the Dominicans; the third, by a young official who is now a member of a religious order. Many other proofs of the same nature might be recorded, which are equally unexceptionable and equally conclusive.

In the above-named cases the figure of a young man, elegantly dressed, which evidently entered without substantial form, was suddenly seen to take his place in the chair of the presiding officer. The sign of the cross was made by the priest who witnessed the scene, unrecognized, and the vision disappeared in an instant. Then, Father Jandel says, he made the sign of the cross with a crucifix, which he had concealed under his coat, and not only had the devil disappeared, but all the lights were extinguished and the furniture was tossed about in all directions, so that the Masons themselves were stricken with terror, and would have fled precipitately, but for the deep and impenetrable darkness.

The conclusion to be drawn from this most interesting work of Monsignor Meurin, which may be called strictly historical, is, that paganism, Judaism, apostasy, the vices and the passions, under the supreme direction of Lucifer, advance together to the attack on the heavenly Jerusalem, whose conquest and destruction is their supreme and final object.

But, adds the author, this new synagogue of Satan will be, like the synagogues of old, conquered by the cross. Honor, therefore, and glory, he exclaims, to Leo XIII., who has launched against this accursed sect his matchless Encyclical *Humanum genus*.

"Honor and glory," exclaims *L'Osservatore Romano*, "we Catholics, and especially Italian Catholics, owe to Leo XIII., who has shown that in this most iniquitous congregation of Satan is to be found the greatest and most destructive enemy of our faith and of our country. But, even in Italy, if the Catholics will it, the enemy can be conquered and the truth embodied in the religion of Christ can be fully restored."

A few extracts from some of the local papers will show the correctness of some of the statements made by Monsignor Meurin. As these have all been given to the public there is evidently nothing in them which Masons wish to conceal.

The *Temple* has its eastern and western gates, and members are seated at these gates. The eastern gate seems to have special importance. There are knights of the East and the West.

Cathedrals, consistorys, preceptorys, chapters, etc., enter largely into their form of worship; and one member has been described as particularly "well up in Biblical and Masonic lore".

Officers corresponding with these ritualistic degrees are: High Priest, Grand High Priest, Right Excellent High Priest, Most Excellent High Priest.

Then there are Worshipful Senior Wardens, Worshipful Junior Wardens; Senior Deacons, Junior Deacons; Senior Overseers, Junior Overseers, Master Overseers.

Among the members: Royal Arch Mason, Royal Arch Degree, Royal Arch Captain and Master of the Vail, Grand Royal Arch Captain, Grand Captain of the Host.

There are: Brothers, Worshipful Brothers, Right Worshipful Brothers.

Companions, Right Excellent Companions, Most Excellent Companions.

Master, Past Master, Mark Master Mason, Grand Master of the Third Vail, Right Worshipful Master, Fellowcraft Degree, Fellowcraft raised to Sublime degree of Master Mason.

Seventieth Degree, Twenty-first degree—Noachite or Russian Knight.

Candidates are introduced into the Middle Chamber; Ritualists form a select corps; Most Excellent Companion (R) assumed the duties *mythologically reserved to Jupiter*; Worshipful Brothers present the working tools, aprons, etc.

The weighty responsibility which hangs over an individual obliged to seal his lips under any and all circumstances, must be terrible. But, while they faithfully keep their own council they are represented often by some of the most dishonorable and lawless members of the journalistic profession. In Rome, especially, the Jews and the Freemasons are the pests of the Vatican, of the cardinals and other church dignitaries. When information is refused, they publish the most ridiculous and sometimes the most scandalous falsehoods. This is evidenced by the fact that they reported unchallenged, for a long time, that Pius IX. was, at one time, a Mason. In that case there would be the anomaly of a Pope excommunicating himself when he excommunicated the Freemasons.

It will be remarked, however, that these same Jews and Freemasons never give to the public anything relating to the craft; they are never interviewed about the business of the *order*; the reporters let them severely alone.—*Catholic Review*.

NEW ENGLAND LETTER.

Sabbath observance.—The "Traveller's" editorial change. A righteous boycott.—A novel idea.—A law against the secret military orders.—Other matters.

"I never have good luck with anything I bake on Sunday," one woman was lately heard to remark to another. "Nor I either," was the answer. Though well aware that many people will think this a piece of superstition to be ranked with the Sunday-school story of fifty years ago, in which the Sabbath-breaking boy is invariably engulfed in a watery grave, I am disposed to believe that many other people besides housekeepers have found that it is Sunday rather than Friday which is really the unlucky day on which to begin any piece of work that does not clearly come under the category of either "necessity" or "mercy." James G. Blaine was born and died on Sunday. This was simply a coincidence, and not an unusual one; but according to a certain newspaper correspondent, who may or may not be veracious, "Sunday was his day of fate." It was on Sunday that he regained possession of the Mulligan letters. It was on Sunday that he suffered the sunstroke which gave the presidential nomination to Hayes. It was on Sunday that he prepared his celebrated Florence letter declining to be a candidate in 1888, and it was on the same day that he sent a peremptory cablegram, to the same effect, to Representative Boutelle at Chicago. It was on Sunday that his letter to Chairman Clarkson was given out, in which he said that his name would not go before the coming convention. His statements of the American side of the Bering Sea controversy, and the New Orleans affair with Italy, were given out on Sunday. His resignation of the portfolio of state was twice determined on Sunday, etc. Now, is this all a coincidence? If it is true that some of the most important acts of Blaine's public life were transacted on the Sabbath, can we not see some reason for the fate which followed him, blasting all his most cherished ambitions, and sending him to his grave at a time when he should have been in the full maturity of his powers, if at the same time we believe God's Word, that a special blessing as well as a special curse follows the observer or non-observer of this sacred day? The continental Sabbath has not yet obtained a footing in New England, but the trend is that way. Our public men need to heed this lesson from the life of one of her greatest sons. No body wants the Blue Laws back again; so no one need be frightened because the enemies of Sabbath observance say we are trying to revive them again; but I sincerely believe that if Sunday newspapers and Sunday trains could be abolished, and the old-fashioned Sabbath come once more in vogue, that dreadful disease of our modern

American life, nervous prostration, would not be half so common as it is now.

Dr. J. B. Dunn has left the editorial chair of the *Boston Traveller*, to the great regret of thousands who rejoiced in the brave stand which it took, under his management, against the aggressions of Rome. The paper will continue to be as much of a temperance organ as it can and still be a Republican party organ, but will no longer be an anti-Romanist daily. Is this another victory for the Vatican? It looks like it, and a big victory, too. One of the reasons why the former management was not sustained, according to the *Citizen*, was because the proprietors of the big stores refused to advertise in it, on the ground that they would lose their Roman Catholic customers, while of the Protestant part they were sure. This shows how much the patriotism of such men whose selfishness and greed have driven all their weaker rivals to the wall, and many of whom, if tales be true, lead most immoral lives, is to be depended on. If there is one thing more than another that makes me impatient with my sex, it is to see the indifference of even Christian women to the character of the men with whom they trade, if they can only secure a good bargain. I wish there could be a league formed of all the loyal white-ribboners and workers for social purity, to institute a grand boycott against every merchant of shabby patriotism or questionable morals. They might be made to smart under the moral effect, even if their pockets did not feel it very perceptibly.

We endow colleges; why not endow newspapers? This novel idea has been lately put forth by Prof. C. H. Levermore, of the Institute of Technology, and is at least worth considering. One first-class journal of wide circulation is an educating influence that for extent far outweighs any of our institutions of learning. It is, in fact, the people's college—the only one from which Lincoln and many another noted public man has graduated. If some of our millionaires would dispose of their surplus money in this direction, and endow a newspaper, thus starting a school of independent journalism which is under no necessity of catering to a depraved public taste, or keeping silent in regard to known evils for fear of driving away money and patronage, they would do a better thing, I fancy, than to give it to colleges like Harvard, already so wealthy as to repel poor men's sons from entering.

An amendment to the existing militia law of Massachusetts has been lately submitted to the Legislature, forbidding any company or association outside of the regular militia from "drilling or parading with firearms, or maintaining an armory in any city or town of the Commonwealth." This is aimed against the many secret Catholic organizations which have sprung up of late, with their uniforms and drills and parades. The new section provides that this shall not be construed as forbidding "any organization heretofore authorized thereto by law from parading with side-arms." What would become of the Knights Templar and Patriarchs Militant if this convenient little clause had not been so thoughtfully introduced? Whether our Legislature will pass the new law is more than a doubtful question.

A Weymouth Baptist minister, Rev. Wesley Smith, has made himself obnoxious to some in his parish by giving a lecture on Romanism, as well as by his plain language on the liquor question. As if this were not enough, he has increased his unpopularity further by his pronounced opposition to sociables and church entertainments. If every pastor would make himself unpopular in the same way, it would go far towards restoring to the pulpit its lost "power."

The forty-thousand-dollar mantle of the notorious adventurer, Mme. Apparuti, is now in Boston, on its way to the great World's Fair. Think of a train twenty-seven feet in length and requiring the skins of 2,700 ermine to trim it! This will match the famous diamond coronet, the gift of Louis XIV. to Madame de Montespan, which Mrs. William Waldorf Astor wears occasionally. One hundred thousand dollars was the sum paid for the glittering bauble so full of associations of shame and guilt. I wonder how she can wear it without a shudder?

Speaking of the Fair, I am glad to see that a bust of Phillis Wheatley, from the chisel of Edmonia Lewis, is to be on exhibition. It is not

one of the least of New England's glories that she should produce the first African woman author; and that, too, at a period when there were so few female writers. I think Hannah Adams was Phillis Wheatley's only contemporary in New England of any note. She was the slave of a Boston family; but it shows how different was slavery in the North to what it afterwards became in the South, that her talents were fostered, and her thirst for education was gratified so far that she even went farther than most of her sex and dipped into Latin. It is fitting that her bust should be displayed beside that of Harriet Beecher Stowe, most famous of New England's daughters, who so nobly consecrated her genius to the uplifting of that wronged race, of whose future blossoming Phillis Wheatley's career gave the first faint promise. ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, April 12, 1893.

The right of the States to restrict and control the liquor traffic has once more been affirmed by the United States Supreme Court, which gives additional encouragement to those engaged in the conflict with the mighty rum monster. The case in which this decision was made was appealed under habeas corpus proceedings from the Supreme Court of Texas, before which a man had been tried and convicted of selling liquor without a license, to the United States Circuit Court, and the plea made that the liquor law of Texas, which, in addition to other requirements, makes the giving of a bond for \$5,000 necessary before an applicant is granted a license to sell liquor, conflicted with the guarantees contained in the 14th Amendment to the Constitution of the United States. The Circuit Court decided that the plea was not well taken, because there was nothing in the 14th Amendment which prohibited a State making such regulations as it might see fit for the control of the liquor traffic, and an appeal was taken. Now that the United States Supreme Court adds the weight of its decision to that of the Circuit and State courts, the question of the right of the several States to impose even the most oppressive—it would be impossible to make them too oppressive—restrictions upon the sale of liquor should be considered as settled; but it probably will not be, so long as big fees can tempt shrewd lawyers into trying to discover weak spots in our laws. The opinion in this case was prepared and read by Mr. Chief-Justice Fuller.

The text of the Russian extradition treaty, as originally negotiated March 25, 1887, by Hon. Thomas F. Bayard, then Secretary of State and now United States Ambassador to Great Britain, and Baron Charles de Struve, then Russian Minister to the United States, was published this week. With the exception of a single article, providing for the extradition of those who murder or attempt to murder the Czar, the treaty is believed to be identically the same as when recently ratified by the Senate and forwarded to the United States Minister to Russia for formal exchange with that government and the final ratification of the Czar. If this belief is founded on fact, it is difficult to understand the storm of protests against the treaty. It surrenders no one except on specific charges and is not retroactive.

Can you imagine a more horrible fate than for a man to die intoxicated? Last Sunday a man was buried here who, only a few years ago, was regarded as one of the ablest business men of the city, a man whom everybody thought certain to get to the top, in a worldly sense; but he did not. On the contrary, he got to the bottom. He began his downward course with the social business drink, as so many before him had done. Later he became a habitual drinker, then a drunkard; and then, while under the influence of liquor, a murderer. The good woman he married before he became a slave to rum stood by him throughout his imprisonment and trial, and when he was acquitted and promised never to drink again, she wept tears of joy. But it was too late; his promise was broken, his faithful wife beaten, and he again became a drunkard, and was finally crushed to death, while drunk, by the wheels of an electric car. What a career! and what a warning for the young men who see no harm in a social drink! The holy man who

officiated at the the funeral had known the deceased and his wife for years; and for that reason the portion of his remarks quoted below was all the more impressive. He said: "Friends, he has gone. But there are some things I ought to speak of as a minister of God. Shall I say I cannot but feel there would have been a living man, a man Washington could be proud of, but for the presence in this city of the devastating saloon? We stand in the presence of one of its catastrophes. When shall we see the flaunting sign taken down that ruins so many men of noble impulses? I dare not stand here, with a determination to be true to God, and leave this unsaid."

Among the presidential nominations this week were those of Judge Daniel M. Browning, of Illinois, to be Commissioner of Indian Affairs, and Gen. Frank C. Armstrong, of the District of Columbia, to be Assistant Commissioner of Indian Affairs. Judge Browning is not very well-known here, but Illinois people say he is well qualified for the important duties of his office. Gen. Armstrong is well-known here, having for some years been connected in one or another capacity with the Indian bureau. He is the son of a missionary to the Indians and was born on an Indian reservation, and is therefore well-informed on Indian affairs. His appointment was asked for by the Indian Association.

A more sincere compliment, although probably not so intended, was never paid the Woman's Christian Temperance Union than when one of a group of disappointed politicians who were discussing a Territorial appointment said: "Well, the fact of the matter is, we are unable to overcome the influence of the W. C. T. U., which was against our candidate because of his being a drinking man."

REFORM NEWS.

PROGRESS OF THE WORK IN NEW YORK CITY.

228 W. 36TH ST., NEW YORK, }
April 12, 1893. }

DEAR CYNOSURE:—One thousand two hundred and eighty-four deaths were recorded in this city last week, and yet a passing observer sees no difference in the throngs that pack and crowd the busy thoroughfares. The great heart of the metropolis never stops its beating, as the multitudes come and go.

OUR CONFERENCE, the notice of which I send you herewith, is to be a success. If each one who reads the notice, and is living in New York or this vicinity, will feel a personal responsibility, to be present, and bring others, it will be more of a success. The thought of this conference, is to encourage one another in the conflict, consult as to how we may best enlighten those needing light on this subject, help those to a knowledge of the truth who may come among us seeking it, and all for the glory of God and the honor of his dear Son's name.

The friends, in granting us the use of the church, were most cordial. The brother who reported the action of the trustees said: "They voted you the entire church, any time you want it," meaning, of course, when it was not used for church purposes.

A number of pastors whose names do not appear on the program have promised to take part in the conference and invite their people to attend. None was more cordial than Rev. Messrs. Seiker and Steup, pastors of large German Lutheran churches in this city.

Stephen Merritt is an exceedingly busy man; besides running a large undertaking business, a mission that is open both day and night, editing a paper, and preaching all day Sabbath, he is glad to bear his testimony in a conference like ours. He has an audience of about 700 at six o'clock every morning—including tramps and others, who gather to get the food he prepares. While eating, they are told of the way of life. They know the way of death too well. I hope to respond to Bro. Merritt's invitation to address his morning congregation. It will pay friends if they have to come two hundred miles to hear this man that God has so wonderfully blessed and made a blessing to others.

The subjects of but few of the speakers have been given to me as yet. Dr. Wylie will present "The Church as the Best Fraternity;" Dr. Ken-

nedy will show that "The Christian's Relation to Christ must Regulate and Control all his Other Relations." There should be no other master of his affections than the divine.

I worshiped last Sabbath with Rev. Mr. Summerville's people. By request of the superintendent, I addressed the Sabbath-school in the morning; and expressed a few thoughts relative to next Sabbath's lesson, by request, at the Christian Endeavor meeting, on Sabbath evening. Rev. Mr. Summerville took for his theme, in the morning, the Epistle of Paul to the Ephesians, and suggested, as the key-note to the first chapter, the word *in*. Christ *in* us, we *in* him, will have spiritual blessings *in* heavenly places." "In whom we have redemption." "In whom, also, we have obtained an inheritance," according to his good pleasure which he hath purposed *in* himself; that in the dispensation of the fullness of times he might gather together *in one all things in Christ*, both which are *in* heaven, and which are on earth, even *in* him." If we are in Christ, and he in us, what is there of value that we do not possess? If all professed Christians believed this, there would not be the shadow of a lodge left to curse our earth.

Come, dear friends, those who can, to the conference. Remember the date, April 25th; labor for it, pray for it, and come expecting a blessing in it. I shall be glad to supply all with circulars or tracts who address me at 228 W. Thirty-sixth St., New York. W. B. STODDARD.

Please renew your subscription now.

CORRESPONDENCE.

SECRET SOCIETIES.

PORTLAND, O., April 12, 1893.

EDITOR CYNOSURE:—In accordance with your request for me to write, I will proceed to give your readers a few plain reasons for opposing secret societies.

There are societies, doubtless, which are organized for secular and wicked purposes. Of course, no Christian would think of joining such an one.

Others, such as Masons, Odd-fellows, and the temperance societies, and those of a kindred character, claim to have for their object works of philanthropy and reform, and deeds of benevolence. That such acts and purposes are commendable, wherever manifest, no one can deny.

But where is the proper place for moral action, influence and labor for the Christian? Jesus says to his people: "Ye are the light of the world," "the salt of the earth." "A city that is set on a hill cannot be hid." This doctrine of our Lord reveals to the Christian what he is in himself, what he is to the world, and what position he is to occupy to have his influence known and felt; and to this three-fold end God has given a visible church to the world.

There are important bearings which Christian men ought to consider in this matter. The bands of these societies often injure the moral liberty which their members should enjoy with their families. In many of them the wife and children cannot join with their husband and father. Neither can they know all the transactions of the lodge into which he enters. This puts on him bands that he never ought to wear, and has a tendency to wean him from the position of love and oneness he ought to hold in the bosom of his family.

Besides this, there is an indirect influence in these alliances to chill piety. This may be unintentional, but nevertheless true. I have known many men who, before connecting themselves with a secret society, were pious and devoted in religious experience, but after forming such affinity they soon relapsed into professional indifference, and lost their religious interest; and though devoted to lodge meetings, every week, until a late hour of the night, they cannot find time any more to attend the prayer meeting.

This course is not infrequent among Christian men who become members of these secret orders, and is traceable directly to their influence.

Besides this, again and again I have heard members of some secret societies say: "My church is enough;" and "If I am a good Mason or Odd-fellow, I shall be saved." Now, these societies, whatever their pretensions may be, have no semblance to teach Christ and his blood to save men.

How, then, can the followers of Christ allow themselves to belong to a society that thus, in its very nature, falsely leads immortal souls?

Another thing I wish to mention, and to it call the attention of beloved brethren everywhere. Some of these societies, and those, too, to which many ministers and church members belong, frequently get up public balls and dances. Claiming to be no more than worldly institutions, of course they feel that they have a right so to do. But do not the Christian members necessarily feel the grievance and blighting influence of these unhallowed practices which they could not, for a moment, sanction in the churches to which they minister? It seems to me that this is too much of a mixing of the church and the world in the moral designs, impulses and forces which we have consecrated to Christ.

I say these things as a Christian minister, in the light of what I know of the inner and outer workings of secret societies. Therefore I desire to entreat Christian men, if you would be useful, promote holiness, save sinners, and stand untrammelled in every possible work of Christ-like reform, do not join a secret society.

When a Christian man or woman unites with a secret society for reform or benevolence, they virtually say to all around them, the church is not sufficient to meet all my wants. But some ministers and laymen are already "unequally yoked together with unbelievers," and ask, "How can I relieve myself of this relation?" I answer, step down and out, at once. Do it in love toward those you leave, and for the one purpose of standing alone for Christ in the perfect law of liberty. "Whatsoever ye do in word or deed, do all to the glory of God."

P. B. WILLIAMS.

THE LODGE WILL NOT BEAR INVESTIGATION.

BEAVER DAM, Wis., March, 1893.

In reading the address of Professor Townsend, in your issue of February 2, I was much surprised by one statement which I have often heard substantially made before, and in which a most pernicious assumption is substantially assented to. He says: "When any secret organization, of whatever name or character, is dangerous to the individual; or when it is dangerous to the state; or when it is dangerous to society, then Christian people should withdraw from it, and the state should investigate it, and, if need be, abolish it altogether."

We are told that between Jerusalem and Jericho (where our Lord in his parable represents a certain man as falling among thieves), there were many caves and strongholds where the robbers had their dens. Suppose the government had appointed a commission to "investigate," and "abolish" the robber-bands. Many robberies had been committed, and the commissioners were satisfied that some of them were traceable to certain bands who dwelt in such and such caves. They clean out these bands and find that other caves are inhabited by certain bodies of men who denounce the robbers and robberies in most unmeasured terms. But upon being requested to light up their caves so that the commissioners can see for themselves that there are no indications of lawlessness, they indignantly reply: "We need no investigation; our members are respected in the community; we are honest men, banded together for patriotic and useful purposes, have been zealous in trying to ferret out the robbers, and in fact we organized more especially for this latter purpose." I think that if Professor Townsend had been on the commission he would have said, "All right, but turn on the light." He knows full well that any other course would have been but an invitation to them to commit depredations; only be sure and not get caught at it. Our States pass laws against the carrying of concealed weapons; and it seems a sad sight when prominent leading men advocate permitting irresponsible bodies of men to manufacture and use a far more dangerous concealed weapon than dirk, pistol, or bomb. For all experience proves that one of the greatest encouragements in crime that a wicked man can have, is the hope that others will be led by secret bonds to help him out of trouble which his crimes may bring upon him. And, as is well-known, infidelity, or wickedness, is no bar to joining even the

Good Templars, which is probably as innocent as any of the secret orders. But, aside from all other considerations, all these societies should be condemned by all true men, for the reason that they refuse to turn on the light. Remember, many of the secret societies are used for criminal purposes, and all are liable to be.

G. A. PADDOCK.

TURNING ON THE LIGHT IN THE WEST.

ATOKA, Indian Ty., March, 1893.

EDITOR CYNOSURE:—As it does me good to read of the labors of others in this cause, I thought you would be glad to hear something of the work here.

After looking up in the "Ritualist" and "Lexicon" the quotations used by Ronayne in the "Master's Carpet," and several other points, I announced that on the following Sunday I would tell my Masonic friends and others why I am opposed to Masonry.

The day came with pleasant weather, and the church was filled. It seats about 150 or 160. There were some Masons present, but some whom I hoped to see were not there.

The former pastor, at present acting missionary on the field, a 33d-degree Mason, sent a note that he stayed away lest I should say something that would cause him to reply, and so make talk.

I took for a text 1 John 5:11, 12: "And this is the witness, that God gave to us eternal life, and this life is in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life."

I tried to (and they say I did) show from their own works: 1. That Masonry claims to be, and is held to be by many, a religion, which will help man in this life and fit him for the life to come. 2. That it is a Christless, and, therefore, anti-Christian religion. 3. That, therefore, it did not, and could not, save men, but did deceive and drag men down to death and hell.

I never had better attention, except that one young Masonic stranger was so unwise as to get up at the beginning and go out into the entry, where he spent the time vainly trying to attract attention.

I spoke for over an hour, and stopped at 12:30, only because dinners were waiting.

Men who had been importuned to join the lodge came and thanked me earnestly for the exposition.

My Masonic friends have nothing to say.

I trust that the way will open so that I can show, as I believe it true, that this is that "image of the beast" spoken of in Revelation.

I am pastor of the Baptist church here, and have my hands full of work (baptized four March 19), but I am willing to go anywhere as the way opens, to expose this evil on Bible lines.

May our God bless all those in the work, and strengthen all our hands and hearts. Yours for the Master,

C. A. FREEMAN.

RELIGION IN THE SOUTHERN STATES.

PINE MOUNTAIN, Campbell Co., Tenn., }
April 6, 1893. }

EDITOR CYNOSURE:—Many times in these mountain solitudes I long for your bright pages, but we must learn to patiently forego what we cannot get.

As the spring opens, so does the annual spring work of the Sunday-school man. Every one who is acquainted with the work knows the nature of missions of any kind in this mountain region, and we all feel the effect of the sharp rebuffs and opposition we receive from the native ministry even if we do not often express it. But the spirit of liberty grows. Before any Sunday-schools or church missions were opened here, the people were forced to join one or two churches—Baptist (Hard Shell) or Methodist; if left free, they usually joined the Baptist.

These Baptist ministers asked for no support; but the churches are in worse condition than before the war. When these poor people come flocking to the temple gates for the crumbs that fall from the Master's table, there is nothing but flinty stones. However, they are religious, very much indeed. Often their preachers are hard masters and call on their flocks to live by the BIBLE, when they live in open violation of half the decalogue and all of the Christian principles. Such was, and is to a very great extent, the re-

ligion presented to them; and while earnestly they seek crumbs of comfort in Jesus Christ, so dear to them, is it surprising that true religion is of their lives a thing apart? An adult that does not belong to the church is as hard to find as one who lives up to it.

God is to most of them an awful Judge, always on the watch to pass them over to the evil one. These people have many things to contend with. One is the average missionary. It does seem that in a field as wide as this, ready for the harvest, that it is no place for jealousies and petty fighting. Some come among us in the Spirit of Christ, and ask no man's creed, but are glad to join hands and help any one who has the Spirit of Christ, and is laboring to build up his kingdom. Such a one is Rev. A. B. Whitworth, pastor of a Congregational church here. Oh, that all were so! But too many care more for their creed or self-advancement than for the real improvement of the people. There is great danger of the young people growing up irreligious. They listen to an ignorant ministry, which is nearly all they have; they have no desire to fill the house of a STRANGE minister, so the Sunday-school must be an educator for them. This is the only possible way of saving them from the bad seed sown among them and nurtured all their lives—from unbelief and ruin consequent upon the reaction from their emotional religion, and from the newly awakening intellects that feel for something more than their ministers can give them. What we want is to give them intelligent and consecrated ministers from among themselves, or from this Southland. This is our desire, and the Sabbath-school and day-school must lead the way. No one not conversant with it can know what obstacles one has to contend with who tries it. Every Christian in the land should help on this good work. Yours for common humanity,

J. F. CAMPBELL, S. S. Missionary.

INQUIRIES FROM CALIFORNIA.

EDITOR CYNOSURE:—I am the pastor of a Methodist Episcopal church.

In your issue of February 9, 1893, is printed a letter from the pen of Edward J. Chalfant. In the letter are some statements which impel me to ask you a few questions. Will you favor me with a copy of the *Christian Cynosure* containing the answers to the following questions?

1. Is Mr. Chalfant correct when he says "Masonry fled to the South and allied itself with slavery?"

2. Is it true that "The Southern Confederacy was conceived and brought forth in the" (as I infer, Masonic) "lodge?"

3. Is it true that "Masonry ever conspired, either with or without the co-operation of the Jesuits, to give the great Rebellion a fair start?"

4. Is it a fact that the "Masonic order is, or ever has been, a 'cat-spaw' of the Jesuit society?"

5. Where and how can the evidences sustaining these assertions be procured? If they are so, the world should know all about it. If these things be so, proof of them will do more to bring the thinking masses into antagonism to secret institutions than anything you can say or do. I am candid to say that I do not believe them. I want light on every question in which the interests of my country and the souls of men are involved. Will Mr. Chalfant please send me his book "On Land and Sea," if published? I am candidly and Masonically yours,

L. EWING,
Member of California Annual Conference.

ORANGEMEN AND JESUITISM.

Wahoo, Neb., April 8, 1893.

EDITOR CYNOSURE:—Knowing that you will purposely wrong no one, I will call your attention to the fact that the Orangemen have banded themselves together as a vigilance committee for the sake of self-defence. Last week I had the pleasure of making the acquaintance of Mr. Robert Bell, of David City, Neb.; and finding that he was a Protestant from Northern Ireland, I asked his opinion about Gladstone's Home Rule bill. As he explained the case to me, the greatest curse that ever could befall poor Jesuit-ridden Ireland would be Gladstone's Home Rule.

A prominent member of the Covenanter church of this place, a warm personal friend of Bro. M. A. Gault, made the very same statement a few

weeks since. I have classes in general history to teach, and am desirous of getting all the information I can relating to these subjects; and the editor of a light-loving newspaper like the *Cynosure* is of course equally desirous of the same thing. Would it not be proper to have Mr. Robert Bell present his view of the subject heading this article. He is as vigorous a Jesuit-hater as any one of us, and his abhorrence of Jesuitism is born of the untold wrongs and sufferings that Jesuitism has brought upon the Protestants of Northern Ireland. Let us hear both sides of the case. Respectfully yours,

Luther Academy.

S. M. HILL.

LITERATURE.

At: A Social Vision. By Charles Daniel. One volume 16 mo. pp. 296. Philadelphia: Miller Publication Co., 2006 North Twenty-ninth street. Price, \$1.00.

This book belongs to a class of literature known as works of the imagination. Sociology, philanthropy, romance, humor and pathos touching questions of public interest are embraced in the narrative. The scene is laid in old colonial Philadelphia, which the author revives for the purposes of his story, which is this: Ai is a young man who lives on a narrow street called Minster street, 7th and Lombard, among the poor. He is elected bishop, but remains in the same place, making a small church, in actual existence, his cathedral; and, by his example, inducing others to come and live in the homesteads of their grandmothers; and thus there is a *drifting together*, instead of a *drifting apart*, of the classes. Poor and rich join hands and feel mutually dependent. Ai knows no classes; he knows only his brother man. The motive is to depict a condition of perfect social brotherhood—a return to the primitive days of the past as the better method of enjoying life. It advocates a clean press, just laws, and a universal abolishment of inhumanity, as the foundation-stones of a happy and prosperous society. It has received many commendations.

CURRENT PERIODICALS.

The articles of the *Social Economist* for April are characteristically timely. Following close on the agitation of the question of immigration as affected by cholera and the discussion of the proposed annexation of Hawaii, comes Mr. Gunton's article, *Philosophy of Immigration and Annexation*, placing both questions on the same foundation, sharply defining their significance, their influence on national life, and stating their scientific solution; our monetary system as affected by the shipping interest is vigorously discussed by Wm. W. Bates in *Marine Solution of the Money Question*; the causes and probable results of Diminishing Returns from Investments are forcibly presented by Uriel H. Crocker; Leonora B. Halstead, writing of *The Advantages of City Life*, essays to show that concentration of population is not a tendency to be deplored; and the task undertaken by the Royal Commissioners is described by Edward Porritt in *Sixty Years of the English Poor-Law*. Attention is directed to the significant events of the month in the *Editorial Crucible*, the Book Reviews are comprehensive, and *Free Lance* is afield among the Magazines. Published at 34 Union Square, East, New York City.

The *Sanitary Era* is a periodical with a mission, and labors effectually for special improvements in the conditions of life and health (as well as for general progress in hygienic and sanitary knowledge), and endeavors to make disease and death exceptional instead of universal. Its variety is an important feature, only second to the information and good sense that characterize its contents from month to month.

PAMPHLETS.

"Outdoors" is the title of a refreshing pamphlet which is a pleasure to read. The covers are in ten water-colors, and inside are articles on Lawn Tennis, by F. A. Kellogg; Yachting, by George A. Stewart, successor to Edwin Burgess; Cycling, by Julian Hawthorne; Football, by Walter Camp; Baseball, by J. C. Morse; Horsemanship, by H. C. Merwin; Rowing, by Benjamin Garbo; Canoeing, by C. Bowyer Vaux; a collection of authoritative articles on healthful outdoor recreations, illustrated by Copeland, Beals, Gallagher, Young, and Shute. This book, published by the Pope Mfg. Co., of Boston, for the benefit of the Columbian bicycle, contains articles without any advertising in them. Sent by mail to anybody for five 2-cent stamps.

Believers in the speedy personal second coming of the Lord Jesus Christ, and the restoration of Palestine to the Jews as an attendant event, will be interested in a little tract, "Palestine: An Abstract of Title-Deeds and Documents, Proving that Canaan is Jewish Domain and Property," by Rev. A. C. Tris, of Howard, Kans. It is a very ingenious argument, supported by texts of Scripture and really worthy of a close perusal by clergymen and laymen. It can be obtained of the author.

IN BRIEF.

THE VIKING SHIP.

There is an interesting story connected with the building of the Viking ship, which is to sail from Norway in May, arriving here in time to go to the Chicago Exposition by way of the Erie Canal and the great lakes. Near the outskirts of a little village in Norway, Sandefjord by name, there was for a long time a sand-hill or mound. The people spoke of it as the "Kingsmound," and there were ever so many traditions among the villagers about there being strange relics inside—for once, as they said, a Viking had been buried there. In the winter of 1879-80 a soldier began to dig in this mound to discover for himself the truth of these. He very soon struck a solid oak plank that proved to be the side of the ship. Men from the university in Christiania came and made investigation, pronouncing it to be a Viking ship. With warmer weather and softer soil the digging went on, and the ship, in good condition, was brought to light. Inside there was the skeleton of a man in armor, with his oars lying all about. It was easy for experts to determine his period as 900 A. D., and to believe this must have been the kind of ship in which Lief Erickson made his voyage to America some thousand years ago.—*Exchange.*

SPECTACLES FOR ANIMALS.

The practical value of green goggles for cows to prevent snow blindness is well understood on the American and Russian plains. The work of opticians for other animals is a more recent development. We now have short-sighted horses and dogs which wear spectacles, and appreciate highly the advantage of thus being enabled to recognize friends and surroundings which were formerly indistinct. The owner of a near-sighted horse which has spectacles fastened on the headstall says the animal objects even to going out to pasture without his glasses. The horse was a little startled when they were first put on, but clearly manifested his delight when he fully realized their benefit. If turned out to graze without them he will stay near the barn and whinny plaintively till the stableman brings his spectacles.

A WOMAN DID IT.

It has remained for a woman to invent and patent glass doors for ovens. The wonder is that the idea has not long ago been thought of by some woman who cooks. All cooking instructors lay the greatest stress on the care to be observed in opening an oven door to watch the progress of cakes or muffins. Maria Parloa, making sponge cake, touches the knob with the most delicate care and lightness, dreading even to jar the cake within, and peeks through the smallest crack that will afford the necessary glance. What a relief to walk boldly up to the oven and through these transparent doors, which the genius of a Michigan woman has discovered, study at leisure the progress of rising cake, dough, or crisping fowl.

SO AS TO KNOW WHAT YOU TAKE.

The Berlin police have adopted a common-sense method of dealing with persons who advertise harmful and poisonous preparations for sale, which has the merit of not putting in motion the tardy and uncertain machinery of the law. Immediately beneath the objectionable advertisement they publish the announcement that the preparation above named has been analyzed and is found to consist of such and such a composition, its intrinsic value being so much. In this way lately was stopped the sale of a much-advertised cosmetic, the chief component of which was that deadly salt of mercury known as corrosive sublimate.

AUTOMATIC PROPULSION.

A New York genius has invented a machine for the self-propulsion of ships. It consists of long, strong platforms, rigged out on either side of a vessel, that rise and fall with the roll of the waves and operate a propeller. The motion of these platforms in a strong sea would be similar to that of the pump handles of the old-fashioned fire engines when the "boys" were "shaking her up lively." The inventor thinks that the tendency of

these outriggers would be to steady the vessel as well as to force it forward. They would operate in a "dead" calm nearly as well as in a storm; for the ocean is never at rest.

ANOTHER GREAT TELESCOPE.

Another great telescope, the largest in the world, has just been completed by Warner & Swasey of Cleveland. The instrument was constructed for the new Government Naval Observatory on Georgetown Heights, D. C. When the telescope is pointed to the zenith the object glass will be 38 feet above the door. The weight of the telescope is 30 tons. The tube is 32 feet long and 3 feet in diameter at the middle, from which point it tapers toward either end. It has three motions of speed, operated by clock-work, one for the stars, one for the sun, and one for the moon.

HOOD'S CURES.

In saying that Hood's Sarsaparilla cures, its proprietors make no idle or extravagant claim. The advertising of Hood's Sarsaparilla is always within the bounds of reason because it is true; it always appeals to the sober, common sense of thinking people because it is true, and it is always fully substantiated by endorsements which, in the financial world, would be accepted without a moment's hesitation.

Read the testimonials published in behalf of Hood's Sarsaparilla, all from reliable, grateful people.

They tell the story.

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 20, 1893.

They that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee.—PSALM 9:10.

OPPOSED TO PENSIONS.

We have in mind an instance where a man who was not in the Union army during the rebellion, and sound in body and limb, was employed upon one of the great railroads that center in Chicago. In that service he lost a leg; and then had the temerity to apply for a pension from the government—upon what fraudulent plea we are not informed; but it is nevertheless true that he obtained it, and is now in the enjoyment of it.

Too many of these occurrences have proved the fallacy of an indiscriminate granting of pensions; and their frequency is arousing the indignation of tax-payers and old veteran soldiers against the laxity of a system that permits these frauds to become successful participants in a fund which belongs alone to the gallant, war-worn defenders of our country.

On Wednesday evening of last week "Noah L. Farnham Post, G. A. R., No. 453," met in New York, and declared its unwavering opposition to the indiscriminate granting of pensions, even if it was formally cast out of the ranks of the Grand Army. This same post adopted resolutions on March 3 that the time had come to stop the granting of pensions to distant relatives of Union soldiers and to men who had never been under fire and whose disabilities, if any, were incurred elsewhere than on the field of battle. This provoked a storm of criticism. Rankin Post No. 10, of Brooklyn, filed charges with the commander of the department of New York. After some correspondence the post was declared to be in contempt of the by-laws of the order.

It was finally determined at the meeting on Wednesday night that Post Commander Finn should inform the assistant adjutant-general that it is the opinion of the post, if it is the desire of the Grand Army of the Republic to pay pensions to people who have not incurred disabilities in the service of the country, and to those who do not need them, that the post no longer desires to remain in the Grand Army of the Republic. Commander Finn was also directed to state that if a reply was not received before Wednesday morning, April 19, it would be taken for granted that the Grand Army officials were not in sympathy with the patriotic feeling of the post, which will then declare its connection with the order ended.

George Washington Post has also adopted resolutions similar to those adopted by Farnham Post.

Every honest citizen will endorse the action of these two branches of the G. A. R. Honor and tribute to every worthy soldier of the Union army, but to sneaks, bounty-jumpers, and frauds of all kinds, confusion and defeat!

CATHOLICISM AND FREEMASONRY.

The *Sunday States* of New Orleans, under date of April 9, makes the following statements, which it is difficult to reconcile with the denunciations of Freemasonry expressed in the *Encyclical* of Pope Leo, December 8, 1892:

It is understood that Satolli is now considering the advisability of removing the ban of the church from Masonry and other secret organizations, and with this in view, has appointed a committee of bishops at Baltimore to make a report to him in regard to the matter, and in advance of this report Satolli declares that he will not make a decision.

Turning to the pope's letter, which is mainly directed against the spirit and practices of the Freemasons in Italy, but relatively to Freemasonry in all countries, we find the following plain language. He is writing to the Italian people:

When I am addressing you now, I accuse Freemasonry of being a foe to God, the church, and to our fatherland. Consider Freemasonry practically as your enemy, and defend yourselves with all weapons which reason, conscience and faith have given you . . . against such a cruel enemy. Do not be carried away by its beautiful aspect, or blinded by its promises, or persuaded by its inducements, or intimidated by its threats. Remember that Christianity and Freemasonry are opposed to each other on principle. To approach the latter means to create a deep abyss to the former. You will now understand, beloved sons, the impossibility of a compatibility of the two doctrines, viz., the Catholic and the Masonic.

We confess that we are puzzled to see how Sa-

tolli can brush aside these bitter opinions of the pope, and permit a conference of priests to modify the opposition—the ecclesiastical hatred—that inspired the foregoing denunciation.

The article in the *States* is undoubtedly the work of a Freemason. The internal evidence of its origin is everywhere apparent, and should be accepted *gratum salis*. "The wish is father to the thought," no doubt. In vain may the editor claim, as he does, that "thousands of the most earnest Masons in this country are Catholics," which is doubtless true; but he admits, in the same sentence, that "these Catholics" are "in their dying hours refused the solace of the church unless they renounce what the church teaches mankind to observe" (referring to the alleged moral and benevolent character of Freemasonry).

The church's opinion of Freemasonry is expressed as follows in "Judges of the Faith," by Rev. T. E. Jenkins, published by John Murphy & Co., Baltimore, and endorsed by Cardinals Manning, Gibbons and other "holy men" of the church:

"Masonic associations are not more than 150 or 200 years old, since their foundation by some tippling Englishmen in a French cabaret of Paris."—*Part 1, page 4*. "We are too free and contented. . . . to fear yet awhile that secret societyism will find such fools or such knaves for tools as the devilish organizations of Europe or South America. At least it is the hour to sound the alarm and be alert. Masonic mummeries are becoming the ritual for State and national dedications of buildings and monuments. What wonder that the lodges foster State secular schools?"—*Ibid, pp. 5, 6*.

In this connection it is pertinent to ask, Who is Satolli? The answer is: Mons. Satolli is the judicial representative of the Pope of Rome, the highest prelate of the Roman hierarchy in the United States. He is a permanent officer of the church, clothed with authority to hear and determine the existing differences between the bishops of the United States on the school question, and to heal existing ruptures without appeal. He derives his power from the pope alone, and it is not likely that he will dare to oppose the pope's opinions about Freemasonry or anything else. So that, whatever the conference of bishops which he has called to consider the question of Freemasonry may decide, there is no danger of his modifying the decision of the pope that the Masonic fraternity is the enemy of the papal church.

In due season another pope may arise who will know not Leo, and whose policy it may be to conciliate Masonry and unite it with the hierarchy.

THE INCREASE OF HOMICIDE.

A writer in *The American Journal of Politics* states that during the year 1888 the number of homicides in the United States was 2184. In 1889 the number had increased to 3567. In 1890 there were 4290, and in 1891, 5906. In other words, the number of murders more than doubled in four years. It is probable that other crimes increased in a similar proportion.

It is difficult to account for this enormous increase in crime. The great and growing consumption of alcoholic drinks is one of the causes; but this alone could not have made so vast an increase. The immigration of many of the worst class of foreigners is another, but a wholly inadequate solution of the problem. The failure to enforce the law, the prevalence of lynchings, and the multiplication of secret combinations, which not only wreak their vengeance on their opposers, but shield their members from merited punishment, are among the other causes.

All indicate a deplorable condition of public morals and emphasize the importance of a more faithful preaching of the Word of God. If, as many think, the day of our Lord is at hand, the present is the dark hour before the day.

THE SITUATION IN HAWAII.

The secular press has quite fully reported the action of the United States government in the Hawaiian islands during the past week.

Before deciding to take official action in relation to the annexation of these islands to the United States, as desired by the provisional government at Honolulu, President Cleveland appointed Jas. H. Blount a special commissioner to visit the islands and officially report concerning the present condition of affairs. His credentials

were addressed to the provisional government and endorsed by Secretary of State Gresham.

When Commissioner Blount arrived at Honolulu, thus empowered by the United States, he removed the American flag from the royal palace and substituted for it the Hawaiian ensign which it had displaced. Then he ordered the United States soldiers and sailors who had been placed in charge of the city to return to their respective ships, and the native troops were left to guard the palace.

The change, whatever the state of suppressed feeling which it inspired, was quietly and obediently made. Of course, the provisional government was greatly disturbed by the action of the United States, as it seemed to menace the cherished scheme of annexation. But after some discussion, during which the object of Mr. Blount's visit was made plainer, the public mind was greatly relieved.

It is reported that Japan is anxious to obtain possession of the islands for a coaling station; but positive assurance has been given that our government will not brook any foreign interference in Hawaiian affairs during the month or two to be consumed in consultation over the future of the islands.

AN UNUSUAL COMBINATION.

The recent call of a Jewish rabbi, of Minneapolis, to the pastoral care of a Unitarian congregation indicates both a growing appreciation by the Jews of the human character of our Lord, and a wide departure from all real Christian faith by these Unitarians.

"The religion of pantheism," taught by Freemasonry, is largely responsible for this sort of a compromise. It is in the direct line of Masonic religion. That the Jews are to be converted to Christ, and that, sooner or later, they will receive him as their Prophet, Priest and King, seems to be abundantly taught, both in the Old and New Testaments.

It possibly indicates some abatement of Jewish prejudice that they have come so generally to concede that Jesus of Nazareth was a good Jew and a good man; but it is not that sort of concessions that gives hope to the Christian. There were, in ancient times, many wise and good men, but only one Messiah.

It is a sad mistake to suppose that Jesus saves us by his ethical teachings, grand as they were, and not by his suffering as the divine Lord, "who died for our sins, and rose again for our justification." Unless we can accept this, we practically reject him and become his enemies.

It ought to be apparent, both to Jews and all other Unitarians, that to call Jesus *good* is to admit that he was God. When the young man came unto him and called him "Good Master," Jesus said: "Why callest thou me good? There is none good, save one, that is God." Men who are not what they profess to be are *liars*. Either Christ was divine or he was not. If he was *not*, there is no occasion for Jewish or Unitarian preachers; and if they truly accepted him, they would be neither Jews nor Unitarians.

CHRISTIAN SCIENCE.

There is something wonderful in the hold that this system of religious philosophy has on the public mind. In spite of the opposition of the medical profession and the nearly uniform resistance of both the pulpit and the press, it has continued to spread, both in breadth and in depth. Not all these so-called scinetists are alike. They include some of the best as well as some of the worst elements of the religious world. In reading some of their recent publications, we have been impressed with the marked similarity of views to them of the old Quietists, whose grand idea of religion was that of perfect passivity in God. The idea is beautifully expressed in Faber's hymn,

"I worship Thee, sweet will of God,
And all Thy ways adore."

For when the soul has learned to accept all things as from God, and as manipulations of his love, there is indeed peace and saving health. If Christian Science taught only this, it would be indeed a great contribution to our prevalent religion.

But, alas! this is not all. To show the inevitable tendency of the system, we make a few quo-

tations from their "Universal Truth," whose motto is "I have faith in Jesus Christ":

"There is nothing in the whole universe but Good (God).

"Evil there is none, since Good (God) is All." "There is no matter, for spirit is Omnipresent." "There is no reality in sin, sickness or death." "Since God is Omnipresent Good, there can be no other power, no opposing element, in the universe. That picture of a place of torment, and of an Evil One, is of necessity blotted out of existence by the affirmation of God's being omnipotent." "Since all is Good there can be no evil," etc.

According to this theory, Christ did not suffer and die for our sins, except in *appearance*; for in reality there never was any sin, any suffering, or any death. No one who truly accepts this theory can have any real love for Christ, for no such person really existed, unless in appearance. The whole system resolves itself into simple pantheism, and is analogous to Buddhism, in which the supreme good consists in being absorbed into duty. Not because of the effects on the physical life and health of those who accept it, but because it is leading many to disbelief in God's Word, do we object to the whole system.

IN MEMORIAM.

Mr. T. E. Kennedy, son-in-law of the late President J. Blanchard, died suddenly at his home in San Francisco, Cal., March 29th. Mr. Kennedy was reared in the vicinity of Los Gatos and San Jose, California, and returned to the latter city immediately after his marriage, in 1875. The greater part of his active life was spent in teaching. He was very successful in this vocation, and was for some years inspector of schools in San Francisco.

During their residence in that city Mr. and Mrs. Kennedy, with their older children, were members of Bethany Congregational church, and in other places he was active in Christian work in the Sabbath-school and mission, occasionally preaching in communities otherwise neglected. His father was a pioneer in California, a rugged and earnest nature, warmly espousing the reform represented by the *Cynosure*.

Mr. Kennedy's death was quite sudden, probably from heart-failure. He had been ill for months with a complication of difficulties, which the physicians did not well understand. At times he suffered much, and then, rallying, he was able to attend to his business.

His death occurred at a time when his friends hoped that he might again rally and possibly recover. He was buried by the side of his mother, at San Jose.

Mrs. Kennedy is left with an interesting and beautiful family of six children, and in her affliction has the dearest sympathy of her many friends.

—We are glad to learn that Mr. Geo. W. Hinman, son of our correspondent, Rev. H. H. Hinman, and formerly a compositor in this office, has been chosen Professor of Mathematics in Benzoia College, Michigan. Mr. Hinman has been a student at Oberlin for the last five years, and graduates this spring. He has our congratulations.

—A clumsy, injudicious bill has passed the lower house of the Illinois Legislature, that commands all parents and guardians of children between the ages of 7 and 14 years to send them to some public or private school during at least sixteen weeks of each year, twelve of such weeks to be consecutive, or to give them such education at home as shall be equivalent to sixteen weeks of school work, and it fixes a penalty for disobedience to these commandments. But it provides no efficient means of discovering the disobedient, or legally convicting them when discovered. It is also replete with other errors, and ought never to become a law.

—The Salvation Army, which has obtained holdings in thirty-nine different countries and colonies, America being one of the foremost, has appointed a week of self-denial, from Saturday next (22d), for all its members and their friends in the United States. The object is to raise funds for maintaining and extending the operations of the Army and thus increase the scope of the work of salvation. From a recent speech by

Commandant Booth the present status of the Army in this country is gathered: Adherents, 275,000; commissioned officers, 1,600; has 100 staff officers, secretaries and clerks at its headquarters in New York; has recently purchased land in that city for \$200,000, on which an auditorium costing \$80,000 is to be erected; and publishes weekly 90,000 copies of its paper, the *War Cry*. The "slum work" of the Army is one of its most prominent and successful features. It is a grand institution.

—How "Masonic honor" is a "preferred creditor" in a case of financial failure is significantly made manifest in the following modern instance, showing that Freemasonry, like wisdom, is justified of her children. Among recent business failures was that of a man at Bismarck, Dak., who presented a printed statement of his affairs to his creditors. In this his liabilities were placed at \$31,517.56, and his assets at \$1,500, leaving a deficit of \$30,017.56. Two items in this schedule of indebtedness are: "Paid a debt involving Masonic honor, \$160 00," and "Paid a debt involving Masonic honor, \$163.18." He also offers to pay his unpreferred creditors five cents on the dollar. Had he paid his Masonic creditors in the same ratio, they would have received \$16.16, instead of \$323.18. The inference is that lodge honor had to be satisfied *in full*—Masonic obligations were paramount to all others—regardless of the rules of common honesty.

—Those who believe that Freemasonry perverts justice and protects the guilty, will find fresh evidence of the fact in the following incident, which is related by Rev. H. H. Hinman: In a certain thriving town in Wisconsin, there is an officer under the United States government. Recently he was arraigned, tried and convicted of obtaining money by fraud. The penalty for his crime is imprisonment in the penitentiary for five years, or a fine. He is a Mason, and not only has the higher penalty been remitted, but his fine and costs of suit have been promptly paid by others. Up to the present he retains his position as a government officer. Did his Freemasonry secure him this immunity from punishment? In the same town is a minister of the Gospel, a man of fine ability, and, heretofore, quite popular. He is an active member of the lodge. Recently he was accused, and is believed to have been guilty, of conduct unbecoming the character of a minister or a Christian. If he were innocent, prudence would demand that he should ask for an investigation by his brethren. But no, the matter is quietly hushed up. He goes on with his preaching, but good Christians are grieved at the scandal. Has Freemasonry anything to do with this?

THE QUARTER-CENTENNIAL OF THE NATIONAL CHRISTIAN ASSOCIATION.

Special Work for the Season of 1893:

1. Exhibit of the history and work of the Association for twenty-five years in the main building of the World's Fair.
2. Annual Meeting Conference, June 20th, made up of delegations appointed by church assemblies.
3. Congress on the reform under the auspices of the World's Fair Congress auxiliary, to be held about October 5th, in the Art Palace on the Lake Front, Chicago.

THE CONFERENCE OF THE CHURCHES.

The National Christian Association has from the first maintained that the questions which it urges are first of all religious. It stands for Christ. It holds that he is God, one with the Father and the Spirit; that he is the only way to God; that there is "no other name given under heaven among men whereby we can be saved;" and that, therefore, every system, of whatsoever name or nature, which ignores or rejects the Lord Jesus Christ, rejects by that same act the living God, and ends in darkness and death.

We maintain, as a necessary sequence, that every altar not set up in that one name Jesus Christ is false; and every worship practiced before such altars is "Gentile" worship, and therefore worship of demons. "The things which the Gentiles sacrifice, they sacrifice to devils and not to God." 1 Cor. 10: 20. We believe the secret lodges practice such a false worship at their altars, and that this only needs to be understood clearly, known as a fact, to receive universal condemnation by true Christians.

The late revered and beloved Pastor Fisch of Paris seemed to understand this, when he said in 1873, "The Church in America must stand as one man against Masonry or be destroyed." Dr. George F. Pentecost realized it when he published that the alliance of church members with wicked men in the lodges "is doing more mischief" than any other one enemy of Christ. So did Enoch T. Carson, a Masonic leader in America, when he said that the order is "disintegrating the churches."

We believe, with Dr. Pentecost and other eminent men, that this reform belongs in a peculiar manner to the Christian churches, and as a step toward bringing it into their control the Association by its Board of Directors has invited the churches to send representatives to a conference to be held in Chicago, June 20, to consider:

1. The religious creed of the secret orders, and whether it does not nullify and contradict the creed of the Christian church as gathered from the Word of God.
2. Whether the lodge altars and worship do not as truly tend to destroy the true, as the altars set up by Manasseh and others were destructive of Jerusalem and its temple.—2 Kings 21st chapter, etc.
3. Whether the secret mystery systems of ancient paganism are not being revived in fact by the lodge, as Masonic writers quite uniformly assure us.

Facts relating to these and related questions will be put before this conference of the churches, in confident hope that they will influence these delegates as they have us, and that in some way the churches can be made to realize them more widely and deeply.

Delegations have been appointed to this conference by the following bodies:

1. The United Presbyterians, Illinois and Iowa Synods.
2. The Reformed Church in America, Chicago Classis.
3. The Presbyterian Church, Chicago Ministers' Association.
4. The Evangelical Association, Illinois conference.
5. German Baptists.
6. German Methodists.
7. Free Methodists.
8. The United Brethren.
9. The Swedish Mission Church.
10. The Norwegian Lutherans of Synodical Conference.
11. do. Hauge Synod.
12. do. United Synod.
13. Danish Lutherans.
14. German Lutherans, Missouri Synod (appointed with limitations).

Several others have probably appointed from whom no report has yet come in. It is expected that some nine or ten other denominations will be represented; and if God desert us not this will be one of the most serious, earnest and fateful meetings of our reform. Let prayer everywhere and continually arise for God's blessing upon it.

THE HOME.

NOW.

If you have a kind word—say it,
Throbbing hearts soon sink to rest;
If you owe a kindness—pay it,
Life's sun hurries to the west.

Can you do a kind deed—do it,
From despair some soul to save;
Bless each day as you pass through it,
Marching onward to the grave.

If some grand thing for to-morrow
You are dreaming—do it now;
From the future do not borrow;
Frost soon gathers on the brow.

Speak your word, perform your duty,
Night is coming deep with rest;
Stars will gleam in fadeless beauty,
Grasses whisper o'er your breast.

Days for deeds are few, my brother,
Then to-day fulfill your vow;
If you mean to help another,
Do not dream it—do it now.

—Christian Intelligencer.

HOW TO FIND REST.

When Noah's dove found no rest for her weary wing, what did she do? We read that she "returned into the ark." Here is the duty of every restless, sin-troubled soul. God says, "Return unto me." Listen to the invitation of the divine love. When the dove returned, she brought nothing but herself. So you can bring nothing to Jesus except one poor, guilty, unsatisfied sinner. Do not bring your sins; do not bring any claims of self-righteousness; they will not pay for the transportation. Jesus wants you, and you need Jesus. Then come to him just as you are, a weak, crippled soul, utterly powerless to help or to heal yourself. The prodigal son only brought one ragged, shoeless, half-starved wretch to his father's door, but that was all the good old father wanted to see. Jesus wants you.

Remember that there was only one ark for Noah's dove to fly to; on every side was the desolation of a drowned world. So God has provided only one ark for your weary, wandering soul. He has not provided a variety of religions, and left us to take our choice. He does not perplex you with several "historical religions," for there is none other name given under heaven whereby you can be saved than the name of Him whose blood cleanseth from all sin. Prince and peasant, philosopher and pauper child, have the same disease, and can only be cured by the same Physician. The core of all true creeds and confessions of faith is just this: "Christ Jesus came into the world to save sinners." And the sweet, winsome message he sends to your troubled heart is "Come to me, and I will give you rest."

Observe, too, that the ark had only "one window." All the light and the air come in through that single casement. Beautifully does that single open window typify unto you the illumination of the Holy Spirit. How strikingly it illustrates the fact that every soul which flies toward Jesus must come into the new life through the guiding and renewing influence of the divine Spirit. Regeneration brings the penitent sinner in vital union with Christ; the Spirit alone regenerates.

Troubled friend, the window is open; the blessed Spirit is drawing you now. It is not a pastor, or an evangelist, or a visit to an inquiry meeting, that you need, or can give you relief. *Co-operate with the Holy Spirit.* Go whither he leads; do what he bids you. Quit the sins which hold you back, and yield your whole self up to Christ. In fact, the coming in through that open window of light and hope into the pardoning love and strength and fullness of the crucified Son of God, is *saving faith*. It is not the opinion about Christ, but the act of grasping yourself fast to Christ, that alone can save your soul. When you do what the weary dove did,—when you give over everything else and just betake yourself straight to the only ark of refuge, and light down there,—your immediate duty is done. Then the infinitely loving Jesus will do for you what the patriarch did for the returning dove,—he will "draw you in,"—into a covenant union with himself, into a new life, new light, new strength, new hope—everything is become new—into a wondrous and satisfying peace. As your fluttering soul yields itself to the all-sufficient Saviour, you

will hear him say, "My peace I give unto you; not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid." When you find Jesus, you have found rest.—Rev. T. L. Cuyler.

UNTRUTHFULNESS OF SERVANTS.

"Mary, if anybody calls, I am out." These words were spoken recently in my hearing, says Helen S. Conant in the *Ladies' Home Journal*—spoken, too, by sweet lips, lips that would have proudly scorned to tell a lie. And yet this was a lie direct. We were sitting in my friend's cozy upstairs snugery, and she had just expressed a hope that no one would come to interrupt the confidential chat we were enjoying so much. "We will not be interrupted," she exclaimed. "Mary, if anybody calls, I am out."

"Yes ma'am," said Mary, very demurely, as she left the room.

"Was that right, my dear?" I said. "Do you expect Mary to be truthful to you when you teach her to lie for you?"

Of course there was no denying the fact that wrong had been done—wrong to Mary, the maid, wrong to the friend who might call to be turned away with a lie, and wrong to the sweet, youthful lips which had spoken the thoughtless and untruthful words. Still my friend tried to justify herself.

"Everybody does it. I am told constantly that people are out when I know they are at home," she said.

Now, the fact that everybody does a thing never made wrong right. In this case, however, everybody does not do it. A thoughtful, honorable woman has too much respect for herself, and too much respect for her servant, to stoop to such a falsehood. We do not always stop to think of the power of example, nor of how closely we are watched by those whose opportunities for pure moral development have been much less than our own.

Truthfulness is a necessary quality in a servant. Misdeeds are forgiven and forgotten when they are frankly confessed. We are sorry for the broken dish when the maid comes to us with the pieces in her hand, but we rejoice in the feeling of confidence it gives us that we are receiving faithful, if not always careful, service; but it is different when we find the pieces hidden away at the back of a high shelf, or discover them by accident in the ash barrel. A mistress who will deliberately instruct her maid to tell a lie cannot expect to know the truth of what goes on in her kitchen; and if she does not, she is in a large measure to blame for it; for in telling falsehoods herself she loses the respect of her servant, and a mistress who is not respected will never be well served, neither can she exert a good influence upon those humble workers who, for the time being, are members of her household, as it is her duty to do.

HYMNS AND THEIR AUTHORS.

"Jesus, and shall it ever be
A mortal man ashamed of thee?"

was written by Joseph Gregg when but a youth of 10 years old. In after-life he wrote a number of hymns, among which we have,

"Behold a stranger at the door,
He gently knocks, has knocked before."

"True worth is ever modest known." We have this maxim exemplified in the interesting history of the following beautiful hymn. It was written by Miss Frances Havergal in 1859, and came very nearly going into the fire instead of enriching the sacred literature of the church. The Lord needed it for a different kind of fire, and saved it by a gentle impulse. The rest of the story we give in her own words.

"It was, I think, the first thing I ever wrote which could be called a hymn, written when I was quite a young girl. I did not half realize what I was writing about. I was following very far off, always doubting and fearing. I think I had come to Jesus with a trembling, hem-touching faith, but it was a coming in the press, and behind, never seeing his face, or feeling sure that he loved me, though I was clear that I could not do without him, and wanted to serve and follow him.

"I don't know how I came to write it. I scrib-

bled it in pencil on the back of a circular, in a few minutes, and then read it over and thought, 'Well, this is not poetry, anyhow! I won't go to the trouble to copy this.' So I reached out my hand to put it into the fire! A sudden impulse made me draw it back; I put it, crumpled and singed, into my pocket. Soon after I went out to see a dear old woman in an alms-house. She began talking to me, as she always did, about her dear Saviour, and I thought I would see if she, a simple old woman, would care for these verses, which I felt sure nobody would ever care to read. So I read them to her, and she was so delighted with them that, when I went back, I copied them out and kept them, and now the Master has sent them out in all directions. I have seen tears while they have been sung at mission services, and have heard of them being really blessed to many." This is the hymn:

"I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead.
I gave, I gave my life for thee;
What hast thou given for me?"

"My Father's house of light,
My glory circled throne,
I left for earthly night,
For wanderings sad and lone;
I left, I left it all for thee;
Hast thou left aught for me?"

Reginald Heber was born 1783, and possessed extraordinary intellectual brilliancy. He was also deeply pious from youth. He wrote a number of hymns, among them the great missionary hymn: "From Greenland's icy mountains."

The loss of his only child deeply affected him, and under the sore bereavement he wrote:

"Thou art gone to the grave! but we will not deplore thee,
Tho' sorrows and darkness encompass the tomb;
The Saviour hath passed through its portals before thee,
And the lamp of his love is thy guide through the gloom."

Being imbued with a strong missionary spirit, he was sent to India, where, after three years of labor among the benighted of that land, he was called to come up higher; and his body was laid to rest amid the "coral strand."

Judson, the famous missionary to Burmah, was in his earlier years a professed infidel. He was arrested in his mad career by the death of an infidel associate under peculiar circumstances. The deep conviction that fastened itself upon him, brought him trembling to the cross of Christ, to seek the comforts of the Christian religion. It marked a turning point in his life. He decided for Christ, and turned his attention to heathen lands. Sore trials awaited him, but, with an unflinching faith, he endured as "seeing him who is invisible." About the time his work was fairly started, war broke out and he was arrested as an English spy, and confined in a dungeon for nine months. His torture, while in prison, was almost beyond endurance. He was stretched on a bare floor, without even a block for a pillow, and bound with fetters of iron to prevent his moving. This was during the hot season, and he, with about one hundred others, was kept in a close place where no light or fresh air could come except what came through the crevices of the boards of the rude home. The entire time of his imprisonment was nineteen months. It was in this dreadful place and soul-trying time that he versified the Lord's Prayer, that, in the Psalmody of the church, is now echoing around the world:

"Our Father, God, who art in heaven,
All hallowed be thy name;
Thy kingdom come; thy will be done
In heaven and earth the same.

"Give us this day our daily bread;
And as we those forgive
Who sin against us, so may we
Forgiving grace receive.

"Into temptation lead us not;
From evil set us free;
And thine the kingdom, thine the power,
And glory ever be."

His loving and accomplished wife, knowing his hard fare in such a prison, prepared for him some dainties, but when they were presented to him, the comforts of his home, and the scenes of his boyhood,—his kind mother, devoted father, brothers and sisters around the noon-day meal, were vividly brought before him, and he wept till the tears ran down over the cruel chains that held him fast. His heart was filled to overflowing.

ing, and he could not eat the delicious morsel but passed it to an associate. Shortly after he was shut up in prison, there was born to him a little daughter, who, when she was twenty days old, was brought to him to receive a father's kiss. He wrote to her a poem of thirty stanzas, beginning,

"Sleep, darling infant, sleep,
Hushed on thy mother's breast;
Let no rude sound of clanking chains
Disturb thy balmy rest."

When the prison doors were opened to him and the clanking chains dropped off, and the tears were brushed away, he wrote:

"Sovereign love appoints the measure,
And the number of our pains,
And is pleased when we take pleasure
In the trials he ordains."

Broken down in health, he sought the benefits of the invigorating sea-breeze, and started on a voyage to the Isle of France. Nine days after embarking, his soul went up to God, and his body was committed to a watery grave, where it shall be rocked by the restless billows till the sea, like the graves, shall give up the dead at the call of the archangel.—*James A. Sell, in the Gospel Messenger.*

THE HYMNS OF WALES.

Wales has always been a land of song. The soul of the Cymry is full of music, and breaks out on all possible occasions. The Spaniards have their mandolin, the Southern plantations had their banjo, and the Welsh have their harp. But they have always been more noted for their vocal than for their instrumental melody. It is only a few years since a competitive contest was held between England and Wales at the Sydenham Crystal Palace. The best singers of both nationalities took part; the representatives of the little principality, however, bore away the prize—a silver cup.

But from an early day their minds have been more thoroughly attuned to sacred music than anything else. An ancient poet of theirs, alleged to be Taliesin, in the sixth century referred to this in a predictive strain:

"Their Lord they will praise,
Their language they will keep,
Their land they will lose
Except wild Wales."

Rev. Elvet Lewis, in his "Sweet Singers of Wales," says, concerning this ancient bard, "On whatever lonesome peak he stood, a companion of clouds and storms and far-off dawns, he heard the prayer, and knew the hope of a nation."

Wild Wales is still their own. The praise of God has been in the land since early Christian days; it has been often subdued, sometimes almost an exile music, but never quite lost. To-day more than ever the best song of the land is the song of God; and the prophetic words haunt its valleys and hills like an immortal echo, "Their God they will praise." It is not definitely known when the hymn made its appearance among them. The twelfth century is mentioned as perhaps the earliest. In the Black Book of Carmarthen of this period there is a bardic hymn of which Elvet Lewis gives a free translation, the following being the last verse:

"Unto God we were lost,
Except for the ransom
By a blameless decree;
From the blood-stained wood
Came salvation forth
To the wide universe:
Mighty Shepherd,
Never shall the merit of Christ decay."

—*Lewis Meredith, in the N. W. Christian Advocate.*

THAT DEAR OLD HYMN.

An American lady, writing from Cairo, relates the following touching incident. She was allowed to visit the military hospital soon after some wounded men had been brought in from the skirmish. The following, in substance, is the account she gives:

"The three hours we could stay were full of work for heart and hand. One young soldier from a Highland regiment especially excited my interest. He had lost a limb and could not, the doctor said, live through the night. I stopped at his side to see whether there was any-

thing that I could do for him. He lay with closed eyes; and, as his lips moved, I caught the words, 'Mother, mother.' I dipped my handkerchief in a basin of iced water and bathed his forehead where the fever flush burned.

"'Oh, that is good!' he said opening his eyes. Seeing me bending over him, he caught my hand and kissed it 'Thank you, lady,' he said: 'it minds me o' mother.'"

"'Can I write to your mother?' I asked.

"'No,' he said; 'the surgeon had promised to write; but could I, would I, sing to him?'"

"I hesitated a moment, and looked around. The gleam on the yellow water of the Nile, as the western rays slanted down, caught my eye, and suggested the river the streams whereof shall make glad the city of God. I began to sing in a low voice the Gospel hymn, 'Shall we gather at the river?' Eager heads were raised around us to listen more intently, while bass and tenor voices, weak and tremulous, came in on the chorus.

"'Yes, we'll gather at the river,
The beautiful, the beautiful river;
Gather with the saints at the river
That flows by the throne of God.'"

"When the song was ended, I looked into the face of the boy (for he was not over twenty), and said: 'Shall you be there?'"

"'Yes, I'll be there, through what the Lord Jesus has done for me,' he answered, his blue eyes shining, 'while a light that never was on sea or land' irradiated his face.

"The tears gathered in my eyes as I thought of the mother in her far-off Scottish home, watching and waiting for tidings of her soldier-boy who was breathing away his life in an Egyptian hospital.

"'Come again, lady, come again,' I heard on all sides as we left the barracks. I shall go, but I shall not find my Scottish laddie, for by to-morrow's reveille he will have crossed the river."—*Golden Rule.*

MOTHER'S GIRL.

Sleeves to the dimpled elbow,
Fun in the sweet blue eyes,
To and fro upon errands
The little maiden hies.
Now, she is washing dishes,
Now, she is feeding the chicks,
Now, she is playing with pussy,
Or teaching Rover tricks.

Wrapped in a big white apron,
Pinned in a checkered shawl,
Hanging clothes in the garden;
Oh, were she only tall!
Hushing the fretful baby,
Coaxing his hair to curl,
Stepping around so briskly,
Because she is mother's girl.

Hunting for eggs in the haymow,
Petting old Brindle's calf,
Riding Don to the pasture
With many a ringing laugh.
Coming whenever you call her,
Running wherever sent,
Mother's girl is a blessing,
And mother is well content.

—*Central Christian Advocate.*

TEMPERANCE.

LIQUID BREAD.

W. S. Caine, M. P., in a recent temperance address at Basingstoke, England, referred as follows to the subject of "liquid bread:"

I remember once seeing over a public-house door in Liverpool, "Good ale is liquid bread." I went into the house, and said, "Give me a quart of liquid bread." [Laughter.] The landlord said, "Ah, first-rate sign, isn't it?" "Yes," said I, "if it's true." "Oh, it's true enough; my beer is all right." "Well, give me a bottle to take home." He gave me a bottle of his liquid bread. I took it to Dr. Samuelson, an analytical chemist, and I said to him, "I want you to tell me how much bread there is in this bottle." He smelt it and said, "It's beer." "No, no," I said, "it's liquid bread." "Well," said he, "if you come again in a week I'll tell you all about it." He charged me three guineas. [Laughter.] In a week's time I went to know all about the liquid bread. The first thing about it was that there was 93 per cent of water. [Laughter] "It's

liquid, anyhow," I said, "we'll pass that." [Renewed laughter.] "Now, let's go on to the bread." "Alcohol, 5 per cent." What's alcohol?" I said. "There's the dictionary; you can turn it up for yourself." I turned it up and found alcohol described as a "powerful narcotic poison." "Well," I thought, "this is the queerest description of bread I ever read in my life." [Laughter.] Then he gave me a number of small percentages of curious things, which he had put carefully down on each corner of a piece of white paper, and which amounted to about a quarter of a thimbleful of dirty-looking powder. That was the bread—[great laughter]—two per cent. "And there would not be as much as that," said Dr. Samuelson, "if it were Bass' or Alsopp's. This is bad beer." "So the better the beer the less bread there is in it?" "Certainly. It is the business of the brewer to get the bread out of it, not to put bread into it." This is the simple scientific truth with regard to beer, and the case is stronger with regard to wine and spirits. There is no nourishment in it at all. Science tells you so. Experience tells you so. It has no use for the human body, either as food or medicine.

THE ARGUMENTATIVE GROC-SHOP.

"How dare you come in and plant yourself up against me?" exclaimed the Church to the Grog-shop. "I regard your very touch as contamination. I should think if you had any regard for yourself (which I know you haven't) you would hardly care to be in such close proximity to one who, as you know, despises you as an institution of the devil!"

"Oh," replied the Grog-shop, coolly, "I'm not so sure about there being such a deadly enmity between us, after all."

"What!" answered the Church, "not much enmity between us? Look at these resolutions!" and she held out a formidable batch of anti-saloon declarations. "Let me tell you they were passed unanimously and amid tremendous enthusiasm."

"Yes, I know all about your resoluting," replied the Grog-shop, with impudent effrontery. "That's all mere guff, Mother Church. Actions speak louder than words. I don't regard our relations as at all unfriendly. We are not enemies; we're partners, and that's why I thought I would come and nestle beside you. I'm really under your protection, you know!"

The Church was so horrified that for a moment she couldn't speak; and then, her spirit trembling with emotion, she ejaculated, "O wretched Church that I am, who will deliver me from this dead body!"

"You don't seem to relish my remarks," put in the Grog-shop, "and I notice that your prayer is in the same line as your resolutions. I regard both as pure hypocrisy."

"Now you are adding insult to injury!" exclaimed the Church. "I tell you I hate you, and long for the day when you shall be utterly exterminated!"

"So you have often said," replied the aggravating Grog-shop. "If you mean it, why don't you do the exterminating?"

"Oh! if I but had the power!" fervently exclaimed the Church.

"Well, haven't you? You have enough members in good standing at the present moment to secure prohibition for any government, if they would vote that way just once. But they won't do it. They vote for the parties that license me, and still remain members in good standing; and though you pass a resolution that the liquor traffic cannot be licensed without sin, you go on winking at the sin of voting for the system of licenses! What do you think of yourself? Am I not really under your protection? Then why do you object to my company? Come, have a drink and let us be friends!"

Moral—And the Church was mum.—*The Temperar, Hamilton, Canada.*

East Mississippi has outlawed the saloon except in two towns—Aberdeen and Okolona. The last place to vote out whisky was Columbus.

In Des Moines, Iowa, the Young Men's Republican Club voted unanimously in favor of prohibition in the State platform of that party, much to the chagrin of the party leaders. The *Register* does not attempt to conceal its annoyance.

BIBLE LESSON.

OLD TESTAMENT TEACHINGS.

LESSON V.—Second Quarter, 1893.—April 30.

SUBJECT.—Wisdom's Warning.—Proverbs 1:20-33.

GOLDEN TEXT.—See that ye refuse not him that speaketh.—Hebrews 12:25.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Prov. 1:20-33. T.—Isa. 1:16-20. W.—Heb. 10:26-31. T.—Jer. 11:9-14. F.—Luke 13:24-30. S.—Isa. 55:1-7. S.—Heb. 12:25-29.

COMMENTS BY E. E. FLAGG.

1 *The call of Wisdom*—vs. 20-24. We are here shown the heavenly origin of true wisdom. There is a wisdom of this world that is shrewd, earthly, sordid. It comes from below, and not from above. It is the opposite of that heavenly wisdom which is here personified. "She crieth in the streets." She frequents the chief places of concourse. There is no secrecy in her methods. She does not hide in darkened upper-rooms, and whisper her heavenly secrets to candidates sworn "ever to conceal and never reveal" them to anyone else. Yet the age in which these words were written was an age when the ancient Mysteries, on which modern Freemasonry and all the minor orders which emanate from it are founded, flourished. Every false worship had its secret forms and esoteric teachings, which were only for the priests and a favored few; but the true religion, then as now, was a religion for everybody, rich and poor, the lettered and the ignorant. Her secrets were free to all. In the thronged city streets, and in the market places, she is represented as lifting up her voice in entreaty to the simple ones, the fools and scorners who despise her heavenly invitation. This is even more true at the present day, when light and knowledge are so widespread. Yet how many "simple ones" there are who fall victims to the rumseller's wiles; how many "scornful ones," who despise everything religious; how many "fools" who are snared by her "whose steps take hold on hell!" "I will pour out my Spirit upon you." We see this promise fulfilled in the conversion of such men as Jerry McAuley. With the heavenly wisdom there are no "hopeless cases". God's Spirit is stronger than hereditary influences. No matter if a man is born of vicious parents, no matter how wretched his environments, if he has the faintest longing in his heart for better things, God will meet that longing with a larger measure of spiritual help than he would grant to one more favored. "I will make known my words unto them." Many a convert from the city slums has become such a Bible student as to shame the cultured Christian who never takes time to study God's Word. There is hope for every one, however miserable or degraded. Earthly wisdom may pass by on the other side. Heavenly wisdom follows in the footsteps of Him who wills not that any should perish.

2 *The punishment of them who refuse to hear Wisdom*—vs. 24-32. The world is apt to consider this divine wisdom as foolishness. Her counsel is set at naught, her heavenly call disregarded. "I also will laugh at your calamity." When the wicked are taken in their own snare, when the man who lives on the weakness of his fellow-beings, who ruins the innocent, and destroys the happiness of others through his passions or his greed, no good man is sorry but rather rejoices to see vengeance overtake him. They who sow to the wind must reap the whirlwind. "Then shall they call upon me, but I will not answer." How many, at the close of a career of folly and dissipation, have looked back with bitter regret to the time when they stood at the turning of the ways, and wished they might live their lives over again! But there are multitudes not to be classed with such, who have yet failed of the true wisdom. They may be church-members, but they have been foolish virgins. Their lamps are gone out. They have not sought first the kingdom of God and his righteousness, but lower aims and desires have occupied their hearts and minds till it is too late. They are professors but not possessors. They can never be numbered among the wise who will "shine as the firmament". "Therefore shall they eat of the fruit of their own doings." What we sow we must reap. This is as immutable a law in the spiritual as in the natural world. No man ever sowed nettles expecting to reap corn. So, if a young man sows wild oats in his youth, the harvest of his old age will be wild oats. No truth of God's Word needs

to be more strongly impressed on the minds of the young than this. For the "turning away"—or, as the margin reads, the "ease"—"of the simple shall slay them". The prevalent desire to have an easy time, and get as big pay for as little work as possible, has been the destruction of many a young man. This was not the kind of soil which nourished the hardy virtues of our forefathers, or made the martyrs and heroes of a past age.

3 *The happy state of those who heed the voice of Wisdom*—v. 33. "Godliness is profitable for this life and for that which is to come." Wisdom warns us of the precipices which lie in our path, the snares that might trip our unwary feet, the enemies that lie in wait to lure us to ruin. If we heed her cry we "shall dwell safely," and, more than that, we shall be "quiet from fear of evil". How many are continually borrowing trouble, tormenting themselves with constant apprehensions of evil, when, if they were truly wise, they would trust God, and "dwell safely under the shadow of his wings."

RELIGIOUS NEWS.

BAPTIST.

—The English Baptist Missionary Society proposed, one year ago, as will be remembered, to raise for foreign missions the sum of £100,000 (\$500,000), as a centenary offering in view of the Carey Centennial, then so appropriately celebrated. The effort to this end has been more than successful. The sum reported was nearly £111,000, with donations and subscriptions still coming in.

—There are six Baptist churches in Brooklyn without pastors.

CONGREGATIONAL.

—The resignation of Prof. George N. Boardman of the Chicago Theological Seminary, to take effect at the close of the present term, will be a serious loss. The department of Systematic Theology is at the present time an exceedingly difficult one to fill.

—This year the Home Missionary Society returns to Saratoga, for its annual meeting, May 30. Considerations of transportation on account of the World's Fair, make the change advisable from the place originally appointed.

—The death of John D. Wattles, publisher of the *Sunday-School Times*, at the early age of 43, removes from remarkably effective service for the church and Sunday-school a man who, though conspicuously successful as a business man, has shown how as great service may be done to God in business as in any other calling. As superintendent of a mission school, as leader of a large Hartford teachers' meeting, as secretary of a State Sunday-school association, and as a publisher he has turned each calling to the glory of God and the good of his fellows.

FREE METHODIST.

—All persons who expect to attend the Illinois Annual Conference Sunday school Convention at Aurora, Kane county, May 17, 18, are requested to send a postal to Rev. Geo. W. Whittington, 151 Bevier place, in that city, stating how long they will stay, so that provision may be made for their entertainment and comfort. If possible, do so one week before the time of meeting.

—Rev. Wilson T. Hogg, one of the most talented writers and preachers in the Free Methodist connection, has been elected a General Superintendent of that church, in place of Rev. B. T. Roberts, deceased. Mr. Hogg is 41 years of age, mostly self-educated and a Christian of thirty-two years' experience.

—Rev. J. G. Terrill has been elected Secretary of the General Mission Board, vice Rev. W. W. Kelley, resigned. An excellent choice.

—The memorial service in tribute to Rev. B. T. Roberts, deceased, in Chicago, April 4, was largely attended and of a most impressive character.

LUTHERAN.

—A peculiar case is that of the trial of Prof. Gotwald, of Wittenberg College, Ohio, on the charge of being too orthodox, in that he holds to all the doctrines of the Augsburg Confession as fundamental, and is more Lutheran than the general synod deems wise in this day and generation. The professor says that never before in the history of Protestantism has a man been tried for too much devotion to his creed. The circumstance certainly is rare.

METHODIST EPISCOPAL.

—A mass-meeting in Music hall, in this city, in behalf of Wesley hospital, during the meeting of the bishops, in the first week of May, is planned.

—Gipsy Smith, the well known English evangelist, conducted revival services in Trinity church, Denver, Col., for one month. These meetings have resulted in 450 conversions and 240 accessions.

—Appropriate semi-centennial ceremonies inaugurated the fiftieth session of North Indiana conference March 29, at which Bishop I. W. Joyce presided. M. Mahlin,

who has been effective fifty-two years, and G. W. Bowers, the oldest member in rank, who entered conference fifty-six years ago, delivered interesting addresses, replete with reminiscences of olden times.

—The place of holding the Switzerland conference is changed from Biel to La-Chaux-de-Fonds on June 8. Bishop Vincent will sail on the New York May 20.

—The date of the International Epworth League conference at Cleveland, Ohio, has been changed to June 29-July 1, inclusive. It will not be a delegated body, as reported. Bishop Hendrix will represent the Methodist Episcopal Church South in responding to the address of welcome.

—The anniversary exercises of Garrett Biblical institute, Evanston, Ill., will be held May 7 to 11. Tuesday, May 9, will be alumni day. The alumni address will be delivered by Rev. Chas. H. Stocking, D.D., of Duluth, Minn., on "The invincible power of weakness."

—It is said that Rev. Amanda Smith, the colored female preacher, has been appointed to membership on the advisory council of the World's Congress of Religions, and that 'Sister Manda' has accepted, with expressions of great gratitude for the honor conferred.

—In most of the Irish Methodist chapels on Monday, March 20, meetings for prayer and humiliation were held on the subject of Home Rule.

PRESBYTERIAN.

—Dr. Briggs has come out in eulogy of the Sunday newspaper, saying that there is much good religious reading in it and that it has come to stay.

—Rev. Thomas Harrison is conducting revival services at Dr. Talmage's tabernacle in Brooklyn, N. Y.

—Dr. L. T. Townsend, professor in Boston university, has been invited to the pastorate of Mount Vernon-place church, Baltimore.

PROTESTANT EPISCOPAL.

—The Archbishop of York offers to give \$5,000 a year for three years, the sum to be divided among poor English clergymen.

REFORMED EPISCOPAL CHURCH.

—The Free and Open Church association, whose aim is the abolition of the pew system in English Episcopal churches, and the daily opening of these buildings for worship, contends that "no church defense can be satisfactory unless rested upon the common law right of all parishioners to the free and equal use of their parish churches"—a damaging admission for the Established Church as it exists to-day.

MISCELLANEOUS.

—The officers of the Salvation army who work among the Zulus get 60 cents per week as salary, besides mealie (corn) meal for breakfast and rice for dinner, with an occasional bucket of molasses, which can be got for 12 cents from the sugar mill.

—A Central Union Holiness Meeting will be held in Cincinnati, Ohio, May 7-14 inclusive, at the St. John's Methodist Episcopal church, to be conducted by Rev. John Thompson, of the *Christian Standard*, Philadelphia, Rev. B. Carradine, D.D., of St. Louis, Rev. E. Levy of the Baptist church, Philadelphia.

—The results of fifty-one years of colporteur work of the American Tract Society, as expressed in figures, are 5,895 years of labor; 15,654,659 volumes of saving truth circulated; 471,116 meetings addressed; 1,179,367 families found destitute of religious books; 698,148 without the Bible; 755,889 Roman Catholic families visited; 1,992,205 Protestant families neglecting evangelical preaching, and the amazing number of 14,008,838 family visits made.

—To the United Presbyterian Ministerial Association of Pittsburgh, more than any other body, are we indebted for the efforts made lately to rid Pittsburgh of the social evil. To the ministers and members of that church, more than any other, are we indebted for the success of the Sabbath Convention. The United Presbyterians are a power in Allegheny county, and are showing themselves to be a power for good.—*Reformed Presbyterian of Pittsburgh*.

—The beginning of the meetings in Milwaukee by Evangelist B. Fay Mills, the first week in April, make the religious statistics of this city intensely interesting. The fairly estimated population of the city is 237,784. Of these eighty per cent are of foreign birth or parentage, and only twenty per cent Americans. The total membership of the Baptist, Congregational, Methodist and Presbyterian churches is 6,250. Only about one-fortieth of the population are members of these churches. Multiplying these communicants by three and we get 18,750 as the population they represent. The Roman Catholic population is given at 140,320. The Lutheran population is also large. It is claimed there are 45,000 young people in the city without any public Christian teaching. Facts sustain the fearful statement that the drink bill of the city is \$12,000,000 annually. There are 1,605 licensed places where liquor is retailed. In the city are about 700 clubs and secret societies. The circulation of the different Sunday newspapers of the city aggregates about 50,000 copies every Lord's Day. Confronted by such appalling facts the call to Christians for a consecrated life seems to speak in thunder tones.—*Standard*.



IT'S QUITE A STEP from the great, gripping, dreadful pills to Doctor Pierce's Pleasant Pellets. See what an advance there is:

These little Pellets, scarcely larger than mustard seeds, are the smallest and the easiest to take—tiny, sugar-coated granules that every child is ready for.

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No matter what you've tried and found wanting, you can be cured with Dr. Sage's Catarrh Remedy.

NEWS OF THE WEEK.

CHICAGO.

Penitentiary sentences were awarded three ex-postoffice employes in Judge Grosscup's court. The defendants were Walter and Samuel Gurnea and Charles B. Gneist. Each was convicted of a separate offense and a penalty of thirteen months in the penitentiary for larceny was imposed in each case.

Waiters at restaurants are asking for higher wages during the World's Fair. The union has sent out a demand to all places where their members work calling for wages of \$20 a week and 50 cents an hour for overtime, the new rate to go into effect on May 1. They will probably get it.

The news that the Straits of Mackinaw were open, which reached this city last Thursday afternoon, caused great surprise among vesselmen. Only one boat seems to have been prepared to leave. Cargoes to the amount of 9,000,000 bushels of grain were waiting in the river to go East.

The United States Supreme Court has awarded the long-disputed "lake front" to the city, thus completely defeating the claims of the Illinois Central to that valuable tract.

COUNTRY.

Fifteen governors of Southern and Southwestern States last week met at Richmond, Va., to devise measures for the encouragement of immigration to the States over which they preside.

Excursion rates have been granted by the Central Traffic Association for persons attending the following meetings: Woman's Foreign Missionary Society, Presbyterian church, Erie, Pa., April 24-27, 1893, from points in Ohio and Pennsylvania only; International Committee Young Woman's Christian Associations, Toledo, Ohio, April 27-30, 1893, from all points in Central Traffic Association territory; International Association of Machinists, fifth annual convention, Indianapolis, Ind., May 1-15, 1893; biennial meeting of the Right Worthy Grand Lodge, I. O. G. T., Des Moines, Iowa, June 9-26, 1893, from all points in Central Traffic Association territory.

Charles Appleton Longfellow, son of the poet Henry W. Longfellow, died on Thursday last at the Cambridge home-stand. Mr. Longfellow arrived home from an extensive trip to the South Sea Islands May 10, 1892. Since then he has been an invalid. Pneumonia was the cause of death.

Gov. Crounse has appointed Henry D. Estabrook to be Regent of the Nebraska State University.

The fifteenth annual session of the Grand Council of the Royal Arcanum met in Milwaukee, Wis., last week. Delegates from thirty-seven councils in the State were in attendance.

The Carterites religious sect at Caloma, Mich., have again caused serious trouble. William Burbank, a recent convert, has been practicing the rites by smashing his household furniture and abusing his wife and children while

"casting out devils." The wife and children are not converts, and could not stand the treatment. A party of masked men from Watervliet called on Burbank, gave him a coat of tar and feathers, and rode him on a rail.

Prof. Harris, of Cambridge, has reported to Prof. Nestle, at Tubingen, that a palimpsest containing the complete Syrian text of the four Gospels has been discovered in the Convent of Mount Sinai. Hitherto only fragments of the Syrian text have been known.

At Spokane, Wash., on Thursday, a bloody town-site war was reported at the Canadian boundary. Several persons are said to have been killed.

The Green River Basin Land and Canal Company has bought from the Union Pacific Railway Company 180,000 acres of land, situated in the Green River section of Wyoming.

Two policemen were murdered by highwaymen at Dubuque, Iowa. Revenge for interference is thought to have been the cause. Three men were arrested on suspicion.

Somerby, the ex-"Supreme Justice" of the defunct "Iron Hall" endowment company, against whom stand indictments for embezzlement, and who disappeared from public gaze, it is reported, has been found in the State of New York. He is wanted in Indianapolis.

On Friday a terrible cyclone passed over portions of Louisiana, Texas, Arkansas and Tennessee, killing nearly a score of people, wounding many others, and destroying a great deal of property.

A Minnesota judge has decided that a set of false teeth cannot be seized for debt when it is in the owner's mouth.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 10 to April 15:

Rev D Morrow, D Neff, S F Proctor, Mrs S L Carpenter, J Gardner, Rev J S Turnbull, J P Hammond, Mrs A Bock, C G F Miller, G W Pritts, A Roach, Mrs D Church, Mrs H Parsons, O W Comstock, Mrs M Neubauer, Mrs M Gaddis, R W Lyman, R J Hill, S L Fay, D Molyneux, J H Rason, J A Scroggs, G Harvey, A Acker, Rev A T Ayers, W Patterson, S Russell, J Pierce.

It would be worth while for the ladies to bear in mind that if they take a gentle course of Ayer's Sarsaparilla in the spring, they will have no trouble with "prickly heat," "hives," "sties," "boils," or "black heads," when summer comes. Prevention is better than cure.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	76½@	77
Winter No. 2.....	67@	76½
Corn—No. 2.....	40½@	42
Oats—No. 2.....	29½@	32
Rye—No. 2.....	49@	53½
Bran per ton.....	11	50
Hay—Timothy.....	10@	13 00
Butter, medium to best....	16@	27
Cheese.....	03@	12
Beans.....	1 80@	1 90
Eggs.....	13@	15½
Seeds—Timothy (bags)....	2 00@	4 05
Flax.....	1 15@	1 16½
Clover (scarce).....	10@	14 00
Broom corn.....	02@	08½
Potatoes, per bu.....	60@	72
Hides—Green to dry flint..	03½@	09
Lumber—Common.....	10@	13 00
Wool (washed).....	16@	25
Cattle—Choice to extra....	5 40@	5 95
Common to good.....	4 15@	4 70
Hogs.....	6 90@	7 55
Sheep.....	3 00@	5 75

NEW YORK.

Wheat.....	76½@	81½
Corn.....	50½@	51½
Oats.....	88@	40
Eggs.....	16@	16
Butter.....	17@	28
Wool.....	13@	25

KANSAS CITY.

Cattle.....	1 25@	4 80
Hogs.....	6 60@	7 20
Sheep.....		4 75

BEATTY Organs, 27 stops, \$22; Pianos, \$150.
Cat's FIRE. Dan'l F. Beatty,
Washington, N. J.

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And correspond with The Harvey Land Association in regard to your traveling expenses being paid in case you purchase their property. Write for maps and The History of Harvey and why a profit is sure to be made by those who purchase property inside the red lines.

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Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge. Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, \$1.00; paper cover, 50cts.

Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. 25cts each.

Between Two Opinions: OR THE QUESTION OF THE HOUR. By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy. 389 pages, cloth, postpaid, \$1.00.

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Five Rituals Bound Together. "Odd-fellowship Illustrated" (old work), "Knights of Pythias Illustrated," "Good Templars Illustrated," "Exposition of the Grange," and "Ritual of the Grand Army of the Republic," are sold bound together in cloth for \$1.00.

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Free masonry as Proved in the New Berlin Temple." 824 pages, cloth \$1.00.

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Odd-fellowship: ITS HISTORY AND WORK. By President J. Blanchard. A new pamphlet with cover. Postpaid, 5 cts.

HOME AND HEALTH.

WORTH KNOWING.

A poultice of a pint or two of boiled cranberries, mixed with powdered elm bark or wheat flour, spread upon a cloth and applied to the face is a specific for erysipelas. A poultice of dried hop yeast is excellent also.

A poultice of bread and milk, or linseed meal, wrapped in a linen cloth at night, is good for a sty on the eyelid.

The following ointments are good for eruptions on the face: Lard one ounce, oil of bitter almonds three drops, glycerine one drachm, ammoniated mercury one scruple. Another: Sulphur water one ounce, acetated liquor of ammonia one-half ounce, solution of potassa one-half ounce, white wine vinegar two ounces, distilled water two ounces. For blackheads or fleshworms the following ointment applied every day will prove efficacious: Liquor of potassa one ounce, cologne two ounces, white brandy four ounces.

For sore throat or quinsy a poultice of flaxseed meal, to which has been added lard and laudanum, is good.

Warm mustard poultices will often relieve a "stitch in the side."—Selected.

A THOUGHTFUL LOAF.

"Your bread betrays you; you have been thinking."

The compliment was a delicate one; it proved the discrimination of the guest. Helter-skelter mixing of ingredients and thoughtless baking reveal themselves as glaringly as the faults of an ill-set table. Each has the power to deprive men and women of appetites, and that without gratifying them. Housekeeping cannot do itself, bake and cut itself into tempting slices. A table arranged tastefully, providing food which invites thought—these are results of thoughtfulness. Fried fish may be tempting in appearance, appetizing, delicious; but all depends upon conditions of frying. "The fish was greasy!" That means a thoughtless cook. "The bread has a thick, burned crust; it is spoiled; the sweetness has gone out of it." These conditions invite thought, but not that thought which elevates; they contribute largely toward the development of dyspeptics and fault-finders. Mould a thought or two into each loaf.—Exchange.

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Among the most wonderful discoveries of recent times is the effect of various vegetable products possessing digestive properties of an active character. The digestive property of the pawpaw has long been known and utilized. More recently it has been ascertained that the juice of the pineapple contains a very important digestive property, which is capable of digesting albumen and allied substances, not only in acid, but in nutritive alkali media, which gives to it the combined properties of the gastric juice and the pancreatic juice. This excellent fruit may be found a valuable aid to digestion. The coarse pulp is wholly indigestible, and only the juice should be swallowed. It should be taken only at meal-time.—Good Health.

REFRESHMENTS.

To a pint of preserved or fresh strawberry juice add half a cupful each of orange and lemon juice, and half a cupful of grated pineapple. Stir all these ingredients together with a quart of ice water. Put in a pint of sugar and beat the mixture thoroughly. Or, if you are willing to take the extra trouble, boil the sugar and half the water together for ten minutes to make a sirup. Add the fruit juices before the sirup is taken off the fire; then put in the remainder of the water and let the mixture cool. Serve the beverage in little tumblers one-quarter full of cracked ice. It is a good plan to have a small bag, about 18 by 9 inches in size. With a stout ice mallet and this little bag to hold the ice, a bowlful of ice may be cracked fine at a moment's notice. The best materials for these bags are burlaps and the ordinary heavy hempen salt bagging in which grocers receive their salt.

To make a coffee cake, take one coffee-cupful of butter beaten to a cream, a cup of granulated sugar and beat thoroughly



Willie Tillbrook
Son of

Mayor Tillbrook

of McKeesport, Pa., had a Scrofula bunch under one ear which the physician lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him

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the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

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together. Grate in the rind of half a lemon, beat the yolks of five eggs very light and stir those in, then a cup of flour. Add the whites of the eggs beaten to a froth, and stir until well mixed, but not longer than is necessary; add a teaspoonful of baking powder toward the last. Then put the batter into shallow tins, jelly-cake pans will do, and bake in a moderately hot oven. This is to be iced with a coffee icing made by preparing frosting in the usual way, then adding a few drops of coffee-essence until the flavor is satisfactory.—Anonymous.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Freemasonry a Fourfold Conspiracy. Address of Pres. J. Blanchard. This is a most convincing argument against the lodge. 5 cents each.

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General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

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Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

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FARM NOTES.

NUTRITIOUS ENSILAGE.

Oats and peas sown together make a fodder rich in nitrogenous matter or protein that is just the thing to supplement the deficiency of corn ensilage in this element. J. H. Dyer, a large milk producer in Middlesex county, Mass., had two acres of peas and oats last year that was put in the silo the day it was cut. Samples of this silage and of the corn silage were analyzed at the Massachusetts experiment station and showed that 100 of each contained the following number of pounds of the feeding elements:

Lbs. of the different feeding elements.	Corn silage.	Oats & peas silage.
Water.....	80.0	38.0
Fat.....	.6	2.4
Fiber.....	5.1	20.0
Sugar, starch, etc.....	11.6	25.4
Protein.....	1.6	8.5
Ash.....	1.1	5.7
Feeding value per cwt.....	21.5cts	53.5cts

The corn silage has twice as much water as the pea-and-oat silage. With only 20 pounds of dry matter to the hundred weight, the amount of the different nutrients is, of course, much less in the corn than in the pea-and-oat silage, the latter being 62 per cent dry matter. This dry matter contains nearly 14 per cent of protein against only 8 per cent in the dry matter of corn silage, so that with three times as much dry matter in the pea-and-oat silage the table shows that 100 pounds of it contains nearly four times as much protein as does the corn silage. Hence the former makes up what the corn lacks, and the two different kinds of silage together make a pretty complete feed. Mr. Dyer still further balanced up or enriched the pasture by feeding damaged wheat, which contained a still larger proportion of protein. The milk part showed the benefit of this ration. Farmers should try peas and oats, either as dry fodder or as ensilage.—*Farm and Home.*

POOR BUTTER.

I suggest that some of the reasons are there is a great amount of it made on farms that have no convenience or facilities for making a first-class article, and is made by the wives and daughters of the farmer, who do not furnish them with any information on butter-making. What they make is good enough for him, and he thinks is good enough for anyone else. Many of our cows have to depend on stagnant and impure ponds for the drinking water. Milk being about 80 per cent water it will be more or less affected by the impurities in the water, and the cream in rising brings it to the top, and, when churned, the butter retains a portion of the impurities which injure the keeping quality.

We do not look to the comfort of our cows as we should, says *Colman's Rural World*. Many of them are driven to a shadeless pasture and left there all day in the heat of summer, with no place to lie down and rest but in the scorching rays of the sun. If there is any damaged or mouldy grain on the farm it is generally fed to the cows, as it is not fit for market, and would not do to feed the teams, and the pigs would not thrive on it, but the cows will eat it, and will give us bad milk, because they cannot give us anything else on such feed, and bad milk makes poor butter.

Milk set in cellars and caves will absorb any impurities that may be in them, unless set in an air-tight can. Cellars and caves generally have a musty smell, and butter made from milk set in them has the same, unless set in closed cans. Milk absorbs the flavor of any kind of vegetables. If, therefore, it is kept in the kitchen we are liable to have many flavors combined.

A great deal of the butter made on farms in winter is made and kept in the kitchen or cellar till it is taken to market. A great many people make butter on a small scale, and do not take enough interest in it to give the proper care. They do not post themselves on butter-making, because everybody believes his wife can and does make as good butter as anybody, and he will swear she can; and if you don't agree with him you had better keep still. Everybody takes good, sweet butter to market. He knows he

does, because his groceryman tells him so, and his wife made it, puts it in the same can with all of the good butter, and how could it be otherwise? But he had to take a low price for it, there was so much of the same quality in the market. So they did not make it as good the next week, for it did not pay to work so hard for so little money.

If grocerymen would be more particular in testing the butter they buy and take nothing but good, poor butter would be very scarce as there would be no place for it. But just so long as there is a place where it can be sold at any price at all, it will be made, and lots of it, too.

It requires but little labor or experience to make poor butter. To make the other grade requires lots of both and some knowledge of the proper methods.

It is not probable that those who follow dairying as a business for profit would make much poor butter. If they did they would have to retire from the business soon, as it would be impossible to find a market for their production or a price that would pay expenses. So we come to the conclusion that it is the many that make a little for market and sell for any price they have offered for it that furnish us with a large amount of our poor butter.

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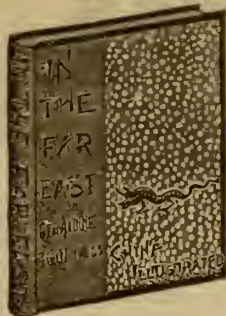
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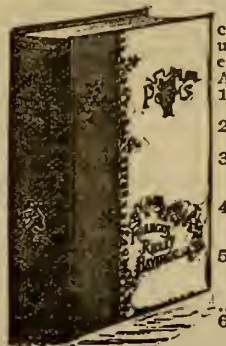


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NEWS OF THE WEEK (Continued from 13th page).

A vagrant Negro was recently sold in Missouri at auction, under a State law that permits any vagrant to be so disposed of.

Several Illinois towns have just elected women for school officers.

Mrs. John Budner of Beaver Brook, near Blairtown, N. J., gave birth to four children last Thursday morning. Two of the babies are boys and two girls. Mrs. Budner is the wife of a young farmer and is but 16 years of age. The mother and children are doing well.

The new Cunard steamer Campania ran twenty-seven miles an hour on her trial trip.

The local option law of the State of Arkansas confers upon its citizens the privilege of petition against the location of a saloon within a radius of three miles from any church or schoolhouse. If a majority of citizens so petition (and a woman's name here counts as much as a man's) the Judge has no choice in the matter—the saloon must go.

During the nine months ending March 31, there has been a decrease of over \$95,000,000 in the export of food products from the United States, showing a falling off in our foreign trade of that amount and leaving the balance of trade largely against us.

A Negro, name not given, who murdered Burnet, the keeper of a country store, near Fort Gaines, Ga., was seized by a mob of Negroes and whites on Friday last, and made to confess his crime, which had robbery for its purpose. He had killed Burnet to prevent his interference while he looted the store. It was at once determined to lynch the murderer. He was bound hand and foot, bound to a stump, surrounded with combustibles, his clothes saturated with kerosene, and a flame applied. The scene was diabolical, the lynchers yelling with delight while the poor wretch screamed with agony. At length, several pistol shots from the mob put an end to his sufferings. Most of the lynching party, it is reported, were Negroes, and women were active in torturing the victim. It was a disgraceful and horrible commentary on Southern lawlessness.

Wind and rain storms of unusual severity last week swept portions of the Missouri Valley, the Southwestern States and Michigan. At Ypsilanti, in the latter State, the damage is estimated as between \$100,000 and \$150,000. Somewhere near 150 dwellings and barns were destroyed. Reports show that the devastation was quite general throughout the State, leaving death and destruction in its wake, most severely in the southeastern portion. At Royal Oak fire added to the horror and a man and his wife were burned to death. In the Missouri valley, the village of Coudray, Mo., with a population of 300, mostly miners and their families, only three houses were left standing. Seven persons were killed there. At Higginsville, Mo., eight persons lost their lives in the storm. In Indiana much damage was also done by a tornado. In Kansas many persons are

reported killed and thirty or forty injured. Several villages, buildings, fruit trees, etc., were demolished.

FOREIGN.

A letter from Tippoo Tib's son confirms the report of the death of Emin Pasha and all his people.

Fifteen thousand coal miners struck in Belgium last week. Mobs and fights with soldiers occurred, and great excitement prevailed. At Hull, England, non-union men were working in the places of strikers under military protection. A general strike among London dockmen was imminent on Thursday.

The King of Italy and his suite visited Queen Victoria at Florence. Much enthusiasm was manifest.

Alexander I., Crown Prince of Servia, on Thursday night, seized the throne, imprisoned the regent, and, although only 17 years of age, proclaimed himself full sovereign in power. The whole affair occurred and was concluded while the king and his court were at a royal banquet. The Servian army is loyal to the King, and received him with joyous acclamations. The boldness and suddenness of this incident may, it is thought, tend to break up the general peace of Europe.

On Friday evening last, at Brussels, Belgium, the police and the great army of workmen on strike, had a severe encounter, during which many persons were seriously injured. The guards were unable to subdue the rioters, and a panic ensued among the tradesmen in the city, and they closed their business places. Even the newspapers suspended publication. Disorder and dread prevailed everywhere. A general strike has been ordered at Charleroi, and at other points confusion and riotous proceedings caused great anxiety.

Two New Manufacturing Plants at Harvey.

The Harvey Land Association have just closed a contract with J. H. Whiting to locate his car-wheel foundry at Harvey. Also with the Detroit Foundry Equipment Company to locate there. Each one of these industries will occupy five acres and will begin building at once to cover the same. These make sixteen manufacturing industries located at Harvey during the last two years, fourteen of which are in active operation.

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One of the most valued of our correspondents, "Crucifer," writes: "I am glad to know that the Association is to avail itself of the opportunity afforded by the Exposition."

Kansas, it is reported, is to be cursed with a new secret society, whose object is to secure the re-submission of the prohibitory law and its ultimate repeal. In the meantime the enforcement of the law will be secretly resisted. Kansas is singularly unfortunate. Ever since its admission as a Territory it has been the stamping-ground of outlaws and unscrupulous politicians—the Farmers' Alliance and the Populists—and now another! Poor Kansas!

An ex-Freemason, who quit the lodge after having been beguiled into taking thirty-one degrees in the order, thinks that a Mason's wife and family would, no doubt, far rather have him stay at home as a dignified gentleman than to see him as a "brother," "dressed like an Italian monkey, when some Free and Accepted Right Worshipful Master Scalawag is honored by a street parade." This is the verdict of common sense evolved from experience and right thinking.

The American Negro, whose rights as a free-man are almost wholly ignored by the Southern whites, is obtaining justice by appealing to Northern courts for protection. The wife of Mr. Mack W. Caldwell and their three children were at Johnson city, Tenn., and desired to come to Chicago. The agents of the East Tennessee, Virginia and Georgia railroad sold her a first-class ticket; but instead of being put into a first-class car, she was compelled to travel over that road in a "Jim Crow" car—one exclusively designed for the transportation of colored people. There were no first-class accommodations; a part of the car was occupied by smokers, and altogether her journey was rendered very uncomfortable. The husband brought suit against the Southern road, in the United States Circuit Court of the Southern district of New York, for damages, and was

awarded \$800. The Southern road immediately applied for a new trial, which was promptly denied. The lesson should be a salutary one to the offenders.

A Pittsburgh magistrate recently fined the manager of the *Press*, in that city, \$75 and costs for publishing and selling newspapers on Sunday. On an appeal to a higher tribunal, the decision of the magistrate was affirmed, the judge declaring himself to be of the opinion that "defendant comes within the statute prohibiting worldly employments on the Lord's day, and he is adjudged guilty." This decision has since led to the formation, in Pittsburgh, of an "Ultra Law and Order Society," which has placed in the hands of an alderman the names of over 300 people who will be charged with violation of the statute. These persons are employed in mills, on street and steam railroads and in other capacities. The members of this "ultra" society are opponents of the Sunday law; but, however evil the motive of their organization, it may lead to a better observance of the Sabbath in the Smoky City than it has ever before been accustomed to enjoy. Let all Sunday work cease, should be the universal demand.

Last week the trial of two Chinamen, in Chicago, for a serious assault upon a third, brought forth some startling developments. The victim, Wong Aloy, a student at Evanston, had interested himself in the murder trial of the Chinaman who was recently convicted and sentenced to the penitentiary. While listening to the testimony in that case, he discovered that the official interpreter was falsifying the evidence and unduly favoring the defendant. He exposed this misdemeanor, and was himself then appointed interpreter. For this his assailants had tried to murder him. In the trial of his assailants, one of them was identified as a well-known Higbinder from New York; and Wong declared that his enemies had procured firearms and doomed him to death. He says, however, he is well protected by American friends and the police, and that he is determined to break up the leader (Sam Moy) and his gang. The case was adjourned until Friday of this week, and the death of some of the prosecuting witnesses is expected before the resumption of the trial.

The *Religious Telescope*, an organ of the Liberal branch of the United Brethren church, tells the following story: At Harrisburg, Pa., three attempts were made to build up a church, and all resulted in failure. Bishop Erb then said: "I am going to Harrisburg to try once more to establish our church there. I will preach Christ, hold meetings, and whomsoever God will convert I will receive into the church, asking no questions about secret societies." He succeeded, for that denomination now has at Harrisburg "a magnificent brick church, having a seating capacity of five or six hundred, and a fine parsonage with all usual conveniences, and two other churches in the city nearly as good." We believe that any denomination may follow the Bishop's method with perfect success; but the spirituality of such churches is the least ingredient in their composition. Any church in which the spirit and material of the secret lodge prevails, as it does in hosts of them, is not a Scriptural church, but a travesty on Christianity. Was it not such a church to which the Lord Jesus sent that remarkable message found in Revelation 3: 15-18?

The great strike in Belgium was a political movement in behalf of a free ballot and increased rights of citizenship. The people demanded it, and King Leopold favored it. The Liberals, on February 25, caused an unofficial referendum to be taken, which showed that universal suffrage

was demanded by a vast majority of the people. Thus in Brussels 48,660 persons voted for universal suffrage, 7,689 for suffrage for men over 25, and 3,935 for limited suffrage. The result in Antwerp and throughout Belgium showed the same great popular demand for extension of the suffrage. But the Chamber of Deputies, in the national parliament, strongly intrenched, as it supposed, stood almost a unit for the middle as against the lower and non-property-holding class, and refused to accept the popular demand; hence the formidable "strike," or revolution, rather, that threatened the safety of the government. The energy of this outbreak, however, brought the Chamber to its senses, and on Tuesday, by a vote of 119 to 12, it adopted universal suffrage, with a proviso for plural voting by owners of property. The people were satisfied with this decision, and an internecine conflict was happily averted. It was a great victory for humanity.

In last week's issue of the *Cynosure* we gave place to this emphatic declaration, quoting from the *Catholic Review*: "What is, perhaps, less generally known, and still less frequently believed, even by many Masons, is the direct communication of Satan with Masonry in general, and his actual presence in some of the Masonic lodges." This belief is, however, well-supported in the context. Referring to the above extract, Rev. William Fenton, of St. Paul, Minn., writes as follows: "I am especially pleased with the view taken... on the immediate relationship of Satan to Masonry. I cannot see Masonry in any other light than that Satan has an immediate personal supervision of every true Mason, and a claim upon him which is designed to hold him in his possession forever—that is, for all time and eternity. Hence I am impressed that none but one truly sent and possessed by the Holy Ghost can cope at all with Masonry. The Scriptures everywhere bear testimony to this view of the case; and I meet Masons every day that corroborate it. It is fearful to contemplate them and their certain doom, unless they break the almost fatal spell. Indeed, it seems to me that some of them realize their condition and feel that they are eternally done for and without hope. The unpardonable sin is, I think, contemplated and provided for in Masonry by Satan himself. Oh, for grace to meet the issues before us!"

BAAL-WORSHIP IS A REALITY AND NOT AN EMPTY TERM.

As the term is a meaningless expression to most readers and listeners, they cannot sufficiently appreciate the enormities of Baal-worship from mere denunciation. As a suggestion, and for the benefit of both preacher and congregation, the following is therefore copied from the seventh chapter of the "Story of the Phœnician." What is needed is a vivid and persistent presentation of details. The average person is without information or the means of its acquisition, and on such names and terms have no terror.

Rawlinson, the leading English historian of the East, says that Eth-baal, King of Tyre and high-priest of Astarte, or Ashtoreth, to proselyte the Jews to paganism, married his daughter Jezebel, whom he had thoroughly imbued with his spirit, to Ahab, King of Israel, the son of Omri, the founder of Samaria. Omri and Ahab were, both of them, bold and warlike monarchs, of a calibre much superior to any of the other princes who had hitherto occupied the throne of the northern kingdom. Eth-baal may have hoped to gain political advantages from the alliance, but its primary motives appears to have been religious propagandism. The Phœnician princess took with her from Tyre the paraphernalia of her religious worship, together with a sacerdotal entourage, which gave her at once a court of her own crea-

tures, a band of unscrupulous adherents, and a means of displaying the ceremonial of the new religion on a most magnificent scale. Four hundred and fifty ministering priests of Baal were attached to the worship of that god in the Israelite capital, while four hundred others devoted to Ashtoreth hung about the royal palace at Jezreel and feasted daily at the table which Jezebel provided for their entertainment. Ahab was persuaded to build a great sanctuary for Baal on the hill of Samaria. "It was of a size sufficient to contain all the worshippers of Baal that the northern kingdom could furnish. . . . In the interior was a kind of fastness or adytum, in which was seated or raised on pillars the figures, carved on wood, of the Phœnician deities, as they were seen in vision, centuries later, by Jezebel's fellow-countryman, Hannibal, in the sanctuary of Gades. In the center was Baal, the sun-god; around him was the inferior divinities. In front of the temple stood, on a stone pillar, the figure of Baal alone."—Stanley, "Lectures on the Jewish Church." Vol. II., p. 256.

A sanctuary was also assigned to Ashtoreth at Jezreel. Ashtoreth was worshiped under the form of an emblem, rather than of a statue. The emblem was called an Asherah, and is thought to have resembled the "Sacred Tree" of the Assyrians. It was generally set up in a temple (2 Kings 21: 7; 23: 6), but may sometimes have been worshiped in the open air under the shade of trees. Hence the Greek translators of the Hebrew Scriptures, confounding it with its surroundings rendered the term "*alsos*," grove, which the Vulgate replaced by *lucus*, whence the grove of the Authorized Version. Jezebel's four hundred priests or "prophets" ministered to this idol in the vicinity of Jezreel, and presented to the Israelites a form of religion which was so attractive to them that very soon the whole people fell away from the worship of Jehovah and proclaimed themselves votaries of the two new deities, Baal and Ashtoreth.

To the corrupting influence thus introduced, the gradual declension, and ultimately the fall and destruction of the Israelite kingdom, is distinctly ascribed. (2 Kings 17: 16-18.) Nor did the evil stop there. The daughter of Eth-baal passed on the malign contagion of her evil genius to her own daughter, Athaliah, a daughter worthy of such a mother, who became the queen of Ahaziah, monarch of the rival kingdom of Judah, and took advantage of her position to bring Judah no less than Israel within the sphere of the fatal fascination. The terrible virus by her introduced into the Jewish state clung to it to the end, and hastened that end. Vain were the reforms of Hezekiah and Josiah. The Phœnician rites brought in by Athaliah took a firm hold on the Jewish people, and are declared by Ezekiel (chapter 8: 6-18) to have been among the chief causes of the captivity.

For the lessons of history to have their proper effect, it is necessary sometimes to penetrate into dark recesses, and to expose to the eye that fearful corruption which in various places has from time to time underlain the fair surface of society like the ghastly horrors that are concealed within a whited sepulchre. When we hear of Baal-worship and Astarte-worship we are apt to suppose them very harmless and innocent things, and to wonder at the fierce denunciations which the prophets of Jehovah hurl against their votaries. Do not all men worship one god? Are not "Jehovah, Jove, and Lord," Baal, Ammon, Zeus, Ormuzd, Brahma, merely his different names in men's different languages? Alas, when a searching investigation is made into religions, it is found that they differ essentially from the root upwards—that some of them have scarcely any features in common—that, instead of all men worshipping one god, different nations worship deities as different as it is possible for thought to conceive or words to depict. What is there in common between the fearful goddess of the Thugs—we say not the Christ—but even the "Great Spirit" of the red Indians, or the Brahma of the Hindoos? How can there be said to be any resemblance between the fetish of the African and the "good and holy Ormuzd" of the Parsee? And so between Jehovah and Baal there was the widest, most wonderful difference. Dean Stanley, certainly no bigot, observes that "the change from the symbolical worship of the one true God, with the innocent rites of sacrifice and prayer to the cruel and licentious worship of the Phœnician divini-

ties, was a *prodigious step* downwards, and left traces which no subsequent reformations were able to obliterate."—Vol. II., p. 245.

Those who desire further information can obtain it from "Richardson's Monitor of Freemasonry," "Freemasonry Illustrated," "Key to Masonry" in the second edition of "My Experiences with Secret Societies," and the Bible. Ronayne, the author of an exposition, "Masonic Sun-worship" and other works, says that he was discouraged from active opposition to Masonry by the discovery that contrary to his expectations ministers were very largely in it, and there was insufficient moral sentiment left in the nations to sustain the reform. There are 16,000 Masons in France, 60,000 in Germany, 300,000 in England and 600,000 in this country, besides 400,000 unaffiliated from the dotage of old age, or otherwise. This indicates the comparative magnitude of the evil here. MENE, TEKEL, UPHARSIN.

A RADICAL COVENANTER'S POSITION.

BY J. M. SLOANE.

We are often urged to incorporate with this government, swear allegiance to its constitution, vote for officers in its elections, and thus help to make things better. An old Vermont Covenanter, when urged to do so replied: "When you undertake to lift a tub, you do not get into it, do you? Do you patronize a saloon as a means of reforming it? Do you reform a Masonic lodge by joining it?" How did such reformers as Luther, Zwingli, Calvin and Knox attempt to reform the Church of Rome? Was it not by dissent and by standing outside of that corrupt organization?

The Christian people of the country have been voting a hundred years to reform the administration of this government, and, instead of improving, it has grown more and more corrupt, and its acts of oppression have not been surpassed by any nation.

As a remedy, the ballot has failed. The reason of this failure may be illustrated in this way: Why is it that all the long, broad, clear rivers that flow into the Mississippi produce no effect in purifying its waters, but only to swell its turbid tide of liquid mud, while it makes its way with resistless power to the Gulf? The reason is that the constitution of its banks and bottom are mud and sand, and its current, like the troubled sea, is continually casting up mire and dirt. It is so with the current of American politics. Their constitution rests only upon the mire and shifting sand of worldly policy and human expediency. There is lacking the granite foundation of the divine law. Our government, like the house built upon the sand, will fall in the storm of God's wrath, and great will be the fall of it. Our politics are tending to the gulf of destruction. If we would be safe let us stand from under by a clearly expressed and faithfully adhered-to dissent.

Oakdale, Ill.

THE MISSION OF THE CHURCH.

BY P. B. WILLIAMS.

Whatever variance there may be about the outward marks, by way of church ordinances and church polity, there is but one evident design of the Holy One in giving this institution to mankind. It is to *establish and spread holiness*. The church, then, is God's system of organized holiness.

Its work is that of reform and philanthropy in every possible way. Do we want everything good advanced? Look to the church of Christ. Do we wish every vice suppressed? Look to the church of Christ. To such a glorious institution every Christian belongs. What better or other relation could we ask? And surely there is work and blessing enough in the church for all.

The church of Christ has in it all the elements of reform and benevolence that this world needs.

If it has said that she does not fulfill her mission fully and faithfully in taking care of the sick, the orphan and the poor, and in prosecuting the work of temperance reform, I would urge every Christian to enlarge his or her devotion and consecration for the church's improvement and perfectness.

Do this instead of letting down your standard and dividing your moral strength by uniting

with a secret institution that makes no pretensions to the promotion of Gospel holiness. You have but one life to live; you will soon be in eternity, and you cannot afford to form such alliances as a basis of moral action.

What have I written, thus far, that should offend any one? Yet it does offend every lodge member. While the church, the government, the school systems, political parties and everything else are open to investigation and criticism, secret societies deny us the right to investigate or criticize them. I say that this alone is enough to condemn them in the sight of God, and the eyes of an intelligent Christian community.

Portland, Ore.

AMERICAN PROTECTIVE ASSOCIATION.

ITS PRINCIPLES, GROWTH AND SECRET WORK.

Oce. B. Jackman is president of the State Council of Iowa of the "American Protective Association." This organization has a membership of 18,000 to 20,000 in Iowa, and about 800,000 in the United States, although it is only about five years old. Through the courtesy of President Jackman I was able to secure the following concerning the aims and purposes of the A. P. A., which may be of interest to many:

1. Nationality is not a bar to membership. We ask no man where he was born.
2. We interfere with no man's partisan politics.
3. We attack no man's religion, so long as he does not attempt to make his religion an element of political power.
4. We unite to protect our country and its free institutions against the secret, intolerant, and aggressive efforts that are persistently being set forth by a certain religio-political organization, to control the government of the United States and destroy our blood-bought civil and religious liberty.
5. We are in favor of preserving constitutional liberty, and maintaining the government of the United States.
6. We regard all religio-political organizations as the enemies of civil and religious liberty.
7. It is in our opinion unwise and unsafe to appoint or elect, to civil, political or military office in this country, men who owe supreme allegiance to any foreign king, potentate, or ecclesiastical power, and who are sworn to obey such power.
8. We are in favor of maintaining the principle of one general unsectarian free school organization, and will oppose all attempts to supplant it by any sectarian institution.
9. We are opposed to all attempts, local or national, to use public funds for any sectarian purpose.
10. We are in favor of laws taxing all church property.
11. We are in favor of changing our immigration laws in such a manner that they will protect our citizen laborers from the evil influences of cheap pauper and criminal labor, which, through the instrumentality of European propagandist societies, and in this country by the aid of strikes, and the subtle influence of priests, are rapidly supplanting our free and educated American citizens in every line of industry.
12. We believe there should be an educational qualification to the elective franchise that will require every "American citizen" to be Americanized.
13. We are in favor of putting into office honest and true patriots, who are best qualified to fill the position, regardless of political parties.
14. We are willing to be governed by these principles in our future political action.
15. Our mission is to awaken the people of free America from their lethargy, indifference and over-confidence. "Eternal vigilance is the price of liberty," yet the Protestants of the republic have ceased to be vigilant, and, in conscious strength, are either intently chasing the mighty dollar, or quietly dozing, while we swiftly drift toward a more tremendous and terrible crisis than this country has yet known.

The growth of this new organization is very rapid, and I was told its influence is already being felt in both local and general elections.—F. M. Rains, in the Christian Standard, Cincinnati, February 25, 1893.

IN ST. LOUIS.

During the last Presidential campaign the A.

P. A. at St. Louis took a prominent part in the political struggle, and it was said that the disposition on the part of the members to vote the Republican ticket caused dissensions in the lodge.

The order has flourished in St. Louis for about five years, and a large number of its councils and an aggregate membership of several thousands were known to exist during the Harrison-Cleveland contest of last year.

A SCENE.

In one of the councils (says our informant) the name of a certain well-known Hebrew was proposed for membership. Instantly a member sprang up, exclaiming:

"I protest! I will refuse to sit in a council with a Jew."

"I am a Jew," said the secretary, quietly. The scene which followed caused a number of members to withdraw from that council. A person knowing the facts says there were about forty withdrawals.

THE SECRET WORK.

Some rather startling information was obtained concerning the secret work of the order. As a sample: In taking the final oath that admits a man to full-fledged membership, the presiding officer pulls out a crucifix, which he "calls the emblem of the Roman Catholic Church." These crucifixes are supplied to every subordinate lodge, and have the figure of Christ in bronze upon them in the same shape as on those used in the Church of Rome. The candidate is ordered to put his left hand on the crucifix and the right hand on an open Bible. The presiding officer then reads and the candidate repeats an oath which binds the candidate to renounce the crucifix "the emblem of the pope," and to uphold the open Bible. After that, the candidate is declared a member of the order. It is explained to him then, that to facilitate speaking among members in public places, certain terms are used to denote certain things. The figure "13" means a member of the A. P. A.; "11" means a Roman Catholic, and "15" means a Protestant in general. If a member is in doubt as to whether he is speaking to an "A. P. A." man, he is to ask:

"Who sticketh closer than a brother?"

If the subject of his interrogative is a "true bird" he will at once reply:

"A friend."

All members of the order are called friends.

Religion appears to be the sole bar to membership. Uncompromising war is declared on all things that are Roman Catholic.

Many of the order's peculiarities are exposed in the secret manual which found its way to the St. Louis *Republic* office. This manual, printed on plain cardboard, gives the original object of the A. P. A.

The "oath" and "charges" are unintelligible on first perusal. They were arranged so as to give no intimation of their purport without the key. They are printed as follows:

OATH.

Deputy: You will repeat after me the following obligation, giving your name in full:

(Persons offering will raise the right hand.)

I, ———, in the presence of Almighty God and these witnesses, do solemnly promise, declare and swear that I will support and defend the Constitution of the United States and the State where I reside. I will keep inviolate the secrets of this organization; I will obey its constitution and laws; I will use my best endeavors to (No. 1); I will not knowingly vote for, recommend for, nor appoint, nor assist in electing or appointing a (No. 2), nor any person sympathizing with (No. 3) to any political position whatever; and in all my public and political action will be governed by the principles of this order. I will oppose all (No. 4) and will ever maintain the great principles of (No. 5); will never reveal any of the signs, grips, words, passwords or other mysteries of this order, or the names of any of its members or its numerical strength to the uninitiated; I will always give a brother of this order preference in all matters of business and also in my act of elective franchise, all things being equal. I will make prompt reports to the chief recording secretary of every initiation made by me. I will advocate the principles of this order; I will use my best endeavors to initiate all true men, and in this way help spread the order. All this I voluntarily promise, declare and swear (or affirm) without hesitation or mental reservation, or any self-evasion of mind in me whatever, so help me God.

CHARGE.

Citizen Brother: The steady encroachment of No. 9 upon those institutions of our country which we have so fondly cherished and which we believe underlie the whole fabric of free government, have impelled us into

fellowship in this order, which we trust divine Providence will use as one of the instruments in His hands to effect the overthrow of that terrible power which has so long cursed the world.

In receiving you into our midst, it becomes my duty to charge you never to forget the obligations you have here voluntarily assumed. Never allow yourself to be betrayed into any word or act, by which the fact of the membership of any brother in this order may be divulged to the uninitiated. For your own security let your influence be felt in the advancement of (No. 10) rather than (No. 11) to positions of political power, trust or emolument.

In our organization mere party issues must never be introduced, except so far as they involve the principles of our order. You are at liberty to select for yourself, as a free American citizen should, your political relations, governed only by your own convictions of loyalty and truth. Your political affiliations may, at times, press you severely, but let your obligations ever prevent you from yielding to party clamor. As members of the order, seek to control party rather than to allow party to trail your honor in the dust.

Deputy: Brother, for such I am pleased to welcome you into our fraternity, known among its members as (No. 12).

We have certain signs and words and a grip by which to recognize members of the order. These are to be used with caution, and are as follows:

The challenge sign is made thus ———.

To this sign a member of the order will respond thus ———.

In introducing a conversation with a stranger who has given the correct response to the challenge, we say:

Q: ———? A: ———.

The answer being correct and the parties being mutually satisfied with the claim of brotherhood, the grip is exchanged, which you will now receive.

THE KEY.

The key is contained on a leaf of the manual, and with it the meaning of the mysterious numerals is made plain. It is as follows:

No. 1—Promote civil and religious liberty.

No. 2—Roman Catholics.

No. 3—Roman Catholicism.

No. 4—Attempts to use the public funds for any sectarian purpose whatever.

No. 5—One general unsectarian free school.

No. 6—"Oath of the Shield."

No. 7—The principles of religious liberty.

No. 8—Political power of the Roman Catholic Church.

No. 9—The Roman Catholic Church.

No. 10—Protestants.

No. 11—Romanists.

No. 12—The N. O. D.

Over the key to the numerals is printed, "Cut these numbers off." With the numbers cut off the meaning of the obligation is destroyed, and candidates for admission are at a loss to know what they are to swear to.

By comparing the obligation and the charges with the key their meaning can be ascertained.

TEST QUESTIONS.

A leaf in the manual marked "confidential" is to be shown the common people. It starts out by saying: "In view of the intolerant, persistent, aggressive efforts of Romanists, their evident determination to control the government of the United States and to destroy our civil and religious liberty, I desire to submit to you the following questions:"

"1. Are you a Protestant from principle and from choice?"

"2. Are you in favor of preserving constitutional liberty and maintaining the government of the United States?"

"3. Do you regard Romanism as the enemy of civil and religious liberty?"

"4. Is it not in your opinion unwise and unsafe to appoint to civil, political or military office in this country men who owe allegiance to the Pope of Rome, and who have sworn to obey him?"

"5. Are you in favor of maintaining the principles of one general unsectarian free school organization?"

"6. Are you opposed to all attempts to use the public funds for any sectarian purpose whatever?"

"7. Are you willing to be governed by these principles in your future political actions?"

"8. Are you willing to unite with others and hold these principles, and henceforth devote yourself to the protection and perpetuation of civil and religious liberty and this great American Union?"

When a man is once initiated into the order he becomes a deputy and possesses full power to initiate candidates by administering the oath contained in the manual. An address to the "deputies," contained in the manual, urges them,

for the good of the order, to spread its principles from Maine to California and from the lakes to the Gulf.

THE BLACK LIST.

The order in each State has what it calls its black list. Each subordinate lodge turns in the names of rejected applicants, with the cause of rejection. Or if any member suspects a man of giving away secrets or plotting against the order, he can have his name put on the black list. This list is sent out to each subordinate council by the State secretary. For instance, if John Smith applies to Council No. 1 for admission and an enemy votes against him, his name is given out to every lodge in the city or State. If it is found out that candidate James Brown's wife is a Roman Catholic he is rejected and the words "wife is an 11" are given as the reason for his rejection. Other causes for rejection are given thus: "He is no good," "general principles," "not the proper kind," "wife under 11 influences," "by ballot," and so on.—*St. Louis Republic*, Sept. 23, 1892.

THREE NORTHFIELD CONFERENCES.

The present year will be a notable one in the development of the "Northfield idea." The Christian world has become familiar with the two great annual summer gatherings in the home town of Mr. D. L. Moody—the General Conference of Christian Workers and the World's Student Conference. Since the return of Mr. Moody from his last European evangelistic campaign arrangements have been made to add to these conventions a third one—an International Conference of Young Women. This conference is to be to the College young women what the World's Student Conference has been and is to the College young men of this and other lands. A growing desire for such a conference has found expression in urgent requests from the young women of some of the leading educational institutions. Evidently the time is ripe for the inauguration of the movement.

The Young Women's Conference will be held first, in the order of time, June 20-28, the World's Student Conference next, July 1-9, and that of the Christian Workers last, Aug. 1-13. Mr. D. L. Moody will preside on each occasion. The meetings will be held this year under unusually favorable conditions, with even better facilities and more ample accommodations than before. There will probably be a larger representation of prominent Christian workers from other lands than at any previous season. There is no reason why the confident expectation of an unusual blessing, a mighty spiritual impulse, may not be realized in the Northfield Conferences of this Columbian year, so that it shall indeed prove to be "the acceptable year of the Lord."

AN APPEAL TO CHRISTIANS.

A most remarkable appeal "to the conveners of Christian conferences in the United Kingdom" has recently appeared in England. Among its signers are a number of the leading scholars and most earnest missionary spirits of the various religious denominations, such as A. A. Bonar, A. R. Fausset, H. Grattan Guinness, F. B. Meyer, Mark Guy Pearse, and others of local reputation. After recapitulating the signs of the times, the movements of the Jews looking to a speedy fulfillment of the prophecies in Ezek. 37, and the great deterioration everywhere of morals and vital religion and the ascendancy of unbelief, superstition and formalism, the aggressions of Rome, and the increase of Christ's foes in Protestant churches and colleges, betokening religious dearth and darkness which can only be overcome by the second coming of Christ to establish his personal reign on the earth, they say:

"We appeal to you, therefore, beloved friends, to take into your prayerful consideration the value of a united testimony to the imminence of the stupendous events which attend and follow our Lord's appearing; and, if it seem good to you, to make the Second Coming of Christ a central subject at your conference in the year 1893; if so be that God, by his blessed Spirit, may honor such testimony to the coming glory of his dear Son, for the arousing of a vast number of believers out of worldliness and sloth, and that a multitude of the unsaved who have hearts falling them for fear and for looking after those things which are coming on the earth, amid the increasing insecurity of property and the development of anarchy, yet may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21: 26, 36), by "laying hold of the hope set before them" (Heb. 6: 18), whilst the day of salvation still shines upon them. We are, dear brethren, your servants for Christ's sake."

NEW ENGLAND LETTER.

Modern Criticism.—The tobacco question vs. sweets.—Injustice to Prohibitionists.—Legislative matters.—A bit of snobbery.—A new lecturer in the field.

Could there be anything finer than a criticism of Edgar A. Poe's on Mrs. Browning's sonnet to George Sand: "Her reproach is so delicate it seems like a prayer." This rare perception, and subtle, poetic insight, is not nearly so common among the literary critics of to-day as it was when the *Dial* was living its brief life, and *Grassham's* was a name as familiar as *Scraper's* and the *Atlantic Monthly* is now. But it is not the fault of our modern critic that he cannot make bricks without straw. When any combination of circumstances cheapens and lowers literature, he has fewer opportunities for evolving these high and rare qualities. And there is such a combination to-day:—a public who read nothing but the newspapers, and writers who must cater to the tastes of such a public, or else eat their bread without butter. Charles Dudley Warner told his audience, when he lectured on "Journalism" at the historic "Old South," the other evening, that with all our culture, our Browning and Shakespeare clubs, and literary fads of one kind and another, people do not do as much solid reading as they did twenty years ago; and as for the Sunday paper, with its forty pages of hodge-podge, warranted to induce mental dyspepsia in anybody who wades through it, "they had a great deal better read the dictionary, for there they would at least get good words which they could put together for themselves." By the way, many people might profitably employ the half or quarter-hours, or even the five minutes that they now let run to waste, over a Webster's Unabridged. Before they know it they will find themselves more fascinated over its pages than they ever were over the last new novel. Try it some day, and see what a strange, new interest will attach to many a common word after you have stood at its Anglo-Saxon or Teutonic source, and seen how Shakespeare used it, or Tennyson, or Carlyle, and thought how it has expressed the joy or sorrow, the love or hate of many a bygone generation, and will live on the lips of those yet unborn. Words are the most wonderful things with which we have to do. They are born of Time, but they lay hold on Eternity. Our words may perish like straw and stubble in the judgment fires through which our words shall pass unscathed, the witnesses which condemn or justify us at the last day.

We have grown used to the inoculation idea since poor Jenner's discovery of vaccination for small-pox was received with so much incredulity and persecution, at least, as applied to the animal creation; but inoculating plants is something yet more "new under the sun." There is a theory now being discussed among tobacco-raisers, that a poor quality of the weed may be improved by inoculating it with the bacteria peculiar to the superior kinds of tobacco. I wonder what the difference is between the bacteria in tobacco, and the same in a rose or a morning glory? All the difference, one would think, judging from analogy, between a tarantula and a humming-bird. Roscoe Conkling, it is said, broke off the habit of tobacco-chewing by keeping a package of crystallized candy in his pocket and taking a lump whenever the desire arose to "have a chaw," as our Kentucky brethren express it. This is certainly a safe and pleasant remedy, and one to be commended to every devotee of the filthy practice who desires to reform. Even if it fails to work a cure, it can at least do no harm. The little boy, only eight years old, who recently died in the Charlestown district, it was alleged, from a slight chastisement administered by his teacher, but actually from excessive indulgence in cigarette smoking, is a sad object-lesson for all parents and instructors of youth. If a sweet tooth in children is any preventive against the vile habit, let it be cultivated by all means, provided stringent laws are made and enforced to give us pure candies free from chalk or plaster-of-paris, strychnine or alcohol. But how did a child of such tender years manage to get hold of so many cigarettes? The law against selling them to minors can easily be evaded, and the more need that every case of cigarette smoking, real or suspected, among children be rigidly investigated. There may have been cases of prosecution under

the law passed by Massachusetts two or three years ago, which forbids its sale to lads under sixteen, but I have yet to hear of them.

Prohibitionists are calling the attention of the Massachusetts Legislature to a very manifest injustice in the laws which regulate political action. The voters of the State are divided into two classes; those who cast three per centum or more of the entire vote at the last election preceding, and those who cast less than three per centum. Thus the minority are denied the privileges accorded to the majority, besides the imposition of disabilities "grievous to be borne." The major class can hold a caucus at any time, with only two or three voters present, while the minor class "are prohibited from holding a caucus for the nomination of candidates for office, or the selection of delegates to a nominating convention, unless twenty-five legally qualified voters are present and acting therein." Of course this unjust and arbitrary distinction bears hardest on the very class on which it is imposed. It is easy enough for either of the two great parties to secure twenty-five voters for a caucus, but it is quite otherwise with a reform party which is small and weak. This is a distinction in favor of the many against the few which is not only very unjust but un-republican, and not at all consistent with that doctrine of equal rights on which our laws are supposed to be based. I should like to add, however, that the deprivation of one sex of all political rights and privileges is only the same invidious class-distinction carried farther.

The bill to prevent office-holders in State, county, or city, from voting, or otherwise taking part, in political caucuses or conventions, was voted down with a vim that one only wishes might have been displayed in some better and more important cause. The bill to tax all church-building property valued at over \$50,000 was referred to the next General Court, a convenient, but (it seems to me) rather cowardly way of shirking the question. Rome, as is well known, keeps adding to the already enormous value of her church property, and to tax that property is one way of checking her aggressions. One is not surprised that Irish Romanists, like Moriarity of Worcester, bitterly opposed the bill. The House has also recently passed a measure providing headquarters for the Grand Army at the Capitol; a doubly foolish thing to do, as, to the credit of that body, it is a favor they have never asked for. It creates a mischievous precedent, for if one secret order is granted such a privilege, why not another? The State House is, or should be, for the transaction of State business, and not for any private organization secret or open.

The *Home Maker*, in its April number, classes Baby Ruth, Baby McKee, and other children in our land who have had greatness, or at least celebrity, thrust upon them in their cradles, under the title of "The little Kings and Queens of America." Isn't this snobbery, or something worse? There is a trend in this direction not pleasant to contemplate by sensible people who do not believe in this quasi kind of royalty. The chasm between class and class has already grown sufficiently appalling, and this kind of thing can only help to widen it.

It has long been the desire of many others beside the writer to see the subject of the close relation between secret societies and the drink problem handled in public by a thoroughly posted W. C. T. U. woman. Mrs. A. E. Stoddard, the noble wife of our beloved New England agent, has now come to the front, prepared to deliver such a lecture wherever desired. She has recently addressed the Wellesley W. C. T. U. on the above topic, and was listened to with eager interest as she gave fact after fact, well-substantiated by good authority or personal experience. She cannot fail to win the attention even of that hardest class to reach, the woman who "is sure that Masonry can't be a bad thing because my husband belongs to it." Anti-secret friends who arrange for a lecture from her in their locality will find that she knows her subject by heart, and can present it fearlessly, sweetly, eloquently. Let the light spread.

ELIZABETH E. FLAGG.

—Rev. M. A. Gault is now taking a few weeks' needed rest at his home in Blanchard, Iowa. In June he expects to change his residence to Bloomington, Ind., where he will take charge of a Covenantant congregation, and hopes to be able to give some time to the work of reform.

OUR WASHINGTON LETTER.

WASHINGTON, April 19, 1893.

The return of spring brings a revival of outdoor religious and temperance missionary work, which has for some years been steadily on the increase in Washington. It does not severely tax the memory of adult Washingtonians to remember the time when our churches, with rare exceptions, ignored, if they did not actually oppose, street and alley missionary work. To-day that work is endorsed by all the churches; and the church which has not its own band or bands of alley and street missionaries is the exception rather than the rule. In addition to the denominational bands, also, there are several large non-denominational organizations which are supported by non-churchmen as well as churchmen, actively engaged in the work of making converts to Christianity and temperance, thus carrying peace, and, if not happiness, at least contentment, into many humble homes where both were unknown before the advent of the street and alley missionaries.

No change, either in individual or public sentiment, ever takes place without a clear and well-defined cause. What was the cause of this change of sentiment regarding outdoor missionaries? The question can be answered in one word—results. A friend, fond of illustrating his meaning with little stories, says of it: "The street missionaries were like a farmer who went into an agricultural country, secured an abandoned farm, and began to plant seed in a manner different from that of the old farmers in that section. Some of the old farmers were disposed to ridicule the new-comer's methods of planting seed, others to sympathize with the mistaken zeal which he devoted to work which they felt certain was wasted on poor soil and would never amount to anything, and still others to ignore him and his methods as being unworthy of notice. The new farmer had faith in his methods and worked on, trusting to the future for his reward. By and by harvest-time came around, and the new-comer had a crop, not so large as that of some of his wealthy neighbors, but still a crop. That opened the eyes of some of his neighbors to the fact that it was not always safe to condemn a method because it happened to be new to them, but there were still doubters who did not believe that the old abandoned farm could be made to keep on producing crops; but they became fewer and fewer as each annual crop from the old farm became slightly larger than that of the year before, and that, too, in the face of droughts and bad seasons which had caused the crops of more than one of his wealthy neighbors to be partial, if not complete, failures; and now they can scarcely be found at all. The old farmers have not changed their methods, which experience has proven to be well-adapted to the soil they cultivate, but they have acknowledged that the new man's methods are also well-adapted to the soil he cultivates, and are all disposed to lend him a helping hand." Is it not a good illustration?

St. Paul's English Lutheran church celebrated the semi-centennial of its organization this week. This is the mother-church of English Lutheranism in Washington, although its two vigorous children have, at least in the size of their congregations, outgrown their parent. During its fifty years of existence St. Paul's has had five pastors.

The Presbyterians of the city are hard at work making preparation for the reception of the One-Hundred-and-Fifth General Assembly of the Presbyterian Church in the United States of America, which is to meet here in May. Six hundred commissioners, representing 217 presbyteries, are expected to attend; and as many of them will be accompanied by their families, it will be no easy task to hospitably entertain them; but it will be accomplished. The various committees in charge have been unusually successful in getting cash contributions; and from the manner in which the laymen have come forward with offers to entertain the visiting brethren at their houses, it is plain that the assembly is to be made a memorable one, in more than one respect.

The two subjects uppermost in official circles this week relate to Hawaii and the financial condition of the country. Nothing official has been given out on either subject, but the impression is general that Hawaii will not be annexed, and that some sort of an arrangement will be made whereby the United States, in exchange for a

naval station on the islands, and probably certain trade privileges, will guarantee to protect the Hawaiian government from foreign interference. Further than to say that he apprehends no danger, Secretary Carlisle declines, as he has done since he assumed office, to publicly discuss the financial situation. *

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

HARTFORD, Conn., April 17, 1893.

At Danielsville, on Friday last, I learned something of the notorious Dr. Graves, who is accused of the murder of Mrs. Barnaby. The papers report him a member of Danielsonville Lodge and of Willimantic R. A. Chapter. His home record is exceedingly unsavory. His affections seem to have been bestowed regardless of wealth or poverty, nationality, color or social condition, using his profession as a means of access to his victims. The doctor's reputation at home seems to be expressed in Proverbs 10:7—"The name of the wicked shall rot."

At Putnam I found the life-long friend of our work, Hon. Geo. Buck, and his good wife, much improved in health, and no less determined in opposing the hidden things of dishonesty. Bro. Geo. Perry, now in his eighty-third year, accompanied me on foot to the postoffice, a mile or more distant, and showed his zeal by handing tracts to those whom he met in the way.

I called upon a gentleman with whom I had previously conversed, and who told me at the time that he intended to unite with the Masons. To my inquiry if he had thoroughly investigated the subject, he replied: "I know nothing of the inside work of the lodge, and I suppose it can be obtained only by joining." When I assured him of his mistake, he expressed a desire for information, which I was quite willing to give; and I felt well repaid when, on my second call, he assured me he had abandoned his purpose to become a Mason.

Before leaving, I obtained at the depot a copy of the Putnam *Patriot*, from which I extract a few items of interest. As the result of services held in some of the churches, a few conversions and a general refreshing are reported. The Baptists, assisted by Dr. Coburn, enter upon a protracted effort this week, and the Advent Brethren give notice of special services in the near future. The W. C. T. U.s are battling nobly against the rum demon, and though the old serpent is not dead, he feels the crushing weight of the woman's heel on his bruised head. These are tokens for good which the Master will have in "everlasting remembrance." I would that there were no events of sadder hue to chronicle, but this same *Patriot* notes events of which it is not a pleasure, but a duty, to speak. While the few have been quietly gathered in the churches, many "have forsaken the right way and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness." (2 Peter 2:15.) An enemy, "transformed into an angel of light," has found a hiding-place in the bosom of Christ's bride. The inspired panorama of Revelation 12 is seen in miniature, where the dragon seeks the destruction of the "man-child" in the inky flood of false worship. Moabitish altars, reared in high places, are provoking the good people of Putnam to repeat the sins of ancient Israel, and the judgments of God will surely be visited upon those who do not repent and forsake the secret worship of Baal.

Probably the most recent instance is the organization of a Rebekah-degree Lodge, with a list of fifty members, who have passed the silly ritual of initiation and taken a solemn vow never to disclose the awful mysteries of this night work-shop of the prince of darkness. Names of officers only are given; but in this catalogue of titled dignitaries seven (or just one-half) are, as I am credibly informed, from the Congregational church. The Universalists have two, and the Baptists and Methodists each have a single representative, and it may be justly presumed that the membership is distributed in something near the same proportion. There is a divine, or rather a diabolical, fitness in this proportion, since the Congregational pastor is the only one who has publicly eulogized the order, and, as reported in an earlier issue of the *Patriot*, announcing himself "the oldest Odd-fellow in the hall." This pastor pos-

sesses very many and estimable gifts; but when he gives his influence in support of such a burlesque upon things sacred, and such a formidable rival of the church and the prayer meeting as an Odd-fellows' lodge, he makes a sad mistake, for which he ought to "bring forth fruits meet for repentance." A few passages from God's Word, faithfully and lovingly applied to the secret society system, would cheer the hearts of devout ones and do great good in Putnam.

I have met and talked with the ministers in Putnam, and feel confident that not one of them loves the secret lodge meeting more than the open prayer meeting, or that they would advise young converts to become yoked up with infidels and profane men in a covenant of perpetual silence, as a means of grace and growth in spiritual life; but it does seem to me that these pastors need to pray for protection against the "fear of man, which bringeth a snare." The Good Shepherd is very tender of his sheep, and his heart goes out after them when they wander away. He says: "My people have been lost sheep; their shepherds have caused them to go astray; they have turned them away on the mountains. They have gone from mountain to mountain; they have forgotten their resting-place."—Jeremiah 50:6. Have all who were once enrolled with the people of God in Putnam escaped this awful apostasy? Do you not know some who "have forgotten their resting-place" and are wandering from lodge to lodge and from degree to degree, *unsaved because unwarned*?

I spoke on Sabbath at Willimantic, where I was refreshed by the fellowship of the brethren and helped on my journey by their offering at the morning service in the M. E. church.

HARTFORD, Conn., April 18—Mrs. M. E. A. Gleason, of Boston, spoke here in Unity Hall, last evening. If select, the audience was not large for a city like Hartford. *Cynosure* readers need not be told that she handled her subject with a master hand, or that, as this was her first appearance in Hartford, both the speaker and her speech were much more popular at the end than at the beginning of her lecture. Only expressions of commendation were heard for the address, and regrets that so few were there to be instructed and benefited by it. JAMES P. STODDARD.

MORE DELEGATES FOR THE CONFERENCE.

AN INTERESTING VISIT TO KANKAKEE AND PEOTONE, ILLINOIS.

A long-standing invitation took me, on the 15th inst., to Kankakee, Ill., to the Illinois Conference of the Evangelical Association.

This denomination, founded by Jacob Albright, is entered in some of our lists of churches as a Methodist branch. It is essentially so in form of church government. A few years ago there were 1,800 churches and some 135,000 members. Internal troubles have brought the body into unenviable notice for several years. One of the three bishops began to walk in the way of temptation, where the Lord taught us to pray that we "enter not." He joined the Freemasons and began to bring gifts to lodge altars; and after bowing in this house of Rimmon, unholy ambitions seized him and troubled the church. One thing led to another, until Satan tempted this Bishop Dubs to attempt a division of the church. He counted a majority in some conferences on his side, and expected to carry the church. But one with God is a majority; and when he succeeded in drawing the lines, he found his party able to divide only seven of the twenty-five conferences. The church remained strong; his party was the only faction.

In connection with the trials that have followed, two factions have been mentioned. This is a mistake; there is but one. The uniform decisions of the courts recognizes this fact, and forbids the use of the name "Evangelical Association" to the Dubs party.

In the Illinois conference this separation has been for the good of the church, since it separated all the lodge-men from it by their voluntary act. It should now make it safe for them to come back to the communion-table by requiring them to abandon the sin of lodgery.

I was made very welcome at the Conference. Bro. Vogelein, of Peoria, introduced me to Bishop Breyfogle and the body. Prof. Klatsing, of the N. C. A. Board, Brethren Lintner of Mendota,

Wellner, of Elgin, and others, interested themselves in our behalf, and a short time was given to the Association's work.

The vote was unanimous to send a delegation to the special Church Conference of June 20th, and their appointment was referred to the presiding elders.

That evening found me in the pleasant home of Bro. R. S. Gilkerson, an old settler, three miles from Manteno, and an elder in the United Presbyterian congregation to which Bro. J. W. Cleland ministers. With this excellent people I spent a Sabbath of sweet communion, speaking for the reform at the forenoon and only service. Bro. Cleland, in arranging that I should address a congregation in a Methodist church a mile or so distant, secured a union meeting for the morning instead. I regretted to learn that several present were members of some secret order. God grant that the Word plainly set before them may lead them into a life of separation for God!

Bro. Cleland has an interesting work, though somewhat isolated. The church building is seven miles from Peotone, and the congregation is scattered over rich and level farming lands. God has blessed them with peace, their labors are harmonious, their pastor is faithful and devoted. May the Lord make them more and more a blessing to the region about them.

Last week was full of exacting and wearying labor for the special work of the season in the World's Fair, the Conference and the Congress. God leads us on and opens the way. Let us follow with an unfaltering testimony.

HENRY L. KELLOGG.

THE EASTERN AGENT IN NEW YORK.

228 W. 36TH ST., }
NEW YORK, April 21, 1893. }

DEAR CYNOSURE:—This, like those past, has been a busy day. Though weary, I take a few moments to report.

I have just come from a meeting of the Christian Alliance, in the church of which Rev. A. B. Simpson is pastor. Brother Simpson is away at present, but the God-honored work that he oversees goes right on. There were not less than four hundred earnest, active Christians present, and the meeting "went itself," no prompting being needed. I missed much of the service, as I was passing out notices of the conference as the audience retired. A good notice was given by Dr. Willson, pastor in charge, from the stand.

I spent one evening last week at the mission of which Brother Stephen Merritt has charge. I never saw such an army of tramps and bummers as confronted me. While the faces in the body of the house were unwashed and bloated, those on the platform and in front were so different that I felt it a pleasure to meet these consecrated workers and aid them, as best I could, in pointing to the Lamb of God. I felt greatly blessed in bringing a message of love to those besotted, benighted ones. Under all the rubbish there were hearts that could feel. They were somebody's children. Many expressed a determination to lead better lives.

I spent a very pleasant Sabbath with Brother James Parker, pastor of the Second U. P. church in Jersey City. I first met this brother when a student at Xenia, Ohio. Dr. Armstrong, known to *Cynosure* readers, whose sudden departure, a little over a year ago, was mourned by many, was the founder, and for twenty years pastor of this church. I may be allowed to express joy with the congregation that they have found so consecrated and able a pastor. May God greatly bless his labor of love. There are several to unite with this church at the coming communion.

Sabbath afternoon, according to appointment, I spoke to a large audience. A young people's meeting, in the evening, afforded me an opportunity to make a few remarks on "The way to find God."

I lectured on Monday evening to a goodly number in the same place. A debate, in which many of the young people were interested, kept some away. Collection \$12.26.

Father has just come in, and is tired also. I made out a list of twenty ministers whom I requested him to visit this morning. When he gets after the ministers, they generally come. So I shall look for them at the conference next Tuesday. Yours in the work,

W. B. STODDARD.

CORRESPONDENCE.

ODDS AND ENDS OF CORRESPONDENCE.

FROM VARIOUS LETTERS RECEIVED AT THIS OFFICE.

We write you a few lines from this lovely section of California (Kelseyville, Lake county), "the Italy of America," certainly rightly named, as it would be difficult to find more beautiful scenery or a more healthful climate, or more mineral springs, in the same extent of country, on earth. We are occupying the new Academy building for a residence...situated on an eminence overlooking the town and Clear Lake, a beautiful sheet of water thirty miles long and six miles wide. We had a flourishing school in the Academy (a new two-story building, with a barn and other out-buildings, and four acres of land), but the teacher had occasional attacks of insanity and left us. There is also a new three-story boarding-house adjoining the Academy grounds, with two acres of land, which can be bought for \$1,000. The owner of the Academy will take \$1,600 or \$1,800 for it, for school purposes, and send three children to it. A wood-cut of the Academy and particulars will be furnished by either myself or the owner. We are seventeen miles from the railroad, but have two lines of daily stages—in the summer, three. We have a good prospect for a railroad to this place, as nearly all the money required for it has been pledged—none of which is to be paid until the road is completed. We are anxious to have this desirable property get into the right hands—into those of some educator who is alive to the crying need for reforms along all lines—especially that of anti-secrecy. Yours for the cause of truth and righteousness, MRS. M. S. COOK.

HOT SPRINGS, Ark., March 31, 1893.

I am hard at work for the Lord Jesus Christ, with Satan and the lodge people standing at my right hand to resist me. I am glad that you are in sympathy with the dear old (Baptist) *Vanguard* and the female college at Little Rock. May God bless that dear man, Bro. J. A. Booker. I am poor, but I will divide with him as the Lord prospers me. I believe that God has brought him to the front for such a time as this. I have been praying unceasingly to the Lord to raise up friends for our work, and have received several letters of sympathy. To-day I received a box of goods from some unknown friend in New Orleans. I gave them at once to a needy family. Many persons come here who have no money to provide for themselves, and some are invalids and cannot work, seeking aid, without friends or money. May the Lord give others the spirit to help.

Yours in the great work of our Lord and Saviour, Jesus Christ, S. M. FISHER.

Secrecy rules New Hampshire—robs it, and next year will turn it from Republican to Democratic—all through secrecy and trickery; for Catholics gladly follow leaders who for twenty-five years have been slowly getting control of the State.

QUAKERTOWN, Pa., April 11, 1893.

I believe that it is time when the National Christian Association, temperance and prohibition societies, the Y. M. C. A. and the Christian Endeavor Association, and all true Christians should unite and select a good, suitable man for our next President. Let it be done this summer, at Chicago, in some Christian assemblage; and then go to work in that direction with an earnest good will and quietness, so that when the next campaign shall close his election will be sure. If possible, I shall be there for some time myself, and willing, at any time, if wanted, to give public addresses on the Roman conspiracy, or other topics, in either German or English, provided only that my necessary expenses are defrayed. JACOB C. EOLY.

LOWELL, Mass., March, 1893.

The Rev. A. C. Brown, of London, who preaches to an audience of about three thousand souls upon the Lord's day, and who has been permitted to welcome four thousand into the church to which he ministers, has said: "That which has no authority from Christ, no promise attached to it by God, no provision made for it by the Spirit, can only be a lying hypocrite when

it lays claim to be 'a branch of the work of the Lord.'" Let the boys' brigade movement be tested by these words of sober truth, and I believe it cannot stand the test. If it is indeed "a branch of the work of the Lord," then it must have some sanction from Christ, the Spirit, or the Scriptures, in order to be taken up as a part of the work of the churches. If, instead of being attested by such authority, we find its paraphernalia and spirit opposed to the teachings of Scripture, then, whatever the sensation produced, it should be discarded, inasmuch as "the weapons of our warfare are not carnal." All these shifts to which resort is made in our day are but weak substitutes for real strength—frail crutches of a limping Christianity. Let a return be made to the Word of God, to heart-piety, "real Holy Ghost religion," and, as in the beginning, God will take out of the masses, now unreached by the churches, a people for his name. May that day speedily come. Yea, "Come, Lord Jesus!" Yours in the blessed hope,

L. W. FRINK.

SHARPSBURG, Pa., April 17, 1893.

The Young Men's Christian Association of Sharpsburg, Pa., held their annual anniversary on April 9. Dr. David McAllister, of the Reformed Presbyterian church, Pittsburgh, Pa., was invited to deliver the annual address. The auditorium of the Association was completely filled to the doors. The Doctor took for his text 1 John 2:14, latter part of the verse: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." The address was full of practical thoughts and considered the finest ever presented to the Association audiences. The speaker referred to the iniquity of the lodge system in a single utterance, when he illustrated the downfall of a friend who had joined the Masons. The remark was entirely unexpected and created quite a sensation. Sharpsburg is full of lodge-men, some of whom are prominent in the United Presbyterian, Presbyterian, Baptist and Methodist churches. Our ministers, for some reason, do not cry out on this soul-destroying system. They evidently have been giving "milk and water" to their flocks, as one tersely put it. It has started the people of our town, especially those who are "followers of the Light," to think, and we hope much good will result. We have endeavored to discuss the question publicly through the newspapers, but think the editors will screen it as much as possible. Perhaps we will make arrangements later to have Brother Stoddard lecture for us. Yours for the truth, JAMES S. TIBBY.

LITERATURE.

THE SEPARATED NATION. By H. L. Hastings, editor of the *Christian*, Boston, Mass. Pp. 224. Paper, 20 cents.

EGYPT IN HISTORY AND PROPHECY; OR, Pharaoh Proclaiming God. By Robert Patterson, author of "Fables of Infidelity and Facts of Faith." Pp. 57. Paper, 15 cents.

Both of these books belong to "The Anti-Infidel Library," edited by H. L. Hastings, and published by him at the Scriptural Tract Repository, 47 Cornhill, Boston.

"The Separated Nation" is a concise history of the Jews, the prophecies relating to them, their prosperity, downfall and punishment, and, in a word, God's dealings with them as his "peculiar people." To-day the record of the Jewish nation, as set forth in the Bible, and as they have been known in all ages by other nations, is the best of testimony in behalf of the truth of the Scriptures. It is impossible for any intelligent person to carefully read the Old and New Testaments in connection with the secular histories concerning this separated nation, and to understand their present condition and position in the world, without acknowledging the wonderful dealings of the Lord with them. And, as in the past, he is still separating them from other nations, holding them with a firm hand until in his own good time they shall be restored to his love and favor and acknowledge Him whom they slew upon the cross as their Messiah and the Son of God. Mr. Hastings has given us a volume of much interest and value.

Egypt, too, comes prominently forth as a strong testimony to the truth of the Bible. Take the history of this remarkable country, from the date of its earliest records to the present time;

read all the dealings of God with it, and it stands forth a land of wonders, but in nothing more wonderful does it appear than in the fulfillment of the ancient prophecies concerning it.

Take these two books together, and let the young or uneducated read them, and they will impart lessons that time and infidelity will find it difficult to efface.

THE FIRST MILLENNIAL FAITH: The Church Faith in its First One Thousand Years. By the author of "Not on Calvary." Pp. 84. New York: Saalfeld & Fitch, 12 Bible House.

We do not like the tone of this book. It smacks too much of the "higher criticism" mode of Scriptural interpretation. It would have us believe that Christ's passion in the garden of Gethsemane and on the cross had nothing to do with his work of man's redemption. If we cast away our belief in that doctrine, we may well exclaim with Paul, "Our faith is vain; we are yet in our sins." Instead of searching the Bible, he quotes mostly from the ancient sages, seeking truth in the opinions and traditions of men, rather than in the Word of God. Christians know in whom they trust, and in whom is their hope. They have no use for this man-made book.

THE BELIEVER'S HANDBOOK OF READY REFERENCE: Setting forth the Principles of Christianity in Plain and Simple Language; Designed Especially for the Young, the Unlearned and the Unconverted. By D. M. Gillespie, M.D. Pp. 271.

The author tells us in his opening chapter that among its specific objects is his desire to "guide the Christian in the selection of knowledge that will be of lasting benefit to him during this life, and in preparing him for the life to come; to place in the hands of church members a practical work that they may hand to those who have not time or patience to examine more complicated books which require more time and study; to bring about a reform in the church that will bring it back to the principles which were adopted, taught and practiced by the apostolic church during its primitive stages."

The number of topics included in its twenty-four chapters is large, relating to the home, family, social duties, spiritual advantages and Christian obedience. It is written in a Christian spirit, and teaches most wholesome lessons for all.

Some of its chapters on baptism and other church ordinances will provoke criticism; but the spirit in which they are advanced should disarm rancor. "Let every man be fully persuaded in his own mind."

The following is the author's testimony against secret societies:

"We oppose the principles of secrecy being adopted by any social, beneficent, religious, civil or political organization of mankind, believing that the meetings of all such organizations should be held openly; therefore believers should not unite with any secret society whatever."

"The principles of secrecy, when applied to any organization, prepare the way for the formation of degrees; in fact, the creation of degrees cannot be prevented in any secret society, and the lower degrees, to a greater or less extent, are controlled or ruled by the members of the higher degrees, and in this way it becomes a species of aristocratic monarchy, i. e., the rich ruling the poor, the strong managing the weak or the few controlling the many."

A copy may be obtained by sending 50 cents to the author at Clay Center, Kansas.

CURRENT PERIODICALS.

A prominent feature of the *Review of Reviews* for April is a character sketch of Mr. Cleveland's new cabinet, from the pen of Prof. Woodrow Wilson, the distinguished and brilliant writer upon American politics and history, who adorns the chair of Jurisprudence at Princeton University. It is, upon the whole, in decided sympathy with the President, and contains an excellent analysis of the peculiar condition of political parties at the present time in this country. The series of World's Congresses at Chicago, to begin with the Congress of Representative Women in May and to extend through the entire six months of the World's Fair period, will be interesting by reason of the intrinsic merits of the discussions, and attractive on account of the varied personality of the delegates and visitors who will come from all parts of the world. An article, by Rev. Dr. Barrows, of Chicago, chairman of the group of religious congresses, treats of the very audacious experiment of a parliament that shall bring together representatives of great religions hitherto considered as bitterly antagonistic to one another.

LODGE NOTES.

(From Secret Society Journals.)

KNIGHTS OF PYTHIAS.

It is reported that protests from the Ohio lodges working in foreign languages have been sent to the Grand Chancellor, against the act of the Supreme Lodge prohibiting the translation of the revised ritual into German and other European languages.

Kansas Knights are talking in favor of the establishment of an "industrial school," or "college," for the benefit of the orphan children of deceased brethren. The Grand Lodge of that State has levied an annual per capita tax of 10 cents a member, to be levied for the term of ten years, for that purpose.

A sensational affair in Pythian circles took place at Parkersburg, W. Va., recently. Bro. Stewart, who is the editor of the *Reveille*, and is an enthusiastic Knight of Pythias, had in some way offended the officers and members of his lodge at Harrisville, and when he presented himself at the door of the lodge-room, he was rudely ordered to decamp. This he refused to do, and started to go in, when an officer of the lodge ordered the door-keeper to eject him by force. It took about a dozen of the brothers to accomplish this, when the lodge went into executive session. The session, however, was suddenly disturbed by a storm of pistol bullets which wended their way through the outer door. This action threw the lodge into confusion, when Stewart, pistol in hand, walked in and took his seat. The lodge then refused to entertain any further business, and adjourned. Charges were then preferred against Stewart, but on trial he was acquitted, on the ground that he was in good standing at the time, and had the right to enter the lodge-room at any of its sessions.

ODD FELLOWS.

The Central Relief Fund, recently organized by the Odd-fellows, has for its purpose the placing of old lodges that have many aged members upon the same standard as younger lodges. Per capita taxes, ranging from two and a-half to sixteen and a-half cents per week, are levied by the association upon the subordinate lodges according to age in five classes. Thirty-nine lodges, with a membership of over 7,000, belong to the organization.

In some of the Western States a peculiar state of things exists. The son of an Odd-fellow and an Indian woman cannot become an Odd-fellow, because of the Indian blood in his veins; but his mother, though a full-blooded Indian, is eligible in a Rebekah lodge, by reason of her husband's membership in the order.

"Where is my wandering boy to-night?" Hush! Perhaps he is on the lodge-room goat.—*Fraternal News*.

GENERAL CONDITION OF PATRIARCHS MILITANT IN THE WORLD SEPT. 1, 1892:

Patriarchs Militant departments.....	51
Component cantons (foot).....	642
" " (mounted).....	3
" " (bands).....	3
" " (total).....	648
Chevaliers made (reported)....	1,791
Canton members.....	22,788
Increase.....	727
Canton members (dormant) 1891.....	370
Canton members (dormant) 1892.....	152
Canton members, total.....	23,310
Value of military outfit, uniforms, arms, overcoats, military trunks, jewels, headquarters effects, horse equipments, etc.....	\$1,261,101 42
Increase.....	97,397 72

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12. Alexander Campbell's Estimate of the Lodge.
15. Secrecy and Sin.
22. Extracts from Masonic Oaths and Penalties as Sworn to by the Grand Lodge of Rhode Island.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
39. Should Freemasons be Admitted to Christian Fellowship?
42. Our Duty and Ability to Know the Character of Masonry.
45. Ought a Seceding Mason to Keep his Lodge Oath?

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 27, 1893

The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord.—PSALM 33: 10-12.

MASONIC ARGUMENT.

Every day, when Masonry is attacked by Christian men, many of whom have waded through its labyrinths of darkness and wickedness in search of that phantom "light" which they never found, and for which they took upon themselves the horrible, blood-curdling obligations of the fraternity, the principal argument by which they are met is abuse. It makes no difference how many degrees a renouncing Mason may have paid for and taken; when he quits the order and declares himself free from its obligations of secrecy and obedience to Masonic law, he is called a liar if he says aught against the evils which it inculcates.

The other day one of our esteemed contributors quoted the poem written some years ago by that Christian scholar, Rev. Joseph Travis, entitled "No Jesus There," referring to his experience after having taken several degrees in Masonic lodges. This quotation stirs up the *Voice of Masonry* to say: "A very malignant cynosurean boasts of his applying to Masonic lodges the song 'No Jesus There.' That act proves his utter ignorance of Freemasonry. He also woefully misapplies the symbolism of the gavel. Evidently he is in the blackness of darkness."

How easy it is to be captious and mistaken! Bro. Travis was, beyond dispute, a "worthy" Mason of high degree; and although he has been dead for many months, his testimony against the lodge as a Christless institution still survives and will go down the ages "to the last syllable of recorded time." He is where no abuse can affect him.

MASONRY AND OTHER FRATERNITIES.

J. Q. A. Fellows, "Ancient Craft correspondent, Louisiana," makes one or two statements in the April number of the *Voice of Masonry* that are worth a slight degree of consideration, especially by those who have been versed in Masonry and its work, but have withdrawn from it for conscience' sake. If either of these statements is true, the columns of the *Cynosure* are open for its concession; but if either is untrue, there will be no hesitation in refuting it as strongly as the falsification shall deserve.

1. That the organization of many secret and semi-secret societies, in recent years, and their popularity, have "sensibly checked the growth of the Masonic institution and materially affected its prosperity."

2. That they have been deleterious to the fraternity not only "by preventing a healthy increase of membership"—from which evil it now claims to be recovering—but by "the danger of engrafting upon, or infusing into, the principles of true Freemasonry wrong ideas of the institution."

After enlarging upon this apparent danger to the parent secret fraternity, through the attractions which these minor societies successfully present in ceremonies and high-sounding titles, Mr. Fellows adds:

But the main inducement held out by these organizations to the uninitiated is the feature, presented in various forms, that by the payment of certain monthly or quarterly sums, called dues, or assessments, a certain fixed sum per week shall be paid each member in case of sickness, or a sum of less or greater amount to the family of the deceased in case of death. A calculation, even casual, clearly shows that the amount promised is far in excess of the premium, called dues, paid in. Hence many, in the hope of getting much for little, have been induced to join these various organizations.

Having shown how fallacious these flattering inducements have proved, in the many failures of "endowment societies," and that "the whole scheme of each and all is based on false premises," and "engenders false ideas of life and business," with "nothing of benevolence, or charity, or brotherly love, about it," he makes this declaration:

Our obligations are not simply to contribute a cer-

tain amount of dues to the lodge treasury, as the sum of our charity, but "to contribute personally to anyone in necessitous circumstances, and more especially to anyone who has been obligated as a brother, as far as his necessities may require and our means will permit." This is the true measure of our obligation as Masons; there is nothing of lodge dues in it—the lodge fund derived from dues is not a charitable fund, but is for the current expense of the lodge; the lodge is not an organization to give systematic relief—Masonic relief is personal, and the conscience of the giver is the only guide as to his ability or the want of the recipient. In this the poor contributes of his little, the rich of his abundance, and thus the obligation is fulfilled.

"Thus the obligation is fulfilled!" Let us see: "It costs you," says Rev. B. Carradine, "from \$10 to \$125 to get in." "The uniform of one order costs \$35, and of another order \$75." "Then comes the costliness of association and fellowship necessarily created by being cast with men after that order. Then there is the costliness of attending upon the distribution of benevolence. From the United States statistics of 1883 I get this: A fraternity of 550,000 members received \$5,000,000; \$2,000,000 of that were given to the poor, the sick, the afflicted and the troubled, and it took over \$3,000,000 to meet their regular expenses; so that it cost that fraternity \$3 to give away \$2."

We have before us the finance committee's final report to the Grand Masonic Lodge of Iowa for 1889: From it we gather the following totalities in the matters of appropriations for salaries of grand officers and charity for the year:

Services of grand officers.....	\$ 4,000
Mileage and per diem do.....	7,840
Ordinary general expenses.....	5,897
Special (not charitable).....	900
Total.....	\$18,637
Add total appropriation for CHARITY, including Youngstown disaster—widows and orphans.....	585
	\$19,222

The proportion of money appropriated for expenses to the amount set apart for charity was over \$31 to \$1.

In 1891 the forty-nine "fraternal orders" designed "to extend relief to their members, and provide for their widows and orphans," reported as follows:

No. of benefit members Dec. 31, 1891.....	2,223,148
No. of social members, same time.....	401,330
Total membership.....	2,606,097
Total receipts from all sources.....	\$28,377,234
Total benefits paid.....	\$26,894,794
" paid expenses.....	611,752
" balance on hand.....	870,688
	\$28,377,234

No wonder the despised "fraternal orders" are "deleterious" to Masonry.

FEMALE MASONRY.

Madame Maria Deraismes is a woman in France whom a contemporary describes as "strong-headed, practical, and irreligious," and "who has already exerted considerable influence over a portion of her own sex" in her own country. With a good many of her class, both in Europe and this country, she is anxious to do something to win fame and fortune, and has concocted a scheme "for making the intellectual influence of women more widely felt and appreciated."

Her idea has taken the form of a "Masonic institute for women," of which she aspires to be the founder. In her explanation of this enterprise, she is reported as saying:

"Freemasonry, which professes to bear the torch of enlightenment, has always neglected the feminine element. It is a very great mistake. In repulsing women and refusing her admission to their temples, the Masons have driven her towards the church, and have thrown her into the claws of the priests."

In this distressing alternative she proposes to rescue woman from Charybdis and restore her to Scylla—from the church to Freemasonry. Nobody seems to believe that she is crazy, but with that characteristic impetuosity to do something remarkable she appears as a reformer and a doubtful helper of her sex. How she will succeed remains to be seen.

Referring to female Masonry, an exchange, in whose statements we do not have the utmost confidence, says that she is not the only woman who would be, or is, a member of that secret fraternity. In proof of this it cites "Miss Sophie Walder, Mistress Templar of the New Reformed Palladic Rite of Charleston. This lady is a Freemason and a good deal besides, and is about as well-known in France, Belgium, and Switzerland as in the United States."

Miss Walder, according to this authority, "be-

longs not only to Freemasonry but to avowed Occultism, lying within Freemasonry and, moreover, to the Luciferian sect lying within that. The Luciferian rite being the direct worship of Lucifer, and Sophie being a Satanic medium of no mean order, it is evident" that she is not only a Freemason, but possesses more diabolism than Masonry itself.

So far as the story of Madame Deraismes is concerned, there is a strong probability of its truth; but as to that of Miss Walder, there is a stronger probability that somebody is lying.

Female Masonry in France may outvie Blavatsky in occultism; but in America it is fortunately confined to Masons' wives, sisters, daughters, cousins and aunts, who go through a ritual called the "Eastern Star," which is neither Masonic nor diabolical, but a little side-show gotten up by the fraternity for the promotion of "the era of good feeling" among its female relatives.

THE WORLD'S FAIR.

Before the next issue of the *Cynosure* can reach its many readers, the Columbian Exposition will have been opened to the public with appropriate ceremonies.

There have been twelve World's Fairs before this, most of which were financial successes, and all of which were creditable in their exhibits. Each has left its impress upon the age in the interest of art, science and manufactures. The one now inviting all nations to Chicago probably possesses as many attractions as any of its predecessors, if not more, and seems to hold, with a strong hand, all the elements of success.

The following table gives, in compact form, convenient for reference, the dimensions, area and cost of Exposition buildings proper:

Buildings.	Dim'n's in feet.	Area in acres.	Cost.
Manufactures and Liberal Arts.....	787x1687	30.5	\$1,500,000
Administration.....	262x 262	1.6	435,000
Mines.....	350x 700	5.6	265,000
Electricity.....	345x 690	5.5	401,000
Transportation.....	256x 960	5.6	370,000
" Annex.....	425x 900	8.8	
Womans'.....	199x 388	1.8	138,000
Art Galleries.....	820x 500	3.7	670,000
" Annexes (2).....	120x 200	1.1	
Fisheries.....	165x 365	1.4	224,000
" Annexes (2).....	135 diam	.8	
Horticulture.....	250x 998	5.7	300,000
" Greenhouses (8).....	24x 100	.5	25,000
Machinery.....	492x 846	9.6	1,200,000
" Annex.....	490x 550	6.2	
" Power house.....	100x 461	2.1	85,000
" Pumping works.....	77x 84		
" Machine shop.....	146x 250	9.2	618,000
Agriculture.....	500x 800		
" Annex.....	300x 550	3.8	100,000
" Assembly hall, etc.....	125x 450	1.3	
Forestry.....	208x 528	2.5	100,000
Saw mill.....	125x 300	.9	35,000
Dairy.....	100x 200	.5	30,000
Live stock (3).....	65x 200	.9	335,000
" Pavillion.....	280x 450	2.8	
" Sheds.....	40.0	210,000
Casino.....	120x 250	.7	
Music Hall.....	120x 250	.7	
		153.8	\$7,041,000
U. S. Government.....	345x 415	3.3	400,000
" Imitation Battleship.....	6925x 348	.3	100,000
Illinois State.....	160x 450	1.7	250,000
" Wings (2).....3	
Total.....		159.4	\$7,791,000

The foregoing list does not contain mention of the various national and State buildings, which are very numerous and ornamental, and greatly enhance the beauty and value of the Exposition.

The cost of ground decoration up to the time of dedication is given as follows: Grading and filling, \$450,000; landscape gardening, \$323,500; viaduct and bridges, \$125,000; piers, \$70,000; waterway improvements, \$225,000; railways, \$500,000; steam plant, \$800,000; electric lighting, \$1,500,000; statuary, \$1,000,000; vases, lamps, etc., \$50,000; lake front adornment, \$200,000; water supply and sewerage, \$600,000; other expenses, \$1,000,000; total, \$5,943,500. The total expense of organization, administration and operation of the Exposition is estimated at nearly \$5,000,000. This takes no account of the sums spent by the government, the States or foreign nations.

For views and further information respecting these buildings, send ten cents to this office for a handsome souvenir book of the Fair.

The following is a complete list of special jubilee days, as arranged up to date by the committee on ceremonies:

Washington.....	May 17
Wisconsin.....	May 23
Maine.....	May 24
Denmark.....	June 5
Germany.....	June 15
Nebraska.....	June 15
Massachusetts.....	June 17
New Hampshire.....	June 21
France.....	July 14
Utah.....	July 24
Liberia.....	July 26
Commercial travelers.....	July 26
Independent Order of Foresters.....	Aug. 12
Hayti.....	Aug. 16
Colored people.....	Aug. 25
North Carolina.....	Aug. 18
Austria.....	Aug. 18
The Netherlands.....	Aug. 31
Nicaragua.....	Sept. 1
New York.....	Sept. 4
Brazil.....	Sept. 7
California.....	Sept. 9
Maryland.....	Sept. 12
Michigan.....	Aug. 13-14
Kansas.....	Aug. 15
Colorado.....	Sept. 19
Montana.....	Sept. 20
Patriotic Order Sons of America.....	Sept. 20
Iowa.....	Sept. 21
Rhode Island.....	Oct. 5
Spain.....	Oct. 12
Italian societies.....	Oct. 12
Minnesota.....	Oct. 13

The mind fails to grasp the elegance, massive-ness and wealth of the exhibits displayed. Weeks might be expended in leisurely surveying them, and then the half would not have been appreciatively seen.

The entrance fee to all enclosures in the grounds (with two exceptions), will be 50 cents per adult visitor; and on all week-days the gates will be open from 6 o'clock in the morning until 10:30 in the evening, affording every opportunity for sight-seeing.

No one, says the *Inter-Ocean*, need stay away from Chicago because of apprehension of cost. Cost will be just what the visitor chooses to make it. Rooms, small it is true, and somewhat remote from the grounds, but within reach by steam and cable cars, are advertised for rent during the Exposition season at \$2 per week; add 20 cents per day for car fares during six days—\$1.20; 80 cents per day for meals, seven days—\$5.60, and \$3 for six admissions to the grounds and you have six days for the Exposition and a seventh to the city at large at a cost of \$11.80. This is an estimate on a basis of rigid economy, but it is an estimate on a practicable basis. A single person of average shrewdness can get along comfortably at a cost of \$15 per week. All expenditures in excess of \$20 may be estimated as for the higher class of comforts or of luxuries.

THE STUDENTS' BUREAU OF CORRESPONDENCE.

Notice of the re-organization, last December, of this effort to promote inquiry into the secret lodge system among American students was published in the *Cynosure* at the time. We are permitted to take from a report of the secretary, Mr. I. D. Stone, to the correspondents of the Bureau, the following interesting particulars, showing the progress of this very hopeful movement:

CHICAGO THEOLOGICAL SEMINARY, }
April 15, 1893. }

The Executive Committee of the Students' Bureau of Correspondence issues the following report of its work since re-organization in December last.

1. Thirty-five correspondents have reported to the secretary from various institutions.

2. Fourteen institutions have been visited in promoting the efforts of the Bureau.

3. The following gentlemen have consented to address students on the dangerous tendencies of secret societies, charging only traveling expenses:

Joseph Cook, lecturer and editor of *Our Day*, Boston.
Rev. A. J. Gordon, D.D., editor of the *Watchword*, Boston.

Rev. J. M. Foster, Chambers Street Presbyterian church, Boston.

Rev. James M. Gray, Ref. Episcopal church, Boston.

Rev. J. P. Stoddard, Sec'y N. E. Christian Ass'n, Boston.

Rev. O. P. Gifford, D.D., Immanuel Baptist church, Chicago.

Rev. S. H. Swarts, Kenwood M. E. church, Chicago.
Rev. H. L. Kellogg, Cor. Sec'y Nat'l Christian Ass'n, Chicago.

Pres. C. A. Blanchard, Wheaton College.
Rev. E. B. Graham, editor *Midland*, Omaha.

Rev. J. A. Wilson, D.D., Wooster, O.
Rev. M. A. Gault, Bloomington, Ind.

Bishop M. Wright, Dayton, O.
Rev. Roland D. Grant, Portland, Oregon.

Rev. W. B. Stoddard, Washington, D. C.
Rev. W. C. Paden, Oakland, Kans.

This list is being enlarged continually. All correspondence relating to lectures must be conducted through the secretary of the Bureau.

4. Circulars have been sent to the students of all the Protestant colleges of the country.

5. A list of questions has been sent all the presidents of these colleges, and responses have been received from nearly 200. These replies will be compiled and the interesting and valuable statistics distributed to the correspondents of the Bureau.

6. Other lists are prepared to be sent to pastors, to missionary secretaries, and to the secret lodges.

7. New names are being continually received for the correspondents' list.

In private letters to student friends, please mention the Bureau and its work, and aid in increasing this list.
I. D. STONE, Secretary.

—Rev. S. F. Porter, the College agent, after having taken a few weeks' rest, purposes to visit the frontier in Northern Dakota and engage in missionary work during the summer.

—Rev. J. R. W. Stevenson, the Covenanter missionary who returned to Blanchard from Cyprus last summer, has regained his health, and is now preaching at Homewood, Kansas.

—The *Baptist Vanguard*, the office and materials of which were destroyed by fire when the colored Baptist College was burned at Little Rock, Ark., several weeks ago, and which has never missed an issue since, now appears in its former size, with new type and other evidences of returning prosperity. It is to be congratulated for the energy of its management.

—The *Aurora*, published by the literary societies of the Iowa Agricultural College, at Ames, Iowa, remarks: "College fraternities all over the United States have been anxiously waiting to see what attitude the faculty of Chicago University would take in regard to their establishment in that institution. It is now known that they will not be prohibited there; but it is very apparent that they will not be welcome, and the restrictions and frown of disapproval of those in authority will have a tendency to keep them out."

—Among the best religious newspapers with which it is our privilege to enjoy a weekly exchange, is the *New York Observer*, published at 37 Park Row, New York City, which has for some seventy years held a warm place in the esteem of Christian readers. A better family paper is seldom to be found; either as a source of entertainment designed to improve the head and the heart, or as a judicious commentator on current events, it possesses merits of a high order. As the oldest of the religious weeklies, published continuously under its original name, and maintaining its fidelity to the truth as it is in Christ Jesus, it deserves the popularity and success which it has achieved.

—The *India Watchman* reprints, from an English publication, a romantic historical paper, showing that Queen Victoria is the descendant of an escaped nun—Charlotte, daughter of the Duke de Montpensier. The maiden was the victim of her father's bigotry, and became the lady-abbess of the convent in which she was immured. Protestant tracts which came in her way were eagerly read, but her surroundings afforded no hope of release from the position which she occupied, and of which she became heartily tired. In the year 1572, a Huguenot army invaded Normandy, broke into the convent and released its inmates. The abbess fled in disguise and made her way to Germany, where she found warm friends and became a Protestant Christian. No wonder England abhors the papacy.

—Last Saturday's *New York World* contains a dispatch from Delaware, Ohio, of the 20th inst., detailing a case of rare brutality among the college students in that place. Three of these, juniors, belonging to the Greek-letter fraternity of Sigma Zeta Nu, "were in the act of initiating Percy Wilson, of Chattanooga, Tenn., into the

secrets of their order in the Chi Phi Hall when a delegation of the Delta Omicron Alpha, twelve in number, broke into the hall, overpowered the Sigma Nus, bound them hand and foot and proceeded to brand them on their faces. The branding-iron was a stick of caustic or nitrate of silver. The letters D. O. A. were made on each cheek and chin, respectively, and marks imitating horns were made on the forehead. Mr. Wilson was given a light dose, only one cheek being marked. All the men were handsome and stand high in society, but the black tattooing of the D. O. A. makes them look like Fijis ready for battle. The five students branded have suffered great pain, and bled freely from their wounds. Physicians say they are branded for life." Later, warrants were sworn out for the offenders, and the best local legal talent has been engaged by both sides for the trial.

THE QUARTER-CENTENNIAL OF THE NATIONAL CHRISTIAN ASSOCIATION.

Special Work for the Season of 1893:

1. Exhibit of the history and work of the Association for twenty-five years in the main building of the World's Fair.

2. Conference of Churches connected with the Annual Meeting, June 20th, made up of delegations appointed by church assemblies.

3. Congress on the reform under the auspices of the World's Fair Congress auxiliary, to be held about October 5th, in the Art Palace on the Lake Front, Chicago.

Special permission has been asked and freely granted by Dr. J. E. Roy, of the American Missionary Association, Dr. Goodwin, of the First Congregational church, and Dr. Gifford, of Immanuel Baptist church, to use their published testimonies in the N. C. A. exhibit. Several years ago Mr. Moody gave a very cordial leave that his views should be published in a similar way. The friends of the late beloved Col. George R. Clarke, of the Pacific Garden Mission, wish that his name be not omitted, and that though dead he may yet speak to multitudes for Christ against one of the greatest enemies of his church.

There will be many friends of our reform who cannot safely come to Chicago this season because of age or infirm health. Let this be a suggestion for them. If they may not come for personal gratification, let them set aside a part or all the sum that they might have spent, if they had come, for the instruction and blessing of those that do. Help with the Association, in this way, to be a blessing to the crowds who come to the Fair.

Many will be expecting to come, who may at the last moment be disappointed. Let the fund you have been setting aside for the journey and its expenses be consecrated to a higher purpose even. The cause you wished to promote needs your aid. How can you better turn the personal disappointment of giving up the World's Fair into a blessing for your fellow-men?

Last Friday the last contracts were made for the N. C. A. exhibit. The committee designs to make the display of our work and its history as complete as possible and in as good style as our limited means will permit. We shall have good neighbors,—the American Bible and Tract Societies, the Y. M. C. A., the Methodists, Presbyterians, Congregationalists, Disciples, etc., are close by. The people who will most frequent the northwest gallery of the main building will be such as we wish by all means to reach.

Every one who wishes the success of our cause will pray and aid in making this effort most efficient.

THE HOME.

THE PILGRIM CHURCH.

Far down the ages now,
Much of her journey done,
The pilgrim church pursues her way,
Until her crown be won.

No wider is the gate,
No broader is the way,
No smoother is the ancient path,
That leads to life and day.

No sweeter is the cup,
Nor less our lot of ill;
'T was tribulation ages since,
'T is tribulation still.

No slacker grows the fight,
No feebler is the foe,
Nor less the need of armor tried,
Of shield, and spear, and bow.

Thus onward still we press,
Through evil and through good—
Through pain, and poverty, and want,
Through peril and through blood.

Still faithful to our God,
And to our Captain true.
We follow where he leads the way,
The kingdom in our view.

—Anonymous.

SOCIAL PURITY.

Prominent among the reformatory organizations seeking to enlarge their field of useful labor in connection with the World's Columbian Exposition, there will be held in June a World's Congress on Social Purity. The New York Committee for the Prevention of State Regulation of Vice, with Aaron M. Powell, chairman, has issued a circular calling for an International Congress, to be held under the auspices of the World's Congress Auxiliary, June 2 and 3, 1893. All Social Purity and White Cross organizations, all churches, philanthropic and rescue organizations, in sympathy with its objects, are invited to send five or more representatives.

Papers upon topics germane to the general subject of social purity are expected from representative men and women on both sides of the Atlantic. Among the speakers announced are Hon. Charles C. Bonney, President of the World's Congress Auxiliary; Archbishop Ireland, Francis E. Willard, Julia Ward Howe, Mary A. Livermore and Rev. Antoinette Brown Blackwell. Papers are also invited from France, Switzerland, Italy, Germany, Holland, Denmark, Norway, Sweden, Russia, India, Great Britain and other countries.

The gigantic evils with which these noble Christian philanthropists are contending should arouse every Christian man and woman throughout the world, in undying hatred for vice, and unyielding efforts to oppose all attempts at so-called State regulation of vice. The names of delegates, and all communications, should be sent to the chairman of the World's Congress Committee, Aaron M. Powell, P. O. Box, 2,554, New York City.

THE SINS OF ONE'S YOUTH.

There is something very sad as well as instructive in David's prayer, "Remember not the sins of my youth." Zophar, in the Book of Job, says, "His bones are full of the sins of his youth." Not only can bodily diseases be traced to the indiscretions and disobedience of youth, but also confirmed habits and overmastering sins and hardened guilt.

It is a fateful truth that "whatsoever a man soweth that shall he also reap." Sow a thought and reap a desire; sow a desire, and reap an act; sow an act, and reap a habit; sow a habit, and reap a life; sow a life, and reap an eternity. The reaping must be the same in kind, and manifold in degree.

These sins of youth will have their revenge in bodily ailments and mental associations and spiritual temptations. Grace does not affect them, nor can one grow out of them. The stains and scars and crooks remain through all the growth. God may have forgiven them, but one cannot forget them, nor cease to blush at their remembrance. Most of the sins of age are but the outbursts of the pent-up sins of youth. It is found that the large majority of criminals become such

before 21 years of age. At that age one becomes cautious and takes fewer risks. So, also, do the large majority of those who become Christians follow Christ in youth.

The only explanation of the sudden fall of some Christians is that they were overcome by the accumulated force of the hidden sins of youth. The psalmist made God his portion from his youth, and became "a man after God's own heart." Yet the sins of youth overcame him at times of great temptation, and brought forth such bitter fruit in his sons that the heart-broken cry was forced from him concerning Absalom: "Is the young man safe?"

Nothing is more blessed than to be able to say of a young man, "He is safe," sound in growth. One does not care to ask so much, "Does he inherit wealth?" "Is he well educated?" "Is he smart?" as "Is he safe?" "Can he be trusted?" Trusted with himself and his future, as well as with property and confidence. A merchant could find any number of boys who were said to be smart, but only one who was faithful.

To be able to say that a young man is safe, he must have formed a character for manliness and godliness, which promises a fixed course of right thought and action and life with corresponding growth.

And nothing except the regenerating grace of God can so change and fix the character and life. No young man can save himself, nor can it be said of him that he is safe, until he is saved in Jesus Christ. The sins of youth will bring forth a harvest of sins in after-life, unless the grace of God intervenes.—*New York Evangelist.*

NEWS FROM JERUSALEM.

A letter from Mrs. Eliza J. Robertson, at Jerusalem, February 20, to a gentleman in Abilene, Kan. (especially the following paragraphs), is full of interest. The lady is a missionary in that city:

"The city is being rebuilt on the very grounds predicted by Jeremiah (31: 38-40) and Zechariah (14: 10). Large hospitals, school-houses, hotels, convents and other buildings have been erected, covering almost as large an extent as the city inside the wall. There has been no permit given by the Sultan to rebuild the temple that I know of. I hardly think the Jews would apply for one while the mosque of Omar stands on the Temple area. . . . The railroad from Joppa to this place is a great convenience. The engine excites the wonder and fear of the natives; some of them believe is possessed of the devil. Another railroad it is being constructed from Halfa on the Mediterranean Sea to the Houran on the other side of the Jordan river. The Jews are looking daily for their Messiah, because they see prophecy fulfilled in all these things."

RODDY'S CONVERT.

His real name was Rodger, but he was usually called Roddy, not precisely for short, but because that name glided more easily from the tongue. On Sunday, on Roddy's return from church, Mr. Peterman, his next-door neighbor, said:

"Well, Roddy, where have you been?"

"At a missionary meeting," replied Roddy.

"Poh! poh!" scoffed the old man.

The missionary meeting of which Roddy spoke had been a very stirring one, and had fanned his missionary zeal to a white heat.

"Why, Mr. Peterman," he said in surprise, "don't you believe in Foreign missions?"

"Naw, not a bit of it," the old man replied.

"It's money worse'n thrown away. We've got heathen enough at home, an' we'd better get them converted before we spend our money trying to convert them that live five thousand miles away. There's Bill Meeks, now, across the street, I just saw him come home drunk. He took up the whole sidewalk. Better spend your money on such home pagans like him, don't you think?"

Roddy felt the force of his old neighbor's objection, but he soon had an answer ready:

"I know there are plenty of unsaved people at home," he admitted, "and we ought to do what we can for them. But we ought to help the heathen, too; we ought to do good in as many places and ways as we can."

"We'd ought to 'tend to our home affairs first, according to my way o' thinking," declared the old man.

"That's so," answered Roddy; "but that isn't all we ought to do. It looks to me just like this. There are people to be saved here at home and in the heathen countries, too, and we ought to give the Gospel to both classes as fast as we can. If you and I can get our neighbor, Bill Meeks, converted, and can give a little money to get the poor Africans and Chinese and Hindoos converted, too, we will do more good than if we only try to save Bill Meeks. We ought to give everybody a chance to accept the Gospel, oughtn't we?"

"Well, I declare, Roddy, you can argue just like a lawyer," broke out Mr. Peterman.

Roddy flushed a little at the compliment, but said: "I don't care about arguing; that's not the point. But may I ask if you gave anything to foreign missions this year?"

"Of course not. As I said, I don't believe in 'em."

"I suppose, then, you gave so much more to Home missions?"

"Well—no—not exactly. There's so much need right here in Barrytown that I couldn't spare anything for anywhere else."

"Then you must have given a nice large sum for the Gospel right here, didn't you?"

"Why, h-h-em! h-h-em! I gave ten dollars to the preacher."

"Is that all?"

"Yes—I believe so."

"That's not very much for a rich man; but then, may be, you tried to save a great many people around you. How many did you save?"

"Look here, boy, you talk as if you were teaching me the catechism," said the old man, impatiently. "I don't know that I saved anybody in particular."

"That's just what the speaker said at the meeting to-day. People who won't do anything for missions won't do much for any other good cause, either. But I must go now. Mother's calling me to dinner, and I'm as hungry as a bear."

"The idea of a chit of a boy talking to me like that!" muttered Mr. Peterman, crossly, when Roddy had gone. "It was—impertinent."

Still, the lad's words had gone to the old man's conscience like a well-aimed arrow, and troubled him all the afternoon, so that he did not derive much pleasure from his Sunday newspaper. Roddy feared that he had spoken too bluntly to his neighbor, but still he hoped that some good would result from the conversation.

Toward evening Roddy and his parents were sitting on the veranda, each with a book in hand, when Mrs. Barrows—that is, Roddy's mother—looked up and said:

"There comes Harry Peterman; and—why, he's reeling as if he were intoxicated."

They watched the young man as he came with unsteady steps down the street toward the corner, and then turned and staggered to his own doorway, and disappeared in the house.

"Poor fellow!" said Mr. Barrows. "I'm afraid he is falling into bad habits. This isn't the first time he has come home recently in such a condition."

"His parents are very much troubled about him," answered Mrs. Barrows. "His mother says she can't understand why he has become so reckless. He doesn't seem to care for church or Sunday-school or anything good."

"I heard him say the other day that he didn't believe in church and religion any more," added Roddy. "He said religion didn't do his father any good, for he was just as close-fisted as any sinner could be—those were his very words."

A few days later Roddy met Mr. Peterman, who said:

"Did you see Harry come home on Sunday evening?"

"Yes, sir," Roddy replied frankly.

"Please don't tell any one about it, for my sake, Roddy. I feel the disgrace very much."

"I won't say a word," Roddy promised.

"Thank you," said the grateful old man, the tears shining in his eyes. "I don't know what to do for Harry. He's getting so reckless—doesn't care at all for church any more. If only something could be done to bring him back. Ask your father and mother to speak to him, Roddy—and—and pray for him!" and the tears streamed down the old man's furrowed cheeks as he turned away.

Roddy's eyes, too, were dim, and he walked home in a thoughtful frame of mind. What could he do for Harry? Here was home work, and he

would not neglect it because he was deeply interested in the spread of the Gospel among the heathen. How soon opportunities occur when one is really on the alert for them! Scarcely two weeks later the pastor of the church which Roddy attended announced, on Sunday morning, that a young native of India, who had been converted from heathenism and educated in this country, would speak in the evening.

"Mr. Peterman and Harry must hear that address," was Roddy's mental resolve.

It required all Roddy's arts of persuasion to induce Mr. Peterman and Harry to go to the meeting, but at last they consented. If ever the young Hindoo speaker was anointed by the Spirit, it was on that evening. Roddy was sitting near Mr. Peterman. At first the old man's face was a study. Doubt, curiosity and hostility were written on his features; but as the young Hindoo grew more earnest, describing the darkness, helplessness, woe and sin of the heathen world, his own hopeless condition while yet in sin, and finally his wonderful deliverance through the preaching of the Gospel by American missionaries—as he described all this in his earnest, eloquent way, Mr. Peterman bowed his head, his bosom swelled with emotion, and the tears rained thick and fast down his cheeks. If the Gospel could bring such joy and freedom to a poor Hindoo, why could it not help his son Harry? His old heart leaped with hope at the thought.

Meanwhile Roddy also glanced, at intervals, over at Harry Peterman's face, which had taken on a very serious expression. What were the young man's thoughts? He could not tell. It was not long, however, before he learned the condition of Harry's mind. The next evening Mr. Peterman stepped into Mr. Barrows' sitting-room with a radiant face.

"Good news! good news!" he broke out. "Harry has made up his mind to become a Christian and do better. Roddy, what do you suppose put such a grand notion into his mind?"

"Was it the address last evening?" Roddy ventured.

"It was," said Mr. Peterman with beaming eyes. "He says if the Gospel can do so much for a poor Hindoo it can also save him. Yes, sir, that's just what he says. You see, he's a pretty smart boy, if I do say it myself, and he just reasons it out in that way."

"And has he really asked God to help him?" said Mr. Barrows.

"Yes, and God has answered his prayer."

Here the old man's voice broke, so that he could not speak for some minutes.

"Roddy, I'm your convert," he said presently. "I believe now in Foreign missions and Home missions and every other good cause. To think, though, that a Hindoo had to come all the way to America to convince me and win my boy from sin! Yes, Roddy, I'm your convert. God bless you, my boy!"

"I rather think you are his convert," said Roddy joyfully.

Judging from the intense interest that Mr. Peterman ever after took in missions, it would seem that Roddy was correct.—*Interior.*

SIN MAKES TROUBLE.

Sin makes trouble for ourselves, but not for ourselves alone. Every man must bear his own burden, but yet his burden may become a crushing load to others; and our sins often make trouble for those who come after us.

A number of men were working in a mine, and as they continued the excavations they placed props here and there to take the place of the solid wall of earth they were removing, and support the ground overhead. It was necessary that they be exceedingly particular in placing these supports, but in the haste of mining there was some slight carelessness, and they saw the danger when it was too late to remedy it. They knew the mine would soon cave in, and so gave up their work. But there were others in danger—men who were on the surface, enjoying the fresh air and sunshine, and thinking of no immediate peril as they walked over the condemned mine, and removed the engines which could work there no longer. All at once, the earth gave way from under their feet, and steaming engines and men were hurled into the awful depths to certain death. They suffered the consequences of the carelessness of others, as they perished without a

moment's warning. Too often do men's sins thus bring calamity on those who are innocent.—*The Christian.*

THE ROAD TO YESTERDAY.

Will some wise man who has journeyed
Over land and over sea,
To the countries where the rainbow
And the glorious sunsets be,
Kindly tell a little stranger
Who has oddly lost her way,
Where's the road that she must travel
To return to Yesterday?

For, you see, she's unfamiliar
With To day, and cannot read
What its strange, mysterious sign posts
Tell of ways and where they lead.
And her heart upbraids her sorely,
Though she did not mean to stray
When she fell asleep last evening
And abandoned Yesterday.

For she left a deal neglected
That she really should have done;
And she fears she's lost some favors
That she fairly might have won.
So she'd like to turn her backward
To retrieve them if she may—
Will not some one kindly tell her
Where's the road to Yesterday?

—Julia M. Lippman, in *St. Nicholas*.

TEMPERANCE.

WORLD'S TEMPERANCE CONGRESS.

A World's Temperance Congress, to be composed of representatives of all temperance and religious bodies from or among all nationalities in sympathy with the temperance reform, has been called by the World's Temperance Congress committee, appointed by the board of managers of the National Temperance Society, to meet in the city of Chicago on Monday, June 5, 1893.

It is expected that the congress will continue during four days. Separate, simultaneous sections will be held, as may be found desirable and necessary for the reading and discussion of papers upon special topics inclusive of every aspect of the temperance reform. Papers have been invited from a large number of gifted and able writers in the various countries, men and women, and many acceptances have been already received.

The congress will be held with the co-operation of the general committee of the World's Congress Auxiliary on Temperance Congresses. It promises to be important and historic beyond any convocation in the interest of the temperance reform ever held.

The congress will be for deliberation only. No action will be taken of binding force upon the representatives of any country. English and French will be the languages of the congress.

The following acceptances have already been received from persons invited to prepare papers to be presented to the congress:

SCIENTIFIC.

The Physical Benefits of Total Abstinence: B. W. Richardson, M. D., F. R. S., London, England.

The Effect of Alcoholic Intoxication upon the Human Brain and its Relation to the Theories of Heredity and Evolution: A. Forel, M. D., Zurich, Switzerland.

The Latest Verdict of Science Concerning Alcohol: N. S. Davis, M. D., Chicago, Ill.

Are Beer and Light Wines to be Encouraged as Against the Stronger Distilled Liquors? J. B. Dunn, D. D., Boston, Mass.

POLITICAL AND LEGISLATIVE.

Principle and Method in the Temperance Reform: Herrick Johnson, D. D., Chicago, Ill.

The Duty of Church Members in the Temperance Reform: Rev. Joseph Cook, Boston, Mass.

Ought Women to Vote Concerning Liquor Traffic Legislation? Mrs. Mary A. Livermore, Melrose, Mass.

The Relation of Law to Gospel in the Temperance Reform: Rev. Dr. P. S. Henson, Chicago, Ill.

Sumptuary Laws: Rev. Dr. F. A. Noble, Chicago, Ill.

The Effects of Intoxicants upon Politics and the Government: O. P. Gifford, D. D., Chicago, Ill.

Local Option: H. L. Wayland, Philadelphia, Pa.

The License Problem in Theory and Fact: Albert G. Lawson, D. D., Camden, N. J.

Electoral Leagues: J. H. Raper, London, England.

Nationalizing the Liquor Traffic: Edward Belamy, Chicopee, Mass.

TOTAL ABSTINENCE.

Total Abstinence: Archbishop Ireland, St. Paul, Minn.

The Awakening of the Universal Conscience to the Duty of Resisting the Curse of Strong Drink: The Ven. Archdeacon Farrar, D. D., F. R. S., London, England.

Abstinence an Essential Element of Aggressive Christian Effort: Rev. Hugh Price Hughes, London, England.

EDUCATIONAL.

Scientific Temperance Instruction in Schools and Colleges: Hon. Geo. W. Ross, Toronto, Canada.

The Work Among the Young: Mrs. Nellie H. Bradley, Washington, D. C.

The Work Among the Colored People of the South: J. C. Price, D. D., Salisbury, N. C.

How to Create a Right Sentiment: Miss Julia Colman, New York City.

How to Train the Boys: Rev. John C. Collins, New Haven, Conn.

ENFORCEMENT OF LAW.

The Enforcement of Law: W. B. Hill, Macon, Ga.

The Results of State Prohibition: Hon. Jas. A. Troutman, Topeka, Kan.

Constitutional Prohibition, State and National: Mrs. J. Ellen Foster, Washington, D. C.

The Relation of the United States Government to the Liquor Traffic: Rev. Dr. George F. Magoun, Grinnell, Ia.

RELIGIOUS AND MISCELLANEOUS.

Church Temperance Work: T. L. Poulson, D. D., Jamaica, N. Y.

The Drink Traffic and Foreign Missions: Rev. Frank F. Dobbins, Philadelphia, Pa.

The Relation of the Press to the Temperance Reform: H. B. Metcalf, Pawtucket, R. I.

Gospel Temperance and Rescue Missions: Mrs. S. M. I. Henry, Evanston, Ill.

The Dissemination of Temperance Literature: Rev. J. C. Fernald, Plainfield.

Sunday Saloons: Rev. W. F. Crafts, Pittsburgh, Pa.

COFFEE HOUSES.

Temperance Restaurants and Coffee-houses in Great Britain: Joseph Bentley, Bradford, England.

Coffee-houses in America: Joshua L. Bailey, Philadelphia, Pa.

These papers will be considered in sections, July 5, 6, and 7, and public meetings will be held in the evenings, to be addressed by some of the ablest speakers in the country and by distinguished visitors from abroad.

June 11 has been set apart for "Temperance Sunday," and the ministers of Chicago requested to open their pulpits for sermons and addresses upon various phases of the Temperance Reform.—*The National Temperance Advocate.*

WELL SAID.

The sanction of the law given to evil is a tremendous evil in itself.—*Dawson Burns, D. D.*

"Give the devil his due" is all wrong. Give him your "don't" and you'll be happier.—*Yonker's Statesman.*

The cause of temperance has nothing to hope, but much to fear, from a license system.—*Daniel Dorchester, D. D.*

"A liquor-dealer may be a Democrat, Republican,—Mugwump; he can never be a Prohibitionist."—*Inn keepers' Journal, N. Y. Liquor Paper.*

The liquor traffic can never be legalized without sin. License, high or low, is vicious in principle and powerless as a remedy.—*Bishops of the M. E. Church.*

Let every laborer know this fact: That at least one full hour's toil of each day's labor is his tax for the support of the dram shops of America.—*Rev. J. H. Sherman.*

At the base of reform lies the education of the intellect into an appreciation of ethical life, and a knowledge of how to defend and perpetuate that life.—*The Progressive Age.*

BIBLE LESSON.

OLD TESTAMENT TEACHINGS.

LESSON VI.—Second Quarter, 1893.—May 7.

SUBJECT.—The Value of Wisdom.—Proverbs 3: 11-24.

GOLDEN TEXT.—Trust in the Lord with all thine heart; and lean not unto thine own understanding.—Prov. 3: 5.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Prov. 3: 11-18. T.—Prov. 3: 19-24. W.—Prov. 4: 1-9. T.—Job 28: 12-19. F.—Job 28: 20-28. S.—Psa. 119: 97-104. S.—James 1: 1-7.

COMMENTS BY E. E. FLAGG.

1. *Patience under affliction.* Vs. 11, 12. Life without any trials would fail entirely of its prime object, which is that of discipline, and the fact that no one lives and dies without passing through more or less of trial shows that God means that the whole human race should feel its salutary effects. It is true that many are not benefited by affliction, and others are only hardened by it. These are the ones who "despise" his chastening and "weary" of his correcting hand. But a true child of God, even if he does not understand the reason why he is so sorely tried, will be patient under that pruning, which will, in due time, "bring forth the peaceable fruits of righteousness."

2. *The blessedness of Wisdom.* Vs. 13-18. The world calls a man happy who prospers in his business relations, and amasses a great fortune. But here we have a different standard. "Happy is the man that findeth wisdom." He may not possess a dollar; but if he has the true wisdom he is rich. Its value far transcends that of silver or gold, or precious stones, or any earthly treasure which men peril their lives to win. These are perishable, but wisdom endures forever. Riches must be left on this side of the grave, but wisdom supplies us with the current coin of the other world. "Length of days" is in her right hand. Wisdom means temperance, industry, faith in God, hope for the future. Wisdom forbids sinful indulgence or the greed of gain; all those things which shorten life and make men old before their time. "In her left hand riches and honor." Riches is a relative term. What is wealth to one man may seem poverty to another; but "godliness, with contentment, is great gain." True wisdom will lead us to make the best of our lot, and a cheerful, contented spirit, though we have to work for our daily bread, will make us richer than a millionaire. Such a man is always honored; and (best of all) he has the honor which comes from God. "Her ways are ways of pleasantness." He who was wisdom incarnate, has said: "My yoke is easy and my burden is light." It is by learning of him that the soul finds rest. "All her paths are peace," but it is not the peace which the world gives. The latter will not stand the stress of trial, while the peace which God gives grows only deeper and more satisfying the wilder the storms of trouble which may beat around us. "She is a tree of life to them that lay hold upon her," under whose shade one may rest, and eat of the fruit, untroubled by the flaming sword which guarded the tree of life in Eden. Wisdom includes everything. It has the promise of the life which now is and of that which is to come. So the simile will be found to be full of the deepest and richest meanings if one will take the time to search them out.

3. *Wisdom in the Creation.* Vs. 19, 20. Wisdom allies us with God himself. It is by means of his wisdom and knowledge that this material universe came into being. The writer, the inventor, the artist; even the farmer, the mechanic and the housekeeper, to achieve the highest results and do the best work, need to pray for this heavenly wisdom. That divine Spirit of understanding which made the stars can show the astronomer the laws which govern them. He who hung this world in space, and knows every plant and mineral on its surface, and has so nicely balanced all its physical forces; he it is who can unfold to man the mysteries of nature; "who giveth liberally," and "upbraideth not." Work or study which is sanctified by prayer will bring forth more and better results than that which is undertaken in one's own human strength with no sense of dependence on God.

4. *The way of safety.* Vs. 21-24. "Life unto thy soul." All that makes life, as Scripture expresses it, "life indeed," the smile of God here and the hope of eternal joy hereafter. "And grace unto thy neck." The beauty of a fine Christian character may be likened to but far transcends the golden chains which kings used to

wear around the neck as a mark of royalty. "Then shalt thou walk in thy way safely." Life is full of snares and pitfalls, but they who make Wisdom their guide "shall not stumble." "When thou liest down thou shalt not be afraid." We shall feel in every emergency and every danger the presence of our divine Protector, so that we cannot fear, any more than a child with his father's arms around him. "Thy sleep shall be sweet," undisturbed by dreams of evil. There is no need for Christians to enter a lodge and band together with men of doubtful or indifferent character, for mutual protection in traveling, or help in sickness and misfortune. They who really trust the Lord will not dishonor him by any such course, thus giving the lie to all their professions of confidence in his power to keep them. God does not want any half-way trust. He has given us no half-way promises. They who have the heavenly wisdom will trust him for everything, and through everything: in darkness and light, in storm and sunshine, in life and death.

RELIGIOUS NEWS.

CONGREGATIONAL.

—The "Central South Association," with all its historical associations, has passed into history and the "Tennessee Association," phoenix-like, has risen full-fledged from its ashes. The Central South Association was the parent of the great associations of the Middle South, Georgia, Alabama, Mississippi, and at the time of the change of its name, April 8, had connected with it churches from Northern Alabama, Kentucky and Arkansas. These retain their rights and welcome as they pass into the Tennessee Association. By the change of name the Tennessee Association conforms to the usage of Congregationalism by limiting its extent to the lines of the State. The Central South Association, hereafter to be known as the Tennessee Association, met at Nashville, Tenn., April 6, with the Union church of Fisk University. The sermon of the opening session was preached by Rev. John W. Tolliver, of Florence, Ala. Rev. George Lusty presided as moderator. The religious devotions from beginning to end were intensely earnest. The narrative of the state of religion was very interesting, often intensely so. Many of the churches reported growth and increased spiritual power. On the other hand there were reports of discouragement and struggle enough to lead to the inquiry, "Why does not Congregationalism flourish in the South?" The officers for the next year are: Rev. B. A. Imes, moderator; Rev. Eugene Harris, recording secretary; Rev. H. S. Bennett, statistical secretary. The next meeting will be at Memphis, in April, 1894.

—The committee on temperance of the New York and Brooklyn Association in their report recommended that all members of Sunday-schools be urged to the practice of total abstinence; that a set of scientific temperance text-books be placed in Sunday-school libraries; that total abstinence be the principle and practice of church members; that unfermented wine be used for the communion service; that the law requiring scientific temperance instruction in public schools should be enforced, and that churches should co-operate in its enforcement; and that earnest efforts be made to abolish liquor saloons.

EVANGELICAL SYNOD.

—The Evangelical Synod of America, the representative in this country of the United Church of Prussia, Baden and other German lands in which the Lutheran and the Reformed are joined not by a federal union but by an organic consolidation, has recently compiled new statistics. From these it appears that this body, which is mostly German but favors a judicious introduction of English into its congregations and schools, now numbers 730 pastors, 898 organizations, 137 parochial schools, 19 stations with 1,006 baptized Christians. The leading educational institution of this body is at Elmhurst, Ill., where there is a college with a teachers' seminary, the attendance being 174. The Synod issues 7 German church papers, all of which are well supported.

FREE METHODIST.

—All persons who expect to attend the Illinois Annual Conference Sunday-school Convention at Aurora, Kane county, May 17, 18, are requested to send a postal to Rev. Geo. W. Whittington, 105 South Lincoln avenue, in that city, stating how long they will stay, so that provision may be made for their entertainment and comfort. If possible, do so one week before the time of meeting.

LATTER-DAY SAINTS.

—The Reformed Church of Latter-Day Saints, at Lamoni (Iowa) Conference, denounced Spiritualism because

it is contrary to the doctrine of Christ. It recognizes no clearly-defined supreme being; it does not develop its devotees to a higher plane of morality, and operates through them just as well when they are corrupt as when they are pure; its prophecies are not fulfilled. Another declaration maintains the position that nothing short of the Word of God should be taken as the man of our counsel, and hence whatever may have been said or done by what is known as the "Old Church," which is not in harmony with that word, should neither be received or excused. The people of God should stand upon the platform of Jesus Christ as revealed in God's Word to his people on earth. Another resolution, declaring that dancing and card-playing are unbecoming to a true Christian, was passed.

LUTHERAN.

—Lutheran church property in Brooklyn, N. Y., is valued at \$1,360,000. The number of churches is thirty; of congregations, thirty-six; of pastors, forty; of communicants, 15,000. Eleemosynary and educational work is represented by a home for the aged, a deaconess' institution, a hospital and a number of parochial schools.

—As was to be expected, the much advertised trial of Professor Dr. Gottwald of the Wittenberg Seminary for being too Lutheran for an institution of the General Synod ended in a complete vindication of the accused. Convicting evidence was wanting.

—Seventy-one delegates, of whom forty were pastors, attended the recent meeting of the Danish Lutheran church in America at Chicago. No action was taken with reference to the theological seminary, the condition of which was one of the principal reasons assigned for the meeting. The congregations were a unit in their opposition to a division of the church on doctrinal or any other grounds.

—Rev. Dr. S. A. Ort, of Wittenberg College, will deliver the address on "The Doctrines of the Lutheran Church," on Lutheran Day, at the World's Fair in September next. Dr. Ort is one of the leaders in the conservative ranks of the General Synod.

METHODIST EPISCOPAL.

—The Methodist church of Fostoria, Ohio, has adopted a resolution doing away with one communion cup, and has ordered 400 small tumblers, supplying one cup for each communicant. It is stated that other churches in the city will do likewise at an early date.

—Ministers in Ireland have signed an appeal to Methodist ministers in England that they oppose Home Rule, both on religious and commercial grounds. Home Rule in Ireland means peril to the Wesleyans as well as to other Protestants in the island. The contest is not one-sided, by any means.

—Bishop O. P. Fitzgerald, of the M. E. church South, writing in *Zion's Herald* on "Episcopal Methodism at the forks of the road," says: "Episcopal Methodism in America is at the forks of the road. The one leads to Congregationalism, the other back into the old path trod by our fathers. . . . All must see that this is a state of things that cannot last. Episcopal Methodism cannot move on two distinct and opposing lines at the same time. It cannot have one system for strong and rich churches, and another for the poorer and weaker ones. Already are heard the muttered thunders of a coming storm."

PRESBYTERIAN.

—The Presbyterian Presbytery of Chicago has adopted a resolution requesting the General Assembly to dispose of the Briggs case, by sending it back to the Synod of New York. If it is there sustained, the case will then go to the Assembly, strengthened by the prestige of having been supported by the presbytery and the synod.

—The revision question still agitates the Presbyterian church; but the tone of discussion is much different from what it was two years ago. It seems now pretty well settled that there will be no revision at present.

Y. W. C. A.

—The fourth international convention of the Young Women's Christian Associations of the United States and Canada meets in Toledo, Ohio, April 27-30. This international association, which has headquarters in the Venetian building, Chicago, is a part of the World's Young Women's Christian Association, and is composed of 300 city and college associations in thirty-seven States and provinces, and of sixteen State organizations. Among the speakers of the convention are: Prof. Graham Taylor, Chicago; Dr. T. C. Hall, Chicago; Mr. L. D. Wishard, New York City; Dr. J. H. Brookes, St. Louis, and many prominent association members and workers.

MISCELLANEOUS.

—As among various arrangements made for large gatherings with the Columbian Exposition, attention should be directed to those announced for an International World's Sunday-school Convention, to be held in St. Louis. That city is chosen, instead of Chicago, in order to escape those complications which might be found in the immediate vicinity of the Exposition. The convention is to be held August 31-September 2, and September 4-6.



THEY'RE NOT ALL ALIKE

—blood medicines. There's only one that is so far-reaching and so unfailing in its effects that it can be guaranteed to do all that's promised for it. That is Dr. Pierce's Golden Medical Discovery. If that doesn't benefit or cure, you have your money back.

It's not like the sarsaparillas or ordinary Spring medicines. They claim to do good in March, April, and May. All the year round, and in all cases, the "Discovery" purifies the blood as nothing else can. Every blood-taint and disorder, Eczema, Tetters, Salt-rheum, Erysipelas, Boils, Carbuncles, Enlarged Glands, Tumors and Swellings—the most stubborn Skin and Scalp Diseases, and the worst forms of Scrofula, are completely and permanently cured by it.

Buy of reliable dealers. With any others, something else that pays them better will probably be urged as "just as good." It may be, for them; but it can't be, for you.

For colic, cramps, and pains in stomach, nothing equals Dr. Pierce's Smart-Weed Elix.

NEWS OF THE WEEK.

CHICAGO.

"Black Jack" Yattaw, one of the most prominent and "tough" characters of this city, died last week.

The Esquimaux families at the World's Fair, tired of the slavery to which they were subjected as "sights," have left the grounds.

The Duke of Veragua, a lineal descendant of Christopher Columbus, with President Cleveland, is coming to the World's Fair, and will be duly honored.

President Lacey, of the Bankers' National Bank, says that the depletion of gold in the national treasury is not a serious affair.

The money losses by recent storms on the lakes aggregate about \$290,000, with insurance of \$235,000. The loss of the steamer Newell Eddy adds nine more deaths to the list of casualties.

The old Illinois Central depot, foot of Lake street, has been torn down. It was an old and well-known landmark. The company has built a magnificent station at Twelfth street and Michigan avenue.

COUNTRY.

Snow fell to a foot or more in depth in Dakota and other parts of the West, delaying trains, etc. Around Mascoutah, Illinois, a hailstorm is said to have killed early fruit and vegetables.

On the Atlantic coast the life-saving crews did excellent service during the recent gales, preserving 27 lives on the New Jersey coast.

Thos. Pallister and Frank W. Rohle, murderers under sentence of death, escaped from Sing Sing (N. Y.) prison Thursday night, by overpowering their guards and locking them up. Two other prisoners refused to leave the prison after their cells had been unlocked by the escaping parties.

The marriage of a girl of 16 to a man 39 years old has just been annulled in New York City because he was too far along in years.

Matthew Thomet, an employe of a German theater in that city, has been arrested for having started six incendiary fires in Milwaukee, Wis., which destroyed thousands of dollars' worth of property. He confesses to only one.

The Edison Electric Light company has been seriously defeated in its suits, against rival companies for infringements of patents, etc.

The amount of gold in the United States treasury, during the past week, was reduced to \$97,000,000, showing a large increase of our foreign indebtedness of late.

The three Spanish caravels, built in imitation of those with which Columbus made his first voyage to America, have arrived in this country.

James Henry Beard, the well-known American artist, died at Flushing, L. I., a few days ago.

Reports from the cyclone that swept through a portion of Mississippi, gave startling details. One family of six was killed, and their bodies, it is stated, were found six miles from their home,

blown there by the storm. Another woman was blown a mile away. The storm on the lakes continues to furnish details of wreck and suffering.

Minnesota is to have a new capitol building to cost \$2,000,000.

Towns along the Rio Grande in New Mexico have felt four shocks of earthquake.

The value of the product of American manufactories for the year 1892 is estimated to have been \$7,215,000,000.

Robert T. Lincoln, American minister, has sailed for the United States, leaving Secretary White in charge of the legation until the arrival of Mr. Bayard.

Reports from forty points in all parts of California indicate that this State will have bountiful crops this year. In Southern California a large yield of grain is expected. Fruit in all parts of the State is doing well, except apricots, which will fall far short of an average crop.

A bill abolishing capital punishment in the State of New York was passed lately by the House of Representatives, and was defeated in the Senate on the same day.

Col. Elliott F. Shepard, of the New York Mail and Express, left an estate valued at \$1,350,000, two-thirds being real estate. The estate is to be turned into a fund for the benefit of the widow, children and his brother, Augustus D. Shepard. Two bequests of \$100,000 and \$50,000 each are made to the trustees of the New York Presbytery. The institute at Tarsos, Asia Minor, gets \$100,000.

Thirty-two square miles of forest on Reservoir and Loop mountain, Pa., have been destroyed by fire, a high wind making it impossible to check the spread of the flames.

The past week has been filled with storms and disaster to an unusual extent. (Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the Cynosure from April 17 to April 22:

A W Bliss, W Chestnut, J Means, J W Snively, D J Ellsworth, R Hammond, G Bach, J B Barnes, Rev L P Pinckney, P S Peck, Mrs A Rosekrans, S Waite, H R Smith, W N Dean, J W McKinley, Mrs L Day, T S Parvin, C H Watson, Mrs M M Ames, J A Bogle, F Jones.

It is only of late years that rheumatism has been treated as a blood disease. But that this is a correct theory is proved by the extraordinary success attending the use of Ayer's Sarsaparilla, in this painful and very prevalent malady. It seldom fails of radical cure.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	72
Winter No. 2.....	66 @ 72
Corn—No. 2.....	39 1/4 @ 40 1/4
Oats—No. 2.....	25 @ 33
Rye—No. 2.....	49 @ 53 1/2
Bran per ton.....	9 50 @ 10 00
Hay—Timothy.....	8 00 @ 13 00
Butter, medium to best.....	16 @ 30
Cheese.....	03 @ 12 1/2
Beans.....	1 80 @ 1 90
Eggs.....	13 @ 14 1/2
Seeds—Timothy (bags).....	3 50 @ 3 90
Flax.....	1 13 1/4 @ 1 14 1/2
Clover (bags).....	8 00 @ 12 50
Broom corn.....	02 @ 08 1/2
Potatoes, per bu.....	60 @ 70
Hides—Green to dry flint.....	03 1/2 @ 09
Lumber—Common.....	10 00 @ 13 00
Wool (washed).....	16 @ 25
Cattle—Choice to extra.....	5 60 @ 6 00
Common to good.....	4 45 @ 5 05
Hogs.....	6 80 @ 7 75
Sheep.....	4 25 @ 5 40

NEW YORK.

Wheat.....	76 @ 80 1/2
Corn.....	49 @ 50
Oats.....	38 1/4 @ 40 1/4
Rye.....	56 @ 59
Eggs.....	17 @ 15 1/2
Butter.....	17 @ 25
Wool.....	13 @ 25

KANSAS CITY.

Cattle.....	2 25 @ 4 25
Hogs.....	6 25 @ 7 35
Sheep.....	3 75 @ 5 50

SECRET SOCIETIES Condemned

BY THE PRESS.

Courant, Hartford, Conn.—The secret society fosters snobbery, and tends to create division among the best friends.

Springfield (Mass.) Republican—We shall get over secret societies as we are getting over a good many other childish things.

Christian World, Cincinnati—There is no use in denying that the leading secret societies are, in their practical workings, essentially deistic.

Our Record, Utica, N. Y.—We are confident that the great objects of equality, fraternity, and morality may be attained without resorting to the veil of secrecy.

Evening Journal, Chicago—Assemble a party of young men together anywhere, with all restraint removed and perfect secrecy enjoined, and the result will be pernicious.

Republican, Springfield, Mass.—There is not a moral, political or social purpose which secrecy can aid more than openness. It is the meat of petty rather than large minds.

Advent Review and Herald—And parents should avoid bringing their children in contact with the evil, and not send them to public schools where secret societies are tolerated.

Watchman and Reflector, Boston—We have before spoken of the low prejudices and antipathies which this secret fellowship engenders toward those who are outside, and of the unworthy and vicious friendships which it creates among those who are within.

Daily Herald, Cleveland, Ohio—If the "secrets" of Masonry, Odd-fellowship, Knights of Pythias, Sons of Malta, and the entire crop of secret societies could have sunlight let in upon them, we fancy the members thereof would be pronounced foolish boys of a larger growth.

London News, Madrid Correspondence, 1868—The whole of this insurrectionary movement has been under the direction of a revolutionary committee, most of whom, I am told, are members of the Freemason's society (of which there are not less than forty nine lodges, numbering 21,000 members, in Madrid), who have been for months arming the people in preparation for this outbreak.

Harper's Magazine—As the larger portion of the Whig party was merged in the Republican, the dominant party of to-day has a certain lineal descent from the feelings aroused by the abduction of Morgan from the jail at Canandaigua. His disappearance and the odium consequent upon it stigmatized Masonry, so that it lay a long time moribund, and, although revived in later years, cannot hope to regain its old importance.

The Interior, Feb. 1877—That Masonry is a religious system exceeding every other in the impressive character of its religious rites and ceremonials, and that it offers salvation through the practice of its rites and precepts, is an indisputable fact. If salvation can come to the soul through the channels of the morality taught by Masonry, then there is no need for the Christian religion. The objection we make to it is that it teaches salvation without Christ.

Utica, N. Y., Daily Herald—The abominations of Know Nothingism are now conceded by all. The outrages of the secret society of Tammany, notwithstanding its endorsement by Gov. Seymour, are familiar to the American people and a disgrace to American politics. The excitement produced by the interference of Masons with politics is a matter of history. Everywhere and at all times, secret societies, so far as they dabble with politics, must exert a baleful evil.

Scientific American, New York—Once joined, however, and held by working upon his fears through the blasphemous oaths of secrecy that he is forced to take, he is induced, by sheer force of example, through a routine of profanity, intemperance and gambling; while, in many cases, if young and innocent, his course leads to graver faults, committed more through a sense of shame and false pride than depravity, and due to the tacit, if not open, instigation of his unscrupulous elders.

Standard Works

—ON—

SECRET SOCIETIES

FOR SALE BY THE

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Terms—Cash with order, or if sent by express C. O. D. at least \$1.00 must be sent with order as a guarantee that books will be taken. Books at retail prices sent postpaid. Books by Mail are at risk of persons ordering, unless 10 cents extra is sent to pay for registering them, when their safe delivery is guaranteed. Books at retail ordered by express, are sold at 10 per cent discount and delivery guaranteed, but not express paid. Postage stamps taken for small sums. A liberal discount to dealers.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, \$1.00; paper cover, 50cts.

Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, "The Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. 25cts each.

Between Two Opinions; OR THE QUESTION OF THE HOUR. By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy. 389 pages, cloth, postpaid, \$1.00.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, pastor Evangelical Lutheran church. This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

Five Rituals Bound Together. "Odd-fellowship Illustrated" (old work), "Knights of Pythias Illustrated," "Good Templars Illustrated," "Exposition of the Grange," and "Ritual of the Grand Army of the Republic," are sold bound together in a cloth for \$1.00.

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the Now Berlin Temple." 224 pages, cloth, \$1.00.

Holden with Cords. OR THE POWER OF THE SECRET EMPIRE. By E. E. Flagg, author of "A Sunny Life," etc. This is a thrillingly interesting story, accurately true to life because mainly a narration of historical facts. In cloth, \$1.00; in paper, 50 cents.

College Secret Societies. Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett. 25cts each.

History Nat'l Christian Association. Its origin, objects, what it has done aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By-laws of the Association. 25cts each.

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated." \$1.00 each.

Secret Societies. A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher. In cloth, 35cts each; paper covers, 15cts each.

Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each.

United Sons of Industry Illustrated. A full and complete illustrated ritual of the secret tradesunion of the above name, giving the signs, grips, passwords, etc. 15cts each.

Knights of Labor Illustrated ("ADELPHON KRUPOTOS"). The complete illustrated ritual of the order, including the "unwritten work." 25cts each.

Odd-fellowship: ITS HISTORY AND WORK. By President J. Blanchard. A new pamphlet with cover. Postpaid, 5 cts.

HOME AND HEALTH.

(From the Vanguard, St. Louis.)

NATURAL DEVELOPMENT.

Hot-bed life or forced growth may bring early fruitage, but it also brings early decay. This may be admissible in the vegetable kingdom, but not in the animal. It is unnatural, and hence destructive to usefulness and longevity.

In the realm of mind the natural development is the only sure and satisfactory one. It is almost proverbial that precocious children seldom attain what they early promised. It is also noticeable that those of slower growth and ordinary mental powers have often come to surprising development and usefulness under the natural and wise directing of these powers of mind and heart. This is so little understood that a "smart" child is regarded as more desirable than a well-developed, though less precocious one.

The opening of the mind and life of the child should be like the blooming of a flower, which is full of new beauty and wonders at every stage. To open it ourselves would be to destroy it for a passing enjoyment. The child must be studied and fashioned according to its needs, rather than pressed in some things and crippled in others, or toyed with till it becomes perverted in mind and character.

The importance of keeping the little ones in the hands of those who will train them mentally as well as spiritually in God's natural way cannot be overestimated. Such training of children is the most sacred obligation of parenthood. The care of the body is also to serve this end.

Few realize that the most important time in a child's education is the first six or eight years in the home where father and mother are, or should be, the most trusted of teachers. Here developments may be carefully watched in normal conditions, and progress and character noted. How much this means to the future of the child cannot be realized. It lays a good foundation for a permanent structure. If this is neglected, nothing can make up its great loss to the child.

TIMELY HINTS.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 Jno. 2.

Look into your cellars and dark closets. Do not wait for sickness, but thoroughly clean everything, and be not sparing of lime.

Modern scientists are finding out the causes of disease; but simple, old-fashioned cleanliness is as good a preventive as has yet been invented.

Tight lacing has been asserted, by a noted German professor, to be the frequent cause of gall-stones in the liver. This is a most distressing disease, causing cramps and severe pain.

Those suffering from contagious or infectious diseases should be isolated from all but those who take care of them. It is better, if practicable, to have an upstairs room for a sick chamber.

Do not give the baby paregoric or soothing syrup. It is bad enough to give opiates to grown people, but much worse with children, as they are very sensitive to the drug, which often destroys the mind of a nervous child.

Do not let the bright spring days cheat you into doffing your flannels too soon. Better put on lighter outside garments and change again to heavier if the weather changes suddenly. The weather is very uncertain in the Eastern and Middle States in April.

Dyspepsia is usually caused by over-eating or by the use of too rich foods which cannot be assimilated. There is no need of any person becoming dyspeptic. Plain food, regularly taken, and daily outdoor exercise will keep the digestive organs in order.

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FARM NOTES.

SOME AGRICULTURAL POINTERS.

By all means sow some clover this spring. Seed is high, yet we cannot well do without this useful plant. We need it in our rotations. We require it both to furnish the best of hay for our stock, as well as to maintain the fertility of the soils of our farms.

Try and get a good start with the spring work, and then keep ahead. The man who keeps ahead of his work does not labor as hard in the end as he who is behind. How everything drags, and how discouraging it is to perform every farm operation just a few days later than it should have been done! and how much loss such a practice entails! So it is good advice, though often hard to follow: "Push the work, and don't let the work push you."

Do not fail to prepare the soil properly for the reception of the seed. Fine up and pulverize until it becomes perfectly loose and mellow. This is the very foundation of farm work; and, when this is slighted, how can satisfactory results be reasonably expected? Then do not omit incessant tillage and cultivation throughout the growing season. Keep at it.

Do not turn out the stock to pasture too early. Spring is trying to the constitution. Winds and rains are prevalent, and these are precisely the right conditions for stock to take cold and become sick. There is no saving in this premature pasturing, for the grass has perhaps barely started. It contains much water, and cropping it early does cattle small good, and very likely diminishes the later yield. Furthermore, the ground being soft, is poached, and the sod badly injured. Make the change from hay to grass very slowly, and thus prevent disorders which are liable to occur.

Spring is the season for all kinds of transplanting and "setting out" work; so improve the farm by establishing orchards and small fruit patches, that will in future years provide the family with most healthful fruit, furnish a source of income, and improve the appearance and value of the farm. It seems paradoxical that so many farmers and their families scarcely taste fruit in any quantity. Rural people should certainly take hold of all the blessings which their lot affords.

Plant potatoes early. Blight and rot generally affect late plantings more seriously than the earlier ones. Commercial fertilizers are preferable to stable manures, as the latter seem under certain conditions much more favorable to the spread and propagation of the dread "scab". The ground for potatoes should be plowed deeply, and the seed put down pretty well, say four or five inches. Level culture is easier and better than the old-fashioned "hill culture".

Save all the manure from all the stock, —and by all is meant the entire fertilizing matter from both solid and liquid excrements. Manures are shamefully wasted, and our impoverished soils are cheated of their just dues and needs; and year by year they become more and more exhausted. What wonder that crops grow less and less, and we hear the complaint that "farming does not pay"! Turn over a new leaf. Employ absorbents, such as straw, meadow hay, land-plaster, sawdust, coal ashes, freely, and curtail this expensive waste.

There are advantages in special farming as well as in general farming. There are also disadvantages in each. In special farming there is more concentration of effort possible; but if the specialty fails, as all will occasionally, then there is nothing to fall back upon. If a man's land is particularly suitable for one crop, let him "go into it" extensively; but yet produce, to a secondary extent, some other crops as a partial dependence. —W. P. Perkins, in *Farm, Field and Fireside*.

SOME OTHER POINTERS.

A week is long enough for the hen house to go without having the droppings removed. Sprinkle sand, dry

earth or coal ashes under the perches after removing the droppings.

Set or "break up" the broody hen at once.

See that the fowls have fresh water and pure air, but not damp quarters and drafts.

If the coops for little chicks are on the barn floor give them some fresh earth for a carpet.

Whitewash the coops before using them this spring. It gives an air of neatness and air of healthfulness—air full of health.

If you have to confine your fowls so that they have but a small run, be sure you keep it well spaded—that is, spade it often.

Little chicks want dry quarters, to do their best; but that does not mean that they should never touch anything but a board or stone floor.

Fowls like shade in summer. If you have no shed for them to air themselves in during the winter, a shade can be cheaply made, if there are no trees in their run or range, by using old boards or even poles with a few corn stalks or a little straw thrown over them.

Is the smell in your cellar all right? If it isn't, make it right. Get the bad air out and good air in, somehow. Fire is a great sweetener. Even when the cellar is too warm, a fire to change the air will leave the bees quieter as soon as it cools off.—*Farm, Field and Fireside*.

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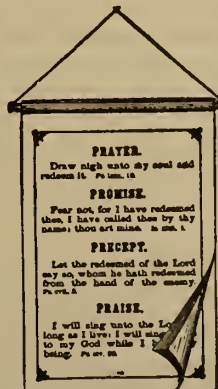
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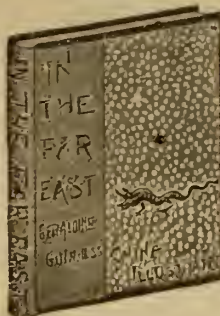
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An interesting paper from our clear-headed contributor, "Nathan," on the second page of this issue, pleasantly shows how some of the difficulties which he found in Masonry were brushed aside by Masonic explanations. It is good reading.

We surrender most of our space this week to reports of reform work in New York and elsewhere. The one-day conference on April 25, in the great American metropolis, was an event of unusual interest, and, it is hoped, of important results in our reform.

The distressful news was received by friends in Chicago last week, that the youngest son of Rev. E. Hildreth, of Los Angeles, Cal., was drowned. The particulars we have not learned, but join with the many friends of the bereaved parents, and the readers of the *Cynosure*, in sincere sympathy for this loss to the household of the former treasurer of the N. C. Association.

President Cleveland, the Duke of Veragua, and their party of visitors to the Columbian Exposition, set a good example to some very reputable citizens of Chicago, by traveling so as to reach here on Saturday, and resting and attending church services on Sunday. Had the day been pleasant, the Fair grounds would have been, no doubt, as usual, thronged on that day with sight-seers.

Already the effects of the Columbian Exposition upon the cost of living among our citizens begin to be seriously felt in the increased prices of the necessities of life. It is not on account of any unusual scarcity, or the apprehension of any in the future, that causes this advance; it is simply the greed of the supply men, who are ready at every opportunity to avail themselves of the increased demand.

A. J. Millard, of Little Rock, Ark., one of the N. C. A.'s warm supporters, has been attacking Masonry manfully in about the last medium that one would expect—the *Masonic Trowel*, the official organ of the Grand Lodge in that State.

The *Trowel* characterizes it as a "curiosity," but makes no argument against our brother's article, except a flat denial of his charges. That is the customary logic of the fraternity.

The *Lutheran Standard*, for several weeks past, has been devoting a large space in each issue to a discussion of the evils of Freemasonry, by an intelligent contributor, who extensively draws his facts and figures from the history of the fraternity in Europe. There is probably no church on earth more persistently opposed to the evils of the oath-bound secret societies than the Lutherans, or one that so makes them a subject of ministerial investigation—particularly the German Lutherans.

It was intended, owing to the opening of the Columbian Exposition on Monday, to celebrate the semi-annual "Labor-day"—May 1—on Sunday, April 30, and the various unions of Chicago had about perfected their plans for a street parade in large numbers, with an afternoon outdoor gathering, to celebrate the event. Providentially a drenching rain, early Sunday morning and all that forenoon, compelled a postponement of the desecrating ceremonies. Man proposes, but God still rules.

The numerous conventions, congresses, and conferences which are to distinguish the Columbian Exposition this summer, are something wonderful in the variety of topics already underlined for discussion. Nothing of the kind has ever before been known on so extensive a scale; but if the different debates are conducted in an intelligent and Christian spirit, much benefit may accrue from some of them. The fine exhibit of the N. C. A., its June Conference, and its October Congress, will tend to greatly enlighten the public on at least one very important and interesting topic—the follies and dangers of secret societies.

The *Converted Catholic* of a recent date makes public some particulars concerning the last hours of General Sherman that are characterized by the General's brother, Senator Sherman, as an outrage. The General's wife, who died before him, was, as is well-known, an active Roman Catholic, and all her children were also members of her church. The General refused, always, to unite with it; and the story, as told by Father O'Connor, is this: When the General was dying, his children called in a priest, who sprinkled him with holy water. He was unconscious at the time and never regained strength to protest against this intrusion. It is not probable that its effect upon the dying hero was ever perceptible, except that it paved the way for his burial in "consecrated ground" beside his wife—a filial act that could not otherwise have been accomplished. There is an important lesson in it, however.

The great international naval review at New York, embracing twenty-seven war vessels belonging to England, Russia, Germany, France, Italy, Spain and the United States, with all the noise, pomp and circumstance pertaining to such a display, occurred on Friday, and was witnessed by immense crowds of sight-seers, the President of the Union, and a host of eminent statesmen and reputable citizens. It was undoubtedly the first time in history that there has been such a meeting of representative vessels for a peaceful and purely complimentary review, and it may properly be considered a tribute to our country's greatness among the nations of the earth. Not the least noticeable feature of the display were the three *fac similes* of the small Spanish caravels in which Columbus made his first voyage to the Bahama islands. It would be a source of great satisfaction to all Christians if they knew

that these war vessels of mighty and rival nations would never be arrayed against each other in deadly conflict.

The Supreme Court of the United States, last week, handed down a decision in support of a law that favors the interests of saloon-keepers. Usually, the opinions of this final tribunal have been opposed to the dispensers of ardent spirits; but the case under consideration, in this instance, was peculiar. An attempt had been made by the Northern Pacific Railroad company to prevent the renewal, by certain county officers in Washington, of licenses previously granted to saloon-keepers. The ground of objection presented by the company was that the saloons in question were nuisances, and that the employes of the road, who must necessarily employ dynamite, steam, and other dangerous substances, in constructing the company's line through that country, were induced by the presence of these saloons along the route to become unfitted for the safe use of these materials, thereby causing delays in the work and loss to the company. The State courts had sustained the issue of the saloon licenses, and their decisions are now affirmed by the Supreme Court. This opinion is disastrous, not only to the interests of the railroad, but to all who have occasion to travel over it, exposed to the carelessness and vagaries of drunken workmen, armed with deadly explosives.

"O'ER THE REALMS OF PAGAN DARKNESS."

[The solo sung by Prof. J. A. Adams at the New York Anti-secrecy Conference, April 25, 1893.]

(Tune—Segur.)

O'er the realms of pagan darkness,
Let the eye of pity gaze;
See the kindreds of the people
Lost in sin's bewildering maze;
Darkness brooding, darkness brooding,
On the face of all the earth.

Light of them that sit in darkness,
Rise and shine, thy blessings bring;
Light to lighten all around us,
Rise with healing in thy wing;
To thy brightness, to thy brightness,
Let all men and nations come.

Yes, we trust the day is breaking—
Joyful times are near at hand;
God, the mighty God, is speaking
By his Word in every land;
Mark his progress, mark his progress—
Darkness flies at his command.

HOW THE CHURCH MAY RIVAL THE LODGE.

BY W. W. TEMPLETON.

[We commend this choice bit of sarcasm to those who deem the lodge more "benevolent" than the church.—EDITOR CYNOSURE.]

The church is sometimes compared with secret societies in regard to its benevolence and the care of its poor, to the disparagement of the former and the exaltation of the latter. The secret societies, it is claimed, take better care of their poor than does the church. But the church cannot compete with these associations until it adopts their methods.

1. The church will have to be more careful and discriminating in the reception of members. An initiation fee, larger or smaller, must be required of every person who is admitted to membership. Every member must also pay weekly or monthly dues, and thus establish a fund for the relief of the needy. It should also be understood that if any member becomes too poor to pay his dues, he will forfeit all right and claim to relief in case of need.

2. The church must be careful to exclude from

her membership all who would be likely to need assistance. Every applicant must be sound in body. No invalids or cripples must be received. Every applicant should be required to bring a certificate of good health from some reputable physician, and must have some visible means of support. He must have a good trade or a prosperous business of some kind, so that he will not be likely to have to draw on the charity fund.

3. If the church would become as benevolent as the secret orders, she must not extend relief to any who are outside of her pale. Her charity must be confined to her own members. Perhaps it would be well to adopt a system of signs, grips and passwords, so as not to be imposed upon by any who are not entitled to her favor. Then, when she would find a man by the wayside, stripped, wounded and half dead, she could pass by on the other side. Not being able to give the signs, grips and passwords, he would not be entitled to any relief.

I can see no way by which the church can compete with the secret societies but by the adoption of the above principles.

Huntsville, O.

NOTE.—In last week's *Cynosure* it was shown, from Masonic authority, that the "benevolence" of the lodge is not a feature of its organization. Its charity is a personal privilege (not an obligation) on the part of its members, as individuals, to give what each pleases for the relief of brother Masons. It was also shown in the report of the Grand Lodge of Iowa for 1889, that it voted nearly \$19,000 for its own expenses, salaries, etc., for the year, and \$585 for charitable purposes. Is there a church on earth that can match this penuriousness?—EDITOR.

MASONIC INTRIGUE AT SCHUYLER'S LAKE.

BY ONE WHO KNOWS.

The Rev. Mr. T—— began spiritual life as a member of the Free Methodist church at West Burlington, and is supposed to have been as free from troubles as guile in that anti-secret denomination. Subsequently he became a member and pastor of the M. E. church. On being sent to the charge at Schuyler's Lake, N. Y., he first tolerated the presence of an Anti-masonic preacher in his pulpit and expressed a little of the reform sentiment of his former church; but on losing a few dollars in Masonic contributions, in consequence of it, and this being exaggerated into nameless terrors and still greater calamity, he, under the influence of an officious Freemason, a member of his church, showed a contrite spirit and a disposition to make amends to the injured and irate fraternity by favoring and being instrumental in the introduction of two Good Templar lodges in his charge, and becoming a member of one of them; although this institution, as is well-known, is but a stepping-stone or entering-wedge to a proselyting school or scheme for the Masonic lodge. The active trustee of the M. E. church at Schuyler's Lake, who professes Anti-masonry, but of a lukewarm and dubious character, acquiesced in the establishment of the lodges on persuasion of their beneficent tendencies, but objected to the permanent use of the church as a lodge-room on account of the injury to the edifice. This dissent, together with his previous admission of Anti-masonic speakers, excited the ire of the aforesaid Mason, who, however, in evident dissimulation, expressed a specious disapprobation of Masonry, and he, therefore, obviously resolved to rid the church of his authority and control by intrigue. Without giving the notice required by church rules in time and form, and disregarding other formalities, this Mason and his principal, the minister, had the obnoxious trustee removed by surprise and in his absence, and replaced by a Freemason outside the church; thus bringing the edifice under the absolute control of themselves and the Masonic lodge.

The dispossessed trustee objected to the informalities, and took counsel with a neighboring minister, who confirmed him in his position, and encouraged him in his attitude toward his opponents; and threats were made of bringing the matter before the conference. The Masonic intriguer had attained his object in removing his rival and arraying the church on the side of Freemasonry, but had also brought his principal

into a disagreeable and vexatious dilemma; but this was a matter of indifference to him, as it is always expected that the cat's-paw will get burned.

The offending pastor, against whom the above-mentioned trustee has evidently other and secret objections, as he protests that he should not have been allowed to fill out the customary three years allotted to the ministers of his denomination, cast about him for some method of escape from his predicament. Perhaps he might have joined the Masonic lodge, which is a way sometimes adopted by persons in difficulty, and sometimes designed by the fraternity to recruit its numbers by rendering itself necessary; but he chose a different and unusual course. He again changed his faith, secured a reception in the Baptist church and resigned from the M. E. Thus his truckling to the lodge was without avail, and only resulted in perplexity and disgrace. Honor and clear conscience cannot be expected in the lodge and its alliances.

MASONIC DIFFICULTIES CLEARED.

A letter from an esteemed friend alludes to a recent conversation by saying: "I think you have some wrong ideas about the Masonic ritual."

I wish to reply to some things added in the same connection, and, as the points under consideration are liable to be of interest to others, I choose, as the medium of the reply, the *Christian Cynosure*.

I hope that answering through its columns, instead of by a letter mailed to him, will be acceptable to my friend. I would be sorry to find it otherwise, for he is one whose feelings I would regard with great consideration.

His opinion that my ideas are mistaken is worthy of serious attention for more than one respectable reason; for he is more than an intelligent man; he is an educated one, who has been in the active practice of two professions successively, and is now settled in an Eastern city as a physician.

He has also advanced so far in Masonry as to take all the degrees of the Commandery. He is an intelligent and experienced Mason, as well as a worthy man.

His opinion that I err in my judgment of Masonry is not to be lightly treated, even if less of personal regard than I feel for him would allow me to consider it lightly. I believe in his candor, and wish to match it with my own.

In his letter he continues from the sentence I have quoted: "The Commandery degrees are founded upon the Christian religion, and the life, birth, death, resurrection and ascension of Jesus Christ are especially prominent and impressive facts in the degree of Malta."

"The early degrees carry you back to the old dispensation, but the later degrees recognize and honor Jesus Christ as heartily as does the New Testament itself."

"Masonic ritual is a growth, as well as the Bible itself; and while deism seems at first prominent, the new dispensation comes to the front later, and all the great facts of the Christian religion are emphasized duly and truly as you advance."

"Had you continued on, I think the whole thing would have cleared up, and the objections which you suggested would have entirely vanished."

I regard this as an honest statement of the opinion of a man intelligent enough to appreciate the expression of an opinion different from his own. As his own language is quoted, there is no danger of treating his opinions unfairly in a reply without giving a reader the means of detecting the mistake, and discovering how the reply fails to answer.

My first point is, that he recognizes my need of advancing beyond the Blue Lodge in order to have my objections "cleared up." This need is recognized in connection with the admission that "the early degrees carry you back to the old dispensation," and the one made a little later, that "deism seems at first prominent."

These admissions do not represent my own objections quite as exactly as I could state them; but all I care to mention here—because they seem to be all that are necessary in connection with what he says in this letter—are, that the Blue Lodge is religious, while yet it allows no profession of faith that is not deistical, and no

ritual that is not pagan. I use these expressions without the vituperative meaning that one not a Mason might suspect. I only make the plain, simple statement of fact that the confession of faith is deistical, and the ritual is that of sun-worshippers.

I do not deny that, in spite of this, my friend does, in his own private thought, enlarge for himself the creed and sift the ritual. This, however, does not remove my objection.

I object that if he does this he must do it in spite of Masonry.

I object that other men, compelled by Masonry to be religious in some way, are sure to be so in a more or less Masonic way; and I count this a serious objection.

He allows that in order to have this grave objection cleared I need to advance beyond the Blue Lodge. That is not complimentary to the Blue Lodge.

It does not seem, for the moment, to occur to him that the "three symbolic degrees" of the Blue Lodge are all there is of true Masonry. He may never have read, from a high Masonic authority, a protest against so-called Christian degrees as sectarian and inconsistent with true, broad, charitable and universal Masonry.

It may not have fallen in his way to hear the Knights stigmatized by an enthusiastic devotee of genuine Blue Lodge faith as the "clowns of Masonry."

He forgets that the Council and Commandery are side-shows, and that nothing is needful to a complete Mason which he cannot get, and is not, in fact, compelled to receive, in the Blue Lodge. This, however, is an objection that might seem to him to have less force if Masonry were merely an object of contemplation. As such he seems, in fact, to be regarding it here, for he appears to regard it as a progressive system, satisfactory when contemplated as a whole.

But it is something besides a system to be studied. It is an agency. It is a practical, efficient working machine. The question is not what other machinery the Blue Lodge gears into, but what kind of work it turns out. If it teaches, what does it teach? If it influences men, what is its influence on them?

In answering such questions, I cannot forget his own statement that "deism seems prominent in the Blue Lodge." If it teaches deism, or if its influence is that of deism, then, surely I cannot but recognize this as an objection.

It is a serious one. It surely needs to be confessed, as it is in his letter, and then "cleared up," as he thinks it to be, by proceeding to the Commandery, or else, as I think it ought to be, cleared out.

This practical quality in the objection is emphasized by the practical fact that, whether Blue Lodge "symbolic degrees" were the sum of real Masonry or not, they would still be all of Masonry that a large proportion of the membership would ever see. How few in proportion to the mass enter the Commandery!

Blue Lodge religion is the religion of the larger class of Masons.

Still further, the Knights themselves continue to worship in the Blue Lodge, and even take part in initiating entered apprentices. Their having learned all about Christ's resurrection that my friend finds taught in the Malta degree, does not hinder their helping to bring Hiram Abiff to precisely the same resurrection as before.

If the ritual of the Blue Lodge, in which the great body of Masons find all their Masonic religion, and in which the Knights continue to worship, needs to have grave objections "cleared up," then that Masonry which is the largest part of Masonry, and which to many is the whole, is the Masonry that needs supplementing or explaining.

If this is so, the practical effect of this unexplained agent operating on the lives of men may need explaining, too.

Whatever may be the quality of the side-show called the Commandery, it does not redeem the deism or paganism of the Blue Lodge, in which the mass of Freemasons will forever abide. An ordinary Mason is none the less a deist because some one else, somewhere else, is, in some sense, a Christian.

Having tried to show that whatever the Blue Lodge may be as a mere object of contemplation, considered as a fragment of a system, it is still objectionable when operating as a complete and

practical agency affecting the religious character of men. I turn to the claim which my friend makes for the Commandery.

He especially signalizes that degree of the Commandery called the Knight of Malta degree. The oath of this degree is taken with reference to the "sealed obligation" already taken in the preceding degree, so that it virtually reiterates that obligation. This obligation, peculiar to this degree, relates to the degrees by which a candidate must approach it. These are the three degrees of the Blue Lodge; with Past Master, Most Excellent Master, Royal Arch, Knights of the Red Cross and Knights Templar degrees. After these comes the Malta degree, which my friend thinks I rather need to clear up my difficulties.

But that eminent Masonic authority, Daniel Sickels, thinks otherwise. He says of the Blue Lodge: "We now find man complete in morality and intelligence, with the stay of religion added to insure him of the protection of the Deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which the soul of man requires."

Nevertheless, since my soul is found to require more, and since my friend has suggested something beyond this "perfect whole," let us look into this degree of Malta.

The various other degrees, by way of which it must be reached, according to the terms of its own obligation, some that postpone one's opportunities for availing himself of this means of grace. They must, at the same time, constitute a rather protracted and effective preparation. Between the Blue Lodge and this one, by its own showing, must come at least four more.

The fourth has already been found preparatory to the extent of furnishing the oath with the "sealed obligation".

It is enough to know that the "sealed obligation" cannot be duplicated outside of hell.

The ceremonies of opening the lodge include making the cutthroat signs of all the degrees, from the first to the present one. Devils would blush to make them. Then comes the Lord's prayer; and so the devilry begins to turn Christian, as the temptation of our Lord in the wilderness grew pious when the devil began quoting Scripture.

Here comes our new candidate, matured in the "perfect whole" of the three Blue Lodge degrees, where he has been ripened in the duty and privilege of construing all the "sectarianism," or Christianity, out of his religion, trained in the chapter to keep faith with criminals who appeal to him and help them, right or wrong, and a knight already under the suspended penalty of double damnation for his own sins and the unknown sins of the unknown dead man, from whose skull he drank the infernal fifth libation.

He comes right piously, entitled to admission by the pilgrim penitent's pass.

Having duly gone through the cut-throat drill, the lodge is duly and truly prepared to receive this penitent pilgrim, and accept his pass—"Golgotha". Again and again, at different stations, he repeats the word. What a means of Christian enlightenment this initiation begins to be! How my difficulties are clearing!

Again, the Lord's prayer: "Hallowed be thy name," sticks in my throat like Macbeth's "amen". But I enter fervently into the petition, "Lead us not into temptation."

And now, in connection with the sign of the degree, we get its name, Melita, and learn that it "alludes to the shipwreck of St. Paul". Rather sectarian for a true-blue Mason; but how the difficulties are clearing!

Here, indeed, is actually read the story of the viper shaken off his hand into the fire by Paul. There follows a performance which consists in acting Christ's interview with Thomas after his resurrection, when at length the "Eminent Commander" says: "My Lord," and the candidate, being prompted, adds, "and my God".

The grip taught in this performance has a name. That name is "Immanuel".

Who would think a Masonic grip could be such a means of grace?

How Christian this degree is! Why, even its very grip is called "Immanuel".

My difficulties are almost cleared. But the trouble is, I am collecting a heavy load of new ones.

NATHAN.

REV. T. B. MCCORMICK.

BY REV. M. A. GAULT.

Through the kindness of James McCormick, editor of the *Prohibition Era* at Princeton, Ind., I obtained the accompanying cut of his father, Rev. Thomas Brown McCormick, who died at his home in Princeton, Oct. 2, 1892, aged 81 years. The *Cynosure* published his obituary soon after his death; but while I was at Princeton, recently, I heard so much about this good man that I wish to add another tribute to his memory.

In my youth nothing inspired me more than to read the lives of illustrious reformers. I write this in hopes of inspiring our young people with a deeper interest in those reforms for which our late Bro. McCormick sacrificed so much. The events in his life in brief are these: He was a native of Kentucky, and of Scotch-Irish ancestry. His grandfather was one of the Presbyterians who met in convention at Mecklenburg, North Carolina, May 20th, 1775, and signed a Declara-



REV. THOS. BROWN MCCORMICK.

tion of Independence more than a year before Jefferson wrote the one of which he claimed to be the author. Mr. Bancroft says there is undoubted proof that Jefferson had this Mecklenburg Declaration before him and copied largely from it. Tucker, in his life of Jefferson, says: "Every one must be persuaded that one of these papers must have been borrowed from the other."

Mr. McCormick professed religion at the age of 20; and eight years afterward entered the ministry of the Cumberland Presbyterian church. In 1840 he removed with his family to Princeton, Ind., where he was pastor for a number of years.

When the slavery question became the burning issue in politics, and the fugitive-slave law was made a part of the United States Constitution, Mr. McCormick fearlessly espoused the cause of the Abolitionists. He had too much Scotch-Covenanter blood in his veins to allow himself to be made a slave-hunter for the South. In 1853 his Presbytery passed a resolution, by a vote of seventeen against three, forbidding their ministers to preach against slavery. Some years afterward they excommunicated Mr. McCormick from the church and from the ministry because he assisted fugitive slaves in their flight for freedom. Not satisfied with inflicting upon him this severest ecclesiastical penalty, they brought the civil law to bear upon him, by instigating Gov. Powell, of Kentucky, to require Gov. Wright, of Indiana, to deliver up Bro. McCormick, dead or alive, and offering a large sum for his arrest. He fled to Ohio, followed by the sheriff and deputy. They were almost upon him, when their buggy broke down, detaining them at a blacksmith shop. Following up the pursuit, they were again held in check by a heavy rain and a swollen stream, which enabled Mr. McCormick to reach the Ohio line in safety. The disappointed sheriff, who is said now to be an inmate of the Gibson county (Ind.) poorhouse, declared: "If ever Almighty God interfered in helping a man to escape, he did in that case."

Mr. McCormick afterward entered the ministry of the Congregational church, and resided at Oberlin, O., where his children were educated. He was endorsed by more than three hundred prominent ministers in the United States, and

rose to national prominence as a lecturer for the New England Anti-Slavery Society, and went everywhere preaching the gospel of liberty against slavery. He was a candidate for Governor of Ohio on the Abolition ticket, and presided at the national convention that nominated John P. Hale for the Presidency.

The triumphant event of his life was in 1862. Governor Morton, of Indiana, then wrote him to return home to Princeton; and when a great mass meeting of the citizens of Princeton and vicinity was held in the court house that year, to celebrate President Lincoln's Emancipation Proclamation, Mr. McCormick was the hero of the occasion, and was lifted over the heads of the people to the platform, amidst tremendous applause, when he made a thrilling address. What a change in public sentiment had been wrought in Princeton during those ten years; for only a few years before he was driven from the pulpit of one of Princeton's largest churches, and a reward offered by the Governor of the State for his arrest, obliging him to flee for refuge to Ohio!

After the slavery question had been settled by the war, he threw himself into the Anti-secret and Prohibition reforms, and never doubted the ultimate triumph of these movements. He lived to see almost as bitter opposition to these reforms as he had seen against the Abolitionists.

Before his death he attended services, most of the time, in the little Covenanter church of Princeton, sitting near the pulpit, for he was hard of hearing, and often nodded his assent to the points of the sermon. This church was the only one in Princeton that would open its doors for the discussion of the anti-secret question; and one of the largest churches in the place had sent away its pastor because he had allowed a woman to speak from the pulpit on the question of Prohibition.

Before Mr. McCormick entered the ministry, he joined the Freemasons; but a pious Christian woman was the means of opening his eyes to see the sinfulness of the institution, and he did not rest until he had renounced it as a dangerous enemy of Christianity. The *Cynosure* was his favorite paper, and he usually went on the street armed with it, and with anti-secret tracts. His testimony in public meetings was dreaded by time-serving and compromising Christians.

His son James now publishes, at Princeton, the *Prohibition Era*, the most reliable Prohibition paper in the State. He has inherited much of his father's devotion to reform, and should be sustained by all true friends of prohibition in the State.

There is a young people's reform organization in the Princeton Covenanter church, which cherishes the memory of Father McCormick.

"Our fathers to their rest have gone,
Their strife is past, their triumph won;
But sterner conflicts wait the race
That rises in their honored place:
A moral warfare with the crime
And folly of an evil time."

SOME POINTED QUESTIONS.

An Eastern railroad secretary wrote to the *Young Men's Era*, stating that he and his companions would like to know "what sort of ideas the Western men grow." We at once set about attempting to collect some Western-grown ideas for the benefit of the Eastern men and all others interested. One result of inquiries sent out was the following letter from a secretary in the far West: "I believe we in the West have a good many ideas; the difficulty we find in carrying them out is what is troubling us—at least that is my difficulty in this place, where there are very few Christians, and those of a weak kind, and very little Christian sentiment. How can a good religious work be maintained at such a point? In a place where there is very little musical and literary talent, and dancing and card playing are the popular amusements, and these frequently furnished by church societies, how can a successful social work be carried on? In an association where the membership is so transient, the majority being on the change continually, how may workers be developed according to association ideas? How can one Christian association overcome the influence of twenty-two saloons and wide-open gambling hells in a town of 4,000 inhabitants? These are the questions which confront some of us in the West, which we would be

pleased to have our Eastern brethren, and the *Young Men's Era*, discuss for us."—*Young Men's Era*.

ANTI-SECRECY CONFERENCE IN NEW YORK.

OFFICIAL REPORT OF THE PROCEEDINGS.

This conference, originated and organized by Rev. W. B. Stoddard, was held in the Second Reformed Presbyterian church, in New York City, April 25, 1893.

Rev. J. P. Stoddard, New England secretary of the National Christian Association, was chosen chairman, and Rev. F. M. Foster, secretary.

The chairman opened the proceedings with an interesting address, and was followed by several speeches from Rev. Mr. Martin, of Jersey City, N. J.; Mr. Cook, of Boston; Mr. A. Alexander, the secretary, and others.

On motion, the chair appointed the following committees:

Enrollment.—Rev. Messrs. Leave, Logan and Martin.

Resolutions.—Rev. Messrs. Foster, Parker and W. B. Stoddard.

Finance.—Elders Black and Alexander, and Rev. Mr. Steele.

Rev. J. P. Stoddard then explained various lodge charts, which elucidated the elements and character of Freemasonry.

These "chart-talks" of Bro. Stoddard, and not less the remarks of his son, Rev. W. B., were highly interesting and instructive.

At 11 A. M. the chairman introduced Rev. Stephen Merritt, who said that he had taken ninety-six (96) degrees in Masonry, and gave his reasons, in a forceful way, for leaving the lodge. His address was listened to with deep interest and close attention.

At its conclusion the conference took a recess until after dinner.

At 2 o'clock in the afternoon the conference reassembled. Prayer was offered by Rev. Mr. Logan, of Brooklyn; after which the chairman introduced Rev. James Kennedy, D. D., who spoke of his experience, at the grave of a friend, with the rites of a secret society.

He was followed by Rev. Mr. Logan, who gave his reasons for opposing secret societies. They were strong, ably defined and well-received.

When he had concluded, Prof. R. L. Park gave a "chalk-talk," in his impressive manner; but a part of it was reserved for the evening session.

At this juncture an interesting episode occurred:

A Mason by the name of Class arose and objected to statements made by Mr. Stoddard, and insisted that Masonry was a good institution and stood to the church as did the Salvation Army. He manifested considerable spirit in his remarks, but refused to be catechized. This called out a number of speakers, and the chairman clearly and concisely answered his objections to the work of those who oppose the lodge, setting forth facts and arguments irrefutable in their exposure of the lodge system.

Another recess was then taken.

The evening service was opened with devotional exercises and a short address by the chairman on the necessity of a higher type of piety—a greater willingness to forego the things of time for those that pertain to eternity. He argued the necessity of taking Christ as our companion, and of following him in every work, whether popular or unpopular.

Rev. James Steele, pastor of the Twelfth Street Reformed Presbyterian church (new school), was then introduced to the conference. In his address he emphasized the idea of Christian people exalting the church, and the more so, at present as the energy which she should receive is now, in too many instances, given to the lodge.

The Committee on Resolutions reported as follows; and the report was unanimously adopted:

WHEREAS, Societies, such as Masonry, Odd-fellows, and others similar thereto, whose fundamental principle is secrecy, are multiplying; are on the aggressive; are alluring into them multitudes of young men, who thereby, in the large majority of cases, are lost to the church and the work of Christ; and

WHEREAS, The growth, popularity, and aggressiveness of the various orders are largely due to the patronage and co-operation of professing Christians; to the unfaithful proclamation of the Gospel; to the failure to ap-

ply Bible truth and too often to actual participation in the lodge by the ministry; and

WHEREAS, Masonry, the parent of all similar institutions, leads multitudes to trust in it as an all-sufficient religion, when it is a *Christless* religion, accepted by the Jew, the Mohammedan, and the Chinese; and

WHEREAS, The oaths, laid as obligations upon candidates require them to swear away their liberty as free men in Christ, and under penalties which are as much the violation of divine law as suicide and murder; God having given to his creature no right to put up his life as the price of fidelity; and

WHEREAS, The principle of secrecy, as worked out in these many societies, is doing and has done harm in community, church and state, and is inimical not less to personal piety and saintship, than to citizenship; therefore,

Resolved, 1. That as Christians in conference assembled, as fearers of God and conscious of our accountability to him, we do call upon all followers of Christ to come out of and be separate from the lodge; and we do unitedly and unhesitatingly bear testimony against all societies founded upon and proceeding under the unscriptural and immoral principle—*secrecy*.

2. That we urge upon churches, whether great or small, the necessity of being free from these systems of darkness and iniquity, and we do call upon them to take a higher position in this great reform for the liberation and sanctification of souls.

3. That we condemn, as unscriptural and anti-Christian, the oaths by which these systems are held and perpetuated, and do urge upon those who have taken such obligations to repent, and would warn those who are urged to take them not to do so, lest their souls should be imperiled.

Rev. Mr. Parker, who was on the program for an address, was then introduced. He wields a faithful blade, and made a deep impression on his hearers.

The session was enlivened by a continuation of Prof. Park's interesting chalk-talk, and a solo by Prof. Adams.

At 10 P. M. the conference adjourned *sine die*.

As its sessions proceeded during the day, the interest in them had increased; and all returned to their homes well-satisfied, feeling that the seed sown will bring forth fruit in days and years to come.

F. M. FOSTER, Sec'y.

REV. W. B. STODDARD'S REPORT.

228 W. 36TH ST., NEW YORK, }
Apr. 26, 1893. }

DEAR CYNOSURE:—Yesterday opened with a cold shower. As we wish the May flowers, we should welcome the April showers, though a different dispensation of providence would suit our plans better.

As New York friends have some grit to go with their grace, a goodly number gathered at the hour appointed for the opening of our conference, though we missed many faces that we had hoped to see. Had the people of New York known what they might have heard by attendance at this conference, there would not have been a church in the city large enough to have accommodated those who would have attended, rain or shine.

The conference was a success from beginning to end. Fifty-two dollars and twenty-five cents was contributed to aid in defraying expenses without special effort.

We noticed several in attendance from a distance. Rev. Mr. Scov, with a friend from Perth Amboy, New Jersey, and a gentleman and his wife from Philadelphia, were with us. He had united with the Masonic lodge, but his excellent wife, learning through N. C. A. publications of the abominations there practiced, helped him to leave. It is well to have wives posted, so that husbands wishing to obtain Masonic degrees can get them at home and save expense.

I may here give but a few of the practical thoughts presented, leaving a more detailed account to our secretary.

Brother Cook, a Christian worker from Boston, had become convinced by long observation that persons becoming interested in the lodge largely lost their vital piety and consequent interest in the church. He was glad to know more of our work.

Rev. Mr. Martin, of Jersey City, regarded the conference as practical. He inquired if the Black Knights of Malta were a part of Masonry. A Mr. Graham, belonging to that order, replied that they were not.

Rev. Mr. Foster spoke of the churches bearing testimony against secret societies, and hoped that the time would soon come when all churches should bear such testimony.

Mr. Black said that he was not a member of the lodge and had no desire to join, as he had something better.

Mr. Alexander believed in all contributaries; we should get down to foundation principles. Christ did this. A number of illustrations were given. Through the kindness and zeal of a former Sabbath-school pupil, he had been permitted to investigate Masonry. A book had been given him. He concluded from this book that the lodge had two aspects. It was both silly and religiously profane.

A surprise awaited the conference in the address of Rev. Stephen Merritt. Not being a short-hand reporter, I cannot give the *Cynosure* readers all the good news this brother had to bring. I wrote as fast as I could, and will give you, as best I can, what he said. He began by saying: "I feel rather strange. I scarcely know what to say. When Bro. Stoddard asked me to address you, something prompted me to say yes." Then, walking to the chart that father had been explaining, he said: "I think that Bro. Stoddard repeats, almost word for word, what I learned in the lodge. I went from the church to the lodge [pointing to the pictures of the church and lodge on the chart]. I found brethren who were doing this, and I thought I could do the same. I almost always go into whatever I go into with all my heart; so I went through all Bro. Stoddard has spoken of, and on beyond ⁷ took ninety-six degrees." He then expressed ⁸ surprise that father had given it so accurately, his belief that he *had been there*, etc. "I think I got my first set-back at the bedside of a brother. I called to pray with him. His wife was a Christian. When I spoke to him, he said: 'Worshipful sir, you made me a Mason. You taught me that if I walked upon the level and parted upon the square I would be all right. My wife is a Christian. She wants me to become a Christian; but I have followed your teachings. I am dying without God and without hope.' Then," said Bro. Merritt, "if ever I poured out my heart to God in prayer it was then. I prayed earnestly for the salvation of this brother, and then and there declared that I would have nothing more to do with the lodge." "I am trying to forget. Four years I went to school, night and day, to learn these things, and taught them to others. It has been brought back to my remembrance by the remarks of Brother Stoddard. I am glad I have been delivered from the lodge." Brother M. then spoke of the evil associations of the lodge, and remarked: "The lodge has made as many drunkards in our neighborhood as the Christian churches have made Christians. I have known Christian men to go into the lodge, and their lives go out in darkness. I could recall scores who have thus been led astray. While it helps with one hand, it cuts down with the other. A Mason opens a saloon. Brother Masons, members of his lodge, come into drink, to aid the brother, and secure other patrons to aid his business; so, I see, it dissolves men and leads them into darkness. Seeking light, they are led astray. I have in mind a Mason that has been to me thousands of times, trying to break loose from his lodge. If you have any sin in your heart you cannot have the indwelling of the Holy Ghost." Brother M. spoke of the reason why he went into Masonry so enthusiastically, as follows: "When I received my third degree, I was taken with the typhoid fever. My brethren of the lodge came and looked after me; they watched over and cared for me. When my life was given up they rubbed me, and I felt that to them, under God, I owed my life. My brothers in the church did not thus care for me. The members of the church did not, as they were afraid of the disease. I see now that this was the bait given by the enemy of all righteousness, thrown out to lead me astray."

Brother M. said that while he had spoken from his pulpit against the lodge, he had never, in a conference, spoke as he did to us. He said that he felt better; and I know that all Christians in the house praised God for his manly and true testimony, when I thanked him for speaking, and he thanked me for bringing him out.

A thorough baptism of the Holy Ghost is the only thing that will bring one out of ninety-six degrees of heathenish abominations to testify so faithfully. My heart warms whenever I think of this dear brother. May God bless him and make

him even a greater power in pulling down the strongholds of Satan. It seems that he did not realize what the lodge was doing until called to the death-bed of one whom he had unintentionally led astray.

Rev. Mr. Kennedy spoke of the pleasure it gave him to attend the conference. He thought it was needed, and would do good. He referred to a funeral which he attended: "A man at the grave began to read some kind of a liturgy, much to his surprise. He was disgusted with it, and was led to pray most earnestly to Christ. Said the Doctor, 'I saw that man afterward, and inquired what all this meant; and, much to my astonishment, I found that he was not a Christian; that he was relying on Masonry to save him. I have no hesitancy in saying that Masonry is not only un-Christian but anti-Christian. Masonry takes the place of God's moral law. I asked a man to be a Christian, and he replied: 'I regulate my life on the square.' I asked: 'Where did you get your square?' The man did not know." The Doctor had looked up the definition of Freemasonry. He found it defined as beginning with imagination, continuing on fiction, and ending in absurdity. He thought this definition a good one.

Rev. Mr. Logan gave a telling address which he had evidently prepared with care. It was received with much applause. His reasons for testifying against the lodge were many. "They require men to violate conscience," said he; "anything which interferes with the proper exercise of conscience should not have an existence." Another prominent thought was "that secrecy is a just ground for suspicion." Reference was made to its coming between the husband and wife, which was contrary to the divine law. He found that in church work it greatly interfered. He thought statistics would show that but 5 per cent of the young men of our land belonged to the church. At least 75 per cent do not attend church. The question was then asked, where are these young men?

Bro. Logan is doing a grand work. It is to be regretted that his health is not the best. May he be strengthened for every good word and work!

But how shall I go on? There were so many grand addresses that I cannot report all. A young man, giving his name as Geo. B. Class, and stating that he was class leader in a large Harlem M. E. church, helped along nicely. This friend manifested a spirit and ability that I have seldom, if ever, met in a Masonic advocate. He had listened with great interest to what had been said. He was exceedingly grieved that we should be so ignorant of the subject that we were talking about. If we only knew the great, ennobling character of Freemasonry, he was sure we would not waste our time in such unprofitable discussion. We would do so much better to use our energy in showing the evils of cigarette-smoking, or something of that kind. Oh, how his heart had been uplifted to God in the lodge! His dear pastor was a member of the lodge to which he belonged, and he had been in the Worshipful Master's seat. He was now Senior Warden. A great number of the city pastors whom he named were active Masons. Of the signers of the Declaration of Independence all but three were members of the lodge, etc., etc. This called many to their feet and added enthusiasm to the conference. We were there for light, and wanted any that this friend might have to give; we were glad that he had come to us so generously in our benighted condition to set us right; but lo, and behold! he refused to be catechized. He found it necessary to decline to answer questions asked, but he would explain, in just a minute, very clearly, why Masonry omitted Christ. He would make it very plain to us. It was because Masonry was so much older than Christ. He had been told that there were beautiful degrees further on where Christ was recognized. We thanked the friend for his assistance, and passed on, praying that God would in love open his eyes in spite of his pastor and those who were so leading him away from Christ.

Rev. Mr. Steele spoke of the fact that we live in days when knowledge has increased in the earth. There must be specialists. He was glad that there were those engaged in this special work. The statement made regarding knowledge also applies to secret orders. Every man, every woman, has a certain amount of energy, a

certain force, in the world. If this is dissipated it will harm the individual. We should magnify the church, and give our energy to it instead of organizations that detract.

Rev. James Parker related an incident. A meeting was being held in Marshalltown, Iowa. It was for men only—an evangelistic meeting. The first speaker commended secret societies. Evangelist Bunce, who spoke next, after enumerating a number of evils that young men should shun, prepared the way for what he had to say by stating that some would not like to hear what he was about to express. Then followed a denunciation of the lodge. He did not purpose to leave one evil (the Catholic church) to go into another. One thought impressed itself on Bro. Parker's mind. After speaking of the gamblers, saloon-keepers and others of like repute, he said: "These are men that are running the lodges!" How this tallies with Brother Merritt's testimony!

I must not pass without reference to Prof. Park's chalk-talks. They proved to be just the thing. In long sessions the mind tires in grasping so much. The pictures were both pleasing, entertaining and instructive.

Rev. F. W. Farr, who has charge of the training-school connected with Rev. Mr. Simpson's church, made some telling remarks at the conference, and extended a cordial invitation for father and myself to address the students. Father spoke an hour there this morning and reported that he could scarcely get away, the young people were so eager for the facts. God bless this dear brother and his noble work. Truly our God is marching on.

All appreciated the solo Prof. Adams so kindly gave us.

Time forbids more at this writing.

W. B. STODDARD, Eastern Agent.

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

NEW HAVEN, Conn., on the train for }
HARTFORD, April 26, 1893.

After a busy week in New York City, I left there this afternoon, bringing with me many pleasant memories of persons and events. The conference, which closed last evening, will be fully reported by others. It was wisely planned, well-executed, ably addressed, and my opinion is expressed in the single word "Success."

Doors were opened for further meetings, but previous engagements in Connecticut prevented my accepting more than a single invitation before leaving the city. Vice-president and Prof. F. W. Farr arranged for me to meet the students of the "New York Missionary Training College" in the "Gospel Tabernacle," at 11 o'clock to-day, and speak to them. There were probably one hundred present, and by the aid of my chart I gave them some knowledge of how a man is made a Mason, and of the anti-Christian character of the secret society system. All were attentive. Many questions were asked, and as I was put in contact with consecrated souls, who are in training for fields of Christian labor in this, and perhaps in every land, I felt that the opportunity was one of deep significance. Further information was greatly desired, and the Professor assured me of a cordial reception whenever I could visit and speak to them on the subject.

Dr. Simpson is at present abroad, but his work is carried on successfully, by his able co-laborers, in his absence.

As in the past, and even more abundantly in the future, may God bless and prosper this work and those to whose care he has committed it.

J. P. STODDARD.

REV. W. C. PADEN IN INDIAN TERRITORY.

AUGUSTA, Kan., April 25, 1893.

EDITOR CYNOSURE:—On Wednesday, April 12, I attended the meeting of the Arkansas Valley Presbytery of the United Presbyterian church. I had hoped to address the meeting briefly, but did not gain an opportunity.

On Friday, according to previous arrangement, Mr. Coppock, Superintendent of the Chillico Indian Institute, in the Territory, came to Arkansas City to take me down to the Institute, six miles below, over the border. It was through the Misses Paxton, whom I knew a number of

years ago, that this arrangement was made. I desired to visit the Institute, and, in addition, the Misses Paxton arranged that I should give the school an address on temperance, in the evening. The Misses Paxton are engaged in the work here.

I was very kindly received by all whom I met. I spent some time in the school-rooms. Those above the lowest grades are engaged in preparing work for their exhibition at the World's Fair.

I was surprised and gratified as I examined the work in the school-rooms in preparation for their exhibit. The work was commendable, and much of it beautiful, in point of penmanship, as well as in point of composition. The Misses Paxton showed me over many of the buildings, as did afterwards Superintendent Coppock. There are about 230 Indians at present in the Institute. The Institute has a reservation of thirteen sections, or 8,320 acres. It is a beautiful tract of land, as fine, says Sup't. Coppock, as there is in the strip. A certain portion of each day is devoted to labor by the Indians. Some work on the farm, under the head or assistant farmer; some work in the shoe-shop, under the shoe-maker; some work in the tailor-shop, under the tailor; the girls work in the sewing-room, etc., etc. Last year there were about 15,000 bushels of corn raised; 6,000 bushels of oats and 5,000 bushels of wheat. There is garden-stuff in abundance; and there were 25 acres in potatoes last year. There are a number of new and commodious buildings, in stone, now in process of erection. They are circumscribed in their quarters now, but are looking forward to larger room and enlarged facilities, and expect to have a larger number of Indians with them.

In the evening, shortly after 7 o'clock, over 200 of the Indians, with a number of the teachers and others, assembled in the chapel; and, after devotional exercises, I was introduced by Sup't. Coppock to address them on temperance. I talked to them pointedly for about half an hour, and seemed to have good attention and some appreciation. It was my first experience in addressing such an audience, but it was certainly an interesting experience. I hope that some seed was dropped that will take root. I am happy to record my earnest conviction that the children and young people are under good influences here. I had a very pleasant contact with the teachers and others engaged in the work. There is abundance of hard work being done here. It is no rocking-chair affair; yet I was impressed with the cheerfulness and good-will manifested on all hands. My prayer is that God's blessing may continue to rest upon the work and workers. As I heard the little ones recite, and examined the work of the larger ones, I was impressed with the thought that Pope's lines are no longer applicable:

"Lo, the poor Indian, whose untutored mind," etc.

Here, in this school, and in such government schools, we find an index finger pointing to one of the leading elements in the solution of the Indian question.

WM. C. PADEN.

R. N. COUNTEE IN TEXAS.

GALVESTON, Tex., April 18, 1893.

EDITOR CYNOSURE:—I wrote to you some few weeks ago from this, the "Lone Star State," and I desire now to let you and the readers of the *Cynosure* know how I find things in this part of the Master's vineyard.

Since I last wrote to you I have had cause to shed many a tear because of the condition of affairs as I find them among our churches. I tremble sometimes as I speak in the churches, and, out of them, privately and publicly, against the prevailing sins and iniquities all over Texas.

Leaving Dallas, where I had to fight whisky-drinking, cigar-smoking and secret societies among the pastors of the churches, and even in their own pulpits, I took the Houston & Texas Central R. R., and on Easter Sunday, or "Resurrection Sunday" (?) as they call it, I found myself in Calvert. I was cordially invited to preach and speak in three of the churches—two Baptist and one Methodist. I accepted the invitations; and on entering the Baptist church at 11 A. M. Sunday (Easter) I was filled with righteous indignation when I saw a basket filled with dyed eggs and the house decorated, and I spoke with no uncertain sound from Galatians 4:10: "Ye observe days, and months, and times and years;"

(Continued on 9th page.)

CORRESPONDENCE.

DON'T WANT THE LIGHT.

WENONA, Ill., April, 1893.

EDITOR CYNOSURE:—One of your subscribers, who takes an interest in circulating the *Cynosure*, inquired of a Gospel minister, recently, if he was receiving a copy. "Not now," he replied; "I did get two or three numbers, but wrote to them that I did not want the paper, and had not subscribed." "I intended to pay for your copy," replied the canvasser. "I furnished Bro. K— a copy, who was on this circuit before you. He was a Freemason, and, after reading the paper a few weeks, he became convinced that the ceremonies of Masonry are wicked in some respects; especially the mock-death and resurrection of the candidate. The result was that he forsook the lodge." "Well," said our minister, "I don't want to read a paper that abuses my friends. Many of my relatives and friends are in the Masonic lodge. They are good men. The *Cynosure* makes false statements about them. I found things in that paper that are not true." "In regard to what has it lied?" he was asked. "Is it to the revelation of lodge secrets you have reference?" "Well," answered his reverence, "the *Cynosure* tries to make it out that it is sinful to belong to lodges. I have every confidence in my friends who are in the lodge. They say there is nothing wrong in Masonry." "Now," replied our *Cynosure* man, "suppose that in your church there are two *good men*, as you designate them, who belong to the Masons. They both tell you, to-day, there is nothing wrong in Masonry. One of them begins to investigate the subject more particularly. After awhile he comes to you and tells you he is fully convinced that it is wrong for him to practice Freemasonry. Observe, now, one of your *good men* has changed his opinion. He requests you to interview his brother Mason and brother Christian in regard to the truthfulness of his statement. You approach him. He simply plays *mum*—will say nothing; or, perhaps, if you press the matter, will reiterate his old testimony, that there is nothing wrong about it. What would be your opinion now about the truthfulness of your two *good men*? Which will you believe?" "Oh, well," exclaimed his reverence, "that is only a matter of conscience." Now it here occurs to the writer that a man's conscience is a rather important factor in his make-up; and that spiritual advisers should be more ready to believe a penitent man than an impenitent one in reference to whether a certain action is sinful or not. A tender conscience is certainly more reliable than a hardened one. However, this is a digression.

"Some of our people are of opinion that you are a Freemason," suggested the *Cynosure* canvasser at this point. "Well, I have a right to be, if I want to. It is none of their business," replied the reverend gentlemen, with considerable emphasis. "Of course," admitted the other, "and a man has a right to go to hell if he wants to. This is a free country." "Yes," assented his reverence.

Upon reflection the *Cynosure* agent afterward admitted his position in regard to this matter as wrong. "Ye are not your own. Ye are bought with a price," is one of the plain declarations of the Gospel. Christ has a clear title to every man, and no one has a right to go to hell; no more right than has a preacher of the Gospel to act as a decoy to lead our young men into "fellowship with the unfruitful works of darkness;" but his plain duty is to "rather reprove them."

"I have concluded to join the Grand Army, if opportunity presents; and, if I find it all right, perhaps I can persuade you to come in," continued our religious adviser. "I have this to say in answer to that," replied the *Cynosure* advocate; "I would not take your word for it." Here the interview ended.

"What are we coming to?" some fastidious reader may exclaim while reading this. "Has it come to this, that men will show so little confidence in Gospel ministers?" It has, dear reader, so far as ministers who stand up as advocates of secret lodges are concerned; and, if you will investigate, the cause of this lack of confidence will be quite apparent. If they sow to the wind, they must expect to reap the whirlwind. It is right to manifest our indignation at the conduct of men who pose before the people as Gospel ministers

and stoop so far beneath the dignity of their profession as to crawl into secret lodges. Whenever a minister forms an alliance with lodgemen and lodge principles, he does, in the very nature of things, divorce himself from that part of his congregation outside of his lodge. If the subject of secret societies is mentioned to him, by an outsider, he cannot talk with that candor that will be looked for by his listeners. A due reverence for his calling may check most persons from denouncing his lack of frankness, but a lack of confidence in his candor will exist just the same in their minds; for one, the writer is bold to say that, in talking with ministers who advocate and belong to secret lodges, he sees the same disposition to prevaricate and conceal the truth as is displayed by other men. How can we have confidence in men who go about claiming to have some valuable secrets that they are sworn to keep, and yet set themselves up as being called to preach a gospel, the Author of which, when asked by his opponents of his doctrine, said: "I ever spake openly to the world, and in secret I said nothing?" It is asking too much even of the most credulous. It is the greatest fallacy for defenders of secret societies to argue that all is right in these organizations because so-called *good men* belong to them. This style of reasoning is manifestly unscriptural. Christ says: "By their fruits ye shall know them." Lodge advocates reverse Christ's own logic by saying that by the *good men* ye shall know the fruit. Christ's rule is, that men prove themselves to be good or bad by their acts. Lodge advocates' rule is, that acts are proved to be good because good men perform the act. If some of these infallible lodge ministers had been in old Father Adam's place, it certainly would have been a very fortunate thing for our race. They could not have touched the forbidden fruit; or, if they had, they could have effectually concealed their action by swearing themselves not to tell it; and, when taken task by the Almighty, they could have pointed to their oath and said: "I would be a perjured villain if I revealed the secret." Evidently, if the theories of secret societies are correct, the inventors could have outdone the devil in circumventing the God of all creation.

S. J. WHITE.

LITERATURE.

CURRENT PERIODICALS.

Home and Country for April, the third issue under the adroit management of Mr. Jaros, shows increased improvement, and is rapidly augmenting in value and attractions. Since his *regime* commenced he has gathered around him about a dozen of America's competent literary lights, and, with the help of several able artists, is making his magazine a most desirable visitor. The frontispiece commemorates the interment of our Lord, in connection with "The Miracle of History," by Dr. J. J. Law, which is also otherwise finely illustrated. Among the other papers upon which the artists have displayed their talents, are some of the following: The Manhattan Club, by Henry M. Stevens; Mrs. Margaret Ray Wickens, Tenth National President of the Woman's Relief Corps, and A Work of Art—both by Mrs. Annie Wittenmyer; America's Spanish City (Santa Barbara, Cal.), by Edward Lathrop; The Wonderful Performances of Yogis and Fakirs, by Samuel Jaros; Columbian Bell of Freedom, by Minnie F. Mickley; The Boy who Sailed with Columbus, by Jay Ross; Food and Feeding, and Approved Cooking Recipes, by Julia R. Howard; Song for Boys and Girls, words by Rev. Newman Hall, with music by Griffith; Something About Dogs, by Ernest Whitton; Raspings on File, by Theophilus Rasp; A Study of Chiromancy, by Helen A. Johnson; The American Soldier, by Henry W. Knight; Sicilian Vespers, with music, by Charlotte W. Hawes; The Telegraph, and Wire-Tapping in War, by Lieut. Geo. W. Swift; Dress and its Science, by Mrs. S. S. Wood; with poems and stories, by several writers. Published by Joseph W. Kay, 96, 98 Maiden Lane, New York City.

The *Cosmopolitan*, in the improvement of its latest issues, is rapidly reaching that degree of excellence that will make it second to none of its contemporary periodicals. The April number, which concludes its fourteenth volume, is a fine specimen of American Magazine, presenting a choice repertory, both in literature and embellishment. The nine leading and illustrated papers are these: Sohul, by Sir Edwin Arnold, a poem; Lent Among the Mahometans, by Frank G. Carpenter; Purses, Pockets and Personal Receptacles, by S. Wm. Beck; The University of Chicago (with portraits), by Hjalmar Hjorth Boyesen; Historic Figure-Heads, by Robert G. Denig; The Great Florida Phosphate Boom, by Alfred Allen; Inaugurations and Coronations, by Fred. S. Daniels; Berliners, by Friedrich Spielhagen; Omega—The

Last Days of the World (destroyed by a comet), a fanciful old idea renewed, by Camille Flammarion—Frenchy, but interesting. Other articles include: Democracy and City Government, by Edwin A. Curley; A Traveler from Altruria (continued), by W. D. Howells, and Dorastus, by Gertrude Hall. Published in New York City.

Worthington's Illustrated Magazine for May shows remarkable progress and growth on the part of this highly entertaining periodical. It has been enlarged by sixteen pages in order to give space for timely contributions. Good as all previous numbers are, the issue for May is the best of all. The number opens with an able and interesting paper by Lita Angelica Rice, entitled Some Women Artists of New York City. The numerous and beautiful illustrations are from original drawings, and from photographs made from the paintings. The second illustrated paper is A Summer in Hoch Tyrol, by Mrs. Jean Porter Rudd. It is a sketch of life in a typical Tyrolean village. Mrs. Livermore's fifth paper of her personal experiences in Ole Virginny—Fifty Years Ago, is full of incident and interest. Charles Lamb and His Letters is a most admirable paper, by Spencer Leigh Hughes, upon the private writings of the humorist, for whom all students of English literature feel a genuine interest, if not affection. The short stories will find interested readers. The poetry of this number is fairly good. The department matter is well chosen and interesting. Altogether, it is a choice number of a good magazine. Published by A. D. Worthington & Co., Hartford, Conn.

Historia for April (the second number of the third volume of this illustrated monthly magazine of historical stories) is replete with instructive narratives of a sort to captivate the youthful reader and interest older ones. The Early Days of Napoleon; The Baron of Pentagoet (continued—A Scrap of New England History); The Man in the Iron Mask; My First Scout; Columbus' First Voyage, and Henry Bernard, a tale of the French Revolution, make up a varied list of contents for the month. Chamber of Commerce Building, Chicago; published by the Historia Company.

NOTES.

The *May Century* will contain an article on Relics of Artemus Ward, illustrated with a portrait of the great American humorist made at twenty years of age, and brought to light under peculiar circumstances. The photograph was taken in Toledo, Ohio, after he went from Tiffin, where he began his newspaper work. There is only one copy in existence.

Messrs. A. S. Barnes & Co. (New York) have in press a book entitled "Looking Within; the Misleading Tendencies of 'Looking Backward' made Manifest." As its title suggests, it is a reply to the suggestive plans in "Looking Backward" for a revolution in present social and governmental methods and ideas. The book is written in the form of a novel, a complete narrative of absorbing interest forming the principal artery through which its various characters expound and enlarge their ideas on the labor question, governmental control, etc. Exciting episodes of new and startling phases retain the reader's interest to the end, and the imagination is given full play, amidst scenes and events happening in the twentieth and twenty-first centuries. The book will be ready about May 15th.

PAMPHLETS.

The American Citizen Co., 7 Bromfield street, Boston, publish in a fine pamphlet four lectures on "Romanism, the Evil and its Remedy, delivered in Music Hall, Boston, in 1892," by Rev. J. M. Foster. Some of these are familiar to our readers, and all are excellent. It may be obtained by sending to the above address.

We are indebted to the publishers, or some kind friend in England, for a copy of the London *Lancet's* report from its special sanitary commission of inquiry concerning the water supply of Chicago, reprinted from the *Lancet* of April 8, 1893. Although the report of these scientific gentlemen is not flattering as to the superior excellence of our drinking water, the amount of information relating to the sources of its supply and the operations of our water-system and its capacity, is large and valuable. It is worthy of preservation for reference.

The fifth annual report of the Bureau of Justice, in this city, covering the history of its transactions during 1892, has been received. This institution, at whose head are many reputable gentlemen, is engaged in a good work, as shown in the record before us. In the course of the past year the bureau investigated and brought to settlement 4,020 cases of injustice to persons in poor circumstances. These included unpaid claims for wages, wrongful taking of personal property, chattel mortgage matters, wrongs to women and girls, and crimes of various kinds. But for the intervention of the bureau most of the victims would have been powerless to secure their rights. It is also seeking to have the Legislature abolish the justice of the peace courts and their infamous fee system; it is urging the establishment of a loan bank for the people, so as to free them from the tyranny of chattel-mortgage sharks, and it is endeavoring to expose and frustrate the schemes of fraudulent intelligence offices, installment companies and mutual benefit societies. It hopes, with the help of the public, to accomplish much in this line in the future.

OBITUARY.

Died in the town of Waupun, Wis., April 16, 1893, DANIEL S. DEAN.

Bro. Dean was born in Queensbury, Warren Co., N. Y., September 25, 1821. He was the youngest of a family of seven—five daughters and two sons. Although brought up in the faith of his parents, who were Quakers, he was converted and joined the Methodist church at the age of fifteen.

September 19, 1848, he was married to Miss Martha Griffin, who died October 22, 1850, leaving an infant daughter, Jennie S., who married at the age of twenty, died at the age of twenty-two, and, with her little child, is now peacefully resting by the side of her father.

In November, 1857, Bro. Dean married Miss Adelia M. Goodrich, of Benson, Vermont.

In June, 1855, he came to Wisconsin, and settled on the place where he died. Sister Dean and their daughter, Mrs. Amadon, her husband and the little grandchild, have the sympathy of many friends, for we know they will miss him very, very much.

He was an even, steadfast Christian, and his greatest praise comes from old Christian neighbors who have been acquainted with him during his long residence in Waupun.

The funeral was held at his residence at 9:30 on Tuesday morning, the 18th of April. The sermon, in accordance with the request of the departed, was preached by Rev. W. R. Moon, pastor of the Free Baptist church of Waupun.

Bro. Dean and Bro. Ellis Whiting were united in friendship and the principles of reform, working, as it were, hand-in-hand to promote the interests of the National Christian Association here. They were not long separated, and the same dear brother reformers that knew Bro. Ellis Whiting will retain Bro. Dean also in affectionate remembrance; and God's own loving arms will surround them all. Bro. Dean had an exalted opinion of Rev. Jonathan Blanchard, and his powerful God-given influence. Some years ago, he said to me: "I pray to God to lengthen out the days of that powerful old Christian hero."

Only a few weeks ago, while returning from church, Bro. Dean met me, and with an animated countenance, radiant with smiles, requested me to write his obituary. I was somewhat surprised, as he was looking usually well; but he stopped in his carriage, and made that request. I did not answer him then; but considering the times his life had seemingly been lengthened out, I thought that perhaps he had a premonition that his earthly work was about finished. He called on us once after that and spoke about Bro. Ellis Whiting. I then told him that if I outlived him, I would write his obituary. He said: "I want but little written."

Many of us will miss his friendly calls and kind words; but we know that he contemplated death with a smile, and we feel that to him it was a bright door opening into heaven.

The friends will now know when calls are made to aid this important reform, and there is no response from Bro. Dean, that his kind, benevolent heart has ceased to beat, and that his work on earth is done.

We miss him now, but we will all soon

"Gather at the river,
The beautiful, the beautiful river,
That flows by the throne of God."

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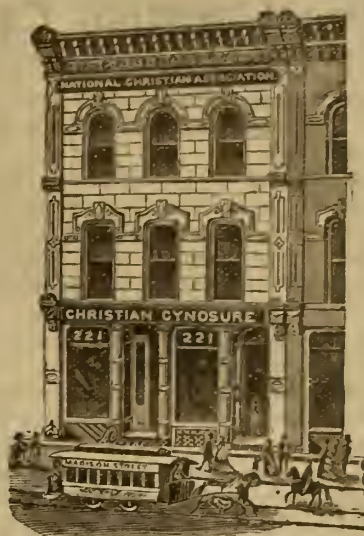
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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 4, 1893.

SOME WORLD'S FAIR ITEMS.

The report of Director General Davis to the National Commission is, beyond all comparison, the most remarkable showing of the kind ever made. The number of buildings, exclusive of booths, at the Fair grounds is about four hundred, and the average space occupied is about an acre to a building. But the architectural grandeur and artistic beauty of the buildings are even more remarkable than the magnitude. The total cost of the Exposition, exclusive of the exhibits, is set down as \$33,248,930.55. Add to these figures what the States have spent, and we have, in round numbers, \$40,000,000. This total is not a grand total, the exhibitors, National and State, having expended millions more.

The celebrated "Liberty bell," which first rang out the declaration of the American colonies, July 4, 1776, that they would no longer be subservient to the government of Great Britain, has safely arrived at the Fair grounds, where it will form a conspicuous exhibit. Its passage from Philadelphia to Chicago resembled a triumphal ovation. Philadelphia has also generously sent her precious Independence Hall relics, which will find a place in the Pennsylvania State house and will make that building one of greatest interest to thousands of patriotic Americans. Some of these relics are a portrait of William Penn, a copy of the original charter of Pennsylvania, punch bowl used by Washington during the Revolution, portrait and plaster cast of the face of Washington taken shortly after his death, a sword of "Mad" Anthony Wayne, an ale mug that belonged to Paul Jones, manuscript of the first prayer in Congress in the handwriting of John Hancock; together with numerous other relics pertaining to the Revolution and the early settlement of the State.

Dates of the various congresses to be held during the World's Fair are announced by President C. C. Bonney as follows: May 15, The progress of woman; May 22, The newspapers; May 29, Medicine and surgery; June 5, Temperance; June 12, Reforms, social and moral; June 19, Finance and commerce; July 3, Music; July 10, Literature; July 17, Education; July 31, Engineering; Aug. 7, Government; Aug. 14, Horticulture; Aug. 21, Science; Aug. 28, Labor; Sept. 4, Religion; Sept. 28, Sunday rest; Oct. 13, Sanitary affairs; Oct. 16, Agriculture. The congresses will be held in the new Art palace on the Lake Front.

Chairman Peck, of the Finance Committee of the World's Fair corporation, says, in his report to the Executive Committee: "The recent act of Congress requiring the Secretary of the Treasury to retain 1,141,760 of the Columbian half dollars appropriated by the act of Congress of August 5, 1892, is a serious impairment of our resources, and is incomprehensible to your committee; and in the judgment of your committee is a violation of the conditions of the act of Aug. 5, accepted by the Board of Directors. The amount of the appropriation withdrawn thereby is more than one-fifth of the entire aid granted by Congress to your corporation, and leaves us lacking that large amount in meeting our obligations made upon the faith that the Congressional appropriation could be relied upon, and that the entire amount so appropriated and accepted by your board would be paid."

—Rev. P. B. Williams, of Portland, Ore., will give his entire time to our reform work in Oregon and Washington after the first of June. He has already secured twelve appointments for lectures on secret societies and their evils. *Cynosure* readers on the Pacific coast are urged to write to him. If new appointments for him cannot be readily made, let him feel that you are in harmony with him, and that he is remembered in your prayers and gifts to the Lord's cause.

—Among the noted individuals who have been attracted to Chicago by the World's Fair is the Duke of Veragua and his family, consisting of his wife, son, daughter and brother, lineal descendants of Christopher Columbus. Coming to America by invitation from the United States government, as honored guests, their visit to Washing-

ton, last week, was a special event. From the President down to the humblest private citizen, Washington strove to give them an appropriate welcome. It was particularly so, as the District of Columbia was named in honor of their illustrious ancestor. From Washington they went to witness the great naval review at New York, and then, coming to Chicago, they participated in the opening ceremonies of the Exposition, receiving marked consideration from citizens whose hospitable doors were opened to them. They seem to be very nice people.

—Rev. Wm. Fenton, of St. Paul, Minn., keeps the light burning in that State. He is about to start out on a visiting tour to the churches in various localities. Those who would like to have him call on them should write to him at once, at 74 So. Robert St., St. Paul.

The N. C. A. cannot pay the agents only as it receives funds from the readers of the *Cynosure*. It has always been necessary for lecturers to take collections and donations from individuals, to supplement what is paid directly from the N. C. A. treasury. Rev. W. C. Paden has been laboring in Kansas during the last month, and although he preached two or three times acceptably on Sabbath, and lectured three times during the week, did not receive enough during the month to pay his car fare from place to place. It must be that the friends of Kansas do not understand the necessity of not only bidding him welcome but also of helping him and his little family to live. The laborer is worthy of his hire. There has been no complaint, only a statement, of the facts. Kansas is being overrun with the plague of secret societies, a hundred-fold more harmful to her welfare than the grasshopper plague that devastated her green fields. How careful ought we to be to help those who leave home for Christ's sake to warn us of our danger! Three hundred and fifty dollars ought to be raised in Kansas immediately. Bro. Paden has labored in that State for months, faithfully, and needs the money. If sent to this office for him it will be forwarded to him.

NEW ENGLAND LETTER.

Optimist or Pessimist?—A bright example—Matters legislative—Vermont's liquor law—What are "the mechanic arts?"—Lucy Larcom.

"Is the world growing worse or better?" is one of the most common questions of the present day, and answered with "Yes" or "No," according as people hold pessimistic or optimistic views;—in other words whether they look through rose-colored or indigo-blue glasses. But I see no reason why we should look at the world through a colored medium at all; and if we, like wise people, use the plain glasses of literal fact, we shall find that our reply will depend much on the point of view. For instance, if we look at the recent instances of lynching at the South, the torturing and burning alive of Negroes at the stake, the Dark Ages could furnish us with nothing worse. And now a committee which has been investigating affairs at the Connecticut State's Prison has revealed a condition of things which, if it can be duplicated in other penal institutions—and I fear it may, in some at least—calls loudly for an American Howard to arise and work a reformation. The officials have managed until now to cover up their brutal inhumanity, and it is only a wonder that the day of revealing has not come sooner. In the management of the Massachusetts State's Prison there is certainly a screw loose, for attempted escapades, riots and explosions have come, in that institution, to be matters of common, everyday occurrence. The prisoners were allowed, under Warden Lovering, to have pets, and it is said that the spirit of revolt in the convicts has been roused by the summary manner in which these have been taken away from them with the advent of the new warden, lest they should utilize the wire of the cages for forging weapons of defense or escape. To deprive a prisoner of one of the most refining and humanizing influences that can be brought to bear upon him on the mere hypothesis that he may abuse the privilege, seems questionable as a simple matter of policy. Nor is it clear to the average reader why the Boston City Council should fight over the question of thanking Mrs. Alice Lincoln,

and others who co-operated with her in the gift of rocking chairs to the poor women on Rainsford's Island; nor why Alderman Flood should class this lady, for her deed of philanthropy, among "fanatics." I fear we have not yet learned either how to prevent the making of criminals and paupers, or how to treat them after they are made.

But there is a brighter side to look at. Never was there so much devoted Christian philanthropy as now; never were there so many men and women whose lives make them walking Gospels; and, last but not least, never were there so many consecrated pocket-books in the world. A few weeks ago a single hat collection at the church of Dr. A. J. Gordon netted \$8,000, and the collections of this same church for mission work the past year have amounted to \$17,540. It adds greatly to the interest of this item that much of it was given by laboring people who had to work hard for every dollar they earned. Through the groans of this travailing creation, every now and then, pierces a note that tells of patient heroism, of martyr-like fidelity, of Christ-like self-abnegation; and he that has ears to hear can always discern it.

The Connecticut Legislature has done an excellent thing in passing the anti-pool law. It was originally intended to apply to betting at horse-races, but it is so stringently worded as to include all kinds of gambling in the way of bets and wagers. This is a kind of prohibition which, if properly enforced, will prohibit, and it is to be wished that every State in the Union would follow her good example.

A postal in the interests of the endowment orders of the Massachusetts Legislature, reflecting severely on certain members, and threatening all who continue to oppose them with political ruin. This shows the animus of that brood of vipers spawned by the mother-serpent of Masonry. They are at present "scotched but not killed," and have both the ability and the will to use their fangs with venomous effect.

The House has squelched the bill appropriating \$5,000 for an investigation by the Bureau of Labor Statistics, upon the relation of the liquor traffic to crime, pauperism and insanity. Yet four times this amount was appropriated to fight the gipsy moth. Is a tree better than a man in the estimation of these astute legislators? One would think so. Madame de Stael once said of her bitter enemy, Napoleon, that she felt assured of his downfall as soon as she saw that "he no longer cared to know the foundation of things." The Massachusetts Legislature, as a body, seems to have fully reached this sublime pitch of Napoleonic indifference. It merely emphasizes the imperative need of a sprinkling of women among our law-makers. What would we think of the housekeeper (especially now that everybody is expecting a cholera year) who refused to have the dirty corners investigated, though so filled with disease-breeding filth as to be a stench in the nostrils? But this is exactly what these housekeepers for the State are doing in thus refusing to investigate the saloon business. Vermont solves the liquor problem by refusing to give any druggists' licenses, that prolific source of intemperance, and bane of all prohibition workers. In every town she employs one agent, who is paid a good salary, but allowed to sell only to those who can show a written certificate from a physician that it is to be used only for medicinal purposes. The same order cannot be used twice, and both agent and physician are liable to a heavy fine if they violate the law by permitting its sale otherwise than as a medical prescription. Vermont has found out that prohibition will never prohibit so long as druggists' licenses are issued, and, as a consequence, she has very little drunkenness, or its consequent crime, within her borders.

What are "the mechanic arts?" and what is the strict meaning of "industrial classes?" Most of us common people who never went to college think we know; but don't let us be too sure of it when learned men disagree. Yale College and the Storrs Agricultural School, also in Connecticut, are in a high state of antagonism over the correct definition of these terms. Storrs claims all the funds for that State provided by the Congressional act of 1890, "for the more complete endowment and support of the colleges for the benefit of agriculture and the mechanic arts;"

while Yale contends that she also teaches "the mechanic arts" and ought to have a share. To this Storrs very properly raises the objection that civil, mechanical and electrical engineering, which is all that Yale teaches, are not, strictly speaking, mechanical arts at all, and instances her own departments of instruction in carpentry, cabinet-making, and blacksmithing, as coming under that head. The grant expressly states that the fund "shall be used only to promote the liberal and practical education of the industrial classes," by which the average mind understands the working people. Certainly Storrs is right in claiming that this is the true meaning, and that civil, mechanical and electrical engineers are not generally considered as coming under that head. It is strange how obscure and difficult of comprehension the plainest English will become in a legal controversy that involves dollars and cents, whether it is between institutions or individuals.

Next to the death of Whittier, we feel the recent decease of Lucy Larcom. Her name was a loved and familiar one even in my early childhood, and her "Hannah Binding Shoes," has been a classic for two score years. I doubt if any single poem by an American woman, unless it be Julia Ward Howe's "Battle Hymn of the Republic," has so touched the popular heart. Every line is a picture. You can see the "Mayday skies all aglow," and then when the shadows begin to creep over feel the chill at poor Hannah's heart as "the cold southwestern mischief brews round the rocks of Marblehead." She wrote years afterward a sequel, which, like most sequels, was not quite so good, and certainly never so endeared itself to the reading public; and yet it has the same exquisite, poetic touch; the same sad, sweet melody that seems caught from the very moan of the pulsing sea:

"Beverly bells
Bring to the tide as it rocks and swells;
His was the anguish a moment knells,
But the bitter wash of that life-long woe
Was left for the desolate heart to know,
When the years drift dead from their stagnant brim,
Thinking of him."

Lucy Larcom's place is sure in our American Parnassus. She was not only New England's sweetest poetess, but to her belongs the glory of the pioneer in being among the first to exemplify in her own career what the American working-girl may become.

ELIZABETH E. FLAGG.

REFORM NEWS (Continued from 5th page.)

supplementing this for the benefit of the pastor, with these words: "Art thou a master in Israel, and knoweth not these things?" John 3:10. I spoke forcibly, and uncompromisingly, denouncing such heresy in the house of God, and such heathen practices among Christian people. I told them that Christ did not rise on the day so many people call Easter. If so, Christ arose some years in March and some years in April. Easter was liable to come in March, and if it did not so come, was liable to dance about and pop up on the first, second, third, or fourth Sunday in April; and surely Christ did not rise on all of the Sundays Easter comes on. God grant that Christ's people will soon be free from popish influence. I also gave this people to understand that these un-Christian festivities grew in about the same way that the un-Christian lodge-worm grew that was gnawing the very vitals out of the Christian church.

At 3 p. m. I spoke at the Methodist church in the same strain, but more forcibly, on the subject of secret societies. The Odd-fellows and an organization (secret) known only to our colored people as the "U. B. F.s" (United Brothers of Friendship) appeared to rule everything in this place.

Coming on down the road we came to Hearne. Here the Baptists have an academy, and here we learned that the people on Easter Sunday had a mock sepulcher and candles burning around it; and at 4 o'clock Sunday morning they all met at their church, and the pastor preached a sermon to them on the Resurrection, having on the previous Friday night preached on the sufferings and death of Christ, leaving him in the grave until Sunday morning, when he (the pastor) would come and preach him out. I could but weep when I learned of these things. I learned that our Bro. Hinman had visited this locality and had left the preacher "almost persuaded". In

the Academy, however, I found the president, or principal, an outspoken anti-secretist, having been converted in our New Orleans meeting some years ago. I gave them at this town some strong talk, and before a congregation of nearly eleven hundred I spoke for over an hour, and God blessed our effort.

Leaving this place I visited Bryan and gave one talk there. Seeing that my pocket-book was getting very thin (for I find that men will not contribute very freely for the Gospel that does not tickle the ear), and being desirous of visiting this place, and then making my way homeward, I resolved not to say anything more about secret societies, but preach so that the people would be pleased and give me some money. I arrived here on last Friday, and some of the brethren met me gladly. I was invited to preach on Sunday, at 11 A. M. and at 3 P. M. I consented, and God was with me. I forgot my resolution, and I preached as never before; for my soul was stirred within me when I saw some ten or fifteen pastors with Masonic and other secret society emblems on. (They were holding a missionary meeting in this place.) When I had finished my discourse the pastor came to me and almost embraced me, saying to me in the presence of the entire congregation, "God sent you here to help me." He then related his experience, telling how he six months ago had been ordered to leave Galveston, by the secret society people, and how he had received letters from them giving him ten days to leave the city or be killed; but he had stood his ground. He related how they had called him an "old ignorant Negro fool," and tried to force him to resign his church; "and now," said he, "God has sent this brother to help me." I knew none of the things which he related until I had preached. So you see that God undoubtedly took charge of me on this particular occasion. He it was that directed my thoughts, and thus spoiled my resolution. And now I have made another one, which I read after this manner: "Money, or no money, I shall speak out in His name;" for in some way or other the Lord will provide.

At 3 P. M. I preached to another congregation of about 200, and nearly the entire number were secretists—pastor and all. The oldest colored minister in the city sat in the pulpit with me, and he wore a loud Masonic emblem, and prayed a loud Masonic prayer, "That the Supreme Architect of the Universe might bless the dear strange brother, who would speak to us on this occasion." "No man can serve two masters," was the subject of my discourse. God helped me, and gave me the courage of my olden days; and here, surrounded as I was, I poured out God's message of truth, and God sent conviction home to the heart of the preacher, and many of his members believed.

On Monday night I gave an address, and received \$3.00; hence I have enough to pay my way to the next city—Houston; and from there I shall go (D. V.) to Austin, where I shall stay (or at least I hope to be able to stay) three weeks, or until May 20, and from there I will return to Memphis and arrange to move to Kansas.

You do not know how much I have wished that I had a big share of this world's goods, that my family might be cared for, while I would give myself to the work of the Master against secret societies, especially in this State, for the next six months. The condition of things here is sad. I have met some very fine young men, graduates of Bishop College, and other good schools; but they are novices, and need some one to help them make a strong fight along this line. I sometimes feel a little timid, and I quake with fear for myself, but while I talk God takes all my fear away. I shall be here until the 28th, and shall speak six or eight times more before I leave the city. I have been invited to speak again in each of the churches in which I have already spoken.

I shall write you again, in a few weeks, informing you of my success. I do not think or dream of failure, for the work cannot fail. It is His, and I go forth in His name.

I have just received a letter from my wife, who is in Memphis, informing me of the illness of our youngest child, a boy of thirteen years, who just three weeks ago gave himself to the Saviour. I ask the prayers of all for his speedy recovery, and for strength to continue in His work.

Yours for truth and righteousness,

R. N. COUNTTEE.

THE QUARTER-CENTENNIAL OF THE NATIONAL CHRISTIAN ASSOCIATION.

Special Work for the Season of 1893:

1. Exhibit of the history and work of the Association for twenty-five years in the main building of the World's Fair.
2. Conference of Churches connected with the Annual Meeting, June 20th, made up of delegations appointed by church assemblies.
3. Congress on the reform under the auspices of the World's Fair Congress auxiliary, to be held about October 5th, in the Art Palace on the Lake Front, Chicago.

—The Columbian Exposition of 1893 was inaugurated with impressive ceremonies on Monday. Mud spattered everywhere, but rain ceased for a few hours during midday. If we may make any judgment from the weather, God means to rebuke some of man's boasting, which a more successful opening would have inflated. It is not a hard thing for him to teach men not to forget his authority. It is often hard for them to learn the lesson.

—The N. C. A. exhibit suffered, with the vast majority, from the delays incident to the crush of business in Chicago during the last week. Orders given a month and six weeks ago, to be filled by the middle of April, were hardly complete by Saturday; and instead of having our quarters in attractive and handsome appearance on Tuesday, they were only ready to receive unpacked goods. Hastening as much as possible, it took three full days for a load to go by express wagon from the N. C. A. office to the northwest corner gallery of the Manufactures building.

—The exhibits that were ready to receive visitors on Saturday night last were a very rare exception. The American Bible Society was one. The corner occupied by this noble cause is richly ornamented with carved oak cases, costing \$3,000. Let us be thankful that the rarest gem in the Fair, the Word of God, has so fine a setting. Some vast spaces are hardly touched by way of preparation in the main building; this is especially the case with the women's department, the Denmark, and other foreign exhibits.

—Thanks to the kindness of Mr. R. L. Park, of Philadelphia, who is as skillful in the plastic art as with chalk, the N. C. A. exhibit has a handsome copy of the Morgan monument. The kind offer of Mrs. Bishop, of Chambersburg, Pa., was not accepted by the committee, as the model in her possession is of the statue of Morgan, surmounting the monument, instead of the whole. Through the generous efforts of Mr. Park, the cost of the model, which promised to be beyond our means, was about one-tenth the amount of several early estimates.

—The renewal of the Sunday-opening agitation in Chicago has caused some apprehension; but, whatever a few men intend who are ready to defy heaven and earth, the law of the nation, expressing the will of the people through President and Congress, must stand. The Chicago management are, in their intent, covenant-breakers and violators of law. The executive committee of the Directory have declared, with great show of authority, that Congress has violated its pledges, and therefore nobody is holden by them. It seems not to have occurred to these gentlemen that they are hardly the body to decide such a grave question. The *Daily Record*, the morning paper of largest circulation, and the only one refusing to publish a Sunday edition, has a brave and decided editorial condemning the revival of the debate as dishonorable to Chicago, defiant of the nation and its authority.

THE HOME.

TEACH ME THY WAY.

O thou unseen, eternal One,
Whom myriad worlds obey—
Whose being is—whose will be done,
Where'er the rays of stars or sun
Through the wide realms of ether run:
"Teach me thy way."

At morn, when first thy golden beams
Thy glorious works display,
When o'er the hill thy sunlight streams
And earth with life and beauty teems,
Like some bright isle in happy dreams:
"Teach me thy way."

At evening, when thy shadows fall
Around departing day,
And lowly vale, and mountain tall,
And stream, and lake, and forest, all
Grow sombre with their mantling pall:
"Teach me thy way."

Nor less, when in life's solemn hour,
Are sleeping silently
The weary bee, in tiny flower,
The wildbird in his greenwood bower,
And souls 'neath thatch or princely tower:
"Teach me thy way."

When by the smile of summer blest,
The fields and woods are gay,
All in a robe of verdure dressed;
When the wild winds have sunk to rest,
Thy waves are still on ocean's breast:
"Teach me thy way."

Or when thou stretchest forth thine arm,
In awful majesty,
In wintry skies, or climate warm,
Robing about the unseen form
With clouds and darkness, fire and storm:
"Teach me thy way."

Maker of all—earth, sea and air,
Ruler of night and day,
Long as I live beneath thy care,
While goodness keep and mercy spare,
Be ever this my heartfelt prayer:
"Teach me thy way."

And when life's fleeting hours are past;
When in eternity
The undying soul on thee is cast,
Oh, take me to thyself at last,
And through that endless, unknown vast,
"Teach me thy way."

—Anonymous.

THE SEPTIC SOUL-COURSE.

I.

"Septic" is defined as "a substance that promotes the putrefaction of bodies."

Mrs. Maud Ballington Booth, of the Salvation Army, has published a little book, entitled, "The Curse of Septic Soul-Treatment." It is a lesson in surgery, applied to the work of caring for convicted sinners.

There are many who destroy a sinner's chances by applying something that will neutralize, putrefy, the work which the Holy Spirit has begun in his heart.

Mrs. Booth's first lesson is, that the spiritual surgeon must be free from infectants himself. Visiting a surgeon in the operating room she says: "I had not seen him for months, and on entering the room, while he was making his hands aseptically clean, we exchanged greetings. He said, turning to me: 'Excuse me, but your hand is unclean.' I knew what he meant. Should he have shaken hands with me, he dare not operate on the patient awaiting him, for, surgically speaking, I was unclean; and it would mean to him the labor of again preparing himself for his work. So there are many hands stretched out to help God with his mission, to whom he must say: 'No, I cannot use you; you are unclean.' And, alas! some of those who were clean and ready for use, have become contaminated by shaking hands with the world, touching 'the unclean thing;' and remember, but one touch will disqualify for service."

Again: "Who dares offer to the soul"—but the septic soul-surgeon, alas! is constantly making this huge mistake—"unconditional pardon . . . the idol is still clung to, or the sore-spot still uncovered?"

"One mode of septic soul-treatment which has long been in vogue, and which I fear has been the cause of more misleading of souls, and salving over of spiritual wounds 'with untempered mortar,' than any other disregard of the laws of soul-

asepticism that I could mention, is the application indiscriminately of the 'only-believe' remedy. The word 'believe' can only be safely uttered to the soul which is in a fit state to exercise saving faith; and when offered to the unprepared heart as the 'one thing needful,' it becomes a curse, a misleading fallacy, the planting of a new source of trouble in the already diseased soul."

II.

In the two special meetings that Cleveland holiness people have lately been advantaged in attending, and while listening to very much that was helpful and inspiring, we were pained to recognize some septic-salve, some things which were poison at that time, and tended to putrefy rather than purify.

In one case there was an alluring description of the mighty Spirit-Baptism; but with it exceedingly little to show that this comes only when the "exceeding sinfulness of sin" is seen, deplored, and given up.

At another time, somewhat similarly, the requisite of self-sanctification, the human side in heart-purification, was announced, but was so very meagerly handled, and so little pressed home in the might of the Spirit, that no heart but one already well-prepared, would or even could get to God for divine purification.

The "believe, believe!" style was worked sometimes—we think innocently, yet disastrously. Even head-faith is rather an uncertain thing, and is often felt to be unsafe, until the great deep of the heart is thoroughly broken up by the power of God. And when this breaking up does take place, and there is a thorough yielding up at every point, then head-belief and heart-faith are both easy and both satisfactory, and salvation streams into the soul.

III.

Some few will get to the cleansing whether the directions are the best or not. They get so hungry that they meet the true conditions by Spirit-leading. But how many more would get there if proper expression was made by teachers, so the Spirit could use it!

It is no part of our business to plaster with septic, and to generalize, as against the cleanest and most specific directions to the seeker after God—whether in justification or entire sanctification. "Be ye clean that bear the vessels of the Lord."

Apropos to this subject are words of Bro. Hiram Ackers, in a letter written amid the activities of the work in Michigan. He says: "Our cry here is, 'Repent, and believe the Gospel,' to sinners; and to believers, that are live Christians, 'Seek God for a clean heart, by separating from inbred sin, and the gift of the Holy Ghost shall come upon them.' The old Calvary gospel of repentance after a godly sort brings life from God to the soul. And a loathing of inbred sin, and desire for heart-purity, above and beyond the desire for all other things, bring the soul where God can baptize the seeker with the Holy Ghost and fire; and that fire burns up the old man of sin."—*The Harvester, Cleveland.*

THE CLEANSING OF THE BLOOD.

CONFIRMING TESTIMONIES.

PRESIDENT C. G. FINNEY, PRESBYTERIAN.

"I was satisfied that the doctrine of sanctification in this life, and entire sanctification in the sense that it was the privilege of Christians to live without known sin, was a doctrine taught in the Bible, and that abundant means were provided to secure its attainment.

"He enables me now to rest in him and let everything sink in his perfect will with much more readiness than ever before the experience of that winter. . . . It seems to me that I can find God within me, in such a sense, that I can rest upon him and be quiet, lay my heart in his hand, and nestle down in his perfect will and have no carefulness or anxiety."

REV. EDGAR M. LEVY, D.D., BAPTIST.

After making mention of his clear conversion, call to the ministry, and growing conviction of the need of complete cleansing and indument, he adds: "The blessed baptism came. I seemed filled with all the fullness of God. I wept for joy. . . . The fountains of my being seemed broken up and my heart was dissolved in gratitude and praise. My soul seemed filled with pulses, every

one thrilling and trobbing with such waves of love and rapture that I thought I must die from excess of life."

FRANCIS RIDLEY HAVERGAL, EPISCOPALIAN.

"First I was shown that 'the blood of Jesus Christ, his Son, cleanseth us from all sin,' and then it was made plain to me that he who had thus cleansed had power to keep me clean; so I just utterly yielded myself to him and utterly trusted him to keep me. . . . He has brought me into the highway of holiness, up which I trust every day to progress, continually pressing forward, led by the Spirit of God."

D. L. MOODY, CONGREGATIONALIST.

Referring to some ladies who earnestly prayed that he might enter into this experience, Mr. Moody says: "I did not like it at first; but I got to thinking it over, and after a little time I began to feel a desire to have what they were praying for. The result was that at the end of three months God sent this blessing upon me. I would not for all the world go back to where I was before. Since then I have never lost the assurance that I am walking in communion with God, and I have a joy in his service that sustains me and makes it easy work. . . . I have done three times the work I did before, and it gets better and better every year."

REV. DANIEL STEEL, METHODIST.

"Upon the promise I ventured with an act of appropriating faith. For several hours I clung by naked faith. Suddenly I became conscious of a mysterious power exerting itself upon my sensibilities. My physical sensations, though not of a nervous temperament, in good health, alone and calm, were indescribable—as if an electric current were passing through my body with painless shocks, melting my whole being into a fiery stream of love.

"I am conscious of errors, grievances, infirmities and defects which, though consistent with perfect love and loyalty to God, need and by faith receive, every moment, the merit of Christ's death."

REV. B. CARRADINE, M. E. SOUTH.

"Sanctification has saved the writer from all irritability of temper and disposition. Regeneration has saved him from giving vent to it in speech and act, but did not alienate the dark destroying spirit from the heart. Sanctification, glory be to God! has done this blessed interior work. The hot, impatient flash, the quick nettled feeling, the hasty impulse to angry speech, the gunpowder expression of thought and word—all have been taken away in a moment of time by the blessed Son of God."

MADAME GUYON, ROMAN CATHOLIC.

"I had an inexpressible satisfaction and joy in suffering and being a prisoner. The confinement of my body made me better relish the freedom of my mind. . . . The stones of my prison looked in my eyes like rubies; I esteemed them more than all the gaudy brilliants of a vain world. My heart was full of that joy which Thou givest to them that love Thee in the midst of their greatest crosses."

The following facts are true of each of the witnesses above mentioned:

1. They had in the first place a definite experience of conversion.
2. After this, with no backsliding, they found themselves just as clearly convicted for complete cleansing and indument as formerly for pardon.
3. They sought this definitely and earnestly.
4. They consecrated all fully and forever to Jesus.
5. They then trusted him to fulfill his promise and completely cleanse and fill with his Spirit.
6. God answered and made them just as conscious that the Holy Spirit fully sanctified as that Jesus fully forgave them.
7. They all became witnesses to his power to fully save.
8. Through this new experience they each, like the Apostles at Pentecost, became equipped as never before for service.
9. They each have retained the blessed life and have since been shining with increasing brightness—some in this world, others translated to the brighter constellation above:

"A cloud of witnesses around
Hold thee in full survey;
Forget the path already trod,
And upward urge thy way."

—*The Revivalist, Cincinnati.*

"THE MOTHER OF THE SALVATION ARMY."

Little Catherine early developed unusual intellectual gifts, together with a spirituality and loving-heartedness equally remarkable. Her sympathy for suffering was keen, and the little girl was the unfailing champion of ill-used animals. This trait characterized her through life.

If, in her walks or drives, Mrs. Booth happened to notice any horses left out to graze which looked overworked and ill fed, she would send around to the dealers for a bushel of corn. Then when evening fell she would sally forth with a child or a servant, carrying a supply of the food to the field in which the poor creatures had been marked, watching with the utmost satisfaction while they had a "real good tuck-in." The horses were soon able to recognize her, and would run along the hedge whenever their benefactress passed by, craning their necks and snorting their thanks.

While driving out one day with a friend, Mrs. Booth saw a donkey beaten with a hammer. She jumped out of the carriage before it could be stopped, received a severe fall, but picked herself up and ran to the rescue, and after persuading the donkey driver to cease, and to give up the hammer to her, she fainted away with excitement and exertion. She taught all her children to be friends of animals. Her young daughter Emma, walking out one day in Brighton, saw a donkey cruelly beaten. She broke away from her nurse and ran after the driver, calling to him to stop. He whipped up, but she pursued him in tears a long way, finally caught up with him, and snatching the whip from him, laid it vigorously about his head and shoulders, exclaiming, "How do you like it?" The donkey-boy, a big fellow, who could have felled her with a blow, was so impressed by the little girl's grief and her earnestness that he succumbed, promised better behavior, and, expressing sorrow at having brought her so far out of her way, offered to drive her back. She climbed to the seat beside him and rode back into Brighton, chatting with the boy, praising the little donkey, and engaging him to be kind to it in future.

Even as a child, Mrs. Booth rejoiced in the speculations of Wesley and Butler as to the possibility of a future life for animals. Her husband, in his address at her grave, spoke of her kindness at heart, and said she suffered more in her lifetime through her compassion for dumb animals than some doctors of divinity suffer for the whole world of sinning and sorrowing humanity.

"Life is such a puzzle!" she used to say, "but we must leave it, leave it with God. I have suffered so much over what appeared to be the needless and inexplicable sorrows and pains of the animal creation, as well as over those of the rest of the world, that if I had not come to know God by a personal revelation of him to my own soul, and to trust him because I knew him, I can hardly say into what skepticism I might not have fallen."—*Woman's Journal*.

A CHRIST-LIKE ERRAND.

The *Well-Spring* tells the following story of a real hero who wore the gray during the war:

The day after the battle of Fredericksburg, Kershaw's brigade occupied Mary's Hill, and Sykes' division lay 150 yards ahead, with a stone wall between the two forces. The intervening space between Sykes' men and the stone wall was strewn with dead, dying, and wounded Union soldiers, victims of the battle of the day before. The air was rent with their groans and agonizing cries of "Water! water!"

"General," said a boy-sergeant in gray, "I can't stand this."

"What is the matter, sergeant?" asked the General.

"I can't stand hearing those wounded Yankees crying for water; may I go and give them some?"

"Kirkland," said the General, "the moment you step over the wall, you'll get a bullet through your head; the skirmishing has been murderous all day."

"If you'll let me, I'll try it."

"My boy, I ought not to let you run such a risk, but I cannot refuse. God protect you! You may go."

"Thank you, sir," and with a smile on his bright, handsome face, the boy-sergeant sprang

away over the wall, down among the sufferers, pouring the blessed water down their parched throats. After the first few bullets, his Christ-like errand became understood, and shouts instead of bullets rent the air.

He came back at night to his bivouac, untouched.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

THE OLD STONE BASIN.

In the heart of the busy city,
In the scorching noontide heat,
A sound of babbling water
Falls on the din of the street.

It falls in an old stone basin,
And over the cool, wet brink
The heads of thirsty horses
Each moment are stretched to drink.

And peeping between the crowding heads,
As the horses come and go,
The "Gift of Three Little Sisters"
Is read on the stone below.

Ah! beasts are not taught letters;
They know no alphabet;
And never a horse in all these years
Has read the words, and yet

I think that each thirsty creature
That stops to drink by the way,
His thanks, in his own dumb fashion,
To the sisters small must pay.

Years have gone by since busy hands
Wrought at the basin's stone;
The kindly little sisters
Are all to women grown.

I do not know their home or fate,
Or the name they bear to men,
But the sweetness of that precious deed
Is just as fresh as then.

And all life long, and after life,
They must the happier be
For the cup of water poured by them
When they were children three.

—Susan Coolidge.

TEMPERANCE.**NATIONALIZING THE DRINK TRAFFIC.**

There is quite a strong movement now in favor of taking the drink traffic out of the hands of private individuals and assuming direct State control of it—nationalizing it, as some like to term it. The Nationalist party, which is becoming strong in some parts of the United States, is strongly in favor of such a measure. In South Carolina the entire liquor-selling business is to be assumed under State control after the first of July next, each locality to have a public official to dispense the liquor, who shall have no pecuniary interest or profit in the sales.

In Massachusetts some of the leading temperance people propose a similar measure for those towns where the license system is still retained, allowing those who reject license to remain under prohibition, as they now are. It is claimed in this way that at least the important element of personal gain to a horde of liquor-sellers will be got rid of; but the fact remains, the supplies are accessible for all who want them and the temptations that have been the means of destroying so many still remain in the way.

The *New England Home*, a leading Massachusetts temperance journal, thus writes of the proposed movement for State control:

"If this plan is to be tried, we shall abide the issue with confidence. The propositions that alcohol has no place in the healthy human system, and that when taken into the system with any degree of frequency it is sure to produce physical degeneracy, are propositions which we believe to have been established beyond question by experience and by scientific investigation. If they are true they show to intelligent citizens the reason why the alcoholic drink traffic in any form is sure to prove a public nuisance, which for the general welfare must be suppressed. We are quite prepared to believe that the plan of State control without private profit or public revenues from liquor will achieve a great advance against the present power of the drink evil in the nation, but it will be only so far as the people, when facing the question on its merits in their own com-

munities, shall suppress the beverage traffic entirely and without compromise.

"Just in so far as the beverage traffic is tolerated, just to that degree will it produce national plague spots, which will act as fearfully burdensome leeches upon the body politic. We frankly say that we do not expect to see these leeches removed without heroic action; for the liquor leech never gets surfeited, but 'grows by what it feeds upon.'

"In brief, then, State control will mean progress in so far as it means prohibition, and failure in so far as it means toleration. The inevitable question, the 'irrepressible conflict,' will remain, but with lines more clearly and more closely drawn. But meanwhile the tolerated evil is eating its way into the vitals of the republic. Every hour that it is tolerated it gains strength. Even if crippled by withdrawing its financial incentive, it still grows by the very nature of alcohol. The citizen who realizes the truth about alcohol has no reason in conscience or intelligence to tolerate the alcoholic drink traffic in the least degree. To do so is to predicate his action upon convictions and knowledge other than his own, and thus to be unfaithful to the obligations of his own manhood and of his elector's oath."

THE HYGEIA OF INTEMPERANCE.

The sins of the fathers, in connection with liquor drinking, are visited on the children to the third and fourth generation to a greater extent than with most other sins. Recently, in England, about 50,000 children in connection with 105 schools were examined by competent physicians, and over 30 per cent of them were suffering from physical or mental defects, attributable mainly to the drinking habits of their parents. If all the children of all the schools of the country were examined, and a truthful report furnished, what a terrible indictment it would make against a business sanctioned and protected by the laws of our nation! All these thousands and thousands of children must go through life impaired, and in many instances ruined, not because of any fault of their own. The loss to the whole country because of such defective citizens is tremendous. And yet some will persist in claiming that if a man drinks it is his own business.

Medical men are becoming more and more alive to the important fact that many men are now dying of drink who were never drunkards and possibly were never once drunk. The moderate use of alcoholics produces undue stimulation and irritation of the brain, the stomach and other organs and thus bring about disease and death. Many "a visitation of Providence" is brought about by a constant and quite moderate use of liquors. Dr. Benjamin Ward Richardson is acknowledged to be one of the best medical authorities in England on the nature and effects of alcoholics, and he says: "A man may be considered by his friends and neighbors, as well as by himself, to be a sober and temperate man; he may say quite truthfully that he never was tipsy in the whole course of his life; and yet it is quite possible that such a man may die of disease caused by the alcohol he has taken, and by no other cause whatever. This is one of the most dreadful evils of alcohol, that it kills insidiously, as if it were doing no harm, or as if it were doing good, while it is destroying life."—*Hamilton (Can.) Templar*.

Bishop Vincent, of the Methodist Episcopal church, has handed down a decision in the case of Frank W. Palmeter and William C. Briggs, druggists, of Jamestown, Chautauq county, New York, who were charged with violating the discipline of the church in doing business under a store-keeper's license. The Bishop finds that the accused have not violated the rules of the church. He holds that as the church recognizes the propriety, under certain conditions, of the sacramental and medicinal use of wine and other alcoholic liquors, it would be unreasonable to refuse to a Christian druggist the right to conduct a legitimate business, so held by state and church. He says that the fact that the State has enacted license laws, liable to abuse by unprincipled men, is not a sufficient reason for refusing a Christian the right to conduct a legitimate business.

BIBLE LESSON.

OLD TESTAMENT TEACHINGS.

LESSON VII—Second Quarter, 1893.—May 14.

SUBJECT.—Fruits of Wisdom.—Proverbs 12: 1-15.

GOLDEN TEXT.—The fruit of the righteous is a tree of life; and he that winneth souls is wise.—Prov. 11: 30.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Prov. 12: 1-7. T.—Prov. 12: 8-15. W.—Prov. 12: 16-23. T.—Prov. 11: 10-21. F.—Prov. 14: 1-12. S.—Prov. 9: 1-10. S.—James 3: 11-18.

COMMENTS BY E. E. FLAGG.

1. *The difference between a wise man and a fool.* Vs. 1-3. They who accept instruction, though it may be conveyed in the form of bitter and painful experiences, are wise; but "he that hateth reproof," who fails to learn any lesson from the necessary discipline of life, who is not made a better man by sorrow, is "brutish." He is like the animals, who are incapable of mental improvement or moral progress. We are here, on earth, like pupils in a school, and a really successful life is to be measured, not by the material prosperity it has brought us, but by what we have learned from it, and the practical application we are making of its lessons. "A good man obtaineth favor of the Lord." How much is included in that phrase, "a good man." Note the antithesis between this and the succeeding clause: "but a man of wicked devices will be condemn." Such is a man who in underhand ways tries to secure his advantage to the hurt of his neighbors, a man of plots and intrigues. This is only one of many passages which by implication condemn secret societies. The "good man" has no use for secret grips and signs, but "the man of wicked devices" takes to such things as to his native element.

2. *The difference between the righteous and the wicked.* Vs. 4-13. The man who gets rich by cheating his fellow-men, or by carrying on some iniquitous business, builds on the quicksands. There is no element of permanency in it. "But the root of the righteous shall not be moved." He will be like the cedars of Lebanon. The storms may twist and tear his branches, but they cannot touch the roots. So with him whose soul is established in the eternal principles of truth and righteousness. They grasp the foundations which cannot be moved. "A virtuous woman is a crown"—a glory and source of continual joy—"to her husband," but she that is of the opposite kind "is as rottenness in his bones." She is like some slow-working, insidious disease that undermines the constitution and saps all its strength and vigor. "The thoughts of the righteous are just." He is not simply just in his outward conduct, but he harbors no covetous desires; he plans no evil against, nor does he think any evil of his neighbor. His heart is right, and so his actions are right. An uncontaminated fountain will send forth pure water. So the opposite is true. "The counsels of the wicked are deceit." He is continually planning to overreach, or in some way mislead and deceive his fellow-men. This is pre-eminent true of the rum-seller and the gambler. "The words of the wicked are of lying in wait for blood." The writers of "blood-and-thunder novels," which work so much mischief among the young, with their corrupting stories of murder and crime, deal in this kind of words. The initiation ceremonies in Masonry, especially in some of the higher degrees, seem calculated to familiarize the candidate with the idea of assassination. Theatrical advertisements are, many of them, aside from their indecent character, lessons to the young in brutality and crime, and should be forbidden by stringent laws. "But the mouth of the upright shall deliver them." Shall speak words of comfort and counsel that will save the souls of the tempted, and encourage good men when persecuted for conscience' sake to hold on to the end. "A man shall be commended according to his wisdom." The path of wisdom is the way to all true honor; but "he that is of a perverse heart," prone to crooked dealings, or vicious habits, is despised even by those of his own class. "Better is he that is lightly esteemed," etc. This verse applies to many people at the present day who sacrifice comfort to sham gentility, trying to make a great deal of show with a small income. Better be lightly esteemed by the fashionable world, and make no pretensions to a style of living that we cannot afford without defrauding ourselves or others. "A righteous man regardeth the life of his beast." Men who have no regard for the sufferings of a brute will have none

for the sufferings of a fellow-being. Kindness to all dumb animals should be one of the first lessons taught to every child. A youth who takes pleasure in torturing dogs or kittens is likely to end his career behind prison-bars. As we cannot love God and hate our brother, so we cannot love God and be cruel to the humblest creature he has made. "The wicked desireth the net of evil men." The righteous "hate every false way," while such are eager to seize on iniquitous ways of getting money; but the fruit of a good life is more to be desired than all their ill-gotten wealth.

3. *Foolish self-confidence.* Vs. 14, 15. Verses 13 and 14 have virtually the same meaning. If we think right thoughts, we shall speak right words, and it is by our words we shall be justified and by our words condemned. "The way of the foolish is right in his own eyes." But how many foolish boys think themselves wiser than their parents or their teachers! It is not through want of good counsel that the young go to ruin, but through lack of a teachable spirit which will hearken to the advice of older people.

RELIGIOUS NEWS.

CONGREGATIONAL.

—The revival meetings in La Salle, Ill., conducted by Rev. J. D. McCord, have been a great blessing to the church and to the twenty-five converts. The services closed with an all-day fellowship meeting. Mr. McCord then went to Spring Valley for five days, and then to Peru.

—The church at Granville, Ill., was supplied morning and evening, April 16, by Prof. Fischer. Though the church has been called on to give so liberally for its beautiful new building, the claims of Wheaton College were not disregarded, and a liberal contribution will help make up the \$100,000 fund.

—The annual meeting of the General Theological Library, Boston, has just been held. The invested funds are now \$31,000. There are 1,165 members. The library contains over 32,000 books and pamphlets, and these have been circulated in eighty-two New England towns during the year.

—The question of securing the services of Evangelists Mills and Chapman at Boston and vicinity in February of next year is under consideration.

—Three religious gatherings are to be held at Northfield this year, instead of two as heretofore. The third is to be an International Conference of Young Women. This will be held June 20-28; the Students' Conference, July 1-9; and the Christian Workers' Conference Aug. 1-13. D. L. Moody will preside at all these meetings.

—Dr. Chapman has just concluded evangelistic meetings at Saginaw, Michigan, in which he has disarmed all criticism and secured remarkable results. Among the most marvelous of his meetings were two for men only, in which an ex-Senator, a prominent and wealthy politician and one of Michigan's best-known architects, were among the converts.

—It is already demonstrated that even Milwaukee, as well as other cities, can be touched and moved by a great Mills evangelistic effort. Nearly fifty churches are in the combination, and perfect harmony prevails. The city is already stirred as never before.

EVANGELICAL.

—Evangelist B. Fay Mills began a series of meetings in Milwaukee the first Wednesday evening in April. They were first held with the churches on the East side, then on the South side, and then on the West side. Wednesday evening, April 26, they began in the Exposition building, where they are to continue for two weeks.

METHODIST EPISCOPAL.

—Rev. Dr. W. F. Short, who has since 1874 served as president of the Illinois Female College, has been appointed superintendent of the State Institution for the Blind, one of the finest of the kind in the country.

—Among the interesting Methodist exhibits at the World's Fair will be a family Bible, bound in velvet and ornamented with brass trimmings, which was the only book saved when the Book Concern was destroyed by the Chicago fire of 1871.

—It is reported that a Methodist church in Kansas has dismissed Rev. V. H. Biddeson, the Populist chaplain of the State Senate, because of the prayers made in the Senate last winter, in which he is alleged to have called down dire maledictions upon the Republican party. One day he is said to have prayed God to "palsy the brain and still the heart of the treasonable conspirators."

—A noonday meeting is held in the lecture-room of the First M. E. church, corner Clark and Washington streets, Chicago. It is conducted by prominent Methodists, and during the World's Fair will be led by prominent ministers from abroad.

—"Cold storage" Methodism. In his remarks before the Chicago preachers' meeting Dr. W. A. Spencer said: "I know of a church in New York City which recently sold its property for \$300,000. It now proposes to put

\$700,000 with the \$300,000 and erect a large Methodist cathedral, where it shall stand as an iceberg to freeze out all the other churches in the vicinity.

—The New York *Advocate* announced that Bishop Vincent would sail on Saturday for Europe, to preside over the several annual conferences in that country.

PRESBYTERIAN.

—The International Missionary Union will hold its tenth annual meeting at Clifton Springs, N. Y., June 14-21, 1893. This union is in the nature of missionaries' clubs, and includes in its membership all returned missionaries of every denomination. The meeting is, however, open to the public, but free entertainment is provided only for those who have been workers in the mission field.

—The assertion that the theological seminaries are turning out too many ministers does not find confirmation in the statement that there are 1,138 vacant churches in the Presbyterian denomination, and that their supply of ministers is running short at the rate of about fifty a year.

—The Rev. Dr. Arthur Mitchell, formerly of Chicago, secretary of the Presbyterian Board of Foreign Missions, died at Saratoga, N. Y., on Monday, aged fifty-eight years.

—The Presbytery of Philadelphia overtured the General Assembly to strike out the section of the confession on "elected infants."

—The position of the Presbyterian church, relative to the work doing by such men as Professors Briggs and Smith, is indicated by the esteem in which their theological seminaries are held. The attendance at Lane Seminary, Cincinnati, has formerly averaged some forty to fifty students a year; but since the Smith business has come to the front, there has been a great falling off, so that the catalogue for this year gives the whole number at seventeen, while the catalogue of the McCormick Seminary, at Chicago, which is not affected by Briggism, gives the whole number two hundred and twelve. The same thing may be seen, in a less degree, at Princeton and Union. Princeton is gathering the students from Presbyterian churches, while Union gathers a heterogeneous company from all quarters, a considerable proportion of it Congregationalists.—*Journal and Messenger*.

REFORMED PRESBYTERIAN.

—The Synod of the Reformed Presbyterian Church will assemble at New Castle, Pa., beginning on the 31st of May.

UNITED PRESBYTERIAN.

—The thirty-fifth annual convention of the Illinois State Sabbath-school Association will be held in Quincy, Ill., May 16, 17 and 18, in the Vermont Street M. E. church. The first session will begin at 10 A. M. Free entertainment to all delegates.

—The growth of the church in Washington State is excellent for the effort and money expended. Ten years ago there was not a church in the State, and now there are five and the sixth starting, and two or more places that should be occupied at once. Some of these congregations will soon be self-supporting.

—Rev. R. A. MacAyeal has notified his congregation of his intention to resign his charge at Lawrence, Mass. However, his congregation is making a united and vigorous remonstrance against his release by presbytery.

—The *Mid-Continent* says: "The movement in the United Presbyterian church to transfer the care of the theological seminaries from the synods to the Assembly is destined to encounter strong opposition. The influential Presbytery of Allegheny has taken a decided stand against it."

—Delegates to the General Assembly to meet in the First church, Monmouth, Ill., May 24th, 1893, will please send their names without fail and without delay to Thos. H. Hanna, at that place.

—The Covenanter Church in Scotland has issued a statement relative to the proposed re-construction of the Scottish churches. Presbyterianism in Scotland is greatly divided.

WESLEYAN METHODIST.

—The fiftieth session of the New York Conference of the Wesleyan Methodist Connection of America will begin at Chichester, N. Y., on the 9th of May, at 7:30 P. M. Opening sermon by Rev. H. H. Perry; alternate, Rev. W. S. Schenck.

MISCELLANEOUS.

—An anonymous gift of \$25,000 enabled the Young Men's Christian Association of London to pay a debt on its building, Exeter Hall, which has been a burden to the association for some time.

—A dispatch from Rome reports that Pope Leo will soon reply to the reports of the American bishops on the school question in a special document settling the matter with the utmost clearness. This reply will be looked for with interest.

—An attack was recently made on native Christians by the Literati at Te Tsui, China, ninety miles from Amoy. The Christians were assembled for worship when attacked. One woman was killed, her husband and two sons being seriously injured. Others present were hanged up by ropes and then beaten. A few days later the leader was arrested in a district city. The magistrates have had to give protection to the Christians.



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NEWS OF THE WEEK.

CHICAGO.

President Cleveland reached Chicago Saturday at 12:07 and was escorted by the military and citizens through dense crowds that cheered for the President from the Union depot to the Lexington Hotel, which was his home while in the city to participate in the ceremony of opening the World's Columbian Exposition. He visited the grounds in the afternoon.

The Duke of Veragua, lineal descendant of Columbus and an honored guest of the American people, while celebrating the four hundredth anniversary of the greatest event in his renowned ancestor's life, arrived in Chicago Saturday morning. He was given a welcome in every way befitting the dignity of a Spanish grandee of the illustrious house of the great discoverer.

William C. Goudy, one of the most prominent lawyers of this city, died suddenly of heart disease, while in his office, on Thursday last, aged nearly 69. He had been for many years general counsel for the Chicago & Northwestern railroad, and highly respected.

The Chicago Dock and Investment Company, a corporation newly organized under the laws of Virginia, has acquired title to more than 3,500 acres of land on the outer and inner belt lines in Cook county, Ill., and Lake county, Ind. The capital stock is \$12,000,000, and, it is stated, a bond issue of \$6,000,000 has already been placed, secured by a mortgage on the property to a trust company.

The First Regiment (I. N. G.) Armory, with the military outfit, arms, etc., was burned, involving a loss of \$208,000; insured. To be rebuilt at an early day.

A bronze statue of Columbus getting his first view of the new world, was presented to the city by the Columbian Exposition Directory on Tuesday last, with imposing ceremonies. The statue is of colossal size, being twenty feet high. Ten tons of bronze were used in its casting, which was executed by the American Bronze Company. It stands on a granite pedestal, thirty feet in height. It adorns the lake front.

In the Canadian dairy exhibit in the agricultural building is the biggest single cheese ever made. It is twenty-eight feet in circumference, six feet high, and weighs 22,000 pounds, or ten English tons. It took 207,200 pounds of milk to produce this monster cheese, an amount which it is estimated it would take 10,000 ordinary cows to produce in one day.

COUNTRY.

The Michigan Senate has passed a bill authorizing the organization of lodges of Loyal Orangemen, after restricting its membership to members of the United States and prohibiting any teachings in conflict with the laws of the United States or the State.

The financial situation in this country has perceptibly affected the value of American silver coin and silver certificates in Canada, and dispatches from Halifax, Montreal, and Toronto show that at all the banks silver is taken at a discount. This

feeling was provoked by the announcement made by Secretary Carlisle that the bonds of 1890 were liable to be redeemed in silver if the gold surplus was exhausted.

An interesting feature of the next Chautauqua season will be the presentation, from different standpoints, of the mooted question as to the relation of the workingmen and the churches. Mr. Thomas J. Morgan, a socialist of Chicago, will discuss "The Attitude of the Workingmen Toward the Churches," and Prof. Charles R. Henderson of the University of Chicago, will describe "The Attitude of the Churches toward the Workingmen."

The Citizens' Industrial Alliance (the secret half-brother of the Farmers' Alliance), at Pittsburgh, Pa., has issued a call for a convention of all labor organizations, to be held in Chicago, on July 4, "to formulate demands as a basis for a permanent political union for the better protection of the industrial classes of America."

The State Committee of the Prohibition party of New York has filed with the Secretary of War a strong protest against the continuance of the sale of liquors at the post exchanges of the army.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from April 24 to April 29:

J B Robinson, T Gilmor, Mrs H M Cole, Mrs C K Wood, J W Modlin, A Raymond, Geo M McClelland, J P Aikin, Rev E Barnetson, N Martin, J M Johnson, Dr I N Brown, Rev P B Williams, Rev J McLean, Mrs A C Lane, I K Morris, I B Benedict, J E Shaw, H Myer, Mrs O R Strong, Rev J K Glassford, C A Webb, T Hudson, A R Rinear, I Sanders, S Blanchard, I Crane, Mrs R Leggett.

Election at Harvey.

The election at Harvey, Tuesday, passed off very quietly. There had been no excitement previous to the election from the element in the village of Harvey, and the question of prohibition was not raised, although the successful ticket, headed by Mr. P. B. Lamb (which was called the Harvey Land Association ticket), was pledged to prohibition so far as the town of Harvey is concerned, and against the saloon. The fact is that a very large majority of the citizens of Harvey are against the saloon, but the question of prohibition as a political factor, so far as Harvey is concerned, is of very small moment, from the fact that it is impossible for saloons to get into the town as all deeds for lots sold by the Harvey Land Association contain a covenant that no saloons shall ever be erected upon or occupy the property, and is made a condition of the sale.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	70½@	71¼
Winter No. 2.....	41½@	42½
Corn—No. 2.....	29 @	34
Oats—No. 2.....	50½@	50
Rye—No. 2.....	10 25 @	10 75
Bran per ton.....	10 25 @	10 75
Hay—Timothy.....	10 00 @	13 00
Butter, medium to best....	20 @	29
Cheese.....	03 @	12½
Beans.....	1 80 @	1 95
Eggs.....	13 @	14½
Seeds—Timothy (bags)....	2 50 @	3 75
Flax.....	1 11 @	1 12
Clover (bags).....	6 00 @	10 50
Broom corn.....	02 @	08½
Potatoes, per bu.....	60 @	78
Hides—Green to dry flint....	03½@	08
Lumber—Common.....	10 00 @	13 00
Wool (washed).....	16 @	25
Cattle—Choice to extra....	5 75 @	6 10
Common to good.....	4 85 @	5 40
Hogs.....	7 20 @	7 75
Sheep.....	4 50 @	6 25

NEW YORK.

Wheat.....	75½@	77½
Corn.....	49 @	50½
Oats.....	34½@	42
Rye.....	56 @	59
Eggs.....	15½@	16
Butter.....	20 @	32½
Wool.....	13 @	25

KANSAS CITY.

Cattle.....	1 50 @	4 80
Hogs.....	7 00 @	7 50
Sheep.....	4 00 @	5 50

The New World of Central Africa.

By Mrs. H. Grattan Guinness, with a history of the first Christian mission on the Congo. 12mo., 530 pages with maps, portraits and numerous illustrations. \$2.00. A conscientious piece of work, and gives a very clear account of what has been done by the Protestant missions to evangelize the barbarous races of Central Africa. He who wants to know what missionary effort means in these days may well learn from this volume. The reader who goes carefully through will have a good bird's eye view of recent events in Africa, with all the results of modern travel. The work contains solid information of use to all who are interested in the future of this wonderful country. The many illustrations throw light upon savage customs and costumes. —Graphic.

in the Far East.



Letters from China by Geraldine Guinness, edited by her sister, with introduction by Rev. J. Hudson Taylor. Very fully illustrated. Quarto cloth. \$1.50.

This book was scarcely written—it was lived; for the breath of life is in it from cover to cover. We have never read so wonderful an account of successful missionary effort. —Presbyterian

We easily understand how this edition is the fifteenth thousand. It is a very remarkable book. —The Golden Rule.

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HOME AND HEALTH.

HOUSE-CLEANING FOR HEALTH.

House-cleaning in the fall, although far less prominence is given to it, is of quite as much importance as the spring cleaning of which we hear *ad nauseum*. Especially is this the case when, as often happens, the house has been closed for the summer, on the one hand, or, on the other, has been filled with a constant succession of visitors. A thorough setting to right is then needed, and if the house has been closed, the use of disinfectants is absolutely necessary.

Every one knows that malaria is more active in the early fall than at any other season, even in the heat of summer. There is in the air an excess of humidity, and this, with the heat of the sun, is just the condition favorable to the decomposition of both vegetable and animal matter. Mephitic germs are slower in coming to a head, and thus linger longer about a house. Gases gather in out-of-the-way corners, and when fires are started rise in the warm air, carrying with them the seeds of disease and death. For this reason, if whitewashing can be done but once in a year it should be done preferably in the fall, and free use of disinfectants should be made. The cellar should be well looked to, and decaying vegetable matter should be banished as deadly poison. It is criminal to store the winter's supply of vegetables in an uncemented cellar, where more or less fermentation must take place, and whence poisonous gases must perforce find their way into the living rooms of the family. The barn is the proper place of storage. —Selected.

PROPER FOOD FOR INVALIDS.

When a person has a temperature of 101° or over, he should be fed upon liquids only, writes Elisabeth Robinson Scovill in the first of her valuable papers on "Life in the Invalid's Room" in the April Ladies' Home Journal. The power of the stomach to digest food is impaired, and there is no use in filling it with a mass of solid food which, in its weakened state, it is not able to take care of properly. Beside this or because of this there is usually little appetite, and the sufferer turns away in disgust from delicacies that would seem irresistible in days of health.

It is a common idea that a person who is being fed upon fluids is receiving very little nourishment, and, in fact, is in some danger of starving. Those who cherish this belief do not know that all food is converted into a liquid state before it can be absorbed into the system. In giving a sick person fluids we are only trying to save nature trouble, and to relieve her from extra exertion at a time when it is necessary for her to husband her strength and resources. We do this by presenting the food to the stomach in such a form that it can be easily acted upon by the digestive organs. It must be digested and assimilated before it can nourish the body, so it is useless to give more than can easily be disposed of. From a quarter to a half pint of liquid food once in every two hours is ordinarily sufficient.

SULPHUR CURE FOR GRIP.

Since the grip made its appearance in this vicinity a few years ago, I have been seriously ill with it four times, and probably since the first attack have never been entirely free from it until lately. My last attack during the last winter was not the most violent I have had, but yet stubborn. And the worst of it was that it was accompanied with, not serious or alarming, but very annoying symptoms of erysipelas, which it seemed nothing could wholly overcome; until of late my perseverance has been rewarded, and I believe I have conquered it. My mother, if she had been living, and had known my necessity, would have said: "Take sulphur." But that is what I never could do, as she used to mix it with molasses, and all of the family were required to take it in the spring of the year. She used to be tempted to whip me because I could never swallow it. She said it was the same with her when she was a child, and her mother used to punish her and compel her to take it, where-



Patrolman Julius Zeidler

Of the Brooklyn, N. Y., Police Force, gladly testifies to the merit of Hood's Sarsaparilla. His wife takes it for dizziness and indigestion and it works charmingly. "The children also take it with great benefit. It is without doubt a most excellent thing for *That Tired Feeling*. I cheerfully recommend

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as the children would stand around and wait for the cup in order to scrape it. Her own experience was all that saved me from the punishment that she would otherwise have supposed was deserved. Still, the use of the article as a medicine must be good. Both grandmother's and mother's children who lived to maturity were numerous, and might well have been named "the rosy cheeked family." I am sure now that the difficulty with me was simply in my sense of smell, which was always very keen. The sulphur has an odor of its own, and then, to add molasses, in my case, was a mistake. It would always turn my stomach. I lately thought that a little stewed apple instead of molasses was what I needed with the sulphur. I have used it freely without the slightest unpleasantness, and am satisfied that I have gained the victory. For the little outward irritations I have used a mixture of lard and sulphur and am thoroughly relieved. —N. Y. Witness.

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FARM NOTES.

CULTIVATION OF SMALL FRUITS.

Mr. M. A. Thayer, of Sparta, one of the most successful cultivators of small fruits in Wisconsin, has issued what he terms a "Berry Bulletin," in which is condensed valuable conclusions and judgments that have cost him much time and money, which we present to our readers:

Select well-drained land on which some hoed crop was grown last season, potato ground being best.

The soil should be deeply plowed, enriched with fine manure and harrowed until fine and mellow.

Large crops are never produced from poor soil and careless cultivation.

Fruit rows long and straight are easily cultivated and kept free from weeds.

Strawberries—Warfield (P), Crescent (P), Haverland (P), Dubach (P), Jesse (S), Michel's Early (S), Captain Jack (S), Parker Earl (S).

Black Raspberries—Homaha, Ohio, Palmer.

Red Raspberries—Harlboro, Cuthbert, Shaffers.

Blackberries—Ancient Briton, Snyder.

Currants—Red Dutch, White Grape, Victoria, Bay.

Gooseberries—Downing, Houghton, Industry.

Grapes—Moore's Early, Worden, Delaware, Brighton, Concord.

Many other varieties are worthy a place in every garden, and some of the newer kinds are very promising.

Select plants as carefully as you would seed grain or breeding stock. Select well-tested varieties, such as do well in your climate and on your particular soil.

High-priced novelties in small fruits are generally disappointing; leave them to the professional grower.

Never buy poor plants because they are cheap.

Strawberry plants from old beds should never be used.

Buy plants from your nearest responsible grower.

Those grown in special plant beds are best.

Order direct from the grower, thereby procuring better plants and true to name and at less price.

Never expose the roots of plants to wind or sun.

When received keep in a cool place until set in the ground.

Remove all old leaves, cut back long roots and broken roots and branches.

Strawberries are set in rows forty-two inches apart and two feet apart in the row.

Blackberries and raspberries in rows seven feet apart and three feet in the row.

Currants and gooseberries in rows from five to seven feet apart and three to five feet in the row.

Grapes eight to ten feet apart each way.

Strawberry plants are either pistillate (female) or staminate (male); every third row should be staminate to insure good fertilization.

The roots of all plants should be spread out in their natural position, and dirt pressed firmly about them.

The crown of strawberries should be kept just even with the surface of the ground, neither too deep nor too shallow.

Set all plants with care; no work in the fruit garden is more important.

Cultivate the ground often and keep free from weeds.

Subscribe liberally for good papers, study their horticultural columns well, and notice with care the results of your own work.

FACTS WORTH KNOWING.

The following facts relative to the use of wagons and the increase or decrease of draft through proper adjustment have been determined by experiment:

When the load was placed over the hind wheels it drew ten per cent easier than when it was placed over the front wheels.

Higher front wheels will reduce draft.

The change of the angle of draft as applied from the end of the pole varied the draft very markedly, and the relation of the draft of the front to the rear wheels. A long hitch or such a hitch as occurs when lead horses are used, increases

draft on account of the angle of the hitch.

Draft varied with the varieties of grease used from nothing to 17 per cent—lard proving the best.

The draft of varying roads and condition of roads varied very markedly—being between the best and the poorest classes of local roads nearly 300 per cent in difference.—*Inter Ocean*.

A GOOD GRAFTING WAX.

Professor Budd, of Iowa, concludes that linseed oil, as at present manufactured, contains chemicals injurious to vegetation, and that as an ingredient of grafting wax it is unsuitable. According to a correspondent of the *Country Gentleman*, a much better wax is the following: Melt one pound of common resin over a quiet fire, add one ounce of beef tallow, stirring it well. Take it from the fire and let it cool a little; then stir in a tablespoonful of spirits of turpentine, and, after that, seven ounces of alcohol. Then put the vessel (any tin or iron vessel will answer to make it in) over the fire, stirring constantly until the compound begins to boil. Then remove, and the wax is ready for use.

It is also excellent for curing wounds on trees. If the compound becomes too thick, warm and add a little more alcohol.

SURFACE CULTIVATION.

It is seldom we find more of fact and reason in little space than in the following from George T. Pettit, of Kansas, in the *Farm, Field and Fireside*, on the shallow cultivation of corn: "By frequent, shallow cultivation, beginning early with the smoothing harrow, following later with spring-tooth, disk, or eagle-claw, we keep the surface clean and mellow; avoid ridging the land and mutilating the feeding rootlets which occupy the warm, fertile surface soil; hinder evaporation, prevent washing, hasten maturity; decrease labor, the effects of drought and cost of production, while increasing capillarity, yield and profit."

WEANING YOUNG PIGS.

The following method is successfully practiced by many breeders: If, at five or six weeks, the young pigs are eating and growing well, they increase their feed, giving them all that they will take, and decrease the feed of the sow gradually for nearly two weeks. At the end of this time the two strongest youngsters of the litter are taken away; again, after two days, another pair, and so on until all are weaned. This tends to even up the different pigs of the litter, if there is any variation in size, and uniformity in a lot does a good deal when it comes to selling, be they sheep, cattle, or hogs. By following this method the sow is given the very best chance, and any danger of spoiling her milking qualities is prevented, which is very important if she is to continue to be a brood sow.—*Canadian Live Stock Journal*.

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TAKE IT IN preference to any other blood-purifier. It is the medicine you need. Hundreds of Physicians say so, Thousands of Druggists say so, and Millions of Patients say so. There is positively no other remedy which will so thoroughly build up your system, strengthen your nerves, invigorate each organ, and help you to resist

successfully the stormy, blustering weather of **MARCH** as Ayer's Sarsaparilla. It will help you because it will purify your blood. Because it will destroy as well as expel from your system the poisons which, unless removed, produce weaknesses and disease. Because it changes the body from a condition of feebleness and affliction to one of health and strength—a change which is both radical and permanent.

TAKE IT IN cases of Scrofula or Scrofulous Humors. It will cure you of Salt Rheum, Eczema, Tetter, and Diseases of the Stomach, Liver, Kidneys, and Bowels. It quickens the appetite and acts upon every vital function, making food nourishing, sleep refreshing, work pleasant, and life enjoyable. There is no medicine that can set a man on his feet so quickly, firmly, safely, surely, and economically as Ayer's Sarsaparilla. If you have not taken it in March, take it in

APRIL The approach of warmer weather brings with it warnings of Cholera; and other ailments which may all be easily avoided by the use of Ayer's Sarsaparilla. Take it for Dyspepsia or Indigestion. It never fails. In taking it you lose no time nor deny yourself any food that nourishes.

TAKE IT IN cases of Debility, for that Tired Feeling, for Loss of Appetite, for Rheumatism, Old Sores, Chronic Ulcers, or Unhealed Wounds. Ayer's Sarsaparilla has, for 50 years, sustained a reputation for effecting cures, such as cannot be claimed for any other blood-purifier in the world. It is the Superior Medicine—always the same in strength, taste, and effect. This well-known, wonderful medicine is as good for the

blood and effects a cure as easily in the pleasant month of **MAY** as it does if taken in December. It is the best all-round remedy for ailments originating in impure blood. It is the scientific enemy of disease, and is always to be depended upon for just what it is recommended.

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Author of "Between Two Opinions," "Holden With Cords," etc., New England Correspondent of the "Cynosure," and Editor of the "Home Light."

This very interesting and helpful story by this popular writer, who is well-known to the readers of this paper, will begin in the issue of

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NEWS OF THE WEEK (Continued from 15th page).

President Cleveland, after consultation with his Cabinet, decided to send the American representatives to the International Monetary Conference to Brussels on the date adjourned to May 30 1893. The sentiment of the Cabinet was opposed to the proposition made in Europe to postpone the meeting until fall.

The Republican National League Convention is to be held at Louisville, Ky., May 10, 11.

The present condition of the Treasury seems to justify the confidence with which Secretary Carlisle has maintained that there was no reason to fear any serious financial disturbance.

A new organization has been formed at Pittsburgh, Pa., for the purpose of making the Sunday law of 1794 odious by its strict enforcement. The president went to Homestead on Sunday and found 800 men at work in the steel mills. It is proposed to prosecute toll collectors on the bridges and every person engaged in worldly employment.

At an early hour Saturday morning the country northwest of Alton was visited by a severe hailstorm. At Melville a hailstone was picked up that was 1 7/8 inches in circumference. The average size of the hailstones was as large as an orange. The storm crossed from Melville to Godfrey. At the Monticello Seminary 300 window lights were knocked out. The seminary is damaged perhaps \$300.

The inhabitants of East Carondelet, Mo., are becoming more frightened as the river continues to rise. Already the bottoms north of the little town and opposite Carondelet are inundated, and present the appearance of a vast inland sea, which seen through the tree tops from the bluffs in Carondelet, looks like another river east of and parallel with the Mississippi. A greater rise will drive the residents of East Carondelet to the second stories of their houses.

The most terrific cyclone that ever visited Texas devastated Cisco and Eastland county Friday night at 9:40 o'clock, laying waste everything in its path, which was about three-fourths of a mile wide. The storm destroyed all but about fifty houses in Cisco. Not a church or school house is standing and but one house is intact. At this writing the amount of damage to property and life can not be estimated. There are several killed and a great number more or less injured.

FOREIGN.

The war office at Vienna is planning to increase the Austrian army. Twenty-eight new batteries are to be added to the field artillery and the infantry is to be considerably increased.

The German Army bill, whose fate has been watched with so much interest, has been defeated in committee, a sure indication that it cannot pass in the Reichstag.

Artillery experts in Germany have been testing a new explosive invented by Dr. Weiss of the Gera dynamite factory, to take the place of gunpowder in the

German army. The explosion of the new substance is not caused by a shock or spark, but by contact with another chemical compound, and is comparatively noiseless and almost unaccompanied by smoke.

China has at last been stirred up to make vigorous protest against the aggressions of Russia in Central Asia. After all, Russia, with her hundred million people, is but a pigmy in comparison with China; and, should they go to war, aided and encouraged by England, and taught and led by Englishmen, the Chinese might prove more than a match for Russia.

The wife of Captain Roberts, of the White Star steamship Naronic, which has been missing since Feb. 11, when the vessel sailed from Liverpool for New York, and the wife of Chief Officer Wright, who was second in command, have both gone insane through despair caused by the loss of their husbands and have had to be placed in an asylum for the insane.

William Townsend, aged 38, an opponent of Irish Home Rule, on Thursday last fired a revolver at an officer who was watching him as he ascended the steps of Mr. Gladstone's house in London. Papers found upon Townsend show that he probably intended to kill the great statesman.

News from Russia, April 27, show that cholera is decreasing in the empire, owing to cold weather. In the first week of April the total cases were 586, with 162 deaths.

"The German Emperor and Empress made an unofficial visit to the Vatican which lasted over an hour. In leaving, the Emperor took the hand of the Pope, intending to kiss it—thus showing his respect for the venerable head of the church. But his holiness waived the courtesy and warmly shook the Emperor by the hand, instead. The Emperor of a powerful nation thus recognizes the superiority of the Vice-gerent of the Universe—the King of kings."—*Western Catholic News*.

The Ulster party of law and order have replied to the recent victory of the Home Rule members in Parliament by handing over the town of Belfast to a band of rioters. Defeated in Westminster, the Unionists have triumphed in their stronghold over the Catholic workmen, factory girls, and guardians of the peace in that city.

It has practically been decided that quarantine in ordinary form shall be abandoned as a means of controlling cholera in Europe this summer. The English system of inspection and registration without detention will be substituted for it.

The Arrival of Spring.

When Spring arrives, the importance of taking some good blood-purifying, strengthening medicine, is recognized by nearly everybody. For at no other season is the system so much in need of, or so susceptible to, the benefit imparted by that reliable medicine, Hood's Sarsaparilla. It expels from the blood all the impurities which have accumulated in the winter, cures sick headache and dyspepsia, gives healthy action to the kidneys and liver, and drives away THAT TIRED FEELING which may be the consequence or forerunner of disease.

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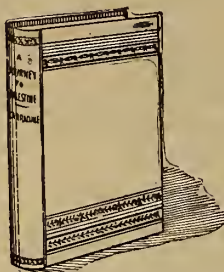
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This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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More than a thousand German-American workmen united in an eight-hour parade on Sunday last, with music, badges and banner. The picnic proposed in connection with the parade was, however, abandoned until a more convenient season.

Dwight L. Moody, with Ira D. Sankey and Major D. W. Whittle, on Sunday opened their six-months' evangelistic campaign, by services at the Chicago Avenue and First Congregational churches. The meetings attracted immense crowds, and the interest is likely to increase, as branch services are to be established in all divisions of the city. The results of this Christian campaign must surely be beneficial in this sin-cursed city.

The recent shameful outrage upon students by a Greek-letter fraternity at the Wesleyan University, in Ohio, leads the *Wheaton College Record* to say:

After the death of young Rust, who was killed by the D. K. E. at Yale a year ago, that society, we are informed, promised the faculty that they would hereafter abstain from initiations and simply impose an obligation. It is reported that this promise on their part is already broken and that they are initiating in the old, idiotic, brutal fashion. If they are not doing it now, they will certainly do it by and by, if they are permitted to continue in existence. It used to be said by heartless people that the only good Indian was a dead Indian. This we do not at all believe, but we are perfectly satisfied that the only good secret society is a dead secret society. And although to the eye of unbelief these organizations seem now, in some respects, stronger than ever heretofore, those who believe in God and in the triumph of his truth wait with perfect assurance that in the end all these sources of evil will be abolished, and the example of our Lord and Saviour Jesus Christ, who said nothing in secret, prevail throughout the whole world.

Details of these outrages are printed on page 3 of this issue of the *Cynosure*.

"Unfortunately for the *Cynosure*, like the Pope, it opposes Freemasonry solely because Masons will not bow at its altar and put dollars in its treasury, and to that extent it also is an enemy to true civil and religious liberty."—*Voice of Masonry for May*.

The *Cynosure* covets not Masonry's money, which is an evil thing, wrung from ignorant applicants who attempt to enter its lodges. We say ignorant, because the great mass of novices who

make application to its "sacred mysteries" have to pay from twenty-five to one hundred and twenty-five dollars for information that the N. C. A. can sell them for a dollar—and quite as correct in all particulars.

The World's Fair gates were closed all day on Sunday last, in accordance with the Congressional contract of the management in connection with the gift of \$2,500,000. None but guards, workmen, exhibitors, and a few other favored persons were admitted; but it is estimated that at least 100,000 persons (sight-seers) were denied entrance. Thus the managers of the Fair kept their trust faithfully, and Chicago was saved the disgrace of a seven-days' exhibit during the first week of its existence. The opposition to Sunday closing is very wide and strong; but it is to be hoped that the management will not falter in its duty to God, the Christian world, and our national interests.

The city daily press, or that portion of it that is not financially interested in the profits of the Columbian Exposition, last week made full exposures of the exorbitance manifested by the concessionaries—the people who had paid for the privilege of charging whatever prices they please for the common necessities of life within its enclosure. Thus there were numerous restaurants—perhaps a hundred, or more—where the most ordinary meals were costing from two to four times more than in the city and literally robbing the public from whom they derive their support. The director of the Exposition, while not directly responsible for this rapacity, but indirectly accountable for not providing against its exercise when it made its contracts with these greedy caterers, was obliged to interfere and reduce the rates, which are still very high. There is but one way for visitors to circumvent this rapacity with any satisfaction, and that is to carry with them a food supply sufficient for the day.

The revised Chinese Exclusion law of the United States is now in force. It forbids, like the previous statute, Chinese immigrants coming into this country, and requires all those now here (numbering 103,000) to procure a certificate of residence within the year, under penalty of expulsion. Fresh immigrants entering the States in violation of the law are punishable by arrest, imprisonment, and, finally, a forced return to their native land. Supported by that powerful organization, the Chinese Six Companies, who oppose the law, the bulk of the Chinese residents have neglected to register. To arrest and imprison them under the law would be comparatively easy, but the imperfection of the statute places our government in a dilemma, for Congress provided no appropriation of money to pay for returning them to China. It certainly is very un-American to arrest men who are guilty of no moral crime and imprison them; and as the law cannot be fully satisfied until they are sent away, it looks as if the government had a very lively and large elephant on its hands.

Speaking of the inquiry made of the initiate in the first Masonic degree—"Do you believe in God?"—the *Midland* does not deem that belief any "test of the moral or religious character of the candidate, but merely his fitness to take an oath." That is all; and its scope, when answered in the affirmative, is broad enough to admit to the lodge Jews, Unitarians, professing Christians, Mohammedans, Indians, most of the heathens, deists—all, indeed, who acknowledge the existence of one divine ruling power, if they are sound in health and limb, including even the devil and his angels, who "also believe and tremble". The *Midland* thinks, however, that there

is one whom Masonry (if consistent) would reject—the fool who "hath said in his heart, 'There is no God.'" It would seem that almost anyone who is not a fool, or maimed, or halt, or poverty-stricken, or a dotard, or a woman, is eligible for initiation into the mysteries of the fraternity. Indeed, this characteristic forms a large percentage of Freemasonry's boasted "benevolence" and the brotherhood of man.

The "antiquity" of Masonry, of which so much has been said and written by its adherents in its praise, is a modern affair, originating in its adoption of the ancient mysteries of the pagans—its only claim to that distinction—after its organization in a London ale-house, in 1717. At a numerous meeting of the citizens of Boston and vicinity a committee of twelve was appointed to inquire into the origin, nature and principles of Freemasonry. In the report of this committee to the president and professors of Harvard University, November 4, 1829, it is stated: "They find the Masonic institution to claim an origin of much greater antiquity than is supported by any well-authenticated history that the undersigned have yet been able to meet with. They have discovered no book on Freemasonry written prior to 1723.... The Masonic writers which the committee have yet seen on the antiquity of Freemasonry appear to rely on tradition. But tradition is not asked for." But the fraternity still goes on manufacturing history founded on tradition, and boasting alike of its antiquity and "charity".

THE SITUATION IN THE SOUTH.

BY REV. S. F. PORTER.

A meeting of fifteen governors of Southern States was held at Richmond, Va., not long since, to devise means for increasing the immigration to that part of the United States. Having spent the winter forty or fifty miles south of Richmond, I was much impressed with the difference in the position of the unoccupied land there, and that of the land which is being so rapidly settled up in the Northwest.

The old plantations have not been divided into farms of suitable extent; and a very small portion of the land is under cultivation. A field of corn, a few acres of winter oats, and a little wheat, is the common mode of farming now, with a wide range of pasture for whatever stock is kept on the plantation.

Under this system, the southern portions of Virginia have become overgrown with forest trees; and flocks of wild deer roam over the valleys and on the hilltops. The land becomes a wilderness in a few years; being covered with a growth of what is called rough pine. The seeds of it are blown about by the wind in every direction, and take root in all unoccupied ground.

The only product which was raised for export, that I noticed, was tobacco; and but a small crop, comparatively, of this; for it could not be grown without fertilizers.

There are three or four small houses scattered about on most plantations, which are occupied by the old freedmen or their descendants, who pay one day's work a week as rent for their privileges; and the wages of laborers are very low.

The present current of immigration flows constantly towards the new lands in the West and Northwest; and there is no doubt that this movement is wise. But the time may come when all these lands will be occupied; and then the vacant places of the South may be required to supply the demand for tillable soil.

One great barrier in the way of immigration to the Southern States is the social question: Are immigrants, there, received into society on an equality with the other population? No; not unless they become converted to the old Bourbon

spirit, and hate the Negro, and look down with contempt on all manual laborers. To such strangers they are very hospitable. But many settlers have gone to the South, only to find themselves deprived of all social standing or influence; and, being frozen out, they soon departed to more congenial climes, where they could be men among their fellow-men.

In civil government and political affairs, the condition of things is much the same. The old-time, slave-holding bosses maintained their position with the bowie knife and pistol. The same spirit prevails still, but with less display of force. Unfavorable or unpleasant votes are thrown away and never counted; and immigrants, to the fourth generation, can hold no office, unless they can sing the song of the old slave-holding aristocracy.

It is plain that there is no real repentance in the hearts of the people of the South for the crime of buying and selling their fellow-men; and they hate the freedmen, as mankind are wont to hate those whom they have wronged. And they hate those who have plucked the prey out of their hands, and who steadfastly condemn the wrong that was done. Such immigrants are not made welcome within their borders. Taking all these things into consideration, is it any wonder that the stream of immigration does not flow southward?

Kingston, Ill.

THE MORAL PIVOT.

All is not gold that glitters, all is not true religion that is religious, and all is not genuine, well-balanced morality that moralizes. Every moral system, whether genuine or pretended, has some pivotal point. Change this point, and you unbalance the whole. Change it for a new pivotal point, and the system, newly-balanced, becomes in effect another system.

Our Lord set the balance of Christian morals permanently when he fixed the pivotal point at LOVE. He who loved God lived a life truly poised, as related to one set of principles and commands. He who loved man could not live a life ill-balanced, as to his relations to men.

Pivoted at the point of supreme affection, Christian morals preserve their equal poise, and move with perfect balance and even tenor.

It is the trick of evil systems to preserve the show of morals, but to pivot the system newly. In effect, this is done when half the prop is knocked away, and thus both the law and its support are broken. In this case, love to God being removed, and love to man ostensibly left, the balance is lost, and half the double support is often found unable to stand alone.

Another method, which is not another, is to change the pivot so as to make each half take the other's place. Then the first and great commandment is to love the neighbor, and the second is like unto it, namely to love God. But, in practical effect, both these attempts are one. Little love of God abides in the heart of those who hate his law so much as to wish it changed.

The pivotal point of morals is shifted in the dark for the hoodwinked victims of the lodge. Now the pivotal principle is secrecy; and again it is obedience to the doctrines and commandments of men. However the ritual or lecture may prate of fraternity, seeming thus to assure the blindfolded dupe that the moral balance is unchanged, in practical effect the pivotal point is really another one. If his moral nature adjusts itself to the new balance, his views and principles are set ajar. Then his words will betray the new adjustment. His conduct, also, will develop some surprising change.

This readjustment of moral balance is not the least interesting study that engages the attention of the student of Freemasonry. He encounters its phenomena in places where they are least expected. Clear-headed men show symptoms of moral lunacy. Good men give expression to principles that have been held the exclusive property of criminals. Absurdities, self-contradictions, misstatements of palpable facts, and a strange unbalancing of moral sentiments, not to say intellectual conditions, perplex the looker-on. It is as if the sun had changed his place in the solar system, and the planets were lost from their true orbits, while, as yet, they had hardly settled into new ones. This result of Freemasonry must have impressed every one who has made the lodge and its occupants a study. He

early learns to put a large grain of salt into every cup they offer him.

They seem to see everything as those who look into convex mirrors. Nothing is natural or true to them. They appear almost insane. Incredible things they fully believe, but obvious things they cannot see. They have lost the moral balance of both feeling and opinion.

No wonder, for the pivotal point is wrong.

CRUCIFER.

MASONRY AND HEATHENISM.

The heathen religion, of which I propose to speak more particularly, is that of a race of people who inhabit parts of Western Asia. They are called Nusairiyeh, from one Nusair, who founded the sect many generations ago. They are said to be descended from the heathen tribes that Joshua drove out of Palestine when he took possession of that country, and much of their doctrine and practice tends to the confirmation of this opinion. They are, in fact, heretical Moslems, claiming Mohammed to be the prophet of the Lord, but, instead of following the Caliphate of Abu Beker, the immediate successor of Mohammed, they follow that of Aly, who was slain by Abu Beker, or, at least, by his permission. As a consequence of the death of Aly, his followers were persecuted, and, through fear, a secret religion was established by them, which seems to be a conglomeration of the worst elements of all the religions upon the face of the earth.

In order to maintain their religion a profound secret, they bind themselves by the most horrid oaths, engaging to submit to a most fearful death should they violate their oath and reveal any part of their religion. In this respect, as well as in many others, the comparison between them and the Freemasons is very close indeed, as will appear in the sequel:

The religion of the Nusairiyeh people was revealed by one of themselves, Sheikh Suleyman, of the city of Adana, in the province of Cilicia, Asia Minor. He gives a detailed account of his own initiation, and afterwards speaks at length of the religion of his people.

He begins by saying: "Praise be to God, who hath brought us out of darkness into light, who has delivered us from doubt, rebellion and blight; who has led us to his Holy Word, which is the true merchandise; who has sent his Son as salvation to those who believe in him, and who restrains us by his grace from believing every deceiver. But he who is enriched by the treasures of his Almighty Lord, even Suleyman of Adana, having forsaken the heathen faith, and now, embracing Christianity, says that he was born in the city of Antioch, in the year 1250 of the Hegira (A. D. 1833), where he lived about seven years, when he removed to Adana; and when I was eighteen years of age my people taught me the secrets of their religion, which they reveal to no one who has not attained to the age of eighteen or twenty.

"That same day a great multitude of chiefs and common people gathered together and sent for me. (None but the initiated are permitted to attend these meetings, as in Masonry.) They then gave me a cup of wine. Then an officer (Prompter), who stood by my side told me to say: 'By the secret of your benevolence, O my lord, and the crown of my head, I am your disciple, and I will carry your sandals upon my head.' When I had quaffed the cup of wine the Imaam (chief officer, sometimes called Lord,) turned to me and said: 'Will you put the sandals of all present upon your head as a mark of respect for your lord?' I answered, 'No; but the sandals of my lord only.' Then those present laughed at my refusal to comply with the rule. They then commanded an attendant to bring my lord's shoes, when they uncovered my head and placed them upon it. Then the Prompter offered a prayer on my behalf, that I might receive the mystery; and after they had enjoined silence upon me with reference to what had thus far been done, they dispersed.

"Then, after forty days, they met again and sent for me. (This interval was allowed to expire, to test the candidate's ability to keep a secret.) The leader (Imaam) took his place beside me, gave me a cup of wine and told me to repeat the mystery of 'Ain,' 'Meem,' and 'Seen.' These are three Arabic letters. The 'Ain' refers to the Aly, being the first letter of his name. He is

also called the 'Meaning.' The 'Meem' refers to Mohammed, being the first letter of his name. He is sometimes called the 'Curtain,' or the 'Veil.' The 'Seen' refers to Suleyman, the Persian, being the first letter of his name. He is also called the 'Door.' The three letters, taken together, form the word 'Amas'; and I was told that it was incumbent on me to pronounce this word five hundred times each day. (We have here a close resemblance to the Christian Trinity.) Again they commanded me to observe silence, and then dispersed. (Freemasonry, also, at each step of the initiation, solemnly warns the candidate to maintain silence.)

"Then, after seven months—ordinarily nine—they again gathered again, and sent for me. They placed me at some distance from them. (The ceremonies are becoming more solemn and important as they approach nearer the revelation of their great secret.) Then three officers arose, each one having in his hand a cup of wine, and, advancing toward the Imaam, singing a hymn, of which Husain, the son of Hamdaam the Khushbite, is the author. Then they advanced toward another officer, singing the following words:

'I asked for the honorable, where they dwelt,
And some of the people sent me to you.
By the truth of Mohammed, with those of his house,
Have mercy on me, who would kiss his hands.
I come to you, hoping acceptance to find,
And to-day would be counted among your guests.'

"Then they placed their hands upon the officer's head and sat down; but he arose and took the cup from the hand of one of the officers, and then knelt down and read the sixth chapter of their ritual, which is a prayer addressed to the heavenly bodies. One sect of the Nusairiyeh claims that Aly, to whom they pay divine honors, dwells in the sun. Another sect claims that he dwells in the moon, which he created for that very purpose, just as a man builds a house or makes a chair for his own use. They say that the dark part of the moon is Aly in a sitting posture, and it may be that this belief of theirs is the foundation of the idea that there is a man in the moon. This part of their ritual is doubtless copied from the ancient worship of Baal and Astarte, the representatives of the sun and the moon, respectively."

In Masonic lodges there is something similar to this. They have what is termed "the rite of circumambulation." In this rite the candidate kneels, and prayer is offered for him to the G. A. O. T. U. The Senior Deacon then takes him by the right arm and conducts him once, twice, or thrice, around the room, according to the degree he is taking,—first, second, or third. The origin of this ceremony is accounted for by Mackey, according to Edmond Ronayne (Master's Carpet, pp. 269, 271), as follows: "The circumambulation, among the pagan nations, refers to the great doctrine of Sabaism, or sun-worship. Freemasonry, alone, has preserved the primitive meaning, which was a symbolic allusion to the sun as the source of physical light and the most wonderful work of the Grand Architect of the Universe. The lodge represents the world. The three principal officers represent the sun in her three principal positions—at rising, at meridian, at setting." Doubtless, then, Masonry is the ancient worship of Baal, and the heathenism of Asia Minor revamped; and when Bro. Mackey states that Masonry is the only institution that has preserved this principle, he is slightly mistaken.

But to return to our Asiatic candidate.

"After the officer had read the sixth chapter of the ritual, he raised his head and read the ninth, which consists of a prayer addressed to (the Nusairiyeh Trinity) Aly, Mohammed, and Suleyman. Then he drank the cup of wine and read the seventh chapter (which is very similar to the ninth, and contains many vain repetitions.) Then the officer arose and advanced toward the Imaam, saying: 'Grace, grace, grace, my lord the Imaam.' Then the Imaam said: 'Grace unto you and those around you. Thou hast done what this assembly did not do, for thou hast taken the cup in thine hand and hast drunk and worshipped, and to God be the glory. And now what is your desire, and what your request.' The officer answered, after some further questioning: 'I met with one by the way who wishes to be instructed by you.' Then the Imaam asked: 'Who directed him to us?' The officer answered: 'The Ancient Meaning, the Great Name and the

Precious Door.' (The candidate is then exhorted to be courageous and fear not, because what follows is fearful and terrible.)

"Then the Imaam said: 'Bring him here, that we may see him.' Then the officer took me by the right hand and presented me to the Imaam, who gave me his hands and his feet to kiss. Then he said to me: 'What do you want, my lad?' The Prompter then arose and came to my side and told me to say: 'I wish to learn your mystery, oh, companion of the believers!' Then he looked at me frowningly, and said: 'What has induced you to jeopardize yourself by asking from me this mystery, which is crowned with pearls and jewels, and those who revealed it were a favored angel and a commissioned prophet? Know, my son, that there are many angels, but none know this secret except the highly favored; and there are many prophets, but none know this secret except the commissioned; and there are many believers, but none know this mystery except the tried.'

What follows savors so strongly of Freemasonry that it needs no comment.

"Will you agree to have your head, hands and feet severed from your body if you ever reveal this great mystery?' I answered 'Yes.'" (He would not be much after that.) "Then the Imaam continued: 'You must bring one hundred guarantors.' Those present then said: 'The rule, my lord, the Imaam.' Then he said: 'For your sakes I will be satisfied with twelve.' The officer then arose and kissed the hands of the twelve guarantors, and I did likewise. Then these guarantors, or sureties, arose and said: 'Grace, my lord, the Imaam;' and the Imaam said: 'What do you want, oh, honorable ones?' 'We came,' they said, 'to guarantee this lad.' The Imaam then said: 'Should he reveal this mystery, will you bring him here that we may cut him to pieces and drink his blood?' And they answered, 'Yes'. Then the Imaam said to them: 'I am not satisfied with your guaranty. I want two responsible persons to guarantee you, also.' Then one of the guarantors ran, and I after him, and we kissed the hands of the two additional guarantors; after which they arose and laid their hands upon their breasts. Then the Imaam turned to them and said: 'Good evening to you, oh, ye pure and honorable guarantors. What do you wish?' They replied: 'We have come as security for these twelve sureties, and this person also.' Then said the Imaam: 'Should he desert us before he learns the prayers, or should he reveal this mystery, will you bring him that we may destroy his life?' They answered, 'Yes'. Then the Imaam said: 'Sureties pass away, and sureties of sureties pass away, and I want something that will not pass away. Come near me, my lad.' I did so, and he asked me to swear, by all the heavenly bodies, that I would not reveal this mystery. Then he handed me the book of assemblies (a book of poems and traditions), and the Prompter told me to say: 'Swear me, my lord, upon this great mystery, and thou shalt be free from my sin.' Then he received the book again, and said: 'My son, I do not swear you for the sake of gold and jewels, but only for the sake of the mystery of God, as our chiefs and rulers swore me.' This was repeated three times, and I placed my hand on the book of assemblies three times and swore that I would not reveal the mysteries confided to me as long as I lived. Then the Imaam said: 'Know, my child, that the earth will not receive your body in burial if you publish this mystery, and you will never again enter the human form, but will pass into the body of some vile beast, from which you will never escape.'

This is a reference to the transmigration of souls, which is a part of the Nusairiyeh religion. For example, they believe that the educated Moslems enter the bodies of asses when they die; that the Christian doctors enter the bodies of swine; that the Jewish rabbis enter the bodies of apes; but the wicked of their own people enter the bodies of clean animals, or the bodies of persons who belong to sects other than their own; while they hold that the genuine followers of the Nusairiyeh religion reappear in the same form and capacity in future generations, or are transported to take up their abode in some of the heavenly bodies. The Freemasons do not seem to have incorporated this belief into their body of doctrine as yet, but may do so as they make progress and receive new light; and should they

think favorably of the idea, I assure them that this suggestion is entirely gratuitous.

Moreover, there is at least one sect of the Nusairiyeh that is said to practice the worship of Baal Peor, the abominable worship of the Moabites, by which the children of Israel corrupted themselves. Past Grand Master Mackey, in speaking of *the point within the circle*, says that it is derived from the ancient sun-worship, and is, in reality, of Phallic origin (Master's Carpet, p. 324). Again, the same writer says (Manual of the Lodge, p. 56): "The point within the circle is an interesting and important symbol of Freemasonry; but it has been so debased in the interpretation of it in the modern lectures that the sooner that interpretation is forgotten by the Masonic student, the better it will be. The symbol is really a beautiful but somewhat abstruse allusion to the old sun worship, and introduces us, for the first time, to that modification of it known among the ancients as the worship of Phallus" (representing the male organ of generation). It would seem that Freemasonry, in observing ceremonies of this nature, is performing a retrograde movement instead of advancing, and has descended to the vilest and most abominable worship upon the face of the earth.

But to return from this digression to the initiation of Suleyman.

"The ceremonies were concluded by drinking wine, by placing the girdle, or zennar, upon the candidate, and by giving him a seat among the initiated. The zennar, in this case, would seem to coincide with the cable-tow of Masonry. After the candidate had been finally admitted, the process of instruction began and was carried forward as fast as the novice was able to absorb the great mysteries of this occult religion. But the course is rather long and tedious to mention here. However, I would state that the first lesson relates to the very important matter of cursing, which is a component part of their prayers. The Nusairiyeh curses Abu Beker, the reputed slayer of Aly, his god. He curses all the followers of Abu Beker, the true Moslems of to-day. He curses the Christians, and all others who do not believe in Aly and worship him as God. They are more prolific of curses than anything else; and if their withering maledictions were effective, there would not be a soul left on the face of the earth but themselves."

A word, in closing, with reference to the civilizing tendency and elevating influence of Freemasonry, as is claimed for it by some writers (Freemasons' Guide, by D. Sickels, p. 57; M. C., p. 233), saying that "Freemasonry was one of the earliest agencies employed to effect the improvement and enlightenment of men." Should we be permitted to take the present condition of the Nusairiyeh people as an example of the results achieved by the lodge system, then our fellow-mortals who resort to such means for enlightenment and culture do not have a very enchanting destiny before them. The Nusairiyeh have been practicing the religion partially described in this paper for a period of 1,300 years, and they are, to day, among the most—if, indeed, not the most—degraded peoples of all Asia. They are cowardly and deceitful, to the last degree. The Nusairiyeh is so treacherous that he will betray a friend as soon as an enemy, provided he thinks it will inure to his personal advantage. They are atrocious and blood-thirsty, and take peculiar delight in torturing their enemies and in visiting the death-penalty upon anyone who has revealed any part of their religion. Suleyman, to whom we are indebted for our knowledge of the Nusairiyeh religion, was put to death in a manner much more horrid and brutal than his oath required. He was buried alive, except his head, and was thus abandoned, although under surveillance, to prevent relief, a prey to the scorching sun and the vultures by day, and the wild beasts by night, until death finally came to his relief. This is the very refinement of cruelty, but it is the legitimate fruit of the influence of the barbarously savage oath of death by mutilation which is administered to the candidate for initiation into the mysteries either of the East or of the West.

Just one more comparison, and I have done. The Nusairiyeh do not reveal the mysteries of their wonderful religion to women. The Masons resemble them in this regard; but whether it is for the same reason I know not. Possibly it is. The Nusairiyeh refuses to admit his wife to the

mysteries of his religion, because he claims that the devil created her out of the sin of man; that she has no soul, and consequently cannot comprehend religion; and, furthermore, has no need of it because she has no future. If, therefore, the Freemasons exclude women from their lodges for some other reason, and in their search after light should be looking for a stronger one, I cordially recommend to them the reason just mentioned, which they are at liberty to use without charge.

May the Lord enlighten the darkened understanding of the heathen of our own land as well as of foreign lands!

MISSIONARY.

BARBAROUS COLLEGE FRATERNITIES.

DETAILS OF THE DISFIGUREMENT OF STUDENTS, MALE AND FEMALE, AT THE OHIO WESLEYAN UNIVERSITY, DELAWARE, OHIO.

Brief mention of one of the meanest and most barbarous outrages by Greek-letter fraternities ever perpetrated, at Delaware, Ohio, April 19, has already appeared in the *Cynosure*. From various exchanges we are enabled to give our readers minute details of this diabolical affair.

Our first extract is from a special dispatch, dated Delaware, April 20, printed in the Cincinnati *Commercial Gazette* on the following day:

The vandalism was manipulated by some of the pious students of the Ohio Wesleyan University, one of the greatest religious institutions of the State, and was such a deed as would have made the Indians of North America ashamed of themselves, even in their most barbarous state of existence. The Ohio Wesleyan University has among its students what are known as Greek fraternities, which are secret social organizations, and to which most of the better class of students belong. The practices and customs of these class fraternities are such as would make the blood freeze in the veins of the most courageous, even on a hot July day. The most lawless of their practices are their initiations. It was this, together with one of the most brutal hazings ever heard of in college history, that took place here last night.

Last night the junior class fraternity, called the S. Z. N. (Sigma Zeta Nu), concluded to initiate a student named P. A. Wilson, who is a junior, but who has not yet received his rank. It so happened that the sophomore class fraternity, called the D. O. A. (Delta Omicron Alpha), had also intended to initiate the same man. About 11 o'clock the juniors, four in number, with their initiate, went to the Chi-Phi hall to show their victim the secrecies of the organization. At about 12 o'clock, while they were going through the most heated part of the ritual, the sophomores, twelve in number, and big, raw-boned fellows at that, having procured a key, burst into the hall, and, like a lot of hungry hyenas, pounced upon the little juniors and gave them one of the worst treatments ever heard of in this part of the country. For fully fifteen minutes the juniors did all in their power to withstand the horrible blows, and then went under, senseless and bleeding.

It was certainly one of the most atrocious and bloody fights that ever took place within this city. The juniors were then at the mercy of their conquerors, who, like raving maniacs, proceeded to inflict on their victims some of the most excruciating tortures ever before heard of. They were first stripped of their clothes and whipped with ropes until they bled all over and fell exhausted to the floor. Then they were each laid on the floor, tied, with their faces up, and the letters "D. O. A." printed on their cheeks and chin with nitrate of silver, and also little horns on each temple. The caustic was allowed to stay there until it had burned clear through the skin, thus branding five bright young men like Texas steers for life. Not being satisfied with this, they stood them up and with red-hot shovels burned their bare backs and legs into blisters. Four of the victims were then bound hand and foot and gagged, and left in the hall. They were Messrs. Bert Rogers, M. W. Brown, Albert Austin and O. R. Harm; and the other, Mr. Will Wallis, was gagged and taken about two squares and bound in a stall with a cow, from which place he was extricated this morning when the man came to milk.

The others lay in the hall until some passer-by

heard one of them groan, and, on going up, let them loose. The young men are confined to their beds to-day, and some of their cases are very serious. They are ruined for life. No action has as yet been taken on the assailants, but they will probably be arrested to-morrow. The college faculty have done nothing yet, nor are they likely to, because the perpetrators are the sons of wealthy parents, and stand well with the college authorities. The citizens of the city are very indignant, and may take it in hand. It is certainly a disgrace to the college, as well as to the young men, who should be made to feel the full extent of the law.

Next week we purpose to resume this subject, introducing an illustration showing the wretched disfigurement undergone by the victims of this barbarity.

NEW ENGLAND LETTER.

The wonders of Astronomy.—The Massachusetts bishopric.—Old colonial days.—Old-time furniture and old time virtues.—Masonry and Romanism.

Half a million suns in the Milky Way! Such is the wonderful "latest result" of science, aided by photography; but how do we know how far that stream of "tangled star-dust" extends. Does it touch the shores of Infinity, breaking in waves of fiery splendor farther than mortal vision can ever reach? Think of it. Every one of these half-million suns—and there is a certainty that this estimate does not begin to cover the countless numbers that even the great Lick telescope fails to bring within the range of human vision—the center of a planetary system of its own, which is, either at present or destined to be in the future, the homes of happy, intelligent life. It does us good occasionally to read such things and take in the sense of largeness and space as we take in deep breaths of the morning wind that has swept over miles of hill and plain and comes to us with an unworn freshness on its wings. Death is contraction; life is enlargement. The words spoken so long ago among the hills of Galilee modern astronomy is writing on the heavens: "In my Father's house are many mansions".

"The sun is in a state of great disturbance," so say observers of the recent total eclipse. And yet who would think as he rides in such tranquil majesty through the heavens that his surface is the scene of vast magnetic storms, of whose fury we can have but the faintest conception, and to which our wildest tornadoes and cyclones are as a summer breeze. It was during one of these, no doubt, that the meteoric stone was cast out which recently struck off an arm from the John Brown statue. Prof. Totten considers this another link in the chain of prophetic evidence that "judgments are determined" upon our guilty land. It is certain that many of us who cannot follow the learned professor to the extreme verge of all his mathematical demonstrations, felt a certain ominous chill go over us when we read of this strange freak on the part of "the powers of the air". I know there are some people who are so afraid of being suspected of the least tinge of superstition that they see in such things "only a coincidence"; but I believe the old heathen were, according to their light, wiser when they ascribed them to direct heavenly agency.

It is rather singular that the diocese of Massachusetts should have to go begging for a man to fill Bishop Brooks' place. Bishop Hare, of South Dakota seemed as eligible a candidate as any, for, aside from his noble personal character, his missionary experience seemed to stamp him as physically equal to a post whose onerous duties, it is said, were the chief cause of the death of its last two incumbents.

The tombstone of Rev. Wareham Williams, a leading minister of colonial times, was recently found in Waltham, Mass., by workmen who happened to be digging in Main street, its busiest thoroughfare. He was one of the children in the charge of the brave Hannah Dunstan, whose heroism in rescuing her little party of captives from the Indians at the time of the Deerfield massacre, in 1703, forms one of the most stirring chapters in our early records. There his bones have laid all these years, trampled over by the careless multitude, until his final resting-place was unearthed by the pick-axe of some son of Italy. How far away seem those times that were once so terribly near and real, when the settler, no

matter whether it was week-day or Sunday, dared not, for all his scalp was worth, plough or sow, or go to meeting without his trusty flint-lock gun by his side; and the women were all Debrahs and Jaels, because obliged to be by that stern Necessity, which is as often the mother of heroines as she is of inventors!

By the way, I wonder if this present revival of the antique forms in furniture means a corresponding revival of the old-time virtues? Somehow the straight-backed chairs of our great grandmothers' day, with their stiff, unbending lines and abundance of "timber," seem to figure forth the solid characters and stern integrity of the men and women who used to sit in them, while the frail reception chair, modeled after a Louis XIV. design, always brings before my mind a vision of occupants whose morals were equally frail—courtly *roues* and painted, be-ringed dames, such as Madame de Sevigne makes us acquainted with in her famous letters. I am rather disposed to think that sham furniture is conducive to the making of sham characters, and that one of the first steps in bringing about a renaissance of the old-fashioned virtues is to give us back the massive proportions and dignified grace of the old-time furniture, not picked out in white and gold, and therefore too nice to use, nor tied with ribbons to make them look as if they were masquerading. A foreign art-critic says: "I like not lamps dressed up like ladies." And who, with any true taste, does like it? A ribbon does very well to adorn a hat or bonnet, or a fair lady's neck, but is altogether out of place when used to decorate the chair she sits in.

If the Yale and Harvard authorities would follow the example of the Ohio Wesleyan University, and abolish the secret organizations, they would save themselves much disgrace and scandal, and would graduate more students and fewer rowdies. It is a point to which the authorities of those institutions will have to come eventually, and in reform, as well as in religion, there is no time like "Now".

"Romanism and secret societies are ruining our country." This is the testimony which comes in a private letter received last week from a Christian worker in Washington. Here is fresh evidence that our capital is "in the lap of Rome," which she had herself from the lips of a lady, now a converted Catholic and in government employ. I quote from her letter, adding as a supplement another instance nearer home, which shows that New England is almost as completely in her shining grasp:—"She told me that a colored woman here in the city kept several houses of prostitution, the proceeds of which go into the Romish church; but when, sometime previous to her coming out, she spoke to Cardinal Gibbons about it, he assured her that it was all right for the proprietress of these places (she was a colored woman) to get the money in that way; that it mattered not how it was obtained if it went into the church. The power, he added, was in their hands, and they would use it; that they would have the money of the Protestants and the Protestants, too," etc. And this is the man with whom Cleveland hobnobs, and whose receptions held for the Pope's representative, Satolli, even prominent Protestant ministers and their wives think it no shame to attend.

But now for the instance nearer home. Have we really freedom of the press in New England? If so, how such could an incident as the following happen in a New England city? A large sum of money was bequeathed to a certain religious association. The disappointed relatives tried, on very weak grounds, to break the will. When the case was taken into court the jury failed to agree, and the counsel for the association told them it was a hopeless case; that they would never succeed in getting a jury who would agree, or at least decide in their favor, and they had better compromise. And why? Simply because the paper which is the organ of this association is outspoken against Romanism and Masonry! I believe they have refused a compromise, so the final outcome is yet to be seen. I am not allowed to give names—only to state these facts, which speak for themselves. Who shall say that there is not a Pilate and Herod agreement between Rome and the secret empire?

ELIZABETH E. FLAGG.

Please renew your subscription now.

OUR WASHINGTON LETTER.

WASHINGTON, May 3, 1893.

The much-talked about Geary Chinese Exclusion law provides that all Chinese residents of the United States who shall not register, as there-in provided for, on or before May 5, 1893, shall be returned to the country whence they came; but no orders have been issued by the officials of the Treasury department for the arrest of these Chinamen who have failed to comply with the law—only a very small percentage of them have done so—and none are expected until the Supreme Court passes upon the constitutionality of the Exclusion law, which it will shortly do, May 10, having been named by Chief Justice Fuller as the time for hearing arguments. Even if the Supreme Court upholds the constitutionality of the law, there is an obstacle to the deportation of the Chinese, in the absence of an appropriation to pay the necessary expenses.

The Atlantic Conference of the German Evangelical Synod closed its successful sessions on Monday evening, and on Tuesday the spring meeting of the Unitarian Conference of the Middle States and Canada began a two days' session. Last night Rev. Robt. Collyer, of New York, preached a special sermon to the conference, which closed to-night.

As the subject of polygamy in Utah is still more or less discussed, the following remarks by Mr. J. L. Rawlins, at present in Washington, delegate-elect from that Territory to the Fifty-third Congress, even if not altogether in accord with reports made by disinterested parties, are interesting: "Whatever you may hear to the contrary, you may take my word for it that polygamy is dead. Of course, here and there, it is possible to find a man who has gone back to one or more of his former wives. When convicted he is sent to the penitentiary. The younger men of Mormondom were anxious for the abolition of plural marriages long before the church leaders gave in. They have put away their women, and are acting in good faith. In frequent cases they are still supporting them and the children, but they are not living polygamously. There has been an utter change in this respect. It would be as impossible to re-establish polygamy in Utah as to re-establish slavery in the South. It has gone, never to return. The men who, five years ago, were loudest in denunciation of the policy of the government, see most clearly the benefits to be derived from monogamy and the single family grown from one man and one woman, which is the basis of the State." It is hardly necessary to add that this statement was made by Delegate Rawlins as an argument to show that Utah is now in a position to be admitted to the Union of States, which is one of the benefits the Mormons "see most clearly."

"From Greenland's icy mountains,
From India's coral strand,"

come the servants of the Master, to tell what Christianity has done for them, and to encourage the faint-hearted to aid in extending and continuing the good work. Last Sunday Rev. S. V. Kainarkai, of Bombay, India, preached to a local congregation on "India and the Gospel," and if his sermon lacked the well-turned periods which have made many pulpit orators famous, it contained a fiery earnestness that is often lacking in our greatest preachers. He told of the hard experiences of his father, who had been converted to Christianity when he was a teacher in a Bombay school. He was a high caste Hindoo, and his conversion to Christianity was followed by the complete social ostracism of himself and his family. But he was not discouraged; he became a missionary among the poor of his race and spent his life explaining to them the great truths of the Gospel and pointing out to them the true way to live, a task which the son has taken up. Mr. Kainarkai and his wife are the guests of Rev. Dr. T. S. Hamlin, of this city.

The Good Templars, Rechabites and Sons of Jonadab have entered into an agreement to publish a monthly temperance paper under the suggestive title of "No Compromise." Its editors are to be selected from those organizations.

A mass-meeting of all the temperance organizations is to be held on the 12th inst., for the purpose of forming an anti-liquor league. Everybody opposed to the liquor traffic is eligible for membership in the league.

Rev. Mr. Miller, of Reading, Pa., founder of the

"Brotherhood of Andrew and Philip," an undenominational organization of young men, formed for Christian work, addressed a large meeting last night, held under the auspices of the three Washington chapters of the organization for the purpose of explaining its objects and increasing its membership. It is expected that the result will be the formation of several new chapters. *

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

WILLIMANTIC, Conn., May 1, 1893.

I am enjoying the bracing atmosphere and comparative quiet of this enterprising and beautiful New England city. - I am advertised to give a "chart-talk" in Mission Hall, at 7:30 this evening, on "Not this Man, but Barabbas," or, Christ rejected.

I attended four services here yesterday, and may remain for a second lecture on Tuesday evening should the interest seem to warrant it.

An event of last week was the departure of a company to exhibit some of the industries of Willimantic in the World's Fair. Parties were in that company who had never seen the inside of a sleeping-car, or been outside of the "Nutmeg State". Anticipation was of course "on tiptoe," and their curiosity to "catch glimpses" of the little strip of this "wide, wide world" sketched along the pathway of their "flying steed," to see the face of old Niagara and hear the "thunder of his voice," to breathe the air of Her British Majesty's Dominion, and to "take in" some of the many mysteries of the "Windy City" and of her guest, the mammoth fair of all "nations and kindreds and peoples and tongues under the whole heavens," will doubtless be realized during their six-months' contemplated absence. The companies represented are deserving of commendation for paying not only every expense, but generously increasing their *per diem* for the entire trip. Let this be placed to the credit of Willimantic capitalists, and remembered whenever the "labor bosses" advocate a strike.

The three weeks since I left home have been crowded full of events more or less significant, in the direct line of our work. Some of these have appeared in reports of the New York Conference, and all are written down in "His book of remembrance". Stephen Merritt's appearance in the conference, and his assertion that the "lodges in his neighborhood are making more drunkards than the churches were saving souls," is a fact that cannot fail to deeply interest, and which ought to stir the sluggish blood of every indifferent temperance advocate, inside or outside of the lodge. At Florence Mission I received a most cordial welcome from good Mother Prinall and her aids in rescue work, and accepted an invitation to dine with her and her numerous family, all of whom call her by the endearing name of "Mother". This servant of Christ has many cares and "labors abundant," but many stars will adorn the "crown of her rejoicing".

Bro. James Mathews, in mission work at No. 22 State street, has grown older since I clasped hands with him before; but many who have listened to his eloquent words and witnessed his zeal for the truth will be glad to hear that neither his physical, intellectual or spiritual force seems one whit abated.

Two calls upon Bro. James O'Connor, at his commodious headquarters, No. 142 West 21st street, reassure me of his sympathy with our cause in general, and of the loving, gentle heart of this escaped priest from the galling yoke which neither he or his former confederates are able to bear. The temptation of one in his position is to tolerate the so-called "patriotic orders," as exceptions to the general rule. The times call for men who, "walking in the light," have no dark side and are willing to use God's weapons in God's way and leave the cellars and garrets and "tyled recesses" and awful mysteries to the devil and those who love darkness because their deeds are evil.

The attendance at my lecture in the Swedish Congregationalist church in Hartford was estimated by the pastor to be about 125, though the *Courant* of the following morning reported about forty Swedes present. The New York *Tribune* was more accurate and respectful in its report of the conference; and I am confident that many will re-

joice while they read the account, prepared and forwarded by the secretary, of what the Lord hath done in the commercial metropolis of North America.

JAMES P. STODDARD.

FROM THE EASTERN AGENT.

HOME HOTEL, Pittsburgh, Pa., }
May 5, 1893. }

A wise man, inspired by the Holy Spirit, exclaimed: "Doth not wisdom cry?" In the light of passing events, we may well reiterate this exclamation. The papers daily tell us of wrecked lives, ending in folly and shame.

Frank Ward started in business as a milk-deliverer in the city of Washington, D. C. His bright, attractive manners brought friends. Business ability brought money. Dairy lunch-rooms brought wealth. He became a Freemason; patronized the saloon; shot a man while crazed with liquor; was tried as a murderer; was believed to have been cleared by Masonic brethren; signed the pledge; soon drank with old companions; money gone; was killed by an electric car, as he fell intoxicated before it; a widow and interesting family thrown on the charities of the world. All this in twenty years.

Last Sabbath, in the same city, the remains of lawyer Cahill were buried. The papers say that one of the most brilliant of the district lawyers has gone. He was the Supreme Exalted Ruler of a secret society called Elks, and was buried with what honor and display they could give. For years he has been noted as an available lawyer when liquor-dealers wished an advocate. He drank the liquor extended by his professed friends. At the age of 44 he finds himself a drunkard and drops into a suicide's grave. His widow and children are left to struggle on alone. "Doth not wisdom cry?" Yet how few comparatively listen to her warning voice!

During the past week I have been traveling, passing two days in New York, one in Philadelphia and Conshohocken, Pa., one in Baltimore, Md., and the rest of the time in Washington, D. C.

I spoke twice on Sabbath. In the afternoon I attended a meeting for the promotion of holiness. As I have attended this meeting several times and never heard the sin of the lodge alluded to in the public meeting, nor had I spoken of it myself, I thought this would be my opportunity. The sin of drunkenness is frequently mentioned; the cold and lukewarm condition of many of the churches is constantly alluded to; Divine healing is advocated. In this very meeting a sister was reported as having had her sight restored in answer to prayer, and the doxology was sung, indicative of the joy of those present.

I told the audience that I had some good news to bring. I had just come from a conference in the city of New York, where the secret society evil had been discussed, and where Bro. Stephen Merritt, among others, gave a grand testimony regarding his deliverance from the lodge. I then went on to relate his experience as given in the last *Cynosure*. This seemed to give new life to the meeting. Several wished to speak at once. A friend on the platform got the floor, and declared himself a Mason, though he had some thoughts of taking a demit. He thought outside questions should not be introduced in a holiness meeting. The sister in charge of the meeting tried to calm the troubled waters. She did not believe in secret societies, but thought the best way to deal with them was not to speak of their evil, but get people filled with the Holy Ghost, and quoted the passage, "And he (the Holy Ghost) shall teach you all things."—John 14:26.

I am frequently told by persons who do not wish to have reform questions mentioned in their churches: "We preach Christ and him crucified," only. These statements are on a par, both put forward as excuses for not doing duty. How can you preach Christ crucified and not hit the sins that crucified him? How can the Holy Ghost teach us all things without human agency? God's Holy Spirit speaks through human lips. Being filled with the Holy Spirit does not make people allwise. Why do not these friends act consistently and oppose the mention of all other forms of evil, leaving the Holy Ghost to lead into truth regarding them also? God greatly blessed me in giving this testimony, and several who had belonged to the

lodge and found deliverance thanked me for it at the close of the meeting.

Sabbath evening I fulfilled a promise made some time ago, and preached for Bro. S. Alexander in a Baptist church at Georgetown. The church was full of attentive listeners. I have spoken for this brother many times, and am always welcome to his pulpit. Though there are many secret society members in his church, he preaches against them, and tells me to be perfectly free to say what I think best.

I had scarcely registered last night when I was approached by reporters representing the *Gazette* and *Post*. I see a respectful notice of our interview in this morning's *Post*.

Any who wish to have lecturers in Western Pennsylvania can address me, general delivery, Pittsburgh, for two weeks.

W. B. STODDARD.

The following is the Pittsburgh *Post's* report of its interview with Bro. Stoddard:

Rev. W. B. Stoddard, of Washington, D. C., is in the city. The object of his visit to Pittsburgh is to work against secret societies. Mr. Stoddard was here and took an active part in the anti-secret society convention which occurred in Carnegie Hall some time ago. He is a preacher in the Congregational church, and has been in New York for some time past working for the extinction of Gotham's secret organizations. Last night he said to a *Post* reporter: "While in Pittsburgh I shall co-operate with the 'Western Pennsylvania State Association Opposed to Secret Societies.' My work for the most part will comprise a series of lectures in nearby towns against secret societies. I am opposed to such institutions because they are injurious to church, home and state. They foster a religion which is in many respects anti-Christian; they bind a man to share with his brother lodgeman a confidence which he dare not entrust to his family, and they are frequently the direct means of preventing justice. Our Association has induced hundreds of members to withdraw from their societies, and it is preparing to pursue its labors upon a much broader basis."

ODD-FELLOWSHIP IN THE WESTERN DISTRICT.

AUGUSTA, Kans., April 29, 1893.

I am on my way to Douglass, where I will preach to-morrow morning and address a union temperance meeting in the evening. I shall return to Augusta on Monday and address a mass temperance and prohibition meeting in the Opera House in the evening.

I attended an interesting meeting on last Wednesday evening in Valley Center. As is well-known, April 26th is a gala day in Odd-fellowship. This year it is the seventy-fourth anniversary of the founding of Oddfellowship in this country. Rev. Mr. Warner, a Campbellite minister of Wichita, gave the address at Valley Center. One week before I had given an address in that town on Odd-fellowship. At the conclusion of that meeting I gave opportunity for any to ask questions or make remarks. One Odd-fellow, the Noble Grand of the local lodge, took advantage of the privilege and made a few remarks, and in conclusion announced this meeting on the 26th and invited us to be present, that we might learn something of Odd-fellowship.

I made it a point to be present. The speaker remarked that "Odd-fellowship is not a secret society." Query:—Why are our secret society people so afraid to have their fraternities called or considered secret societies? Why juggle with names? If Odd-fellowship is not a secret society what is a secret society? To characterize it by no stronger term, it is childish to make such affirmations. No one who thinks beyond the end of his nose is deceived by them. Facts cannot be changed so easily. They remain in spite of a thousand affirmations to the contrary. Make a remark adverse to Odd-fellowship and you are asked if you are an Odd-fellow. To your reply that you are not the answer is returned: "Then you don't know anything about it." Ah! How is that? Because it is a "secret society".

The speaker affirmed, several times, that the church is the greatest institution in the world, and that he loved the church the best. But these declarations, I am sorry to remark, were always a

(Continued on 9th page.)

CORRESPONDENCE.

A LETTER FROM REV. J. M. FOSTER.

BOSTON, April 26, 1893.

EDITOR CYNOSURE:—Last Monday the Boston *Journal* celebrated its sixtieth birthday by a mammoth paper of fifty pages, the largest ever printed in the world. This paper is of a high moral grade, and issues no Sabbath edition. It has witnessed, in its three score years, the marvelous development of this country. Then there were only 10,000,000 people, but now 65,000,000. Then the horseback post was the best; now the lightning express, the telegraph and telephone bring all parts together. The flail has been supplanted by the steam thrasher, and the sickle by the steam reaper. Mountains have yielded their stores of gold and silver and copper and coal and oil and gas; forests have fallen, and cities have risen in valley and plain. This country is capable of sustaining and enriching one thousand million of people. But unless the morals of society are developed and the religious spirit cultivated, the material greatness of our nation will only increase her greatness in crime.

Our nation made a fatal mistake, in the beginning, in ignoring the God of national blessings. The secular Constitution of the United States has resulted in debasing political virtue, political integrity and political morality. It pollutes whatever it touches. During the Presidential campaign we sent President Cleveland a copy of our book: "Reformation Principles," and, in an accompanying note suggested that Chapter XII., on "Christ the King of Nations," might furnish a justification for his calling the attention of the nation to the claims of King Jesus upon this people in his Inaugural Address. We also suggested that Chapter III., on "The Moral Responsibility and Accountability of Nations," might afford ground for his urging upon Congress, in his annual message, the duty of submitting to the people the Christian amendment to the United States Constitution. But when his Inaugural appeared "there was nothing but leaves"; only a bare recognition of a Supreme Being, such as any Jew, Mohammedan, or deist, would make.

Why is it that a Christian man, who believes in Jesus Christ as Saviour and Lord, who recognizes him as "the desire of all nations," and the source of national as of individual blessings, will studiously avoid any reference to the name that is above every name when becoming the chief magistrate of a people whom He created, purchased, organized and clothed with governmental authority? The only answer is: The Constitution of the nation is the supreme law, and when a conscientious man swears to support it he feels that he is prohibited from officially recognizing the King of nations.

I have been reading a book bearing the strange title: "Letters from Hell". The writer pictures the lost as forever engaged in what they delighted in here, but with no satisfaction; and when Satan appears, to view his guests, all hell is moved; a pall of fear and dread falls upon every one. So the U. S. Constitution spreads its pall of secularism over all—legislative, judicial, executive—and all are brought under the spell of political atheism. This cannot continue for long. Light cannot dwell with darkness. Christ and the devil cannot co-operate. The kingdom of heaven and the kingdom of hell cannot join hands. Christ's children cannot be united with Satan's followers. So a Christian nation cannot keep a secular constitution in peace. Wendell Phillips said: "This land is not large enough to contain slavery and freedom together." It is not large enough to contain Christ's people and Satan's dominion. They are antagonistic and mutually destructive. One or the other must yield. But in the meantime it does seem plain that Christ's children should repudiate the political atheism of our national compact and prove their sincerity and loyalty to the King of kings by refusing to swear to support it as their supreme law. It was a great sin on the part of President Cleveland to swear to support a constitution which interferes with his allegiance to the Saviour-King. It was a greater sin for him to offer an open and public affront to the King of nations by observing silence respecting his crown-rights and royal prerogatives. And it is the greatest sin of all for this Christian nation

to deliberately, persistently and knowingly ignore the authority and law of the King of kings in her supreme law.

But we do not despair of the republic. The hand of God is manifest in the history of this nation. His providence has made this nation great. He laid his hand upon us in judgments, and compelled us to put away the sin of slavery. He will lay his hand upon us again and compel us to put away this political atheism and recognize Christ as King of nations. The time for this is near at hand.

Last Saturday several columns were devoted to Mrs. Gardner of Beacon street, Boston, the social queen. The scenes of her regnancy are the ball-room, the theatre and the banquet hall. Her money is spent lavishly on costumes imported from Paris. What a record! We think of Brainard, the missionary to the Indians, whose body lies at Northampton, Mass. He spent his life traversing New England forests, and climbing the mountains, visiting Indian villages, preaching the word of life. He came to the home of Dr. Jonathan Edwards, where he took ill and died. Listening to his prayers and talk determined Dr. Edwards to resign his congregation and go out as a missionary. A cobbler in England read Brainard's diary, and was led to go as a missionary to India. That was Wm. Carey. What a contrast between rich Mrs. Gardner and poor Brainard! A young man went as a missionary to China. He soon adopted the Chinese dress, and sent his photo to his sister. When she saw it she wept, and wrote: "What a gulf this change of dress has placed between me and my dear brother!" He replied: "What a gulf was placed between the Father and his dear Son, when Christ clothed himself in human nature and suffered and died. But Christ crossed that gulf for us; and should not I cross this gulf for the Chinese?" "If Christ laid down his life for us we ought to lay down our lives for the brethren."

As Dr. Gordon says, it is the post-crucifixion and post-resurrection life of Christ we are to imitate. A Unitarian declared his confident expectation to be saved by imitating the life of Christ. His friend replied, "You must not only imitate Christ's meekness and patience and industry, but his crucifixion, death, burial and resurrection, 'that ye may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable to his death.'" An artisan missionary, Leonard Dobson, the Moravian, said: "I determined if only one brother would go with me to the West Indies I would give myself to be a slave, and would say to the slaves as much of the Saviour as I knew myself." He and his fellow-laborer, David Nitchmann, shared the hut and crust of the bondmen. The governor of the island was moved by their devotion and invited them to his palace to live. But they soon left it and returned to the cabin and crust of the slaves, that they might win them to Christ.

At a memorial meeting Rev. Mr. Swan said: "If there was any defect in Wm. Carey's character it was that he was too easy." Carey said: "Bro. Swan, I am not fitted for discipline: I never could say no. I began to preach at Moulton because I could not say no; I went to Leicester because I could not say no; I became a missionary because I could not say no." This meant that he could not say no to Christ's call. Blessed weakness! One such man is worth a universe of social queens who live for pleasure and display.

J. M. FOSTER.

LITERATURE.

CURRENT PERIODICALS.

The *Century* for May begins a new cover-design of great beauty, by Stanford White, and opens appropriately with the subject of the World's Fair, there being two prose contributions, one by Mrs. Van Rensselaer with practical suggestions how best to see the Exposition; and the second, by W. Lewis Fraser of the *Century* Art Department, on Decorative Painting at the World's Fair, with full-page illustrations. Mrs. Van Rensselaer's article is illustrated with large drawings, by Castaigne, of the principal buildings at the Fair, pictured with reference to remarkable atmospheric effects, and from interesting points of view. One of these, Looking North from the Lion Fountain, is the frontispiece of the number. These papers are followed by the text of Mr. Gilder's poem, *The White City*, which was read at the Burnham banquet in New York. Throughout, the illustrative department of the *Century* leaves little more to be desired, as to quality. Among the other illus-

trated papers, we notice concluding chapters of Mrs. Burton Harrison's *Sweet Bells Out of Tune*, and Mr. Janvier's *Embassy to Provence*; also, *Personal Impressions of Nicaragua*, by Gilbert Gaul; *The Chevalier de Resseguier*, by Thos. Bailey Aldrich; *Joseph Bonaparte in Bordentown*; *Leaves from the Autobiography of Salvini*; *The Queen and the Duchess*, by M. O. W. Oliphant; *John Muir*, by John Swett; *Mr. Gadsbury's Brother*; *Relics of "Artemus Ward,"* and *Writing to Rosina*. Additional papers are: *The Knight of Pentecost*, by Harriet Prescott Spofford; *Recollections of Lord Tennyson*, by John A. Symonds; *Benefits Forgot*, continue, by Wolcott Balestier, and *An Inside View of the Pension Bureau*, by A. B. Casselman, with poems by several hands. The customary departments are replete with interest, and the whole number is excellent. New York: The Century Co.

St. Nicholas for May "comes up smiling," like the month that brings it to our desk, and makes its usual hearty appeal to its thousands of youthful readers, which will meet with a cheerful response. Always in the front rank of its class, and improving with its increasing years, it presents a fine array of literary and art talent. In view of the opening of the Chicago Fair upon the first of May, there is a general survey of *The World's Fair Palaces*, by Tudor Jenks. It is a rapid summary for children of the characteristics of the grounds and buildings, and is excellently illustrated. Mrs. C. V. Jamieson begins a new serial, *Toinette's Story*, with the scene in New Orleans. Other articles, "with pictures to match," are: *How Bert Killed a Jaguar*, by Herbert H. Smith; *Polly Oliver's Problem*, concluded, by Kate D. Wiggin; *Columbus at La Rabida*, by Ensign Ellicott, U. S. N.; *A Night with the Poachers*, by Tappan Adney; *The White Cave*, continued, by Wm. O. Stoddard; *The Secrets of Snake Charming*, by G. R. O'Reilly, and *The Story of Monkey Moke*, illustrated by Dan Beard. Poems, and other pictures, enliven its pages, and the editorial departments evince a disposition and a power to please. New York: The Century Company.

The May issue of *Scribner's*—the "Exhibition number," *par excellence*—is probably as fine a specimen of American magazine-making as is ever seen in America. The Exposition at Chicago is the basis of all the beautiful things that it contains, and is put forth as a representative publication to show the literary, artistic and mechanical resources that its publishers command. Presenting nearly a third more matter than usual, it offers a prime attraction in the abundance and richness of its illustrations, including twenty-five full pages, with two in colors. The opening article is an (hitherto) unpublished autograph narrative by Washington, describing the Braddock Campaign, written for a friend as a part of his own biography. *The Country Printer*, by W. D. Howells is the well-told story of a personal experience, which finds a counterpart in the lives of many to whom such a life was familiar sixty years ago. Among other contributors of note are Walter Besant, Thos. Hardy, Bret Harte, Henry James, Geo. W. Cable, H. C. Bunner and Sarah Orne Jewett. Mrs. Burnett continues her youthful experiences; Robert Blum writes picturesquely of an Artist's Impression of Japan. There are also several other attractions, which add much to its excellence.

The May *Arena* concludes its seventh volume. The genial portrait of Louise Chandler Moulton adorns the frontispiece, and her pen contributes *Four Strange, True Stories* to the letter-press. Ignatius Donnelly and Prof. Felix E. Schelling each furnish opposing closing arguments in the Shakespeare-Bacon controversy. Other papers and contributors are: *The American School of Sculpture*, by Wm. O. Partridge; *Evolution of Christianity Prior to Dr. Abbott*, by Prof. Orello Cone, D.D.; *Women Wage-Earners*, by Helen Campbell; *Suicides and Modern Civilization*, by Frederick L. Hoffman; *How to Introduce the Initiative and Referendum*, by W. D. McCrackan, A. M.; *Railway Tariffs*, by James L. Cowles; *Some Economic Features of Public Libraries*; *Industrial Schools in the Netherlands*, by Myra A. Dooley; *The Brotherhood of Christian Unity*, by Theo. F. Seward; *Practical Theosophy*, by Kate Buffington Davis, and *The Answered Prayer*, by Gerald Massey, while the editor pleads for Room for the Soul of Man. Boston: The Arena Publishing Co.

The *Preacher's Magazine* for May, designed for the use of preachers, teachers and Bible students—the English edition edited by Mark Guy Pearse and Arthur E. Gregory, but re-published, with American additions, by W. B. Ketchum, 2 Cooper Union, New York City, contains its accustomed variety of suggestive topics, ably presented. Present-day Preaching—*Lightness in Religion*, by Rev. W. L. Watkinson, is the opening paper, followed by Mark Guy Pearse's tenth study in the *Life of Moses and Its Lessons*, touching the institution of the Passover; *Balaam*, by Rev. Prof. J. A. Beet; *How to Begin the Study of Hebrew*, by Rev. J. T. L. Maggs, B. A.; *Exploring the Bible*; *The Apostolic Churches*, their Doctrine and Fellowship; *Homiletics*; *Notes and Illustrations*, and others of general interest.

Can't you get us a few subscribers for the *Cynosure* in your town?

OBITUARY.

MR. JOSEPH P. BARTLETT

was born in Campton, Grafton county, N. H., Jan. 16, 1810. He was one of a family of nine children, two of whom (a brother and sister) survive him.

He came west, reaching Chicago June 23, 1838. From that city he went to Rockford, where he was engaged in various occupations until 1843. At this time he married and settled on his farm near Elburn, Ill., where he lived and labored for fifty years. His wife and three of his five children have preceded him to the other shore, his wife dying in 1876.

He died Tuesday, April 18, and was buried from his home on Thursday, the 20th. Services were conducted by President Blanchard, who spoke briefly from the words, "Soul, thou hast much goods laid up for many years."

He was, throughout his whole life, an earnest and faithful friend to all good causes. His testimony against the use of tobacco, the use of intoxicating drinks, and membership in secret societies, was not received by his generation, but was a true testimony, and will be in the end justified by God's providential dealings with men. He was a faithful friend to Wheaton College, and, so far as he was able, cared for its interests. His children were, several of them, pupils with us at times and are still bearing their father's testimony before the world. We have no definite information as to his church relations; we do not even know that he was a member of the visible church on earth. We trust that he was, but respecting this matter are not able to speak positively. The gathering of neighbors was quite large; and even those who would not accept his testimony, had no choice but to respect his character, and will do so, we believe, increasingly as years go by. C. A. B. Wheaton, Ill.

LODGE NOTES.

SOME MASONIC DECISIONS.

(By Grand Master Look, of Michigan.)

"A candidate who is afflicted with partial paralysis of the vocal organs, who can speak in a distinct whisper so as to be heard a distance of ten or twelve feet, is not disqualified; such a person can receive and communicate."

"(a) The loss of the left arm above the elbow disqualifies. (b) A candidate who cannot kneel on both knees is disqualified."

"I am compelled, by the decisions of four Past Grand Masters, as adopted by Grand Lodge, to decide that the loss of an eye, the other being good, disqualifies. I sincerely doubt the soundness of this law."

Grand Lodge approved these decisions; approved the one-eyed decision, and, of course, approved the Grand Master's doubts about it being a sound law.

Grand Master decided that a lodge could not convene in a room over a saloon, and then indulged the following:

"A member who engages in the saloon business is not guilty of a Masonic offense. The saloon business is a legalized business."

"A lodge has no right to permit any other outside society to occupy its lodge room."

"Smoking should not be allowed in a lodge room while the lodge is at work."

"A brother who persists in using profane language in the lodge room is guilty of a Masonic offense, and charges should be preferred against him."

Insomnia is fearfully on the increase. The rush and excitement of modern life so tax the nervous system that multitudes of people are deprived of good and sufficient sleep, with ruinous consequences to the nerves. Remember, Ayer's Sarsaparilla makes the weak strong.

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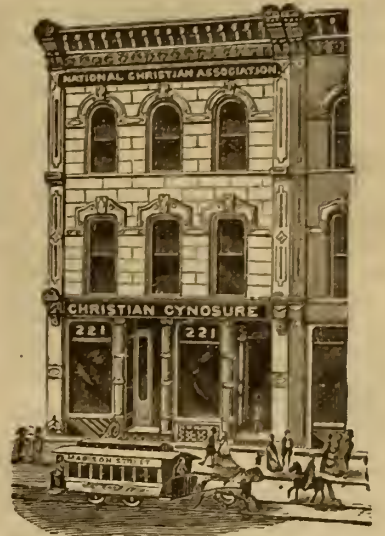
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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 11, 1893.

THE "A. P. A."

Referring to the "American Protective Association," about which society considerable information was given in a recent *Cynosure*, the editor of the *Free Methodist* remarks as follows:

This is said to be a "purely Protestant secret society, opposed to all papal encroachments, or interference with any and all American institutions; no papist to be employed in any public school, or to fill any public office. The necessity of operating under the cover of secrecy is argued from several considerations.

We are asked if it would be legitimate for a Free Methodist to unite with this association. To this question but one answer can be given. While Free Methodists may, to a certain extent, be in sympathy with the A. P. A. in its opposition to the aggressions of Romanism, still they cannot consistently co-operate with any movement which, by its secrecy, "invalidates its claim to the confidence of open and honest men." If the usurpations of Romanism are to be checked it must be by open Christian methods. We hold firmly to the position that associations claiming the co-operation of Free Methodists on Christian grounds must do so with open face. They must lift the veil while demanding our salutation, or we cannot salute them by the way. Therefore, all secret societies are to be eschewed.

This is truly a Christian view of the question, and entitled to a hearty endorsement. If the A. P. A. is nothing more than the antagonist of Roman Catholic encroachment upon American institutions, let it openly resist these aggressions, which may be known by all men who watch the trend of Roman Catholicism in this country. It designs to rule America or ruin it—to hold it in the same dismal bondage that is now shared by all European countries upon which its heavy hand has been laid religiously and politically. Let the Jesuits and the papal hierarchy resort to secret intrigues to effect their ends, but let no true American stoop to such infamous and hidden methods. If, as alleged, our free institutions are in danger from this source, it should be widely understood and the danger averted, before it is too late, by the energy and zeal of a united and patriotic people. Let them rise as one man and proclaim to the whole world that they are ready for the issue, and not skulk into cellars and attics with closed doors to concoct plans of safety which they refuse to reveal to those outside of their lodges because, forsooth, they are in possession of certain signs, grips and passwords. Christians have no need of these follies. Prayer and supplication to the King of kings and Lord of lords, to thwart the malevolence of our enemies, with a firm reliance upon his power and willingness to fight our battles for us against the devices of wicked men and Satan, is our surest safeguard.

THE INCREASE OF CRIME.

A correspondent in California asks us to give our opinion as to the causes of the great increase of crime during the last few years, and especially of the increase of murders and suicides.

Manifestly there has been a notable increase of crimes against life, both in Europe and America, —an increase out of all proportion to any apparent cause.

To our mind, it is in seeming fulfillment of the prophecy of the last days. Paul tells us: "In the last days perilous times shall come; men shall be covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of them that are good...lovers of pleasure more than lovers of God; having the form of godliness, but denying the power thereof." 2 Tim. 3: 1-5. While we realize that there is much missionary activity and much aggressive Christian work, yet, as a whole, the church has sadly declined in spirituality, and its restraining influence on society at large is greatly diminished. This we regard as the great reason why crime and insanity are steadily increasing. Jesus said: "Ye are the salt of the earth; but if the salt has lost its saltiness, wherewith shall it be salted?"

But if we look for the more immediate causes, they are many:

1. The increased intelligence and mental activity of the masses, with which there has been no corresponding development of Christian principle. This has led to the widespread infidelity, unrest and discontent in the large and increasing number of wage-workers.

2. Inordinate greed of gain and grievous dis-

appointment in those who are not successful.

3. The non-enforcement of law, especially in our cities, growing out of bad municipal governments and the delays and imperfections of our judicial system. Out of this has grown the frequent resort to lynch law, and this, in turn, has tended greatly to cheapen life.

4. The general and growing indulgence in intoxicating drinks.

5. The great increase in the number and influence of the Sunday newspapers. These do more to keep men from public worship and divert attention from religion than almost any one thing.

6. The influence and power of the secret lodge system. We mention this last, though it is not least in importance. The secret orders are all based on selfishness, and tend to its promotion. They serve to satisfy men's moral and religious aspirations without ever leading them to Christ, or demanding regeneration by the Holy Spirit. They substitute a code of morals that is not the morality of the New Testament. They lead men to believe that conformity to such morality will secure eternal life. They often have codes of laws that are out of harmony with the laws of the land. In obedience to these lodge codes, murders and injustice, in many forms, are being constantly perpetrated on those who are either not members of the orders, or who refuse to bow to their behests.

There is a widespread disposition to condone such crimes. Witness the poisoning of non-union men at Homestead and the present effort to secure the pardon of Dempsey, who was but recently sentenced to the penitentiary for participation in these murders.

Since the above was written we have received the following: At a recent meeting of the Ministerial Association of Pittsburgh, Pa. (as reported in the *United Presbyterian* of that city), Rev. W. F. Crafts read a paper on "The Outlook for Reformers." The increase of crime, he stated, is due to the following considerations: 1. The liquor traffic; 2. Greed for gold; 3. Lust for pleasure; 4. Influences of the last war; 5. Immigration; 6. National habit of law-breaking; 7. Strikes and labor troubles; 8. Lynching and leniency, 6,000 murders are committed each year and only about 100 murderers are executed; 9. Lack of parental discipline in the home; 10. Lack of education in public morals; 11. Herding of criminals in jails, which become schools of vice; 12. Carrying weapons; 13. Increase of clubs and societies, secret and otherwise, that draw men from the church and home; 14. The rush to the cities; 15. Celibacy; 16. Illiteracy. The remedies for these evils are: 1. Applied Christianity; 2. Enforcement of laws for restraint of popular vices; 3. Improvement of existing laws on these subjects; 4. Restriction of immigration; 5. Restriction of suffrage; 6. Adoption by good citizens of frequent writing to legislators.

Our next article will further indicate the proper cure for these evils.

PROPHETIC PERIODS.

The *Cynosure* is not greatly given to designating dates based upon the prophecies of the Bible; but quite frequently our attention is called to a specific incident which seems to indicate the approach of some event connected with the close of the present Christian dispensation and the second advent of our Lord Jesus Christ.

The article printed in this paper of last week (page 3), "An Appeal to Christians," appears to possess considerable importance in its relation to this momentous subject—more, indeed, than we are apt to attach to such appeals, both from the sources from which it emanates and its earnestness. In all seriousness, it is worthy of close and prayerful study. These Christian teachers do not designate any special date for the coming of the Lord, but believe that its imminence demands increased watchfulness and devotion to his cause.

For several years past the writer has been familiar with the persons and tenets of an intelligent body of Christians called Millenarians, who, after diligence in searching the Scriptures, pronounce the second coming of the Lord, and the simultaneous resurrection of the righteous dead, as very near at hand. Denominationally they do not fix upon any date for his coming; yet, as individuals, they seem to be united in be-

lieving that it must occur before the year 1897. Those who read Bro. M. A. Gault's article on "The Signs of the Times" in the *Cynosure* for April 6, will notice that the date there mentioned for "the world's crisis," or the second coming, is 1896.

A German writer, Mr. Jacob C. Egley, living at Quakertown, Pa., under date of April 11, calls our "attention to a matter of the gravest importance to all true Christians in this country, yea, the whole world...In our Mennonite 'Martyrs' Mirror' there is a letter by the then Roman bishop, showing that popedom came up A. D. 604." Other authorities, he explains, owing to a different reckoning of time, place this event in 606. "In Daniel 12: 11, 12," he continues, "we find the time of the Roman anti-Christ to be 1290 days, which, according to the period of the seventy weeks, are to be reckoned 1290 years". By its present acts, he argues, the papacy "itself proves that it really is the Biblical anti-Christ, and that its prescribed time" (1290 years) "is about gone."

Without further quotations from the letter of our friend, we add his 1290 years to the year of our Lord 604, with the result of bringing the world's crisis in 1894, or, otherwise, as he explains above, in 1896.

There is an interesting coincidence in the centering of the minds of intelligent men upon this particular date, if it is only a coincidence; but whatever it is—the mathematical ingenuity of man, or the revealed wisdom of the Almighty—it behooves us to "all watch" and follow the Lord's advice in Revelation 3: 18, that we may see these things more clearly.

MASONIC WISDOM.

On page 7 of this issue we print a few of the decisions of the Grand Lodge of Masons in Michigan, which serve to cast some light upon the principles of the fraternity, at least in that State. Since receiving them, we find in the May number of the *Voice of Masonry*, in addition, the following, from other States:

"A Master of a lodge in Pennsylvania having refused to entertain a motion to permit the cremated remains of a deceased Past Master to be placed in the lodge-room, the matter was referred to the Grand Master, who replied: 'If any brother desires to have his body cremated after his death, he may do so; but he shall not extort recognition and encouragement from Freemasons. The practice is a relic of heathenism.'"

Considering that Freemasonry proper is built upon heathen mysteries and practices, surely there is no very strong reason why it should reject cremation on that account. The Grand Master is hardly consistent.

In the Grand Lodge of Pennsylvania "numerous cases of appeal were adjudicated. In one of them adultery with a Master Mason's wife was held to be unpardonable Masonic conduct, and restoration from expulsion for the same hopeless." How would it be in the case of any other man's wife?

"It is the soul, not the body, that truly qualifies a man to be a Mason." But if the soul inhabits a maimed or imperfect body, no matter how well qualified it may be for Masonic brotherhood, the fraternity will reject its owner.

"The legend of Hiram Abiff is not literally true of him as an individual, but it is true of him symbolically, that is, as a representative character. As such, he was both a Widow's and Wisdom's son, thus the Most Exalted Son of Light and Life—the *Ideal Man* of all the ages." This piece of rank blasphemy is incorporated in the "Ancient Craft report, 1892," from Wyoming, printed on page 381 of the *Voice of Masonry* for May. The Lord Jesus Christ tells us that He is "the Light of the World;" that in Him is Life, and that He came from heaven and became the only "ideal man" that ever existed, that those who believe in Him "may have life, and that more abundantly." To class Hiram Abiff with Him, even ideally, is terribly wicked.

The Grand Master of Montana tells us the true (Masonic) meaning of Masonic "charity": "Even without a dollar in our treasury, or a cent in our pockets, we can dispense the richest charity the world has ever seen...It is to be done by look, word, acts (grips), with all we meet." St. James had his opinion of this kind of charity: "If a brother or sister be naked and destitute of daily

food, and one of you say unto them, Depart in peace; be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"—James 2: 15, 16.

Michigan has set the standard of Masonic lodge prayer: "A Christian minister should be allowed to make a prayer in the words he deems most suitable, and because he is in a Masonic lodge he must not be required to make a *particular form of prayer*, for fear he will offend some one who does not in all things believe as he does." The italics are not ours, and they evidently are given as a warning to "Christian ministers" not to pray in the name of Christ in a lodge full of deists, Unitarians and Jews.

But this is enough, for the present, of Masonic wisdom.

THE DISASTER AT ZANTE.

Thirty-five seconds, but little more than half a minute, sufficed for the destruction of the Grecian Island of Zante on the morning of the 18th of April, by a second earthquake shock. The first, a few days earlier, had sadly shattered houses and other property, and it only needed the later convulsion of nature to complete the work of devastation.

The day had been ushered in with lovely weather and a cloudless sky. "Without warning," says a graphic writer, "the island oscillated with intense violence from east to west for nearly a minute. Clouds of dust from falling walls, houses, and churches enveloped the city. The air rang with shrieks of the people buried beneath the ruins. The streets presented a terrible spectacle. Entire blocks of houses are lost. The theater and club, forming a big building, were thrown down. The splendid Venetian Campanile Church of St. Denis, patron of Zante, is a mass of ruins. Rows of houses along the marina lie in shapeless heaps.

"There are fissures in the roads over fifty yards in length. All the church belfries and hotels are either down or are tottering to ruins. Not a dozen houses in the whole island are inhabitable. The killed in the town number fourteen, and the villages sixteen. The injured number about two hundred. The victims are less numerous than might have been expected, owing to the hour of the shock.

"In the villages the destruction is incalculable. Not one stone is left upon another. The southeastern part of the island was nearest the center of the shock. There are fissures two feet wide in the direction of the shock, east and west, precisely where the former ones originated. There was also a distinct tidal wave. The level of the ground sank one foot after the shock."

These wonderful manifestations of the power of God in his works ought to serve as warnings of his judgments for sin; but alas, they seldom do; and, notwithstanding their impressiveness, they are useless as a means of conversion from sin to righteousness.

—Our readers are requested to scan the reports, on page 13 of this issue of the *Cynosure*, of the treasurer of the Pennsylvania State Christian Association, and from Prof. Fischer in relation to the Jonathan Blanchard memorial fund.

—At St. Louis, on Sunday last, 14,220 persons witnessed a base-ball contest between a local club and the Chicago team, in which the latter was badly defeated. The craze for Sunday infraction is steadily on the increase, and grows by that on which it feeds. Where will it end?

—Members of various churches in Chicago have organized to work in conjunction with the city authorities to compel the saloons to close on Sunday. The city has been divided into precincts, and to each of these a number of canvassers, with a captain at their head, have been assigned to obtain the support of citizens.

—Observation, with some experience, leads us to believe that the tendency of the secret labor unions and their methods is to turn out a class of very poor mechanics who, under lodge protection, are continually supplied with profitable employment, while more skillful workmen who do not belong to the unions are debarred from obtaining the same privileges.

REFORM NEWS (Continued from 5th page.)

preliminary to a comparison between the church and Odd-fellowship—always to the detriment of the church.

His first point of comparison was in the matter of divisions. A great number of divisions exist in the churches of Christ. Not so in Odd-fellowship. A fairer comparison would have been between the realm of secretism and the church of Christ. The realm of secretism is organized around the twin ideas—(1) secrecy, and (2) false, Christless worship. Behold secretism, with her 210 different orders! Does the church suffer in comparison along this line? Further, the speaker meant certainly to bank on the ignorance of his audience. Had he forgotten, or did he ever know, the history of Odd-fellowship in Great Britain?—what divisions and dissensions rent that body in twain? Has he forgotten the strifes in this country? After all, the unity and placidity that Odd-fellowship would have, if she realized her ideal perfectly, would be a duck-pond placidity. It is gained by leaving out the highest and best things. Those things pertaining to our highest and best interests must not be mentioned, much less discussed. Hence Jesus and his atonement, and his salvation, must be left out—all under the plea of "toleration".

Another point of comparison was the church's neglect of the sick and suffering and the poor, as compared with Odd-fellowship. Specious examples were given. I have heard this charge a number of times lately. Has the church of Jesus Christ any occasion for the presence of Odd-fellowship on this score? I have no fears when the books are opened. The nine-tenths of the human family are barred from Odd-fellowship by Odd-fellow statute. The women, children, colored races, sick, diseased, maimed, crippled, etc., are excluded. The strongest may need help, but the probabilities of needing help are reduced to a minimum. And this band of strong men stand before the world and declare that the church has so grossly neglected the amenities and mercies of life that they have been compelled to organize to supply the deficiency!

We need not follow this lecturer any further than to say that his other points were as good as the ones mentioned. As he took his seat, I arose and addressed the Noble Grand, as "chairman," and asked for the privilege of making a few observations. I was denied the privilege, "because this meeting is for the good of the order."

In the Lord's work, WM. C. PADEN.

A GOOD DAY.

Some time since the request of Rev. P. Thelander to address his people of the Swedish Lutheran church, Elgin, Ill., was noticed in my reports. Not finding an early and convenient time to accept the kind invitation, Pastor Thelander himself addressed a large audience in his church last November. Many outside his congregation were present, and great interest was created by the discourse. Such excellent work as this the N. C. A. encourages all pastors to undertake, as soon, and as zealously and faithfully as they can.

The last Sabbath in April having been fixed for a second discourse, by the N. C. A. secretary, I hastened from work at Jackson Park to Elgin Saturday eve., April 29, to find a welcome by Mr. Thelander, and by Mr. M. Lathin, merchant tailor, whose hospitable Christian home was freely opened to a stranger. Mr. Lathin is superintendent of the fine Sabbath-school connected with the church, which at his request I addressed briefly after lessons.

The day was cold and rainy, most unfavorable for such a meeting, and a hundred would have been a fair audience that wet evening. It was, therefore, a most cheering sight when some four hundred people were early gathered. No better proof could be had of the cordial support Pastor Thelander has from his people in maintaining the testimony of the church against the secret societies. Their interest and enthusiasm were in proportion to their numbers. The argument proving the danger of the false altars of the lodge to the churches of Christ was eagerly heard, and apparently well enjoyed. A good collection was taken for the N. C. A., and numerous invitations given to come again.

Next day the Elgin *Daily News* printed a half-

column abstract of the discourse, and I turned homeward with the recollection of a most agreeable and personally profitable Sabbath.

HENRY L. KELLOGG.

THE QUARTER-CENTENNIAL OF THE NATIONAL CHRISTIAN ASSOCIATION.

Special Work for the Season of 1893:

1. Exhibit of the history and work of the Association for twenty-five years in the main building of the World's Fair.

2. Conference of Churches connected with the Annual Meeting, June 20th, made up of delegations appointed by church assemblies.

3. Congress on the reform under the auspices of the World's Fair Congress auxiliary, to be held about October 5th, in the Art Palace on the Lake Front, Chicago.

The committee on N. C. A. exhibit began to realize its importance as soon as the work of installing began. Inquiries were made which might often have grown into arguments, and few passed without stopping as soon as the fine portraits of the founders of the Association were in place, and the four witnesses against secret societies,—Washington, Grant, Webster and John Quincy Adams—looked down, in statuary, from their gallery.

Mrs. Jennie Smith, of Maryland, National Superintendent of Railroad Work for the W. C. T. U., passed one morning with several ladies. At a glance she recognized the N. C. A., and remembering its mission, turned back, and others with her, to shake hands and say God-speed most heartily; asking for the cards of the two committee-men at work on the exhibit, as the first people with whom she had shaken hands in the Columbian Exposition. There will be many such incidents, God willing, during the next six months.

Mrs. Belva A. Lockwood, the well-known Washington lady, conducts the exhibit of the American Peace Associations, a few steps from the N. C. A. booth in the World's Fair. She opened a fine large registry book last Thursday, and asked the N. C. A. secretary to be first to write in it. May there be a hundred thousand friends of the peace cause enrolled before November. Mrs. Lockwood is a friend of our reform. She spoke in one of the Washington conventions, along with Dr. A. A. Miner, of Boston, Hon. Fred. Douglass and others.

In the Religious Department are found the following exhibits as they come in order: The N. C. A., the Nat'l Temperance Society, the M. E. church and Epworth League, the American Bible Society, the American Tract Society, the American Peace Society, the Societies of Christian Endeavor, the Y. M. C. Associations, the Presbyterian, Congregational, Disciple, Lutheran, Unitarian, Swedenborgian, and United Brethren churches. To maintain a good testimony for Christ and reform in the midst of this company is an effort worthy of the best cause. Let us all have a share in it, brethren. Do not forget that it costs something to do this. Send on your Quarter-centennial contributions to the N. C. A. treasurer.

THANK GOD!

The gates of Jackson Park were fast shut last Sabbath by order of the local Directory; so that all the officary, from the President and Congress down, are working in harmony for the maintenance of God's law. Let us be thankful and celebrate this good news with a generous thank-offering.

THE HOME.

THE DEAR LITTLE WIFE AT HOME.

The dear little wife at home, John,
With ever so much to do,
Stitches to set, and babies to pet,
And so many thoughts of you—
The beautiful household fairy,
Filling your heart with light;
Whatever you meet to-day, John,
Go cheerily home to-night.

For though you are worn and weary,
You needn't be cross or curt;
There are words like darts to gentle hearts,
There are looks that wound and hurt.
With the key in the latch at home, John,
Drop troubles out of sight;
To the dear little wife who is waiting
Go cheerily home to-night.

You know she will come to meet you,
A smile on her sunny face;
And your wee little girl, as pure as a pearl,
Will be there in her childish grace;
And the boy, his father's pride, John,
With eyes so brave and bright,
From the strife and the din to the peace, John,
Go cheerily home to-night.

What though the tempter try you,
Though the shafts of adverse fate
May bustle near, and the sky be drear,
And the laggard fortune wait,
You are passing rich already;
Let the haunting fears take flight,
With the faith that wins success, John,
Go cheerily home to-night.

—Reformed Church Messenger.

DR. ARNOLD'S DAILY PRAYER.

Dr. Arnold's daily prayer was as follows: "O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in this busy world. Now, ere I enter on it I would commit eye, ear and thought to thee. Do thou bless them, and keep their work thine, that as through thy natural laws my heart beats and my blood flows without any thought of mine, so my spiritual life may hold on its course at these times when mind cannot conspicuously turn to thee to commit each particular thought to thy service. Hear my prayer, for my dear Redeemer's sake. Amen."

A prayer like this, so evidently according to his will, we may be confident God hears; and "if he hears us, we know that we have the petition that we desire of him." So, then, into the busiest life we may go, sure that we will honor him in the midst of its bustle and distraction, if only such a prayer as this rises to him out of a sincere heart. One need not be a recluse to be a consistent Christian.

The Saviour prayed for his disciples, not that they should be taken out of the world, but that they might be kept from the evil. Eye, ear and thought are necessarily put to diligent service if a man or woman would be successful in business. Prayer and faith, without works, do not bring to pass any great results in the financial world, where works are at all possible. We are told to be "not slothful in business, serving the Lord," and "he becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich." Nothing is farther from the kingdom of God and his righteousness than the fanaticism which talks of trusting the Lord for daily bread, or any other good thing, without putting forth proper effort upon our own part as co-workers with him. And it is just as far from his kingdom and his righteousness to become absorbed in secular affairs in such a way as to exclude his principles from our actions and his Spirit from our hearts. It is perfectly practicable to take for our rule of daily living these words of Paul: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus;" or these: "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

Of course, it is practicable. We were sent into this world with the one end in view—"to glorify God and enjoy him forever." But we are material beings as well as spiritual, and while we live in the flesh we have necessarily to deal with material and fleshly things. There must be, therefore, some way to make our secular life not only no hindrance to the higher and spiritual, but to make it really become a part of the spiritual—that is, we may serve God in "one body and

in one spirit, which are his." This beautiful and comprehensive prayer tells us how it can be done. If eye, ear, and thought are fully committed to God, his blessing asked upon them so that their work may be kept his own; that as by natural law the heart beats and the blood flows without any thought of ours, so the spiritual life may hold on its course even when the busy mind cannot commit each particular thought to his service, he will surely answer the prayer and keep that which we thus commit to him, and we will know, even amid the world's tumult and toil, the blessedness of the life hid with Christ in God.—*Christian Advocate*.

A NEW ANECDOTE OF LINCOLN.

Bell's *Altoona Gazette* relates the following incident in the life of Abraham Lincoln, which it says has probably never before appeared in print. All who know President Lincoln intimately will have no doubt that the incident as related may have actually occurred: It was during the dark days of 1863, on the evening of a public reception given at the White House. The foreign legations were there gathered about the President.

A young English nobleman was just being presented to the President. Inside the door, evidently overawed by the splendid assemblage, was an honest-faced old farmer, who shrank from the passing crowd until he and the plain-faced old lady clinging to his arm were pressed back to the wall. The President, tall, and in a measure stately in his personal presence, looking over the heads of the assembly, said to the English nobleman: "Excuse me, my Lord, there's an old friend of mine."

Passing backward to the door, Mr. Lincoln said, as he grasped the old farmer's hand: "Why, John, I'm glad to see you. I haven't seen you since you and I made rails for old Mrs. —, in Sangamon county, in 1847. How are you?"

The old man turned to his wife with quivering lip, and without replying to the President's salutation, said: "Mother, he's just the same Old Abe!"

"Mr. Lincoln," he said finally, "you know we had three boys; they all enlisted in the same company; John was killed in the 'seven days' fight; Sam was taken prisoner and starved to death, and Henry is in the hospital. We had a little money, an' I said: 'Mother, we'll go to Washington an' see him. An' while we were here I said we'll go up and see the President.'"

Mr. Lincoln's eyes grew dim, and across the rugged, homely, tender face swept the wave of sadness his friends had learned to know, and he said: "John, we all hope this miserable war will soon be over. I must see all these folks here for an hour or so, and I want to talk with you." The old lady and her husband were hustled into a private room, in spite of all their protests.

CHRIST AND HIS REDEMPTION.

The *Christian Intelligencer* utters an important truth in these words:

The redemption of the world is absolutely dependent upon Jesus Christ—we mean redemption from all the evils springing from a depraved human nature. To dethrone Christ is to enthrone sin and Satan. No one besides Christ can or will redeem the world. Human devices, apart from the Redeemer, will be as fruitless in the future as in the past. What the world needs to-day, more than any other thing, is a looking to Christ, a trusting in Christ, a working with Christ, for the redemption of man. What is holding the world back, what is diverting it into vain efforts, above all other hinderances and delusions, is a failure to look to Christ and to work with Christ for redemption.

A PLEASANT PARABLE.

A long time ago there lived a saint so holy that the angels marvelled at his sanctity, and came from heaven to see how any one on earth could so closely resemble them.

They found nothing extraordinary in his life; he kept simply on his way, unconsciously spreading the example of his virtues as naturally as the stars give light and the flowers give perfume.

Two words summed up his day,—he gave and forgave; but these words were never on his lips;

you only read them in his smile, in his amiability, in his kindness, in his untiring charity.

The angels said to God, "Lord, grant him the gift of miracles."

"Willingly," replied our Lord; "ask him what he wishes."

And the angels said to the saint.

"Wouldst thou have the gift of healing, so that when thy hands touch an infirm body it shall be healed?"

"No," replied the saint. "I would rather God alone would do it."

"Wouldst thou have thy words win back guilty souls and erring hearts to God?"

"No; that is a mission most unworthy of a poor creature like me; I am satisfied to pray,—I do not preach."

Finally the angels said, "What wouldst thou have?"

"Well," said the saint, "let me do a great deal of good without knowing it."

The angels consulted together for a while as to how this could be accomplished; then they asked our Lord to grant that every time the saint's shadow fell at either side or behind him, so that he could not see it, it should have the power of curing the sick, consoling the afflicted, and comforting the sorrowful.

Our Lord assented, and wherever the saint's shadow fell thus the pathways bloomed, the parched earth was refreshed, the turbid streams became pure and limpid, the dying flowers revived; a fresh, healthy bloom came to the pale cheeks of the little children, and tears of joy to the eyes of sorrowing mothers.

But the saint kept simply on his way, unconsciously spreading the example of his virtues as naturally as the stars shed light, as the flowers give perfume; and the people, respecting his modesty, silently followed him, never speaking to him of his miracles. They gradually forgot even his name, and spoke of him simply as "the holy shadow."

BLOCKING THE RAILROAD.

The conductor, lantern in hand, came into the car. It was not necessary to ask if a heavy storm were in progress. The windows, that looked as if boys had been pelting them with handfuls of soft snow, told Ralph Cutler that this was winter's hour. The train's suspicious slowness of movement had raised the question whether the snow might not be so accumulated upon the track as to threaten to stop the train altogether, and information was very desirable.

"Conductor, please!" called out Charlie Swan, Ralph's companion in the journey, "shall we be snowed in?"

The conductor hugged his lantern up to his breast, grinned, nodded his head, and replied concisely, "Looks so!"

Then he passed on.

"This is interesting," remarked Ralph.

"And is going to be still more interesting," replied Charlie.

"A disappointment!" observed Ralph.

"Very much of one!" said Charlie.

Soon the train came to a significant stop. The locomotive rammed its iron head against the drifted snow in a deep cut, panted and squirmed, backed, went ahead—stuck!

"And, Charlie, the conductor says," remarked Ralph, "that we may stop two hours. He has telegraphed from the station we have just passed, and hopes to hear from a snow plough on the other side of that snow drift. Yes, disappointed!"

The two men were on their way to a district convention of church leagues, and Ralph had been set down as a speaker on the subject of "Our Opportunities."

One section of his address he had mapped as follows:

"If we wait for special opportunities for Christian work, and take only those that come all adapted to our present condition, we may wait long. The soldier who goes out to fight only when he is in the best possible trim, and his enemy in the worst, when he can see nothing but victory ahead, may never win one. We must be willing to improve every kind of an opportunity that comes along. We must be looking up to God all the time, and be armed with the ready weapon, the sword of the Spirit, and so move out promptly."

"There," said Ralph to himself, "I was going to bring that in, and hoped it would do some good when I said it."

"Can't you act it?" a voice within quickly asked.

"What, here!"

"Yes."

"How?"

"Sing something."

"Never thought of that."

"You and Charlie are both good singers."

"Charlie," said Ralph, "let us go to the back of the car, getting out of the way of the crowd, and we will sing something."

"I'm ready, Ralph."

Charlie was one of the singers reputed to be able to keep it up all night.

They began with "Auld Lang Syne." People were interested at once.

"That makes you feel sober," said one man to another.

"Home Again," was the next attempt.

"Ha, ha!" cried a young fellow a few seats ahead, wearing a glossy silk hat. "That is appropriate for folks snowed in, and not expecting to see home for six months—ha, ha!"

A general laugh greeted this. It seemed to Ralph as if the train of his efforts had been hopelessly derailed, the car quickly becoming so boisterous.

"Don't stop," said a man, encouragingly. "Get out your snow plough and start her up once more." This brought out another laugh.

But Charlie, the all-night singer, was not to be discouraged.

"Something patriotic," he whispered, nudging Ralph. In a clear, rich voice he started "America."

That took. People all over the car joined in the singing.

"There'll be no more sorrow there," he whispered to Ralph. "Quick! Shackle on your baggage car." So the time quickly passed by.

They were singing, "What a friend we have in Jesus," and had reached the line, "Have we trials and temptations," when a brakeman passed. He stopped near the door, looked very sober, and went out of the car.

Soon a sharp, warning shriek from a locomotive whistle was heard.

"Snow plough's acoming, ladies and gentlemen," said the conductor, hurrying along, hugging his faithful lantern. "We shall soon be out of this. Much obliged for the singin'."

"Yes, yes; that's so," said several.

"They ought to have kept 'Home Again' 'till now," observed the young man who wore the tall, glossy hat. People again laughed.

"He thinks he is a wit," said Ralph to Charlie. "I noticed that the people, while we sang, paid good attention—all but that man, and he was as uneasy as a fish out of water."

"Sweet Home," Ralph, Now," whispered Charlie, giving Ralph's ribs an extra poke.

Clear and sweet, and rich and plaintive was the last singing.

Soon after the train was hurrying past the obstacles that had detained it, a stalwart plough going ahead and scattering the hindering flakes to right and left.

"Well, Charlie, our trip is over, and we lost our meeting. We will go to a hotel and put up, and return home in the morning," said Ralph. "Next time I shall be prepared to speak on lost opportunities."

"Have your trials and temptations!" was Charlie's answer, sung low and sweet.

"Oh!" said a voice at Ralph's elbow. "One moment!"

It was the brakeman.

He hesitated, and then spoke: "When we were stopping back there, they were handing a lot of drink around, among some of the trainmen—you didn't see it—and singing about 'temptations' helped me—"

"Come, hurry up, John," sang out the conductor to the brakeman, and the latter left at once.

About a week later Ralph received a letter which ran thus:—"You don't know me, but I was on that snowed-up train and heard you sing. A man who knew you gave me your address, and I want to say I was the one who sat near you, wearing a new silk hat and spoke and laughed about 'Home Again.' But that touched me and I could not get around it—no, I couldn't, though I did try to throw it off. And 'Sweet Home,' too! It

made me think of my home and my sister, who died, who is in a better home. And I am going to try to meet her."

"Thank you!" said Ralph. "I'll tell Charlie. I'll have more courage another time, and when the other time comes, may I have somebody like Charlie to back me up."—*Epworth Herald*.

JAMIE DOUGLASS.

"The tragic death of little Jamie, so touchingly related in the following lines," writes Rev. M. A. Gault, "is well-calculated to kindle in the minds of young people an interest in the cause of reform, and to train the declaimer in the art of expression. Let these lines be used as a recitation in young peoples' reform societies, so that they may be inspired with something of the devotion and courage which characterized the martyrs of the past."

"Twas in the days when Claverhouse was scouring moor and glen,

To change, with fire and bloody sword, the faith of Scottish men

Who'd made a covenant with the Lord, firm in their faith to bide,

Nor break to him their plighted word, whatever might be tide.

The sun was well-nigh setting, when o'er the heather wild, And up the narrow mountain path, alone there walked a child.

He was a bonnie, blithesome lad, sturdy and strong of limb— A father's pride, a mother's love were fast bound up in him. His bright blue eye glanced fearless round, his step was firm and light;

What was it underneath his plaid, his little hands grasped tight?

'Twas bannocks which, that very morn, his mother made with care,

From out her scanty store of meal, and many a fervent prayer,

Had sent by Jamie, her one boy—a trusty lad and brave,

To good old pastor Thomas Roy, hid now in yon dark cave; For whom the bloody Claverhouse had hunted long in vain, And sworn he'd never leave that glen till old Tam Roy was slain.

So Jamie Douglass went his way, with heart that knew no fear.

He turned the great curve in the rock, nor dreamed that death was near.

And there were Claverhouse's men, who laughed aloud in glee,

When trembling now within their power, the frightened child they see.

He turns to flee, but all in vain; they drag him back apace, To where their cruel leader stands, and set them face to face.

The cakes, concealed beneath his plaid, soon tell the story plain:

"'Tis old Tam Roy the cakes are for!" exclaimed the angry man.

"Now guide me to the hiding place, and I will let you go," But Jamie shook his yellow curls and strongly answered "No!"

"I'll drop you down yon mountain-side, and there upon the stones,

The old gaunt wolf and carrion-crow shall battle for your bones."

Then in his brawny, strong right hand, he lifted up the child,

And held him where the cleft rock frowned, a chasm deep and wild;

So deep it is the trees below like stunted bushes seem; Poor Jamie looked in frightened maze; it seemed some horrid dream.

He looked up to the sky above, then on the men near by— Had they no little boys at home, that they could let him die?

But no one spoke, and no one stirred, nor lifted hand to save

From such a fearful, frightful death the little lad so brave.

"'Tis woeful deep," he shuddering cried, "but oh! I cannot tell.

So drop me down, then, if you will; 'tis nae sae deep as hell."

A childish scream, a faint, dull sound; O Jamie Douglass true!

Long, long within the lonely cave shall Tam Roy wait for you!

Long for your welcome coming waits the mother on the moor,

And stands and calls, "Come, Jamie, lad!" through the half-opened door.

No more adown the rocky path you'll come with fearless tread,

Nor over moor and mountain take the good man daily bread.

But up in heaven the shining ones a wondrous story tell, Of a child snatched up from a rocky guif, that's nae sae deep as hell.

And there before the great white throne, forever blessed and glad,

His mother, dear, and old Tam Roy shall meet their bonnie lad.

K. A. PETERS.

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

TEMPERANCE.

MIDNIGHT INIQUITIES.

Do you know that it is in the midnight that the criminals do their worst work? At eight o'clock you will find them drinking at the saloon; but towards twelve they go to their garrets, they get out their tools and they start on the street. Watching on either side for the police, they go to their work of darkness. There is the burglar, and the false key will touch the store lock. There is the incendiary, and before morning there will be a light in the sky and a cry of "Fire! Fire!" There is an assassin, and to-morrow morning there will be a dead body on one of the vacant lots.

In the midnight hour drunkenness does its worst. The drinking will be respectable at eight o'clock in the evening, a little flushed at nine, talkative and garrulous at ten, at eleven blasphemous, at twelve the hat falls off and the man falls to the floor, asking for more drink. Strewn through the drinking saloons of the city are fathers, brothers, husbands, sons, as good as you are by nature, perhaps better.

In the high circle of society it is hushed up. A merchant prince, if he gets noisy and uncontrollable, is taken by his fellow revelers, who try to get him to bed, or take him home, where he falls flat in the entry. Do not wake up the children. They have had disgrace enough. Do not let them know it. Hush it up. But sometimes it cannot be hushed up, when the rum touches the brain and the man becomes thoroughly frenzied.

Oh, if the rum touches the brain you cannot hush it up. You do not see the worst. In the midnight meetings a great multitude have been saved. We want a few hundred Christian men and women to come down from the highest circles of society to toil amid these wandering and destitute ones, and kindle up a light in the dark alley, even the gladness of heaven.

Do not go from your well-filled tables with the idea that pious talk is going to stop the gnawing of an empty stomach or to warm the stockingless feet. Take bread, take raiment, take medicine, as well as take prayer. There is a great deal of common sense in what the poor woman said to the city missionary when he was telling her how she ought to love God and serve him. "Oh," said she, "if you were as poor and cold as I am and as hungry, you could think of nothing else."

A great deal of what is called Christian work goes for nothing, for the simple reason it is not practical; as after the battle of Antietam a man got out of an ambulance with a bag of tracts, began to distribute them, when George Stuart, one of the best Christian men in the country, said to him: "What are you distributing tracts for now? There are 3,000 men bleeding to death. Bind up their wounds, and then distribute the tracts."—*Talmage*.

RESULTS OF NO-LICENSE.

The *Congregationalist* publishes an interesting article by the Rev. D. N. Beach on the recent victory for temperance in Cambridge, Mass., from which we copy as follows: "Let me say that the law is not perfectly enforced, but that it is enforced to a very large extent. The last two classes which have graduated at Harvard have not seen a liquor saloon in their large university city. Some laxness of law enforcement which has latterly crept in is almost certain to disappear now. These certain results—speaking briefly and summarily of no-license in Cambridge—may be enumerated: 1. Considerable decrease of arrests and very much better public order. 2. A greatly improved condition of the poorer classes and much greater thrift. 3. Far better work on an average in all our industries by reason of much less drinking by workmen. 4. Much more rapid growth of the city, more desirable inhabitants coming in, buildings going up much more rapidly. 5. Phenomenal increase in savings banks deposits, particularly from small depositors, and phenomenal increase in the number of them. 6. Increase in the city's valuation, in six years, over the old rate of increase, enough by this time to yield the city in taxes more than it would receive from all the liquor licenses it could grant at \$1,000 each. 7. A striking growth of public spirit, of pride in the city and

its prospects, and the unity of purpose amongst its people, irrespective of class, creed or politics."

BIBLE LESSON.

OLD TESTAMENT TEACHINGS.

LESSON VIII.—Second Quarter, 1893.—May 21.

SUBJECT.—Against Intemperance.—Proverbs 23: 29-35.

GOLDEN TEXT.—Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—Prov. 20:1.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Prov. 23: 29-35. T.—Prov. 20: 1-7. W.—Isa. 28: 1-7. T.—Dan. 5: 1-9. F.—Dan. 5: 24-31. S.—Romans 13: 10-14. S.—Luke 21: 29-63.

COMMENTS BY E. E. FLAGG.

1. *The woes of the drunkard.*—vs. 29, 30. "Who hath woe?" The woes of the drunkard are many. (1.) Physical ills. The headache and other bad feelings which follow a drunken spree are only the beginning of evils. A continued course of dissipation brings on organic troubles of various kinds, and finally the terrible *delirium tremens*. This will be easily understood when we remember that the action of the alcoholic poison on the brain is to harden it, while it coagulates the blood, enlarges the liver, and otherwise works untold mischief. Taken as a medicine, alcohol has no curative properties whatever. The most it can do is to *seem* to allay pain by paralyzing the nerve centres so as to destroy, for the time, the sense of feeling. (2.) Spiritual woes. "No drunkard can inherit the kingdom of heaven," and his punishment often seems to begin here. Read the experience of men like Gough, and note how the worm of conscience gnaws even when they are making merry with their boon companions. "Who hath contentions?" How often we see these words in the papers, "Killed in a drunken brawl." Liquor is always provocative of quarrels. When reason has been dethroned by liquor a man will fight with his best friend. The majority of wife-murderers are drinking men, who in their sober moments would never have been capable of such a deed. "Who hath babbling?" This refers to the thick, incoherent and silly talk of a man in his cups. "Who hath wounds without cause?" The drunkard is far more liable to meet with accidents than the sober man, because he has not the control of his natural faculties. "Who hath redness of eyes?" Inflamed eyes, caused by the effect of the alcohol on the brain and other vital organs, are always a noticeable feature in the face of a confirmed drunkard.

2. *Warning against wine.*—vs. 30-32. "They that tarry long at the wine." When we sit down to a table of wholesome, well-cooked food we are under no temptation to tarry beyond the point where hunger is satisfied. But it is very different with the liquor appetite. This grows by indulgence. A man may begin with a spoonful of liquor to-day, and to-morrow want two spoonfuls, till in the course of a few weeks, or months, he will want his glass; then his second, and then his third, and so on. But when we have eaten of bread, potatoes, or any other wholesome viand, we do not find ourselves craving any larger allowance the next day. "They that go to seek mixed wine," or, as Isaiah expresses it, "men of strength to mingle strong drink." This refers to wines made stronger and more intoxicating by the addition of spices and drugs. Arsenic, alum, copperas, henbane, nux vomica, oil of vitriol, opium, oil of juniper, sugar of lead, etc., are some of the poisonous ingredients found by chemists in liquors of the present day which are sold as "pure." But the worst poison, by far, is the alcohol they contain, and without the presence of which no one would drink or sell the nauseating compound.

"Look not thou upon the wine when it is red." Vice allures by being made pleasing to the senses. Keepers of saloons and haunts of infamy know this very well, and so by light, and music, and fine furnishings, they try to make their dens of sin attractive. A young man who refuses to even look upon the wine-cup will never be tempted to taste it. The spirit of this exhortation not only bids him shun suppers and banquets where wine is served, but, rightly understood, it will prevent its use by every Christian woman in pies, cakes, or pudding-sauces. It is true that the alcoholic or intoxicating principle is destroyed by heat, but not the alcoholic taste, and this is where the mischief begins. No one can tell how

far hereditary and pre-natal influences may reach back, or when and how a latent appetite for liquor may be kindled in a boy or youth, though he may be the son of the best of parents. "At the last it biteth like a serpent." The drunkard's terrible remorse, as bitter as it is unavailing, could be described under no truer figure. There is no antidote for it, any more than for the bite of the cobra.

3. *The effect of wine on the mind and soul.*—vs. 33-35. Wine is always provocative to lust. The saloon and the "strange woman" hunt for their victim in pairs. "Thine heart shall utter perverse things," that would never be said in his sober senses. This is only another version of the old saying, "When the wine is in, the wit is out." "I will seek it yet again." "A burnt child dreads the fire, but the drunkard turns again to the very source of all his woes, liquor, to drown memory and consciousness. This is a picture of the drunkard as true to-day as it was three thousand years ago. Is it right to license the sale of this poison for body and soul? Will God hold a government guiltless that to increase its revenue will thus take the price of blood?"

RELIGIOUS NEWS.

DENOMINATIONS.

The eleventh census of the United States shows that there are in our bounds one hundred and forty-three denominations. Each of them has a distinct name, and certain peculiarities of creed or practice.

The Roman Catholic, or Latin church, claims more members than any other single denomination. The Greek church is held by the Latin church as a schismatic church. Besides there are five other branches of Catholics.

Besides these, the remainder are mainly Protestant churches. They divide into groups.

The Baptists have thirteen branches: The Regular Baptists North, the Regular Baptists South, the Regular Baptists Colored, Six Principle Baptists, Seventh-Day Baptists, Free-Will Baptists, the Original Free-Will Baptists, the General Baptists, the Separate Baptists, the United Baptists, the Baptist Church of Christ, the Primitive Baptists, and the Old Two Seed in the Spirit Predestinarian Baptists. These branches have all come out of a single trunk that existed at some past period. The first preacher of note, and likely the founder of the Baptist church in the United States, was Roger Williams.

The Methodists are divided into seventeen denominations in the United States: The Methodist Episcopal, Methodist Episcopal South, Union American Methodist Episcopal, African Methodist Episcopal, African Union Methodist Protestant, African Methodist Episcopal Zion, Zion Union Apostolic, Methodist Protestant, Wesleyan Methodist, Congregational Methodist, Congregational Methodist Colored, New Congregational Methodist, Colored Methodist Episcopal, Primitive Methodist, Free Methodist, Independent Methodist, Evangelist Missionary Methodist. The first society of Methodists in the United States was organized by Philip Embury in New York in the year 1766. He had heard John Wesley preach in Ireland.

The Presbyterian family of churches is divided into twelve parts: The Presbyterians North, the Presbyterians South, Welsh Calvinistic Presbyterians, the Cumberland Presbyterians, the Colored Cumberland Presbyterians, United Presbyterian, Associate Church, Associate Reformed Synod South, Reformed Presbyterian Synod, Reformed Presbyterian General Synod, Reformed Presbyterian Covenanted, Reformed and Presbyterian in U. S. and Canada. The last seven named Presbyterian bodies are anti-secrecy, and it is worthy of note that seven out of the twelve Presbyterian bodies refuse membership to the members of secret orders.

The Lutherans are divided into twelve bodies, several of which are anti-secret.

The Mennonites form twelve different churches.

The Adventists are split into six bodies; the River Brethren into three; the Plymouth Brethren into four; the Communistic Societies number eight. The Friends are in four churches. The Reformed are in three divisions. The United Brethren are given in two parts in the census—the United Brethren in Christ, and the United Brethren in Christ (old Constitution).

Why are the churches divided into various parts? The answer to this question is interesting. Some have affirmed that the cause of divisions is the creeds and disciplines of churches, but instead of this being the cause, it is the result. Men differ, and assert their peculiarities in creeds they formulate.

We hold that the toleration of evil, or the want to tolerate an evil, has been the fruitful source of divisions. Carnality and walking as men with preferences for men began the divisions in Paul's day. The sale of indulgences by Tetzel in Germany waked up Martin Luther to the iniquity of the Roman Catholic church. Henry the Eighth of England, wanting to get rid of his lawful wife, Catharine of Aragon, that he might marry Anna Boleyn, led to the separation of the Episcopalian church

from the Roman Catholic. The deadness and want of piety in the Church of England led John Wesley to the effort that made the Methodist church. The Wesleyan Methodist Church of America left the Methodist Episcopal church because the old church tolerated slavery and secret societies. The Free Methodist church was thrust out of the Methodist Episcopal church because they took a stand against church gambling, church fairs, church amusements and secret societies. The Liberal United Brethren church left us because they wanted to tolerate secret organizations and go the round of worldly amusements. Hence we think our rule is just and correct.

If the church was wholly given to God, and would stand in the front rank of reforms, there would be no occasion for divisions, only as some might not want to lead a good life. There is no reason for any one to stumble at the multiplication of churches. It is a natural outcome of the condition of things. To make the church what God wants it to be should be our study and care.—*Christian Conservator*.

CONGREGATIONAL.

—Hollis church, N. H., celebrated its 150th anniversary on April 20. There was a large number of people in attendance. The occasion was one of much interest to the denomination in southern New Hampshire. The church was organized April 20, 1743, when the congregation met in a little building that was used as a church. A second house was built in 1746.

LUTHERAN.

—The German Iowa Synod, one of the most energetic of Lutheran synods in the West, has determined to remove its college and seminary from Dubuque to Clinton, Iowa, where a liberal offer has been made it.

—The Ohio Synod has established an "Altenheim," i. e., a home for the aged and infirm, in Allegheny City, Pa. A member of one of the Allegheny congregation paid for the building and site, which cost nearly twenty thousand dollars, and has presented them to the synod free of all incumbrances.

—Rev. C. L. Eberhardt, president of the Lutheran Theological Seminary at Saginaw, Mich., and presiding officer of the Synod of Michigan, died April 27, aged 62.

METHODIST EPISCOPAL.

—Bishop Mallalieu, after learning from the ministers in the North India conference that about 35,000 inquirers were waiting for baptism in that conference alone, said: "When I see this great work I feel bewildered. I want to sit down and think it over. I believe that in fifty years we shall have fifty millions of Methodists. Let us push on this work as if India belonged to us. If Bishop Thoburn should ask for \$300,000 for India next year, I should vote for it." On conference Sunday Bishop Thoburn, assisted by Bishop Mallalieu, baptized twenty-seven persons and ordained thirteen deacons and fifteen elders. There were about 20,000 baptisms last year.

—In the annual report of the Missionary Society for 1892, the summary of foreign missions showed an increase of only 385 members, while there was a loss of 290 probationers, or a decrease of 535 members and probationers. This arose from some confusion growing out of the organization of new conferences in India, a part of the reports being for last year, and the total giving in India only 9,927 members and 17,191 probationers. The official statistics of the India conferences since received show 15,938 members and 27,995 probationers. Hence the summary of our foreign missions instead of showing a loss of 535, report an increase of 16,280 members and probationers.

—A complete list of all the educational branches of the church, with full statistics of each, shows about two hundred institutions of learning, with property valued at \$56,283,191 exclusive of debts, and 41,049 students. The Board of Education makes an excellent exhibit of its work; the collections for the "Children's fund" last year were \$62,789.81, or one hundred per cent beyond 1888. The board aided during the year 1,266 students of twenty-five nationalities in over a hundred different schools throughout the world. All aid is granted in the form of easy loans.

PRESBYTERIAN.

—Rev. Charles Chiniquy, who many years ago left the Roman Catholic church, and afterwards made speeches against it, for which he was repeatedly mobbed, has received the degree of doctor of divinity from the Presbyterian College of McGill College, Montreal. Father Chiniquy is 82 years of age, and is still hale and hearty.

UNITED BRETHREN.

—Rev. D. H. Shelly informs us that the Liberal delegates from North Michigan Conference have both taken the privileges guaranteed them by the commission, and joined secret lodges. One of them belongs to two or three secret orders. They flourish the insignia of their lodge badges in testimony of their being genuine Liberals. Bro. Shelly thinks that the brilliancy of the many lodge badges on the delegates will be inclined to give the bishops sore eyes. But the bishops of the Liberal church have been accustomed to the sight of lodge badges for the past four years, and are getting used to it.—*Conservator*.

—Prof. John M. Coulter LL. D., president of the Indiana State University of Bloomington, Ind., has been elected president of Lake Forest (Ill.) University.

FINANCIAL PROGRESS IN PENNSYLVANIA.

The following is the report of the Treasurer of the Christian Association of Pennsylvania:

Received from former Treasurer \$4.57, A B Dickey 5, J G Walker 5, D S Little 5, David Blair 5, L S Burrett 2, M B Patterson 2, W C Herron 1, G W Pritts 2, Mrs E M George 1, W J Ward and wife 5, Robert Ward 2, Jcsiah Dodds 5, M Flacker 1, Julien Morrow 2, A W McClurkin 1, G Reingardt 1, Wm F Lenz 50c, W J Reed 1, E S Lowry 2, J C Telford 5, Convention collections 42.24, J Morton 5, Mr Ahlers 5, J A Steel 5, D C Martin 5, Edward Crawford 2, E H Myers 5, B H Lightfoot 2, G O Simon 5, A T Sawhill 5, C H Meyer 3, Matthew Tibby 2, Robt English 1, John Tibby 3, D T Reed 2, S R Wills 2.50, T S Steel 3.50, O Wylie 2.50, J D C 2.50, S McNaugher 2, A C C 2.50, J A McAteer 2.50, J McNaugher 2, John Hopkins 2, J B Cory 2.50, Samuel Henning 3, Graham Scott 2, J F Bruggeman 2, R S George 2, T McBride 2, A H Lawman 2, W J Golden 5, C W Comin 5, S G Ewer 5, Wm Esler 1, C F Ahler 1, J C Mills 3, John McNaugher 2, J S T Milligan 5, W B Stoddard 5, J D McCune 2.50, D C Martin 20, S J Shaw 5, Cash 17.50, Total \$263.81.

EXPENDITURES.

Pittsburgh Convention \$129.24, Rev W B Stoddard 40, Stationery 25c. Total \$169.49, Balance in treasury Feb. 20, 1893, \$94.32.

SUPPLEMENTAL REPORT.

Receipts in connection with the Allegheny convention:

D McAllister \$10, S Collins 5, J S Dodds 5, D B Willson 4, J R Miller 1, S A Moore 1, E T Steele 1, Jas Scott 1, Oliver Katz 25c, Robt Stewart 1, O Wylie 1, P H Wylie 50c, S G Conner 2, J R Casky 1, Mrs Ella Keidy 1, Rev N Woodside 5, M A Gault 5, D O Brown 50c, W G Wishart 1, Joseph McIntyre 1, Samuel Houston 50c, S O Sterrett 2, W M George 1, Wm Barron 2, Mrs G C Vincent 1, Will R Porter 25c, Mrs John Megraw 1, Miss Nancy Aul 1, John S Duncan 1, D C Martin 10, A E Succup 5, David Blair 5, Robt Gilmore 2, J W Houston 5, M M Slater 1, John Tibby 5, A M Brown 5, Mr George 2, R M J Dodds 2, John Morton 5, Donald C Allen 2, J A Steele 5, H Ahler 5, A F Sawhill 5, J F Bruggeman 5, Peter Prager 3.50, Fred Heinz 3, Wm Blair 2, J N Armstrong 2, Howard Brown 2, W J Coleman 2, J A Duncan 2, Mrs E Heining 2, J M McMains 2, R J George 3, W P Shaw 5, Mr Ewer 5, Cash 88.75, Total \$248.25.

DISBURSEMENTS.

Rent of hall and traveling expenses of speakers for Allegheny Convention \$210.02, Services of Rev W B Stoddard in connection with Allegheny convention 40, One month's labor since convention 15, Total \$265.02.

Adding to the balance in the treasury (\$94.32) at the time the report for the Allegheny Convention was prepared, the amounts received during and since the convention, and deducting \$265.02, leaves a balance in the treasury at the present time of \$77.55.

The attention of all who have contributed is called to the above report. If there are any mistakes, the treasurer desires to be informed. The friends of the cause are asked to consider the small balance in the treasury, and are urged to make liberal contributions. Rev. W. B. Stoddard expects to resume work in this State at once. R. C. WYLIE, Treas. Wilkesburg, Pa.

NEWS OF THE WEEK.

CHICAGO.

Four hundred thousand people, it is estimated, were present on the opening day of the Columbian Exposition grounds.

The Infanta Eulalie representative of the royal house and throne of Spain, is coming to America to see the World's Fair. She is now enroute from Madrid to Havana, Cuba. From there she will come to New York City in a Spanish war

ship with a naval escort, arriving about the last of May. She and her attendants come here as guests of the United States, and Secretary Gresham has given instructions for their proper reception and care.

Sixty foreign naval officers, with others from the U. S. navy, visited the city last week and were feted and honored by the municipal officers.

The richest of all women is soon to visit Chicago. She is Senora Isadora Consino, otherwise known as the "Countess of Monte Cristo," of Santiago, Chili, compared with whose wealth the colossal fortunes of other American women sink into insignificance.

The case of Wm. B. Tascott has been stricken off the Criminal Court calendar. He was indicted in 1888 for the murder of Amos J. Snell. Should the authorities every apprehend Tascott the indictment will still hold good.

The national commissioners of the World's Fair decided that no piano, unless made by a firm making an exhibit, will be allowed in any of the public buildings on the ground. Paderewski insisted on playing on a Steinway piano at the opening of the fair, and Steinway declines to exhibit.

COUNTRY.

Floods of disastrous importance have swept the low lands along the Mississippi river, doing much damage. From St. Paul, Minn., to Arkansas, including the city of St. Louis, crops have been ruined, bridges and embankments torn away, inflicting heavy money losses. Numerous persons have no doubt perished in the general deluge.

Ex-President Benjamin Harrison was elected by the Ohio commandery of the military order of the Loyal Legion of the United States as its commander for the ensuing year.

The wife of Chauncey Depew died suddenly in New York City on Sunday. She was long connected with church and charitable work.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the Cynosure from May 1 to May 6:

C A Forsyth, B S Culter, Rev S R Wallace, H F Dull, O N Hull, J Dunlap, Byron Fish, G V Bohrer, O McMillan, R Ingram, R May, Mrs E Conery.

Jonathan Blanchard Memorial Fund

From the far west, Tacoma, Wash., comes the first subscription by mail. Julia and Della Whiting \$23. Other subscriptions H. L. Kellogg \$50; A Friend \$200; H. A. Fischer and family \$250.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	73	@	74 1/4
Winter No. 2.....	73 1/4	@	74 1/4
Corn—No. 2.....	43	@	45
Oats—No. 2.....	31 1/2	@	36 1/4
Rye—No. 2.....	50 1/2	@	56
Bran per ton.....	10 75	@	11 75
Hay—Timothy.....	10 00	@	13 50
Butter, medium to best....	18	@	27
Cheese.....	03	@	11 1/2
Beans.....	1 50	@	1 95
Eggs.....	13	@	14 1/2
Seeds—Timothy (bags)....	3 50	@	3 80
Flax.....	1 08 1/2	@	1 09
Clover (bags).....	6 00	@	10 50
Broom corn.....	02	@	08 1/4
Potatoes, per bu.....	60	@	80
Hides—Green to dry flint..	03 1/4	@	06
Lumber—Common.....	10 00	@	13 00
Wool (washed).....	16	@	25
Cattle—Choice to extra....	5 60	@	6 60
Common to good.....	4 75	@	5 30
Hogs.....	5 50	@	7 75
Sheep.....	3 00	@	5 80

NEW YORK.

Wheat.....	77 1/2	@	80 1/4
Corn.....	51	@	54
Oats.....	36 1/2	@	44
Rye.....	55	@	62
Eggs.....	16 1/4	@	16 3/4
Butter.....	20	@	30
Wool.....	13	@	25

KANSAS CITY.

Cattle.....	1 75	@	4 65
Hogs.....	7 15	@	7 35
Sheep.....	3 50	@	5 50

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—O—



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VALUABLE HINTS AND SUGGESTIONS.

"Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: . . . for the joy of the Lord is your strength." Neh. 8: 10.

Carlyle wisely said: "A healthy body is good; but a soul in right health—it is the thing above all others to be prayed for; the blessed thing this earth receives of heaven."

It does not pay to work constantly indoors, taking no out-of-door exercise. Those who permit office or house cares to keep them constantly in impure air, thinking they have no time to exercise in the open air, will sooner or later find that they must take time to be sick.

Almost everything we eat or drink is likely to be unwholesome, filled with microbes or bacteria. Those who do their best to live healthfully, are still subject to disease from causes over which they have no control. We need the faith that claims the promise that if we drink any deadly thing it shall not hurt us.

Beware of the cheap baking powders of the times. They all contain alum, and alum is about as unwholesome a substance as one can take into the human system. Do not buy any baking powder that offers a premium worth about as much as the powder costs. You ought to realize that the powder cannot be worth much.

Pineapple may be canned without cooking. Pare the fruit, carefully removing every bit of the eyes. Cut in small pieces and put in a large bowl with equal weight of sugar. Let it stand over night well covered. In the morning seal in self-sealing glass jars, letting them stand upside down over night. Pineapple prepared in this way is said by the *Laws of Life* to keep a year and to be perfectly delicious. Try it.

We hear that men's corsets are being used more and more; and that they are warranted to give an "erect soldierly bearing" to the wearer. We wonder whether men are advancing or deteriorating? While the most advanced and enlightened women are throwing aside corsets it seems strange that men should take them up! If men continue to smoke, drink and wear corsets and women keep clear of such things, we wonder what the results will be in the future and which will be the "stronger" sex a hundred years from now!

Now as hot weather is at hand gasoline stoves are used more and more, especially in the city. It is a great convenience to have such a stove, but the dangers from explosion are not to be ignored. The gasoline can should be kept outside the house in a safe place from fire, and the greatest caution be used in filling the stove. A pint of gasoline will generate gas enough to blow up a room and fire a building. A woman in St. Louis poured gasoline into the cracks in the closet to kill roaches. She left it some time, then opened it to see if the roaches were dead. A lighted lamp was in her hand and an explosion was the result, that killed two persons and tore two houses into ruins.

OXYGEN TREATMENT.

Much talk is made of great cures by inhalation of oxygen provided by a certain line of doctors. The *Phrenological Journal* says: "The best oxygen treatment consists in deep breathing of good air and eating nutritious and easily digested food. In other words, a properly adapted hygiene will supply all the oxygen needed by the body. A much advertised 'system' of oxygen treatment lays much stress on good habits, dietetics and so on, in the circular given to those who try the treatment. This goes so far as to indicate, with some particularity, the kind of food the patient should eat, how he should dress, sleep and exercise to secure the benefits from the expensive apparatus that is furnished to those who pay for it. Thus the whole matter is clear to one of intelligence in such matters. The apparatus for taking the oxygen, whatever may be its name, is but



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One Way
to fill a barrel
with water, is to
use a sieve.
You
can do
it—but
it takes
time,

patience and hard work.
So you can wash clothes
with soap and a wash-board—
but it isn't the best way. It's
slow work, hard work, costly
work. It wears out the things
you're trying to get clean.

The best and easiest way is
to use **Pearline**. That does
the washing while you're doing
something else—does it with-
out any of the clumsy rubbing
that takes so much time and
makes so much wear and tear.

Send it Back
Peddlers and some unscrupulous
grocers will tell you "this is as
good as" or "the same as Pearl-
ine." IT'S FALSE—
Pearline is never peddled,
and if your grocer sends
you something in place of Pearl-
ine, send it back. 320 JAMES PYLE, N. Y.

FARM NOTES.

AMONG THE POULTRY.

Broken mortar or crockery, oyster
shells and bones are excellent to prevent
the hens from eating their eggs.

From observation and experience, we
are persuaded that more young chicks
are killed by lice than by skunks or
minks.

In shipping hens and roosters have
them in different coops high enough so
the birds can stand up in them.

Unless especially desired for breeders,
hens that do not lay regularly should be
marketed as soon as possible. It costs
something to winter even a hen.

It requires but little time and attention
to manage a small flock, but if it is in-
tended to go into the poultry raising as
a business it means work and plenty of it.

Are you crowding too many chickens
in one roosting place? Are you permit-
ting chicks under four months to roost
other than on the floor or coop? If so,
correct at once these mistakes.

When shipping live poultry to market,
see to it that the coops are in good con-
dition, for they are sometimes handled
roughly, or a slat may come loose and a
fowl or two become lost.

If you are sending a mixed lot of hens
to market, it will pay you to grade them
as to quality and color, so as to have
each coop as even as possible. They
will sell more rapidly and at better prices.

A valuable grain to feed chickens dur-
ing the first three weeks of their lives is
golden millet. Very small chicks need
very small seeds. They constantly
search for the seeds of grass or any small
seeds. Nature is the best teacher.
Small whole seeds are the best thing in
the grain line that can be fed to very
young chickens. Millet is useful when
they are too small to swallow pearl dwarf
corn.—*American Poultry Yard*.

A NEW FODDER PLANT.

In the woods of northern Europe, a
slender pea-like plant flourishes, which
is commonly called the wood vetch or
narrow-leaved everlasting pea. Through
the summer and early fall it is covered
with beautiful purple blossoms. This
vine, botanically known as *Lathyrus*
syvestris, has been introduced to our
American farmers as a fodder plant. It
belongs to the leguminous family, and,
like clover, beans and peas, has the
property of fixing the free nitrogen of
the air in tubercles upon its roots. For
this reason it will thrive upon very poor
soil. The advantages claimed for its
growth in the Southern States are its

large yield, cheapness of production, its
growth in early spring and its long life.
The first year no crop is produced, but
thereafter it is said to yield large crops
of fodder for many years. It is best to
cut the fodder before the flowers ripen,
as thereafter the vines become very
coarse and fibrous. It is claimed that it
is one-third more nutritious than clover
hay, and contains three times as much
food as timothy. In 1891, the United
States department of agriculture distrib-
uted the seed of this plant to eighteen
experiment stations for trial, but none of
them has given a favorable report. It
has been found difficult to get a good
stand, as many of the seeds fail to ger-
minate. As this plant has not yet been
sufficiently tested in this country, it
would be well for those who wish to try
it to do so on a small scale.—*American*
Agriculturist.

WINNINGS.

When oats and peas are sown together,
a larger crop is obtained than from either
alone. The cheaper varieties of the pea
are as good as the most expensive. The
oats should be of a stiff variety, to aid in
sustaining the peas.

Buckwheat affords a heavier crop, but
not so rich and valuable as peas, for
ploughing under to enrich the land. As
the grain is not an object, it may be
sown any time early in the season after
any danger from frost. For ploughing
under, sow at least one bushel.—*Country*
Gentleman.

Pasturing cattle is perhaps the most
expensive of all methods, as more land
is required, but it is not an easy matter
to convince farmers of that fact. The
same land, if so cultivated that the crops
can be fed to the cattle at the barn, will
give better results. True, the cost of the
labor will be greater, but the profits will
also be larger. Machinery and improved
implements of farming will at some time
in the future change the system of pas-
turing to that of soiling.

To grow potatoes, select the best soil
you can get, avoiding ground that is lia-
ble to overflow, clear off all the trash,
and if the ground is not very rich apply
a good dressing of well rotted manure
and then plough as deep as you can.
Then harrow till the soil is in good con-
dition. Then as soon as danger of frost
is past plant for early crop. First of
June plant Peachblows. When ready to
plant take a plough and run deep fur-
rows three and one-half feet apart. Cut
your potatoes in pieces, one or two eyes
to the piece, drop eighteen inches apart
in these furrows, one piece in a place.
Then take a hoe and cover, putting an
inch of soil over each piece. Cultivate
as soon as the plants are well up and
keep filling in the furrows, and you will
not be troubled with weeds in the rows
and will not need to do any hand weed-
ing. Cultivate once a week till they
bloom.

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was attacked by a cough, and at once
began to take a medicine much adver-
tised as an expectorant, and continued
using it until I had taken about six bot-
tles. Instead of giving me relief, it only
made me worse. I tried several other
remedies, but all in vain, and I don't
think I had three whole nights' rest
during my illness. I began to think that

Consumption

had laid hold of me, and my hopes of
recovery were all gone. I was a mere
skeleton, but a friend of mine, who had
been some time away, called to see
me. He recommended me to try Ayer's
Cherry Pectoral, and kindly sending
me a bottle, I took it, but with little
hopes of recovery. I am thankful, how-
ever, to say that it cured me, and I am
to-day enjoying the best of health."—
J. Wilmot Payne, Monrovia, Liberia.

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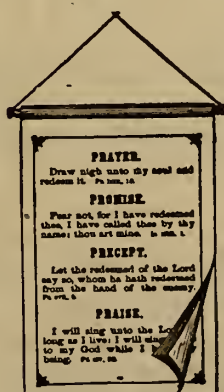
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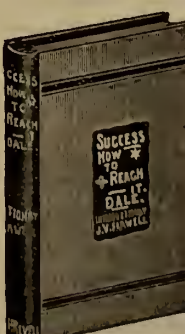
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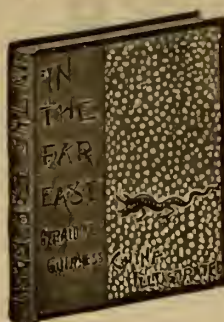
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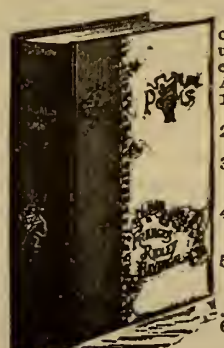


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NEWS OF THE WEEK (Continued from 13th page).

By the collapse of a flue on the steamer Ohio near Cairo, Ill., Sunday morning 22 men were scalded, six of whom died. Only one officer was killed, the others and the passengers escaping unhurt.

The Illinois Grand Lodge of the Ancient Order of United Workmen, in session at Freeport, finished its business and adjourned to meet two years hence at Decatur.

At Rockford, Ill., the special grand jury returned an indictment against William J. Burke for the murder of his aged mother. Later Burke was taken into court and pleaded guilty, refusing a trial.

On Thursday the Atlantic coasts from Texas to New England, was visited by heavy rainfalls and a gale of wind that blew vessels ashore, drowning their crews and destroying a large amount of property in Massachusetts and other coast States. In the Shenandoah valley coalminers were driven from the pits by fear of drowning in the threatening floods. The Williamsport boom war broken, letting loose about 150,000,000 feet of logs, which passed down the river.

The fast express train on the "Big Four" railroad which left Chicago on Sunday morning last, through defects in the air brakes, dashed down a steep grade, across the Wabash river bridge, left the track, tearing through the depot at Lafayette, Ind., knocking down the iron sheds, wrecking the express, two mail cars and one combination car and piling the rest of the train upon them. The engine was buried out of sight. Three postal clerks, the express messenger, the engineer, fireman, and six others were killed, and a number of passengers were injured.

The board of bishops of the Methodist Episcopal church held its spring semi-annual conference at the First Methodist Episcopal church at Evanston. The full board is as follows: Bishop Thomas Bowman, St. Louis; R. S. Foster, Boston; S. M. Merrill, Chicago; E. G. Andrews, New York; H. W. Warren, Denver, Col.; C. D. Foss, Philadelphia; John F. Hurst, Washington, D. C.; W. X. Ninde, Detroit; John M. Walden, Cincinnati; W. F. Mallalieu, Buffalo; C. H. Flower, Minneapolis; J. H. Vincent, Topeka; J. N. Fitzgerald, New Orleans; J. P. Newman, Omaha; D. A. Goodsell, San Francisco. The assignment of bishops and other ecclesiastical business occupied the attention of the conference.

On Wednesday, May 3, the great Lewistown reservoir, 3.5 miles north of Springfield, Ohio, broke through its bank with a mighty roar and a huge volume of water rushed down the valley to the southward, sweeping everything before it. The rupture occurred at the flood gates and the crevice was 150 feet wide. Later it was reported that the water had reached Sidney, thirty miles distant from the break, and that one-third of the town was submerged. Fortunately there was no loss of life, ample warning having been given to the endangered people. Many buildings were

swept away and over 25,000 acres of land in the route of the flood were under water. The reservoir, which is a Miami canal feeder, covers 17,000 acres, and is the second largest artificial body of water in the world. The canal and river pass through Sidney, Troy, Dayton and Hamilton. The loss of property is estimated at over \$1,000,000. Losses by floods in other parts of Ohio are also very heavy.

FOREIGN.

The British Women's Temperance Association, by a majority of 69, re-elected Lady Isabel Somerset president. A political split created great confusion and delay in the proceedings. Miss Willard was present.

Chancellor von Caprivi declared in the reichstag that the government would endeavor by every constitutional means to secure the passage of the army bill. The German army, the Chancellor said, as at present constituted, is unequal to any emergency that might arise.

The directors and other officials of the Mercantile Bank of Australia, which recently failed, and who were accused of criminal mismanagement of the bank's affairs, have all been discharged from prosecution, excepting Sir M. H. Davies, a director, and Frederick Millidge, general manager of the institution.

The African explorer, Oswell, is dead. He was a companion of David Livingston during the latter's explorations in Africa.

The official report on emigration for 1892 shows that 51,000 persons emigrated from Ireland during the year. The total number of Irish emigrants since 1851 is 3,418,383.

The first railway in Siam, connecting Bangkok with the port of Paknam, has been opened for traffic by the king.

Russia has so increased her Black Sea marine that she is able to land 40,000 troops at Constantinople without any hindrance from Turkey, and it is said that transport and material are kept in readiness to land a body of troops in Constantinople in fifteen hours after leaving Odessa.

Australia seems to be in hard luck. Five of its great banks went into the hands of receivers during the month of April. The last bank which failed has 150 branches and the outlook is not cheerful.

April 30 was the forty-fourth day of the drought in Germany, when a light rain fell throughout the empire, but not sufficient to revive the withering vegetation. Growers of cereals are losing heavily.

A line of steamers has been established between Vancouver and Sidney by the Canadian Pacific Railway Company and the Australian Ship Company. The first steamer was to leave Sidney on May 8.

Russian peasants in Perm, on the borders of Siberia, are said to be dying in great numbers from famine. The Bashkirs suffer most severely, and in some villages the dead are lying on the roofs of their houses, as their relatives are too exhausted to bury them. There is also great distress at Voronezh. Subscriptions for the starving peasants are being raised secretly by unofficial committees, in defiance of the law.

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Prime Minister Gladstone has offered the ancient and honorable post of Poet-Laureate of Great Britain to John Ruskin, the celebrated art connoisseur and critic, who has reached his 74th year. The selection of this gentleman is certainly unique, since he has never won a reputation as a poet, although his art-papers are filled with pleasing and fanciful ideas.

The recent defeat of the legislative bill by which the German army was to have been increased and maintained caused considerable disappointment throughout the empire. As an interesting corollary on the march of reform, it is stated that in Berlin, the center of the military spirit, peace societies are being formed, including prominent people in their membership. Peace pamphlets are also being written and read, and thoughtful men are speaking out against the despotism of war. This intelligence will be joyously received.

One of our N. C. A. agents recently received a private letter from an Eastern gentleman, in which he writes: "Wherever my lot may be cast, I will always be found taking an active interest in the anti-secrecy movement. I am making good use of the books I received, and you would not believe the number that are becoming interested in the work here. I will write you again next week, giving you an idea of the progress on this line that has been going on since last I saw you." This is an encouraging indication of an advance, and a thousand more of the same kind would be very acceptable.

Hon. Benjamin Butterworth, not many months ago, angered the adherents of a certain church, by proposing to melt up the gold and silver images in Italian cathedrals, and devote the proceeds to improving the bodily and mental condition of the poorer classes of Italians. When we read that in the cathedral of Gaudaloupe, Mexico, "the chancel rail is fully six inches square, of solid gold, and valued at \$15,000,000," one can hardly avoid echoing the sentiment of

Mr. Butterworth with a good deal stronger emphasis. When a certain successful European warrior entered a Spanish cathedral in a city which he had conquered, he pointed to the valuable life-size images of the twelve apostles, and left instructions to have them melted and made into a more convenient form "to go about doing good like their blessed Master." Perhaps there is where Mr. Butterworth got his idea.

The recent revision of the Canadian Knights Templar ritual is not received with favor. Of it the *Canadian Freemason* says: "It will be issued just in time to meet the rising tide of opinion in favor of adopting the American work entire. So far as we can learn, the revised work is but little improvement on what we have at present. Sooner or later we must assimilate our work with that of our American fraters, and we now believe that it cannot be done too soon in the interests of Templarism in Canada." The conservatism of Masonry is its safeguard. The alteration of its rituals would work endless confusion, even if it did not wreck its entire lodge-system. Hence the implacable stringency of its landmarks, forbidding any changes in its work. Besides, it insures the continued correctness of the Anti-masonic expositions sold at this office.

There are persons who argue that if the World's Fair is closed on Sunday, the railway trains will run just the same, and that if sight-seers come to Chicago on week-days they must necessarily ride in cars that are run seven days in the week. That may be so; but if the cars do run on Sunday, and the sight-seer does not ride in them on that day, even if the Fair is open, where is his sin? But we are sure of one thing. The Fair is open daily from Tuesday morning until Friday evening, so that the conscientious visitor may do his traveling on Monday and Saturday, and avoid any semblance of Sabbath-breaking. He cannot prevent the trains running on Sunday, but he can observe what our Lord said: "What is that to thee? Follow thou me!" Obedience at any cost is better than the sacrifice of one's moral integrity.

"Some time ago," says the *Lutheran Standard*, of Columbus, Ohio, "we called the attention of our readers to a certain Jesse E. Taylor of East Liverpool, O., who had denounced a Boston lecturer (Rev. J. P. Stoddard). The lecturer had dared to say something against Masonry. Our article was copied by the *Christian Cynosure* of Chicago, and a copy of the paper sent to Mr. Taylor. The reply is sent to us in writing. It is not worthy of publication. There is nothing in it that deserves a reply. The fact that the fellow does not argue the case, does not touch upon the things spoken of, but shoots at the persons, is to us the strongest evidence that he has been thoroughly initiated and therefore knows that it is un-Masonic to enter upon an argument with one not initiated. He can 'throw mud' which Masonry does not forbid. We shall let him alone in his glory." So will the *Cynosure*.

The latest case of lynch law in the South is the taking of an alleged horse-thief from a train, by a party of Kentucky farmers, and hanging him. This victim seems to have been a white man. Not long since a Negro, in Georgia, who was supposed to have committed a murder, was tied to a stake, saturated with coal-oil, and burnt to death. In extenuation of this last horror, it is stated that some Negroes aided in its execution. When the Negro-haters want to make out a case against the despised race, they point to similar enormities in Hayti and Dahomey. How it helps the matter that Negroes should have assisted in so terrible a murder remains to be seen. The truth is, that lynching, however it may be exe-

cuted, is one of the most terrible of crimes, and, so far from repressing other crimes, greatly tends to their promotion. It is not simply a "relic of barbarism;" it is *barbarism itself*, and can never be tolerated with safety to a free government.

Rev. A. T. Wolff, D. D., pastor of Calvary Presbyterian church, Detroit, and late Grand Orator of the Grand Lodge of Freemasons in Illinois, who has recently from his pulpit denounced the National Christian Association in the usual Masonic strain, in a lecture, April 27, said: "Socialistic and labor organizations are to be dreaded;" but he failed to tell his audience how many Freemasons belong to those organizations, and were instrumental in giving them birth and maintenance. It would be interesting information for publication.

Among the important events of the present month are the defeat of the German Army bill, the dissolution of the national reichstag, and the appeal to the German people, all of which show how desperately Emperor William had set his heart on carrying this favorite measure, and how stern an opposition it encountered. After many months of discussion, and several attempts at amendments and compromise, the resistance to an enlargement of the national military establishment has in no wise abated. There is evidently a deep-seated dread of militarism, and a horror of increased taxation, in the public mind. What will be the result of this appeal to the people, and, in case of probable failure, what further measures the impetuous young Emperor will adopt, remains to be seen. The Germans are thoughtful, patient, and not given to revolutions; but it would not be strange if the ruler of Germany, like Napoleon III., should find that in his greed for military greatness he had lost his dominion.

News came from Muscatine, Ia., on Thursday of last week, that the residences of three citizens—John Mahin (editor of the *Muscatine Journal*), Captain E. M. Kessinger (a retired capitalist), and N. Rosenberger (an attorney)—were blown up with gunpowder at an early hour that morning. The explosions are described as terrific, and aroused thousands of citizens from their beds. The houses were completely wrecked, and the escape of their fifteen occupants from death was almost miraculous; yet, beyond a few bruises and some severe nervous shocks, all were delivered from the shattered buildings. The cause of this outrage is traced to the prevailing war upon the liquor traffic by these and other ardent prohibitionists. The owners of the destroyed residences are prosecuting the saloon-keepers of the city, against whom six injunctions were granted on Wednesday. Suits will be brought against the remaining thirty-two saloon-keepers, but Judge Wolf adjourned court, owing to public indignation at the injuries sustained by Attorney Rosenberger. Mr. Mahin places his loss at \$8,000. Kessinger's loss will be fully as large. Rosenberger's house is ruined. Detectives were searching for the perpetrators. A large reward has been offered for their arrest.

THE FEMININE TITLE.

Women are never allowed to become Masons, but another society has been formed which they can join, and which is allowed to wear a Masonic title. The case is analogous to that of a certain order of men, that is not Masonic, yet wears the square and compass on a white apron.

If there were no other reason why women could not be made Masons, an insuperable obstacle would remain in the oath that every Mason takes.

There is no Mason in the lodge who has arrived at the point where he can officially assist at the initiation of a candidate, with it being put under

oath that he will not be present at the initiation of a lunatic, a woman or a fool.

What they are thus sworn not to do, Masons never do. The lodge contains no woman,—we are not quite so positive about lunatics and fools. The term "Adoptive Masonry" answers well enough for the other society, since all, pertaining even remotely to the order, including "Jack"-Masonry, Jill Masonry, and Adoptive Masonry, is always deceptive Masonry.

A deceiving title is an appropriate one.

In thus borrowing a word invested with good associations and turning it to a false use, it is true to its own inalienable character. It professes to adopt the other society. Adoption involves identification. An adopted child is adopted into the family that adopts him. No one adopts a child into the family of a neighbor.

But Masons, solemnly sworn not to adopt female candidates, pretend to "adopt" them into an outside female organization.

The Odd-fellows have done better. They call the female society a Rebekah lodge. Now Rebekah was the sister of Laban, and aunt of Rachel, who stole the gods of Laban the Syrian.

A woman's name, combining suggestions of idolatry and Judaism, was finely adopted to associate a woman's society with the sun-worshipping society of Odd-fellows.

A similar title for the degrees of the woman's society, pretending to a *quasi* connection with Masonry, would be more graceful than the dry and vague term adoptive. That name is still more awkward, since it forever calls attention to the fact that these women are shut out into a little room of their own, because, like other fools, they cannot be adopted. The degree is named by contraries.

We ought to be able to find a name, for the women certainly had their "mysteries" in the days of "those truly Masonic" institutions. Milton recognizes them, in his description of the fallen angels roused by the appeal of their "superior fiend:"

"With these in troop

Came Ashtoreth: whom the Phœnicians called
Astarte, queen of heaven, with crescent horns;
To whose bright image nightly by the moon
Sidonian virgins paid their vows and songs;
In Sion also not unsung, where stood
Her temple on the offensive mountain, built
By that uxorious king, whose heart, though large,
Beguiled by fair idolateresses, fell
To idols foul. Thammuz came next behind,
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate
In amorous ditties all a summer's day;
While smooth Adonis from his native rock
Ran purple to the sea, supposed with blood
Of Thammuz yearly wounded: the love tale
Infected Sion's daughter with like heat;
Whose wanton passions in the sacred porch
Ezekiel saw, when, by the vision led,
His eye survey'd the dark idolatries
Of alienated Judah."

It was not in Sidon or Sion alone that women had their "mysteries." In Rome, where "Cæsar's wife must be above suspicion," the female lodge was as jealously exclusive as the male. To enter it was death to a man. It might be thought rude to suggest the possibility that this fatal law had any relation to female candidates being "duly and truly prepared."

Not only in the "sacred porch," and Rome and Zidon, but eastward and everywhere in "those truly Masonic institutions semi-circling the Holy Land from Egypt around east of Jordan to the isles of the Gentiles westward, we find that female Masonry now called adoptive. Cozbi the Moabitess, whom Phinehas, of the house of Aaron the priest, thrust through with the same dart that impaled Zimri, seems to have been conversant with the rites of the "truly Masonic" worship of Baal-Peor, or the religion of the "point within a circle."

Yet Cozbi, though of a princely house, appears less eminent as a patroness of the adoptive religion than the Zidonian wife of Ahab. It was she who initiated the king of Israel and the multitude of recreant Israelites, and fed the four hundred officers of the lodge at her own table. She was the one who set up the obscene symbols, and she was most vindictive against that eminent Antimason of ancient times, Elijah.

Nothing could be more appropriate than to name the miscalled adoptive degrees the Jezebel degrees.

Then, like the dawn of sun-worship, in the

lodge outside Odd-fellowship would flush the aurora of Syrian idolatry in the suggestive Rebekah degree; while outside Freemasonry, in the female society, would shine, full-orbed, the morning star of Zidonian sun-worship glowing in the Jezebel degree.

GRAPHITE.

PAPAL PERSECUTION IN MEXICO.

Readers of the *Cynosure*, from time to time, have been favored with reports from B. B. Blachly, who has for some years been engaged in the laudable work of selling Protestant Bibles in Mexico and adjacent districts. His experiences, as printed in this paper, indicate a great desire on the part of the poor, priest-ridden people of Mexico to read and possess the Holy Scriptures, frequently sacrificing the necessities of life for that purpose. On the other hand, Mr. Blachly has suffered persecution from those who profess to be Christians (Roman Catholics), and has been able to appreciate Paul's feelings while he "fought with beasts at Ephesus." On a recent occasion he was hanged in effigy, shot at and stoned, in the State of Sinaloa, for dispensing the Word of God to the poor in that region.

Not long since an effort was made by Protestants in Sinaloa to establish a house of orthodox worship, and, as a preliminary work, they began distributing the Bible and evangelical tracts. Such an aggressive movement in a Roman Catholic country at once brought down upon them the maledictions of the papal ecclesiastics, and drew from the Bishop of Sinaloa the following malevolent document, which has been translated by Rev. A. C. Wright, and was published in full in the El Paso (Texas) *Evening Tribune* of May 4, 1893:

THE BISHOP'S LETTER.

Instructions which the illustrious Bishop of Sinaloa addresses to the faithful of this city, in regard to the Protestant propaganda:

It having been brought to our notice that certain foreigners have come to our city lately with the object of establishing a Protestant temple here, and that they have begun to distribute Protestant tracts and Bibles, in virtue of the obligation that is on us to care for your spiritual good, we hereby notify you, our very dear children, that you must not buy, receive, nor read these Bibles, nor other tracts or papers which the persons to whom we refer are distributing; all of which Our Mother the Holy Church prohibits to her children under the severest penalties. But that you may have more exact knowledge of your duties in this particular, we present to you the following instructions, published under similar circumstances by some distinguished prelates of our republic:

1. It is a plain apostasy from Our Holy Catholic Religion, Roman and Apostolic, in which only exists and can be obtained true salvation, to affiliate with whatever of the sects or Protestant communions. Those who so do, are by that very act separated from the Catholic communion, commit heresy and are anathematized with the excommunication reserved to the Holy Father.

2. They incur the same punishment who, with full knowledge and consent, co-operate in favoring, directly or indirectly, the formation, action, or propagation of whatever of these sects.

3. In accordance with this, it is not allowed to any of the faithful to furnish house, furniture, utensils or other objects, for the use of any of the sects to which we refer in any meeting or ceremony whatever.

4. Nor is any Catholic allowed to invite any one to attend such services, nor advise such act, not even to attend from pure curiosity.

5. It is not permitted to receive any gift from such communion, if it be of the nature of remuneration for work in its favor, or an incentive to attend their services.

6. Nor is any Catholic allowed to have, read or circulate any book, tract or paper which these dissenters distribute; and, under pain of excommunication, such literature must be delivered up to the Authority of the church.

7. In consequence of all this, it is of the strictest obligation to all Catholics to observe absolute isolation from all sects of the Protestants, and to abstain from all co-operation and aid which may favor them.

8. And finally, it is an act to be reprov'd, and unworthy of any Catholic, to employ against the

dissenters injury, insult, threat or the slightest kind of violence.

Such, my dear friends, are the prescriptions which the Catholic church imposes on her faithful children in regard to the separation which they ought to maintain in their lives from the heretical sects which are trying to enter. It is, also, the same that she has ever taught, based, among other motives, on the inspired words of the beloved disciple of the Lord, the Apostle S. John, called even by some of the dissenters the Apostle of Charity, who, in his second epistle, speaking of the doctrine of the Catholic faith, expresses himself thus: "If any one cometh unto you and bringeth not this teaching, receive him not into your house and give him no greeting: for he that giveth him greeting partaketh in his evil works," favoring, to some degree his heretical purposes.

Let this be well understood, dear children in Christ Jesus; and above all, ye fathers and mothers, double, triple, centuple your care and vigilance, in order to shut all the doors of your houses against the seduction of Protestantism, even when it comes with the stimulus of money, which it has already begun to introduce. If you do not do so the result will be that, after having sold your conscience and your sons for a few paltry dollars, faith will disappear from your hearths, to go to illumine other homes and other peoples with its light who will know how to appreciate it. Avoid by all means the association of your children with perverse youths who will lead them by their example to sell their souls to the Protestants in exchange for money and for good locations in the service of the same propaganda, running into the danger of deserting the faith of their fathers to pass over to the camp of the heresy. Behold, my dear ones, that just as the blood of Abel cried from the ground against the one who shed it, so the souls of your children, tormented, perhaps, some day through eternity on account of their apostasy, will cry out against you, who, with your indifference and criminal condescension, will have been the cause of their eternal perdition.

May the Most Holy Heart of our Lord Jesus Christ and his Most Holy Mother remove from you the evils which threaten you; and for your part, our dear children, be docile to the voice of the church, strengthen yourselves more and more in your religion; shun conversation with all those who pretend to tear away from you that most precious treasure of the holy faith which you profess, and receive the blessing of your pastor as a proof of the great love which he has for you. (Signed) JOSE MARIA DE JESUS,
Bishop of Sinaloa.

Culiacan, 19th of Feb., 1891.

NOTES.

1. The reverend father quotes from the same book which he forbids his people to read under pain of excommunication and eternal condemnation.

2. While he prints cautions against the use of violence, he privately instigates his people to hang and burn in effigy a Bible seller in their town; at another time they shoot at him five times and stone him in the streets.

3. One of his "dear children," a young man, follows this Bible-seller for days, with a deadly knife in his bosom, seeking opportunity to stab him. That young man is now converted to a more Christian religion and confesses the deed.

4. The holy father quotes Scripture correctly in one sentence, and in his closing appeal introduces doctrines in direct opposition to the teachings of that same book.

WHAT MR. BLACHLY SAYS.

The American Bible Society was established in 1816, said Mr. B. B. Blachly, in answer to a *Tribune* reporter for some information on the subject; and during the first seventy-five years of its life printed 54,000,000 volumes of the Scriptures in whole or in part. And in 1891 there were printed many or more than during the first twenty-five years.

The Bible is printed in whole or in part in 216 languages and dialects by the society, and a special work in raised characters is printed for the blind.

The ambition of the three great societies—the American Bible Society, the Scotch Bible Society and the English Foreign Bible Society, is to print

the Bible so that every living being can have a copy of the work in their own tongue.

The book is now printed in 300 different languages by the three societies.

The American Bible Society has taken the task upon itself to place in the hands of every child in the United States, who hasn't one, a Bible, and the work is progressing favorably. No notes or comments in the Bibles are allowed.

In 1891 this society had over 300 agents and colporteurs in different parts of the world, who devote all of their time to the work. This does not include missionaries.

During 1891 there were 17,000 Bibles distributed in Mexico by thirty agents. The first six months of '92 there was more money realized from the sale of Bibles in Mexico than during the whole of '90 or '91. This shows the growing demand for the book in that republic.

The American Bible Society has spent millions of dollars in different countries to support men while they were learning languages in order to translate the Bible into the language of the nation or people.

Mr. Blachly was asked what other book next to the Bible had been printed in a greater number of languages, and he answered, "Pilgrim's Progress," by great odds.

Mr. Blachly is an agent of this society and is engaged in distributing the Good Book in this country and throughout the republic of Mexico.

BARBAROUS COLLEGE FRATERNITIES.

DETAILS OF THE DISFIGUREMENT OF STUDENTS, MALE AND FEMALE, AT THE OHIO WESLEYAN UNIVERSITY, DELAWARE, OHIO.

(Continued.)

Our next report of this occurrence is from a special dispatch in the New York *Evening Sun*, dated Delaware, O., April 22.

The outrageous hazing performance of the students of the Ohio Wesleyan University is assuming proportions far greater than was anticipated.

Some of the young women students at Monett Hall belonging to the university caught the hazing spirit, and fell upon some of their sister schoolmates.

About twenty young women, on the same evening on which the boys suffered, got a strong solution of nitrate of silver and proceeded to brand six or seven of their school friends on their necks, breasts, arms and hands, for the purpose, it is alleged, of so disfiguring them that they would be unable to wear evening dress at the senior reception on Thursday evening.

They lay in wait for them until after midnight, when the girls were returning from their society meeting in their hall.

This occurrence, coupled with the outrage of the male students, has added fuel to the excitement.

Some of the students last evening set one of the frame buildings on the college campus on fire, and it was entirely consumed.

The fact has developed that the students who did the branding of the boys were not sophomores, but an aggregation selected from the lower classes.

One of the number, Mickey Harrold, is not a student at all, having graduated last year. The others are Holly Farrar, of London, O.; Waite Phelan, of Mechanicsburg; Sumner Welch, of this city, son of Dr. C. Welch; Harry Belt, of Kenton, O., son of the Rev. L. A. Belt; Will Ennis, of Columbus; Walter Evans, of Camba, O.; Will Moorman, of South Charleston, O.; and Pete Adams, of Highland, O. All these are members of the D. O. A., which is not a chartered fraternity.

A later dispatch from Delaware reports: "Two of the hazed students, Harn and Rogers, have been foremost in hazing other students in a brutal manner. Harry Belt, one of the boys charged with this latest outrage, was once cruelly burned by redhot shovels in the hands of the members of the Phi Gamma fraternity, of which Harn is a leading member."

The Cincinnati *Commercial Gazette's* dispatch from Delaware, April 21, says:

"Warrants were sworn out by the victims of the horrible deed, who are Mr. Ora C. Harn, a popular young man of Dayton, O., who is a member of the junior class and stands well in society; Mr. J. Burt Rogers, of West Lafayette, O.,

a fine looking young man and a member of the college quartette; Mr. Wilbur Brown, a son of the Rev. Mr. Brown, of this city; Mr. Will Wallace, of Carbondale, Ill.; Mr. Percy H. Wilson, son of Prof. P. H. Wilson, of this city, and Mr. Albert Austin, of Chattanooga, Tenn., and a nephew of Prof. Austin, of the O. W. U., and they will push the case to the full extent of the law.

"The faces of the unfortunate young men present a horrible spectacle, with the letters, D. O. A. printed and burned on each cheek and chin, and the picture of horns on the forehead. The initials or characters are burned black, and are now festering, making a color of yellow and black print on the face. To look at them reminds one of a tattooed Indian chief with his war paint on. The young men were before exceptionally good looking men, but are now changed to the other extreme; and what is more, they will always be branded and their faces ruined for life.

"It is now learned that the five victims will file papers entering suit for \$100,000 against their



[Specimen of "Greek-letter" Disfigurement.]

adversaries, charging them with damages to that extent. This will make two suits, one for criminal action and the other for civil action.

"It now seems a matter of fact to the citizens here, and especially to those most interested in the college, that such things are not punished as they should be. It was only a couple of months ago that about one hundred of the students, dressed in their night shirts, went to the Monnett Hall (the young ladies' seminary) about 12 o'clock and held a ghost dance, howling and yelling and singing unbecoming songs in the presence of the young ladies. This was certainly a most outrageous and indecent performance, but it was suppressed and nothing said, only through the papers. No one was expelled or even suspended, although most of the boys were known and confessed, but they were let stay if they would promise not to do it again, and of course they promised.

"Another event was the stealing of the college grade-book. The person who did the deed broke open the door and took the book and kept it a long time and then returned it. The Faculty talked of offering a reward. But none was offered. They searched the fraternity halls and made a big fuss, and when the thief was found he just promised not to say anything, and is still in college, as important as any one.

"Another was the stealing of the guns from the college armory. The guns were taken out and hid in the snow. The thieves were found and they promised not to do it again. They are still here.

"Another cruel action has just come to light. On last Monday night about forty of the girls of Monnett Hall took about five others and proceeded to initiate them in a manner similar to the way the boys carried out their plan. They got the girls down in the basement in the wee hours of the morning, and there they performed their cruel deed. They likewise used nitrate of silver and

printed pictures on the victim's arms and breasts, which causes much pain and agony, and will leave scars for life.

"The Faculty have done nothing in regard to the matter, nor are they likely to, from all reports. It was probably because of this that the boys have grown so bold.

"The actions of the young women are most severely criticised by the people and students. It was certainly a disgrace to themselves, the college, and especially to their parents, who are sending them to school to get an education. It is because of these actions and cruel pranks that the citizens and Alumni of the college are so outspoken and bitter.

" 'They should be fired bodily without further consideration,' said an old benefactor of the institution to-day. And this is the general sentiment.

"The college Faculty held a meeting to-night, at which the boys who committed the assault were brought up and examined. After the examination the Faculty held a secret meeting and rendered a decision. It was that the eight boys were dismissed from college. This is next to the severest sentence that could be rendered. It means that their conduct has been such as to render them unworthy to be members of the college. This seems to be a rather light sentence, but President Bashford seems to think it sufficient from the evidence given. The boys are now beginning to realize their position and are feeling very badly."

[Later intelligence reports that the Faculty has ordered the discontinuance of all secret societies in the university.]

As a result of the recent hazing at Delaware, Ohio, the Ohio House of Representatives, by a vote of sixty-one to two, passed a bill prohibiting hazing, and making the penalty a fine of from \$10 to \$100 and an imprisonment of from thirty days to one year.

MASONRY AS VIEWED BY MASONS.

WHAT IS KILLING THE FRATERNITY.

[Editorial in the "American Tyler."]

The editor first reviews the existence of the Ancient Mysteries and their disappearance, and proceeds as follows:

Their systems were faulty and expired, while the sin, sorrow and suffering of humanity were handed down from father to son through all generations until it has reached our day. Now, will Freemasonry continue perpetual? We admit, while taking the negative on this interrogation, that no better system banding men together for mutual good to each other has ever before existed, and probably will never be improved upon, being founded upon the fatherhood of God universal and the brotherhood of man in general. But the elements of decay can be observed even now busily at work in this grand institution, marking the time when it will be descending the hill of its life toward the fast setting western sun. One of these indications is that the world is fast absorbing it. A feverish, unhealthy precipitancy is beheld all over the world in rushing the "profane" through the door of a Mason's lodge. It has become fashionable and popular to be a Freemason, and the hegira is in the direction of the Masonic ladder. The inducing causes leading to this are found in curiosity, self-interest and society seeking by men who, after they have received all the ritualism Masonry can impart, have no further use for the same. Another reprehensible reason for a possible decadence is found in the unnecessary accumulation of Masonic work and the unwise rivalry and contention between the bodies which is engendered thereby. If a member be honest in his attendance now upon the duties he has obligated himself to perform, he has but little time for anything else. Say he gives to the "Blue Lodge," Chapter, Council, Commandery, the four Scottish Rite bodies, the Shrine and Eastern Star each twelve evenings on the Regulars alone, and there are eighty-four evenings. Then it is safe to say that each one of these York Rite bodies meets once a week, and he is expected to be present—say at least on the Blue Lodge and Chapter. Take your pencil and figure the number of evenings you should be present in some of these Masonic bodies, brother, and you will be amazed. You will not wonder at your good wife "kicking" over her enforced

lonely evenings. Now, "too much familiarity breeds contempt." It may not breed an actual contempt for Masonry, but it certainly kills enthusiasm, to be forced to witness so much of the work. The Master's degree and the Royal Arch were once epochs in the life of a Mason, which he would travel miles to attend. Now we have them every week and even every night. The mental stomach palls at so much of the same thing, however good it may be. Fried flying fish is said to be the most delicious eating in the world, but Capt. Marryat tells us that the Barbadoes Negroes get tired of the fish and eat a handful of mud by way of a change. Think of making twenty Master Masons in one day in Chicago or eighteen Royal Arch Masons in one night in New York! Brethren, these are some of the things that will serve to kill the order finally. It is not so much the price charged for Masonry that comes in question as the making of Masonry a drug by so much work. There must be a final point reached in the ascending grade when we can go no further, and decadence and decay will follow.

RELIGIOUS SERVICES BY KNIGHTS TEMPLAR.

Sir Knight George DeLap, reviewer of correspondence, Grand Lodge of Mississippi, uses a sharp-pointed instrument piercing a number of naked breasts when he defends his opinion regarding attendance upon religious services by Knights Templar in uniform. Hear him: "What we object to is the fuss, feathers and 'trenchant blades,' together with the tactics and drill which are essential, some think, to a proper (?) performance of the drama. What we further object to is the ignoring of the self-evident proposition that these ostentatious and alleged military processions to the house of God, the 'Prince of Peace,' are, and must be, an abomination in his sight. If a sincere desire to honor and worship God is the object of the ritualists, why not lay aside the showy uniform, the nodding plumes and 'trusty swords,' march in a body and in plain citizens' dress to the church, perform your devotions with a mind undistracted by the thought of what a stunner I am—a thought inseparable from the participants in these alleged 'devotional services,' as usually conducted. What would be better still, would be to hold these services in the Asylum. God is there, as he is everywhere, and he is as ready to accept the sincere devotion and services of his people when offered there as in the Temple of Solomon. One or more of several reasons calls us from the privacy of the Asylum to the publicity of the church. The first of these reasons, a desire born of anything but a wish to honor God, to cut a swell—show our shape, our good clothes and our brilliant uniforms—to be gauped and giggled at by silly girls and brainless fops; to be the cynosure of all eyes and the heroes of the hour! The second reason may be found in the hope that this sort of thing will popularize the order and catch some gudgeons. There are others equally, and no more sensible, for the practice of desecrating the house of God by making it the theater for such displays! We have no desire to be harsh or hard, but we have no patience with a religion of lip service while the heart is far from God. Of course there are exceptions, but they are as scarce as hen's teeth."—*American Tyler, May 6.*

NEW ENGLAND LETTER.

Superstition and Religion.—Troubled Romanists.—Dr. Fulton's testimony.—The bicycle club and Sabbath desecration.—The end of the endowment orders.—Matters educational.—The gipsy-moth.

Spring, so far, has "turned the cold shoulder" on us, and a plentiful harvest of bronchitis and pneumonia has been the result. But isn't it time that we learned to dress according to the season instead of the calendar? At a time when furs and winter cloaks are often as much needed as at any period of the year, how many a woman perches a fragile piece of lace and flowers on the top of her head, and dons her new spring suit just "because it is Easter;" thus joining together what God has put as far asunder as heaven and hell—religion and fashion, and sacrificing her health on the dual shrine of superstition and vanity, which more frequently exist together than many would suppose. The prejudice against certain gems, as bringing misfortune to the wearer, and the dislike which some have for green, as an unlucky

color, shows that a fashionable woman can have just as foolish, if not as many, superstitions as the old dame who sees good luck in a horseshoe and trouble and death in a broken mirror.

At present, your great city of Chicago, like a monster magnet, is drawing everything and everybody to itself, even to the waiter-girls at the hotels. But we can bear this and other inconveniences, seeing that none of us will be likely to be troubled by another Columbian year. The press has been of late so full of reports of the grand opening as to exclude in some measure the local news. But here is one item very appropriate to think upon, while Rome is improving to the utmost her present opportunity. The question is, Are we improving ours? According to the figures of a writer in the *Independent*, the excess of the Roman Catholic to the nominally Protestant population of Massachusetts is 287,000; in little Rhode 45,000, and in Connecticut very nearly equal. In Maine, Vermont and New Hampshire, to which States the foreign-born immigrant is not so largely attracted, the Protestant element predominates; but how long will it be so even there?

Ex-Senator Patterson, of New Hampshire, recently gave an address before the Essex County Teachers' Convention, in which, describing a European trip, he alluded to the sale of indulgences. This has roused the ire of the Roman Catholic school-teachers of Lawrence, who called an indignation meeting and passed resolutions protesting against his remarks as "untruthful" and "offensive," and "an insult to their religion." This sensitiveness is rather amusing. No descendant of the Puritans but would like to blot out that chapter which tells how his ancestors persecuted the Quakers and Baptists, but who dreams of doing it, or of being affronted when it is mentioned?

Here is a testimony from Dr. J. D. Fulton: That "he had tried to get Orangemen and A. A. P's. and all others professedly interested in antagonizing Rome at the World's Fair, and though he belonged to both societies he did not believe that either were good for anything to meet the crisis." Rome must be vanquished by other weapons than those forged in darkness and secrecy. What she would fear, as a fallen spirit might fear the gleam of an archangel's sword, is a solid, united Protestantism; but between the rival sects that tear her in sunder, and secret societies that rob her of membership and money, she is in evil case. In a certain town in Western Massachusetts, out of 630 inhabitants, only 230 have been inside the church during the past two years, and only seventy-five of these had helped to pay for the preaching. The demoralized condition of our country towns is the result of the weak and demoralized condition of the country church. There are various causes for this declension. It is just now fashionable to put all the blame of our moral, and even of our literary, decadence on the foreign immigrant. But I sometimes think we heap upon his shoulders more of the responsibility than properly belongs to him. The secret lodges, which are composed chiefly of native Americans, have been the tares among the wheat which have enfeebled, and, in some cases, well-nigh destroyed, our rural churches. With the wide-spread neglect of the sanctuary has come a proportionate desecration of the Sabbath. Rev. Nehemiah Boynton spoke truly, when he declared, in a recent sermon, that "the bicycle is one of the greatest modern menaces to the proper observance of the Sabbath." The Sunday "runs" of the bicycle clubs, in city and country, have a demoralizing effect, because, as the doctor says, they represent, not the irreligious tendencies of individuals, so much as "an organized effort to desecrate the Sabbath, and, as such, ought to be opposed by all right-thinking men and women who have the good of the community at heart." The sight of a regiment of wheelers every Lord's day blunts the popular conscience by making the slight of Sabbath desecration a familiar one, and it paves the way for other and even grosser forms of it.

The day of judgment, though long delayed, has finally overtaken the endowment orders in Massachusetts. Not only have the native orders been wiped out, but those of other States are prohibited in future from doing business within her borders; yet they—that is, the people who have filled their pockets by means of these swindles—have kept the bill pending long enough to make

a good thing of it, having drawn about \$20,000 in that time for salaries which otherwise would have gone to the certificate-holders.

Dime stories and the vilest French novels are said to have been the chief inspiration in Almy's career of crime. The law prohibits the sale of alcoholic poisons to minors, and it should prohibit, with equal stringency, the sale of this moral poison which every careful parent and teacher dreads but often finds himself powerless to contend against. Allied to this subject, the lack of proper industrial education being another prolific source of crime, is manual training in the public schools. It is to be hoped that the time will come when it will form a part of the schooling of every child and youth. Our young people need to be taught, not to use their brains less, but their hands more. Still another point, which seems to be even more overlooked to-day, is that training in manners which our ancestors so justly considered an integral part of all true education. Smile as we may at the bowing and courtesying school-children of former generations, drawn up in line to greet the passer-by, it was better than the rudeness which he too often meets with to-day from even college-bred youth—and (whisper it not in Gath) the ill-manners are not confined to one sex. There is an outside politeness which is like the veneering on coarse wood, but the genuine article in man or woman can never be mistaken, for it is a part of the soul itself, and everybody feels its charm. Like a subtle pervasive perfume that clings to everything one touches, so really fine manners clings to the slightest act we do, even to making change with the washerwoman.

Massachusetts, it appears, is going to exhibit her gipsy-moth—its parasites and its enemies—at the World's Fair. Hunting it may certainly be called one of her "minor industries," as she has already spent \$150,000 on this lively and insignificant little pest. ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, May 10, 1893.

"There was a time," said an aged minister who was discussing with several friends various changes he had noted in a long life, "when it was a common thing for ministers and prominent members of Christian churches to be known to indulge in the use of intoxicating liquor as a beverage—moderately, of course, as a rule, and for that very reason their example was all the more dangerous. No young man deliberately follows the example of a common drunkard, while thousands of them are constantly being led astray because of the example set before them by respectable moderate drinkers, who pride themselves on being able to stop whenever they wish to do so. Too often, they find, when the effort is made, that it would be as easy for a man to stop a railway train traveling at full speed as it is for a man to throw off the alcohol habit after it has deadened his strength and will-power, as it always does sooner or later for those who begin as moderate drinkers. I have always believed that it was more creditable, as well as beneficial to the public at large, to reform a moderate drinker than a confirmed drunkard; my motto is, reform all the moderate drinkers of to-day, and to-morrow there will be no drunkards to reform; for so surely as the little shrub in time grows to be a mighty tree, does the moderate drinker grow to be a drunkard.

"But I have wandered away from what I started to say about moderate drinking having once been more or less common in our churches and our pulpits. To-day, thank God! the ministers and church-members of our country are in the front rank of temperance workers, teaching by example and precept the need of living a pure life, and showing the effects of the deadly poison that the use of alcohol in any form leaves in the moral and physical nature of man. To-day, Christianity and temperance stand shoulder to shoulder in the front rank of the great army that is fighting the battles of moral reform, just as they should have always stood, and, as a rule, temperance is a necessary requirement for membership in all the churches. I do not believe in passing judgment upon my fellow-men, but it is my earnest belief that while a man may, although it is usually under exceptional circumstances, be a good temperance man without being a Christian, it is doubtful, to my mind, whether a man

can be a good Christian without being a temperance man; his life may otherwise be blameless, but his failure to abstain from the use of intoxicating liquor casts a blemish over it all, even in the eyes of the worldliest of people."

Few people, aside from those directly interested, even in this city, know that an institution has been maintained in Washington for several years for "the increase and diffusion of knowledge relating to the deaf," but such is the fact. This institution, known as the Volta Bureau, was founded and is maintained by Dr. Alexander Graham Bell, who has made a large fortune out of his telephone interests, and it has published a number of valuable books, among them a large folio volume entitled "Education of Deaf Children," edited by Dr. J. C. Gordon, of the National Deaf Mute College, which has been deposited gratis in all of the principal libraries of the world, to be used as a book of reference. It has now in press "Histories of American Schools for the Deaf," which will run through several volumes, all elaborately illustrated, making it one of the most costly works of the kind ever undertaken. This work will also be distributed gratis to all the large libraries of the world. As the work of the Bureau has increased, the rented building which it occupies has been found inadequate for its purposes, and this week ground was broken for a new building, specially designed for its purposes. Helen A. Keller, the wonderfully intelligent blind and deaf girl, who is at present the guest of Dr. and Mrs. Bell, was very fittingly chosen to turn the first sod in breaking ground for the new building. She is a living illustration of what can be done for the education of the deaf, even when they are also blind.

The large building which was purchased by the Central Union Mission some months ago, having been remodeled and fitted up for its work, was thrown open to the public on Monday evening, a reception being held by the corps of mission workers from 8 to 11 o'clock. The good people of the city turned out in large numbers—the estimated attendance was between three and four thousand—to show their appreciation of the work of the mission, and the big building was thoroughly inspected from top to bottom. Among its other appointments is a room fitted up for the entertainment of such traveling evangelists as may visit Washington from time to time. This room has already been popularly christened "the prophets' room."

REFORM NEWS.

FROM THE EASTERN AGENT.

COLUMBUS, Ohio, May 10, 1893.

DEAR CYNOSURE:—The successful reform worker finds that he can not always plan work ahead. The indications of Providence must be observed.

When I found the roads very muddy in Washington county, Pa., I went on to Ohio, instead of remaining for work, as planned. I shall hope to return this week, trusting that the roads are improved.

I found my wife and daughter in Cedarville, Ohio where they had gone on a visit. I am always sure of a royal welcome in Cedarville, as I get much credit on my wife's account. Ohio was my home for four years. No sooner had I arrived, than friends planned meetings. I preached in the Covenant church on Sabbath morning, and in Ervin and Williamson's Hall on Sabbath evening, by special invitation. The evening attendance was large. All three of the psalm-singing churches united in this service. The hall was well-filled, and several of those coming late remained standing.

I took this opportunity to present the Gospel along the line of our special work. Several secretists were noticed among those present. It was thought that a Rev. Mr. Dudley, sent as pastor of the M. E. church, had done the cause of Christ as much harm as any man that had been that way. He is reported as being a zealous member of the Knights of Pythias; with extraordinary ability he attracted the young and led many of his admirers into the lodge net. He is now chaplain in the penitentiary of this city. He will doubtless meet many lodge brethren behind the bars.

I expect that my work, for a few weeks to come, will be in Western Pennsylvania. Friends

writing can address me through the general delivery, Pittsburgh.

I am at present the guest of Mr. and Mrs. Orvis. They may always be counted on the right side in the reform conflict. W. B. STODDARD.

REV. WM. FENTON AND B. FAY MILLS.

ST. PAUL, Minn., May 13, 1893.

The evangelist, B. Fay Mills, arrived in the city last Wednesday, and for three nights has occupied the New Auditorium with an audience of about 5,000 each night. The capacity of the hall is 6,000. Between 200 and 300 have already signed cards announcing their determination to be Christians, and expressing their church preference. Mr. Mills' manner is very mild and amiable, and he is careful not to hurt any one's feelings; indeed, he deprecated the prayers of a certain man whom he said prayed in such a way as to make all the people feel as if they ought to be in State prison. And I wondered if that man in his prayer expressed the cut-throat blasphemy of the Freemasons and Baal-worship of the lodges in general. If he did, no wonder he made the people feel as if they ought to be in State prison, or some worse place. But there is no danger, so far as Mr. Mills is concerned, of any one thinking he ought to go to State prison for being a Freemason; for on Friday evening a notorious Freemason offered the long prayer just before Mr. Mills' sermon. Perhaps Mr. Mills is ignorant of the character of Freemasonry; or, for aught I know, he may be a Freemason himself. If he is, he is an awful stumbling-block in the way of the propagation of the truth of God's Word, for the ignorant people will point to him whenever we undertake to preach the truth, and oppose that truth. Fifty-one churches co-operate with him in this work, and it bids fair to be a very successful campaign. I trust that God will make it a great blessing to the city. He will surely bless and save his people. He would do that in spite of Balaam's attempt to curse them. W. FENTON.

FROM THE OREGON AND WASHINGTON DEPARTMENT.

Rev. P. B. Williams, of the Oregon and Washington Department of the anti-secrecy work of the National Christian Association, has the following lecture appointments for the month of June:

June 3	Eureka, Wash.	8 P. M.
" 4	Fourth Plain, Wash.	11 A. M.
" 4	Harmony, Wash.	8 P. M.
" 6	Beaverton, Ore.	8 "
" 7	" "	8 "
" 10	Portland Central Ad.	8 "
" 11	" "	11 A. M.
" 11	" "	8 P. M.
" 13	Gresham, Ore.	8 "
" 14	" "	8 "
" 17	Philomath, "	8 "
" 18	" "	11 A. M.
" 18	" "	8 P. M.
" 24	Bellevue, "	8 "
" 25	" "	11 A. M.
" 25	" "	8 P. M.
" 26	Sheridan, "	8 "
" 27	Hopewell, "	8 "
" 28	" "	8 "

Any persons desiring my services can secure them by addressing P. B. WILLIAMS, Portland, Ore.

CORRESPONDENCE.

COMMENCEMENT AT OBERLIN.

OBERLIN, Ohio, May 11, 1893.

The first in the series of Commencement exercises in Oberlin began to-day, it being the fifty-eighth anniversary of the Theological Seminary. In this institution there were twenty-two graduates; nine from the classical department, who received the degree of Bachelor of Divinity, and thirteen, who were in the English course, received certificates of having completed the prescribed studies.

Instead of the addresses by the students usual on such occasions, an oration was given by Rev. Dr. Henson, the well-known divine, from Chicago. He spoke for an hour and a half, without notes, in a manner that was intensely interesting to the large audience that filled the Second church. No description can do justice to the logic and eloquence, the wit and wisdom, that characterized every part of his discourse. He

compared Christianity to a tree, of which faith is the root, doctrine the trunk and branches, and love is the sap. He thought it a sad mistake to suppose that we could preserve the sap except as we preserved the whole tree. He compared the preacher to a gun, which, first of all, must be made of well-tempered metal; which, next, must be charged with the powder of consecrated emotion, and clear, condensed and appropriate thought. Then there must be a well-directed and steady aim—and then it must be touched by holy fire from on high. Each of these points were elaborated by numerous and appropriate illustrations.

The brief address to the graduates, by President Balentine, was clear, comprehensive and most appropriate.

The benediction was pronounced by the venerable ex-President Fairchild, who still holds his place in the theological faculty.

The invitation of a distinguished Baptist to deliver the address on this occasion marks a period in denominational comity, and gives reason to hope that these two branches of Congregationalists may be, ere long, united in more manifest fellowship. Dr. Henson remarked that he was closely akin to his Congregational brethren, but the people with whom he labored thought they "went a little deeper into some things". May the good Lord help us to get to the bottom of all the great truths that God has revealed!

OBERLIN.

IS PROTESTANTISM A FAILURE?

OBERLIN, Ohio, May 7, 1893.

EDITOR CYNOSURE:—In order to gain a right answer to this question, we need to inquire: What are the distinctive features of Protestantism, as distinguished from the Roman, the Greek and the Anglican communions? Briefly stated, they are:

1. Christianity is not simply an abstract doctrine, but a *renewed life*, which comes only through a personal and living faith in our Lord Jesus Christ as a Divine Saviour.
2. That all true believers are spiritually one in Him.
3. That the sacred Scriptures of the Old and New Testaments are the *creed of the church*, and the only infallible rule of faith and practice.
4. That every believer has the right of private *interpretation*, and on him is laid the responsibility of so understanding and obeying God's Word that he shall be in real fellowship with Christ and his brethren. Over against these distinctive principles are the doctrines of the so-called "Holy Catholic church," which repudiate the name of Protestant. They are:

1. Christianity is a divine gift that comes through the *ordinances* of the church as administered by an *authorized priesthood*, who are in actual succession from the holy apostles.
2. That the sacred Scriptures and the commands of the church are the rule of faith and practice. Each is equal in authority over all believers.
3. That the church only, and through its accredited ministers only, has the right to interpret the sacred Scriptures; and hence that the right of private judgment in matters ecclesiastical is an absurdity which has led to many and grievous evils. However much the Roman, the Greek and the Anglican churches may differ in other respects, they will doubtless agree in these propositions.

The question, then, is, What has been the practical influence of these distinctive ideas on the nominally Christian world?

We answer, first, That Protestantism has not been a failure, as judged by its influence on individual and national character. We cannot do better than quote the clear and powerful statement of Macaulay (History of England, Vol. 1). Speaking of the Roman church, he says: "Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude and intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes, statesmen,

philosophers and poets. Whoever, knowing what Italy and Scotland naturally are and what they were 400 years ago, shall now compare the country around Rome with the country around Edinburgh, will be able to form some judgment of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, and the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes, in Germany, from a Roman Catholic to a Protestant principality; in Switzerland, from a Roman Catholic to a Protestant canton; in Ireland, from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent around them is in a ferment with Protestant activity."

2. It has not proved a failure in aggressive missionary work. The Greek and Roman churches have done much in the aggregate for the spread of Christianity in heathen lands; but much less relatively than the Protestant communions. If we are to judge of Christian work by its quality, the advantage is very largely in favor of Protestantism. Roman Catholic missions in Africa, India, China and Japan, are much older than those of the Protestants, but in many places they have become extinct and the returning wave of heathenism has obliterated every good influence. Rome should have credit for the good she has done; for even the lowest types of Christianity are better than paganism. But a people that are not taught to read the Bible and to make its teachings the rule of their life, will, most likely, have accepted only one form of false religion for another that is equally false.

3. Protestantism has everywhere been favorable to general education, to intellectual freedom, and moral progress. It has afforded the conditions essential to the promotion of all true reforms. It is safe to say that where Protestant Christianity has most thoroughly prevailed, there have been the purest morals and the highest type of Christian civilization.

But, with all this, there is much ground for the indictment. Compared with what it *should have been*, and, in its commencement gave promise of being, Protestantism has been largely a failure.

First, the divisions, the rivalries and sectarian animosities, are at once the weakness and the reproach of Protestantism. The enormous waste, both material and spiritual, of our present denominational system, and, along with this, the pressing need of the means thus worse than wasted, to carry on the work of evangelization, is just beginning to attract attention. But the denominations are exceedingly slow in any efforts to stop the leakage. Each sect acts on the assumption that it is especially "set for the defence of the Gospel" and that the divine purposes will fail except as they are accomplished through its instrumentality. A divided front is the opportunity both of Romanism and of Atheism.

2. The growing tendency to ritualism, the practice of responsive readings, the exaltation of artistic music, not as a means of worship, but as an attraction to the outside world, the general celebration of Christmas, Easter, and other festival days, borrowed from paganism, marks a departure from Protestant principles and a steady approximation to Romanism. These beget spiritual weakness and presage extinction.

3. The failure of our Protestant denominations to apply Christian principles to the great and pressing moral and social problems of the age. That such enormities as slave-holding, and such abominations as Freemasonry, should, during the last half of the nineteenth century, have been freely tolerated, and that to-day it should be regarded as a most unwelcome, if not un-Christian, act to call attention to the latter iniquity, indicates a degree of moral obtuseness that argues badly for the spiritual strength of these organizations. Sixty years of agitation have not sufficed to banish the liquor traffic. Progress has been made, but it comes far short of what we might have expected.

4. Protestantism has not carefully considered

the relations of capital and labor, and scarcely undertaken to apply the laws of Christ to this complicated problem. The result is, that the great mass of the wage-winners are alienated from Christianity, and are rarely found in the churches. Either Romanism or infidelity will claim them. The outlook is disheartening.

THE REMEDY.

It is not in going back to Rome; not in putting fetters on free thought, and not in uniting, as some propose, in one great ecclesiastical organization, but rather in a more complete return to, and careful exemplification of Protestant principles. Only a part of the Protestant denominations have put away all relics of Roman and pagan influences. In some quarters their power is increasing.

We need: 1. A more careful and reverent study of the sacred Scriptures, untrammelled and unembarrassed by the traditions of men. If the principle of private judgment is *true*, it ought to be exalted. Is there any authority except Christ and his apostles? That is the question.

2. We want to stop making distinctions between the so-called important and unimportant doctrines of Christianity. *All* the teachings of the sacred Scriptures are important. No obligation can be safely slighted, for "he that keepeth the whole law and yet offendeth in one point is guilty of all".

3. If we would make Christianity a success, we must recognize the fundamental idea of the unity of God's people; not as a great ecclesiastical organization, but that all real Christians in a given locality are the church of that locality, and that among its members there ought to be no divisions and no rivalries.

Above all, we must insist on *applied* Christianity, that shall enter earnestly into the great world problems and admit of no solution except in harmony with the law of Christ. If we do this, Protestantism can never fail.

H. H. HINMAN.

MASONRY IN TENNESSEE.

PINE MOUNTAIN, Tenn., May 2, 1893.

EDITOR CYNOSURE:—Since my last letter to you, the hydra-headed monster—Masonry—has been at work here in the Congregational church. Mr. A. B. Whitworth and his noble wife came here and assumed charge of the church about nine months ago.

Mr. W. is an Anti-mason, while a large majority of the church under his care are Masons. No trouble appeared until about a month ago, when Bro. W. expressed his views on this and other immoral practices. His hearers took exceptions, and at once proceeded to split the church asunder and to organize a Baptist church of the Hard-shell order, in his face, so to speak, under the ministry of a Rev. Mr. Carroll.

This lodge, with its Grand Master, Mr. Russel (deacon), has fought Rev. G. P. Barley's church (Independent Congregational) for five or six years; but as this church is strictly *anti*, it has no chance to do damage in the church, and can only slander the church and its officers. The prospect now is that Bro. Whitworth will combine his church with the First Independent and drop all his disorderly members along with his Masonic crew. Why do not all God's children avoid this lodge business and ask all members to withdraw from the lodge, or drop them from the church? Christ makes us free indeed, and why should we become slaves to secret orders?

The harm done in this mountain region by clandestine Mason lodges is beyond limit. The man who tries to build up a better way is at once black-listed by the lodge system and most of the native ministry (who, almost to a man, are members of it), and he has all the power of organized prejudice, superstition, and ignorance to contend with; and if he has not the patience of Job, he must give up in despair. And oh, what a pity it is! The children are bright and intelligent, and anxious to go to Sunday and day school, while it is a thing impossible for the native people to procure intelligent teachers or carry on a school farther than the two or three months paid for by the State-at-large. I think that if ever a country needed charitable schools, this is the one; yet you can see the treatment of this old servant of God, whom the American Missionary Association has sent among them, tells the story of appreciation.

Well, after all, liberty grows, and we have one Anti-mason, anti-creed church here, and this is a power in itself for good.

Praying God's blessing on your noble work, I am yours for Christ and reform,

J. F. CAMPBELL.

LITERATURE.

CURRENT PERIODICALS.

There is much to please the reader of desultory literature in the *Cosmopolitan* for May. Variety abounds, and both letter-press and illustrations are of a high order of merit. Among the more important papers are those of Prof. Elisha Gray, descriptive of his newly-perfected electrical system of communication—the telautograph, illustrated; Harger Ragan's visits to places in London made famous by Charles Dickens' novels, illustrated; Mr. Helm's graphic description of "Belle Isle" (confederate) prison, near Richmond, illustrated; J. E. Jones' visit to a Northwestern lumbering camp, and what he found there, illustrated; Mary B. Ford's glances at American society in Paris, illustrated; some English postal reformers, with portraits, by T. L. James; Mr. Howells contributes another chapter of *A Traveler from Altruria*, and Helen G. Ecob recalls the crinoline folly of the past, with illustrations. The prominent fiction of this issue is *Omega*, or the Last Days of the World, by Camille Flammarion, illustrated and thrilling. Several other papers, in prose and poetry, of more or less interest, also will attract the attention of the reader. Published in New York City.

More than ordinary interest attaches to the opening article in *American Gardening* for May—Cemetery Gardening—not only for its intelligent treatment of an important branch of landscape ornamentation, but for the beautiful full-page scenes from Auburn, Graceland and other cemeteries. The tinted frontispiece presents a magnificent group of seedling white chrysanthemums. Elaborate papers follow: *How to Spray*, illustrated; *The Development of a Pine Stump*, and how to make the best of it, illustrated; *The Evolution of the Raspberry*, illustrated; *The Modern Petunia*, illustrated; *Some New Chrysanthemums*; *Horticulture at the World's Fair*, illustrated; *Arranging and Planting School Grounds*, illustrated; *Golden Gate Park (California)*, a delightful resort, illustrated; *Various Opinions About Fruits*, and *Roses for the Gulf States*. The various editorial departments are filled with miscellaneous and timely notes, and the entire magazine is eminently satisfactory. Published in New York by the Rural Publishing Co.

The *Review of Reviews* for May contains, all told, about one hundred illustrations. They pertain to the World's Fair, to the naval review, to the flag-raising on the Navesink Highlands, of April 25, and the casting of the Liberty Bell on May 1 at Troy, to the reception in New York of the Duke of Veragua, the lineal descendant of Christopher Columbus; to Mr. Cleveland's various important appointees. Mrs. Henrotin, who stands next to Mrs. Potter Palmer in World's Fair undertakings, has written for this number a summary sketch of the participation of women in the forthcoming World's Fair Congresses. Mrs. Meredith, of Indiana, one of the board of lady managers, gives a glimpse of the Woman's Building and what it represents. There is also, by another lady, a charming little sketch of the Children's Building and its exhibits.

The *Social Economist*, whose contents from month to month appeal to thoughtful readers for careful consideration, in its May issue treats principally of the Economics of Strikes and Boycotts, by Geo. Gunton; The Eight-Hour Movement in England, by John Rae; Demand and Supply, by Jno. R. Commons and Geo. Gunton; correspondence on Silver, by Justo Arosemena, G. H. Olliver, R. D. A. Parrott, and Amos Densmore. The miscellaneous departments of *Among the Magazines*, the Editorial Crucible and Book Reviews are replete with pointed comment on current events, and will be read with avidity. Published at 34 Union Square, East, New York City.

The May number of the *Cottage Hearth* has several readable stories and excellent departments. The closing chapters of Erastus Faulkner appear in this number, followed by *Under Suspicion*, *Tamed*, *A Trip Through the Sewers of Paris*, *On the Canadian Pacific*, *Records of an Epitaph Hunter* (full of interest), *The Last Part of an Old Story*, and *How Seth Caught the Salmon*. The departments are of especial utility for mothers and housekeepers. Handsome illustrations abound and add greatly to the attractiveness of the magazine. W. A. Wilde & Co., Boston.

The *Journal of Hygiene* for May, edited and published by Dr. M. L. Holbrook, New York City, contains the following: *The Hygienic Treatment of Indigestion* (continued), by the editor; *If Cholera Comes*, what to do, by Dr. A. W. Leighton; *Healing by Music* (continued), by J. W. Watson; *Hygiene for Women*—hardening our children, barefoot in summer, bathing and swimming, learning to work, and rights of others—by Jennie Chandler; *Editorial Notes on Health*—excellent in facts and suggestions; *Topics of the Month*, and *Book Notices*.

LODGE NOTES.

(From Secret Society Papers.)

MASONIC.

The *American Mason*, Chicago, has stopped publication, owing to lack of support; so says its publisher. Strange! Not long since it boasted of ten thousand circulation among Masons. Have the ten thousand Masons died in so short a time? If so, Bro. Detrick did effective work with his little gun.

On Tuesday, April 11th, the Cleveland Shriners of Al Koran Temple observed the feast of Ramadan. The occasion was one in which hilarity reigned supreme, and every Noble was present with fez and tiger claws. The traditional banquet was one long to be remembered. The invitation closes with the following invocation to the rosy-cheeked god, Bacchus:

"Fill the Bowl with rosie Wine,
Around our Temple Roses twine,
And let us cheerfully awhile,
Like the Wine and Roses smile."

[Now we know what the Mystlo Shrine is for—to promote the drink habit.—ED. CYNOSURE]

The recent trouble in Peru grew out of Anti-masonic demonstrations directed by the Bishop of Arequipa. A lodge and a musical company were attacked; the lodge room was sacked and the building burned. The instruments belonging to the musical company were also burned. A few shots were fired and the American Consular Agent was wounded in one of his legs. The Masons ignored an edict of the bishop against their ceremonies, and the result was a riot, with the above consequences. Thus Rome would do everywhere, if she dared.

The *Freemason*, of Toronto, favors the old Masonic method of charity, in preference to Masonic Home charity. The latter form, it claims, is developing "a species of Craft pauperism not warranted either Masonically nor socially," and as "placing a premium on Masonic pauperism." It seems to prefer the poorhouse charity of St. John's Lodge, No. 6, of Connecticut, a charity that has been almost universally condemned.

ODD FELLOWS.

It is reported that the Grand Encampment of New York has instructed its representatives in the Sovereign Lodge to vote against the pending amendment prohibiting liquor dealers from becoming members of the order.

The Rebekah branch of the order in Massachusetts numbers 119 lodges and 18,625 members.

"Tis lodge night, dearest, don't sit up,
I may be late, you see;
I hardly know what friends I'll meet,—
And then I have my key."
"All right," she answered with a smile;
Her words were always few;
But she suggested 'ere I went
That I take the keyhole, too."

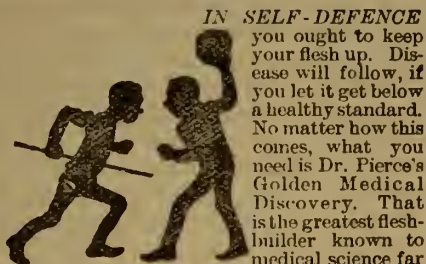
The net gain in the subordinate lodges of Illinois for 1892 was 2,101.

Grand Sire Campbell has decided that it is lawful to restrict by law benefits to Scarlet Degree members.

KNIGHTS OF PYTHIAS.

At the Grand Encampment of Knights of Pythias held in Kansas City last August it was decided that the next biennial encampment be held in the city of Washington, conditioned upon certain guarantees, to which the public spirited citizens of the national capital will no doubt give prompt assent. The Knights of Pythias constitute an order of large numerical strength and widespread influence. The encampments at Milwaukee in 1890 and at Kansas City in 1892 brought together on each occasion not less than 200,000 people. Many more would doubtless attend an encampment at the national capital, because of the many great attractions here offered to such an assemblage.

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28. Dr. Nathaniel Colver on Masonry.
30. Masonic Oaths Null and Void.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 18, 1893.

"ANCIENT AND HONORABLE."

This is the claim which is made especially for Masonry, and which is supposed to be a recommendation. But age in itself is no recommendation. "The hoary head is a crown of glory, if it be found in the way of righteousness;" but Masonry is not found in that way.

As to the claim of "honorable," on what is it founded? Is it founded on the character of the institution, or on the good it accomplishes, or on the appropriateness of its ceremonies? How can that be honorable which dishonors its every votary? Is it honorable for an institution to lay claim to light and knowledge which it knows it does not possess? Is it honorable in a man to seek light, under the darkness of secrecy, which he knows he will not be allowed to proclaim to others? Is it honorable for a man upon the very threshold of the lodge "to declare, upon his honor, that he will cheerfully conform to all the ancient usages and established customs of the fraternity," without knowing what these are?

Is it honorable in a Christian, who has the light of life, to rap at a lodge-door and confess that "he has long been wandering in darkness, and now seeks to be brought to light?" Is it very honorable to be "duly and truly prepared" for receiving the degree, as all must be, i.e., to be denuded, hoodwinked and cable-towed? Is it honorable for him, especially if he be a Christian, to listen to a Christless prayer in his behalf, without remonstrance? Is it right and honorable to take an unlawful oath in an unlawful way, and imprecate upon one's self, for the breach of it, a most horrible penalty, that neither human nor divine government would sanction?

Is it honorable, after having done all these things, to always conceal and never reveal them, but by false pretences and prevarications cover them?

Is it honorable, after having been deceived and disappointed in the first degree, to go on, as many do, from one to another?

Is it honorable, after having been deceived yourself, to go into the business of deceiving others?

If these things are not honorable in themselves, how can Masonry, which requires these things, be itself an honorable institution?

A CHORAGIC EXHIBIT.

We are going to have a choragic monument at the World's Fair, if we have not already; and it will bear no relation to the musical *emeute* which has so early in the Exposition created an unpleasant excitement.

The ancient Egyptian choragus was a musical performer—a chorus leader; especially one who provided at his own expense, and under his own supervision, one of the choruses for the musical contests at Athens. Hence the choragic monument was a building, or column, erected for the reception and exhibition of the tripod which he received as a prize. Two of them are still to be seen among the ruins of the Grecian capital.

One of these old choragic monuments is reproduced (or will be) at the Chicago Exhibition. It is to be a *fac simile* of the one built at Athens by Lysicrates, which is said to be the finest specimen of Corinthian architecture in existence, and is to be restored here in every particular. It is forty feet high, the walls black, and the wood-work all ebonized and ornamented in gilt.

This remarkable piece of art-work is to occupy the center of an exhibit which will probably attract considerable attention by its novelty, and one in which *Cynosure* readers, for obvious reasons, will take considerable interest. It is that of the various college secret societies known as the "Greek-letter fraternities," which, through the outrageous wickedness of some of them, are just now not in the best repute.

While upon this subject, we call attention to the illustrated article on the third page of this issue of the *Cynosure*, entitled, "Barbarous College Fraternities," which will serve, more forcefully than a dozen pagan monuments, to indicate the heathenish character of these societies.

The exhibit at the World's Fair will, no doubt,

be truthful as far as it goes, for it will contain little else than "a specimen badge and motto of every fraternity, and copies of their songs, with general reports on their progress." But there will be no vials of lunar caustic, nor hot branding-irons, and sharp iron prods, nor specimens of the handiwork of these societies upon the limbs and bodies of the novices whom they initiate into the mysteries of their contemptible organizations. But the *Cynosure* proposes, more honestly, to show up these societies and their inhuman barbarities whenever an opportunity to do so shall occur.

We have been at a loss to understand why they should choose a choragic monument as their symbol. To be sure it is a Greek institution, but where the chorister, the chorus and the tripod of victory come in, is an occult mystery, which the initiate may learn at the cost of life-long disfigurement.

ORIGIN OF THE KNIGHTS OF PYTHIAS.

The recent organization of the first lodge of Knights of Pythias at Ripon, Wis., and the installation of its officers, was made the occasion for a jollification in the town. Great efforts were expended, preliminarily, in inducing the young men to join, a mass meeting of them was called, and, as a consequence, the lodge opened with thirty charter members. Fifty visitors from other places were present, there was a banquet, and the usual fuss and feathers pervading the ceremonies.

A subscriber residing at Ripon writes: "We have one son, and they are trying to make him believe it is a good thing and so social. The charter members pay \$10.00 (each), and after that (the organization) it is \$20.00; but they say all that join within thirty days can come in for \$10.00." Like a faithful parent, this good man is endeavoring to keep his son out of the lodge, and all *Cynosure* readers will be glad to learn of his success in that direction.

Accompanying his letter, our friend sends us the following interesting item, clipped from the *Ripon Free Press*, concerning the Knights:

"The history of the order dates back to the year 1864, when in a little town in upper Michigan two young men, fond of delving in the classics, were sitting alone in their room studying. These two men were Schuyler Colfax and a friend by the name of Rathbone. Rathbone was reading passages from the play of Damon and Pythias, and the thought struck him that it would be a nice thing to found an order upon it; and so, imbued with the sense of friendship that existed between Damon and his friend Pythias, he studied it more and more. A few months later he went to Washington, and there, with the aid of a few employes of the government, organized a lodge of the Knights of Pythias, from which has sprung the greatest order known in these times. Thus it will be seen that in the twenty-ninth year of its life it has grown to enormous proportions, until now the total membership in the United States numbers 450,000."

CAUSES AND EFFECTS.

There has been much discussion, of late, as to whether intemperance is the cause or the result of poverty. Those who hold to the first view insist on total abstinence for the individual and prohibition for the State, as the true policy on the temperance question. Those who incline to the second idea believe that we must relieve the hard conditions of the poor before we can do much to mitigate the evils of intemperance. Both are right. Intemperance is both a cause and an effect of poverty.

There is a marked analogy between physical and moral laws. Disobedience to either brings the penalty. In either case, "the wages of sin is death." We cannot escape the results while we maintain the cause.

To illustrate: Take any of the contagious diseases, such as small-pox and cholera. These, doubtless, depend, in the first instance, on the germs received into the system. But very speedily the diseased person becomes a source of these disease germs. The sickness is both an effect and a cause of the spread of the epidemic. Plant the seed, and you will have a seed-producing plant.

Drunkenness is both a crime and a disease; a

crime, because the drunkard sins against himself, against society, and against God; a disease, since it induces an abnormal condition of the system, from which recovery is exceedingly difficult.

From whatever cause this state of the system may originate (and there are many causes), it surely leads to poverty, which, in its turn, leads to drunkenness as affording a temporary oblivion as to surrounding evils.

The remedy for this terrible plague-spot, in our opinion, is *applied Christianity*. This involves:

1. That we insist that any use of intoxicating drinks is dangerous to the individual, injurious to society, and offensive to God. Together with this there must be earnest effort put forth to reclaim those who seem to be driven to intemperance by their surroundings and sufferings. Reforms in the relations of labor and capital should have consideration as a part of our temperance work. Above all, we must preach the Gospel to the poor. If we cannot get them into our churches, the church must go into the streets and seek them that are lost.

2. We must have *legal prohibition*. Not the sole, but the leading, cause of intemperance is the open saloon. It is as vain to suggest a mitigation of the evils of intemperance, poverty, and crime, while this cause exists, as it would be to pour out the pestilential and deadly dejections from our cholera hospitals into the streets of our cities, and then take some of the victims into the hospitals to be cured. What we need, most of all, is to dry up these cess-pools of moral malaria. Keeley-cures are well enough; so are cholera hospitals; but what we most need is a *moral quarantine*.

THE WORLD'S FAIR—SUNDAY OPENING AGAIN.

At a meeting of the World's Fair Directory, on Friday last, thirty-three of the forty-five members being present, Mr. Edwin Walker, in the capacity of an executive committee-man and special attorney for that committee, delivered a long legal opinion which closes as follows:

My opinion, therefore, is that the act of Congress of Aug. 5, 1892, only requires that all the buildings containing exhibits installed for exhibition shall be closed to the public on Sunday, and that the admission of the public to the grounds and buildings not devoted to exhibition purposes would not be in violation of the letter or spirit of the law.

Mr. Walker also offered the following resolution, which the directors present adopted by a vote of 22 to 7:

Resolved, That in accordance with the opinion of Edwin Walker, chairman of the committee on legislation of this corporation, submitted herewith, the public be admitted to the grounds surrounding the Exposition buildings (the buildings containing exhibits remaining closed) upon Sundays, and that the price of admission on such days be fixed at 25 cents.

Resolved, That this resolution take effect from and after May 21, 1893.

It is understood that three of the seven votes in opposition to the foregoing resolutions were cast by Messrs. Elbridge G. Keith, Isaac N. Camp and Victor F. Lawson. Lyman J. Gage, it is known (says the *Inter-Ocean*), was the leader of the majority which favored Sunday opening as set forth in these resolutions.

The following appeared in Mr. Lawson's paper, the *Record*, on Saturday:

The persistent purpose of a majority of the World's Fair directors to find some excuse for a violation of the agreement made with the national Congress in the acceptance of the grant of \$2,500,000 conditioned on the Fair being closed on Sunday, found a new expression yesterday. The argument that because Congress had designated and had taken measures to enforce its will that about a fifth of the appropriation should be applied to a specific purpose in the conduct of the Fair, therefore the contract had been violated by Congress and the directors were released from the Sunday-closing obligation accompanying the grant, was quietly abandoned, having evidently been found insufficient to overcome the ordinary sentiments of honesty and good faith of honorable business men. In its stead the novel proposition was advanced by the board's legal adviser that in the acts of Congress the terms "exposition" or "exhibition" refer only to the exhibits and the buildings containing them, and do not include the grounds "surrounding the Exposition." In the light of this new and strangely belated discovery an aperture in the Sunday-closed gates sufficiently large for the introduction of the camel's head was pointed out. In the absence of any more hopeful way of getting the beast in, the new legal fiction was adopted and the old one cast aside.

This change of base is a distinct confession of weakness on the part of the law-breaking directors, but it also as distinctly marks an advance toward a final settlement of the question as to whether or not the will of the nation, as expressed by the acts of the national Congress, shall prevail in the conduct of the nation's Exposition. Now let the national commission assert its right of joint control by repudiating this attempted evasion of the law of Congress, and let it immediately bring the matter before the proper judicial tribunal for final settlement. And let action be prompt.

The *Evening Mail*, which has always strenu-

ously advocated Sunday opening, on Saturday said:

There are very serious breakers ahead on the Sunday opening question. The national commission is stirred up as it never has been before by last night's action of the local directory, and hints of bayonets and troops are even mentioned.

Immediately upon convening President Palmer presented a communication from Secretary Edmonds giving official notice to the commission of the directors' action on Sunday opening. Instantly the room was in an uproar. Finally Commissioner Burton of Kansas moved to refer the matter to the judiciary committee. Mr. St. Clair, heretofore a staunch advocate of Sunday opening, arose to second that motion. It was in the course of his remarks that Mr. St. Clair said that the directory would be taught that it did not own Jackson park and that the park would be closed on Sunday, even though most extreme measures had to be resorted to. This declaration was greeted with great cheering.

The department of justice at Washington will be notified at once and a committee from the national commission may be sent to request that the law be upheld.

Among those who have carefully considered the subject, there is a feeling that the conduct of Congress in recalling a portion of its gift was inexcusable. Nevertheless, the directory has more than two millions of dollars, a direct gift from the government, not one penny of which it could ever have received without the votes of men who had their promise that the World's Fair should be closed on Sunday. It seems that honorable men could have no sort of question as to what should be done under such circumstances. President Palmer said justly that the only honorable way for the Exposition to do in case it was desired to open it on the Sabbath would be to return to the government every dollar which had been from it received.

Director Thos. B. Bryan, in an article of over a column of fine type, in Monday's *Inter Ocean*, defends the action of the directory on Friday night. It is in the interest of greed and Sabbath-breaking, not creditable to its author, and a very strong argument in favor of all Christians keeping away from the Fair on week-days as well as on Sundays, since a visit to it is neither a work of necessity nor mercy.

Further developments will probably be made before the next issue of the *Cynosure*.

FALSIFYING HISTORY.

Attention is called by J. Ditzler, in the *St. Louis Christian Advocate*, to the following passage in Ridpath's History of the World, volume two, page 617, where he says, referring to Protestantism in the Reformation: "Her practices were equally abusive," with Rome. "So, when Protestants, coming into the ascendancy in Germany, Switzerland and England, began to commit, in the name of religion, the very crimes of which Catholicism had been guilty, and to justify them in the same arguments, it was not wonderful that sarcastic Rome turned upon her rival a withering glance."

This falsification leads Mr. Ditzler to rejoin as follows: "The Roman church is doing everything in its power to advance the claims of Catholicism as against Protestantism.... Indeed, our American schoolbooks are sadly blotted with these disgraceful departures from historic truth, mainly on sectional or political issues. They seem to be made by professionals, but not by historians."

The remedy is, to exercise caution in purchasing schoolbooks. No Protestant school officer should suffer himself to be deceived, either ignorantly or knowingly, into patronizing a lying book any sooner than he would trust a common liar.

THE CHINESE.

When President Cleveland, the other day, suspended that portion of the Chinese Exclusion law which requests the speedy deportation of Chinese residents who failed to register under the statute, it was evidently in view of its utter inexpediency, as Congress had neglected to appropriate funds, or provide sufficient transportation, to carry it into effect. His action, however, wise as it must seem to every unprejudiced mind, has greatly stirred up the Chinese-haters in California and other Western States, and some of them are calling for his impeachment or an injunction.

On the other hand, returns of Chinese registration from thirty-five of the sixty-three internal districts in the United States show that 3,169 Chinese have complied with the law. The districts most densely populated by Chinese have not yet made their returns. It is estimated that there are 110,000 Chinese in the United States.

How could the United States send all these 106,000 delinquents back to China?

Rev. Dr. J. S. Baldwin, for twenty-two years a Methodist missionary in China and for nearly a quarter of a century secretary of the missionary board of the Methodist Episcopal church, which has large moneyed interests in China, said last week in New York, that he had positive information from dignitaries of the Chinese government and from his own Chinese missionaries that if the Chinese Exclusion act is carried into effect and Chinese shipped from this country to China, deported simply because they are here without having taken out certificates, that Americans in China will be likewise deported from that country to the United States. "If the law is declared constitutional by the Supreme Court," he said, "I anticipate that there will be a speedy exodus both of missionaries and merchants from China, in retaliation for our sending home Chinese from the United States. . . . This is the most perilous time in the relation of China to the United States that has yet been encountered."

—It is certain that the terrible incubus that rests upon the nations of Europe is their immense military establishments, and that the cause of international peace can make no progress so long as these continue to increase. Probably no nation in Europe is better prepared to commence disarmament than Germany.

—The first of the series of World's Fair congresses began on Monday last in the Memorial Art Palace, on the Lake Front in this city. This is the official gathering of representative women, and one of the most important of the series which is to give variety and interest to the Columbian Exposition. It is a remarkable assemblage, representing numerous countries, and many phases of thought to be advanced by able essayists and speakers. Each day there is, also, a lecture and other exercises at the Woman's Building, on the Fair grounds. The meetings in the Art Palace are held in the forenoons, and those in the Woman's Building at 3 o'clock afternoons. The sessions will continue until the 31st of the present month. Many prominent women will participate in the proceedings.

—Rev. Laughlin McLean, of the Central Methodist conference, and secretary of the Columbia Sunday Association, officially visited the World's Fair grounds on Sunday, May 7, to see how effectually the gates were closed to public admission. "I went," he says, "in a spirit of fairness to judge by actual experience whether or not the general public were in favor of the rule. To sum it all up, I think that the greater part of the respectable people looked upon the closed gates with approval.... I walked from the northern to the extreme southern entrance to the grounds. In all I was about five hours outside the gates. I listened as best I could to the sentiments of those few who walked outside the grounds. Nowhere did I hear remonstrance. I asked a policeman how many people he thought were on the walks outside the grounds, and he said not more than 3,500 or 4,000. Just think of it! The Sunday before the opening 84,000 people passed through the gates. The side shows had not nearly as many people as they would have had if the Fair had been open. I saw the tents where fortunes were told, but saw no one enter any of them. I went into a restaurant to get lunch, and but a few people, comparatively, were there.... I think that Sunday closing is approved by the people." It is well.

THE QUARTER-CENTENNIAL OF THE NATIONAL CHRISTIAN ASSOCIATION.

Special Work for the Season of 1893:

1. Exhibit of the history and work of the Association for twenty-five years in the main building of the World's Fair.
2. Conference of Churches connected with the Annual Meeting, June 20th, made up of delegations appointed by church assemblies.
3. Congress on the reform under the auspices of the World's Fair Congress auxiliary, to be held about October 5th, in the Art Palace on the Lake Front, Chicago.

The N. C. A. exhibit is sure to be an attractive point for visitors, and when the work in the great buildings is complete and the crowd of visitors throngs their avenues the best man who can be secured will be busy. The friends of the Association must not forget this effort to promote a pure Christianity. It needs your prayers as well as gifts. It is a great opportunity for our reform. Let us not be indifferent to it.

A district conference of the Swedish Methodists was held in Joliet, Ill., last week in the church of which Rev. M. Simpson is pastor. The conference held over the Sabbath and assisted in laying the corner-stone of a new church building on Park Ave., near Ohio street. The business of the conference was, however, practically over when the N. C. A. corresponding secretary reached the city Saturday noon, delayed some two hours by the incorrect printing of a railway folder. He could not, therefore, well present the work of the N. C. A. and request for a delegation to the June conference. Rev. Mr. Simpson, who had invited his presence, entered warmly into the plan, and promised that at a gathering of the brethren during the afternoon he would present the matter and secure the appointment of representatives. Thankfully entrusting the matter to so good hands, the secretary went on to his Sabbath appointment with the Congregational church at Marsailles.

A warm friend of our reform, who has studied its principles and realizes something of the measure of Satan's opposition, suggests that there is not prayer enough for the June 20th conference. It is but about a month before it will be held. There are no "great" speeches down on the program, though we mean no discredit to brethren J. P. Stoddard and M. A. Gault, who are promised for two 20-minute speeches, with the understanding that they are to make the best pleas of their lives. The conference may be a large gathering, or it may not. Its importance does not depend on its size. It does depend on the fact that it represents in some sense millions of Christian people. It is intended that these millions shall be better informed of the vital principles urged by the N. C. A., and it is hoped that this may prove an efficient means of attaining this end. If it be true that the creed of the lodge is essentially different from that of the Christian church; and so far as it is understood and accepted sets aside, nullifies, destroys that Christian creed, the churches should know and act upon the fact. If it be true the lodge altars, three to one to those of the church, are in the line of Cain and Jeroboam and Manasseh,—the Baal worship and Gentile worship of the race,—the churches should realize that the effect of such altars is the same in all time and among all people; that she cannot safely allow the violation of the injunction in 1 Cor. 10: "Ye cannot partake of the Lord's table and the table of devils." If the Masonic system is introducing and fastening upon us the religion of Mohammed; or the religion of the ancient mysteries, which the German Masonic historian Findell tells us went down in the first centuries of the Christian era through the proclamation of the Gospel; if these systems are being revived by the lodge, the churches should know it and meet the emergency. And they can take no step against these evils without enraging Satan, the god of all false worship.

THEREFORE, WE MUST PRAY.—There are some plagues that are not cast out of men but by "prayer and fasting." This seems to be one of them. Do not cease to cry to God that his Son may be exalted and his adversary and ours defeated through this June 20th meeting.

THE HOME.

BURDENS.

Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
He says, "Cast it on me,
And it shall easy be."

And those who heed his voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair;
And hope lights up the way
Upon the darkest day.

It is the lonely load
That crushes out the life and light of heaven;
But borne with him, the soul restored, forgiven,
Sings out through all the days
Her joy and God's high praise.

—Marianne Farningham.

HOME TRAINING.

(From "The Commandment with Promise.")

My party was now fast forming, and my sister agreeing to receive the young people, I was the more at liberty to attend to the seniors, all of whom assembled; and Mrs. Evans introduced her friends, Mr. and Mrs. Graham, saying, "I have taken this liberty, as my friends arrived unexpectedly. Having named to them the novelty of the engagement this evening, they declared they would not detain me at home, but would like to be admitted here; and beside it will answer your purpose, as they have a fine family of children."

My welcome was sincere to all, and I offered coffee early, that we might have a more uninterrupted evening. Mrs. Evans seemed full of curiosity, and addressing a lady near her, said:—

"I feel a little as if I had come to school; I declare I have a kind of fear that the papas and mammas are to be lectured as well as the boys and girls."

"I should not be sorry were it so," she replied, "for I really feel my own deficiencies."

"Oh! but really I hope, at least," she said, laughing, "we shall not be catechised; absolutely I do not know whether I could repeat one of the commandments correctly; and as to understanding them, you know that belongs to people of a certain turn of mind, who see in them so much spirituality, as they call it, that they make the whole a mystery."

"May I," I said, "be permitted to remark upon your observation?"

Mrs. Evans. "Oh, yes, (smiling pleasantly,) certainly."

Author. I do first assure you, my dear madam, I intend not to catechise; but you observed something which implied a difficulty in understanding the commandments; I really think, did you reflect upon them without prejudice against the spiritual meaning, you would find them very intelligible to plain common sense; every one of them is expressed in the simplest language; the reason of the difficulties which appear to some so very great, is to be found in the ignorance of the natural mind of its own state; therefore it is that the prohibitions appear hard or useless, and the positive injunctions either easy or indifferent. For instance, we will take the fifth commandment, as it is on that subject we are particularly interested at present. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Here is a simple command that children should show a dutiful and respectful deference to their parents. What can be more simple? Its literal sense is easily comprehended; how many hundred questions have we all repeated or heard it, and never questioned the plain meaning; but we have for the most part heard it in vain. We esteemed it, perhaps easy and indifferent, and so we never made an endeavor to give an example of it, by framing our conduct after its rule. Then there is a promise attached, which is seldom attended to, of long life in the land given by the Lord our God. Why do we not attend to it? We naturally love long life; are naturally desirous to dwell in our land; but we forget the Author and Preserver of life, and live as though our days were our own; and the land which the Lord giveth, we esteem not as peculiar; or if we do, as only peculiar to the Jews, and then reason that the promise belongs not to the Gentiles. There is a strange propensity in human nature, to retain the command, and cut

off the promise; but if by faith we are engrafted into the true Israel's stock, we partake of their privileges both of law and promise. I mention this, only to show that the literal and obvious meaning are perfectly comprehensible to our minds, but the objection against them is their constraining authority.

"Whatever objections to their authority we may ourselves have felt," said Mr. Conway, "I think, we should all like our children at least to be sensible of it, and to reap the advantage in their obedience."

Author. Doubtless, for without obedience where is the authority? and without authority and obedience, where is the happiness of a family? or where is the hope of the promise? It should be a very affecting consideration to parents who desire the blessing and happiness of their children, that if they are running a course of disobedience and disrespect, they not only transgress the commandment, but forfeit the application of the promise.

Mr. Conway. I confess I have considered the necessity of obedience singly, as right and proper, without attaching any importance to the promise; I see it is an error.

Author. A great one; for enforced authority, merely on human motives, for present expediency, is a selfish acting; consulting, perhaps, chiefly our own present comfort, and mere worldly morality.

Mr. Conway. I should like to have a little explanation of that idea.

Author. I think we ought well to consider all the responsibilities belonging to a parent, to open out to his child all the revelation of God, concerning their nature and the end proposed by their birth into this world; to lead them on to a preparation for an eternal existence in another world; to show them their sinful nature; to point out to them the redeeming blood of Jesus; to declare the power of the Holy Ghost, and thus manifest the love of the Father; to teach them, that while all things here are temporal, yet that they have essential and important duties belonging to them; and that on earth we are to be as pilgrims, seeking for a better country.

Mr. Conway. You are proposing instructions only calculated for mature and reflecting minds, and which would be very difficult to give, in their juvenile days.

Author. I beg pardon; they are just as simple as the commandment; we need not shackle ourselves, and rob our children, by ideas of our own invention, which they cannot understand; adapt your language, if you please, to the capacity of your child; but I believe you will always find the plain Scripture words the easiest to be understood. By early teaching them to look to God in Jesus, you perform one great parental duty, which is that of loosing them from this world, and fixing their attention at least on that which is to come.

Mr. Conway. But what has this to do with obedience?

Author. Much; for you give them the highest object for obedience, so constraining where it is duly impressed that the commands from you which they would be inclined to resist, are enforced upon their consciences by the Scripture admonition of the Lord, "Children, obey your parents in the Lord;" and that they are led to bend unto, and implicitly obey as right.

Mr. Conway.—It appears to me that you put the authority of the parent too much in the background.

Author. I put it second to that of God; and whatever parent will desire to be the supreme authority to his child, will find, to his discomfort, that he will be beneath every rising passion of the child. If a parent makes self supreme, there is at once a rivalry between him and the child, each taking the same God, self; the contention is endless and hopeless; and then, when forced to try, as another method, and merely as secondary, the authority of God, the child looks upon it as a scheme, adopted for a present purpose, and as a sure indication that it has gained a point. Be, therefore, yourselves subject to the authority of God, refer your children constantly to the same, and you preserve an unchangeable principle and motive, established and settled in the Lord.

Here Mrs. Aston asked, "How early would you begin this system with your children?"

Author. Before I reply to this inquiry, I

would ask one question: How early do you begin to train your children for the station you expect them to fill in the world?

Mrs. Aston. I can scarcely say, because we do not always, perhaps, make up our minds what they shall be, at the same period.

Author. A thought has often been presented to my mind, by the evident delight a parent takes in observing the different traits of character in his child. A father, for instance, has, perhaps, a predilection for some particular profession for his boy; he has interest in some way which he hopes to realize; then, if his son is designed for the sea, or the army, with what pleasure he notices his inclination to climb, calls him a "sailor," a "jolly tar," etc.; how he promotes his inclinations by buying him toys suited to inspire correspondent feelings; he gives him guns and cannons, a red coat; commends a military air; talks of marching, sailing, fighting. If for sedentary professions, how he urges his plodding over his book. If for trade, how he inculcates the necessity of all the rules of calculation and money getting. Then see a mother; if her daughter is designed to move in a genteel sphere, how carefully she supplies her with one or two nurses or attendants; how attentive to her dress; how watchful for lady-like manners, for polished accent of speech; she desires she should be a rich, a great lady, and studies to adorn her with every accomplishment, repressing all inclinations derogatory to her fancied dignity; and labors to inculcate ideas suited to the station she expects her to fill. This is true—is it not?

"Oh, yes, quite true, certainly," proceeded from every mouth.

Author. If I ask how early this begins, you, perhaps, can answer me. I believe it will be generally acknowledged to be from the cradle, and, I would add, before they are cradled.

"All this, you know," said Mrs. Bennett, "is quite natural, and as it ought to be."

Author. Quite natural; and so much as it ought to be, that the animals will not yield the superiority to you in this respect, God himself having endowed them with the same instinctive fondness for their progeny, and the same careful desire to provide for them. The dens of the beasts—the nests of the birds—the labor of the self-denial for their provision, all display the wonderful wisdom of God, and are a lively specimen of, perhaps, the purest natural affection; but let it be remembered, these fulfill the whole of their duty; they are creatures with nothing but natural life; for man's transgressions they are become subject to death, and in consequence they perish; they have no other duty than to protect and bring up their young, until they are able to care for themselves. That this is the whole of their duty, is shown by the wisdom of God having ordained that thenceforward they are loosed from any sense of natural ties; the parent's care ceaseth, and the dependence of their offspring also ceaseth, knowing each other no longer in this connection of nature.

Mrs. Aston. What do you mean to convey to us by this reference to the animal creation?

Author. That however you may please yourself with the notion of superior love to your children by this expression and display of care, you cannot boast of more than what the inferior creatures evince; and if we put you in comparison, you fall greatly short, for they perform their whole duty; but if you go no farther than this, you leave the principal part of yours undone.

Mrs. Aston. What is that principal part?

Author. I wish parents would reflect upon the nature of their offspring—that their component parts are body and soul—that the body is mortal, and that the soul is immortal—that the body, therefore, should be subject to the interests of the soul, for by the deeds of the body shall it be judged. Therefore, the first and principal part of your duty is, to promote the safety of the soul, and to endeavor to make provision for that as the grand object and end of all your solicitude. The final well-being of the body is dependent on the well-being of the soul; and let parents who boast their love, remember how fatally they will fail to prove it, if they neglect this pre-eminent evidence of having taught them whom to fear, even him who hath power to cast both body and soul into hell.

Mrs. Evans, who seemed exceedingly uneasy at this turn in the conversation, rather abruptly broke the thread, by saying, "I think we have wandered from the subject, which, if I mistake

not, was the obedience of children, and not the duty of parents."

Author. My dear madam, it is with the distinct view of the original subject that I have thus diverged a little into the duty of parents in order to show how intimately they are connected, and what a preparation may be made by the parent toward the great object of the fifth commandment of God; and I believe we may learn much from considering one peculiarity in the commandment, which is, that while there is one commandment especially directed to children, there is not one specifically named as belonging to parents. We should, therefore, remember that to each it is binding. The age has nothing to do with it. It belongs to all, of whatever age or station, to honor their father and mother; and the preceding commandments, directing our individual duty to God, if attended to by the seniors, will be the best security for their being blessed to their children. "I am a jealous God," saith the Lord, "visiting the sin of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." A lively interest in God in your own bosoms would lead you to fear his wrath on your children, and to covet his mercy for them. I would be understood to contend for this one thing, that the parent's care for his children should begin in devotion to God; and surely I should ask no unreasonable thing, that it should begin as early at least as the preparation for the comfort of their bodies.

(To be continued.)

SOME "ADVICE."

In one of the large railroad offices in this country is a comparatively young man who is at the head of a large department. When he entered the service of the company five years ago he was green and awkward. He was given the poorest paid work in the department.

The very first day of his employment by the company a man who had been at work in the same room for six years approached him and gave him a little advice.

"Young fellow, I want to put a few words in your ear that will help you. This company is a soulless corporation that regards its employes as so many machines. It makes no difference how hard you work or how well. So you want to do just as little as possible and retain your job. That's my advice. This is a slave pen, and the man who works overtime or does any specially fine work wastes his strength. Don't you do it."

The young man thought over the "advice," and, after a quiet little struggle with himself, he decided to do the best and the most he knew how, whether he received any more pay from the company or not.

At the end of the year the company raised his wages and advanced him to a more responsible position. In three years he was getting a third more salary than when he begun, and in five years he was head clerk in the department; and the man who had condescended to give the greenhorn "advice" was working under him at the same figure that represented his salary eleven years before.

This is not a story of a goody, goody little boy who died early, but of a live young man who exists in flesh and blood to-day and is ready to give "advice" to other young men just beginning to work their way into business. And here it is: "Whatsoever thy hand findeth to do, do it with thy might."

"Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men."—*Youth's Companion*.

"PASS IT ON."

Rev. Mark Guy Pearse tells us that, when he was a lad of 14 years, he was returning to his home in Cornwall from school in Germany, passing through London on his way. After spending a little money here, he took the train to Bristol, and then went on board a ship going to Cornwall—the railways not running so far in those days. The passage money, which he thought included his meals, exhausted the whole of his cash, and his surprise was great when the steward, towards the close of the passage, brought him a bill for his food. He told him

that he had spent all his money. "Then," said the steward, "you should not have ordered the things you did," and asked him for his name and address.

Directly the lad had stated who he was, the steward looked at him intently, and exclaimed: "I never thought I would live to see you."

Then he told how, many years before, when a fatherless boy, and his mother was in great distress, Mr. Pearse's father had befriended them, and he had resolved, if ever opportunity afforded, he would repay the kindness thus shown. So now he paid the lad's bill, gave him five shillings, and saw him safely landed.

When Mr. Pearse told his father the incident, his reply was: "My lad, I passed the kindness to him long ago, in doing what I did, and now he has passed it on to you. Mind as you grow up you pass it on to others."

And Pearse did not forget; seeing a lad one day at the railway station in trouble because he had not enough money by fourpence to pay for his railway fare, Mr. Pearse gave him a shilling, and when the lad brought him back the change, he told him to keep it, and that he was going to ride with him. And then in the carriage he told the boy the story of how the steward had treated him on the boat.

"And now," he said, "I want you, if ever you have the opportunity, to pass it on to others." Mr. Pearse got out at the junction, and as the train left the station the lad waved his handkerchief and said: "I will pass it on."

How much brighter and happier the world would be if everybody would only "pass on" the little deeds of kindness shown to them. Are you doing this, my young friend, or do you only pass on unkind actions instead of kind ones?—*Selected*.

TRUST IN GOD AND DO THE RIGHT.

Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble;—
"Trust in God and do the right."

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely, strong or weary.
"Trust in God and do the right."

Perish policy and cunning!
Perish all that fears the light!
Whether losing, whether winning,
"Trust in God and do the right."

Trust no party, sect, or faction;
Trust no leaders in the fight;
But in every word and action
"Trust in God and do the right."

Trust no lovely forms of passion,—
Friends may look like angels bright;
Trust no custom, school, or fashion.
"Trust in God and do the right."

Simple rule, and safest guiding,
Inward peace and inward might,
Star upon our path abiding,
"Trust in God and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee.
"Trust in God and do the right."

—*Selected*.

TEMPERANCE.

UNTIL.

Until the temperance element of the country is stronger than the drinking element, absolute stoppage of the liquor trade is impossible.

Until the temperance people of the various views come together on some common platform, a reasonable successful prohibition is impossible.

Until voters are tolerant of opinion, waiting to hear all sides, disposed to do right whatever comes, the temperance cause will gain small advantage from either agitation or discussion.

Until the Prohibition party took up other questions besides prohibition it was called a party of "one idea;" now it is said to have more measures in view than the average voter can espouse: it is hard to please every voter.

Until the dominant parties courageously grapple with the prohibition issue, and act as if they meant death to the saloon, they will have to reckon with the power of independent voting.

Until a great deal of educational work is done along temperance lines, the old ideas of temper-

ance duties will not have become utterly out of order.

Until the Christian adherents of republicanism and democracy realize that political parties are never higher in morals than their purest elements make them, they are not likely to feel responsible, as they should.

Until Christian voters realize that to talk temperance and vote license is to talk one way and vote the other, there will be no great exodus from political party affiliations.

Until the masses of people realize that temperance is a Christian virtue, and that intemperance is one of Satan's chief devices for peopling hell, they are not likely to cease hurling their epithets, like "fanatic," "cranks," etc., at the head of temperance workers.

Until we all care more for morals than we do for men, more for prohibition than we do for party, more for the immediate triumph of righteous principles than we do for the continued reign of political plotters, we are not likely to be encouraged in temperance work by any radical changes in existing conditions.—*Springfield Methodist*.

PROHIBITION

has been in operation in Maine for over forty years, and it has been a great blessing to the State. Under the prohibitory policy the assessed value of the property, both personal and real, increased from \$235,978,716, in 1880, to \$309,129,101, in 1890, being an increase of 31 per cent. During the same decade, the taxes decreased 5 per cent, the bonded indebtedness decreased 29.21 per cent, and the floating indebtedness decreased 11.44.

The increase per cent of per capita valuation, from 1880 to 1885, as shown by the United States Census statistics for Kansas, is 51.17; Vermont, 97.24; Iowa, 12.08; North Dakota, 80.23; South Dakota, 240.95; New York, where the beer business thrives, 20.64; Wisconsin, 5.32; Nebraska, the great high-license State, shows a decrease of 12.86; Illinois shows a decrease of 25.61.—*Selected*.

PROHIBITION NOTES.

The Prohibition vote of Camden, New Jersey, is almost three times as great as for Bidwell.

The State Convention of the Prohibitionists of Pennsylvania will meet at Harrisburg, June 7th, to nominate a candidate for State treasurer.

The chairman of the county committee of the Prohibition party of Marion county, Kansas, was elected police judge in the city of Marion against the Republican candidate.

There was a hot fight in the Legislature of Wisconsin over the local option law, but it stands. The liquor men were defeated, the vote standing 38 to 34. The temperance people all over the State are jubilant.

Prohibitionists in Rhode Island are wide awake to the interests of their cause and have already opened the next campaign. The State central committee has decided to organize the party in every town and city.

The Army of Liberty is the name of a new organization in Kansas which is working for the repeal of Prohibition in that State. Its members upon joining take a solemn oath never to vote for any one for office unless he is pledged to the repeal of the law.

The State executive committee of Maryland met in Baltimore and decided to call a State convention at Glyndon Park August 9th. Each legislative district of the city, and each county, is entitled to two delegates for each 100 votes cast at the last election.

Advices from Des Moines make it certain that the Prohibition convention to be held there May 30th will be the largest and most important ever held in the history of the party. The position taken by the Republican leaders on the Prohibition question is driving many to our ranks.

The Ohio convention will meet in Cleveland, June 27th and 28th, in Music Hall. Twenty-six thousand and twelve Prohibition votes were cast at the last election, and out of that number they have provided for 525 delegates. Michael J. Fanning will work in the State for two months under the direction of the State committee.

BIBLE LESSON.

OLD TESTAMENT TEACHINGS.

LESSON IX.—Second Quarter, 1893.—May 28.

SUBJECT.—The Excellent Woman.—Proverbs 31: 10-31.

GOLDEN TEXT.—Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised.—Prov. 31: 30.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Prov. 31: 10-22. T.—Prov. 31: 23-31. W.—Ruth 1: 16-22. T.—2 Kings 4: 8-13. F.—Acts 9: 36-43. S.—Phil. 4: 1-7. S.—2 John.

COMMENTS BY E. E. FLAGG.

1. *The virtuous woman—her thrift and industry.*—vs. 10-15. The word virtuous has a wide range. Virtue is derived from *virtus*, which means strength. Weakness is not womanliness. Here we have a picture, painted a thousand years before Christ, of a strong-minded woman—strong in every sense of the word. She is no clinging vine, but an upright tree that gives grateful shade and pleasant fruit—a protection and support to others, but requiring none herself. Such women are to be found—like precious stones—by diligent search; but when found, rubies, the most esteemed jewel of ancient times, are not to be compared with them. "The heart of her husband will safely trust in her;"—in her skillful management, and the wisdom and judgment with which she will meet and help him bear any perplexity or trial. "So that he shall have no need of spoil;" or, rather, no lack of gain;" but if we take it as it stands in our common version, we find an important suggestion. He will have no need to cheat or over-reach others. Many a defaulter and embezzler of other people's property has been made such by the extravagant demands of a selfish, frivolous wife. "She worketh willingly with her hands." The pitiable condition of women and girls in our great cities, who stand behind counters, and slave with the needle for miserable wages, is due in a great degree to the prejudice against domestic service. To work willingly with the hands is always honorable, and the really menial labor is that which is done for such an insufficient pittance as to leave only the alternative of slow starvation or a life of shame. "She is like the merchant ships." She is not only industrious but far-sighted; quick to recognize favorable opportunities by which to supply from a distance the wants of her household. "She riseth early," and carries out the meaning of the Saxon word, "lady," a loaf-giver. She looks carefully after the comfort and well-being not only of her own immediate family, but of those who serve her.

2. *Her business qualities.*—vs. 16-19. Parents make a great mistake in not training their girls, as they do their boys, to have a knowledge of business. The virtuous woman bought fields and planted vineyards, but she lost none of her feminine nature thereby. "She girdeth her loins with strength," alluding to her energy and force of character. "She perceiveth that her merchandise is good." She has the consciousness of doing well whatever she does. She can take honest pride in her own work. She is no foolish virgin,—“her lamp goeth not out by night.”

3. *Her charitableness.*—v. 19. Her prosperity does not make her hard or penurious. She is not worldly and selfish; she is not narrow and grasping, but her sympathies go out to every needy child of sorrow. She is wisely frugal, that she may give the more. A true woman is the light of her home, a light which cannot be hid; and the brighter she shines in the domestic circle the farther her rays will reach, giving warmth and comfort to those outside.

4. *Her care for her home*—vs. 21-25. The wise woman's home is her kingdom, and she makes it her daily study to manage it wisely. She does not scorn beauty, but she puts comfort before show. With plenty of scarlet, or "double" garments, as the margin reads, for her household, she is not afraid of the cold of winter. "Her clothing is silk and purple." She can afford to dress richly, to buy the best material; but this does not mean that she tries to follow the vagaries of fashion. She clothes herself wisely and sensibly as her means warrant. "Her husband is known in the gates." She is a constant inspiration, strengthening him where he is weak, and helping him to live such a life of integrity and true nobleness as shall win him public honor and respect.

5. *Her piety.*—vs. 26-31. "In her tongue is the law of kindness." She is no shrew or scandal-

monger. Her words are of "grace seasoned with salt." She is always ready to counsel, to sympathize, but never to talk evil of the absent, or converse on foolish or frivolous topics. "She looketh well to the ways of her household." This includes a moral as well as a temporal oversight. A mother should look well to the books her children read and the friends they choose if she would have them rise up and call her blessed in future years. A large part of the good which is done in the world may be traced to the precepts and example of a Christian mother. "Favor is deceitful." A woman's true beauty is in her soul and moral character. If in her thoughts and desires she is continually reaching up to the purest and loftiest ideals, every time she translates them into word and action it imprints a new loveliness on her face. Even to foreshore years and ten she will win admiration and love. We have in our lesson a type of true womanhood, painted by God himself, feminine but not womanish; strong-minded but not mannish; preserving all the graces of her womanly character, yet working with her hands; buying and selling, transacting business, yet never neglecting her home; and crowning all her virtues with simple, earnest piety. Such will receive praise both of God and man.

RELIGIOUS NEWS.

AMERICAN BIBLE SOCIETY.

—During the month of March last the American Bible Society distributed 925,932 volumes. Annual reports, with estimates for the present year, were received from the Society's agencies in China, Persia, Brazil, Siam and the Levant; also letters from the Bible Society's committee for Japan, and from correspondents in the Spanish and Madura missions of the American Board, the Arcot mission of the Reformed church, the Syria mission of the Presbyterian church, and the Sweden mission of the Methodist Episcopal church; from Mr. Manecke, of Puerto Plata, Dr. Thomas B. Wood, of Lima, and Mr. Prince, of St. Petersburg. Gratifying reports were made of the large circulation of the Scriptures in Central America during the winter months. Upon the recommendation of the committee on distribution, appropriations of funds for expenditure in Bible work in foreign lands during the ensuing year were made to the Society's agencies in Brazil, Siam, Madura, Arcot and Sweden, of the aggregate amount of \$66,441.15; and grants and consignments of books were made of the value of \$12,249 for circulation at home and abroad, and for distribution among immigrants who may arrive in the harbor of New York. These grants of books to be sent out from the Bible House for sale and distribution number in the aggregate about 62,000 volumes.

BAPTIST.

—The following "anniversaries" are called to meet at Denver, Colo., this month:

Women's Baptist Home Mission Society—Sixteenth anniversary, at the first Baptist church, Monday and Tuesday, May 23, 23.—American Baptist Publication Society—Sixty-ninth anniversary, Wednesday and Thursday, May 24, 25.—American Baptist Missionary Union—Seventy-ninth anniversary, Friday and Saturday, May 26, 27.—American Baptist Home Mission Society—Sixty-first anniversary, Monday and Tuesday, May 29, 30.—Woman's Baptist Foreign Missionary Societies—Joint meeting, Wednesday, May 24, 2:30 p. m., at the First Congregational church.—Women's Baptist Home Mission Societies—Joint meeting, Monday, 10 a. m., at the First Congregational church.—The annual sermons before the Publication Society, Missionary Union and Home Mission Society, will be delivered on Sunday, May 28.—Baptist Young People's Meeting at the Calvary Baptist church, Tuesday, May 23—an all-day rally.

—A Baptist deacon in Hustonville, Ky., has been excommunicated for offering the sacrament to a Presbyterian.

LUTHERAN.

—The Pacific Northwest conference, Washington, Oregon and Idaho, contains about 65 Lutheran pastors. In three years this number will be doubled.

METHODIST EPISCOPAL.

—Prof. Luther T. Townsend, D.D., recently a professor in the Boston University School of Theology, has accepted the call to the Mount Vernon Methodist church, Baltimore.

—The Wesleyan Local Preachers' Mutual Aid Association has made payments amounting in the aggregate to about \$600,000. It now numbers 6,794 members.

—Bishop Taylor has arrived in the United States direct from Africa.

—Bishop Ninde, at the recent anniversary of the Freedmen's Aid and Southern Education Society, speaking in admiring praise of his Kansas home, told of a Sunday-school mass meeting where eleven hundred children were assembled. All who had ever seen a saloon

were asked to hold up their hands. Out of the multitude, only about a dozen had ever seen one; and they were either newcomers into the State, or had been taken on a visit to Kansas City, Mo.

—Dr. Abel Stevens is writing the closing chapters of the fifth volume of his great history of the M. E. church, bringing it down to 1890.

—The editors of the Omaha *Advocate* have received a communication adorned with skull and cross-bones, threatening the life of the editors if they do not cease the publication of articles on Romanism.

—Presiding Elder A. R. Julian, of Northwest Nebraska conference, in making the rounds of his extensive district, is obliged to travel for the most part at night. The past year for 110 nights he did not retire to bed until after 3 o'clock A. M., and on fifty-three nights he did not take his clothes off.

—Every Methodist in the English Parliament voted in favor of the Home-Rule bill at its second reading.

—Bishop Vincent speaks out boldly in the *Forum* concerning the true significance to Americans of Monsignor Satolli's mission. "We are ready to die for the maintenance of the right of every Roman Catholic," he says pointedly, "to worship God as he pleases under the American flag. But when he insists on his right to embody in our political system doctrines and policies absolutely and manifestly hostile to every distinctively American principle, we are craven cowards if we do not protest and resist."

PRESBYTERIAN.

—On the 20th day of May the New York *Observer* will celebrate the seventieth anniversary of its publication. The *Observer* claims to be the oldest religious weekly in America, and ranks among the best of our great religious weeklies. It is the leading bulwark of conservative Presbyterianism in America.

—It is predicted from the votes that have been taken in the presbyteries that the revision of the confession of faith is likely to be defeated in the Presbyterian church. Those who are opposed to any revision, and those who advocate letting the confession alone and adopting a shorter creed, as supplementary or explanatory, have joined forces, and hence revision will be defeated.

—The McCormick Theological Seminary of Chicago held its commencement exercises at the Church of the Covenant, on Thursday, May 4, when seventy-two students were graduated and received their diplomas.

UNITED PRESBYTERIAN.

—The thirty-seventh annual report of the American United Presbyterian mission in India, for the year 1892, shows that at the close of last year there were in the field a total of 48 missionaries from this country—namely, 14 ordained ministers, 13 females unmarried, 15 married, 2 female medical missionaries and 4 European medical assistants. Of native laborers there were 10 ordained ministers, 9 licentiates and theological students, and 213 other workers—232 natives in all. This seems like a large working force, but it is utterly inadequate to the necessities of the field; and the call for more laborers from this country is loud and earnest.

—The thirty-fifth general assembly of the church will meet in the First church of Monmouth, Ill., on May 24, at 7:45. The opening sermon will be preached by Rev. D. MacDill, D.D., moderator of the last assembly.

—All United Presbyterian churches in Chicago are in a thrifty condition, and there is every indication that when—incident to the World's Fair—the superior educational and other advantages of this city go abroad, they will receive further considerable accessions.

MISCELLANEOUS.

—The revival services of Sam Jones at Bowling Green, Kentucky, have led two thousand three hundred persons to the profession of religion, and closed forty-three saloons.

—A new sect called the "Evening Lights" has made its appearance in Trego county, Kansas. Its members, who number about one hundred, believe in miracles. They do not claim that any miracles have been performed thus far, but they believe the power which was given to the apostles will be given, under certain conditions, to Christ's devoted followers.

—A proposition has been made in France to form a federal union of the Protestant churches in France—including the Lutheran, Reformed, Free, Methodist and Baptist churches—for common action in matters concerning the relation of the churches to the government, and in their attitude toward the Roman Catholic church. Such a federal union is a great Protestant need of our country.

—The Congress of the Religious Press, in connection with the World's Congress Auxiliary of the Columbian Exposition, will take place in Chicago, May 26, 27 and 28.

—The Fifth Universal Peace Congress, to be held under the auspices of the World's Congress Auxiliary of the World's Columbian Exposition, will be held in the Permanent Memorial Art Palace, Chicago, beginning on the 14th of August and continuing one week. About ten sessions in all will be held. The closing session of the congress will be a Sunday morning service in the Art Palace, in which the religious and moral aspects of the peace movement will be considered.

NEWS OF THE WEEK.

CHICAGO.

The burial service over the remains of L. Domini, who was interred under the auspices of the Society R' D' Italia, at Calvary cemetery, ended in the arrest and imprisonment of two of the mourners. About 200 members of the society had accompanied the remains of Domini to the cemetery. Pasqual Salvatori was marshal of the society, and was assisted by Frank A. Passaville, a trustee. In the midst of the services Sebasto Perni, who fancied that he had been insulted by some of the members of the society on the train, created consternation by suddenly drawing his revolver and threatening to open fire. The women began to scream, and children were trampled under foot by the mourners. Passaville started toward the gate, when he was confronted by Perni's brother, Pasquato, who also had a revolver. Marshal Salvatori disarmed Pasquato, and Passaville succeeded in summoning half a dozen Evanston policemen. The Pernis were arrested.

Tuesday of last week the Chemical National Bank, of this city, closed its doors, and on Wednesday the Columbia did the same. Each had a capital of \$1,000,000. But large as was the capital of these banks, their business was small, and the suspension occasioned neither surprise nor alarm. Neither had been in business long, and consequently neither was much of a factor in the finances of Chicago. The loans and discounts of the Columbia were about \$100,000 larger March 6 than May 4, and the two totals corresponding to the above were \$2,949,170.48, which showed a very considerable shrinkage in business during the period. The deposits of all kinds were \$1,802,166.94 in March, as against \$1,457,950.34 in May.

Foreign World's Fair exhibitors who had deposits in the Chemical National Bank will be paid by the Fair managers, and lose nothing.

A special civil service examination for stampers in the postoffice will be held May 25. Boys between the ages of 16 and 20 are eligible, but application must be made to Secretary Newton, in the government building, before May 22.

May 22 the grand Congress of Editors, under the direction of President Charles C. Bonney, of the World's Auxiliary, will begin in the art palace and continue through the week. An elaborate program has been provided for the occasion, in which noted newspaper people from all parts of the world are expected to participate.

The new permanent art-palace on the Lake Front is so far finished that it was opened on Friday last. It is a great acquisition to Chicago's many attractions.

Mayor Harrison has been elected a World's Fair director, vice Lamb, resigned.

The bill of fare of the principal company of caterers at the World's Fair shows an increase of from fifty to one hundred per cent in prices of common luncheon viands over those of downtown restaurants.

COUNTRY.

Carlyle Harris, proven guilty of the murder of his young wife, was executed by electricity on Monday, at Sing Sing, N. Y. After being seated in the chair, he made a final denial of his guilt. His death was instantaneous and painless. Harris is the tenth man who has died by electricity.

The number of divorces in the United States from 1867 to 1886 was about 328,716; so says Mr. Carroll D. Wright. And the applications for divorce that failed during the same twenty years were approximately 109,572.

William Blunk and Thomas Luvien, neither of whom is fifteen years old, were sentenced to forty years in Joliet State's prison, by Judge Hutchinson, last Saturday. These boys were the youngest ever sent to Joliet for murder. Both were street toughs—the product of the saloons of Chicago, together with neglect

to enforce the compulsory education act. If they had been older they would probably have been hanged.

Not long since there was printed in these columns a description of the proposed new fast train between New York and Chicago, the run to occupy but nineteen hours' time. It was to have been in operation ere this, but for some reason the first trip has been postponed until May 28. As the enterprise is a novelty, the management propose to add to its force by raising the fare \$2.00 above the current rate.

Rev. William Lawrence, D.D., dean of the Episcopal Theological Seminary at Cambridge, Mass., was elected as bishop of Massachusetts, to succeed the late Phillips Brooks, D.D.

"Deacon" White, the heavy New York speculator, who recently failed, is paying 25 per cent of his indebtedness.

H. H. Warner, the "Safe Kidney Cure" manufacturer, has failed for a very large amount.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 8 to May 13:

W. McClelland, J. Manville, J. W. Wood, Mrs. L. H. Hull, J. Clair, Rev. E. Tappenbeck, J. Robinson, A. L. Aiken, P. Baldwin, Rev. W. Parker, J. A. Learn, J. J. Jones, W. G. Johnson, Mrs. H. Upton, J. Markle, J. Morris, F. K. Robbins, J. Harvey, Mrs. A. E. Ambury, C. M. Livesay, W. R. Fleming, R. W. Wass, Rev. D. H. Pollock, J. Walter, S. S. Arthur, Mrs. A. T. Rider, L. B. Skeel, V. C. Wynne, J. M. Chambers, W. Cheetham, J. Dalrymple, Mrs. A. W. Schoenhut.

If ever a man feels like "a poor worm of the dust," it is when he suffers from that tired feeling. Ayer's Sarsaparilla removes this discouraging physical condition and imparts the thrill of new life and energy to every nerve, tissue, muscle, and fibre of the whole body.

JONATHAN BLANCHARD MEMORIAL FUND.

From the far west, Tacoma, Wash., comes the first subscription by mail. Julia and Delia Whiting \$23. Other subscriptions H. L. Kellogg \$50; A Friend \$200; H. A. Fischer and family \$250, Mrs. E. A. Cook \$100, H. Warford \$100. Total, \$723.

An Eight Per Cent Stock guaranteed by a leading Trust Company is offered at par. Suitable for large and small investments. Full information furnished by W. E. Lown, Mills Building, New York.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	73½@	74
Winter No. 2.....	73	
Corn—No. 2.....	41½@	43½
Oats—No. 2.....	30 @	35½
Rye—No. 2.....	50½@	56
Bran per ton.....	12 25 @	13 00
Hay—Timothy.....	10 00 @	13 50
Butter, medium to best....	16 @	24
Cheese.....	03 @	11½
Beans.....	1 50 @	1 95
Eggs.....	13 @	14½
Seeds—Timothy (bags)....	3 30 @	3 65
Flax.....	1 08½@	1 09
Clover (bags).....	No sales	
Broom corn.....	02 @	08½
Potatoes, per bu.....	70 @	82
Hides—Green to dry flint..	04 @	08
Lumber—Common.....	10 00 @	13 00
Wool (washed).....	Slight demand	
Cattle—Choice to extra....	5 50 @	6 50
Common to good.....	3 75 @	4 20
Hogs.....	6 50 @	7 80
Sheep.....	2 85 @	5 60

NEW YORK.

Wheat.....	78½@	80½
Corn.....	50½@	51½
Oats.....	35½@	42
Rye.....	58 @	62
Eggs.....	15 @	16½
Butter.....	20 @	28½
Wool.....	13 @	25

KANSAS CITY.

Cattle.....	1 85 @	5 60
Hogs.....	7 00 @	7 40
Sheep.....	4 00 @	5 25

BEATTY Organs, 27 stops, \$22; Pianos, \$150. Cat'g FREE. Dan'l F. Beatty, Washington, N. J.

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Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, \$1.00; paper cover, 50cts.

Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, "The Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. 25cts each.

Between Two Opinions: OR THE QUESTION OF THE HOUR. By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy. 389 pages, cloth, postpaid, \$1.00.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, pastor Evangelical Lutheran church. This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

Five Rituals Bound Together. "Odd-fellowship Illustrated" (old work), "Knights of Pythias Illustrated," "Good Templars Illustrated," "Exposition of the Grange," and "Ritual of the Grand Army of the Republic," are sold bound together in cloth for \$1.00.

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystical Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials." 324 pages, cloth, \$1.00.

Holden with Cords. OR THE POWER OF THE SECRET EMPIRE. By E. E. Flagg, author of "A Sunny Life," etc. This is a thrillingly interesting story, accurately true to life because mainly a narration of historical facts. In cloth, \$1.00; in paper, 50 cents.

College Secret Societies. Their customs, character and the efforts for their suppression. By H. L. Kellogg. Containing the opinions of many prominent college presidents and others, and a full account of the murder of Mortimer Leggett. 25cts each.

History Nat'l Christian Association. Its origin, objects, what it has done aims to do, and the best means to accomplish the end sought, the Articles of Incorporation, Constitution and By-laws of the Association. 25cts each.

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Knights of Labor Illustrated ("ADELPHON KRUPOTOS.") The complete illustrated ritual of the order, including the "unwritten work." 25cts each.

Odd-fellowship: ITS HISTORY AND ITS WORK. By President J. Blanchard. A new pamphlet with cover. Postpaid, 5 cts

HOME AND HEALTH.

WORTH REMEMBERING.

If sheets or tablecloths are wrung by putting the selvage through the wringer, the edges will not curl up, and they will iron much more easily.

Hairbrushes and combs can be thoroughly cleansed by using ammonia and warm water. Lay the brushes, bristles downward, in the sun to dry.

Rub off the carpets with a sponge dipped in water in which is a small proportion of turpentine. This will freshen the colors, and tend to discourage moths.

Persons subject to nervous depression, nervous headaches, and a feeling of faintness or exhaustion, should always have ammonia on hand, as it an economical but efficient remedy.

Ivory, when not stained, may be restored to its former whiteness by cleaning with powdered pumice stone and water, and then placing it under glasses in the sun's rays.

One of the first requisites of good carving is to have the meat dish of good size. It is almost impossible to handle a piece of meat acceptably upon a platter that is even a degree too small.

It is not generally known that currant or any fruit jelly may be easily removed from the mold by setting it in water as hot as your hand can bear it for a few minutes. The jelly looks much better when turned out in this way.

It is at the top that comfortables and quilts wear out and soil soonest. Prevent this by sewing at the top of these a strip of calico, doubled in the middle, half being on inside and half on outside of comfortable. This strip can easily be removed and washed when soiled.

Matting should never be washed with anything but salt and water—a pint of salt to half a pailful of soft water, moderately warm. Dry quickly, with a soft cloth. Twice during the season will probably be sufficient washing for a bedroom, but a room much used will require it somewhat oftener.

Steel knives which are not in general use may be kept from rusting if they are dipped in a strong solution of soda—one part water to four of soda; then wipe them dry, roll in flannel, and keep them in a dry place; or the steel may be well covered with mutton tallow, then wrapped in paper and put away.

IS CONSUMPTION CURABLE?

The following from the *New York Tribune*, and which that paper vouches for as being "absolute fact," is worthy of being known by all who are afflicted with what is named "the dread disease, consumption." We should have thought that a mild antiseptic, applied to the lungs by inhalation, or spraying, would have been added. The remedy, however, is simple, and can be tried by any one afflicted:

There lives not far from New York a German physician for whom it is claimed that he can perform miracles in so far as he can cure that hitherto incurable disease, consumption of the lungs. Dr. R—— is a man of profound learning, who has devoted his whole life to his profession, and has had wonderful success. His treatment of consumption is too simple to be very popular, as the average patient is not satisfied if he or she be not continually dosed with powerful medicines.

This dosing Dr. R—— absolutely refuses to do, as he gives no drugs whatever, but confines his efforts to assisting nature to do her own work. An interesting case which he is now treating is that of Mrs. M——, who has suffered for years with consumption. Last winter she very nearly died, and this winter her physician despaired of keeping her alive till spring. She is a woman five feet six inches in height, and of rather large frame, and eight weeks ago she weighed eighty-seven pounds.

She suffered agonies, and even looked forward to death as a blessed release. Her family physician, who is progressive in his ideas and had become much interested in Dr. R—— and his treatment, persuaded Mrs. M—— to allow the lat-



Mrs. William Lohr

Of Freeport, Ill., began to fail rapidly, lost all appetite and got into a serious condition from Dyspepsia. She could not eat vegetables or meat, and even toast distressed her. Had to give up housework. In a week after taking

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She felt a little better. Could keep more food on her stomach and grew stronger. She took 3 bottles, has a good appetite, gained 22 lbs., does her work easily, is now in perfect health.

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ter doctor to undertake her cure. She did so very unwillingly, as she had little faith in his power to do her good.

Dr. R—— insisted upon her staying in bed all the time and drinking a cup of warm milk every half hour, this being her only nourishment, and thus began an ordeal which is not yet ended.

The milk caused continual nausea, and later, looseness of the bowels, and it required a great deal of pluck to keep on taking it. Yet from almost the first day of this treatment Mrs. M—— began to improve, and now looks like a different person. In eight weeks she has gained seventeen pounds in flesh, her eyes are bright, her color is good. Her cough has greatly diminished, the character of the matter she raises is changed, and there is much less of it. To her friends her improvement seems a miracle.

Dr. R—— says that in a few months' time she will be entirely well—that is, part of her lungs will be useless, as it is out of his power to replace the diseased part with new and healthy tissue, but she will have plenty of healthy lung left to breathe with, her cough will be gone, and she will be well and strong. This is not a picturesque story, but an absolute fact.

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Knight Templarism Illustrated. A full illustrated ritual of the six degrees of the Council and Commandery. A book of 341 pages. In cloth, \$1.00. Paper covers, 50 cents.

Scotch Rite Masonry Illustrated. The complete illustrated ritual of the entire Scottish Rite, in two volumes, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I. of "Scotch Rite Masonry Illustrated" comprises the degrees from 3rd to 18th inclusive. Vol. II. of "Scotch Rite Masonry Illustrated" comprises the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive. Price per volume, paper cover, 50 cents each. In cloth, \$1.00 each.

Hand-Book of Freemasonry. By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry. New edition, 274 pages. Bound flexible cloth covers, 50 cents.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished. 25 cents each.

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The Master's Carpet, or Masonry and Baul Worship Identical, explains the true source and meaning of every ceremony and symbol of the lodge. Bound in fine cloth, 420 pages, 75 cents.

Mah-Hah-Bone; comprises the Hand Book, Master's Carpet and Freemasonry at a glance. Bound in one volume. In cloth, 589 pages, \$1.00.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

Ex-President John Quincy Adams' LETTERS on the Nature of Masonic Oaths, Obligations and Penalties. Price, cloth, \$1.00. Paper, 35 cents.

Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario. 5 cents each.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. In cloth, 75 cents. Paper covers, 40 cents.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin trials. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties. 10 cents each.

Freemasonry a Fourfold Conspiracy. Address of Pres. J. Blanchard. This is a most convincing argument against the lodge. 5 cents each.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 800 pages; cloth, \$1.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15cts each.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor. By a Templar of Fidelity and Past Worthy Chief Templar. 25cts each.

The Anti-mason's Scrap-Book, consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies. Postpaid, 25 cts.

Reminiscences of Morgan Times. By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry 10 cents each.

Secrecy vs. the Family, State and Church. By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown. 10cts each.

Sermon on Masonry. By Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference M. E. Church—a seceding Master Mason. 10 cents each.

Oaths and Penalties of the 33 Degrees of Freemasonry. To get these thirty-three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths. 15 cents each.

Pres. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to dis-fellow-ship secret societies. 10cts each.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. 5 cents each.

Sermon on Masonry. By Rev. W. P. McNary, pastor United Presbyterian church. 5 cents each.

Sermon on Secretism. By Rev. I. Theo. Cross, pastor Congregational church Hamilton, N. Y. This is a very clear arraignment of the objections to all secret societies, and to Masonry especially, that are apparent to all. 5cts each.

Knights of Pythias Illustrated. By a Past Chancellor. A full illustrated exposition of the three ranks of the order with the addition of the "Amended, Perfected and Amplified Third Rank." 25cts each.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

FARM NOTES.

HORTICULTURAL HINTS.

Deep plowing before planting is of more importance than the cultivation after planting out.

Old trees may be made fruitful by severe pruning, while young trees are often severely injured.

In nearly all cases it will be best to set young trees where the soil can be kept loose and mellow.

It is not by any means a safe plan to gauge the quality of the fruit trees altogether by their size.

The objection to training the trees too low is that it interferes considerably with the cultivation.

Cropping is injurious if no care is taken to return the fertility that the growing crops take away.

Whatever adds to the size, substance and color of the foliage gives size and quality to the fruit.

Pine cut into strips, and the name written on with a lead pencil, makes the best labels for fruit trees.

By grafting, any old fruit tree that is healthy but unproductive can be soon changed in its character.

One advantage in sowing buckwheat in the orchard is that it soon thoroughly shades the ground.

Flax thrives best on rich, deep, loamy soil, and the soil should be thoroughly prepared before sowing the seed.

Never allow manure to come in direct contact with the roots. Apply in the surface and work into the soil.

One advantage with field peas is that they will make a rank growth on what may be considered thin soil.

Both in manuring and cultivating it should be remembered that the roots of the trees extend as far out as the limbs.

A tree with well-ripened wood, grown on a good fertile soil, is to be preferred to a larger one grown by heavy manuring.

WINNINGS.

Weeds are the enemies of the farm as dirt is the enemy of the house. Keep clean.

Go slow in turning cattle and horses out, and await the drying of the surface and a better growth of the herbage.

Don't stop the winter ration off short as soon as you see the first glimmer of green grass in the pastures. There is not a great deal of nutrition in the very young grass.—*Prairie Farmer*.

Because bright timothy hay and oats are the best feed for horses it does not follow that they would not like a change from it sometimes, or that they would not do better for such a change.

The farmers who are successful are those who never lose sight of the fact that the farm is the home, that everything done toward beautifying and improving the place is enhancing its value.

It will pay anyone having fruit to sell to buy new barrels to ship it in. A prominent Faneuil Hall dealer said to us the other day that he could get a better price for No. 2 apples put up in good shape in new barrels than he could for No. 1 apples put up in old vegetable barrels. The above will apply as well to all other kinds of produce.—*New England Farmer*.

Plant your trees not more than two years from the bud or graft. They are easily dug, with better roots, hold more firmly in the ground, and start into vigorous growth again with less check in growth.

Keep the orchard fenced from all stock, plant to hoed crops for three years, and sow to clover. When the orchard gets to bearing, give it a wagon-load of manure for every five barrels of apples; do not expect, as in the past, an orchard can bear twenty years without food—you have starved the old orchard to death.

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which return so much for so little outlay and labor as does the honey crop.

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The occasional profitableness of well-grown potato crops often leads farmers to plan how they may devote most of their land to this crop. No one ever succeeds in doing this. The potato is so successfully grown on a clover ley, with very little manure, that the farmer who depends entirely on purchased fertilizers cannot hope to compete. The potato crop helps little towards making manure. The refuse or small potatoes may be fed during fall or winter, but they are of little value to make manure. Depending mainly on clover as a fertilizer, two-thirds of the time this clover must occupy the land if it grow enough to be worth much as green manure.—*American Cultivator*.

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NEWS OF THE WEEK (Continued from 15th page).

The general assembly of the Presbyterian church in the United States convenes at Macon, Ga., in the First Presbyterian church, to-day.

The Union Loan and Trust company, Sioux City, Iowa, has made an assignment, with liabilities of about \$8,000,000. Most of its creditors are banks. Other Sioux City corporations, which became involved, it is expected will resume business at an early day. The losses by the failure of the U., L. and T. are likely to be heavy.

The A. P. A. of Michigan have coerced the Legislature to alter the charter of Bay City, so as to deprive the Mayor of the power to appoint subordinate officials and to vest this authority in the municipal council. As a majority of the members of the council belong to the A. P. A., they will make a clean sweep of the Catholics in office throughout the city departments.

The election of Mayor Mills, of Peoria, Ill., on a reform ticket by a large majority, and the existence of an unreformed city council, has brought on a dead-lock in municipal affairs, since the council refuses to recognize or confirm his official appointments. The Mayor has the support of the ministerial association and the better class of citizens, but is almost powerless.

On Thursday last 200 feet of the levee at Lake Port, Ark., gave way to the high-water pressure, and the Mississippi river flooded a portion of Chicot county, Ark., inflicting immense damage upon the growing cotton crop. It will be too late, when the water subsides, to plant another crop.

Spring Lake, a fine summer resort on Grand River, Mich., was burned by a spark from a passing steamer, suffering the loss of sixty dwellings, two churches, a large union school building and engine-house, and four stores. Damage about \$100,000.

At Warren, Mass., Warren G. Butterworth, aged 70, committed suicide by shooting himself through the head with a rifle. His daughter Emma, who was trying to prevent her father from doing this rash act, received the bullet in her brain after it had passed through her father's head, and she died also.

On Tuesday the New York Central Empire State express, drawn by No. 999, made 102 miles an hour, a great record.

The National Republican League on Thursday, in session at Louisville, Ky., elected W. W. Tracey, of Springfield, Ill., president of the league.

Two weeks ago Jeff Barthol, an Italian, who owns a small farm in Conway county, Ark., suddenly became insane and jumped into a well and drowned himself. Barthol had a wife, several children, and two brothers—John and Alexander, who lived on the farm with him. His suicide preyed on the minds of the two brothers, and both became insane and had to be arrested and locked in the Merrillton jail. On Monday Joe Barthol, an employe in the Iron Mountain

shops, on the north side of the river, and a brother to the insane men, went to Center Ridge to look after the effects of the brother who had committed suicide. He also became insane.

Alvan Clark & Sons, Cambridgeport, are making two huge telescopic instruments, soon destined to interest greatly the general public as well as astronomical students. These are the enormous forty-inch lens telescope, which is almost completed, for the Kenwood observatory of the University of Chicago, and the Bruce photographic telescope which is being made for the astronomical observatory of Harvard College.

Smallpox is ravaging Lunenburg county, Virginia. Courts had to suspend sessions on account of it.

Episcopal Bishop Bissell, of Vermont, is dead.

Mexico is about increasing its navy, by purchasing two war ships.

St. Louis merchants and other citizens of repute have formed an auxiliary department of the Salvation Army, with which it will co-operate.

On Sunday last, at Calumet, Mich., ten men were instantly killed in the Red Jacket shaft of the Calumet and Hecla mine. They were coming up in the cage for dinner when the coupling-pin broke and they were dashed down 3,000 feet to the bottom of the shaft.

Twenty-three prisoners detained in the Chautauqua county jail at Mayville, N. Y., awaiting trial or sentence, planned a bold attempt at escape which might have been successful had not their plans been made known by one of the prisoners, Charles Hawthorne, who had a grievance against the leader of the conspiracy.

The sudden death, April 27, in China, is announced of Rev. Dr. L. N. Wheeler, agent of the American Bible Society. Dr. Wheeler was about 50 years old. He was well known in both domestic and foreign missionary work.

The trustees of Lane Seminary, at Cincinnati, have voted to continue Prof. Henry P. Smith, the recalcitrant, in his chair for another year.

FOREIGN.

The steamship Hamburg, off the coast of England, in a fog, on Saturday, collided with the steamship Countess of Evelyn, from Spain, and the latter, with her crew of sixteen and nine passengers, immediately sank.

In a panic on the river Mste, in Russia, on Sunday, a ferryboat became unmanageable in midstream. Dozens of passengers were drowned and many were missing.

Italy will be compelled to import this year 113,500,000 bushels of grain in excess of the ordinary amount imported, owing to the damage to grain crops caused by the drought.

Von Bulow, the Prussian minister to the Vatican, visited Cardinal Rampolla, the papal Secretary of State, and expressed surprise, in behalf of the Prussian government, that his Holiness had departed from the customary limits of prudence in his recent political remarks to the Catholic pilgrims from Germany.

The official announcement is made that the queen has approved the appointment of the Earl of Aberdeen as Governor General of Canada.

At Liverpool, Eng., the Whitsuntide holidays will begin on Friday, May 19. The festivities will continue until Wednesday, May 24.

Wm. Townsend, the crank who attempted, the other day, to shoot Mr. Gladstone, has been committed for trial.

The official estimate of the Bengal wheat crop for the season just closed is 443,243 tons, against 249,930 tons for last year.

Spain is in a ferment, owing to the political contest between the Republican and Carlist factions in the national Cortez (or parliament) over the coming municipal elections. A ministerial crisis was on Friday deemed imminent. Popular excitement ran high, and cries for a republican form of government were loud and numerous, and its advocates are pressing their claims throughout the

country. A crisis is at hand, unless the government is able to suppress the popular feeling.

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We give place, in this issue, to two articles of peculiar interest—"The Negro in the South," from the *Plaindealer*, and a letter from a Southern lady, in defence of her people, and in opposition to the recent article by Rev. S. F. Porter, on "The Situation in the South." Comment on either is superfluous.

Will friends kindly remember that the Foreign Fund of the Association, in distributing anti-secrecy literature, has been overdrawn, and contributions are promptly needed in behalf of this work. Our current expenses, too, just now, are drawing heavily upon our resources, and we must appeal for immediate and liberal money donations.

The recent blowing up of the residences of Prohibition leaders, in Muscatine, Iowa, with gunpowder, is another evidence of the depravity of the saloon power. Not satisfied with killing 100,000 drunkards annually in the United States, it does not hesitate to resort to other destructive elements to maintain its influence as the great destroyer of our youth.

The *Christian Arbitrator*, referring to the International Peace Congress, which is to be held in Chicago for one week, beginning Aug. 14, and its importance, desires that all societies of Friends in the United States and Canada may send delegations to participate in its deliberations. We would amend the proposition by adding another, that every Christian church in America may be ably represented at this gathering, in the interest and name of the great Prince of Peace.

"That mobs still do their bloody work in the South," says the Nashville (Tenn.) *Advocate*, "is true; that the victims are chiefly Negroes is true; that the instigators and abettors of these

mobs usually escape punishment is true; that all this is profoundly to be deplored is true;" but it adds, seemingly with equal truth, that "in no instance has the mobbing of a Negro been punished by legal process north of the Ohio river." This is a serious charge; and if its truth can be established, moral and legal reform is needed as greatly in the North as in the South. Is the Negro always to be the scape-goat, or the victim, of our national sins?

The Sabbath-observance statute of Pennsylvania, enacted in 1855, under which the publishers of Sunday-newspapers and others have been recently arraigned and punished, is in danger of repeal, the Senate of that State having passed a bill to that effect, with the probability that the House will concur in its passage. It is hoped, however, that Governor Pattison will have sufficient grace in that event to use his veto and save the State from legalizing Sabbath prostitution. To repeal this law will be to weaken the cause of Christianity, not only in Pennsylvania, but create a precedent for all other States to ignore the divine command by corrupt legislation.

Looking over the various reports of the annual conferences of the Evangelical Association, one finds very decided and pious expressions in favor of Sabbath observance, temperance, education, Sunday-schools, etc., but not one word against the evils of the secret, oath-bound lodges that beset our state, family and church institutions and threaten to disrupt them. The mind of the average modern church member is a curious affair; it sees the need of some reformation, but not of putting away all error. The Apostle James (chapter 2: 10) understood this peculiarity. Without doubt, it is difficult to reconcile Christ and the lodge under one communion.

The new Immigration law has one peculiar feature that may be deemed unreasonable; but, with Secretary Carlisle's approval, the superintendent has made an important ruling, which overturns former practices as to the admission of idiot foreigners, when accompanied by their parents into the United States. He holds that it was the intention of the act to make each class of debarred immigrants separate and distinct. It debars an idiot absolutely, and the fact that the idiot might have a private fortune, or relations amply able to provide for his wants, cannot be taken into consideration any more than it might be taken into consideration in an application to take a person suffering from a loathsome or contagious disease. Possibly the framers of the law thought that the home supply of idiots is amply sufficient.

In a great international controversy like that now existing between the United States and Great Britain touching their rights in Bering Sea, it is no more than natural that the representatives of each nation should manifest a partisan bias for their respective interests. But in his address before the commission the other day, Mr. Carter, after impressively alluding to the right of the United States to protect its sealing interests and industry, went on to say that, however valuable to the United States the seal herd might be, its greatness as a nation forbade its accepting any decision until founded upon the principles of justice. He was convinced that Great Britain shared these views, and demanded only a decision dictated by these principles. The decision, said Mr. Carter, ought to be a monument for future generations. He appealed to the members of the court to dismiss from their breasts every feeling of partiality, and to give judgment not as citizens of any particular country, but as citizens of the world. The question at stake was a moral one. The controversy, however, was one between

nations. The particular code of morals of each country, therefore, was inadmissible. The tribunal must base its decision upon a great moral principle common to all humanity. There is a broad and salutary spirit in this idea which it is hoped the tribunal may cherish to the end.

Judge Taft, on the 13th inst., rendered his decision at Cincinnati, in the Fairview United States case between the Conservative (or Radical) and Liberal branches of the United Brethren in Christ. Reviewing the case at length, the Judge overrules the demurrer of the Liberal defendants, and decides in favor of the Conservative plaintiffs, for the apparently pertinent reason that the commission, in order to have made their action legal in securing a vote upon the proposed changes in the form of belief and constitution, should have notified each member of the church of the day upon which the vote was to be taken. Bishop Wright, in the *Dayton Christian Conservator*, says: "We regard this as a great victory. It presages further triumphs in the highest courts. In these courts we have already gained two cases to one for the Liberals. We have never doubted the justice and legality of our claim in the courts of our country."

The Nauvoo (Ill.) *Independent* of a recent date records a death of rather more than ordinary interest, although it is probable that but few of the present generation were aware of the man's existence and the part that he bore in one of the most important events in the history of the Mormon dynasty. This was General Robert Smith, who died at his home in Hamilton, Ill., April 25, aged 86 years. Some years prior to the Mormon ascendancy in Hancock county he became captain of the Carthage Greys, and was in charge of that company on guard at the old Carthage jail, June 27, 1844, when the Mormon Prophets Joseph and Hyrum Smith were killed by a mob. During the Mormon war General Smith had command of a military division and was wounded at the battle of Nauvoo in September, 1846. The surrender of the Mormons at Nauvoo followed this battle. General Smith was subsequently (1847) an officer in the Mexican war, and in 1861, at the beginning of the rebellion, was elected captain of company G, 16th Illinois infantry, at Quincy. He was afterwards made colonel and later breveted general for bravery. He served through the war and then settled in Hamilton. He was a warm friend of the late General W. T. Sherman, and the latter made several visits to his country home near Hamilton. A number of Nauvoo veterans served under General Smith in company G, 16th Illinois infantry. The Mormons have never forgiven him for his part in the death of their prophets.

FOUNDED ON THE BIBLE.

The claim that Masonry or Odd-fellowship is "founded on the Bible," must be taken, not with a "grain of salt," but with a good-sized lump.

If the Christian religion is founded on the Bible, and the saying of Chillingworth is true, "The Bible is the religion of Protestants," then it cannot be that anything which antagonizes Christianity in practice, or is irreconcilable with Christian doctrine and morals in principle, is also founded on the Bible. A palace and a hovel cannot stand together on the same foundation.

If the play called the "Black Crook" were to pause two or three times while a short psalm was read, or if one of the actors were now and then to repeat a text of Scripture, "ministers" and other "good men" would hardly be drawn there by the claim of the "Black Crook" show-bills that the play was "founded on the Bible."

The attraction would still be incomplete for

sensible men, if the Bible were laid on a table behind the foot-lights, the scenery labeled Jachin, Boaz and Hiram, and a few of the leading actors called priests or priestesses.

I will not venture to predict the effect on a few weak-minded brethren, if an epilogue should gravely explain that the "Black Crook" was introduced into Jerusalem by a Moabitish wife of Solomon, and acted in the palace before the king on his return from the evening sacrifice in the temple.

It can hardly be doubted that so clear a description of Freemasonry in its ancient and original form, as is given in the eighth chapter of Ezekiel, would have been triumphantly cited as a constant support of the claim that Masonry is founded on the Bible, if it had not been marred for that use by such phrases as "great abominations," "greater abominations," and "wicked abominations." The last verse of the chapter must also be allowed as part of the objection.

Without these, this chapter would have gone far to prove what the entire biblical history of the temple seems signally to fail of proving, that Masonry is, in a truly Masonic sense, founded on the Bible. In this chapter, as nowhere in the history of Solomon, we find it undeniably in the sanctuary.

There is also one chapter in the New Testament that I find strongly associated in my mind with the phrase "founded on the Bible." The Grand Master of the lodge below, having succeeded in initiating Solomon, the wisest king of Israel, into the lodges of the Moabites, Edomites, Zidonians and other odd fellows of the same kind, ventured upon trying to draw into the fraternity one "greater than Solomon." He made the regular Masonic claim of ownership of the earth with its glory, and the usual Masonic offer of its possession upon worshipping the most "worshipful" lodge master.

There were three stations, the wilderness, the pinnacle of the temple at Jerusalem, and the high mountain. They may have stood east, south and west. The candidate would kneel, and, upon his refusal, the master of the lodge abandoned the attempted initiation. What would have appeared further on we cannot tell; but the ritual had already included a quotation from the ninety-first Psalm. It was also performed, in part, in the holy city and the temple.

In a manner truly Masonic, therefore, the temptation of our Lord was founded on the Bible.

PICKAXE.

MASONRY IN THE COURT ROOM.

The fact that liquor men are almost always members of the Masonic fraternity, are often "high up" in the order, and make use of their Masonic relations to gain favors from the law which they might not otherwise obtain, was strikingly illustrated in Philadelphia recently. We quote from the *Public Ledger and Daily Transcript* of that city:

"Judge Arnold, Grand Master of the Masonic fraternity in Pennsylvania, sitting with Judges Biddle and Hare in the license court yesterday, took cognizance of what any sharp-eyed observer might have noticed since the beginning of the court. In the large number of new applicants that daily appear to ask a license, a large proportion of them have conspicuously displayed Masonic marks ranging in dignity from the crescent and star of Lu Lu Temple, the cross and crown of the Knights Templars, down to the common square and compass of the Master. Yesterday Charles Koehler, applying for 1731 Germantown avenue, appeared before the bar of the court to ask for a license. His right hand nervously fingered a Masonic mark of one of the higher degrees, flashing it full in the face of Judge Arnold."

But to his credit the Judge was one of those men occasionally found in the Masonic lodge, who are too loyal to truth and honor to heed such appeals. The *Ledger* goes on to say:

"Koehler's attorney, Emanuel Furth, was making an explanation of the applicant's objects, and was about handing up letters from the Mayor of Reading and the president judge of the license court of Berks county, when Judge Arnold abruptly broke in with—'That man is unfit to have a license. I have been noticing such things all day. It is most disgusting. Call the next case.'"

The above, clipped from a secular paper of high standing and wide circulation, ought to prove to the satisfaction of every thinking person that Masonry is a powerful influence in our courts of law. Would there have been the ostentatious display of Masonic badges on the part of these saloonists if they had not had good reason to expect peculiar favors thereby?

We trow not.

And now here is the celebrated Dr. Graves' case. Mrs. Barnaby, a wealthy and estimable lady of Providence, R. I., was murdered while travelling in the West, by a bottle of poisoned whisky sent her through the mail from Boston. A lady friend who was with her at the time narrowly escaped the same fate. Dr. Graves was convicted on overwhelming evidence as the sender of the poisoned flask. But on ridiculous grounds a new trial was granted, which is set for May 22d. Meanwhile Dr. Graves is practically free, and has received the \$25,000 left him by his victim. It is more than doubtful whether he will ever be called upon to go through with the farce of another trial, as Mrs. Barnaby's son-in-law, Mr. Conrad, after losing \$30,000 in a vain attempt to bring him to justice, refuses to spend any more on the case, and the Colorado authorities say they have not the money to expend in summoning witnesses from the East. But it is evident that the defence has not lacked for "filthy lucre". Where did it come from?

Now notice the peculiar features in the case. Dr. Graves is a Mason, and months before his conviction it was confidently asserted in the papers that he would go free. Graves himself seemed to have the most perfect confidence that he would be cleared, and has been all through his trial, "serene," "hopeful," and "cheerful," to quote the newspaper reports.

Now take the opposite course pursued towards Lizzie Borden of Fall River, who, being a woman, is consequently not a Mason, privileged to give "the grand hailing sign of distress". She was refused bail—a favor granted to Dr. Graves—and for eight months has been kept in close confinement, waiting her trial for a crime that there is no reasonable evidence she ever committed. Why this gross partiality where there should be even-handed justice, knowing neither class nor sex?

We hope that this brief *resume* of notorious facts will set all white ribboners and workers for woman suffrage to thinking. Remember that when the law discriminates in favor of one class, it means that other classes, and especially women, who, not having the ballot, are at double disadvantage, must suffer injustice in exact proportion.—*Home Light*.

CONCLUSIONS OF AN EX-MASON OF HIGH DEGREE.

Friends have often asked me to state my conclusions on the subject of secret orders. Briefly, then, I sum up the following points:

1. In the grand brotherhood established through Jesus Christ, all men are admitted on equal terms. Now, while many are unworthy of so great an honor, yet the vast multitude of good men are there; the ones of whom we speak with pride, and love because of their personal attainments; those whom we reverence for their learning and piety; those whom we admire for their eloquence and wit—in fact all whom we love to know, and to be known of whom is an honor, are there in the fraternal order of our blessed Saviour.

On the other hand, the secret-order members claim fraternity in the lodge room with men whom they would never allow in their own homes; habitual drinkers, and many of them; common gamblers very often; felons who are at large through the lodge's improperly applied influence; men who are unable to speak without the emphasis (?) of profanity; and men whom all know to be living in open violation of the laws of their State, and who, without the patronage of their brethren, would be compelled to quit their illegal occupations. It is true they also claim the fellowship of a few reputable men, ministers of loose denominations, etc.; but if you attend lodge as regularly as I have attended it, you will very seldom find the more reputable members present, because the best among them have realized their folly; and, while they have not enough

manhood publicly to renounce the lodge, they yet stay away to preserve some measure of self-respect. I have met all the disreputable classes named above in our lodge room repeatedly. The fact needs no proof that Sunday newspaper editors and owners, druggists who sell cigars and soda water on the Sabbath, theatrical managers who run their places on the same day, saloon-keepers who are known to sell on the Sabbath and to minors at the back doors, and many others of kindred character, are among the most regular attendants at lodge meetings.

2. Any man who would sign a contract without reading it first, would be proclaimed a fool by all; yet every man who unites with any oath or "on-honor" bound association is guilty of this very folly when he takes the obligation, or is pledged "on his sacred honor," before he is ushered into the mysteries (?) (thank God they are mysteries no longer) of the order. Yet I can say in his favor that had he first read and then signed, his folly would have been sublime indeed. Lodges would not be so powerful to-day if men were allowed to read the obligation first; for common sense and common decency would soon conquer curiosity, at once the greatest blessing and the greatest curse of all mankind.

3. Secret orders beguile men into believing that they provide a better guide and rule of life than the life and teachings of Jesus Christ. While God, or more properly a Supreme Creator, not the Supreme Creator, is acknowledged by most secret orders, yet our God, and especially our Christ, is disowned by all of them (with the exception of one young patriotic order which owns allegiance to our God), so that a man joining such an order thereby places himself on record as opposed to Christianity. I am convinced that any man who openly denies Christianity without furnishing a better rule of life and conduct, is a dangerous person to allow at liberty, especially among children.

4. Many men accept all the foregoing conclusions, and still join a secret order, because, they say, it will aid them in their business. Such a man is the worst of all, because he takes the step not through ignorance, or for alleged principle, but in order to gain money at the expense of his manhood, thus placing himself on a level with the unscrupulous money-getter who may even be a thief, a confidence-man, or the editor of a Sunday newspaper who barter his very soul for gold.

5. The man is worse than a fool, who, knowing all this, still remains in his lodge, and spends his evenings and his money among such men, instead of spending them with and for his wife and family, who, no doubt, would far rather have him stay home as a dignified gentleman, than to see him as a "brother," dressed like an Italian monkey, when some Free and Accepted Right Worshipful Master Scallawag is honored by a street parade.—*A. F., in the Political Dissenter*.

THE NEGRO IN THE SOUTH.

A tall, handsome man was about to enter the Jim Crow car, when the brakeman stopped him with: "That is for colored people, sir. Next car for white gentlemen."

He stopped, smiled either at his own blunder or somebody else's mistake, thanked the brakeman and entered the car for white gentlemen. He had a fine face, which was improved by a Van Dyke beard of a reddish tinge. His hair was light and he looked the true type of the Southern aristocracy, one belonging to the best blood of the cavaliers, born to rule. He might be a college professor, a lawyer, or a literary man. He was the handsomest man in the car, and many of the ladies took a second look to make sure they made no mistake in pronouncing him such when he entered.

I wanted to meet a true born Southern gentleman, one born to ease and luxury, surrounded by refining influences all his life, and I made the excuse by asking a share of his seat. There was an instant flash of surprise at my request, followed immediately by a smile as he removed his traveling bag and made room for me at his side.

The weather opened the way for a conversation and an editorial in a Southern paper I had in my hand offered the excuse to sound this Southern gentleman on the question I wished to hear him discuss. It was an editorial in favor of a separate car law controlling street car management,

and in this article was the assertion that the black Negro who stolidly held his seat when ladies entered could be tolerated, though he might be ragged and dirty, but the saddle-colored Negro who imitated the whites and politely offered his place to a lady was intolerable, because for the moment he compelled her to make some acknowledgment of his courtesy and recognize him as she would a gentleman.

"That seems extreme ground to a Northern man," I remarked, calling his attention to the article.

"It is," he replied. "But that is the tender spot with Southern people. The South justified slavery on the ground that the Negro was unfitted for anything but slavery. The Negro was not a man or woman. Not even the offspring of a slave could be better except to be taken for house servants instead of being sent to the field. There were some parts of the old South, this city we have just left, for instance, where no Southern family could move in the best society unless they had a saddle-colored coachman and saddle-colored slaves about the house. These servants learned the ways of polite society to a certain extent, and their masters were proud of them for their accomplishments. But they were slaves and no question was raised about their inferiority to the race they served.

"Some of the best strains of blood in the South coursed the veins of these saddle-colored slaves, but that was no stigma upon their masters. They took pride in having handsome slaves as they took pride in owning handsome horses with good blood. They liked blooded stock, whether they belonged to the human or the brute kind. But people never forgive their own folly or wrongs against others. We find these saddle-colored Negroes and some much lighter than the saddle color were more objectionable to the whites than the black men because the line of distinction was not so pronounced. It was something like the objection to putting servants in swallow-tailed coats like the guests. They were liable to be mistaken for gentlemen instead of niggers. This is the tender point with the Southern people. They dislike to have you Northern people make mistakes."

"But you draw no line where the white Negro ceases to be a Negro?"

"No. The descendants of slaves are all Negroes. They may be full-blooded black men, or have only one-sixteenth or one thirty-second of Negro blood, but they are Negroes. They come from a race of slaves, and our Southern people can recognize no man as a gentleman whose ancestry dates from slavery. They are Negroes, their children will be Negroes, and so will their grandchildren and their great-grandchildren. There is no escape for them should they become as fair as you or I."

"But there are so many of these saddle-colored Negroes in the South, is there not a possibility that barring out such blood as is almost as pure as that of the best whites will make them the predominant race in time?"

"There is that possibility and probability, but the coming generation must settle that question. Many of these lighter-colored Negroes have purer blood, as measured by the old aristocracy, than nine-tenths of the whites in the South. They are like the blooded race-horses—condemned to the plow because one place is lost in the pedigree. His blood will be found in his spirit and he will be found too highstrung for such drudgery. The white Negro is educating himself, pushing himself forward and determined to be recognized. He is recognized as a leader by the blacks. By classing them all together in the South is giving that class the majority, or will in a few years. It might become the Populist race, holding all shades of color, all strains of blood and all grades of talented energy, from the college professor and lawyer to the cotton-picker and ploughman.

"It might accumulate property and divide the wealth and the business with the old aristocracy so as to leave the latter in the minority with only its claim of blood to make it superior, and not even able to back up that claim with proof from the ancestral tree. Then might come an embarrassment equal to that of the New York society people, who found butchers, and manufacturers, and small tradesmen in Chicago. The millionaires are now in Chicago, and they are recognized, because commercial interests move the world and even guard the gates of society."

A number of others in the car had become interested in the conversation, and were delighted with the broad-minded Southerner, who was able to bury his prejudices and look at this question in a philosophical way. He was a illustration of the growth of the new South, and was a product of Henry W. Grady's teaching. His quiet manner, fair views, and consideration for the Negro showed that the whites of the South can be left to take care of this question without the intermeddling of the radicals of the North.

The train pulled into the "cradle of the Confederacy," and just as we were beginning to draw out of the young Southerner as to the place Jefferson Davis would eventually take in history, half a dozen passengers came in, took their seats, looked about, and then one of them went out to speak to the conductor. That official came in, leaned over, and spoke quietly to the gentleman by my side.

"You have made a mistake, sir. The first car in front is for colored passengers."

"Thank you for setting me right. I started to enter that car when I took the train, but your brakeman directed me to enter here."

Then turning to those who had been conversing with him, he said without a trace of bitterness in his voice:

"You see how easy it is to be mistaken in the South, and why such papers as the New Orleans *Times-Democrat* complain more of the 'saddle-colored nigger,' who acts like a gentleman, than of the black Negro whom nobody will mistake for anything else. I am a 'saddle-colored nigger,' and you have mistaken me for a gentleman. It will be necessary for people to carry the family record with them when they travel, after awhile. The separate car law is embarrassing to railroad conductors. The gentleman over there recognized me as the son of a woman who was born in slavery; and he also knows that my father was once the governor of this State, and that no name stood higher in the old South. This little interruption has possibly been embarrassing to you. If so, I regret it. Good day."

And he walked out of the car, still a handsome, proud man, but a Negro.—*Plainedealer*.

GOOD WORDS FROM LABOR LEADERS.

"Let no workingman say he will disobey the law or the command of the court. That would be anarchy; it would be setting a bad example; for a few years from now, when the people are in power, the monopolists would point to it as a precedent to follow. Obey the law at all hazards, even though it is a bad law—a law that is a disgrace to an enlightened people; but go to work at once to change the law. The only way out of the difficulty, the only patriotic action to take is to condemn the railroads, under the right of eminent domain, and place them under the control, ownership and direct management of the government."—*T. V. Powderly, on the Toledo Decision*.

"I am in favor of any movement looking to the abolishment of all Sunday labor other than works of mercy and necessity. It has been repeatedly demonstrated beyond a question or a doubt that all Sunday traffic upon railways can be dispensed with without any detriment or injury to the interests of the railway companies. Had I the authority, I would not allow a wheel to be turned between 12 o'clock Saturday night and 12 o'clock Sunday night."—*Chief P. M. Arthur, of the Brotherhood of Locomotive Engineers*.

A LUTHERAN ODD-FELLOW.

The *Lutheran World*, in some respects an excellent journal, reports without comment the following: "Rev. J. C. Kauffman was recently appointed Grand Chaplain of the Grand Lodge of Ohio of the Independent Order of Odd-fellows. He will officiate at the next annual meeting, May 16-18, at Put-in-Bay. Bro. Kauffman addressed the fraternity (Tuscarawas county) of this same order on Wednesday, April 20th, at New Philadelphia, O. On the 30th of April he addressed the patriotic societies of Wadsworth in his church at the celebration of the 104th anniversary of the inauguration of George Washington, from the text: 'Blessed is that nation whose God is the Lord, and the people whom he has chosen for his own inheritance'." This Kauffman is a member of the East Ohio Synod in con-

nection with the General Synod. That he is in good standing is evident from the fact that he is one of the representatives of this synod for the coming convention of the General Synod in Canton, O. What a conscience such a man must have! One day he proclaims from the pulpit salvation through Christ the Saviour of men; the next day (or rather night) he is intimately and officially and religiously united with those who would to-day, as did those of old, spit the Saviour in the face, smite him with their hands and drive those cruel nails through his hands. If this man does not make himself partaker of other men's sins, if he is not guilty of crucifying the Son of man afresh, then do we fail to comprehend what the Scriptures mean when they speak of these things. To have such men in the General Synod does not indicate that all is well in that body.—*Lutheran Standard*.

HOW THE DAYS FOLLOW EACH OTHER AROUND THE WORLD.

The maritime powers of the world have agreed to make London the time-centre, and the 180th degree of longitude from London (or Greenwich) as the point where the day changes. This meridian, therefore, leads the day. Its passage under the 180th, or midnight, celestial meridian marks the beginning of a new day for the earth; hence to-day becomes to-morrow. We have a new date for the month, and a new day for the week in the transition.

It is here, then, that Sabbath was born just to the west of Honolulu; but bear in mind that the day travels westward; therefore this new-born day does not visit Honolulu until it has made the circuit of the globe. Honolulu and New Zealand are only about 30 degrees apart in longitude, but they are a whole day apart as regards any particular day, because the point at which the day changes lies between them. Sabbath born on the 180th meridian is a long way off from Honolulu. It is morning there, too, but it is Saturday morning, while in New Zealand it is not yet day, but the Sabbath dawn is breaking. It is clear, then, that if it is Friday (near midnight) at Honolulu to the east of the line, and Sabbath (near 1 A. M.) to the west of it, a ship which sails from Honolulu to New Zealand, or from east to west, must sail out of Friday into Sabbath, and thereby skip the intervening Saturday, and gains a day; and *vice versa*, a ship which sails from New Zealand, where Sabbath has begun, to Honolulu, where Friday has just ended and Saturday begun, or, from west to east, must lose a day.—*Goldthwaite's Geographical Magazine*.

LIGHT NEEDED.

"My people perish for want of knowledge."—*Bible*.

God's own "people perish for want of knowledge" imparted by the preacher in handling the Word of God, and applying the truth to every type of character. Character is spotted by the world, or made better, according to the company we keep. And whenever the minister is silent in the pulpit in regard to the associations of men, then there are those who "perish for want of knowledge."

Nothing exists that affects society in this or any other age, that the Bible does not approve or condemn. The glory-gilded "book of books" gives a light to every age.

Ministers are not slow or unpopular in condemning sin by the wholesale, and many vital doctrines are well-understood. But the sins of lodgery are not itemized in popular evangelization. Truth that would produce knowledge in regard to secret societies is neglected by some and ignored by others. The secrecy question is ignored as is no other subject, and if any "perish for want of knowledge," it is because they do not get the truth in regard to that which seeks "darkness rather than light." We know that God is true, and that many "perish for want of knowledge," and it must be caused by ignoring portions of truth in regard to sin. If we find out the subjects ignored, we have partly discovered the knowledge for which many perish.

"Cry aloud and spare not," by the grace of God, which is the right remedy. Silence in regard to sin for peace is the devil's quack medicine (poison.) Jesus is the great physician; if we trust him fully, we shall be shielded and armed against all sin.—*Cyrus Smith in the Free Press*.

NEW ENGLAND LETTER.

A curious find—A sensible law—"Bricks without straw"—Colored Odd-fellows—Other matters—Sunday Closing of the World's Fair.

The idea that there is gold quartz among our New England hills starts up occasionally and causes a sporadic outburst of the "gold fever," as well as a little amateur "prospecting" which has so far yielded but small results. The other day a man in Connecticut, while so engaged, found—not the gold he was seeking for, but a marble statuette of Mother Eve nursing the serpent, which must have been buried under Old Ball Mountain for many years. The question is, Who buried it there? and why? Especially at a period when fine foreign works of art, as this is said to be, were so rare in New England. Buried gold is not so uncommon a find as buried pieces of sculpture. Hawthorne might, were he living now, have woven one of his weird romances about it and given us something quite equal to the "Marble Faun," in a Yankee setting.

A very sensible law, only it does not go quite far enough, has recently been enacted by the "Nutmeg State," that requires a physician, whenever so requested, to write out his prescription in plain English instead of the barbarous Latin now in vogue. It is a relic of the Dark Ages, like the curious way of making out leases for ninety-nine instead of a full hundred years—a practice for which no one can give any other reason except that it is founded on ancient English law. The present method of writing out medical prescriptions gives an opportunity for making mistakes when putting them up, and ought not to be endured longer by a civilized people. We Protestants long ago gave up the senseless practice of prayers in an unknown tongue; now let there be a general call for medical prescriptions written in the language of the common people, so that whether our doctor orders a blue pill or a tonic, we may at least have some idea what we are taking.

It may seem a pity, at first thought, that so many columns of statistics, and sound argument against tobacco, drink and the lodge, should never be read by the ones who most need them. "Why waste so much printers' ink on people already converted?" many a one ignorantly asks, without stopping to consider that all this is so much ammunition for reformers, and, consequently, is not wasted. Here is an item that *Cynosure* readers may find useful in waging their warfare against the Ugly Giant. The strike of the women cigar-makers recently developed the fact that they are required, as were the Hebrews in Egypt, to make bricks without straw. Given inferior tobacco, and little of it, they are forced to supply the "straw" with any material they can find, from tow and bits of wood to human hair. And these are the "fine imported" cigars!

"We have no patience with editors or other people who class the members of the Manchester Union and colored Odd-fellows with our own members in order to swell the numbers above other fraternal organizations." So remarks an I. O. O. F. writer in a leading New England paper. He further says: "American Odd-fellowship is old enough and strong enough to stand alone, without the fictitious support of the Manchester Unity and colored American Odd-fellows. We don't need such support." This is the organization that makes so much of "brotherly love," and whose practice in this regard we so often hear contrasted with that of the Christian Church to the decided disparagement of the latter. But what would even Odd-fellows themselves say to a Christianity which rejected a man for the color of his skin, or of any ecclesiastical denomination which refused to have colored members reckoned in its census?

It is said that Colorado is going to cover the dome of her State capitol with silver two inches thick, which will make our "gilded dome" at the Hub sink into nothing in comparison. But "won't it tarnish?" is the first thought that crosses a woman's brain, especially if she has had some experience with her grandmother's silver teaspoons, bought when nobody knew anything about "plated ware." I suppose they will have some way of keeping it bright less troublesome than going over it every six months or so with silver polish, and we Yankee housekeepers would be glad of the recipe. Speaking about

teaspoons, the present ridiculous dictum of tea-table etiquette, that every thing must be eaten with a fork, from peas to ice-cream, is an absurdity that all sensible people should rebel against. I do not know of any proceeding calculated to make one look or feel more foolish than chasing a pea around one's plate for five minutes before finally capturing it. Dame Fashion is a tyrant, but her yoke is, after all, a very easy one to slip from under. It only needs a dash of wholesome self-assertion, coupled with a fine sense of discrimination between the essentials and non-essentials, and a sublime disregard of Mrs. Grundy.

The papers which have published with such minuteness of detail all the circumstances attending the last hours of Almy, the New Hampshire murderer, ought to be held responsible for the possible result on morbid minds. Almy was a man of good family, who seems to have been born with a depraved nature, but there was a spirit of revenge shown at his execution, especially in the rather unusual circumstance of the relatives of the murdered girl attending it, which took away from its judicial dignity, and cannot fail to give an added force to the arguments of those who favor the abolition of capital punishment. This is now being agitated in the Massachusetts Legislature; but it strikes me that if our law-givers would turn their attention to abolishing the chief causes of homicide, liquor and vile literature, it would be more to the purpose.

In one week Worcester, under no license, had only 22 arrests; under license, 144. And yet people who ought to know better are continually telling us that more liquor is sold under a prohibitory law.

Boston Chinamen are much agitated over the Geary law. Congress, when it passed that ridiculous measure, did not, like the immortal Sam Patch, look before it leaped. To deport the Chinese back to their own country will take at least a cool ten million out of Uncle Sam's pocket, to say nothing of serious results to our missionaries from retaliation measures on the part of China.

The Christian people of New England have never taken a deeper interest in any religious question than this, of closing the Columbian Exposition on Sunday; and, unfortunate as it may seem that there should be such a strife at its very beginning on a point that the managers by all considerations of honor ought to consider definitely settled by Congress, good is coming from it in more ways than one. These great issues are forging a bond of union between the Christians of America from the Atlantic to the Pacific, and giving us something to do and think of besides mending up our tottering denominational fences, and splitting hairs over theological subtleties.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, May 17, 1893.

One of the most important international decisions ever made by the United States Supreme Court, particularly to the foreign missionary interests of the Christian churches of the United States, was that handed down by the court on Monday of this week, affirming the constitutionality of the Geary Chinese Exclusion act, and there is no question about its having been contrary to what was expected by a majority of those who had interested themselves in the case, including some of those who voted in Congress to make it a law. It is regarded as unfortunate that the court was not unanimously in favor of the decision. The dissenters were Chief Justice Fuller and Justices Brewer and Field. Justice Harlan being absent, a motion was made by the attorneys for the Chinese for a rehearing of the case before a full bench at the next term, but it was denied by a vote of five to three, the same as that upon the decision. So the Geary act stands as unimpeachable law,—that is, unimpeachable except by act of Congress repealing it or portions of it.

Those in a position to be best informed as to the intentions of the Chinese Government assert most emphatically that if the unregistered Chinese now in the United States (and considerably more than nine-tenths of them are unregistered) shall be forcibly deported, the Chinese government will retaliate by compelling every American residing in China to leave that country. It is estimated that at least \$6,000,000 will be required to pay the expense of deporting all

of the Chinese who failed to register within the specified time, and there is at this time less than \$20,000 available for that purpose. The subject was discussed at a Cabinet meeting yesterday, and, although no official announcement was made as to the policy of the administration in enforcing the law, it is believed that a conservative course will be followed until the matter can again get before Congress, on the proposition to appropriate the money needed to carry the law into effect, and that few, if any, arrests will be made until Congress shall have acted.

Everything is in readiness for the meeting of the Presbyterian General Assembly to-morrow, and most of the delegates are in town. It is expected that the session, which will probably last ten days or two weeks, will be unusually interesting, not only to Presbyterians, but to the general public.

The Attorney General has rendered an opinion to the effect that the law will not permit the opening on Sunday of the branch postoffice which is one of the government exhibits at the World's Fair. This opinion applies to all of the government exhibits. President Cleveland and all of the members of the Cabinet are receiving requests from every section asking them to take some action to prevent the proposed opening of the World's Fair on Sunday, but they have as yet decided upon nothing.

Here are some saloon statistics, just completed by the Census Bureau: 257 cities, with a total population of 15,316,167, have 61,336 saloons—an average, within a fraction, of one to every 250 persons. San Francisco has one saloon to every 103 persons; Buffalo, one to every 128; Philadelphia, one to every 870, and Pittsburgh one to every 2,460.

Hon. Charles Lyman, president of the civil service commission, delivered an interesting address on temperance, Sunday evening. Among other important statements, he said: "Two thousand millions of dollars a year is the sum expended in this country for drink. Were the country to be taxed by the government for any purpose for that amount the people would declare they were terribly tax-ridden. This is more than a tax; it is a waste—thrown away. It is a moral waste. I have no right to waste anything that comes into my possession, be it property or money. I am bound morally to use it for a good purpose. Nobody has ever succeeded in proving that beer benefits the system. The most intelligent physicians have stated that it is not good for medicine; therefore, money expended for it is absolute waste."

At the annual meeting of the Epworth League of the District of Columbia Rev. Hugh Johnson, the new pastor of the Metropolitan church, stated that the League now has 6,000 members, and that it was the greatest army of organized church workers among young people in the world.

Col. Bain, of Kentucky, the widely-known temperance orator, made a characteristic speech to a large meeting held under the auspices of the W. C. T. U., Sunday afternoon. He was particularly severe upon Congress for having failed to appoint a commission to investigate the liquor traffic. He expressed regret that drinking had been made respectable in the capital city, by wealth and influence and the example of state dinners, and closed with these words: "Not a mule that pulls a cart, a dog that watches a hen-coop, a snake that crawls in the grass, but better fulfills the purpose of God than the man who gets drunk."

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

BRIDGEPORT, Conn., May 12, 1893.

I write after a pleasant meeting with the Swedish Congregationalist church in Hartford, a call on Aunt Catherine Dunning at her home, where she has so long and faithfully contended for the truth, and a conference with Bro. John C. Collins, who hopes to know more of Bro. I. R. B. Arnold's methods after the Christian workers' conference, Nov. 9 to 16 next, in Atlanta, Ga. I am indebted to Bro. Collins for a number of practical suggestions, of which I propose to give our special work the benefit.

I had a respectful hearing, last evening, in the

Swedish Lutheran church in this city, and am to remain for a second service this evening.

The orders are said to be very numerous and prosperous here, with very few to oppose their work. Scarcely enough remain free men and women to say "We, the people"; but, instead, it is, "We, the orders that control elections and run city affairs. We, the orders, muzzle the pulpits and the press, setting up and putting down whom we will."

The particular species of the hawk tribe most popular are "Knights of the Golden Eagle". I am stopping with one of these noted "birds of prey," whom I have been trying to induce to give up his cards and spend his leisure in reading the Bible. The wife spreads her motherly wings officially over the tender fledglings of "The Ladies of the Golden Eagle" and seems to possess all the instinctive fondness of the mother bird for her hopeful progeny. These strange feathered fowl seem to have departed from the ordinary law of their kind, for the female is not allowed to share the eyrie with the king of the tribe. She is, however, provided with a side rookery, to which the royal bird has free access. I suggested that the arrangement was hardly gallant on the part of the males, or fair for the female Eagles, but was assured that it was entirely proper, for the ladies would not be interested in seeing the gentlemen "ride the goat and climb the soaped pole". I venture a second suggestion: That such an occupation might do for monkeys and baboons, but to me it hardly seemed becoming among civilized, intelligent men. It seems strange that people as intelligent as my host and hostess should be so enamored of the gaudy show and empty titles of the lodge, and so blinded by the god of this world as to fail to comprehend the shameful and ridiculous character of the whole rookery knight owl business. But so it is.

J. P. STODDARD.

THE EASTERN AGENT IN PENNSYLVANIA.

PITTSBURGH, Pa., May 18, 1893.

DEAR CYNOSURE:—During the past week I have been enabled to advance the cause in this field somewhat, though hindered by protracted rain.

Last Friday was spent very pleasantly with friends at Utica, Ohio. The support of our friends there is as constant as the revolution of the season. Bro. Caleb Lyon, whose contributions in other years have been so generous, again expressed his purpose to aid what he could, and subscribed for twenty copies of our paper, to be sent to Y. M. C. A. reading-rooms. Though having passed the four-score mile-stone by more than a year, he still labors with accustomed vigor on the farm where he has passed so many happy years. Rev. Mr. Thompson, of the Covenant church, in pledging his support to our work for another year, spoke of having watched our progress with interest. He was satisfied that contributions placed in our hands were wisely expended in furtherance of the cause.

None of our officers and agents receive large salaries, each being willing to sacrifice for the good of the cause they hold dear. No matter how good the cause, if contributions are unwisely expended, the contributor would have little heart to continue. The N. C. A. books are always open, and those aiding us are invited to investigate.

A W. C. T. U. reading-room and library is talked of for Utica. Should this be arranged, our friends are willing to provide anti-secrecy books. One of the N. C. A. libraries might do much good there, as they have done elsewhere.

I reached Eighty-four, Washington county, Pa., on Saturday afternoon and proceeded in the rain to the country parsonage of the Pidgeon Creek U. P. church. Here I was met at the door by the pastor, Rev. C. W. Comin, who extended the right hand of fellowship, as our Methodist brethren would say. I received a warmer welcome than I would had I been a Mason and relied upon the grip. As a traveler for about ten years, I can recommend a Christian spirit as being worth more in obtaining help while traveling than all the winks, tips and signs that the devil ever invented. Two services were arranged for me on Sabbath, and a lecture for Monday evening. Considering the weather, roads, and general surroundings, they were all well-attended. Several *Cynosure* subscriptions were added to our list, and the collection indicated a willing-

ness to help. The Junior Order of American Mechanics had succeeded in getting some of the young men of this church to join them, led them into the woods and set them to dancing. The session had found it its duty to exercise discipline in the expulsion of some unrepentant ones. It is hoped that as these young men grow older, they will see the folly of continuing with this dancing concern, and again return to their first love. Would that every Christian church was as prompt and loyal to truth in the exercise of its discipline!

In compliance with the request of Governor Nelson, of Minnesota, Governor Pattison, of Pennsylvania, has appointed a delegate to meet with delegates from other States in Chicago, June 5th and 6th, prox., to consider unlawful coal and other combinations that oppress the people. It is hoped this meeting may suggest measures that will suppress these combinations. Mr. J. B. Corey, of Braddock, has been appointed by the governor as the delegate from this State.

Bro. Corey is a member of the State Executive Committee for the furtherance of our cause in this State. A meeting of that committee is called for 2 o'clock on Wednesday, May 24th, to assemble in Mr. C.'s office, 95 Fifth Ave., Pittsburgh. It is hoped at this meeting to devise ways and means for the furtherance of our work in the State.

Through the kindness and energy of Mr. Jas. Tibby, of Sharpsburg, the Y. M. C. A. hall has been secured for your agent to lecture in on Thursday evening, May 25th. As this meeting is arranged with no little expense and effort, it is hoped that much good may result.

My movements for some days to come will be affected by the condition of the weather. Any writing will reach me by addressing it to general delivery, Pittsburgh postoffice.

W. B. STODDARD.

WORK ON THE PACIFIC COAST.

CANBY, Ore., May 13, 1893.

EDITOR CYNOSURE:—We have good reason to take courage. The Lord is preparing the way for success in the reform work on this coast.

My late acquaintance with Rev. P. B. Williams is satisfactory proof that the Lord has prepared for us the man we need. He has spoken for us several times on moral reform. He wields the sword of the Spirit with much ease and force and with beautiful application to the question under consideration. He has wisely sent forth some twenty-three appointments among the friends of the cause, who will wisely publish them for him.

We expect a large attendance at our convention, on the 15th of August, 1893. We would be very thankful if the National Christian Association would send us a good speaker to this convention. We cannot promise to pay the expenses of the delegate whom you may send, as we will have all we can do to pay the necessary liabilities otherwise incurred.

Most of the anti-secrecy people have very little to give. There are a few that can and will help on with this very important work after we get them wide awake to their duty. *We really need financial aid now, very much.* We need a cheap paper, but are not able to have it at present.

The secret lodges are more against the prosperity of the church than anything else. The money that supports the lodge would do a great and good work in educating the heathen and in giving them the truth of the Gospel of Christ.

The lodges are a great bar to the unity and Christian fellowship of the church. How is it possible for us to have true Christian fellowship for ministers and members who take the Masonic obligations, with those dreadful and unscriptural oaths and penalties of the many degrees that are taken by thousands of them? We may, with our loving hearts, make every effort to fellowship them, but it will be a failure, as fellowship cannot be forced.

Again, suppose the Masons themselves have no fellowship with God the Father, and with his Son Jesus Christ; how is it possible for them to have Christian fellowship with each other? That they are friendly toward each other we do not doubt; but Christian fellowship is another thing.

If Freemasonry was a good institution, and in harmony with the Christian religion, how is it that the authorities of the orthodox churches

generally refuse investigation? The General Conference of the M. E. church did positively refuse to investigate Freemasonry, at its last session. Anything that takes shelter in the darkness of secrecy, and claims to be good and benevolent, and refuses the light of investigation, lays a good foundation for suspicion that the hidden thing is not good; especially when an extrajudicial, profane oath has been taken to ever conceal and never reveal the things that have been concealed. This concealment must signify a desire for advantage; and, if real advantage, then those that are not members of the lodge must be losing something. Some one may say, Let those who are not Masons become Masons. Well, then, suppose that everybody were Masons; there would be no concealment nor secrecy nor advantage to be taken. In that case the Masons would have the lame, the halt, the blind, with the decrepit, to care for, as well as able-bodied men, and the women also; which would turn Masonry into a benevolent institution, and Freemasonry would be at an end; because it lives on selfishness and advantage. If Masons were bound to be charitable and benevolent, in a true and general way, it would kill them immediately.

S. MATHEW.

I. R. B. ARNOLD AMONG THE LUMBERMEN.

EVANSVILLE, Ind., May 15, 1893.

DEAR CYNOSURE:—You will see by the enclosed photograph that the floating chapel is now among the sawmills at Evansville, Ind. Meetings are conducted every night by Bro. D. W. Rose, while I am lecturing and preaching in various parts of the city, giving especial attention to the colored people. Owing to continued high water, we have concluded to remain here till later before going South up the Tennessee river.

All who have good papers, magazines and books which they would like to have distributed among the freedmen, or among the cotton-mill or sawmill hands, may send them by freight to us at Evansville, Ind. I take this method of answering many inquiries.

Yours in Christ, I. R. B. ARNOLD.

FROM THE CORRESPONDING SECRETARY.

The N. C. A. Corresponding Secretary visited Marseilles, Ill., on Sabbath the 14th inst., and spoke morning and evening, setting forth the principles that distinguish our reform, to interested congregations. He was very cordially welcomed by Rev. A. Ethridge, pastor of the church, and others, among whom the name of Mrs. Wilson should be mentioned. The convictions of her revered father, Rev. N. Bingham, of Newark, Ill., are earnestly maintained by his daughter. Marseilles is quite a manufacturing center, beautifully located on the Illinois River, which furnishes a constant and valuable water-power. The church of which Bro. Ethridge is pastor is a felt power for righteousness in the community, and God has blessed their work.

—A daily paper, the *Columbian*, "the only official newspaper of the World's Columbian Exposition," is published regularly at the Fair grounds, under the editorial charge of Major Handy, Chief of the Department of Publicity and Promotion. It presents to its readers daily programs of all special entertainments, all official orders issued by chiefs of departments for the guidance of exhibitors, rates of transportation and other prices to be charged on the grounds, lists of officers and offices, the orders of the Director General, and official awards of premiums as made from time to time.

CORRESPONDENCE.

"THE SITUATION IN THE SOUTH."

CALVARY, Va., May, 1893.

EDITOR CYNOSURE:—In your paper of May 11, there appears an article to which I must take exceptions. This is the second time within the short space that I have been taking your paper that your writers have attempted to misrepresent the real "situation in the South"; and it seems that I can hold my peace no longer. I believe that your correspondents are ignorant on these subjects, or that they wilfully misrepresent the

facts. I was born and raised in North Carolina, and think that I have had, at least, some opportunity to know something of the real situation of the two races there.

I know that in my native State the Negro has the same privileges that the white man has. He can vote, hold office (if he can be elected to one), and his rights are protected by the laws of the State. The schools are separate, and the churches are mostly so. The Negroes have State schools, the same as the whites. Now what more do you want? Do you think that we ought to take him into our parlors, when we have company, and let him make love to and marry our daughters? If you think this, I wish to tell you, once for all time, that this cannot be. Do you do so up North? I venture to say no, believing that I will not be contradicted. Now, if you think that the Negro is so badly treated in the South, then please come down and take him up North and treat him better. We will divide up with you, and if you are not satisfied with part, you may have the whole.

How do you treat your white hired servants up North? Do you take them into your parlors when you have company? Again I venture to answer no. I have so been informed by good authority. Then do you wish us to treat the Negro better than you treat your white servants? I think it would be well for you to clean before your own doors, before you try to clean ours.

I wonder who informed Rev. S. F. Porter that the white bosses rule over the Negro with dagger and pistol? I have never seen the like in my life, and I simply disbelieve all such statements. I would simply ask Rev. Mr. Porter and all others to come and see for themselves before making such statements again. I think Mr. Porter should have gone farther South than Eastern Virginia to learn the condition of the people.

I believe that such pieces as you have published have a tendency to stir up the spirit of animosity, not only between the races in the South, but between North and South, of which no good can come. If we need a rebuke, then give it to us well; but "be sure you are right, and then go ahead."

I have been truly delighted with your opposition to the secret lodge, but when you have spoken so disrespectfully of the Southern people it has made me feel badly, and I have almost become disgusted with your paper.

(Mrs.) M. L. CARPENTER.

EXTRACTS FROM RECENT LETTERS.

DARLINGTON, Mo., May 12, 1893.

...I am much pleased with the *Cynosure*, and am so glad that amid the carnival of riot and revelry the N. C. A. and other elevating agencies are doing all they can to turn the tide in the right direction. The educational and reformatory forces are needed, if ever, and out of all may evolve great and lasting good, in some directions, at least. I trust that the (N. C. A.) exhibit during the six months will reach multitudes.

M. N. BUTLER.

CAMBRIDGEBORO, Pa., May 13, 1893.

I read an article in the *Gospel News* relative to the so called "social evil" in Chicago, in which it was estimated that between 40,000 and 50,000 new girls would be needed to run the business this year. Cannot the Christian people of this country do something to save these girls from eternal destruction? It seems to me that God will never prosper us if something is not done. I am an anti-secret man, and read the *Cynosure* every week, and very much enjoy it.

M. D. GRAY, M. D.

[The report referred to, we understand, was an exaggeration, and also, we believe, the white ribbon department of the W. C. T. U. is active in the prevention of this new evil.—EDITOR CYNOSURE.]

May 15, 1893.

My *Cynosure* of last week hasn't come to me. I begin to suspect foul play, as the same thing has happened several times within a year or two. It used to come often on Wednesday; regularly as soon as Thursday. Of late it gets here sometimes on Thursday, but often not until Saturday. A few times it has failed altogether. To-day I have been to the postoffice, and not getting it, spoke to the postmaster about it. He and his son

both seemed agitated and confused. This is not the only paper which I think may have been kept back from me there, and so I begin to feel—well, you can imagine!—all the more because the postmaster and his assistant, his son, though Congregational church-members—the father a deacon—are warm advocates of Masonry and anti-prohibitionists.

[We shall keep track of this postmaster.—EDITOR CYNOSURE.]

"There is still a God to over-rule." The last general election was his handwriting on the wall, and we see the Republican party chastised, to make it do right, as he chastises those whom he loves. Moral reform, represented by the N. C. A., and the prohibition of the liquor-traffic, have the elements of success, and have 'come to stay.' The voters will get behind these reforms. 'History repeats itself.' The best political statesmen are in the Republican party. Let them adopt a platform less like that of the Democrats, embrace these reforms, and fight it out on that line, and victory is sure. The people want reform.

CYRUS SMITH, of DeKalb, Ia.

LITERATURE.

THE WONDERFUL LAW. By H. L. Hastings, editor of the *Christian*. Boston: Published by H. L. Hastings, 47 Cornhill. Paper, pp. 118. Price 20 cents.

This little volume is another of the many unanswerable arguments that have been produced to sustain the truth of the Bible. Not only does the history of the Jews undeniably support the reality of God's dealings with mankind as set forth in the Scriptures, but in connection with these "peculiar people," the chosen of God, we have, besides, the wonderful LAW which he proclaimed for their government under the Theocracy which he established. It is no argument against the majestic character of this law that Israel so frequently disobeyed it. The fault was theirs. So long as they respected and obeyed it, they were greatly blessed and prospered; but with their disobedience, in every instance, came sorrow and trouble. Never had any nation a better prospect for peace, longevity and success. Led by the Almighty power, owing no allegiance to any other, crowned with blessing, and living under a promise which God had sworn to fulfill through Abraham and his seed, they should have been the happiest of the happy. But they were not. The law was good, but their human nature did not comprehend its goodness; and they faltered, and sinned, and slaved, and mourned, through thousands of years, simply because they did not believe in God. When the Anointed Son of the Father came, to bless and not destroy, to give the law a new and better interpretation of man's duty towards God and his fellow man, it was the same. They rejected him and his teachings, and were cast out among all other nations, without a land and without a national name. But the law stands, and will stand; not one jot or tittle of it shall pass until the Lord's prophecies are fulfilled. Let us be thankful for this, and be careful lest we, too, come into condemnation for our national disobedience to this same wonderful law.

THE MEDLEY OF MEDLEYS. By Ray Rand. Chicago: T. B. Arnold, printer. Paper, pp. 96. Price, one dime.

The author of this outspoken book, which is issued under an assumed name, is one of our sterling reformers, and has been frequently sterling from, through the *Cynosure*, in the anti-secrecy work. A thoughtful patriot, he stands opposed to everything that arrays itself against the integrity of our American institutions, and his views and opinions in this direction form the staple of this "Medley," a title that does not convey an intelligent idea of its interest and value.

Its peculiar arrangement, large type and low price, are strong commendations in its favor. The chapter on Catholicism deserves a wide reading, as that subject just now touches our republic and its institutions very nearly—more nearly than many imagine. The false and worldly religions of the day also come in for a chapter of proper animadversion, as do some of the spurious "reforms" that show their hydra-heads, yet do not reform, or attempt to reform, the worst evils with which we have, as a people, to contend. Other chapters deal plainly with "Political Deflections," which are deceiving and weakening the masses who do not think for themselves, but

are willing to be led to the polls by unscrupulous politicians; "A New Political Era," advocating some important governmental reforms in which every citizen should unite; "Some Humbugs," including the Roman Catholic war upon our public school system—a war which is carried on under a specious and suspicious love for religion and the republic—too thin a veil to humbug any except those who will not see the diabolism which it covers; "Bogus Americans"—an apt exposition of our natural love for man-worship and high-sounding titles, whether applied to lodge officers or jacks-in-office of any kind; "The American Republic"—its glory, and our bounden duty to maintain it in the spirit of patriotism with which our forefathers founded it for us. Not with an unkind hand does the author discover to us our foibles and danger, but in a manner to arouse us to a better knowledge of our condition and prospects, political and religious.

CURRENT PERIODICALS.

The editor of *Home and Country* apparently designs to produce a magazine for the American people, in which interesting and timely articles, replete with instruction and entertainment for the masses, and not high-sounding names, are to be the attractive features. The May number is especially gratifying in its contents and make-up, and under its recent new management, indicates progress in letter-press, illustration and financial success. Prominent among its contributions are the following papers: A Nation's Tribute, the Story of Memorial Day, illustrated; A Utopian Socialism, a Primitive Government without poverty, property, politics or religion, as found and investigated by M. Jules Cairn, and related by the editor; A Bundle of Famous Autograph Letters; Origin of the American Aborigines—Do the Indians Descend from the Jews? by Samuel Jaros; Madame Casario the Aeronaut; Taming and Training of Wild Animals, illustrated; with a number of stories and poems that will find interested readers. New York: 53 Tenth street. \$2.50 a year.

PAMPHLETS.

We think our *Cynosure* friends will be especially interested in a 16-page pamphlet, entitled "Hinderances to the More Speedy Conversion of the World, an Address on Moral Reform," by Bishop H. J. Becker, D. D., of the (Radical) United Brethren Church, delivered at Canby, Oregon, December 8, 1892. This discourse was preached on the urgent invitation of Rev. S. Mathew, of the Methodist church of Canby, and reported by Rev. R. Loggan. It is founded on the passage in Acts 10:34, and is principally devoted to the evils of intemperance and secret societies. We consider it a sound document in the interest of general and special reform, both practically and spiritually. It can be obtained from Bishop H. J. Becker at Akron, Ohio, Rev. R. Loggan, or Rev. H. L. Barkley, at Woodburn, Oregon. Price: Single copy, 5 cents; seven copies to one address, 30 cents; thirty copies, or more, 3½ cents each, postage prepaid. An excellent extract from it will be found in the Temperance Department of this issue of the *Cynosure*.

The American Citizen Company, 7 Bromfield street, Boston, Mass., issue the following excellent reform literature:

"Romanism not Christianity" is written by Rev. J. Robert Love, a finely-educated Negro clergyman of the Anglican Church in Jamaica, West Indies. The author received a university education in the United States; travelled extensively in Europe and Asia, and stands very high in the estimation of those who know him. The book contains 250 pages.

"Rome and the Indians." Gen. T. J. Morgan, late Indian Commissioner, is the author. Some interesting revelations are made.

"The Letter of Pope Pius IX. to Jefferson Davis" is issued in form for framing.

"The Episcopal Bishops and Romanism," and "Eminent Unitarians Against Romanism," and "Eminent Congregationalists and Romanism," and "Eminent Methodists and Romanism," are the titles of four pamphlets just issued.

"Jesuitical Influences on the Public Press," by Prof. L. T. Townsend, is having an immense circulation, as is his other pamphlet, "Rome's Suppression of History in the Schools." Both these are published by the American Citizen Co.

The following pamphlets have been received from their authors:

"Our Republic: Its Free Schools and Institutions—Are They Christian?" Extracts from the note-books of J. B. Turner, Jacksonville, Ill. Printed for the author by the Open Court Publishing Co., Chicago. Pp. 32.

A new pamphlet just issued is Rev. J. M. Foster's three Music Hall lectures, "Romanism and the Remedy."

"Mortal Man" (a poem). By Arago Easton. Published by the Easton Co., Chicago.

A year's numbers of the *Cynosure* would make six good-sized volumes of valuable reform literature, containing 550 pages each.

OBITUARY.

J. D. ANDERSON

was born in Perth, Scotland, in 1814, and died in Baltimore, Md., 1893. He came to America when twenty years of age. As a business man he was successful.

Having secured a competency, he has for years given away, it is supposed, as much as he made. Being much enlisted in the anti-slavery struggle, and interested since the war in the freedmen, he is known to have given large contributions, through the American and other boards, to aid this people. He was for nearly fifty years a member of the United Presbyterian church; for about forty years superintendent of the Sabbath-school, and treasurer. The missions of this church were constantly remembered in his contributions.

He never married.

The most of his property, it is thought (fifty thousand dollars), is given to the foreign mission work of the church of his choice.

The benevolent institutions of his city all lose a friend and supporter in his death.

The writer has not known him long; but our short acquaintance has been happy. I have never applied to him for aid in vain. He read the *Cynosure* with interest. His abhorrence for "ways that are dark and tricks that are vain" was marked. He was a man of few words. But his actions spoke louder than words.

The world will be better for his having lived. How many souls may be won for the Master by the missionaries which his generous contributions support, only eternity may reveal.

W. B. STODDARD.

LODGE NOTES.

(From Secret Society Papers.)

MASONIC.

The Chicago Masonic "Fraternal Congress" is to meet at Masonic Temple, city of Chicago, on Monday, August 14, 1893, at 10 o'clock A. M., where members will register and leave their city address. The Grand Master of Illinois will call the congress to order promptly at the above time and place. Not later than June 24th, he will appoint one delegate from each Grand Lodge jurisdiction, who will act as a committee on permanent organization. He will also appoint a committee on rules and a committee on credentials.

MASONIC CHARITY IN ARKANSAS.

Within the jurisdiction of every subordinate lodge in this State there is, doubtless, a Mason's widow in actual need of help, or a Mason's orphan child that should be fed, clothed, educated and rendered self-supporting and capable of filling an honorable place in the manhood or womanhood of our beloved State. If no helping hand is stretched out to them that widow may starve or be driven by the pangs of hunger to a life that is even worse than death itself; that brother's child may grow up in ignorance and poverty, and graduate only in sin and crime. We, above all men, are pledged to be our brother's keeper, and we least of all should shirk our solemn duty in this regard. All around us, in other jurisdictions, the craft are at labor. In more than half the States of the Union they have built and endowed, or are now engaged in building, homes for the widows and orphans of our brothers. What are we doing? We have nearly four hundred and fifty lodges and more than thirteen thousand able-bodied Masons in Arkansas, and yet our record is that within the last ten years we have supported and educated, and that principally by individual effort, one, only one— orphan child. During the same period our Grand Secretary's books show that we have spent about fifty thousand dollars in paying the expenses of the annual communication of this grand body. Just think of it, will you? Fifty thousand dollars or more spent to maintain the organization of a charitable body, and not a single dollar in the form of organized,



WITH YOUR HANDS TIED by some chronic "female complaint" or weakness, what can you expect? There's nothing you can accomplish—nothing you can enjoy. And no good reason for it. Dr. Pierce's Favorite Prescription will cure you, safely and certainly, if you'll give it faithful use.

For every one of these womanly troubles, this is the only remedy so sure that it can be guaranteed.

In periodical pains, bearing-down sensations, organic displacements, and every kindred ailment, and in all the nervous disorders caused by functional derangements—if it ever fails to benefit or cure, you have your money back.

It's a potent remedy for Chorea or St. Vitus's Dance—for Insomnia or Inability to Sleep and to avert threatened insanity. It regulates all the natural functions, builds up and invigorates the entire female system, and restores health and strength.

Nothing else, though it may be better for a dealer to sell, can be "just as good" for you to buy.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 25, 1893.

A PLEA FOR REFORM.

The Hartford (Conn.) *Post* is calling strenuously for reform, and in a long editorial sets forth a graphic description of the political condition of that State. The situation is peculiar. The cities have been greatly increasing in population and importance—wonderfully so in comparison with the towns. The legislature has been deteriorating in ability, and charges of corruption are not infrequent. Besides, it is unwieldy, being the largest legislative body, with one or two exceptions, in the United States, and nearly rivaling in membership the lower house of Congress. Business is delayed and unnecessary expense is entailed upon the citizens on this account. Intelligent and able young men have practically no chance to serve the State in a legislative capacity. These and other causes demand a change in the administration of affairs. Perhaps the most singular phase of the situation is the following:

"The legislative affairs of the State are to-day absolutely controlled by farmers. They outnumber the representatives of any other vocation ten to one. Nothing can be done without their consent. Farmers are usually cliquey, sometimes obstinate. Lately they have become selfish. They are likely to become more so in the future. They boast of their power.

"The Grange is a secret order. It is powerful. It assumes not to interfere in politics; but in reality if a man or men control the Grange—and some men can work subtly and conceal their real purposes—he or they will have little difficulty in being a mighty factor in legislation at the State House."

The *Post* lays down several propositions for reforming these evils. It calls for a commission "to cut down the present size of the House of Representatives, increase the Senate, and provide for the division of the entire State into election districts. Each town in the State should be represented in the General Assembly. No town not having at least five thousand inhabitants should be entitled to more than one representative," etc.

Perhaps the first important step to be taken by the people is to put down the Grange and reform the farmers. Where they frequent the lodge they will be "cliquey" and "obstinate". It is the nature of the oath-bound secret system of politics to be arrogant and persistent in its opposition to all other persons outside of their cliques.

Abolish them first, and the cleansing of the other Augean stables may more easily be accomplished; but what can honest, untrammelled citizens do in the face of such opposition, until it is squelched by the power of public opinion? What Connecticut needs is evidently a new declaration of independence, pledging "the lives, the fortunes and the sacred honor" of the people to free themselves from the evils that beset them.

"Who would be free, himself must strike the blow."

OUR CHINESE RELATIONS.

The Supreme Court of the United States has declared the Geary Chinese-exclusion law constitutional; in other words, the decision is to the effect that the act is within the power of Congress, as laid down in the Constitution and interpreted by the courts.

Eight of the nine justices sat in the case, Justice Harlan being absent. The court stood five for the act and three dissenting. The three dissenters were the venerable Justice Field, of California; Justice Brewer and Chief Justice Fuller. The dissenting opinion of Judge Brewer was long, and that of Judge Field was severe, not to say bitter. But it does not appear that either of the three denied the truth of the broad ground taken by the five judges who rendered the decision, namely:

The power of this nation to restrict or prohibit the immigration of any aliens into the country, or to require such aliens already in the country to remove therefrom, was a well-settled principle of international law, and was confirmed by an unbroken line of decisions in this court.

It was in the light of this fundamental view of the law that the court arrived at its decision, which removes the suspension of the law decreed

by President Cleveland, and leaves the country in a very unpleasant attitude towards the empire of China.

Chief Justice Fuller, in dissenting from the decision of the court, said that he entertained no doubt that the provisions of the fifth and fourteenth amendments to the national Constitution were universal in their application, and that while the general government was invested, so far as foreign countries were concerned, with all the powers necessary to the maintenance of its absolute independence and security, it could not, in virtue of a supposed inherent sovereignty, absolutely deal with persons lawfully and peacefully within its domain. The act before the court was not an act to abrogate or repeal a treaty, nor to expel Chinamen lawfully here, and no such intent could be imputed to Congress. Its object was to prescribe a method of registration, and the deportation denounced by way of punishment was, in his view, an unusual punishment not authorized by the Constitution.

Attorney General Olney said until the line of action to be pursued by our government was mapped out he could say nothing on the subject, except that the department of justice had no money available for deporting Chinese. Conservative estimates place the amount necessary to deport the unregistered Chinese at \$6,000,000, with only \$16,806 available for the purpose. Intimations are heard that Congress may be convened to consider the matter. The suggestion is made in official circles that Chinese unregistered may now go the courts and ask to be allowed to register and remain in this country. In any view of the case Treasury officers expect to experience great difficulty in carrying out the mandate of the law that the Chinese must go.

Enough is known to make it certain that the government of the Empire will soon forward its opinion of the situation; until then the minister from China will take no action in the premises, and our government now indicates a corresponding intention of not enforcing the law until further developments are made.

The Chinese Vice-consul at San Francisco, Cal., is credited with saying: "I have nothing to say in regard to the immediate effect the final decision of the Supreme Court can have on the Chinese in America. It will be a great blow to business in Chinatown. As to what the Chinese government may do in the matter I have still less to say. The treaty between China and America has been broken by the government at Washington and is no longer a contract, and will not be regarded by the Chinese government as a factor in any action they may see fit to take."

In our Washington Letter, on page 4, will be found some additional particulars relating to this subject.

NO ADMITTANCE ON SUNDAY.

Contrary to all expectation, and in opposition to the predetermination of the World's Fair Directory, the gates of the Columbian Exposition were closed to visitors all day last Sunday. Their supplementary action, on Friday last, is embodied in the following:

WHEREAS, On May 12, 1893, this board adopted a rule to open the gates of the grounds of Jackson Park on Sundays at an admission charge of 25 cents, and

WHEREAS, On May 16 this board adopted, as empowered under section 7 of the act of Congress, a general rule to open the entire exhibition on Sundays at the admission price of 50 cents, and

WHEREAS, This rule last named has been duly certified to the World's Columbian Commission for such modification, if any, as that body may desire to make under the law, and

WHEREAS, Said commission has not yet reached definite action; now, therefore, be it

Resolved, That in order to avoid action that may anywhere be characterized as precipitate, the operation of the rule above referred to be suspended for one week, and that on Sunday, May 21, the gates be closed.

This, however, is but a temporary truce in the contest between those who honor the Christian Sabbath and those who would desecrate it by attending "the biggest show on earth" on that day. The National Commission, representing the nation, and to whom even the local Directory yields the question, has now thrown upon it the responsibility of disgracing the government that created its authority by disobeying the law of Congress, or of lifting up the legal standard of Sabbath observance, to the glory of God and the joy of his true followers.

There has been a remarkably healthy and powerful spirit manifested during the past week on the part of the Christian people of this land in

relation to this question of Sunday opening. The threats of the Christian Endeavor societies, 1,500,000 strong, not to visit the Fair if its gates were opened on Sunday; the threatened withdrawal of prominent Baptist clergymen—Lawrence, Henson and Parker—from participation in even the World's Fair Auxiliary congresses, in case the directors' scheme was carried into effect; the united voices of thousands of other Christian denominations raised in solemn protest against this enormity; the stirring appeals to the Attorney General and President Cleveland to interfere with the majesty of supreme law—all these have made manifest the true spirit of Christianity; yea, they have done more to cement a Christian unity of sentiment among the various denominations than a hundred years of controversy between them could have accomplished.

AS FOOLISH AS WICKED.

Delegates from the great labor organizations assembled last Sunday, in this city, and discussed the feasibility of going to Jackson Park, if the World's Fair gates are closed to the public on next Sunday, tearing down the fences and forcing their way into the Exposition in defiance of law. They claimed the right to do this on the vague promise of a man who is now a World's Fair Director, that if the workingmen would contribute funds by purchasing Fair stock, the Exhibition should be opened on Sunday. The proceedings were anarchistic in the extreme, and the determination of those present was thus curtly expressed: "I propose"—the language is that of President James Linehan, of the Trade and Labor Assembly—"I propose that we say to the Fair authorities: 'We are willing to pay 50 cents each to get into the Exposition on Sundays, and if you do not let us in on those terms we will go in anyhow.' Let us name a day and hour when we will march to the grounds and tear down the fences, if our just demands are not acceded to."

The strong hand of the Federal Government, which created the Exposition, and the presence of Federal troops may be called upon to suppress this riotous demonstration; but it must be suppressed at all hazards. The aggressions of the oath-bound secret lodges must not become the law of the land.

MR. MOODY—NORTHFIELD—JUNE EXERCISES.

The summer program of meetings at Northfield, Mass. (the home of Mr. Moody), has been issued. The following occur in June:

Tuesday, June 6, "The Northfield" opens.

Friday, June 9, Allen Prize Declamation in Recitation Hall, Mt. Hermon, evening.

Saturday, June 10, Meeting of Northfield Seminary Board of Trustees at "The Northfield," afternoon. Alumni Prize Debate in Recitation Hall, Mt. Hermon, evening.

Sunday, June 11, Graduating Sermon to Mt. Hermon and Northfield Seminary senior classes, preached by Mr. D. L. Moody, at Northfield Trinitarian church, forenoon. Special services at Stone Hall and Mt. Hermon in afternoon and evening, also conducted by Mr. Moody.

Monday, June 12, Meeting of Mt. Hermon School Board of Trustees at "The Northfield," forenoon. Class Day Exercises at Mt. Hermon, afternoon. Meeting of the Students' Aid Society of Northfield Seminary at "The Northfield," afternoon. Concert at Stone Hall, given by Northfield Seminary and Mt. Hermon students, evening.

Tuesday, June 13, Commencement Exercises at Mt. Hermon, forenoon. Annual Business Meeting of Mt. Hermon Alumni at Mt. Hermon, afternoon. Annual Dinner of Mt. Hermon Alumni at Mt. Hermon, evening.

Wednesday, June 14, Commencement Exercises of Northfield Seminary in Stone Hall. Address by Rev. Tunis C. Hamlin, D.D., of Washington, D. C., forenoon.

Thursday, June 15, Annual Meeting of Northfield Seminary Alumnae at "The Northfield," evening.

Following these interesting exercises will be the Young Women's Conference, June 22 to 29. For these meetings the following speakers are expected: Mr. Robert E. Speer, New York City; James McConaughy, Mt. Hermon; Maj. D. W.

Whittle and Miss Mary Whittle, Northfield, Mass.; Miss Grace Dodge, New York City; Mrs. Bainbridge; Mrs. William Boyd, Kansas City, Mo.; Miss Elizabeth Wilson, Chicago, International Y. W. C. A. Secretary; besides many well-known Christian workers from this and foreign lands. Mr. D. L. Moody will lead the evening and Sunday services, speaking several times.

For additional information as to trains, accommodations, etc., apply to A. G. Moody, E. Northfield, Mass.

The programs for the July and August meetings will appear hereafter.

MRS. LAURA HAVILAND.

Among the prominent women in the Woman's Congress, last week, was Mrs. Laura Haviland, whom *Cynosure* readers long ago learned to esteem for her interest in the anti-slavery and other important reforms. In a recent editorial, the *Inter Ocean* refers to her as follows:

"Laura Haviland has been before the people of the United States as an active and influential philanthropist for more than fifty years. She is now in her eighty-fifth year, but is clear-headed and takes great interest in the Woman's Congress, and can be seen there at almost every session. She was an active, earnest Abolitionist in the days when it took great courage to be such. She was the trusted friend of William Lloyd Garrison and Levi Coffin, when the former was the chief anti-slavery agitator and the latter was president of the underground railway.

"She is a member of the Society of Friends, and sits at the head of their meeting in this city. She has raised a family of children, of whom Mrs. Brownell, who resides in Chicago, is one. Mrs. Haviland, a few years ago, wrote and published her autobiography, a most interesting book. Those ignorant of the great anti-slavery struggle will find nothing that will give them a clearer insight into it than this book.

"Among the many distinguished women who assemble daily at the Art Palace, there is none more deserving of reverence from those younger in the work for elevating woman than this quiet little Quakeress, who is almost as old as the century. When Amanda Smith, the colored evangelist, met her, for the first time, at the Congress on Tuesday, she was much moved. Knowing what Mrs. Haviland had done for her race, she paid her homage that came from the heart."

—Rev. Charles E. Hulbert, Field Secretary of the Christian Unity Association, addressed the College Church of Christ at Wheaton, Ill., on Sunday last.

—A note from Rev. J. C. K. Milligan, of New York, informs us that he has been laid aside several weeks with neuralgia, but that he is now slowly improving.

—Rev. S. F. Porter, the College agent, writes that near Lidgerwood, N. D., he is (D. V.) to supply three places—Dexter, every Sabbath, and Wyndmere and Geneseo every other Sabbath. Lidgerwood will be his postoffice address. All appear to be encouraged in his new field.

—It is reported by officials who have been making investigations at the port of New York, that immigration from Europe promises to be very large this year—much greater than usual—but that the recent arrivals are not at all objectionable under the new law. On the whole, they express themselves quite well-satisfied with its workings.

—Some unknown person has sent us a copy of the New York *World*, issued on Sunday, May 7—an anniversary number, and, no doubt, the largest single newspaper ever printed. Including the cover, it contains 100 pages of the usual size. As a curiosity, it is immense in more senses than one; but as a *Sunday* newspaper, sent to its 426,237 patrons, to be read on the Sabbath, it carries an influence that is creditable neither to its publishers nor those who devote their Sundays to the perusal of such literature.

—Referring to a note in our Religious News column of April 6, Rev. Thos. C. Hunt, pastor of the First Congregational church at Riverside, Cal., sends us the following correction: "Three Congregational clergymen, all formerly from other denominations, within the past few years have gone over to the Unitarian denomination in California. None of them took any appreciable

part of his congregation with him into the new fold." The correction is cheerfully accepted, inasmuch as the original item (copied from some exchange paper), made the charge against the Congregational ministers much more flagrant.

—Rev. Edgar B. Wylie, of Summerdale Station, Chicago, one of the directors of the N. C. A., was recently ordained to the Congregational ministry and installed as pastor of the Summerdale church. For some time past he has been officiating as a licentiate in the church there, which, although not large, is vigorous and hopeful. The services on this occasion were conducted by the official council. A very able sermon was preached in the afternoon by Rev. Dr. Hulbert, Mrs. Wylie's father, formerly president of Middlebury College, Vermont, the alma mater of Pres. J. Blanchard. At the close of the afternoon service a bountiful collation was spread in an adjoining building, of which all present partook. In the evening, the services were the ordaining and installing prayer by Prof. Wilcox of the Seminary, the charge to the pastor by Dr. Goodwin, the charge to the people by President Blanchard, singing by the choir and congregation, reading of the minutes by the scribe, reading of the Scriptures by Rev. G. L. Smith, prayer by Rev. D. W. Wise, and the benediction by the pastor. Among those who participated in the afternoon services were also Dr. Loba, of Evanston, and Dr. J. G. Johnson of the New England church, with others. Those who best know Mr. Wylie declare him to be a faithful witness for the truth as it is in Christ Jesus. The church is to be congratulated upon his retention.

THE QUARTER-CENTENNIAL OF THE NATIONAL CHRISTIAN ASSOCIATION.

Special Work for the Season of 1893:

1. Exhibit of the history and work of the Association for twenty-five years in the main building of the World's Fair.

2. Conference of Churches connected with the Annual Meeting, June 20th, made up of delegations appointed by church assemblies.

3. Congress on the reform under the auspices of the World's Fair Congress auxiliary, to be held about October 5th, in the Art Palace on the Lake Front, Chicago.

SUNDAY OPENING AT THE FAIR.

From correspondence it seems that there is a misapprehension as to the position of the N. C. A., as an exhibitor, and the effort to open the gates of the World's Fair on the Sabbath day. Among the friends of our cause in Chicago and vicinity the committee in charge of the exhibit has found but one opinion; and there are no friends of the Sabbath cause who are willing to sacrifice more for that precious reform than some we could name among this circle. Indeed, few have accomplished more through their personal and public efforts for the Sabbath than some of this number.

The question was early raised in the committee on the Fair, whether the application of our Association should be withdrawn or not, in view of the Sunday-opening efforts. The position then taken we trust there will be no reason to change. It was this.

1. The Fair belongs to the people of the United States.

Through their representatives in Congress they undertook the enterprise, selected Chicago as the place, fixed upon the time, invited foreign nations to participate, voted money again and again, and appointed a National Commission, who are in charge of everything under law. Congress has appropriated millions, beside the gift of \$2,500,000 in souvenir coins.

2. In this last appropriation the vote was overwhelming against Sunday opening.

Now it must be remembered that there has

been no popular movement asking Congress to rescind that act. The people of this country, who own the Fair and have made a rule for its patronage six days in the week, are most unlikely to change that law. The only agitation of the question for a change is about Chicago. And because the Fair is located here, an idea prevails that it is managed here. That is a mistake; while Congress is adjourned, the National Commission controls.

The local Directory of Chicago men may attempt what measures they please, they are controlled by that law.

3. Until Congress rescinds that law the Fair cannot be legally opened seven days in the week.

The discussion is now brought within this limit: Can the National Commission act independently of Congress; make its own laws; and, yielding to the demands of the Chicago Directory, open the gates on the Lord's day? Pressure is brought to bear on this point: to get the Commission to declare itself independent of the power that appointed it. But there are men enough in the body who understand law to so far resist the clamor from without, and therefore *the law has been respected AND THE GATES CLOSED.*

The Directory have tried one quibble after another. They claimed that Congress broke its contract about the souvenir coins, when it voted that \$570,000 of that sum could be appropriated for awards. But this is practically abandoned, since it has been fairly discussed. The next scheme was to draw a line at the doors of the buildings and vote to throw open the grounds. This was so evidently a pretense that it was abandoned, almost without discussion.

Three Sabbaths have passed. The law has been respected. The gates have remained shut to the public. And it is not at all probable that any change will be made in this matter. The Commission has shown itself unwilling to yield to the Directory. A larger vote than a mere quorum is needed to decide against the act of Congress. This number is not present, and though most urgent efforts are made to get the men here, the responses show that the absentees are likely to stay away, and by this means prevent any action favorable to Sunday opening. The U. S. Attorney General has given his opinion that the Commission is bound by the act of Congress, and has no liberty in the matter except to make rules closing the gates. There are other legal considerations which we have no room to mention.

The question before the N. C. A. committee was, therefore, Shall we go forward under law; or, by withdrawing, recognize the arguments and seductive influence of men who wish the law violated, and encourage them in their vicious attempt? There was but one answer.

Humanly speaking, the Fair may yet be turned over to Sabbath-breakers. But let us not leave God out of the account, as many misguided Chicago men are trying to do. He yet rules among men, and all these questions are easy for him to settle. Christian people have been faithful in their effort; their testimony has prevailed; they can ask the Lord with clear consciences to do for his law and his honor all that they cannot do. They cannot by force come and close the gates. They can pray God to direct the minds of men aright in this momentous question. He is doing so. The people are not besieging the gates in crowds, as some lying sheets have set forth. The Directory are backing down from one point and another, until they seem rather to be anxious to drop the controversy and save their so-called honor. Let us never give up this battle. The victory is worth all it costs.

THE HOME.

DECORATION DAY.

BY MRS. VICTORIA ALEXANDRA STONE.

Hark! how the martial music
 Resounds o'er hill and plain!
 The soldiers of the North and South
 In peace have met again.
 See! from afar they rally,
 Swiftly in line they fall;
 The buglers of the North and South
 Have sounded the recall.

Beneath the pine and palm,
 'Neath Freedom's pine and palm,
 The Blue and Gray clasp hands again.
 Beneath the pine and palm.

Ah! well do we remember
 Those fiery battle-years.
 When the North and South, with hands
 upraised,
 Looked up through blinding tears.
 Cold Harbor, Chickamauga,
 Antietam, Malvern Hills,
 The gory heights of Gettysburgh—
 Ah! how the memory thrills!

Bleeding, with pain and anguish,
 Up to the Northern skies,
 The stricken South, that sunny land,
 Looks up with pleading eyes.
 Gone is her look of passion,
 She drops her weapons down;
 Her right hand holds a broken sword,
 Her left a withered crown.

When Heaven's celestial bugler
 Shall sound the reveille,
 And the soldier-dead shall leap at the sound
 From their graves on land and sea;
 Then without sound of fife or drum,
 To a land of endless day,
 Shoulder to shoulder and side by side,
 Shall march the Blue and the Gray.

Beneath the pine and palm,
 'Neath Freedom's pine and palm,
 The Blue and Gray clasp hands again
 Beneath the pine and palm.

Steamburgh, N. Y.

HOME TRAINING.

(From "The Commandment with Promise.")
(Continued.)

Mrs. Aston. But how is this to be done?

Author. By dedication of yourself to God. By bending the suppliant knee at the throne of grace, imploring for the child about to be born into this wicked world, a preparation of grace. By beseeching the Lord to take it into his gracious charge, to instruct you in wisdom and holiness, to train up the child in the way it should go. To aspire to its being an heir of heaven, and imploring the riches of Christ to prepare and adorn it in a readiness for the glorious privilege, coveting nothing earthly, but earnestly wrestling for heavenly blessings. Making the everlasting salvation of your children your intense desire, and proving it to be so by the care, example, education, and direction of them, when born and given into your arms. While hanging on the breast, let them, as it were, draw in the internal sigh of your bosom for pardoning mercy and sanctifying grace; and provide for them, as they grow in years, whatever instruction or holy helps may tend to fix their minds on the high destination of the children of God; enriching their souls with the Word of God, and teaching them to pray for the enlightening grace of the Holy Ghost.

"Really, my dear sir," Mrs. Evans again interrupted, "you appall me by your language, but yet, I confess you interest me; only it is anything but amusement."

Author. If it be profitable, we can lay by amusement, for a little, without much loss.

Mrs. Aston. I should like to know if any mother has ever done thus?

Author. I have the unspeakable pleasure of knowing some who have; few, indeed; but I have watched the case for many years, and know its blessed results; but we can turn immediately to some Scripture examples. If you read the history of the promise of a son to Manoah and his wife, Judges 13, you will find an exceedingly interesting illustration of the subject; one to which I would always wish to direct the attention of every parent. With the promise there was given a direction from the angel of the Lord,

how Manoah's wife should conduct herself: "Now, therefore, beware, I pray thee, that thou drink not wine nor strong drink, and eat not any unclean thing." This enjoined, through typical observances, the watchful circumspection of the mother, and renunciation of all sin, and that particularly not only on her own account, but on account of the son she should bear. The child's destination, too, was declared to be that of a Nazarite from the womb, that is, devoted to God. When she relates the circumstance to her husband, in the 7th verse, she marks that she was duly impressed with her duty to obey the injunction; neither does she forget to relate the destination of the child. Then Manoah entreated the Lord, and said, "O my God, let the man of God, whom thou didst send, come again unto us, and teach us what we shall do unto the child that shall be born." And again, in the 12th verse, "how shall we order the child, and how shall we do unto him?" which draws again the duties of the mother forth, with this solemn conclusion: "All that I commanded her, let her observe;" and in the 24th verse we are told, the child grew, and the Lord blessed him.

In the first chapter of Samuel, we read of Hannah's conduct; her earnest desire for a child was presented to the Lord, in his place of worship; she said to Eli, "I have poured out my soul before the Lord;" and Eli said, "Go in peace, and the God of Israel grant thee thy petition that thou hast asked of him." And when she bore a son she called him Samuel, "because I have asked him of the Lord". And she bore in mind her promise to give him up unto the Lord all the days of his life; and when she had weaned him she said, "I will bring him that he may appear before the Lord, and there abide forever." And she took him up to the Lord with her offerings, and said, "For this child I prayed, and the Lord hath given me my petition which I asked of him; therefore, also, I have lent him to the Lord; as long as he liveth he shall be lent unto the Lord; and he worshiped the Lord there." There are some other instances in Scripture, from which we learn the same; as in the case of Jeremiah; in that of Elizabeth, the mother of John the Baptist; and, above all, of the Virgin Mary; their retreat being, doubtless, that of devotional preparation of soul for the great maternal privileges to which they were appointed.

Mrs. Aston. But, you must confess, these were all very particular cases, where the offspring were evidently appointed of God to peculiar offices.

Author. That is very true. But why should not every mother seek to be highly honored in being the blessed instrument of bringing a child of God into the world, and of receiving into her own bosom the hope of it, by earnest prayer to the Lord, who giveth liberally and upbraideth not; and why should they not continually say, "Lord, teach us what we shall do to this child?" "How shall we order the child?"

Mrs. Aston. Then it seems you would make the child's obedience dependent on the parent's devotion.

Author. Not dependent. There is no dependence but in God, for this pious disposition; but it (as a means) must be greatly facilitated by a proper direction of the mind, and reference to God; and it is an arduous thing for a child to learn to honor those in whom he sees not the principle calculated to inspire him with respect and honor. If you would have your children honor and obey you, you should seek to exhibit before them that which is honorable, and to lay upon them those commands which are agreeable to the mind and will of God. There is a promise to parents who so act: "Train up a child in the way he should go, and when he is old he will not depart from it." Nevertheless, the duty of the child is imperious; he is to honor and obey in the Lord, as father and mother, for there is sufficient claim in all to this duty, on the ground of the natural right they possess, and the natural protection they extend.

"I am glad," said Mrs. Conway, "you have come to this conclusion, as it brings out the practical part of the duty, and engages me more to look into the other arguments you have used."

Author. I, too, am glad that you feel so engaged; but let us all recollect the faith and grace it requires to apply the precept, in hope of the promise, to a practical effect on our own hearts. But we are forgetting the flight of time; we

must not neglect our engagement to the young people in the other room.

When we entered the room we found a fine assembly of children of different ages, from about six to fifteen years. They had just finished their refreshments, and were beginning to arrange themselves according to their own fancy, choosing their seats near to their own favorite companions; and it was not a little curious to see how, by this means, they had unconsciously classed themselves. They all rose at our entrance, and showed the exterior mark of respect for their seniors, whether it were prompted by innate feeling, or inculcated by education.

"Welcome, my dear young friends," I said, as I approached them; "but let me survey my little flock, and endeavor to know each particularly. This is the good Shepherd's plan, as we read in the tenth chapter of John: 'I am the good Shepherd, and I know my sheep, and am known of mine.' So let us, in the name of that good Shepherd, know each other. I see William, and Isabella, Maria, Anna, Mary, Louisa, and her brothers Charles and George. I think, too, I see all the party I invited at Mrs. Evans', one, two, three, four, five, six, seven, eight; and, beside, some countenances new to me; may I beg them to be introduced?"

Mrs. Evans stepped forward, and said, "These are three children of my friends, Mr. and Mrs. Graham."

"So I have just nineteen. Now observe, I count you like young sheep; I know you each by name, and a shepherd always desires to keep up his flock—to lose none—desirous to give in his account, presenting them to his master. How beautiful is that assurance we have in Scripture, that the Lord Jesus will keep those who obey him. He laid down his life to keep them, and therefore he will say when he presents them to the Father, 'Behold, I and the children whom thou hast given me.' 'Of all that thou hast given me have I lost none.'

"In his name may we be assembled and held together, for the sacred purpose of learning how to manifest true love to him!"

(This easy address calmed the agitation which was visible in some, fearing they knew not what; and those with whom I had before been acquainted, looked pleased to be thus welcomed.)

"In the fourteenth chapter of John, at the fifteenth verse, Jesus thus speaks to his disciples: 'If ye love me, keep my commandments.' With this persuasive plea, how sweet do the commandments of the Lord appear! They are thus laid by the Gospel on the basis of love. Obedience is named as the proof of love to Jesus. Now, my dear Maria, does not this accord with your motto, 'All for love?'"

She smiled, and said "Yes".

Author. And though you thought that "Honor thy father and mother" sounded so cold, you see it is a commandment to be kept for love.

She smiled again.

Author. We may now turn to the twenty-first verse, and we shall see a farther explanation, which is to put our love to the proof. We cannot keep any thing, you know, which we do not possess; we must first have it; and we cannot attempt to keep a command of which we know nothing. We must first know it. So we read, "He that hath my commandments, and keepeth them, he it is that loveth me." When we love the Lord, we shall inquire after his will—what he would have us to do. We shall receive our instruction, and we shall endeavor to keep it. It is a proof of the Lord's grace to us when he gives us his commands, and acquaints us with his will; and it is a proof of our love to him, when we receive and keep his gifts. You wear in your bosom, Maria, a token of your own and your father's mutual love. I dare say you asked for it; he gave it, and you keep it. But if, like Anna, we receive a gift, and lose it, it is not like true, disinterested love. The commandments of God are a kind of picture of our God; he is holy, just and good, and they are holy, just and good; and when we lose them, and would substitute any other thing in their place, we are at once proved to be without love; for it is written in the twenty-fourth verse, "He that loveth me not, keepeth not my sayings."

Now, there is another thing in love—it cannot be satisfied without a return; therefore, it is promised to them that love the Lord, in the twenty-first verse, "He that loveth me shall be

loved of my Father, and I will love him." Here is a rich promise, repeated in the twenty-third verse: "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." But I will ask Louisa a question:

Is this love to God natural to us?

Louisa: No, uncle, for St. John says, "Herein is love; not that we loved God, but that he loved us. We love him, because he first loved us."

Author. True, the source of love is God. "God is love." And it is written in the second chapter of 1 John, "Whoso keepeth his word, in him, verily, is the love of God perfected. Hereby know we that we are in him." What I desire, my dear young friends, to convey to you in this view, is, that we have the blessed privilege of being under the law to Christ (1 Cor. 9:21), whom to serve is perfect freedom; all whose commandments are in love; and who giveth the principle of love as the spring of the obedience of faith.

Tell me, now, dear Mary, what is the fifth commandment?

Mary. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

Author. Where was it given?

Mary. At Mount Sinai, in the wilderness.

Author. To whom was it given?

Mary. To all the children of Israel.

Author. And at what time?

Mary hesitated, not being ready with a reply; and Charles modestly said, "Just after they had been delivered from Egypt."

Author. Do you remember what the land of Egypt was called by the Lord?

Mary. Do you mean, uncle, at the time he gave the ten commandments?

Author. I do.

Mary. "The house of bondage," do you mean?

Author. Yes; by which I mean to show that when the ten commandments were given, the Israelites were in a state of redemption, and that the law was given to them as to a people freed from the bondage of Egypt; the ten commandments being prefaced by this declaration—"I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." And they were no sooner put under the law than they had, beside, the types of the Gospel in Jesus, through the blood of the slain lamb. So the terrors of the strictness of the law were softened by the provision of the typical sacrifice without spot or blemish, offered as an atonement; so that even then, they who had faith might be said to be under the law to Christ, which it is said, Gal. 3:19, was ordained by angels in the hand of a Mediator.

(To be concluded.)

ARGUING WITH A ROBBER.

Mercy in the way of forgiving wrong becomes our duty when any person does us an injury.

Here is the way a robber was forgiven and saved:

A servant of the Rev. Rowland Hill suddenly died, and his master preached his funeral sermon to a numerous audience, in the course of which he mentioned the following anecdote: "Many persons present were acquainted with the deceased, and have had it in their power to observe his character and conduct. They can bear witness that I speak the truth when I assert that he has proved himself a perfectly sober, honest, industrious, and religious man, faithfully performing, as far as it lay in his power, the duties of his station in life, and serving God with constancy and zeal; yet this very man, this virtuous and pious man, was once a robber on the highway. More than thirty years ago he stopped me on the highway and demanded my money. Not at all intimidated, I argued with him. I asked him what could induce him to pursue so iniquitous a course of life. 'I have been a coachman, sir,' said he, 'but got out of a place, and not being able to get a character, can get no employment, and am, therefore, obliged to resort to this means of gaining a subsistence.' I desired him to call upon me; he promised he would, and kept his word. I talked further with him, and offered to take him into my service. He consented, and ever since that period has served me faithfully, and not me only, but he has faithfully served God. And in-

stead of having finished his life in a public, ignominious manner, with a depraved and hardened mind, as he probably soon would have done, he has died in peace, rejoicing in hope, and prepared, we trust, for the society of just men made perfect."—*John N. Kramer, in the Right Road.*

GOD OUR REFUGE.

The Lord our refuge is,
And ever will remain;
Since he hath made us his,
He will our cause maintain;
In vain our enemies oppose,
For God is stronger than his foes.

The Lord our portion is,
What can we wish for more?
As long as we are his,
We never can be poor;
In vain do earth and hell oppose,
For God is stronger than his foes.

Our God our Father is,
Our names are on his heart;
We ever shall be his,
He ne'er from us will part;
In vain the world and flesh oppose,
For God is stronger than his foes.

—Selected.

TEMPERANCE.

MEN WHO ARE TO BE PITIED.

The man who has to walk, in order that the whisky-seller may ride in a carriage.

The man who has to go ragged, bleary-eyed and red-nosed, in order that the bar-keeper may wear good clothes and sport diamonds.

The man who takes the very blood out of his veins to help keep in motion the machinery that grinds up good corn and makes it into bad whisky.

The man who has to go without butter and live on dry bread and cold liver, in order that the beer peddler may have porterhouse steak and hot coffee.

The man who has to take bread out of his mouth to help put a grand piano into the home of the devil's adjutant-general, who supplies him with bitters.

The man who has to steal from his own wife and children in order that the family of the political philanthropist who puts parties in power and men in the ditch, may continue to fare sumptuously every day.—*Selected.*

AN EXPERIENCE WITH GOOD TEMPLARS.

[From an Address delivered by Bishop H. J. Decker, D.D., of the Radical U. B. church, at Canby, Oregon, Dec. 8, 1892.]

My people have been charged with opposition to Good Templarism. I do not know how much that may mean; but I am quite certain that we are not favorably impressed with the manner the I. O. G. T. has been winking at the liquor question on the Pacific coast. They trifle with it as if it were a poor little delicate thing, deserving the sympathy of the people. Their members talk temperance for the good of the order on lodge nights, and on election day vote for platforms and men that they know to be in favor of the traffic, for the suppression of which they claim their lodge was organized. In 1882 I was traveling in Yolo county, California, and arrived at a little town at dusk, and looked about for a hotel. "Is there no hotel in town, where I can get lodging without going to a place where liquor is sold?" I inquired. "No place here. They all sell liquor." I looked about, and bought a few crackers for a lunch, to avoid going to a hotel, hoping to see some one with whom I could spend the night where vice and immorality would not molest me. Sure enough, an upper room was lit up, and I learned that there would be a temperance gathering there that night. I thought, now I shall see some one who will invite me home with him, and I shall be delivered from the horrors of that liquor hole. I went, and would have entered, but, alas! I did not have a certain word, which they said was absolutely necessary in order to get in. It was the "pass-word" I lacked. Oh, if I only had the pass-word I could then have gone in among the elite and absorbed (?) the very essence of temperance!

Who, I desire to know, will arise and modify the force of the insult to a temperance man?

Shall a minister of the Gospel of the Lord Jesus be thus set aside, simply because he has not received the shibboleth of the lodge? Is a minister, ordained by his church, and recognized as an advocate of the strongest ecclesiastical law extant, to be subjected to the childish acts of an institution claiming to be organized for the suppression of the liquor traffic? Who, I repeat, will venture to apologize for the ill-designed act by which an ordained minister of a denomination, having a temperance law as much higher than theirs as the heavens are higher than the earth, suffer the cold hospitality of an hotel, with a rum-scented couch, while their members revel in the foolish pastimes of their vain lodge rituals in an upper room guarded by sentinels, and all this in the name of temperance? If to oppose such conduct is to them a displeasure, the sooner they so act as to command the respect of those without, the better it will be for them and the world.

THE LIQUOR TRAFFIC.

It is often debated whether rum-selling is a sin, *per se*, or only a sin in its consequences. This query need not detain long an alert and practical mind. Whether a sin in itself, or only in its consequences, or in both respects, it is certain that rum-selling, as a business, is so mischievous that after many decades of discussion the general Protestant rule is to exclude the rum-seller from church membership. This large and indisputable temperance fact has many sides.

1. Any business which justly excludes the man who practices it from church membership, cannot be consistently licensed, or in any way legalized, by Christian votes. One and the same church cannot, without self-contradiction, exclude rum-sellers from church membership and also favor the legal sanction of rum-sellers. It cannot, in reason or honor, with one hand make rum-sellers and with the other excommunicate rum-sellers.

2. Any business which justly excludes the man who practices it from church membership, cannot be legalized without sin. This is the official and very memorable declaration of the Methodist church in the United States, and is the level to which all churches that exclude rum-sellers from church membership ought, in simple Christian consistency, to rise. Logical consistency requires this level.

3. Any business which justly excludes the man who practices it from church membership ought not to be legalized by the State.

4. Any business which justly excludes the man who practices it from church membership, cannot be legalized by a free State depending on the votes of a free church which excludes rum-sellers from membership, unless by the disloyalty of Christians to their principles.

5. As no rum-seller ought to be a church member, no political party that proposes to legalize rum-selling can be consistently supported by Christian votes.

The five propositions are only the different sides of a single pentagon. If the churches were consistent with themselves and were to exhibit unanimity within the defenses of this pentagon, there is no political party in the republic whose policy, in regard to the liquor traffic, might not be brought gradually into harmony with Christian principles. Let the churches make the liquor traffic an outlaw, and ultimately the State must do so.—*Joseph Cook, in the Advance.*

Thirty-one members of the Glasgow Town Council are abstainers.

The Prohibition party in Idaho is rapidly gaining ground. Many converts are reported. The Populists are losing ground every day. State Chairman N. H. Clark of our party was elected trustee of Idaho Falls on a straight Prohibition ticket.

The Republican press of Iowa boldly declares in favor of the repeal of the present prohibitory law. Eleven members of the Republican State Committee in interviews in the *Register* favor the modification of the law. The Young Men's Republican clubs of Tippecanoe and other places have voted for the law as it stands, much to the disgust of the Republican press and the politicians. There are evidences on every hand of a conspiracy to break down the law in that State.

BIBLE LESSON.

OLD TESTAMENT TEACHINGS.

LESSON X.—Second Quarter, 1893.—June 4.

SUBJECT.—Reverence and Fidelity.—Ecc. 5: 1-12.

GOLDEN TEXT.—Not slothful in business: fervent in spirit: serving the Lord.—Rom. 12: 11.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Ecc. 5: 1-7. T.—Ecc. 5: 8-12. W.—Gen. 28: 16-22. T.—1 Kings 8: 22-30. F.—Psa. 39: 1-7. S.—Matt. 6: 1-8. S.—Luke 12: 13-21.

COMMENTS BY E. E. FLAGG.

1. *The right demeanor in public worship.* V. 1. A great evil of the present day is the lack of reverence for the house of God. Who of us, if invited to the court of some great king or emperor, would not be careful to avoid the slightest thing in our dress, manners or conversation which savored of disrespect. Should we not be far more careful when we come into the courts of the King of kings. There are many reasons why people go to church. Some go to meet their friends or to while away the time; others to see the fashions or display some new triumph of millinery; while many go to hear eloquent preaching or fine music. All such vain, formal worship God regards as "the sacrifice of fools." Going to church merely because custom demands it may be far less acceptable to him than staying at home. "They consider not that they do evil." Much of the irreverence in public worship is thoughtless rather than intentional; but it is the mark which distinguishes a wise man from a fool, that the latter never stops to consider, while the former carefully weighs his words beforehand. "Be more ready to hear." We must first be sincere and humble hearers of the Word before we can be doers of it, and it is impossible for the truth to find entrance into minds that are filled with worldly and frivolous matters.

2. *In regard to performing our vows.* Vs. 2-7. "Be not rash with thy mouth." Let us be sure that our prayers are not lip-service, repeated, parrot-like, with little thought of their meaning. Let us, on the other hand, beware of rash and ill-considered prayers. Let us not pray like the mother of Zebedee's children, without understanding what we are asking for. It may be some great spiritual blessing, which will require us to pass through a baptism of fire before we can be vessels meet to receive it. Or we may ask for a coveted temporal good, and God may give us our wish, yet send leanness into our souls. "Let thy words be few," or, as it is expressed in Matthew, "use not vain repetitions." "A multitude of words" mark the "fool," or one devoid of sound reason and judgment. "When thou vowest a vow unto God, defer not to pay it." This passage has sometimes been wrested by would-be defenders of Masonry, to prove that lodge vows ought to be kept. But it proves rather the opposite, for Masonic vows are not made to God. Would he who has said in his Word, "Thou shalt not kill," and "Thou shalt not forswear thyself," sanction such murderous oaths, taken in ignorance, and whose fearful consequences, if violated, cannot be foreseen by the candidate? Such vows are made to Satan and not to God. In India the natives call a Masonic lodge, "Shaitan Khana"—Satan's House; and even the untutored African who calls the rum which Christian America exports to her shore "shame water," has a name equally truthful for these hidden haunts of darkness—"devil houses." It is a terrible sin to make such Satanic vows at all, but it is a far worse sin to keep them. Wicked oaths, made in the spirit of Satan, like that made by Herod or the forty Jews who bound themselves not to eat nor drink until they had killed Paul, are always vows to the devil, no matter how many times the name of God may be used. But in the lesson before us it is the vows which a man actually makes to God that are to be considered; vows to serve him, made, perhaps, in sickness or adversity, and forgotten with the return of health and prosperous times. It is an impious and soul-destroying thing to thus vow and not perform. "Suffer not thy mouth to cause thy flesh to sin;" that is, do not make a vow to fast, if one has not the strength or ability to keep it. Fasting as a religious duty is not incumbent at all times, or on all persons. In this respect it is very different from a vow to abstain from intoxicating liquors or any other evil appetite. The one is optional; the other is not. In the former we are to take into consideration our own peculiar circumstances, and judge

whether it is best for us to make such a vow or not. So, in relation to what part of our property we can give to God's service, and other things of a like nature. The latter is not optional. A man addicted to drink, or any other evil habit, in resolving to break it off, is not to consider his environments at all, but, to believe in God, who will give him the needed strength. "Neither say thou before the angel;"—that is God's prophet or minister—in reference to any righteous vow, that it was a mistake to make it.

3. *Regarding oppression.* V. 8. "If thou seest the oppression of the poor," etc. Oriental injustice is proverbial; but even here, where secret societies rule the courts, and money is on the side of the wrong-doer, we often see this "violent perverting of judgment and justice." "Marvel not at the matter;" at God's will or purpose in allowing it. "This is the patience and faith of the saints," that they are willing to wait the unfolding of his great plan, sure that all oppressors will be punished sooner or later.

4. *The vanity of riches.* Vs. 9-13. A millionaire cannot eat more than other men, or live in more than one house at a time; and, beset by cares and anxieties, he cannot enjoy the sweet sleep of the laboring man. He may, it is true, wear a better coat, indulge in daintier fare, and live in a palace, but none of these things will keep away death, while their tendency will be to prevent his seeking anything better, and thus fulfilling our Saviour's words, "How hardly shall they that have riches enter into the kingdom of heaven."

RELIGIOUS NEWS.

CHRISTIAN ENDEAVOR.

—The Christian Endeavor convention to be held in Montreal in July will, this year, occupy five days instead of four, beginning Wednesday evening, July 5, and ending Sunday evening, July 9; none of the sessions being more than two hours in length. Forty-five States, five Territories, and eleven Provinces, also Great Britain and Europe, India, Australia, China, Japan and Africa are to be represented. Twenty-five different evangelical denominations will speak from the same platform. Already delegates to the number of 17,000 have manifested their intention of visiting Montreal at this time. The Christian Endeavor societies of Canada and the citizens of Montreal are making ready to act as hosts.

CONGREGATIONAL.

—After an absence of fifteen years from Chicago. Rev. Wm. and Mrs. M. B. Holyoke now return to the city as their permanent residence. Their address is 1170 Washington Boulevard, near California Ave.

—Dr. J. E. Roy gave his new illustrated address on Africa and America, at the Oak Park church, on Sunday evening, to a large and attentive audience. The choir added interest to the occasion by singing several of the Jubilee songs.

—It was an interesting scene at the Wauwatoosa, Wis., church when, in connection with the reception of twenty-one members, Rev. Luther Clapp baptized an infant whose great-great-grandparents had been his parishioners twenty years. The great-grandparents and the grandparent were also his parishioners. The sweet and crowing little representative of the fifth generation seemed to realize that it was sharing in no common scene.

—The Mills meetings closed in Milwaukee May 8, having continued from April 5 with increasing power to the close. Several thousand have signed cards pledging themselves to a Christian life. As another result of the meetings a rescue mission has been organized to reach the homeless and outcast.

—Dr. A. T. Pierson, who has been preaching in the pulpit of Spurgeon's tabernacle in London, returns to the United States this month.

FREE METHODIST.

—This church has now twenty-nine annual conferences. The Southern California conference has been organized since the last General conference; hence it is not described in the discipline.

—Sister Bradley of the Olive Branch Mission has again been very sick, and a convert is taking charge while she goes to the country for a few days of rest. The work is still blessed of God, and souls are saved. Remember Sister B. and this mission in your prayers. Rent and gas bills must be met promptly if the mission is kept open.

METHODIST EPISCOPAL.

—The memorial window presented to Wesley's chapel in City road, London (the mother church of Methodism), by the Free Methodists, was unveiled a few days ago.

—Rev. Dr. Blodgett, pastor of First church, Galesburg, Ill., has been selected to deliver the Auditorium oration on Decoration day in this city.

—Miss Willard writes concerning her plans for the

summer that her friends "are to think of her as keeping, so far as possible, in quiet country places, dictating a part of every day, and spending much time in the open air." She expects to return for the annual convention of the Woman's Christian Temperance Union in October.

—Rev. A. Bower of Benson, Ill., has in his possession a tablet made from the wood of a sycamore tree planted in Epworth churchyard by Samuel Wesley on the birth of John Wesley in 1702.

—Seven hundred and fifty Methodist preachers have been appointed members of the Advisory Council of the World's Congress of Religions. The list was made up in the office of the *Epworth Herald*.

—Kansas City churches gave over \$1,500 for the cause of Southern education. Secretaries Hartzell and Hamilton are rejoicing.

—The annual meeting of the national association of local preachers will be held in Washington, D. C., at Hamline church.

—There is no marked change in the condition of Bishop Foss. He is comparatively free from pain, and the danger dreaded from erysipelas has apparently passed. We hope and expect to chronicle soon his complete recovery.

—The General Missionary Committee will meet at Minneapolis, in Wesley church, at 9 o'clock on Nov. 8.

PRESBYTERIAN.

—The Southern Presbyterians are proposing to purchase a steam boat for the Congo, by issuing 10,000 shares of stock of \$1.00 each, these shares to be purchased by the children and the Sunday-schools of the church.

PROTESTANT EPISCOPAL.

—The Archbishop of Canterbury, England, has announced that he will invite all the bishops of the Anglican communion, and of the American church, to meet at Lambeth in 1897. The conference is due in 1893, but as the former date is the thirteen hundredth anniversary of the arrival of Augustine in Kent, the Archbishop has resolved thus to commemorate the event. The first of these gatherings at Lambeth was in 1867, when seventy-six bishops attended; the second was in 1878, when one hundred bishops met; and the third and last was in 1888, at which assembly 145 prelates were present.

—Bishop Matthews, of the Church of England, bishop of Lahore, India, has given women permission to baptize in cases of necessity.

—The board of managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal church has decided to hold the October meeting of the Missionary Council in San Francisco. Hitherto it has not been held farther west than Pittsburgh, Cleveland and Detroit.

UNITED BRETHREN.

—The General conference of the Church of the (Radical) United Brethren in Christ met at Hudson, Indiana, on Thursday of last week at 2 o'clock P. M.

—The Liberals announced that they were reduced to about 197,000 members soon after the York General conference. They now claim about 204,000, or an addition of about 7,000 in the past four years. View this in the light of their claim that they received from 20,000 to 25,000 members each year of the quadrennium, which would aggregate 80,000 or 100,000 received during the past four years. Out of this gross number they have held only 7,000, according to their showing.—*Conservator*.

MISCELLANEOUS.

—The death is announced of Rev. Dr. R. W. McAll, aged seventy-seven. He was the founder of the remarkable mission movement in Paris which bears his name. He was born in England in 1821. He studied architecture, and afterward turned his attention to theology, and for twenty-four years was a Congregational pastor in England. In 1871 he and his wife made a brief holiday visit in Paris, and were so impressed with the spiritual destitution of the working classes that they resolved to devote themselves to an effort to evangelize them. Their work was successful beyond their hopes, and more than three hundred stations have been established in Paris and other parts of France.

—The seventy-four slum officers of England cost the Salvation Army \$225 a week—an average of about \$3.00.

—The tenth annual meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 14-21.

—Hunan Province, south of the Yangtse, contains probably 16,000,000 of people. It is the largest mass of heathenism in the world, without one resident Protestant missionary.

—James Croll, of Canada, classifies the Protestant Christians of the world as follows:

Lutherans	35,000,000
Methodists	25,000,000
Episcopalians	22,000,000
Presbyterians	20,000,000
Baptists	17,000,000
Congregationalists	6,000,000
All other denominations	12,000,000

Total 137,000,000

NEWS OF THE WEEK.

CHICAGO.

The ninth annual convention of the National Editorial Association, with about 400 delegates, representing 400 newspapers, and in all some 1,500 editors, assembled on Tuesday in this city and discussed matters of interest to the secular press.

Large delegations of women, of many tongues, representing numerous districts of the United States and several foreign countries, held a Woman's Congress, last week, at the Art Palace in this city. The gathering was the first of the World's Fair Auxiliary Congresses to be held during the existence of the Columbian Exposition. The sessions were held in divisions, attended by immense crowds of ladies, and were devoted to matters designed to enlarge and elevate the sphere of women in society, reforms and politics. A great accumulation of intellect and refinement was the distinguishing feature of the sessions; but the practical results are still in abeyance.

The Princess Eulalia, Infanta of Spain, arrived here this week, and met with a cordial reception.

On Thursday the magnificent Illinois Building at the World's Fair was dedicated, in the presence of 5,000 persons from all parts of the State. The ceremonies were appropriate and on a scale befitting the occasion.

Police Inspector Hunt charges half-a-dozen city detectives with working a black-mailing scheme which, it is said, has resulted in the practical licensing of crooks to work the World's Fair crowds, as well as the persecution of innocent men who have been compelled to give to the police every cent they possessed in order to escape arrest. Investigation will be made.

A suit at law has been begun in the Circuit Court against the Distilling and Cattle Feeding Company (otherwise known as the whisky trust) which has a capital of \$35,000,000. It is a quo warranto proceeding, brought by Attorney General Moloney, in the name of the people of the State of Illinois, to compel the trust to appear in court and show by what warrant it has misused and perverted its powers and franchises, and now assumes such liberties, powers, and privileges as it exercises.

Sunday afternoon, in a picturesque spot of Humboldt park, a statue of the great Plattdeutsch poet-novelist, Fritz Reuter, was unveiled with appropriate exercises in the presence of an assemblage variously estimated at from fifty to seventy-five thousand people, representing all the nationalities of cosmopolitan Chicago, but chiefly the low German element of the city's population.

Superintendents of police from many large cities assembled in convention here last week, for the purpose of forming a national association, the object being to secure more uniform practices in the large cities and to devise means of better caring for criminals.

Thirty-seven governors have favorably responded to the invitation of Governor Nelson, of Minnesota, to send delegates to the anti-combine convention, called to meet in this city June 5 and 6. This is beyond the expectation of the promoters of the conference. The first thought was to consider the coal monopoly only, but it broadened out into a general anti-trust movement.

COUNTRY.

Representatives of about 70 trade-unions met at Des Moines, Iowa, for the purpose of forming a State federation of labor organizations.

In the Kansas Conference of the United Brethren shameful frauds in the election of delegates were charged, involving, also, the crime of forgery, to secure a coveted representation in the quadrennial convention.

A Kokomo (Ind.) dispatch of the 18th says: "The plate-glass trust is now assuming tangible form and is an assured fact. It will embrace the four largest factories in the United States—the Diamond works of Kokomo; a branch of the

same company at Elwood, Ind.; the Charleroi in Pennsylvania and the Crystal City of Missouri. The factory here, employing 1,600 men, is closed, while an inventory is being taken preparatory to the transfer to the syndicate. The Diamond stock will go in at \$7,000,000.

Seven men employed at the Pope glucose mills at Geneva, Ill., on the 15th, were killed by the explosion of a "converter" used in the manufacture of glucose. The mill was destroyed. Carelessness is believed to have caused the disaster.

The steamship Campania, of the Cunard line, made the run from New York to Queenstown in five days, seventeen hours and twenty-seven minutes—2½ hours less time than the previous record of the fastest of other eastward-bound steamships.

Rev. T. DeWitt Talmage reiterates his statement that he will resign his pastorate of the Brooklyn Tabernacle unless the indebtedness of the church is immediately canceled—that is, the floating debt of about \$100,000.

The lower house of the Michigan Legislature has passed a bill reinstating capital punishment for murderers only who are convicted on direct testimony, and not on circumstantial evidence.

The stockmen are happy because of heavy rains that have fallen in Central New Mexico and Northern Arizona, from the Pecos river to the Colorado desert. There was a washout of three-fourths of a mile of track on the Atlantic and Pacific railroad at a point in the Colorado desert, where no rain had fallen for seven years.

Numerous failures of business houses, in various parts of the country, occurred last week.

Henry Villard has resigned the presidency of the Northern Pacific railroad.

Five of the big distilleries at Peoria have withdrawn from the whisky trust. The five, it is stated, will be run independently.

(Continued on 16th page.)

DONATIONS.

Current Expense Fund:

Horace Frost.....	\$ 5 00
Jacob Ackart.....	5 00
A Friend (Illinois).....	5 00
Geo Berry.....	2 00
J C Haywood.....	10 00
Rev J A Black.....	2 00
S Bushey.....	1 00
Mrs C M Candee.....	2 00
Wm Whittemore.....	5 00
Mrs A W Schoenhut.....	2 00
Mrs E M Livesay.....	1 50
A Friend (Wisconsin).....	2 00
H A Fischer.....	10 50
Daniel Riggs.....	1 00
Mrs A Coe.....	5 00
P Kribs.....	1 00
O C M Bates.....	3 00
J D Frick.....	3 50
Josiah Shaw.....	15 00
R Day.....	3 00
W Sperry.....	5 00
F M Salesberry.....	1 00
Rev Jas Parker.....	10 00
Winfield Hine.....	2 00
A J Foord.....	5 00
Geo Winston.....	5 00
Lewis Roberts and wife.....	2 00
Mrs M W Bingham.....	5 00
A Friend (Michigan).....	15 00
Rev H L Cheever.....	5 00
E E Browne.....	2 00
W Huston.....	10 00
Mrs I A Hurlburt.....	10 00
Pres. O A Blanchard.....	20 00
Rev S F Porter.....	20 00
Mrs. S L Johnson.....	20 00
Mrs G F Milton.....	18 00
Robert Wilson.....	10 00
T Hudson.....	5 00
Dr I N Brown.....	2 00
Rev A Kraft.....	1 00
A G Mansfield.....	5 00
Chas McMillan.....	4 00
E Whipple.....	6 00
Jos Morris.....	2 55
Mrs A E Amsbury.....	3 00
Mrs Abby T Rider.....	10 00
Rev S W Kern.....	1 00

R L Park.....	5 00
W I Phillips.....	5 00
Prof D A Straw.....	5 00
Amos Dresser, Jr.....	5 00
John Hayes Gray Estate.....	37 50
	\$346 55

World's Fair Fund:

D H Harrington.....	\$ 1 00
S L Fay.....	50
J Emerson.....	10 00
T S Couch.....	10 00
	\$21 50

Free Tract Fund:

Jacob Davis.....	50
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Foreign Fund:

A Friend (Illinois).....	\$ 2 00
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Southern Ministers' Fund:

A Friend (Illinois).....	\$ 2 00
Chs McMillan.....	1 00
T R Griffin.....	1 00
	\$ 4 00

W. I. PHILLIPS, Sec'y and Treas.,
221 W. Madison St., Chicago.

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 15 to May 20:

J Todd, Rev A Good, Rev M H Kendrick, H Rupers, J W Leeds, A F Brockman, J W Shay, Rev S Jamison, A W Austin, J McLean, Rev J A Black, L A Phillips, P Sjoblom, H Webb, T Mills, Sr, F Nelson.

WHAT SCIENCE HAS DONE FOR DEAFNESS.

Transmitting Sound to the Ear by the Use of a Simple Device.

There is little doubt but that the treatment of deafness has been revolutionized by the invention of Sound Discs. The development and growth of the use of this device is phenomenal, and is well worthy the attention it has received in medical circles, where it has been wisely discussed and most heartily approved. A prominent physician has gone so far as to estimate that fully three-quarters of all the deafness which has been relieved in the United States during the past two years has been by the aid of this instrument; and he considers it an easy triumph over this most distressing affliction.

While the idea of such an instrument is not strictly new, yet the restoration of such a large number of desperate and abandoned cases by its use has proven it to be of vastly more importance than was at first supposed. A recent interview with the inventor of the instrument, Mr. H. A. Wales, at his office in Ashland Block, Chicago, discloses how the idea of such an ingenious instrument occurred to him. It was learned that it was first suggested from the fact that most people who suffer from defective hearing, hear better in a noise, or on a moving train, which is caused by the increased vibration of the ear. From this, Mr. Wales said he was confident that he could invent a device which could be worn with comfort by the patient, and which would focus the smaller waves of sound on the drumhead, thus increasing its vibration, and enabling the patient to hear ordinary conversation and public speaking. After many experiments the final outcome of this happy thought has been the present device, which must be an ideal one, as it is worn in the ear out of sight for months at a time.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	70½@	71½
Winter No. 2.....	71	
Corn—No. 2.....	40 @	42
Oats—No. 2.....	28½@	34½
Rye—No. 2.....	50½@	56
Barley per ton.....	11 00 @	11 50
Hay—Timothy.....	10 00 @	13 00
Butter, medium to best.....	15 @	21
Cheese.....	03 @	11½
Beans.....	1 10 @	1 95
Eggs.....	12 @	13½
Seeds—Timothy (bags).....	3 30	
Flax.....	1 04 @	1 04½
Clover (bags).....	No sales	
Broom corn.....	03 @	08½
Potatoes, per bu.....	80 @	98
Hides—Green to dry flint.....	03 @	06
Lumber—Common.....	10 00 @	13 00
Wool (washed).....	Slight demand	
Cattle—Choice to extra.....	4 80 @	5 50
Common to good.....	4 25 @	4 70
Hogs.....	6 50 @	7 65
Sheep.....	2 50 @	5 90

NEW YORK.

Wheat.....	75½@	78½
Corn.....	40½@	51½
Oats.....	36½@	41½
Rye.....	58 @	62
Eggs.....	16½@	16½
Butter.....	20 @	28½
Wool.....	13 @	25

KANSAS CITY.

Cattle.....	2 00 @	5 65
Hogs.....	6 90 @	7 25
Sheep.....	4 00 @	5 25

HOME AND HEALTH.

(From the Vanguard, St. Louis.)

Cook fresh vegetables rapidly and take up as soon as they are well done. Do not let them soak on the back of the stove.

Do not cook too great a variety of foods at one time. A simple meal of a few kinds, but those well selected and prepared, is more healthful than a greater variety.

Lemon juice makes a healthful substitute for vinegar as a dressing for salads and other food which is usually used with vinegar. The best cider vinegar used moderately may not do much harm; but the vinegar usually found in groceries is a vile compound unfit to put into the human stomach.

It is of great importance to cook food properly. Underdone or overdone vegetables, scorched or otherwise badly cooked, cannot be wholesome. Scorching food especially spoils it. Every cook should put her mind upon the business in hand and see that the food is well cooked, appetizing and wholesome, which it will be if of good material and well prepared.

"Vitality" is a word much used by some. Certain people are said to have little, while others have much. The person who is born feeble with seemingly a small hold on life or little vitality, is, however, often the longest-lived after all. Why? Because the strong and vigorous man is apt to be presumptuous and thinks because healthy he can endure anything. Wise care of the body will ensure necessary vitality usually.

It is a fanciful and foolish fashion that demands that the feet and hands shall be smaller in proportion than the other parts of the body. The man or woman who tries to squeeze the foot into a shoe or boot one or two sizes too small, or the hands into tight kid gloves, is not far ahead of the Chinese custom of foot bondage. Wear common sense shoes, a common size, and you will not be distressed with bunions and ingrowing nails.

It is not possible for anybody to keep in perfect health long without sufficient sleep. Seven to eight hours of uninterrupted repose is not too much. If disturbed at night or obliged to rise very early it is best to take a daily nap. You can run on for a time without enough sleep, but nature will take her pay eventually for every such transgression and the results are the almost universal "nervous debility" or "prostration" of the times.

Use discretion in taking out-of-door exercise. Riding to a park or a shady grove and then resting in the cool shade and inhaling the pure air is best when tired out; but a brisk walk and hearty exercise with hoe and spade, or in any other way, is good for the man who sits at his work. Wood sawing is good for ministers, book-keepers and the like, while swinging in a hammock in the purest air obtainable is best for the weary house-keeper who has been on her feet all day.

CANNED VEGETABLES.

There are few things more unappetizing than the canned goods put up in tins, as they are ordinarily served—that is, simply turned out into a saucepan and heated.

A very important precaution to take is to turn out the contents of a can several hours before they are wanted, which will cause them to lose the peculiar, stifled, close taste, frequently combined with solder, that too often clings to them.

Peas should be drained of their liquor and heated with a spoonful of water, a lump of butter, half a teaspoonful of fine sugar and salt and pepper. Or, make a thin white sauce with milk, butter, seasoning and a little flour, and heat them in this.

Canned corn needs a little milk or cream, butter, and seasoning, and it must only get thoroughly hot. Cooking toughens it.

For corn pancakes mix as above, adding half a cupful more of milk, flour to make a thin batter and a teaspoonful of baking powder.

You can make a corn pudding with two cupfuls of chopped canned corn, one



Mr. Chas. N. Hauer

Of Frederick, Md., suffered terribly for over ten years with abscesses and running sores on his left leg. He wasted away, grew weak and thin, and was obliged to use a cane and crutch. Everything which could be thought of was done without good result, until he began taking

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of milk, one egg beaten in half a cupful of milk, a tablespoonful of melted butter and a palatable seasoning of salt and pepper.

Pancakes made of canned peas, after the same receipt, are not bad.

Canned tomatoes are nice stewed and baked in alternate layers with boiled rice or boiled macaroni, seasoning the layers with butter, pepper and salt.

Canned asparagus makes nice asparagus cream soup, and may be served in every way the same as the fresh.—*Albany Cultivator*.

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FARM NOTES.

The average farmer comprises the majority of the farmers of the country. He is not, necessarily, the best of farmers, for his hap-hazard system of farming is that which depletes the average yield of grain of the careful farmer twenty-five to thirty per cent.

A Mississippi farmer educated his son at the agricultural and mechanical college of that State. After graduating, the son returned home and took charge of his father's farm and managed it for one half the proceeds. Now the old man gets as much rent as he formerly made from the entire farm.

The yield of peas will average twenty-five bushels to an acre, but a full crop on good land is thirty-five to forty-five bushels. When peas and oats are sown together on good land the yield has been at times seventy-five bushels per acre; but half that is, perhaps, the average. This double crop produces most abundantly by early sowing.

If any one will travel in any direction some distance from any town or city in America, he will not consider the subject debatable whether or not our road laws need readjusting to suit our changed conditions. This is a subject not to be argued. The present condition of our roads and highways is an urgent appeal for good laws and their enforcement.

The cost of feeding a flock of fowls is one dollar a year for the grain needed, and pasture or a feeding range must be supplied as well. The space for the range should not be less than one acre for one hundred fowls. The house for such a flock must be at least thirty feet long, twelve feet wide and eight feet high at the front with five feet in the rear, the roof sloping that way. It will be only inviting failure to keep more than one hundred hens in one yard or house, as the birds cannot withstand too close quarters, and the most scrupulous cleanliness is indispensable.

Henry Wallace, in his valuable work on clover culture, very properly makes the enrichment of the land by the frequent turning under of green clover a leading requisite in all rotations. Other leguminous crops are useful, but none possess all the advantages of clover. Another requisite is the abridgment of labor by means of making one crop prepare the ground for the next one that is to follow, and he proposes the following, which has been successfully adopted in some portions of the West, and requires only two plowings for seven years of crops: 1, corn; 2, clover; 3, wheat; 4, mixed clover and orchard grass; 5, meadow; 6, pasture; 7 pasture.—*Exchange*.

"In 1888," says a writer in the *Stockman*, "I grew sixty bushels of Red Wethersfield onions on twelve rods of ground. This is at the rate of eight hundred bushels to the acre. I raised them as an experiment, and contrary to all the rules for onion growing laid down in the books. The seed was sown late, on the 14th of May, and on sod ground without manure. It was in the corner of the pasture field that had not been ploughed in twenty years; it was rich, however, for the stock had stood there a good deal. The sod was completely inverted, and then its upper surface pulverized with a fine tooth harrow. This gave the right conditions for an onion seed bed, two inches of fine earth on the surface and firm beneath. It was little trouble to weed them, for but very few weeds came through the sod. They ripened nicely, and some of the largest weighed over a pound each. I would repeat the process if I desired to grow a quantity of the vegetable and had similar soil. All the pay I got out of it was the flattering results of the unique experiment, for onions brought nothing that season."

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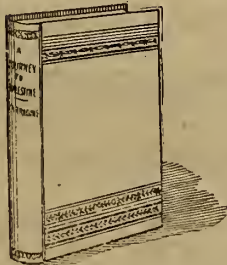
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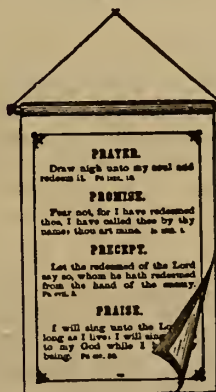
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NEWS OF THE WEEK (Continued from 15th page).

The people of Richmond, Va., propose to make May 31 a holiday, because on that day the remains of Jeff Davis will be laid to rest in that city.

Solomon Jones Homer, a full-blooded Choctaw speaker from the Indian Territory, declares her belief in the Senior Class of Roanoke College, Virginia, will deliver the valedictory at the commencement on June 7.

Conservative estimates place the attendance at the German Baptist or Dunkard National meeting at Muncie, Ind., last Sunday, at 20,000, and the indications are that the crowd would have been nearly double that number had not the rain interfered.

Mrs. Mary A. Livermore, after a long interview with Lizzie Borden, the alleged murderess of her father and stepmother, declares her belief in the prisoner's innocence. Mrs. Livermore says that Lizzie Borden talks of the case freely, but sadly and calmly. She feels her position keenly.

Owing to an alarm made by a confused woman, the Northwestern Guaranty Loan Company, the largest loan company in St. Paul, Minnesota, made a general assignment for the benefit of its creditors. There was also a run on the neighboring bank—the Farmers' and Merchants'—which closed its doors. Both banks will probably be all right soon.

The General Assembly of the Presbyterian church of the United States convened at Washington, D. C., on Thursday of last week, the 105th gathering since its organization. Dr. Willis G. Craig, President of McCormick Theological Seminary, was elected Moderator on the first ballot.

Severe storms of wind and rain, beginning Monday, wrought great damage at the East and caused loss of life on the lakes. Northeastern Ohio and Northwestern Pennsylvania suffered terribly from floods. Rain fell for sixty hours in Western Pennsylvania, causing rivers and creeks to overflow, with great loss of property, amounting to hundreds of thousands of dollars. Titusville and other towns were inundated. Trains had to be abandoned; great manufactories were damaged, bridges destroyed, and general devastation prevailed. Boats were wrecked and fourteen lives were lost on lakes Erie and Huron.

The floating debt of Rev. T. DeWitt Talmage's Brooklyn Tabernacle has been settled, and he will remain as its pastor.

Naval commanders in foreign ports dread to grant shore leave to their sailors. The four British ships have lost 180 men in New York. Deserters from most of the other ships of the foreign squadrons are also reported. It is difficult to arrest deserters on American soil. The war of 1812 settled that.

Edie Hickman, an old Negress, is an ex-slave, and has brought suit against her master, Joseph Hickman, of Cooper county, for \$5 a month wages as a family domestic for twenty-four years, during which time she claims to have been kept

in ignorance of her emancipation. The suit was instituted in 1889 for \$1,400 and resulted in a judgment in her favor for \$700. Defendant appealed to the Kansas City Court of Appeals, which remanded the case to the Circuit Court, which now renders a decision for the defendant. A motion for a new trial has been filed and public sentiment is in favor of the old Negress, who has toiled for her master for a quarter of a century without remuneration.

Forest fires are destroying immense amounts of property in Northeastern Michigan, and lives are reported lost. At Sands, a lumber camp, ten men perished; near Tustin a mother and two children were burned to death.

Pine woods fires in Northern Wisconsin have wiped out the town of Bryant, and other localities have suffered severely, causing great losses in property and rendering hundreds homeless.

The Blaine Memorial association, at Augusta, Me., proposes to build a monument to James G. Blaine, but it will accept no contributions from outside the State except from those who are natives of Maine.

At St. Louis a resolution was introduced by a Chicago delegate to the International Horseshoers' convention asking that a boycott be declared against Armour & Co., for refusing to grant ten hours' pay for nine hours' work. The resolution was referred to the grievance committee.

FOREIGN.

More Australian banks have failed the Bank of North Queensland; the Queensland National Bank, and the Commercial Banking Co., of Sydney, involving their branches and embarrassing some of their corresponding bankers. The assets, and especially the liabilities, are large. The deposits in the Queensland National Bank last December amounted to £8,500,000, one-half from Great Britain. The subscribed capital is £15,000,000, of which one-half was paid up, and a reserve fund of £485,000 was claimed. The bank has a branch in Sydney, New South Wales, and its connection extended to other places in Australia.

The drought of the last two months has caused a great loss of farm and market garden products in the south of England. Grain, vegetable and fruit crops are withering throughout wide strips of country. A plague of caterpillars is destroying the leaves, blossoms, and small fruit in the apple and pear orchards. In Hampshire, Devonshire, and Cornwall streams are drying up and springs are running low.

The coming papal consistory at Rome will certainly be held in the first week in June, and probably five new cardinals will be named by the pope.

The City of Melbourne Bank (Australia) has suspended, owing depositors over \$20,000.

A London dispatch reports that Le Caron, the famous British spy and detective, is dying.

The revolution in Nicaragua is reported to be successful, and ex-President Zavalla to be in control of the government. The Earl of Aberdeen has been appointed Governor General of Canada. He has been visiting the Fair in Chicago.

Emperor William of Germany declared in an address to his army officers that he will stake all in his effort to secure the passage of the army bill.

Their Name is Legion.

Reader, there are many blood purifying medicines.

There is but one Hood's Sarsaparilla. Do not allow high-sounding advertisements or other devices to turn you from your purpose to take Hood's Sarsaparilla, because in this purpose you are pursuing the right course and will not be disappointed in the result.

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THE MYSTERIOUS CYNOSURE: was it Lawn-mower, Town-pump, Balloon, Wheelbarrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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Secret Societies, Ancient and Modern. Table of Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration, The Conclusion. 50c each.

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Christian Cynosure.

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VOL. XXV., No. 38.

CHICAGO, THURSDAY, JUNE 1, 1893.

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An interesting letter from Rev. J. P. Stoddard and several other matters of more or less importance are crowded out of this number of the *Cynosure*. They will probably appear next week.

The Women's Congress, the Women's Press Association and the National Editorial Convention, in session here last week, discussed problems relating to their various interests with intense earnestness and wonderful volubility.

The Presbyterian General Assembly at Washington is trying Dr. Briggs, of Union Theological Seminary, for heresy. If all parties are not satisfied with its decision, the case may drag its slow and slimy trail through the secular courts for a term of years.

In relation to the recent proposal of the 850 operators belonging to the order of Railway Telegraphers and employed by the Chicago & Northwestern Railway Company (which was happily averted), Grand-chief Ramsay expressed himself as follows: "Although there are about 900 personally interested in this strike, there are 23,000 in the order, and I have the power to order them all out if necessary." We refer to this to indicate the tremendous evil of the one-man power when backed up with the obligations of a secret oath-bound organization.

A rather surprising article appeared in the *Catholic Review* for May 21, entitled: "Read the Bible," in which "the people, especially intelligent Catholics," are urged to do so. It is well known that the more liberal Catholics, in former times, shared in the common zeal that then existed for diffusing knowledge of the Scriptures; but though many versions have been prepared by Catholics, the Romish church has consistently maintained its opposition to the general circulation of the Scriptures without ecclesiastical comment. Witness the malignant letter to Catholics recently issued

by the Bishop of Sinaloa, Mexico, which was printed in the *Cynosure* for May 18, 1893. It is only Protestant Bibles that Catholics may not read.

Considerable space has been given to the subject of the opening of the World's Fair gates on Sunday, in this issue; but it is because of the great interest which all true Christians feel in the sanctity of Sunday as the Lord's day. The reopening of the controversy has called forth strong and earnest protests from most Protestant churches and societies, and the decision of the management is looked upon as a species of anarchy, in support of which no Christian will desire to have a voice.

The recent visit of Rev. John G. Paton, the distinguished preacher among the natives of the New Hebrides, to the United States to induce our government to help in suppressing the traffic in fire-arms, intoxicating liquors and opium in the New Hebrides and other Pacific islands, is an event in which every true Christian ought to have an interest. As Rev. Dr. Cuyler expresses it: "Just think of it! A lot of converted cannibals begging a Christian government not to send them any more muskets and rum!" And again: "Ships sail from American ports with missionaries as passengers to Africa, and with thousands of gallons of rum in their cargo; heaven goes in the cabin, and hell goes in the ship's hold. How long will it take us to convert the heathen in this style?" Can a Christian nation suffer these things to be done without coming into judgment?

At the suggestion of a gentleman connected with the *Christian at Work*, eighteen religious newspapers have combined to advocate the same reform on the last week of each month for one year, beginning with the liquor problem this month. The other chosen topics are: The Public School, The Gambling Evil, Political Reform, The Separation of Church and State, Marriage and Divorce Laws, How to Reach and Help the Poor, The Problem of the Foreigner, Crime and Criminals, Industrial Reform, Municipal Reform, The Church and the Masses. This is undoubtedly a very commendable combination in a good cause. We regret, however, that they did not include in their discussions the flagrant evils of the secret, oath-bound lodge system, that great enemy of the state, the church and the family, which performs its anti-Christian work in the name of religion!

With reference to Miss Willard, Joseph Cook writes to the *Christian Statesman* that, as he expected, she "is meeting with phenomenal success in England and Scotland. Her presence is greatly needed in this country to organize a protest against rumselling at the World's Fair, but we believe that her present career will be estimated, in cool retrospect, as one of the most fruitful, as it certainly is one of the most laborious periods of her crowded and often overtasked life. She is to return so as to be present at the World's Congresses held in connection with the Columbian Exposition. It is already announced in the *Union Signal* that in about two years Miss Willard and Lady Somerset expect to make a tour of the world together and present a petition, already of unprecedented length and weight, for prohibition of the traffic in alcohol and narcotics to the representatives of all the prominent governments of the earth."

A new labor society, to be composed wholly of railroad employes, and designed to take the place of all the various railway labor organizations, is proposed. Its name is to be the American Railway Union, and a meeting to perfect the details of its organization is to be held in this city, June

20. The country is to be divided into twelve districts, in which of each an organizer will establish subordinate unions. Large cities are to be selected for central meeting-places, and the society will endeavor to take in as many as possible of all railroad employes. We are told, but can hardly believe, that it is not to be "a secret, oath-bound," institution, but to admit its members upon their individual "word of honor." This is the pledge in the Odd-fellows' lodges, but it is never taken without the additional promise to "always conceal and never reveal," or words to that effect.

The Dunkards' National Assembly, last week, at Muncie, Ind., received from the Ohio Synod of the church a paper which reflected on secret societies, as follows:

WHEREAS, The great number of secret societies is multiplying in the land to the detriment of the family, the church and the civil government, and,

WHEREAS, There are reports in places of the brethren holding membership in secret societies, and,

WHEREAS, Some elders seem to be unwilling to take action in the matter, and are inclined rather to shield a member belonging to a secret order or is reported as so belonging, be it

Resolved, That if any elder refuses to act or delays action in the case then the complaining member shall reduce the complaint to writing, with one or more names signed, and shall present it to the elders, whose duty it will be to investigate the complaint, and also the unfaithfulness of the elder or elders for not investigating the report.

The paper was received, but not unanimously. At the next meeting of the Assembly, it is hoped that more wisdom and better counsels concerning the evils of secret societies in their relation to all Christian churches may result in a more specific and unanimous denunciation of them.

At the close of his lecture at Sharpsburg, Penn., last week, on "The Comparison of Christian and Masonic Religion," Rev W. B. Stoddard was attacked by an infuriated Mason named Steel, who did not attempt to meet Bro. S.'s statements with argument, but with abusive language. The *Pittsburgh Post* of last Friday gives the following report: "I would like to ask the speaker if he is a minister," he said. Mr. Stoddard replied that he was. "Then why don't you stick to preaching?" asked Mr. Steel. Half the audience clapped their hands, and a man in the back of the room cheered. This encouraged Mr. Steel, and he continued: "What is it your business whether I or this whole community belong to secret societies? You attend to your business and we'll attend to ours." The crowd cheered again. A voice said "That's good." Then an Odd-fellow yelled out: "Why not mention some of the good which secret societies do?" Mr. Stoddard asked that persons refrain from applause. The crowd cheered and jeered in his face, and he closed the meeting with a prayer, which was interrupted by the audience leaving. After the meeting Mr. Steel was tendered an ovation on the street. He made an address in which he denounced Mr. Stoddard."

PENTECOSTAL DRINKING.

BY REV. J. C. K. MILLIGAN.

Dr. Rainsford's demand for Christian saloons, on the ground that the Bible does not condemn the use, but only the abuse, of wine, requires a re-examination of the Scripture teachings on the subject. This is the more requisite since changes in the English language materially affect the meaning expressed by the translators. Thus Webster's International Dictionary says that "drunken is now rarely used except as a verbal adjective in the sense of *habitually intoxicated*". But our English Bibles constantly use "drunken" as part of the verb "to drink," and it is often understood as expressing intoxication when the text has no such idea.

Acts 2:13-15 is a case in point. The scoffing

Jews said of those who spake with tongues at the pentecostal outpouring of the Spirit, "They are filled with new wine;" and Peter replied, "They are not *drunken*, as ye suppose."

1. Notice here the scoffers' charge. They say, "Filled with *glukous*". The grammarians tell us that the verb here translated "filled" has no reference to drink; it denotes simple fullness and gives no hint of intoxication. "*Glukous*" is a Greek noun that occurs nowhere else in the New Testament. Liddell & Scott give its meaning as: "Latin *mustum*, must, i. e., sweet new wine". Charles Anthon, L.L.D., the eminent professor in Columbia College, New York, in his edition of Horace, gives an excursus on ancient wines. On pages 684 and 685 he describes *glukous* as grape juice that exuded before the grapes were subjected to the press, and was kept in an unfermented state. M'Clintock & Strong's Encyclopædia says: "The name itself is not conclusive as to its being an unfermented liquor... It might have been applied, just as *mustum* was by the Romans, to wine that had been preserved for about a year in an unfermented state." Hackett, on Acts, quotes Smith's Dictionary of Greek and Roman antiquities as authority, and says: "*Glukous* designated properly the sweet, unfermented juice of the grape; but it was applied also to old wine preserved in its original state. The ancients had various ways of arresting fermentation. One of them, in use among Greeks and Romans, was this: An amphora was taken and coated with pitch within and without; it was filled with *mustum livivum*, i. e., the juice before the grapes had been fully trodden, and was corked so as to be perfectly air-tight. It was then immersed in a tank of cold, fresh water, or buried in wet sand, and allowed to remain for six weeks or two months. The contents, after this process, were found to remain unfermented for a year."

If the scoffers supposed the apostles were intoxicated, their use of this mild phrase, instead of the common and familiar one for that state, is inexplicable, as they did not say "drunken with wine". It is evident that this gross charge was not supposable; and certainly the manifestations did not in any wise appear like "drunkenness". But the words they used, denoting only the innocent excitement of a sober festal occasion, were a plausible explanation of the pentecostal phenomena. The idea is still current in the common phrase, "after dinner-eloquence".

2. Notice Peter's denial. "These are not *drunken*." The word translated "drunken" is not the verbal adjective that means intoxicated; neither is it the past participle nor the passive voice, which in early English would be so translated; but it is the active verb in the indicative present. Literally Peter said: *Ou houtoi methousin*, i. e., These are not drinking. He mentions no drink; yet he uses a word that sometimes occurs in connection with intoxication, but means only to drink freely, as the revisers translate it in John 2:10. It is translated in Gen. 43:34, "were merry"; in Ps. 36:8, "abundantly satisfied"; and in Song 5:1, "drink abundantly". In these instances it cannot mean intoxication, and its Bible sense is limited to social feasting. But whatever may have been the accusation, whether social drinking or drunkenness—Peter's denial is stronger in this sense of his words than in the other. For to say "they are not drunken" denies only excessive drinking; but "they are not drinking" denies even the taste of drink. The connection, as we shall now see, confirms the translation that Peter denied, not drunkenness, but drinking, of any kind or degree.

3. Notice Peter's plea: "Seeing it is but the third hour of the day." This would be 9 A. M. in our reckoning. Hackett says: "This was the first hour of public prayer, at which time the morning sacrifice was offered in the temple. During their festival the Jews considered it unlawful to take food earlier than this, still more to drink wine." Alford says: "The first hour of prayer, before which no pious Jew might eat or drink." Was it customary for pious Jews to get "drunk" after the morning prayer? Would the drunkard's plea that it was only 9 A. M. settle the question of his sobriety? Drunkards to-day must have their morning dram; and Isaiah 5:11 says that "they rise early to follow strong drink". Drunkards ever say, "When shall I awake? I will seek it yet again;" they stop at no times;

their orgies are at any and every hour. This plea would only be good for sober men of regular habits; and Peter's use of it implies that the disciples were not suspected of drunkenness, but were known to be orderly observers of religious rites. Peter's plea claims that they were observing an absolute fast, and had taken neither food nor drink, and therefore that what was witnessed was not the result of social drinking.

4. Notice Peter's explanation. He ascribes the speaking with tongues to the Holy Spirit as promised by the Prophet Joel. To compare such utterances to those of a "drunken" man is a blasphemy against the Holy Spirit, which is not in the words of the scoffers; and for Peter to impute to them what they did not utter would be false dealing with them, with the disciples, and with the Holy Spirit. Intoxicants are sometimes sought as an inspiration to speech; but when used to intoxication they stupefy the mind, thicken the tongue and inspire silliness and sleep instead of eloquence. There is no comparison between spirituous and spiritual fullness, but absolute opposition and dissimilitude; they cannot be mistaken for each other. The holy fervor and intelligent enthusiasm imparted to the apostles by the Holy Spirit were marveled at, and the mighty works of God spoken in every known tongue thrilled all the hearers; but the suggestion of "drunkenness" as the cause exalts that damning vice as well as degrades the Holy Spirit. To have classed the pentecostal utterances with those of drunken revelers would have refuted itself; its falsity would have been seen in the radiant looks, the noble bearing and the seraphic words of the Spirit-filled company. The "speaking with tongues as the Holy Spirit gave them utterance" might have been plausibly attributed to the quickened faculties of the sober and devout men, stimulated by social festivities and the wine that cheers without inebriation. It was only to this plausible sneer that Peter made reply; and his answer was not the evasive one,—"they are not drunken"; but it is the complete refutation: These are not drinking, as ye suppose; but to this hour they have tasted neither food nor drink.

It is time the word "drunken" should cease to cast its dark shadow upon the pentecostal scene, and especially so when it is used to justify the Christian use of intoxicating wine and the opening of Christian saloons!

HOME REFORMS AND FOREIGN MISSIONS.

BY REV. H. W. JOHNSTON, OF AFRICA.

Bro. M. A. Gault stated, in an article in the *Cynosure* of January 19, "I cannot but feel that it is a part of Satan's scheme to try to silence the testimony of reform churches by diverting their interest out of the channel of reform work into the channel of foreign missions." Bro. Gault believes in foreign missions, but thinks that the work belongs to the popular churches. Now the writer is a member of a "reform" church, has spent several years in special lines of reform work, yet is now in the foreign field and is seeking to stir up the home church to greater effort in that direction; hence it is not strange that he sees the matter from another standpoint.

If our reform churches were merely societies organized for the special purpose of doing reform work and combatting special evils, Bro. Gault might be correct. For instance, the N. C. A. was organized to combat secret societies. For it to embark in foreign missions would be a mistake. But a church, if it is a church, no matter how few its communicants, stands on a wider basis—a basis as wide as God's purpose in establishing it. At present we only require those coming into our communions to forsake the world and its sins. They may, or may not, be especially pressed to engage in reform work, but, primarily, are seeking a pure church home, where holiness unto the Lord is the watchword. Now, if our churches become merely associations for reform work, only such will gravitate toward our communions as are impressed with the primary importance of the special reforms that we champion. To the contrary, our churches ought to be the natural home of anyone who has swung clear for God, no matter what line of Christian activity engages his efforts. Again, if we do no foreign mission work, then the children of our

churches must either ignore God's call to the foreign field, in case they have one, or go from us to what we consider sin-fellowshipping churches, to reach the foreign field.

If we broaden our activities, God will enlarge us. If we narrow our field of labor, we will remain weak. If we run all to reform, we will dry up and wither away. Nothing can keep alive a reform church but the Holy Ghost. The Holy Ghost will abide with us in greater or less power, according to our faithfulness to the mission of a church, not least of which is to carry the Gospel to the unevangelized of the earth. Let us have an all-around aggressive movement on the part of our reform churches, and neglect no line of practical usefulness. I don't think the home work is weakened by the foreign work.

Besides, the proposition to leave the mission work to the popular churches is open to protest. Just inasmuch as these churches are in need of reformation at home, they are liable to be found wanting abroad. It is a mistake to suppose that people of a low spirituality will do for the heathen. Heathendom needs the purest and brightest that Christendom can give. Send them Paul and Barnabas. Missionaries sent out by the popular churches are often better than the churches that send them, but not always. Hence it has happened that unregenerate men have been sent to teach the heathen regeneration; that tobacco-users have been sent to teach the heathen to cast away all filthiness; wine-bibbers, to teach them temperance; scouters of holiness, to teach holiness; secret society men, to rebuke works of darkness; men of violent passions, to set forth the meek and lowly Jesus. We will not be able to get perfect men, perhaps; but Christendom ought at least to give heathendom clean men.

Let not the reform work be curtailed one whit. Nor will it be; for the reform churches will prosper and widen their influence just in proportion as they fulfill their measure of aggressive, worldwide Christian activity.

Bombali Mission, Africa.

THE SECRET DOMAIN.

(Extracts from Exchanges.)

The New York *Tribune*, of May 16, contained the report of a sermon preached on the preceding evening, at the Church of the Annunciation in that city, by Rev. "Father" Sherman, the priestly son of Gen. Wm. Tecumseh Sherman. In the course of his sermon he referred to several secret orders. First, he mentioned "the Orangemen of Canada and Ireland, whom he pictured as being untrue to the principles of manhood, their country and religion. He then produced a manual of the secret rites and services of the 'Junior Order of American Workingmen,' from which he read the initiatory service. This service, according to his reading, caused the novice to swear allegiance to a constitution, the principal object of which was the suppression of the Jesuits. The service included the use of a Jesuit in a cowl. And, continuing, Father Sherman denounced all secret societies in unmeasured terms."

The reader will remember that the Jesuits (or the "Society of Jesus") is itself one of the most unsavory secret societies on the globe, so corrupt in principles and practices as to cause several European nations to cast them out as inimical to the best and purest elements of human government.

From Indiana, Ohio, Illinois, Michigan, Wisconsin, Minnesota, Iowa there are reported frequent instances of dastardly insults offered to unoffending Catholics at the instance of the secret, oath-bound association called the "American Protective Association," popularly known as the "A. P. A." A large proportion of the strength of the A. P. A. has been declared to be composed of foreigners, many of them not even citizens. That may be, but among the native-born element in the movement there is no doubt that the Methodists predominate.—*Catholic Review*.

The "Junior Order of Workingmen," like the Freemasons, the socialists, and some of the labor organizations, are making extraordinary efforts, under false pretences, to attract Catholics into their societies; for they well know that, when they are initiated, they rarely abandon them, and, as in Europe, often become the most cruel

persecutors of the Catholic church.—*Catholic Review*.

The Orangemen of Ireland are the only people on the face of the earth who have ever celebrated the anniversary of the conquest and enslavement of their country by a foreign prince, and continue to carry his standard and wear his colors as evidence of their hatred for the Catholics whom they have driven from their homes. They are not Irishmen nor Englishmen, nor are they loyal British subjects.—*Ibid*.

If Father Sherman "denounced all secret societies in unmeasured terms," it was because they have sworn allegiance to a "higher law" and cannot be true to the Constitution of the United States, nor to the laws governing any other State. For this reason the secret societies are constantly fomenting revolution. This they do by pretending sympathy and friendship for working men, for the poor and the oppressed; but history has always shown that mobs and factions and revolutionists are the greatest of tyrants and the most implacable enemies of the people.—*Ibid*.

Witness the secret oath-bound labor organizations in this and other countries and their demonstrations against the lives and property of other persons.

The Lutheran Synod of Texas, at its recent session, adopted the following, among other theses:

As Evangelical Lutheran Christians we reject all mixing of creeds, confessions and churches by which existing distinctions are represented as inventions of men, or even as fraud of crafty men, by which either the doctrine of our church or even the essence of Christianity is surrendered.

If any associations whatsoever—be they public, liberal, be they secret—teach and uphold such doctrines as (a) do not recognize Jesus Christ; (b) consider the church of Jesus Christ as one sect among many; (c) consider an upright conduct as sufficient for the admission to life eternal; (d) intend a union of all churches and religions, but not on the foundation laid down by Jesus Christ; then we reject them as leading away from Christianity. Then we warn all members of our church from pollution of their Christianity by joining them. Then we admonish all who have been induced by misleading representations to join them that they consider this question in the light of God's Word, and that they leave all associations which can be proved to have and hold such doctrines, aims and objects.

The fact that an association is secret is not by itself immoral, but can easily be misused, and has been misused. It is a question whether the good designs connected with so-called secret "fraternities" cannot be attained in like manner, in a manner which is not endangered by such misuse.

We must distinguish (a) between such fraternities which have not merely any objects of society or mutual aid, but have the above (Theses 6) mentioned religious tendency; (b) and between such fraternities whose end and aim is not a religious one.

A letter from Ohio, printed in the *Deseret (Utah) Weekly*, says: "The social condition of society and business in Columbus seems to be confined to the different lodges. Each one sustains its own members, and very little patronage is given to an outsider."

To offset the secret society organized by the liquor men, for the purpose of repealing and defeating prohibitory laws, a secret organization called the Anti-Saloon Army, whose object is to unite all opponents of the saloon for the overthrow of the liquor traffic, has been organized at Clinton, Mo. The leaders propose to organize all persons in every school district throughout the land, of the age of sixteen and over, who are opposed to the sale of intoxicants.—*Pacific Ensign*.

In order to more easily drill the Irish Catholics, and prepare them for the impending conflict, the Jesuits have organized them into a great number of secret societies, the principal of which are: Ancient Order of Hibernians; Irish-American Society; Knights of St. Patrick; St. Patrick's Ca-

dets; Apostles of Liberty; Benevolent Sons of the Emerald Isle, etc. Almost all these secret associations are military ones, well-drilled and officered by army experts, and number 700,000 men.

RUFUS SMITH, OF WHEATON, ILLINOIS,

STILL IN FRONT OF THE BATTLE.

EDITOR CYNOSURE:—Please let me say a few words to cheer *God's workers in all the world*:

Beloved—Being at the front of God's great battle against all sin for more than fifty years, by the order of our great Commander, I want to give you a few items of my experience, to help you in this conflict. I am furnished with what I call "a double-barrel Gospel gun".

I get all my ammunition direct from God. For wadding I use, as may be seen in Romans 1:8, "the faith and love of saints". I have only time to name one in this letter. I found, last November, in Syracuse, N. Y., a brother by the name of H. B. Andrews, who has many stores, teams, and many, very many worldly cares. I worked with him in the Rescue Mission, in his city, and enjoyed greatly his "saints' room" and bed, in his own house. I saw what he was doing for the mission there, and the Master's work in general, as well as in many particular cases. I saw his Gospel wagon, mission house, etc.

I will now say that in the few days which I spent, last November, with him and his, and his dear workers who labor with him, I got there, and brought from there, more Gospel wadding than I have found in the last twenty-five years in the United States and Canada. He was not satisfied with doing so little for the Master; hence he has started what I look upon as the great, grand and glorious movement of America: the following clipping from a Syracuse (N. Y.) newspaper.

RUFUS SMITH.

GOOD NEWS AFLOAT.

CARRYING THE GOSPEL TO CANALERS.

Last night the new Rescue Mission boat, the Good News, was thrown open for the inspection of friends of the work. It was moored in the Oswego canal near the North Salina street hoist bridge, and was conveniently reached. The venture is certainly unique. The Rescue Mission on wheels has for the last few years been a familiar sight about the city, and now there is to be a Rescue Mission afloat. At the back of the enterprise is the mission's old friend, Harlow B. Andrews. He bought the canal boat of Signor Sautelle, and fitted it up at his own expense.

The arrangements of the boat are very convenient. There is in the cabin a meeting room, emblazoned with Scriptural texts and homilies, capable of seating about seventy-five people comfortably. An organ and a Bible stand make up the chapel-like interior. The seats are comfortable camp chairs. At the stern of the boat is a kitchen, with a range and a complete outfit of crockery and utensils and all the conveniences for cooking, and at the prow is a comfortable little parlor and lavatory. It contains a folding bed and easy chairs, and is quite homelike. The upper deck will seat 150 people and will be used for open-air meetings.

Mr. Gibbud is a man of very original ideas, and inasmuch as the craft is to be under his direction (he calls himself Commodore Gibbud now) he means to carry out some of his new schemes. One of them is to advertise by means of fire works. For instance, when the boat draws up to a village landing with a flourish, he will let off three Chinese bombs and a lot of red fire. The natives will rush down to see what the strange commotion is about, and they will at once be lassoed, dragged into the boat and assaulted with Gospel hymns, metaphorically, of course. Another contrivance Mr. Gibbud has gotten up is something to work canal boats on the fly. It is nothing more or less than a long fish pole, on the end of which will be tied a bundle of tracts. Thus the canalers will be supplied with a choice and varied assortment of Sunday reading.

The Good News runs no danger of being taken for a circus boat except by the illiterate, for her sides are covered with texts and warnings in big letters. She will cruise between Buffalo and Albany as long as the canal is open and meetings will be held wherever there is an opportunity. During

the day the missionaries will make calls among the non-church going classes doing regular Christian work and they will hold probably two meetings a day during the entire year. In the winter the boat will be tied at the packet dock in this city, or in some other convenient locality.

Although Mr. Gibbud has the boat under his direction he will not be on it during its cruises. For this work Mr. and Mrs. Charles MacClinchy, of New York, have been engaged to come here. Mr. MacClinchy left a lucrative place in a wholesale boot and shoe store to enter upon this phase of evangelical enterprise, and he comes with no stated salary, relying upon the Lord to keep him going. Incidentally church people will be expected to support the scheme through a finance committee different from that which runs the treasury of the Rescue Mission. It will also be expected that the ravens and farmers along the canal will drop in a bushel of potatoes and other provisions now and then. The missionaries do not ask for this assistance, they simply hope for it, and without a doubt if the farmers understand the deserving character of the work they will keep the Good News well supplied. Mr. and Mrs. MacClinchy will be assisted by Sanford Van Luxen of this city, a convert of the Rescue Mission and an efficient worker. Mr. Van Luxen leaves a position in the Chilled Plow works to go with the Good News. The idea is said to be entirely new in this country, though something like it has been tried successfully by the McAll Mission in France. The promoters of the local enterprise have all possible faith in the success of it, and the missionaries start out with plenty of enthusiasm over the work. The boat will start about the first of next month, and between now and then a few meetings will be held in it here in this city to get the work well formulated.—*Syracuse (N. Y.) Standard, May 12*.

PERSECUTION OF A BIBLE-DISTRIBUTOR.

In the *Cynosure* for May 18 was given the story, in part, of the persecution which a Protestant Bible distributor, our old friend and correspondent, B. B. Blachly, has recently undergone in the State of Sinaloa, Mexico, from the papists.

This week we are enabled to present additional particulars of Mr. Blachly's trials in that district.

Regarding the Bible work in Mexico, Mr. Blachly says: "The American Bible Society has twenty-eight or thirty men distributing Bibles, and in 1891 we, the colporteurs, put in circulation 17,000 volumes. In the first six months of 1892, more money was taken in, through sales of Bibles, than in the whole of 1890 or 1891, showing the great increase of desire to possess the Word."

"Since my last letter to you, I have been permitted to visit a great many towns. I have seen girls crying for the Bible, women pawning their flat-irons, selling their clothes, and going without food and water, and Catholics giving up their saints and images, in order to buy the Word. This shows the great hungering there is in the hearts of these people for opportunities to read the Bible and get into the light."

"In Nagales, Arizona, in four or five days, I disposed of more than sixty Bibles and Testaments. In Tucson, Arizona, we sold ninety-two Bibles and ninety-nine Testaments; also, at Fairbank, Tombstone and Bisbee, we had grand sales of Bibles and Testaments—all in the Spanish language, as I carry none other."

"In Juarez, Mexico, across the river from El Paso, Texas, I disposed of forty-nine Bibles and thirteen Testaments within three days. On the first day I was put into jail and kept there from 5 o'clock in the evening until 11 o'clock the next day, and also fined five dollars."

"I was arrested because I refused to take back Bibles that I had sold and refund the money. But the people are now, everywhere, getting their eyes open as to the desires of the priests to keep them in ignorance of the truth. 'The entrance of thy Word giveth light,' *Psa. 119: 130*.

"We shall go down the big Grand River to the Gulf, to do Bible-work among the Mexicans. The field is great, and the men to work it are very, very few. How many readers would go without food in order to obtain a Bible?"

Bro. Blachly writes from a standpoint where he can plainly see the necessity and importance of his work among these benighted Mexicans, and, feeling the need of it, appeals earnestly for funds to enlarge it.

NEW ENGLAND LETTER.

A Girls' Brigade.—Paderevski.—A Legislature adjourns to witness a base ball game.—Smoking on the cars.—A monument of folly.—The Borden case.

"Every man has his characteristic temptation, as he has his own handwriting," said Prof. Drummond in the Amherst College church on a recent Sunday. This is probably as true as the analogous fact in nature that every plant has its particular parasite. I am not quite sure that Prof. Drummond is in all respects a safe teacher to follow, but the beauty of what he says is its suggestiveness. And it is always the suggestive writer who is the most helpful to thoughtful people. We grow into nobler living, higher thinking, and more complete consecration, as much by what we reject as what we choose. One of his mistakes is his endorsement of the Boys' Brigade. "Over a thousand young warriors in line. The parade reviewed by Governor Russel." This is the heading, in big capitals, of a column which appeared lately in the papers descriptive of the annual field-day at Malden, Mass., of the high-school boys, with its roll of life and drum, and "lines of steel bayonets gleaming over youthful shoulders." This inculcation of the war spirit in school-boys is bad enough, but in Sunday-school scholars it is a hundred-fold more objectionable. Then what shall we say to the idea of a Girls' Brigade, advocated by a Winsted pastor in a recent number of the *Congregationalist*? "After presenting the claims of the Boys' clubs to a congregation recently," says Mr. Kinney, "I was surprised to find the girls more interested than the boys, and for the second time in my pastoral experience I was asked to form a permanent military company for girls." He argues that a drill is better than the dance, and adds: "Dancing is of course prohibited under church auspices—what else is there for fun for exemplary young ladies except sewing circles, mission bands, speaking in meeting and cooking for sociables?" Young people must have fun, and the church is bound to provide it! This is the new Gospel *not* according to St. Paul. What would he have said to a company of young Amazons as an adjunct to the Corinthian or Philipian churches? There is still another side to the question. Perhaps, in the abstract, it is no worse for a girl to drill and practice military tactics than a boy; but as we all think, reasonably or not, that a cigar between the lips of a woman looks worse than if she was of the opposite sex, so to old-fashioned conservatives, like the writer, the idea of a military drill for girls seems utterly opposed to that feminine delicacy which is a woman's true charm. Mr. Kinney would make the Girls' Brigade a tentacle to keep the so-called "giddy girls" in the Sunday-school; but, in fact, these are the kind with whom anything masculine in training should be eschewed; who rather need an especial education on the feminine side. Why intensify the coarser part of their nature by this Amazonian kind of training?

Paderevski thinks he can live in peace and quiet for some time on the gross receipts from his American trip—\$180,000. Most of us could manage to live on even a little less. It is singular that the very nationalities which supply us with our lowest type of the foreign immigrant are the ones that send these artists to our shores who reap such golden harvests from the American public. Things have changed since what are known as "the province lands," on the tip-end of Cape Cod, were bought of Indian Samson for six brass kettles, with a few "sundries" thrown in; when one pound of tea in a family (and they had big families in colonial times) would answer for a year's consumption; and spinning-wheels instead of sewing machines, "hummed in the house of the farmer and filled the chambers with music." The idea of such a large sum leaving the country to line the pockets of one man would have fairly electrified our honest forefathers; but perhaps some other things in our progressive age would have amazed them just as much; as, for instance, the great and General Court of Massachusetts adjourning one afternoon, as they did a few days since, unmindful of the adage which puts business before pleasure, and all to witness a baseball game! I am glad to say that a few of the members protested, but they were in a very decided minority. When a few women like Mrs. Livermore and others of that ilk get into the Legislature, will they be any check on these frivo-

lous tendencies of the sterner sex, I wonder? I am glad to see that there will be no wine served in the State building at the World's Fair on Massachusetts Day, June 17. The Bay State honors herself as well as Chicago by the omission.

The managers of the Old Colony Railroad have refused, very properly and righteously, to transport drunken men who take the late trains from Boston for their homes in the suburban towns, to the discomfort and disgust of all decent passengers who are obliged to put up with their company and behavior. This action should be followed by all the railroads, and it would be if their patrons demanded it. We are ourselves to blame for many of the ills we so quietly endure. Another "great and sore evil under the sun" is the smoking nuisance on board the electric cars. The Boston W. C. T. U. is moving in this matter, under the leadership of its noble president, Mrs. Gordon. In a recent address before the county convention, she made a strong plea for the rights of the non-smokers, who form the large majority of the traveling public. Though smokers are allowed only the three rear seats, the reversing of the cars on each trip practically gives them six seats instead of three. The petitions which are being circulated for the abatement of this nuisance ought to find many signers. One accident, at least, caused by the "deadly electric," which happened to a celebrated surgeon of Boston a few months ago, would never have occurred if the West End Company had made it a rule to forbid smoking on its cars the year through. I can vouch for the correctness of the story, having just heard it from his own lips. He and his wife had just boarded an open electric, but found themselves in the seats reserved for smokers, which were too filthy to sit down in. The doctor moved along on the outside in quest of others more agreeable, and in doing so was struck by another car, which inflicted on him severe injuries, both internal and external, from which he will probably never fully recover. This man has suffered tortures and been obliged temporarily to drop a lucrative practice, all because the tobacco-fiend has thus been allowed to invade the rights of the traveling public.

The Hopkins-Searles palace, or castle, or whatever that nondescript structure in Great Barrington may be called, is now a vast, deserted pile. It stands on the banks of the Housatonic, a thing of gables, and towers, and walls, and mullioned windows, built with the sole object to display the wealth of its owner. It is neither a public building nor a home; it has no history to make it venerable. It stands a monument of human folly. What might have been done to evangelize the world had the money employed to erect this useless pile been given to God and humanity; and what an imperishable name she might have gained who will now be remembered for a few brief years as an eccentric old woman, and then be lost in the deep sea of oblivion as completely as if she had been a penniless town pauper. I believe that a vast overgrown fortune works in the brain of the owner a kind of slow madness, analogous to that which attends the possession of unlimited power. American life is full of unnatural conditions, and this concentration of wealth in the hands of a few is one of the most menacing. Money will buy all things, even his forfeited citizenship for one who has been a State prison convict, as in the case of Stokes, who killed Jim Fisk, the Erie king of malodorous memory, who, beginning his career as a tin-peddler among the New Hampshire hills, was certainly as good or bad a specimen of *nouveaux riches* as could be cited. Why did Grover Cleveland restore to this homicide his citizen's privileges? Simply because he was wealthy and possessed political influence that would be of value to Cleveland as an aspirant for a second presidential term. Nobody supposes for a moment that if Stokes had been a poor man he would have been thus reinstated in his justly forfeited political rights.

The Borden case will soon be on the docket, and behooves all intelligent Protestants to follow it closely, praying, meanwhile, that the machinations of Rome, so plainly visible, will be brought to confusion.

ELIZABETH E. FLAGG.

Misery acquaints a man with strange bedfellows.—*Shakespeare.*

All who would win joy must share it; happiness was born a twin.—*Byron.*

OUR WASHINGTON LETTER.

WASHINGTON, May 24, 1893.

The proceedings of the Presbyterian General Assembly, which has been in session here since last Thursday, and which, from present indications, will remain in session for at least a week longer, are growing decidedly interesting, not only to Presbyterians, but to the religious public. It has spoken in thunder-tones on the relation of the temperance question to the church, and has adopted a strong resolution in opposition to the proposed opening of the World's Fair on Sunday.

The Assembly has also decided, by adopting the report of its judicial committee, to hear the appeal from the New York Presbytery in the now celebrated case of Dr. Briggs, which has probably attracted more attention throughout the entire religious world than any similar case ever did before, and the trial, now begun, whatever may be its result, will probably continue to be talked about long after all those who take part in it are dead. It is already evident that it is to be bitterly—much too bitterly, many conservative people think—contested on both sides. It seems to be conceded that the Assembly, as it stands to-day, is anti-Briggs by a considerable majority; but Dr. Briggs, who will conduct his own defense, and his friends, appear to be confident that their arguments will change the opinions of many who are now wavering, if not actually against Dr. Briggs. There is fear, in many cases openly spoken, that the result will be the withdrawal of many ministers, if not an actual split in the church. There are hot-headed men on both sides, and it is feared they will make trouble as the trial proceeds. Some of them have already done so. Many earnest prayers are being offered for divine assistance to do the right thing, and, as the "prayer of the righteous availeth much," let us all hope that the Lord will direct the utterances of those who take part in this trial as well as their votes when the time arrives for the Assembly to render its verdict, from which there will be no earthly appeal.

While the question of home missions was before the Assembly, Dr. Roberts, secretary of the Board of Home Missions, in urging the necessity for raising and spending more money in extending and pushing the work, made a statement which it seems to me is of vital interest to every Protestant church in America. He said that lack of money was largely the cause of the fact that beyond the Mississippi river Protestants were outnumbered by Roman Catholics ten to one. Surely that is something to think about.

Secretary Smith intends, it is announced, to place at least two-thirds of the Indian agencies under control of army officers, and will only appoint civilian agents in places where the Indians are in an advanced stage of civilization.

Attorney-General Olney is fully determined to use all of the judicial machinery of the government to prevent the opening of the World's Fair on Sunday, or to close the gates if they are opened on that day; but opinion is divided as to whether the judicial machinery will be sufficient. If the matter be taken to the courts after the gates are opened on Sunday, the case may not be finally decided until after the Exposition is over.

Assistant Secretary Curtis, of the Treasury Department, has been and deserves to be highly commended for the stand which he has taken against appointing liquor-dealers to office. An applicant for a position under him, accompanied by his member of Congress, called on Mr. Curtis to ask him to recommend his appointment to Secretary Carlisle, and the following conversation is said to have taken place between Mr. Curtis and the Congressman: Mr. C.—"Is it true this man is a saloon-keeper?" Congressman.—"Yes; what has that to do with his getting this office?" Mr. C.—"Just this: I will not recommend the appointment of a saloon-keeper."

The Spanish Infanta Eulalia, who is the personal representative of the Queen Regent of Spain, and her suite, have been in Washington since last Friday as official guests of the United States. To-morrow they go to New York, and from there to the World's Fair. Last night President and Mrs. Cleveland gave a state dinner in her honor.

Can't you get us a few subscribers for the Cynosure in your town?

REFORM NEWS.

PENNSYLVANIA STATE CHRISTIAN ASSOCIATION.

PITTSBURGH, Pa., May 25, 1893.

According to call, the executive committee of the Pennsylvania State Christian Association, auxiliary to the N. C. A., met at the office of Mr. Corry, 95 Fifth Ave., Pittsburgh, yesterday.

Rev. D. C. Martin presided. Rev. R. C. Wylie was appointed secretary.

A report of progress in the State work was presented by Rev. W. B. Stoddard, the Eastern agent.

A discussion of ways and means to further the cause in the State occupied considerable time. All felt that the time for strong and united effort is at hand.

The committee authorized the publication of a circular setting forth what has been accomplished, and a request for further aid from friends of the cause in the State. It was suggested that this circular should be prepared in time for distribution in the early fall campaign.

The outlook for the anti-secrecy reform in Pennsylvania is bright.

All contributions should be sent to Rev. R. C. Wylie, Treasurer, Wilkesburg, Pa.

THE EASTERN AGENT STILL IN PENNSYLVANIA.

HOME HOTEL, PITTSBURGH, Pa., }
May 25, 1893.

DEAR CYNOSURE:—A statement that I have often heard has been made regarding my work during the past week. Though foolish, it is often spoken by those who should know better.

A gentleman said that if I would leave the lodges alone, and seek to save souls, I might accomplish much more good. The thought is to get people converted and they will be all right. When a statement of this kind is made, it at once suggests the questions: What is conversion? How is it effected? No man ever converted another. No church ever converted a soul. It is not man's business, nor the church's business, to convert men. God uses men and churches to accomplish this end. How may they be used? In proclaiming the truth in the power of the Divine Spirit. To talk of "saving souls" without preaching the truth of God as opposed to error is simple nonsense. The business of the Christian and the Christian church is to exalt Christ, oppose all that opposes him, and he will do his own work in leading men to himself.

Last Sabbath was spent in this city. During the day I worshiped with friends in the Eighth Street Covenant church, Rev. D. McAllister, D.D., pastor.

In response to invitations, I addressed the Sabbath-school and took part in the services. Without request, the discussion at Sharpsburg, to-night, was spoken of, and friends were invited to attend. This discussion was started by the Doctor.

In response to an invitation he delivered the anniversary sermon for the Y. M. C. A. of that place. In speaking of the downward course of a young man several steps were mentioned. He broke his engagement with the girl whom he agreed to marry. He joined the Masons, etc. Though the allusion to Masonry was slight, it caused a sensation.

Masons are generally sensitive, and evidently afraid that their neighbors may find out their evil deeds. The matter was discussed in a private way, and our friend James Tibby was blamed for getting the Doctor to speak.

Mr. Tibby, in a manly way, proposed a discussion, and gave a challenge for one, but none was found willing to publicly advocate the Masonic side. [What to-night may bring I know not.] Mr. Tibby's next movement was to hire the Y. M. C. A. hall of the committee having it in charge. The meeting was then advertised in the papers and through the churches. The Y. M. C. A. directors learning of the purpose gathering, called a special meeting and voted that a discussion of the lodge question should not be allowed in their hall. As a reason for this action, it was argued that some might be alienated who would otherwise pay into their treasury. While they would get rent for the hall, this would not, in the directors' judgment, balance

the last. Mr. Tibby, being a peaceable young man, hired another hall, and the discussion will be (D. V.) to-night.

I was glad, on Sabbath evening, to be able to help Dr. Littell, of the Second U. P. church in this city. It will be remembered that our convention two years ago was held in this church. The Doctor narrowly escaped having his house burned. He was glad to rest while I addressed his people Sabbath evening.

One of the pleasantest drives I have enjoyed for some time was over the hills and through the woods in the upper part of Beaver Co., Pa. My conveyance was kindly furnished by Rev. Mr. Patterson, of Darlington. He is an aged warrior in reforms. I found him slowly recovering from a severe sickness. May the Lord bless him.

Stopping at Beaver Falls, I found Dr. H. H. George and family at home. One cannot long converse with this honored man of God without feeling encouraged to press the battle on. When you want a man in the front ranks for sharp-shooting, call on Dr. George. An elocutionary exercise at the college was very entertaining. One not looking at the watch would scarcely have thought it eleven o'clock, when the exercises were brought to a close.

This being Commencement week at Geneva College, as would be expected, "All goes merry as a marriage bell."

Rev. Mr. Calvert, pastor of the United Presbyterian church at Sharpsburg, has invited me to fill his pulpit next Sabbath, as he is at the General Assembly meeting, at Monmouth, Ill.

W. B. STODDARD.

REV. R. N. COUNTEE'S WORK IN TEXAS.

AUSTIN, Tex., May 20, 1893.

EDITOR CYNOSURE:—I last wrote you from Galveston ("the Island City"), Texas. There I did some effectual work, and the pastors, Rev. Messrs. A. Barbour, A. A. Hubbs, W. Terrell and E. Wright, publicly endorsed my services and have invited me to return to their city in July and hold services and deliver lectures during the entire month. If possible, I desire to do so. I also wrote you that I would go from there to Houston. I made about five talks in that city; but I was only invited to speak in one place the second time.

The situation beggars description. The cause of our Lord is suffering greatly in the hands of those who profess to be its friends. Policy-playing, the Louisiana Lottery, beer, gin and whisky-drinking, buying and selling on the Sabbath, etc., are indulged in by ministers and people. One minister took a flask from his pocket and very politely asked me if I drank, and urged me to take a little of his "the very best gin in the city". I preached the brother a sermon, and he did not attempt to drink any in my presence, but he did not throw the bottle away. I am told that if I dare say anything in a certain church, in which I am to speak, on the subject of rum, secret societies, or policy-playing, I will get hurt. I shall try it, and if there be any serious consequences you will learn of it.

It seems to me that the secret society influence has every thing its own way here. I have talked with several persons privately, as I conceive that much can be done in this way, and I have convinced one dear good brother of the error of his way.

Last Sunday I made two talks—one in the Baptist church, and one in a Methodist church, in each of which I condemned, and hurled my sentiments in unmeasured terms against, the evils of secret societies, rum, and other evils in our churches. You are no doubt aware of the fact that our people are very responsive in their service, and seldom fail to let you know that they endorse your preaching, by exclaiming "Amen! Praise the Lord!" and other methods which are peculiarly our own; but I got no endorsement in that way. They seemed to be dazed. When I had concluded my remarks, the preacher, or pastor, arose and said: "I had a good notion to ask this brother, while he was preaching, where he came from." They gave me no collection, nor did they invite me to come again.

I went from this church-house to another one. It was only 9:30 in the evening, and there I found a massive congregation, and a dear brother was preaching to them with all his power. I

(Continued on 9th page.)

CORRESPONDENCE.

CONSERVATIVE UNITED BRETHREN.

THE GENERAL CONFERENCE AT HUDSON, INDIANA.

HUDSON, Ind., May 23.

Last Sabbath Bishop Milton Wright, D.D., preached at the U. B. church; Bishop H. T. Barnaby, D.D., in the M. E. church; Bishop H. Floyd, D.D., in the German-Reformed church, and Bishop H. J. Beckers, D. D., in the Lake Valley church. There were also services in the U. B. and M. E. churches Sunday evening.

Monday was a time of rejoicing and devout thanksgiving over the reading of extracts from the full text of Judge Taft's decision on the famous church case now engaging the attention of the courts throughout the United States. This noted jurist has recently rendered a decision which occasions great rejoicing among the Radicals, or Conservatives, who have been so persistently denounced as seceders.

He holds that the church is a compact, having the constitution and confession as its seal; that the creation of a new or revised Confession of Faith and constitution was an often flagrant and avowed violation of the organized compact; that the identity of the church is with those who adhere to the original compact, and that those who adopt the new are seceders.

As to the famous case of Watson vs. Jones, the judge holds that while a church has the right to adjudicate matters of discipline, it cannot receive the sanction of the United States courts to justify revolution, the essential difference between this case and Watson vs. Jones being the matter of revolution in this case, and the existence of two general conferences; while in the case cited there was no division, but parties acknowledged the authority of the general conference of the church which adjudicated it. He holds that committee No. 6 was in itself a conspiracy against the church to overthrow its fundamental government. He holds that to make a lawful change in the constitution there should be a day appointed for the taking of the vote, and that full and ample notice should be given to each member. Of course such notice was not given.

It is just to say that this was a trial on demurrer, and the facts remain to be presented on issues in trial.

W. B.

WILEY GENERAL HOSPITAL.

KUCHENG, China, April 5, 1893.

EDITOR CYNOSURE:—Herewith I send an account of the opening of Wiley Hospital, in which many of your readers will, I have no doubt, be interested. The Lord's work is progressing favorably in this mission.

This important event occurred March 23, 1893. The principal address was given by Rev. Nathan Sites, D. D., the senior member of the Foochow Mission. Remarks were made by others—native and foreign, and instrumental music was furnished by Miss Sites and by Mrs. M. C. Wilcox. Owing to the heavy rain, the attendance was smaller than was expected; yet a representative audience assembled, and the exercises were interesting and profitable.

In the course of his address Dr. Sites described his first visit to Kucheng, about twenty-eight years ago. He was the first missionary of any society to visit this city, and to him belongs the honor of opening missionary work in this beautiful part of the Fuhkien province. He also sketched the history of the work then begun, speaking of the opposition formerly manifested to the Gospel, especially in 1870, when the place of worship of the English Church Missionary Society, as well as our own, was demolished, and both missions were obliged to locate their headquarters in other parts of the city. But after a time a friendlier spirit began to be shown, and the work throughout this region has grown more and more prosperous, especially since foreign missionaries have made this city their residence. For instance, five years ago the Kucheng district had 372 members and probationers. At conference, last fall, 803 were reported—an increase of 431, or 113 per cent. But the opening of this new department of mission work will, we believe, help accelerate this rate of increase.

Peculiarly appropriate is the name chosen for the hospital by its superintendent and adopted

by the board of managers of the missionary society at New York. Throughout the Methodist Episcopal Church the name of Bishop Wiley is "as ointment poured forth." As Rev. Isaac W. Wiley, M. D., he came to Foochow in 1851. His health failing, he returned to America in 1854. After serving the church as pastor, as president of Pennington Seminary and as editor of the *Ladies' Repository*, he was elected bishop in 1872. To the end of his life missionary affairs commanded a large share of his attention and sympathy. China was especially dear to him. Twice he revisited this empire in an official capacity. In 1877 he organized the Foochow Annual Conference. Returning in 1884, he was unable to preside over the conference, but during its sessions closed his earthly labors at Foochow, where all that was mortal awaits the resurrection morn.

Under the skillful superintendence of Dr. Gregory, the Wiley General Hospital—the first of the parent board in this province—can hardly fail to be a potent instrumentality for extending the Redeemer's kingdom. An earnest native preacher has been secured as chaplain, and the religious features of the work will receive careful attention.

As a rule, patients are expected to pay their own expenses while in the hospital. But many, who greatly need somewhat prolonged medical treatment, are too poor to do this. To meet the needs of such, it is proposed to provide a number of free beds (including food). The cost of one such bed is estimated at \$20 per year, U. S. money. The native officials and gentry of this city will be asked to contribute for this purpose. But we also appeal to others, and especially to those who knew Bishop Wiley, to help in this laudable undertaking. Perhaps some one who reads these lines would like to endow a bed, so it, together with food, would be forever free to poor patients. This would require a sum sufficient to yield \$20 per year interest. Are there not individuals or Sunday-schools that would contribute smaller amounts—say enough to provide for one or two free beds for a year at \$20 each? Money, whether designed for immediate use or as endowment, can be sent to Secretary C. C. McCabe, D. D., 150 Fifth Avenue, New York; or friends who desire to make temporary provision for beds can forward their contributions directly to Dr. J. J. Gregory. All gifts, large and small, will be gratefully received and the money carefully administered for the benefit of the *very poor*.

It seems needless to say that such contributions as we earnestly ask for will make it possible to alleviate much suffering and at the same time to reach and win to a knowledge of the truth hundreds and thousands who are now "without God and without hope in the world." Any inquiries addressed to Dr. Gregory, or to the writer (Foochow, China), will receive prompt attention.

Pray for all departments of our mission work, but do not forget the Wiley General Hospital.

(Rev.) M. C. WILCOX.

LOGIC RUN MAD.

WAUPACA, Wis., 1893.

EDITOR CYNOSURE:—*The Boys' Brigade*, the organ of the church foolishness whose name it bears, has a department called the "Secretary's Question-Box". Among the queries propounded in one issue is the following:

"Is not military drill contrary to the Gospel?" The answer of the Secretary: "It does not follow that because boys drill in line, and are trained in the exercises and evolutions of a soldier, that they must needs go to war."

True; but neither does it follow that because boys and girls go to dancing-school, they must needs go to balls and dancing parties. Nor does it necessarily follow that boys who learn to play cards in their mother's parlor must needs become gamblers. Some boys have been in the habit of visiting saloons, and yet never became drunkards. There are cases on record where brewers, distillers and *bar-tenders* remained personally temperate and even total abstainers.

But it is strange logic, indeed, when men infer that therefore it is safe and wise for young men to engage in these things. Dr. Parkhurst and some noble Christian women have, on occasion, gone to houses of ill-fame, and were uncontaminated; but we do not send our boys there. The truth is that all people, especially the young, are

greatly influenced by their surroundings, and that military drill will as certainly tend to the love and practice of war as boxing, under a professional trainer, would lead the way to the prize-ring.

The great mistake of those who have inaugurated this movement is in assuming that the professional soldier—that is, the man who stands ready, "without question and without remark," to engage in any war that his government may declare—is acting in harmony with Christian principles. The assumption is wholly untenable. There is a law higher than any human enactment, and it is to this higher law that we ought to teach the supreme obligation. To teach them the art of war is not only to dignify the profession of a soldier, but it is to place them in a position where they will most inevitably drift into the first war in which their country is engaged. The essentially evil principle in Jesuitism is its *military* feature—the oath of the subordinate to give unquestioned obedience to his superior. It is this principle that has made the order a reproach to Christianity, and a most malign influence in civil society. We want no Jesuitism in the education of our youth. H. H. HINMAN.

THE RUSSIAN-AMERICAN EXTRADITION TREATY.

SEAL, Pa., May, 1893.

EDITOR CYNOSURE:—In the last number of *Free Russia*, "the organ of the Society of Friends of Russian Freedom," I note an objection made to the proposed treaty as involving "a consideration of the most weighty character." It explains that among the offences provided for in the treaty, as drawn six years ago, was the "crime of forgery, by which is understood the utterance of forged papers, and also the counterfeiting of public, sovereign, or governmental acts." A clause like this—and it is sure to recur in the new treaty—fills the cup of infamy to overflowing. Everybody knows, who knows anything of Russia, that the false passport, which is a forged paper in the sense of the clause cited, is the one indispensable means of freedom to the man who in that country takes his life in his hand and makes a "dash for liberty." Escape from the prisons of Russia and the Siberian mines without the use of a counterfeited paper is impossible. Nor can the Russian frontier be crossed without one of these falsified documents.

Sympathizing with every wisely directed movement designed to be promotive of righteousness, temperance and truth, I incline to believe that no undertaking will ultimately prosper which is presumed to be dependent for success upon methods that are deceitful and untruthful. Straightforwardness will meet a better issue in the long run. Forgery, even for a righteous object, with deceit and stratagem, will be met by corresponding overreaching or cunning devices, while the protestations of the workers for greater political freedom that they are *not* engaged in secret murderous intrigues, will not be believed by the powers that bear rule.

It were well, therefore, that the meetings in this country called to protest against the acceptance of the proposed extradition treaty with Russia, should give expression to the conviction that open, straightforward, non-deceiving methods of political agitation and action have the sympathy of the American people. The other kind must tend to confusion and strife, and a hopeless widening of the breach. Strong reprobation, indeed, let there be for despotism and barbarity, wherever exhibited, but let us have a care how we subscribe to the refrain that "counterfeited paper" and "falsified documents" are "indispensable means of freedom." Neither in business nor in politics is this a sound or safe principle to proceed upon. JOSIAH W. LEEDS.

LITERATURE.

CHURCH AND STATE: Three Lectures. I. Religious Equality—National Disaster; II. Erastian Establishments—Ecclesiastical Dishonor; III. Scriptural Establishment—Imperial Glory. By the Rev. James Kerr, D.D., Glasgow. "The two appointed ones standing before the Lord of the whole earth." Glasgow: David Bryce & Son, 129 Buchanan Street. 8 vo., paper, pp. 54. 1893.

Rev. Dr. Kerr is one of the acknowledged great lights of the pulpit, well-known to Americans, who hold him and the Scottish church in high estimation, and who can well afford to give

these lectures a careful perusal, if not a hearty endorsement.

The topics selected as the bases of these lectures are too profound for discussion here, as they would occupy too much space and require closer study than ordinary newspaper readers would care to expend upon them.

While they have special reference to a particular church, and that one spiritually a Christian power, the principles evolved may be applied with equal aptness to any church of the same spiritual excellence, and to which no true Christian should be ashamed to belong.

The Doctor, in discussing "religious equality," bears hardly upon a peculiarity found in our American system of multifarious denominations, all of which, under our constitution and laws, are equal in the enjoyment of religious freedom. In this view he finds much to deprecate, presenting a number of the propositions set forth by the advocates of religious equality under the law, and adds:

These quotations reveal the character of the plan of campaign to which the supporters of religious equality have committed themselves. It is a campaign for the unreserved destruction of all religious distinctions of a national character. The admissions of Roman Catholics, atheists, and Mohammedans to political offices are cited with satisfaction as illustrative triumphs of religious equality. A well-known minister in a Presbyterian Assembly boasted of the admission of Bradlaugh, the atheist, to Parliament as "an evidence of the growing power of religious equality." It will place the religion of the Christ on an equality, in the eye of kings and rulers, as such, with popery, atheism and idolatry—all of them equally outside national recognition and approval. It will require legislators, as such, not to concern themselves whether Leo XIII., Allah, or Jesus Christ is the King or Lord of this empire—political Gallios. It sets the ruler the duty of de-Christianizing the state, and of expelling all religion from his legislation and official conduct.

The second lecture relates to "Erastianism," the contrast between which and religious equality is thus outlined:

The former denies to the state the right of giving preference to any church—denounces the exercises of that right as intolerance. The latter reduces to servitude the church to which preference is extended. Both are rival forces to a right establishment; each takes the crown from the head of Christ, and haughtily sets it on its own. Both are assaults of his royal prerogatives—blots on Christ's diadem.

The third lecture is given up to a glowing description of the "Scriptural Establishment," in which Imperial glory shall crown the union of Christianity working in love and justice and truth under the supreme kingship of Christ and his teachings, so that both church and state shall be alike and together in entire and perfect harmony with themselves and him. This is the spiritual and political condition of the millennial government; and, blessed as is its contemplation, it is to be feared that until the millennium comes it will never be realized on earth.

Every opponent of church and state should read this book, if it is only to learn what are the true relations between them, which seem at present to be very imperfectly understood.

PRE-NATAL CULTURE: Suggestions to Parents Relative to Systematic Methods of Moulding the Tendencies of Offspring Before Birth. By A. E. Newton, Author of "The Better Way," etc. With an Introduction by Alice B. Stockham, M. D., Author of "Tokology." Paper, pp. 73. Chicago: Published by Alice B. Stockham & Co., 277 Madison street.

The principles of this little book, so far as *physical* development and culture are concerned, have been for centuries applied to the brute creation with eminent success; and the result is seen in the improved and much valued breeds of horses and cattle which everywhere challenge admiration for their advancement over the animal in its natural, uncultured condition.

A certain student of nature, whose name has for the present escaped us, when asked at what age the education of the child should begin, replied: "A year before its birth." It is no exaggeration. Centuries of experience testify to its truth. So much depends upon the care and culture of the mother for months before her child is born, that her mistakes and misfit circumstances of life may change its destiny, no less than its character and natural ability, both of body and mind. The correct mental and physical training of the mother during the period of gestation is as necessary as is the care and nurture of the child after its birth. We may not fully agree with some of the details of this requisite training, as set forth in this book, but the principles upon which they are based are excellent. The case of Hannah and Samuel will be found an excellent precedent for this assertion. See 1 Samuel, chapter 1.

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LODGE NOTES.

REVIVAL OF AN OLD MASONIC ORDER.

The revival of the McLeod Moore Conclave of the Knights of Rome and Red Cross of Constantine, with the appendant orders of the Holy Sepulchre and St. John the Evangelist, in this city, is an important event in the Masonic history of this country. The order itself is of very ancient date, and its authentic connection with Freemasonry is admitted by the most able critics in and out of the fraternity. Tradition dates its origin to A. D. 313, by Constantine the Great, after the battle of Saxa Rubra and the vision of the Cross, while both it and the Order of the Holy Sepulchre were revived among the Crusaders in A. D. 1099. Sobel's historical record traces it from A. D. 1190, under the Eastern Emperor Isaac Angelus Comnenus, and it remained in Comnenian rance until 1699, when the last scion of the race sold the dignity of Grand Master to the Duke of Parma. After that date Grand Crosses of the order continued to exercise the privilege of conferring the Red Cross on men of eminence and worth, and in the eighteenth century an English branch came under the control of the most distinguished Freemasons of Great Britain. The first English Grand Master of the united orders was Lord Ranelagh, elected in 1796, and the Imperial Grand Conclave was organized a few years later. In the early part of the present century H. R. H. the Duke of Sussex was made Grand Sovereign *ad vitam*, but after his death the orders were practically dormant until the revival of the Grand Conclave in 1855.

In 1866, Lord Kenlis, now Earl of Bective, became Grand Sovereign. Since then the Grand Sovereigns have been Sir Frederick M. Williams, Bart., Col. Sir Francis Burdett, Bart., and Sir Henry James, Earl of Euston, who now occupies the chair, with Baron de Ferrieres as Viceroy. The Earl of Kintore and Marquis of Breadalbane are Past Grand Sovereigns of the order for Scotland, and the Earl of Saltoun is the present Grand Sovereign.

In 1869, through the efforts of Hon. Robert Marshall, 33°, the order was introduced into this country, Mr. Marshall being named Intendant General for New Brunswick. He subsequently conferred the degrees on Col. McLeod Moore, who became Intendant General for Canada, exclusive of New Brunswick. McLeod Moore conclave was inaugurated in St. John, April 24, 1869, as No. 13 on the registry of England, and was the first on the continent of America. Conclaves were subsequently established in the upper provinces and later in the United States, where there are about 150 at the present time.

The number of Jubilee Conclave, England, is 150 on the roll on which McLeod Moore Conclave, the Premier Conclave of America, is No. 13, for the latter number has been expressly named in the warrant of confirmation recently granted by the Earl of Euston to replace the original warrant lost in the St. John fire of 1847. The patent to Hon. Robert Marshall, 33°, as Intendant General has also been specially confirmed, and he has been named in it as Sovereign of McLeod Moore Conclave, with Robert W. Crookshank, 32°, as Viceroy. In addition to a number of old members, there has been of late an infusion of younger material, though it is understood to be a body in which an increase of numbers is not the object, so much as to secure the right quality of material.

The officers for the current year are: Hon. Robert Marshall, Sovereign; Robert William Crookshank, Viceroy; John Andrew Watson, First General; William Bedell Wallace, Second General; William Kilby Reynolds, High Prelate; Frank L. Tufts, Treasurer; William Alexander Ewing, Recorder; Arthur Isaac True-man, Perfect; Charles McLaughlan, Standard Bearer; George Black Hegan, Herald; Dingee Scribner, Sentinel.

R. Em. Sir Kt. R. W. Crookshank is Provincial Prior, and R. Em. Sir Kt. Hon. Robert Marshall, K. C. T., District Secretary of the Sovereign Great Priory of Canada, of the United Religious and Military Orders of the Temple, and of St.



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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 1, 1893.

INVESTIGATING GREEK LETTER SOCIETIES.

A dispatch from Wooster, Ohio, May 24, makes public the following circular letter, which was sent out by Rev. J. A. P. McGaw, D.D., of Toledo, the chairman of a special committee appointed by the board of trustees of Wooster University. Its appearance greatly excited the students:

DEAR SIR:—I have been appointed by the board of trustees of Wooster University chairman of a committee to consider and report on the subject of college Greek fraternities. It will greatly aid me in preparing my report to have your answer to the following questions:

1. Do you regard the existence of Greek fraternities in colleges as, on the whole, a good or an evil?
2. Reasons for your opinion?
3. If you regard them as, on the whole, an evil, would you consider it advisable to prohibit them?
4. In case the board of trustees and Faculty of Wooster University should conclude to prohibit them, what in your judgment would be the effect on their members now in college?
5. What would be the effect on their alumni members?
6. Do you consider it advisable and possible to bring these fraternities more closely under the oversight of the Faculty?

Copies of this letter are sent to 100 alumni, selected from the different classes and without knowing whether or not they are or were members of fraternities. An early answer will be a great favor, and will, I trust, aid in solving a somewhat perplexing problem. If you wish, your answer will be regarded as strictly confidential.

The members of the Faculty disclaim having anything to do with the matter. A number of them are members of these societies. About 150 of the students at Wooster belong to these Greek-letter fraternities, and are said to look upon their prohibition as a serious blow to the success of the university.

METHODISM AND THE LODGE.

The following is from a letter addressed to the editor of the *Christian Standard* in Philadelphia:

Can you tell me where I can get some book or tract that will define clearly the position of the Methodist Episcopal church on the subject of secret societies? I am a member of the Methodist Episcopal church and have three boys, men grown, and I would like to be able to furnish them with good teaching on all the important questions of the day. I lately got a catalogue of books published by a Methodist Episcopal Concern and I find nothing pro or con on secretism. I would like to ask the question for Bro. J. H. Smith to answer in the *Standard*, why the wonderful reticence of the Methodist Episcopal church on the subject of secret societies?

The reply of the editor of the *Standard* embodies the following statements:

The church, as a church, has no defined position upon the subject of secret societies. We could not, therefore, refer you to a tract or book which would carry with it the authority of the church upon the matter. Many ministers, and laymen, too, have pronounced convictions upon the subject, and some have written about it, but always, of course, from their individual standpoint. The "reticence" to which you allude may be due to two or three things: First, many Methodist ministers belong to secret orders. Of course this will explain their reticence. Second, many others believe that, like men's politics, it is a matter to be decided by the individual conscience and judgment. Third, some are deterred by observing that an inordinate agitation has split other churches on this very question. And fourth, some who avoid secret societies, believe they are harmful and worldly, and upon proper occasion so express themselves, feel, nevertheless, that it is a great mistake to place this in the forefront in seeking to spread Scriptural holiness over these lands.

Now here is a Christian paper, whose editor takes upon himself the responsibility of enlightening Christians concerning the evils that beset the spirituality of the church, the harmony of the family and the integrity of the government; yet he represents a powerful religious association that has not, as an organized body, a word in its libraries and journals denouncing the secret lodges which are so rapidly increasing in numbers and showing themselves inimical to Christianity, domesticity and the state. As he describes the situation of the church on this question, she sees less harm in fostering secret societies than in opposing them, and deems it "a great mistake to place it" (the lodge) "in the forefront" while she advocates "scriptural holiness!"

We have before us a sermon on Masonry, preached by Rev. James Williams, Presiding Elder of Dakota District, Northwest Iowa Conference of the Methodist Episcopal Church, a seceding Master Mason, in the M. E. church at Elk Point, Dakota, August 11, 1875, a man abundantly able and willing to teach the authorities of his church the true character of the Masonic fraternity. This is his testimony against it.

We find in our midst a system despotism in its government, an Christianity in its character; binding its votaries by unlawful oaths, with death penalties annexed, "to forever hold, never reveal, and ever conceal" the secrets of the system and its adherents; crime not accepted. A system professing to be charitable in its aim, yet excluding all from

its pale, except those who are perfect in body, sound in mind, young in years, and in comfortable circumstances for money. A system professing to take our Holy Scriptures as its rule of faith and practice, and yet carefully excluding him of whom "Moses in the law and the prophets did write"; him who is the "all in all," the "Alpha and Omega," the "beginning and the end" of the New Testament. A system professing to be ancient and honorable above all others, and yet for its defense forces its adherents to calumny, slander, and misrepresentation. Professing to interfere with no man's religious views, yet says to the Christian who prays within its sacred hall: You must not approach the throne of grace in the name of him who has said, "No man cometh to the Father but by me."

One would think that with this and other evidence of a like character, no one in the Methodist Episcopal church, if honest, need be ignorant of the un-Christian and (why not?) un-Methodistic tendency of this great secret abomination.

We incline to the belief that the Methodist Episcopal church, as a whole, is so corrupted by the evil influences of the lodge that it cannot consistently set up a banner against it, and that the lodge is slowly but surely sapping the vitality of the church which cherishes it.

"THE NEGRO IN THE SOUTH."

Rev. F. J. Davidson, of New Orleans, La., has connected himself with the Mississippi Co-operative and Benefit Association, operated by colored men for the benefit of their race in the South. By it they propose to "demonstrate the business capacity of the Negro, to change his condition," and make him the owner of his home; and we are gratified to learn how much good the association has already accomplished among these people.

Rev. F. J. Davidson is a hearty opponent of all the secret societies that infest the South and are drawing so many of his people into the meshes of their oath-bound complicity. The other day he was approached by an individual who persuaded him to invest in some special enterprise. Mr. Davidson preferred to first investigate the schemes and found that it was neither more nor less than a secret oath-bound society. He has been so cruelly persecuted by the lodge element in the past that although he has not recently been engaged in fighting it in public, he no less unflinchingly opposes it when necessary. In this spirit he wrote to the proposer of the new enterprise, refusing to interest himself in it and the sort of "benevolence" that it claimed to possess. "Since a more thoughtful and prayerful consideration," he wrote, "I have to respectfully decline being in any way connected with the formation of any kind of oath-bound secret society whose pretext is to teach morality, etc. I am fully persuaded that any organic body to teach economy, race-pride and morality can best be operated in the light of Gospel truth. See John 17: 20."

THE WORLD'S FAIR SUNDAY OPENING.

Last week's record on the question of opening the World's Fair on Sunday left it closed on May 21st, by order of the local Directory, whose action in favor of Sunday opening was referred to the National Commission for modification—rejection or adoption.

Early last week the National Commission received from its committee on the judiciary two reports on the subject of opening the Fair on Sunday. That of the majority, presented by Commissioners Massey of Delaware, Garvin of Indiana, and Hundley of Alabama, took the position that the Commission was left without discretion except to see that the plain intent of Congress on this question is executed. The relation between the Commission and the Directory was discussed at length, it being shown that the Commission had the power of approval or modification of any of the rules made by the Directory. On the question of the breaking of a legislative contract by Congress, the report stated that this is a delicate legal question which it did not deem in its function to decide, but in case it is found that the later act of Congress is the impairment of a contract, the result will be, not that the Directory is freed from the obligations of the contract, but that the later act is void. The report therefore recommended that the Commission refuse to concur in the amendment opening the gates on Sunday. The minority report, presented by Commissioners St. Clair of West Virginia and Burton of Kansas, simply went over the position of the directors that Congress abrogated its contract when a part of the appropriation was diverted for the payment of awards.

A long discussion on both reports ensued in

the Commissioners' meeting; at the close of which a vote was taken on the adoption, and by a vote of 31 to 27 the majority report was rejected and that of the minority adopted.

Commissioner Massey, chairman of the judiciary committee, who presented the rejected report in favor of closing the Exposition gates on Sunday, promptly resigned that office and his membership in the committee, on the ground that all his motions and reports in favor of his position on this question had been opposed by the Commission.

The decision of the Commission to open the Fair on Sundays created a great deal of rejoicing on the part of those who have strenuously labored in behalf of the measure, and equal indignation among those who believe that Sunday opening is an insult to God and an infraction of divine and national law.

Immediately after the decision of the National Commission had been made public, United States District Attorney Milchrist, of Chicago, hastened to Washington and consulted with Mr. Olney, the Attorney General, upon the course to be pursued by the government to prevent the opening of the Fair on Sundays. The Attorney General, in conclusion, informed Attorney Milchrist that the various laws relating to the World's Fair as construed by the Department of Justice require the gates to be closed on Sunday, and that the Attorney General will proceed by injunction through the United States courts to have them closed. Upon this point he was very clear. When asked what view he took of the claim that Congress had broken its contract in the matter of souvenir coins, so that the management of the World's Fair could consider itself relieved of any obligation which the law might have intended to impose relative to Sunday closing, the Attorney General treated the suggestion of the broken contract as one so untenable as to be hardly worth considering.

Mr. Milchrist returned to Chicago fully convinced, as the administration construes the law, that the gates of the Fair must remain closed on Sunday, and does not consider that either the local directors or the National Commission, or both bodies jointly, have, or had, the authority to order the gates open on that day.

This number of the *Cynosure* goes to press on Tuesday morning. On Wednesday it was decided that the injunction filed in the United States Court is to be argued before Judges Grosscup and Jenkin and, if possible, Chief Justice Fuller, of the U. S. Supreme Court, will sit in judgment with them.

The *Chicago Record* of last Monday morning more than intimates that Attorney Milchrist has been insincere in his efforts to have the World's Fair closed on Sunday. This opinion is formed on his neglect to take out a temporary injunction last week to restrain the management from opening the gates of the Exposition on Sunday last. But he did not.

It is estimated that about 100,000 persons were admitted to the grounds on Sunday. The number of paid admissions was 76,379. Of children's tickets 3,751 were issued.

These figures, in connection with the Sunday-opening advocates' estimates that at least 200,000 visitors would throng the grounds, indicate an important miscalculation as to the temper of the public at large on this question.

All along the Midway Plaisance the beer halls and resorts were largely patronized.

The United States Government headquarters and fifteen State exhibits were closed during the day, but eighteen of the latter opened their doors to visitors. Those which were closed were seven which are not yet completed for visitors, and the following: Indiana, Rhode Island, Maryland, New Hampshire, No. Dakota, Louisiana, Pennsylvania, Delaware, Massachusetts, New Jersey, Connecticut, Virginia, So. Dakota, Missouri, New York. The old Liberty bell was not on exhibition.

The drinking water and electric-lighting machinery were running, but the rest was not.

Here we leave the subject until next week, when the question will probably have been permanently settled.

THE RESULT.

The great Columbian Exposition has disgraced itself, the city of Chicago, and the nation which gave it existence and fostered it with liberal gifts.

Despite the prayers and entreaties of hundreds of thousands of Sabbath-loving Christians in every State; despite the enactments of Congress; despite the express command of God, the spirit of greed in the hearts in the management of the Exposition led them to throw open its gates on Sunday last for the admission of the public, and its grounds were thronged by hosts of ungodly visitors throughout that holy day.

It is the old story of disobedience to divine law; the will-power of the creature arrayed against the Creator; the spirit of rebellion which in times past provoked him to plague and destroy those who despised his word. The history of those nations who forgot him, and made light of his commandments, is the record of his judgments against them.

What ought Christians to do, under these circumstances? Can they conscientiously partake of this iniquity by investing their money in it, by visiting it themselves, or by encouraging others to do so? Ought not they rather to pray that God, for Christ's sake, will take this matter into his own hands and manipulate it for his own glory, whether by its destruction, or by converting the hearts of those upon whom rests the responsibility of its management in opposition to his will? In either case the Christian may patiently wait and see the result. The city of Chicago, the World's Fair, and the United States, are now on trial. Let the will of God be done.

—We have received a letter from the southern portion of Chicago, in which the writer says: "I am God, and I have come as a thief." It is more easy to believe the last assertion than the first.

—In the Toronto (Ont.) *Globe* of May 13 appears the following curious paragraph—curious to us in this free country, where such taxation is unknown: "In the report of the annual meeting of the Jarvis Street Baptist church, published a short time since, an important item from the treasurer's report was omitted. It was the fact that during the past year the church had paid into the city treasury its full equitable share of taxes, amounting to \$1,330.37. Jarvis Street church has done this for the past three years." We have Christian men and women in the United States who desire the general taxation of church property; but it is an open question whether such a law would be conducive to increased spirituality or Christian advancement.

—George Washington Murray, a Negro, whose career is worthy of a moment's attention, will be a member of the Fifty-third Congress, from the State of North Carolina, and the choice of her Republican citizens. He was born a slave in 1853; was eleven years old when emancipated; learned to read from the street waifs among whom he was thrown, and never saw the inside of a school-house until he began teaching colored children. He was admitted to the University of South Carolina as a student in 1874, but was denied the right to study there in 1876, when the Democrats again secured control of that State. He again became a teacher, and made his own way to the front. And we are told that his opponent in the contest for Congressman was one of the wealthiest white men in the State. Yet this man has to ride in a Negro "Jim Crow" railroad car at home!

REFORM NEWS (Continued from 5th page.)

think there must have been at least 300 present, and they were swaying right and left, under the influence of this brother, whose monotony and gesticulations were to me nauseous. He recognized me, and told the congregation that he had visited my church at Memphis. Through his influence an appointment was made for me for Wednesday, May 4, at 7:30 in the evening, which turned out to be 9 p. m.

I soon found out that, as far as possible, cold water had been poured over the people, and they had been prejudiced against me, by this same brother. Nevertheless, I spoke to nearly 200 people, and God blessed my effort. I got no money; neither was I invited to call again.

I had quite a lengthy conversation with one of the leading educators of the city to-day, on the subject of secret societies. He is an Odd-fellow, Mason, and Knight of Pythias. After an hour's talk he left me and gave me two dollars; and I think I have won him.

I am to dine to-morrow at the house of a brother who is one of the leading men of the city, and I am praying for God to give me victory at this man's house; for I am preaching "this Gospel of the kingdom" (Matt. 24:14) everywhere I go, privately and publicly. Here is a large field for our anti-secret society brethren to work in.

Well, I did not get to speak in the church where the brother told me I would get hurt, for it rained all day and no one attended.

I left Houston after a ten-days' stay, out of which I realized a few dollars above my expenses, and I am now in Austin, the capital of the State. I have been here over one Sunday. I have spoken in two of the churches and two of the public schools. I am to speak three times to-morrow (Sunday), and I am glad to say that my work here, and in fact all along where I have been, is not devoid of effect. All of the churches in this State appear to be filled with societies. Some of the preachers have on from three to four different society badges. All is society-ism, and no real practical Christianity; so things look. I find, occasionally, some who have not bowed the knee to Baal. I said to a body of ministers, yesterday: "You all are doing a peculiar work in this country. The Methodists are making Methodists, the Baptist, Baptists, the Congregationalist, Congregationalists; and then you all combine to make societyists, and you are succeeding admirably along that line; but failing to do the work of an evangelist by not Christianizing the people. Christ and him crucified ought to be your theme on Monday, out of the pulpit as well as in it."

I am stopping with a lady who is Most Ancient Matron of the Ladies' Masonic Court of this place, who also has charge of the juvenile department of another society. She says: "I am so surprised, Bro. Countee, to hear you say a word against the Masons. I thought they were all of it." This lady is a fine Christian woman, but she has never had her eyes opened to this iniquity, and she sits silently and takes in every word I say concerning them. I shall be here only a few days longer, and shall try to get her to promise me to leave the lodge before I go away.

The Baptist minister here tells me he is tired of the whole business. He is a Mason and a Knight of Pythias.

I have not stopped with any preacher since I have been on this tour, for when we stop at their homes they want us to feel under some obligation to them, and we do, and as a result can never speak with the same freedom we can otherwise. I manage to find a good private boarding-house, and thus I am not burdensome to any man.

I shall go from here to Waco, Texas, thence to Fort Worth, and then wend my way homeward. I would be glad to spend a whole year in this State, but I cannot do so in justice to my family. I received a letter from my wife, yesterday, informing me that two lady friends had sent her five dollars, which came in very handy for flour, meat and other necessities, and for which we are very thankful.

I have tried to get some subscribers for the *Cynosure*, and have several names of parties who ought to have the paper, and promise me to take it, but they do not pay any money. I do earnestly pray God to send ministers of his truth into this vineyard, to save my people. I look up, like the prophet, and say: "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." I feel, at times, like laying myself on the altar for the people; and, if I had no family, I should give myself entirely to this work, accepting the scorn and rebukes and hardships attending it, for it is by no means a pleasant work to be engaged in. You have no idea of the fearful temptation I have to endure, when I can see wherein I might get big collections, and have my pockets full of dollars, if I would only adhere to the lodge-side. It is the popular side with man; but I seek to be popular with God.

On my return home I shall endeavor to move to Kansas—Wichita, which place I have selected for my future home. I ask an interest in the prayers of the many readers of the *Cynosure*, and trust that God will, in his own way, send some one to work in this field. Yours for the Master's use,

R. N. COUNTEE.

THE QUARTER-CENTENNIAL OF THE NATIONAL CHRISTIAN ASSOCIATION.

Special Work for the Season of 1893:

1. Exhibit of the history and work of the Association for twenty-five years in the main building of the World's Fair.
2. Conference of Churches connected with the Annual Meeting, June 20th, made up of delegations appointed by church assemblies.
3. Congress on the reform under the auspices of the World's Fair Congress auxiliary, to be held about October 5th, in the Art Palace on the Lake Front, Chicago.

An estimate given in this column last week of one argument in the Sunday opening case seems to have been incorrect. The charge of violation of contract on the part of Congress was *not* abandoned. It is made the basis of the whole action of the Sunday openers. The opinion of Attorney General Olney and other eminent authorities, that there was nothing in the action of Congress reserving \$570,000 for awards, which could vitiate the law against Sunday opening, seemed so well founded that for a time the claim seemed to have lost its force. This charge, raised by the Chicago Directory, was urged in the U. S. Commission, however, and last Thursday they voted, 31 to 27, to permit the directors to have their way and open the gates of the Fair on the Sabbath. The change of five votes would have thrown the decision to the other side. So close a vote decided the question for the time and it was enough to allow an order for Sunday opening to be issued. The Sunday papers of Chicago urged on the crime, calling on the masses to crowd the Fair by the hundred thousand and crush all opposition by the overwhelming force of numbers. How well they succeeded is told elsewhere in this number.

Christian people were not idle. The authorities at Washington received their protests from every part of the country. Telegrams followed letters, and deputations followed the dispatches. When it was known Saturday that injunction proceedings were delayed in Chicago until Wednesday, the 31st, President Cleveland was besought to exercise his high authority, and order the law of Congress to be obeyed. He did not see fit to do so, neither did his District Attorney in this city sue out a temporary injunction as he might have done.

As soon as the vote of the Commissioners, setting aside the law of Congress on a mere pretext, was known, and it appeared that no injunction would be issued in time to check the folly of the Directory, it was determined that the N. C. A. exhibit should bear its protest. "Closed on the Lord's Day," was the testimony on a large placard; while charts, books etc., were covered or turned to the wall. Other exhibits in the vicinity were ready in like manner for the Sunday visitors; and all joined in the hopes that the appeal to the courts would prevent the final dishonor and calamity of a World's Fair in Chicago opened on the Sabbath under sanction of law.

PRAY FOR THE JUNE 20TH CONFERENCE.

The time for this important meeting approaches. Of the delegations appointed by the churches some are well informed respecting the principles we shall discuss at that meeting. Others are not. The Spirit of God must help us by enforcing on these brethren the vital importance of these principles. We must reach this by prayer. The Congregational Pastor's Union on Monday selected two representatives who will help greatly in the consultations of the meeting.

THE HOME.

THE CHURCH OF GOD.

BY MRS. VICTORIA ALEXANDRA STONE.

Long ago the hosts of Israel
 Marched beneath the fiery cloud;
 Long ago with tuneful voices,
 Hymns of praise they chanted loud.
 Onward, o'er the burning desert,
 Where the way was traced in blood,
 Following still the cloudy pillar,
 Swept the mighty Church of God!

Through the dark and damp morasses,
 Where no sunbeams ever shine,
 Where, through wild and tangled jungles,
 Trails the poison-freighted vine;
 On, past bright and sparkling fountains,
 Following Moses' lifted rod,
 Still led on through calm and tempest,
 Swept the mighty Church of God!

Where the Alpine heights, uprearing,
 With their foreheads white with snow,
 In the mountain caves, where torrents
 Dashed and thundred far below,
 Dwelt the sons of Israel's vanguard,
 While he sat with lifted rod,
 Guiding o'er the stormy mountains
 The majestic Church of God!

High upon the hill of Piedmont,
 Loud the Christian's triumph rang,
 And the Jura Alps resounded
 To the hymns that Luther sang;
 Then the Switzer told the story,
 Kneeling on the springing sod;
 Thus from glory unto glory,
 Swept the mighty Church of God!

Onward! where the golden ladder
 Rests against the fiery cloud;
 Onward! where the lips of angels
 Joyous hymns are chanting loud,
 Deathless rays his brows adorning,
 In the paths the saints once trod,
 Upward, towards an endless morning,
 Sweeps the mighty Church of God!

Steamburgh, N. Y.

HOME TRAINING.

(From "The Commandment with Promise.")
(Concluded.)

If the law was given to the children of Israel, why do we, as Gentiles, take it to ourselves?

"Because," Charles answered, "we are children of Abraham by faith; we are grafted into the olive tree of the Jews, and partake of the fatness of the olive."

Author. It is so; and, moreover, when we believe, we are redeemed from out of the wicked world—out of the house of bondage; for Egypt, which was a literal place of bondage to the Jews, is a typical representation of the world, which is our place of bondage; Satan being the prince of this world, and he that puts hard yokes on the necks of those who dwell in it.

Do you remember how the children of Israel were delivered?

Georgesaid, "With a high hand, and a stretched-out arm, and with great power."

Author. Yes, George; and, moreover, with blood. The Lord redeemed them, saving them from the destroying angel. They were ordered to slay the lamb for the sacrifice of the passover—to sprinkle the blood on the houses, which was the token of the salvation by which they were sanctified to the Lord, and separated from the Egyptians. They were to eat of the lamb with their loins girt and their staff in their hand, ready to set out on their pilgrimage. They were then brought out, led through the Red Sea, and were in a state of peculiar and distinguishing privileges, by the blood of the covenant, when the commandments were given to them. They were under the promise which was given to Abraham, and under the same covenant; but the law was added—do you know why?

George. Yes, uncle; it was added because of transgressions, Gal. 3: 19.

Author. What is the use of the law?

George. By the law is the knowledge of sin, Rom. 3: 20.

Author. Has the law any other office?

George. Yes; as a schoolmaster, to bring us to Christ, Gal. 3: 24.

Author. True; when the Lord saith by the law, "Do this and live," we find out the sin which prevents our doing it, and hinders our liv-

ing by it; then we are led to lament our sin, and say, "O wretched man that I am!" Feeling that there is an inward bondage, from which we need to be made free, we are led to inquire, Who shall deliver me from this body of death?—a death more fearful than that which was seen in Egypt, when the first-born in every house was slain, but from which the children of Israel were delivered. This is not a destroying angel, but the very body of death—the sin in ourselves. The Lord brings us to the knowledge of this, and also brings us to lament and inquire, as the apostle did, "Who shall deliver me?" Rom. 6: 24. Then comes the application of Jesus' grace, and we find our deliverance in him: "I thank God, through Jesus Christ our Lord!" I do not know whether you understand my reason for introducing this argument. Can you tell me what you understand by it, Charles?

Charles seemed, by his countenance, which he steadfastly fixed on mine, as if he were endeavoring to gather up the thread; and all the others looked toward him, waiting his reply. At length he said, "Is it for the purpose of teaching us to look at the law without dread; seeing that, though by it is the knowledge of sin, yet it, as a schoolmaster, brings us to Christ Jesus, who delivers us from the curse of the law?"

Author. Yes, that is one purpose. What is the curse of the law?

Charles. Death for breaking it. "Thou shalt die."

Author. How did Jesus Christ deliver us from this curse?

Charles. By dying for us. He was made sin for us; he bore our sins in his own body on the tree.

Author. But Christ also delivers us from bondage of the law. What is the bondage of the law?

Charles. I do not think I can clearly tell you.

Author. The bondage of the law is the condition it proposes, "Do this and live." That is the bondage of the law. Does the Lord Jesus ever direct us to such conditions?

"No," said Louisa. "He once answered the Pharisee according to these words, Matt. 19: 16-22; but that was to convince him of sin, and to leave him without excuse, when he had asked, 'Good master, what shall I do to inherit eternal life?'"

Author. In what way, then, does the Lord Jesus propose life to us?

Louisa. Oh, very differently, uncle. He says, "Whosoever believeth in me hath eternal life." And he says at the same time, why we shall die, in that Scripture, John 3: 36. And I have often thought how different it is from the conditions of life and death in the law. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

Author. Thank you, my dear Louisa, for communicating your thoughts. We are now come to a clear point of understanding as to the proper use and application of the law; which is very important to us, as I desire so much to fix one of the commandments of the law at this time so particularly on your attention; namely, the fifth—"Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Therefore you will all, I hope, my dear young friends, bear in mind, that I do not impress it on you as a condition of pardon, but as a proof of love to the Lord Jesus—"If you love me, keep my commandments." Indeed, it would be an absurdity so to do, for he that loveth the Lord is loved of God, and has already received the principle of eternal life from the gift of God himself.

Mary, who appeared to gather a little confidence from seeing the easy manner in which my sister's children answered my questions, in a very diffident tone of voice, said, "But is there not a condition of life belonging to the fifth commandment, when it says, 'that thy days may be long in the land which the Lord thy God giveth thee?'"

Delighted to find her mind engaged in discriminating the subject, I could not help showing my pleasure by an involuntary smile, which raised a blush for a moment, from consciousness of the encouragement.

Author. Your question will soon be answered, my dear Mary, by referring to the apostle's description: he calls it the first commandment with

promise. Reflect now on the difference between a condition and a promise, and I will try to help you to distinguish them.

All the commandments had the condition, "Do this and live;" but it is peculiar to the fifth commandment to have a promise annexed to it, such as is not given to the others. It is written, God is not unrighteous to forget our work and labor of love. He has a reward of grace: he suffers our obedience to be regarded as a proof of love and grace, and grants that the works of the saved shall follow them, Rev. 14: 13. But they are no conditions by which we live, or for which we live; had it been so, it had been no more a promise. He in his own grace is pleased to hold out a promise, which is his own free offer and gift, to which we had no right nor claim of ourselves. Beside, it is not the life that is in Jesus, which is here promised upon our attention to the fifth commandment; that is secured to us on another foundation, even Jesus himself. We find the Lord frequently setting promises before us for fruits of grace and faith. The promises are the earnest of the inheritance which we possess in Christ Jesus, and the fruits of grace show to us the character of the people who are to be inheritors. Do you understand the distinction better?

Mary. I think I do.

Author. You must be always careful to distinguish a promise from a condition. If you seek to keep the law as a condition, you will either be an ignorant Pharisee, supposing yourself righteous in your own works, or you will be cast down in despair, in finding how far you come short of the righteousness of the law. If you remember the commandment as one of love and promise, you will be free in your obedience; and encouraged to perseverance, by a fear of disregarding a promise. There is much more to be said on this subject, but at present I will go no farther.

Then, after a little pause, I looked round on all my little company, for some of them seemed a little overpowered by this long reasoning. "Now tell me, my dear young people, do you not already feel drawn to love the fifth commandment? especially as you may consider it so closely connected with your daily, hourly duty to your own dear earthly parents; whom you ought to love and obey, and who love you so intensely that they always seek your benefit and happiness, according to their persuasion of what shall most contribute to them?"

There appeared a general assent to my appeal; some whispered a little "Yes," others raised their eyes to seek the countenances of their parents who were present, and others appeared to be reflecting on the application of the question.

Author. It will, however, be well to give your minds a little preparatory direction to the meaning of the duty enjoined by the word "honor." It is a term used to imply respect, deference, attention, obedience, gratitude—and these feelings can only be shown by actions. When, therefore, the Lord commands you to honor your father and your mother, you must bear in mind that it lays upon you these obligations:—that you take no undue liberties with them; that you submit to their commands, not opposing your own inclinations, but yielding them to their superior wisdom; that you pay constant attention to their wishes; that you obey their injunctions; and that you be grateful for the tender care and instructions you daily receive from them. Tell me now what you mean by the honor you are to pay to your parents.

Some of them answered separately—

"To respect them."

"To give up my wishes to theirs."

"To pay every attention to their desires."

"To obey all their injunctions."

"To be grateful for all their kind care."

Author. Very well; remember these simple rules as some explanation of honor, and when you fail in them, recollect you are not honoring them; and when you endeavor to honor them, may it be as the proof both of love to the Lord Jesus, and that you do not despise the promise of God.

Thinking this little instruction sufficient for a first interview, and calculated to induce some further thought on the subject during the week, I then proposed that we should conclude, saying, "As we are now directed to look to the Lord, whose name is love, we will not separate without commending ourselves to him in a short prayer. Remember, therefore, how near the throne of

grace we are, through our Lord Jesus Christ, by whom we have access to the Father by the Holy Spirit. At the foot of that throne let us bend our knees, and implore from the heart that the Spirit of grace may be granted to us, to love the law of the Lord; and let us pray that that law may be written on the tables of our hearts, by the same Spirit, that we may keep it in the love of Jesus."

When we had concluded, there was a little bustle among the party, in preparing for their departure, and some of the parents expressed their sentiments to me on the subject of the evening in a way that gave me a hope I had obtained an interest.

I saw many little indications among the young people of the necessity of urging their attention to this duty; one resisting the care of the mother, wrapping her up for fear of cold; another, disrespectful in manners; a third, totally indifferent to the injunctions given to be steady and careful, while others were silently attentive and conforming to the wishes of their parents.

Louisa had received the charge of her mother to render all the little services in her power, and she was busily engaged in the courtesies and kindnesses the occasion demanded.

A CHILD'S INQUIRY.

The unsophisticated thought of a little child often comes very near to God's truth. The following story related by the *Christian* carries its own moral:

The little daughter of Rev. Oscar Michelsen, missionary to the New Hebrides, was looking at a copy of the *Graphic*, which had reached the far-off island which it was her parents' mission to evangelize. Many of the islanders had become Christians, and the child knew that their conversion had transformed them from warriors into men of peace. Seeing a picture of some Englishmen with a peculiar head dress, she asked why they wore feathers on their heads. Being told that they were soldiers, warriors, she asked how it was that they had become heathens again, after being Christians.

LITTLE BOB STOOD THE TEST.

The "blue line" stopped at the corner, says a writer in *Youth's Companion*, and an anxious-looking young woman put a small boy inside.

"Now Bob," she said as she hurried out to the platform again, "don't lose that note I gave you; don't take it out of your pocket at all."

"No'm," said the little man, looking wistfully after his mother as the conductor pulled the strap, the driver unscrewed the brake, and the horses, shaking their bells, trotted off with the car.

"What's your name, Bob?" asked a mischievous-looking young man sitting beside him.

"Robert Cullen Deems," he answered.

"Where are you going?"

"To my grandma's."

"Let me see that note in your pocket."

The look of innocent surprise in the round face ought to have shamed the baby's tormentor, but he only said again, "Let me see it."

"I can't," said Robert Cullen Deems.

"See here, if you don't, I'll scare the horses and make them run away."

The little boy cast an apprehensive look at the belled horses, but shook his head.

"Here, Bob, I'll give you this peach if you'll pull that note half way out of your pocket."

The boy did not reply, but some of the older people looked angry.

"I say, chum, I'll give you this whole bag of peaches if you will just show me the corner of your note," said the tempter. The child turned away, as if he did not wish to hear any more, but the young man opened the bag and held it just where he could see and smell the luscious fruit.

A look of distress came into the sweet little face; I believe Bob was afraid to trust himself; and when a man left his seat on the other end to get off the car, the little boy slid quickly down, left the temptation behind, and climbed into the vacant place.

A pair of prettily gloved hands began almost unconsciously to clap, and then everybody clapped and applauded until it might have alarmed Bob, if a young lady sitting by had not slipped her

arm around him and said, with a sweet glow on her face:

"Tell your mamma that we all congratulate her upon having a little man strong enough to resist temptation and wise enough to run away from it."

I doubt if that long, hard message ever reached Bob's mother, but no matter, the note got to his grandmother without ever coming out of his pocket.

LEAD SOFTLY.

The children were very tender,
So the father's heart of love
Drove softly over the desert
As the tiny feet could move.
And the heart of the greater Father,
Our Father above the sky,
Is touched with the children's weakness
As he leads them softly by.

O, lead them softly, good teacher,
For the little minds are weak;
They cannot climb o'er the mountains
To the height that you may seek.
They cannot march like an army;
But if you will only stay,
To lend them a hand, they will follow,
As softly you lead the way.

Let them have little journeys,
Short steps that their feet can take;
If you drive them along too roughly,
Who knows but their hearts will break.
Remember they are but children,
And treat them in love as such;
Nor show them a giant's footprints,
And expect them to do as much.

Tender to-day, to-morrow,
In the steps of some holy saint,
They will run and not be weary,
They will walk and not be faint;
And by and by in the city,
The children of tender feet,
The children whom you lead softly,
Will play on the golden street.

—London Sunday-school Chronicle.

TEMPERANCE.

WHO BROKE BEN'S BACK?

Have you heard the story of Ben? My lips have told it so often that I think it but fair that my pen should tell it once.

He was as crooked and straight a specimen of humanity as you could find anywhere. His body was crooked, but his soul was straight—an arrangement he much preferred to a crooked soul in a straight body. His back was broken, but his soul had been made whole. His body reminded you of a scrub oak, but his soul resembled a tall cedar in Lebanon; the one excited your pity, the other your admiration. His body made you ache with sympathy, but his soul made you long to be like him. His face—ah, his face! While his crooked body made you think of midnight and darkness, his face reminded you of noonday and sunshine. It was a beautiful face, with peace written all over it. The forehead was the frontal of good thoughts, and the curves of his lips were gentleness and good-will. The ever-present smile reminded you that "the peace that passeth all understanding" could evolve sunshine out of physical suffering, and prepared you to hear him frequently sing, "There is sunshine in my soul to-day". If the eyes be the windows of the soul, never did a soul have more beautiful windows to look out of. They were large and expressive, bright and blue, and they beamed with kindness and trust. The soul never uttered a word nor gave a look of complaint, but you could not help feeling it was greatly cramped for room. It made the best of the crooked house in which it lived; but that it sometimes longed to move out you could discover when you saw Ben reading from the Book of books, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." A peculiar longing would flash out from his eyes, and his face fairly glowed with delight, as he turned back the pages and read: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am ye may be also."

To those who do not know the wonderful power

of grace, it was marvelous how the little fellow's soul grew in the next seven years; and to those who watched him closely it was plain he would soon be compelled to move out of that body, so distorted by that cruel kick. But his faith grew stronger as his limbs grew weaker, and the nearer he came to eternity the brighter became his face.

As time faded but one thing troubled him, and that was: who was to blame for his broken back? He reasoned it out in this wise: "If it was right for men to vote to license the sale of drink, it was right for men to sell it; if it was right for men to sell it, then it was right for men to drink it; and if it was right for men to drink it, then it was right for boys to have their backs broken by those who were under the influence of drink." So ran his logic, and it was terrible in its truth. Ben, with his broken back, lay under his father, and the father under the seller of the drink, and the seller under the license system, and the voters for the system were on the top of the heap. So, for awhile, it troubled him, until he remembered that eternity would reveal the mysteries of this life; then he contentedly dismissed the problem, with the remark, "It may be that God wanted my back to be broken; but if he didn't, then it will be found that papa was not to blame."

It was a bright spring day when Ben moved out of his crooked house into one of the Father's many mansions. The cheeks of the watchers were wet with tears, but the face of the little fellow was radiant with "the coming glory". He had ripened fast during the seven years in that crooked body, and the Father's call to move out and up found him ready. With a bright smile and the cry "Here!" he swept through the gates into the eternal city. Ben has gone to his rest, but the problem as to who was responsible for his broken back yet remains to be solved.—*The Christian Herald and Signs of Our Times.*

TWO MAY REPORTS.

A GOOD YEAR OF TEMPERANCE WORK.

The twenty-eighth anniversary of the National Temperance Society was celebrated last evening in the Broadway Tabernacle. The annual report was presented by J. N. Stearns, corresponding secretary. Thirty-six new publications have been issued in the year, making a total of 2,056 now on the list; 25,695,721 pages of temperance literature have been printed, making 881,867,699 since the organization of this society. The total receipts for the year were \$52,467.17, of which \$35,288.40 were from publications, and \$14,686.24 from gifts, and \$2,492.53 from legacies. The total expenses were \$52,355.07.

The following officers were elected: John Wanamaker, president; J. N. Stearns, secretary; and William D. Porter, treasurer. One hundred prominent clergymen, law-makers and prohibitionists were elected vice-presidents.

Resolutions were passed deploring the sale of intoxicating liquors on the World's Fair grounds. The Rev. Dr. Theodore L. Cuyler, the Rev. Dr. J. M. Buckley and the Rev. Dr. Charles L. Thompson made stirring temperance addresses. The Rev. Dr. William M. Taylor presided.

NEARLY 8,000 LICENSED DRINKING PLACES.

The annual report of the Board of Excise was submitted yesterday to the Mayor. It says that there are 7,783 licensed drinking places in the city. They are divided as follows: Hotel licenses, 231; liquor store licenses, all kinds of liquors, 6,644; restaurant licenses, 270; ale and beer licenses only, 638.

For a hotel license \$250 is paid; for a liquor store license, \$200; for a restaurant license, \$100; and for an ale and beer license \$50. The number of places licensed to sell liquors in quantities under five gallons and not to be drunk in the place is 1,408. During the year 13,117 applications were received, and of this number 9,487 licenses were issued. The amount paid to the city for licenses last year was \$1,569,525, an increase of \$65,995 over the previous year.—*New York Tribune.*

A year's numbers of the *Cynosure* would make six good-sized volumes of valuable reform literature, containing 550 pages each.

BIBLE LESSON.

OLD TESTAMENT TEACHINGS.

LESSON XI.—Second Quarter, 1893.—June 11.

SUBJECT.—The Creator Remembered.—Eccles. 12: 1-7, 13, 14.

GOLDEN TEXT.—Remember now thy Creator in the days of thy youth.—Eccles. 12: 1.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Eccles. 12: 1-7. T.—Eccles. 12: 8-14. W.—Deut. 31: 7-13. T.—Deut. 6: 1-9. F.—2 Chron. 34: 1-7. S.—1 Sam. 3: 1-10. S.—Mal. 3: 13-18.

COMMENTS BY E. E. FLAGG.

1. *The duty of fearing God in youth*—Vs. 1, 2. An idle, frivolous, or disappointed youth is sure to bring a bitter harvest, and no more fatal or dangerous idea can be inculcated in the minds of young people than the notion that they can be thoughtless with impunity simply because they are young. God's Word takes the opposite and only safe ground; that we are to remember our Creator in life's spring-tide instead of waiting for the evil days, which, however far we may put them from us, are sure to come. There is a "sweet reasonableness" in all God's commands, and in none more than this. If "the chief end of man is to glorify God and enjoy him forever," as the Catechism so beautifully defines it, then the sooner we begin our life-work the better. It is great enough to fill the longest life, and to put it off to old age is nearly tantamount to not doing it at all. It is like putting off the day's task until evening, when all the spring and freshness are gone, and neither mind nor body are fitted to perform it. The time to serve God acceptably is when our mental powers are in their full vigor, and not when the mind is darkened by the infirmities of age so that the will and judgment wander aimlessly, like a traveler with neither sun nor stars, nor even a torch to guide him. "Nor the clouds return after the rain."—It is a mistake to think that youth is a period free from storms. The difference between youth and old age is in the elasticity with which the former recovers itself. Sickness and sorrow may endure for a time; but with the young they are like summer thunder-showers, severe while they last, and followed by days of health and happiness without a cloud in the sky. In age "the clouds return after the rain;"—a figure drawn from the rainy season, the winter of Eastern countries.

2. *A description of old age*—Vs. 3-5. Old age is here represented under the similitude of a beautiful palace falling into decay. "In the day when the keepers of the house shall tremble." This alludes to the arms and hands, which in old age grow palsied and trembling. The keepers of a princely mansion falling to decay would be likely to be old men, which carries out the imagery still further. "And the strong men shall bow themselves," referring to the limbs which carry us about, like the laborers that bring in the food which sustains the inmates. "And the grinders cease because they are few." The teeth are here likened to the women who grind the corn, and who would be much fewer in such a decayed mansion than in one filled with joyous guests, and where everything needed for the table was abundantly supplied. "And those that look out of the windows be darkened." The sight is usually among the first senses to fail in old age; it grows dim like the windows of an old house. In a lordly mansion, or castle, whose owners keep up their state and splendor, the doors stand open. People are continually coming, either servitors or guests; but in such a forsaken place as is here described, where all the pleasant activities of life are suspended, "the doors are shut in the streets." The senses fail by which we hold intercourse with the outside world, and which Bunyan describes in his "Holy War," under the figure of the five gates, Eye-gate, Ear-gate, etc., leading out of the city of Mansoul. "And he shall rise up at the voice of the bird," alluding to the sleeplessness of age, and perhaps, also, to the loudness with which even the chirp of a sparrow would resound through the deserted corridors. So he will lose his delight in singing men and singing women,—one of the chief amusements of wealthy Orientals. So the aged are "afraid of that which is high," just as the inmates of a dilapidated building would fear a slight thing which might cause the walls to collapse.

3. *The end of all*—Vs. 6, 7. Death is the last act in the great drama. The silver cord is severed which holds the hanging lamps that light up great mansions in the East. This is the

thread of life, on which the lamps of memory, imagination, and all other faculties of the intellect are hung. The "golden bowl" itself is broken; that is, the body, which is the vessel containing the life-blood. The broken pitcher alludes to the cessation of the breath, through whose agency the blood is purified and carried to all parts of the human system. The "wheel broken at the cistern" alludes to the failure of the heart to act. Then the dust returns to the primal elements of which it was originally composed, and the spirit unto God who gave it;—a clear proof that soul and body are as different from each other as the jewel from the casket which contains it.

4. *The conclusion of the whole matter*—Vs. 13, 14. This is the sum of all which the preacher has said: "Fear God and keep his commandments." This takes in both faith and works, the practical and the meditative side of religion. "For this is the whole duty of man," the universal law, the only way to all happiness, and the true end of our being. "For God shall bring every work into judgment, with every secret thing," and good or evil, we must abide by the eternal consequences.

RELIGIOUS NEWS.

CONGREGATIONAL.

—The Endeavors of Southern Illinois are a helpful host, as in Mound City, taking the church service now and then in the absence of a pastor.

—Prof. W. S. Tyler, who has held the chair of Greek in Amherst College for fifty years, will retire at the coming commencement.

—The fifteenth annual meeting of the Illinois Association met in Canton May 15-17. The attendance was the smallest in years. The sessions were well-supported by those present, the interest beginning with the opening address Monday night, by Prof. Graham Taylor, and culminating in Prof. Scott's splendid paper on Wednesday evening at the close. The First Congregational church of Canton is one of the oldest churches in the State. It was organized as "The Presbyterian Church of Fulton County" in 1828. In 1838 it split into two factions, Old and New School, but with good feeling on the part of all. The New School wing became Congregational, under Rev. L. Spencer, Feb. 2, 1842. Its fiftieth anniversary was celebrated last year.

—The Secretary of the Michigan Association, at its recent annual meeting, reported the addition of more than two thousand members to the churches on confession during the year, and a net gain of 1,361 members, a number which has been equalled only twice before in the history of the association. The benevolences, \$90,257, are the largest ever reported, the increase being chiefly in miscellaneous gifts included in the column of "other benevolences." The home expenditures of the churches, \$344,284, are also the largest ever reported. The Christian Endeavor membership shows a gain of nearly two thousand, while the Sunday-school membership seems to have fallen off a little. The home missionary reports showed the organization of twenty-one churches during the year. The Association voted to undertake the raising of \$22,000 the current year, and apportioned the amount among the several local associations.

FREE METHODIST.

—A State holiness convention will be held at Hartford, Michigan, commencing June 6, and continuing until June 13, 1893. Prominent holiness teachers from abroad are expected to be in attendance.

—The annual meeting of the Board of Trustees of Evansville Seminary will be held in the seminary building at Evansville, Wis., on Monday, June 5.

—A holiness convention will be held at Zion, Illinois, June 3, 4. Also a holiness convention will be held at Sorento, Illinois, June 24, 25. J. H. Maxey and S. D. Young are expected to be present.

METHODIST EPISCOPAL.

—The following from an exchange does not need comment: "The Ben Hur League of the New York Avenue Methodist church would like to hear from all church base-ball teams in Brooklyn who would like to join an inter-church league and play scheduled games for a pennant."

—Rev. C. B. Ward of India has received a grant of land containing 1,000 acres from the government at Bustar. It is among a half-million of aborigines in the territory of the Nizam, and is fertile but uncultivated.

—Dr. D. C. John of the Wisconsin conference has been elected president of Clark university, Atlanta, Ga. During the four-years' presidency of Dr. W. H. Hickman the college has prospered financially and in attendance.

—Bishop Andrews writes Secretary Hartzell: "My recent visits to Mississippi and Louisiana served to impress me most deeply with the importance of the work done by the Freedmen's Aid and Southern Education society among our colored people. I have never so val-

ued that work as I do to-day. The progress made in it, the wonderful improvement in the schools themselves, and the results of the schools, as seen in part in the kind of ministers they furnish to the conferences, leave no room, with me, for question that this part of our effort in the South is of great promise and of supreme importance."

—The Board of Missions of the M. E. Church South, at its recent session in Kansas City, made appropriations aggregating \$261,598; of this sum \$31,440 were for Brazil, \$37,383 for China, \$37,450 for Japan, \$36,185 for central Mexico, \$19,178 for the Mexican border, \$17,730 for northwest Mexico, and \$19,660 for the Indian work.

PRESBYTERIAN.

—The eighty-first class has gone out from Princeton Seminary to labor where the Master may call them. Fifty young men received their diplomas May 9, and were dismissed with the prayers and best wishes of the institution that has trained them for the work of the ministry.

—Reports to the General Assembly in Washington show that grants from the church erection fund amounting to \$105,391 were made during the year. The board of aid for colleges has assisted forty institutions, the donations aggregating \$63,630. The amount of \$193,002 was expended last year for missions for freedmen. Under this board there are 152 ordained ministers and 258 churches, with a membership of 16,293 and 19,472 Sunday-school scholars. The total appropriation of the board of relief was \$152,492. Seven hundred and twenty-two persons were assisted. The report of the board of foreign missions shows that forty-six new missionaries were sent out last year, there being now 623 missionaries connected with the board, and 1,647 active agents of all grades. The number of conversions reported by all missionaries last year was 3,452; the receipts from all sources were \$1,014,504. The board of home missions last year organized 132 churches and placed fifty upon a self-supporting basis.

—"Revision is defeated," the *Interior* says, and it joins the *Presbyterian* in asking that the church may now have a rest.

UNITED PRESBYTERIAN.

—The Omaha *Midland* makes public the fact that the *Cynosure's* good friend, Rev. W. M. Howie, pastor of the Third church in this city, a young and growing congregation, receives a salary of only \$1,200 per annum, and out of that pays the rent of a parsonage at \$900 a year. To offset this expense, Mrs. Howie has fitted up rooms for the accommodation of World's Fair visitors, in her home at 3557 Prairie avenue, and has pledged herself to devote one-tenth of her income derived from this source to the church of which her husband is the pastor. Certainly she deserves a liberal patronage from a Christian public.

—The following is the approximate strength of the U. P. church in the United States: Ten synods, 62 presbyteries, pastors 804, of whom 238 are without charge; ministers, deceased 13, received 6, dismissed 6, suspended 1, ordained 32, installed 66, released 62, licentiates 81, licensures 50, students 66, ruling elders 3,702. Congregations, with pastors 638, vacant 297, total 935, pastoral charges 759, mission stations 207, churches erected 23, cost of churches \$134,735, without house 61, parsonages 255, cost of parsonages \$30,050. Church members 111,119, total baptisms 5,429, Sabbath-schools 1,116, teachers, etc. 11,156, scholars 96,908.

MISCELLANEOUS.

—May was a month of great assemblies. The U. B. General Conference at Dayton, Ohio, the General Assembly of the Presbyterian church at Washington, D. C., Reformed Church General Synod at Reading, Pa., and the General Synod of the Lutheran church, at Canton, O. These are large bodies of Christian people.

—It is a well known fact now that there were intimate relations between Egypt and Canaan long before the time of Moses. The discoverers are beginning to find some of the correspondence which passed between the kings of those two countries. Only lately a very important discovery was made at Tell el Hesi, the ancient Lachish, by Mr. Bliss, who has been excavating at that place for several seasons. The discovery is a tablet covered with cuneiform characters which have been translated, and is found to be a letter from an officer in Palestine to one of the Pharaohs in time of a war before the Exodus from Egypt. An exchange says: "The Temple Tablet with its Greek inscription of the time of Christ, the Siloam inscription with its Hebrew record of the time of Hezekiah, and the Moabite Stone with its still more ancient epigraph from the days of Jehoshaphat—the first being 1,800 years old, the second 2,000, and the third 2,700—are all of great interest to the archaeologist and the Bible student. But the latest discovery in Palestine has brought to light a written record that was made before the days of Moses, and which, therefore, excels them all in antiquity, and from one point of view excels them all in interest. The gentleman who had the honor of making this remarkable discovery is an American, Mr. F. J. Bliss, son of President Bliss of the American Protestant College, at Beirut, Syria, and the discovery was not the result of accident, as in the three foregoing cases, but of systematic search."

NEWS OF THE WEEK.

CHICAGO.

Foreign exhibitors at the World's Fair who desire to sell and deliver goods which they brought here for the purpose, but which have already been entered as exhibits, can do so by having the acceptance of the goods by the Fair canceled. They will then be transferred to the government warehouse on the grounds and appraised, when the duty can be paid and the goods sold and delivered.

Dissatisfied with the system of awards adopted for the exposition, the following seventeen foreign countries have declined to assist in the work of awards, and have withdrawn their exhibits from competition: Austria, Belgium, Brazil, British Columbia, Denmark, France, Germany, Great Britain, Italy, Japan, Norway, Portugal, Russia, Siam, Spain, Sweden, Switzerland.

A New York paper has communicated with the cabinet ministers of the kings, queens, and emperors of Europe, and learns that very few of them have fully decided to come to Chicago this summer. The kings of Greece and Saxony cannot come. King Leopold, of Belgium, has not made up his mind, and Emperor William is not certain whether he can leave Germany.

Mayor Harrison, Chief McClaughry, Inspector Holt, and Corporation Counsel Kraus were in conference for several hours last week, discussing the duties of the chief of police in regard to stopping the sale of liquors at hotels in the World's Fair district. The result was the delivery of an opinion from the law department to the chief of police, to the effect that he need use no extraordinary effort to enforce the prohibition law of Hyde Park; in brief, holding that the city ought not to interfere with the appetites of its guests.

The heirs of Cyrus H. McCormick, founder of the McCormick Theological seminary, seek to recover \$60,000 from the city by reason of damages said to have been done their property by the construction of the Jackson street bridge. The McCormick estate owns 100 feet square on the southwest corner of Jackson and Market streets. At the time Jackson street bridge was constructed the property had to be raised to grade, and the heirs claim that to do this cost \$61,000.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from May 22 to May 27:

Rev J W Morton, W M Breden, C P Potter, R Canning, J M Crawford, S Avery, Mrs R Knodle, T Prall, W L Bitley, S A Vermillion, Mrs M Stubbs, S C Dodd, L E Reynolds.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	70 3/4 @	73
Winter No. 2.....	70 1/4 @	
Corn—No. 2.....	39 @	41
Oats—No. 2.....	30 3/4 @	35
Rye—No. 2.....	50 1/4 @	56
Bran per ton.....		10 50
Hay—Timothy.....	10 50 @	13 00
Butter, medium to best.....	15 @	19
Cheese.....	03 @	11 1/2
Beans.....	1 50 @	2 00
Eggs.....	11 @	13 1/2
Seeds—Timothy (bags).....	2 75 @	3 60
Flax.....	97 @	1 08
Clover (bags).....	No sales	
Broom corn.....	02 @	08 1/2
Potatoes, per bu.....	80 @	96
Hides—Green to dry flint.....	03 @	06
Lumber—Common.....	10 00 @	13 00
Wool (washed).....	Slight demand	
Cattle—Choice to extra.....	5 05 @	5 70
Common to good.....	4 50 @	5 00
Hogs.....	6 90 @	7 35
Sheep.....	4 25 @	5 00

NEW YORK.

Wheat.....	76 @	77 1/2
Corn.....	48 1/4 @	48 3/4
Oats.....	36 @	42
Rye.....	58 @	63
Eggs.....	16 @	16 1/2
Butter.....	16 @	21
Wool.....	13 @	25

KANSAS CITY.

Cattle.....	1 75 @	5 75
Hogs.....	6 80 @	7 10
Sheep.....	3 50 @	4 60

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The average woman doesn't sleep enough, and that is why she finds herself growing fretful and irritable, a prey to nervous disorders. The increase of these troubles of the nerves is positively alarming, and it is a real trouble, and not an imaginary one, as some persons like to believe. The alleviation is in many cases in the sufferer's own hands, and the other women who as yet have not succumbed may prevent the disease by simply taking more sleep. A woman will plead that she hasn't time to lie down for a few minutes in the daytime, and she will infringe upon the hours of the night, which should be given to sound, healthy, needed sleep, in order to finish some piece of work which could as well be completed on the morrow. She will rush and hurry all day long, and then, when the household is all hushed in slumber at night, she will sit up to read the daily paper, thinking she will not have to pay for the time she is stealing from the health-giving sleep that comes before midnight. A physician, who is a specialist in nervous disorders, says that women should sleep at least nine hours at night and one hour in the daytime. Some women insist that they cannot sleep by daylight; but if they persist every day in closing the eyes at a regular time, slumber will come, and rest to the nerves will follow.

DIPHTHERIC POISON FROM APPLES.

Attention is called to the fact that apples stored in cellars or elsewhere are invariably covered with mould or mildew—often invisible, but just as real. This consists mostly of microscopic plants, including numerous species of fungi, all of which are more or less poisonous. Physicians say they have traced cases of diphtheria in children to the use of mouldy apples. Mothers are in the habit of giving little children apples to play with, and the babies try to eat them. In such cases the mould should be carefully removed from the apples.—*Troy Times*.

TO CLEANSE THE WELL.

Here is something that every man who owns a well ought to know:

I saw, says a writer in the *Globe-Democrat*, a curious method used the other day in Illinois to take the foul air out of a well. The well was to be cleaned, but the man that took the job was afraid to go down until he had ascertained the quality of the air at the bottom. He let down a lighted candle, and when it descended to within about six feet of the bottom, it went out as suddenly as though extinguished by a puff of air. That was all he wanted to know. He was then sure that the well had poisoned gas in it, and took a small umbrella, tied a string to the handle and lowered it open into the well. Having let it go nearly to the bottom, he drew it up, carried it a few feet from the well and upset it. He repeated this operation twenty or thirty times, with all the bystanders laughing at him, then again lowered the light, which burned clear and bright even at the bottom. He then condescended to explain that the gas in the well was carbonic acid gas, which is heavier than air, and therefore could be brought up in an umbrella just as though it was so much water. It was a simple trick, yet perfectly effective.

BEFORE THE DOCTOR COMES.

Many a woman has helplessly wrung her hands when disease has stepped over her threshold because she had no remedies with which to fight the enemy. Perhaps the doctor cannot come or she has no one to send for him, and the drug store is miles away. Every wife and mother should, in some degree at least, learn what to do in an emergency of this kind, and she should never be guilty of that crime against the well-being of her household—an empty medicine-chest. She should see to it that the hot-water bags or bottles are always ready for use, and that the jar is full of mustard. A bundle of cloths for bandages and plasters should be with these, so that no matter how great the panic into which



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she may be thrown she cannot fail to find them. To get the patient into bed, surrounded with hot-water bags, after soaking the feet in hot water and mustard, is to forestall some of the good offices of the best physician. To restore failing circulation there is nothing better than mustard plasters, made with hot water, and placed upon the sole of each foot, the back of the neck, each wrist and the stomach.—*Ladies' Home Journal*.

THINGS WORTH KNOWING.

Use a small, soft sponge to apply the blacking to a stove.

Tannin mixed with mutton tallow is good for chapped hands.

Put a teaspoonful of salt into a kerosene lamp once in a while.

A good-sized sponge is nice for cleaning paint and washing windows.

A paste made of equal parts of lard and powdered chalk will cure corns.

A large, soft sponge, either dry or slightly dampened, makes a good duster.

Throw a quantity of salt in the stove if the chimney is on fire and there is danger from sparks; if not, let it burn.

Nitre is excellent for a cold, especially a feverish one. Use ten drops to a teaspoonful, according to age, once in four hours.

A bottle of flexible collodion is very useful for cracks in the hands, scratches, cuts, etc. Care must be taken to keep it well protected from the air.

When the hair has fallen out, leaving the head bald, if the scalp is not shiny, there is a chance of regaining the hair by using Hall's Hair Renewer.

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GAVE MILK FOR EIGHT YEARS.

For eight years I have owned a cow that has never been dry. The first year there was no period when we could dry her off, as she did not give less than three quarts at any time, so we kept on milking her. The period of least amount is about seven weeks before she is due to calve, and from then on she increases until at calving she gets back to a pailful again. At an institute three years ago she was a topic of discussion for a few minutes, and numerous farmers contended that I would ruin her by continuous milking, and that her progeny would be weak and valueless. She has had three calves since then, and two being heifers, we are raising them, and for growth, vigor and health they are the peers of any young cattle in town. Her oldest heifer calf is now a cow standing beside her mother, and has now given milk thirteen and one-half months, and is due to calve in about six weeks.

We have been watching her with considerable interest for the last few weeks, wondering whether she would follow her mother's example and be a continuous milker. All doubt on this point is now dissipated, as she has begun to gain, and her lowest yield has been one gallon per day. We had reason to believe that this would be the case, as we were obliged to milk her a week before calving. The cow we had previous to these would begin to fall in seven months, and was of little value after eight months. A difference of 33 per cent in length of milking period is considerable, yet I do not doubt there is near this wide range in every large dairy. To the objection that the milk is not fit for use I can only say, that it would take a skilled chemist to detect any difference in the milk up to within two days of calving. On one occasion it was the entire food of a thriving baby boy, and no deleterious effects could be detected.—*L. B. Pierce in N. Y. Tribune.*

BLOODY MILK.

Blood may appear from one or more of the teats at the time of milking from various causes. Among these we may mention congestion, inflammation or internal lesion of the udder, sudden transition to abundant and succulent food, eating of acrid vegetation, injury from rough milking, the presence of polypus tumors, etc. The milk is streaked with blood when it is drawn, and when allowed to stand in a vessel it falls to the bottom, where it may be seen as globules or clots. It will, of course, depend upon the cause what treatment to adopt. If due to the presence of injurious herbage, this should be avoided. If due to the presence of small polypus tumors within or above the teats, these tumors should be removed. If due to unknown causes internal treatment may be resorted to, and the following remedies may be used: Take three drachms of powdered camphor, three ounces each of powdered ginger and powdered oak bark, and two ounces of rye flour, divide into six parts and give one part morning and night well shaken together, with a pint of water in a bottle.—*Prairie Farmer.*

CAUSE AND EFFECT.

Said a young man to J. B. Terry the other day: "My father has 280 acres of land; I am the only son. I am 24 years old and have worked faithfully for father all my life. Sometime, thirty years from now, perhaps, I will doubtless have half of the land and sister the other half. But now I don't have anything. Father gives me a little money when I ask for it; but I don't have pay for my labor, not the half of what the hired man gets. Father won't hear to any move to start me for myself, unless I will get married and bring my wife into his house to save his keeping a hired girl, to state the plain truth. This I will never do (with flashing eyes). Father didn't do this way; I won't. But there is going to be a change before long. I haven't said much except to mother, but some day, before long, I will have a home of my own and be at work for myself." This is no fancy sketch. This young man's father is one of the leading men in a

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town I have lately visited, doing much for others, deeply interested in the institute, but forgetting his own son. Perhaps he doesn't realize how old the young man is getting. I promised this bright young friend to do what I could for him. Now to the father: My dear friend, you will make the worst mistake of your life if you let that young man go. He is your main dependence. But go he will, unless given a chance, as would any young man with any snap in him. You would have done the same yourself when of his age. "Then shall a man leave father and mother and cleave to his wife and his own home and individual interests," is a law you cannot change if you would.

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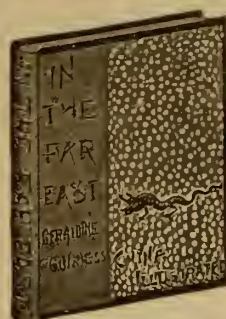
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NEWS OF THE WEEK (Continued from 15th page).

Two mad dogs created a scene of great excitement in the neighborhood of Forty-eighth and West Lake streets one day last week, and before they were killed more than twenty persons had been bitten.

On Wednesday night, at the exhibition of Bedouin Arabs, in Garfield Park race course, fire destroyed a thousand feet of the low-roofed sheds and burned seven Arabian horses, and three Syrian camels, all valued at \$42,000.

COUNTRY.

On Thursday the Chicago, Milwaukee & St. Paul Railroad Company discharged 125 employes on the Sioux City and Mankato division and 400 working on the South Dakota lines. Superfluous men are being discharged on all the company's lines, to reduce expenses, and all improvement work is suspended.

The chief of the Cherokee Nation is on Wall street asking the loan of \$6,000,000. He has the government's promises as collateral.

The spring storms along the Connecticut shores buried the oyster beds deep in sand. The State authorities sent out engineers to make an examination, and they estimate the damage at \$2,000,000. The deep sea beds were those most injured.

Walter Olds, of Columbia City, chief justice of the Indiana Supreme court, it is reported, will tender his resignation to Gov. Matthews on June 1 as judge of the Supreme court for the Fourth district. He will leave the Supreme bench to move to Chicago, where he has arranged to form a law partnership.

The Michigan Legislature has passed a bill, to become a law in ninety days, conferring the right of women suffrage at school, city, village and municipal elections, and requiring voters to be able to read the State constitution.

At Sedalia, Mo., May 25, a cyclone caused considerable damage. The storm snapped the five poles supporting a circus in town like pipe-stems. The tent came down with a crash, burying 2,000 people beneath it. They were buried and struggled and several women fainted, but all were finally safely removed from beneath the canvas. Several received bruises, but no injury to life or limb resulted. It is due to the presence of mind of the employes of the circus that a panic did not result. At other towns within the sweep of this cyclone, in Missouri and Kansas, considerable property was destroyed.

Two children of Frank Managet, of St. Clair, Blue Earth county, Minn., were killed by the explosion of the tank of a gasoline stove. The children were aged 10 and 2 years, respectively. The house and its contents were entirely consumed.

For the first time since Memorial day was instituted all the graves of Union soldiers in Southern soil will be decorated with flowers this year. This tribute will be the result of a movement on the part of the Grand Army of the Republic. A fund has been called for and raised among Northern posts for use in assisting to decorate the graves of the comrades who

sleep in the South. This fund has been expended in the purchase of flags, potted flowers, etc., and not a known grave, inside or outside the great National cemeteries in the South, will be overlooked on Memorial day this year.

Grand Lodge, Knights of Pythias of Nebraska, has sued its ex-treasurer, Charles G. Alton, of Ainsworth, to recover \$3,081. This amount is a shortage in his accounts caused by the failure of a bank with which Alton was connected.

From Minnesota, Iowa and South Dakota come accounts of terribly severe storms of wind, rain, lightning, which generally destroyed large amounts of property, and a few lives. In South Dakota the heavy winds have played havoc with late-sown wheat, which has been blown out of the ground in many cases.

A tornado, near Darlington, Wis., May 22, destroyed houses, barns and other buildings. One man and one woman were killed.

At Louisville, Ky., May 23, a wind-storm left in its wake ruined dwellings, uprooted trees and streets blocked with the wreckage of demolished buildings and telegraph and telephone wires.

At Beloit, Wis., the Third Regiment K. of P. Uniformed Rank has been organized.

No. 3 express on the Missouri Pacific was held up by unmasked robbers one mile and a half west of Pacific station. The express car was shattered with dynamite and the messenger was forced to open the safe and deliver the contents, thought to be about \$4,000. Gov. Stone has offered a reward. The Governor and Treasurer of the State were on board.

Under the new State law of New York a man who takes part in a combine or trust is liable to a fine of \$50,000 or imprisonment for one year or both.

The general synod of the Lutheran church, embracing all territory north of the Mason and Dixon line, convened at Canton, O., May 24. The session will last ten days. One thousand delegates were expected.

On Tuesday, at Corunna, Mich., William Sullivan, the farmer who brutally murdered his employer, Layton Leetch, and murderously assaulted the latter's wife, near Durand, last January, was taken from jail by an immense mob and lynched. More than 2,000 infuriated citizens participated in this despicable mob-murder.

FOREIGN.

May 24 the town of Thebes was shaken by an earthquake. Many houses collapsed and many others were made uninhabitable by the partial displacement of the foundations. One person was killed by a falling wall and several were injured.

Large districts in Roumania have been devastated by recent floods. Three large railway bridges and fifteen smaller ones have been destroyed.

The two months' drought in France is estimated to have destroyed 32,000,000 francs' worth of crops.

Throughout Piedmont rain has been falling in torrents. Rivers have overflowed their banks, several villages are under water, and bridges have been swept away. All railway traffic from Cuneo to Basha has been suspended.

President Richards, of the Iron and Steel Institute of Great Britain, addressing the annual meeting, said that the year 1892 had been one of the worst years ever known in the iron and steel industries. These industries were still greatly depressed and the outlook was gloomy.

The demonstration of the Irish National League of Great Britain in Hyde Park May 21 was a most enthusiastic affair. About 250,000 people were present and delegates attended from all branches of the league in the United Kingdom. Addresses were delivered by T. P. O'Connor, M. P., and other Irish leaders, and by Joseph Arch, M. P., the leader in the movement for the emancipation of the English agricultural laborers; D. Naoroji, M. P., formerly of India, and other well-known men. Resolutions were adopted

approving Mr. Gladstone's home-rule plan and adopting it as a settlement for the Irish question.

In Ireland, while a train on the Tralee and Dingle railway was going down a steep grade, the engine driver lost control of the engine. The train ran at a high rate of speed half way across a viaduct on a curve, then jumped the track and fell fifty feet. Five passengers were killed instantly, and twelve more were wounded severely. The carriages and the engine were completely wrecked.

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At Minneapolis, Minn., the proposed race by mounted cowboys from Chadron, Neb., to the World's Fair, will be vigorously opposed by the local Humane Society. Anything so brutal should be met by all legal means of prevention.

The Auxiliary Congress of the World's Fair is this week discussing the Temperance question. This is all right, if the discussion will tend to promote absolute prohibition of the traffic and not stop at high license and Good Templarism—both of which are relics of a false civilization. The age and the emergency demand a more effective remedy than either offers.

The last of the Homestead Carnegie labor riot suits is ended. All the charges of murder, etc., against H. C. Frick and others of the steel company officials, as well as against the Pinkerton detectives, were dropped last week by the courts. All the strikers who had been arrested, but not yet tried, were also released on their own recognizances. It has been a disgraceful and unprofitable affair from first to last.

"Masonry is a religious institution."—"Prayer at the making of a brother: . . . Endue him with a competency of thy divine wisdom, that he may, with the secrets of Freemasonry, be able to unfold the mysteries of godliness and Christianity."—*Ahiman Rezon (Pennsylvania)*, p. 183. This hardly sounds consistent in connection with our present knowledge of the fraternity. But then Masonry is notoriously hypocritical.

Lodge despotism is characteristically exhibited in the recent action of the G. A. R., in revoking the charter of Farnham Post for adopting a series of very sensible resolutions about our pension system without "the approval of its department and national commanders." Military discipline in

the most arduous campaign is mild, compared with the tyranny of the czars of the secret, oath-bound society.

Lawlessness and brutality made its appearance at Lafayette, Ind., last week, when a mob took a Negro criminal from the jail and put him violently to death. We have been accustomed to hear of these disgraceful affairs in the South and West for many years; but their frequent recurrence in the North, of late, is not a good testimony to our boasted civilization.

The *Voice of Masonry* casually refers to "the revised ritual" adopted by the Grand Lodge of Ohio. Those who understand the foundations of Masonry as a universal institution—the "Landmarks"—will be loth to believe that the Grand Lodge of Ohio, or any other State, has the power to change an essential portion of the established ritual in its subordinate lodges. A local adaptation or alteration in its verbiage, to meet the intellectual capacity of various Master Masons, is all that "revision" can accomplish.

The question of secret societies and their relations to the Christian church, we are glad to see, is still a "disturbing element" among the *divided* (Conservative and Liberal) *United Brethren* in Christ. We find the following in the last number of the *Christian Conservator* (Conservative) which indicates the estimation of the lodge system in each, respectively:

The I. O. O. F. of Gibson City, Illinois, celebrated their 74th anniversary in the United Brethren church (Liberal) on Sunday, May 14. Rev. Finley Reynolds, the Liberal pastor, preached the sermon. His subject was, "Shall I Join a Secret Society? Answered from Natural and Revealed Religion." Next we expect to hear of the *Divine Institution of Liquor Traffic* from some of the progressive (?) ministers.

Suicides of prominent and ostensibly wealthy business men, frequent failures of feeble bankers and brokers, and a remarkable falling off in clearing house returns, leads the *Inter Ocean* to remark that "we have entered upon a period of serious depression in values in all lines of trade and industry. Under a decided contraction of credits the country goes calmly on with its efforts toward better conditions in the mercantile and manufacturing field, cherishing the hope that the process of liquidation will benefit the many at the expense of the weak few. There are elements of hope in the growing crops, the decrease in imports and possible amendments to our financial legislation." It is very evident that the greed for money has led to reckless speculation and overproduction, two evils that are constantly leading "operators" into tight and depressing places. We believe, however, that those who employ only careful and legitimate business methods have little to fear, unless involved by unscrupulous speculators.

Strikes, riots and lock-outs, during the past week, have again demonstrated the precarious relations that continue to exist between labor and capital. At Lamont, in this county, stone miners and excavators on the drainage canal, mostly Poles and Swedes, struck last week, to the number of about 1,000, took possession of the saloons, filled up with what they found in them, and terrorized the peaceful residents of the village, and it required energetic efforts on the part of the authorities to preserve peace. Miners in Kansas struck, and the 30,000 in that State and Missouri and Indian Territory, it is anticipated, will have quit work by the first of July. The other 70,000 in the unions are expected to assist in maintaining the strike. Five thousand workmen were thrown out of employment at Cincinnati on Saturday, by the shutting down of about seventy furniture factories. Altogether the outlook for labor and capital is very discouraging, inasmuch as the trouble is likely to spread before

harmony can be restored. "Organized labor," depending upon the tyranny of the secret unions, is a menace to the best interests of society.

In taking the liquor traffic out of the hands of the saloon-keepers and other private dealers, and vesting it solely in the State, as South Carolina proposes to do on the first of July, a new feature of the temperance agitation will be presented—one, too, that will be watched with undisguised interest. It is already attracting a great deal of attention; and while many favor the change, like all reforms, however good, it is ridiculed by some. It at once throws the responsibility of the traffic upon the State authorities. It establishes dispensaries, from which consumers must supply themselves, and these are to be closed at nightfall. All liquors kept for sale are to be examined chemically, to insure their purity. We do not understand the scale of discrimination to be adopted among purchasers of these liquors. There is, undoubtedly, such a scale—a distinction between adults and youth, between drunkards and other persons. The proceeds are to go into the county and municipal treasuries. The experiment is an attempt to make the liquor traffic respectable and contract its evils. It is on a par with high license—perhaps a little better; but we fear that it will prove very inefficient as a temperance reform. Total abstinence is the only safeguard, and total abstinence can only be maintained by absolute prohibition of the traffic.

THE LAW OF CHRIST AND IMMIGRATION.

[During the sessions of the Reformed Presbyterian Synod at New Castle, Pa., the afternoon of June 4 was set apart for a 20-minute address by Rev. J. M. Foster in the Opera House on this subject. The following is a copy of his discourse on that occasion.]

The law of Christ is the solution of all national questions. He has been exalted to the throne of universal dominion. The wheels of providence, in their intricacy, mystery, sublimity and universality, are subject to his hand. He is head over all things to his church. The "principalities and powers" among the angels and the "thrones and dominions" among men are subject to his authority. He is Lawgiver and King and Judge. The legislative, judicial and executive departments of government are under law to Christ. He executes the judgments of God upon rebellious nations. He bestows the blessings of heaven upon obedient nations. All national questions are to be referred to him. Bengel said: "Apply thyself wholly to the word and apply the word wholly to thyself." "What saith the law? How readest thou?"

Paul said to the Athenians on Mars' Hill: God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." The course of civilization and the path traversed by nations are marked out by the King of kings. This earth is his field, and he has given the freedom of it to the human family. "The earth is the Lord's and the fullness thereof." And to man he said: "Be fruitful and subdue the earth."

America is the immigrant's home. As Lowell said, in his "Commemoration Ode," our country has "room about her hearth for all mankind." Our Declaration of Independence says: "All men are created free and equal, and are endowed with certain inalienable rights, among which are life, liberty and the pursuit of happiness." This country was settled by immigrants. The Puritans came to Massachusetts; the Dutch to New York; the Scotch-Irish to North Carolina; the Spanish to Florida; the French to New Orleans. Our nation has grown great by immigration. In

1890 there were 20,000,000 people here of foreign birth and foreign parentage. By the end of this century there will be 43,000,000 of foreign birth or foreign parentage. They are coming to us from every kingdom under heaven, and we can no more hinder them than we can arrest the incoming tides. The hand of God is in it; and as long as we have unoccupied lands to be tilled, and undeveloped mines to be worked, and cities to be built, they will continue coming.

The fact is patent to the most casual observer, that these multitudes are not being assimilated by our American life; so that we find a little Irish nation here, a little German there, a little Italian yonder, a little Bohemian elsewhere. This state of things starts the inquiry: What is to be the future outcome of all this? I answer:

1. *This is God's providential call to the 143 denominations of Reformed churches to bestir themselves.* God has brought the heathen to our doors. Instead of demanding that they be sent back or kept out we should feed them and clothe them. And if we withhold from them the bread of life, and the fine linen clean and white, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for us. "Inasmuch as ye did it not unto one of these, ye did it not unto me." The Gospel will solve this question.

There are 7,000,000 colored people in the South. They did not come here of their own accord. Their fathers were kidnapped and brought here as slaves. They are free now. God had a purpose in bringing them. Joseph was sent into Egypt to prepare the way for his brethren. His brethren meant it for evil; God meant it for good. They are here to be educated and Christianized, and incorporated into this Christian nation. They will be the divine messengers to the dark continent, as the Chinese here, when Christianized, will be the natural heralds of the cross of Christ in the Flowery Kingdom. "Washington's monument" has granite blocks from different countries. But it is a lifeless shaft. This nation has representatives from every kingdom. By the Gospel they will be united as one colossal man, one great Christian nation.

2. *The state must receive and apply both tables of the Decalogue.* This nation should make a constitutional recognition of the authority and law of Christ and give its pledge to serve him, and that will bring down his Spirit and unite us one composite Christian nationality.

It should stipulate, in the compact, that the enemies of Christ be excluded from office and only his friends be made eligible. And the application of Christ's law to incoming foreigners would result in the requirement of these conditions: 1. All who are in sworn allegiance to the Pope, the Endowment House, or the secret oath-bound lodge, could not become citizens without renouncing this extra-American authority. 2. All idolaters, whether in papal cathedrals, Chinese Joss houses, Mormon Endowment House, or Masonic temple, are to renounce their idolatry or be prosecuted as criminals. 3. All who prostitute the divine ordinance of the oath by administering or receiving it without divine authority, and all guilty of blasphemy and profanity are to be judicially punished. 4. All must work six days in the week and rest the seventh. Vagrancy, loafing, idleness, are crimes. All must work that all may eat. And all must rest on Sabbath; Sunday trains, Sunday mails, Sunday newspapers, and Sunday excursions must cease, that the nation may have her Sabbath rest. 5. Authority in the divine institutions of the family, the church and the state must be respected. Obedience the just and legal authority is obedience to God. Rebellion against just and legal authority is resisting God. "And they that resist shall receive judgment." 6. Every saloon must be outlawed, and the manufacture and sale of intoxicating liquor as a beverage made a capital offence. 7. Houses of ill-fame and the "social evil" must be prohibited, and speedy and easy divorce made impossible by a uniform national divorce law. Mormon polygamy must be wiped out. 8. Stock-gambling must be stopped; money-kings and grasping corporations and heartless trusts and syndicates must be subjected to the restrictions involved in the golden rule. 9. Falsehood and perjury must be punished with rigor. 10. Discontent, anarchy and lawlessness must be made afraid of the arm of the law which is held over them.

The application and enforcement of these prin-

ciples will settle the immigration question.

In Ohio, when the tramps were very numerous, a certain man prepared a pile of cord-wood, a saw-buck and a saw; and when a tramp came begging for bread, he required him to saw wood two hours for a good warm meal. The tramps soon learned of that man and gave his home the go-by. When the worthless, shiftless pauper and criminal classes in other lands hear that coming to America means to become industrious, economical, temperate, Sabbath-observing, and intelligent, God-fearing citizens, none will come except those who wish in their hearts to do better. The wood-pile argument separates the good from the bad.

When David was at the cave of Adullam, every one that was in distress in Israel, and every one that was in debt, and every one that was discontented, resorted to him and he became a captain over them. By applying the law of God to them, he made them an invincible host. So let all who will come to America, and let our government become a captain over them, and apply the law of God. And when this nation recognizes the Lord Jesus Christ as the King of kings, and his Spirit is poured out upon all classes, then there will be no white or black, no Chinese or Irish, no German or Bohemian, but all will be Americans—citizens of one great Christian nation.

Now as to our relations and dealings with the Chinese. The first Chinaman came to America about fifty years ago. They were needed in California and were solicited. Owing to the traditional exclusiveness of the Chinese nation, not many came, however, until after the Burlingame treaty, in 1868, granting mutual rights and privileges to the inhabitants of the two countries.

Under its operation 100,000 Chinamen came to this country. The Chinese fell in love with Burlingame, and after his death deified him. He is worshiped to day as one of their gods. They reclaimed the swamps of the Pacific coast, built our railroads, and cultivated fruits. They continued coming at the rate of 3,000 in two months; but, as many returned and in many years there had been no material increase, there are not more than 110,000 here to-day. But some 20,000 Irish laborers were imported to California. They held the balance of power between the Republican and Democratic parties. They demanded the exclusion of the Chinese as their competitors. Both parties were desirous of securing the 20,000 Irish votes. The Chinese had no votes. It is admitted that they are honest, industrious and economical. They do not drink. They lay up their money instead of spending it for whisky. But it was said they take their money back to China, \$45,000,000 annually. But what of that? They give us their labor. We receive from them much more. It is estimated that every immigrant adds, by his labor alone, \$1,000 to the wealth of the nation. The Chinese add \$100,000,000 to the resources of our country. But the spirit of race-prejudice, such as prevailed among the Jews against the Samaritans, the Greek against the barbarians, and the Russians against the Jews, arose against them, and they were subjected to all kinds of indignities. The cry of alarm was raised on the Pacific coast. Something must be done to protect the 20,000 Irish voters from these yellow, non-voting laborers. The sand-lot orators took up the hoodlum cry: "The Chinese must go." That cry came rolling over the mountains and struck the Capitol at Washington. In response, an act was forced through Congress, under the leadership of the representatives of the Pacific coast, excluding the Chinamen. But President Hayes vetoed it, because it violated the provisions of the Burlingame treaty. As a sop to the hoodlums, however, a commission was appointed, which went to China under the lead of James B. Angell, president of Ann Arbor University, and secured a supplementary treaty, providing for a restriction of the immigration of Chinese laborers into this country—a limited restriction, which should be reasonable. In 1880, the cry from California was so loud that the politicians were alarmed, and both political parties inserted anti-Chinese planks in their national platforms. In pursuance of this the Forty-seventh Congress passed a bill, which President Arthur vetoed, because it violated the supplementary treaty, in that it prohibited the importation of Chinese laborers into this country, absolutely, for a term of twenty years. This was deemed unreasonable. Still the cry for relief for the 20,000 Irish laborers in California came up,

and the Forty-seventh Congress was literally "held by the throat" until they gave it. And on the 6th of May, 1882, that Congress passed a bill which went into effect Aug. 11 of the same year. That bill provides that "no Chinaman shall come to America to work for ten years." In 1886 the Forty-ninth Congress passed a bill that excluded them entirely as laborers. This was thought reasonable. But the truth is, it is most unreasonable. We do not hesitate to pronounce it infamous.

In the Fifty-second Congress, on May 5, 1892, the notorious Geary act was passed by both houses and speedily signed by President Harrison, which went into effect May 5, 1893, requiring every Chinaman to be registered and labeled; and, failing to do this, is to be exported to China. The great good sense of President Cleveland has kept him from enforcing such an iniquitous measure, and prompted him to order all the legal blood-hounds chained, and the Chinese to be left unmolested.

Herbert Spencer said: "You cannot, by any political alchemy, get golden conduct out of leaden instincts." And the instincts of both Republican and Democratic parties are leaden. Epictetus said: "Many have golden and silver vessels, while their principles and practices are the commonest sort of earthenware." The principles and practices of these parties are of the earth, earthy.

The government may extradite criminals. It may quarantine against contagious diseases. But to forbid an honest, industrious man the freedom of this country is to trample under foot the law of God. What right have the immigrants of 1620 to say to the immigrants of 1893, You cannot stay? It is un-American, anti-humane, anti-Christian.

INCREASE OF CRIME—THE REMEDY.

BY REV. H. H. HINMAN.

Results in the moral, not less than in the natural world, come from adequate causes; and moral, not less than material evils, must be carefully studied and remedied by appropriate means.

Crime, in all its manifestations, is the outgrowth of human instinct, when prompted by selfishness, and unrestrained by considerations of reason and justice. "Out of the heart of man," says our Divine Lord, "proceed evil thoughts, murders, fornications, adulteries, theft, false witness, blasphemies; these defile the man." (Matt. 15:19.) We may add that they corrupt the world and fill it with sorrow.

All plans for the reformation of society that do not propose a change in man's natural character will be vain. If we would reform the world, we must reform the individuals; and this reformation must be from the heart.

It follows that the great remedy for all moral and social evils is the Gospel of Christ. This alone is "the power of God unto salvation to every one that believeth." This alone, in its final prevalence, will bring "peace on earth and good will to men."

The first and highest duty of all Christians, all philanthropists and all citizens, is to embrace and seek to promote the Gospel of Christ, and to insist, always and everywhere, on a practical application of its principles to all social and political relations. This, indeed, includes all other remedies. But among the specific applications of Christianity we notice:

1. A righteous civil government. While it is not in the power of civil law to make men obey God, yet it can do much towards making virtue pleasant and vice painful. Every incentive to a life of iniquity should be suppressed, and all possible inducements to a life of virtue held out. A righteous government implies righteous rulers. "He that ruleth over men must be just, ruling in the fear of God." It is a primary duty of all people to choose righteous rulers, and insist that they shall rule in righteousness.

2. We need a higher respect for civil law, and a far more careful enforcement of its provisions. The want of this enforcement is one of the most prolific causes of crime. Of the 6,000 murders that are annually perpetrated in the United States, scarcely more than 100 are duly punished, while a much larger number of those charged with this and other crimes, suffer the death-penalty at the hand of the mob. The en-

forcement of mob law is among the worst of crimes, since it disregards all human enactments and teaches to all men a lesson of lawlessness. Doubtless some good men have sometimes countenanced this form of anarchy. They have consented to it because civil law had failed of its purpose, forgetting that by such consent they had contributed to its failure. There is a marked analogy between lynch law as a substitute for civil penalties, and secret societies for so-called moral and benevolent purposes, as a substitute for organized Christianity. The latter exist because of the alleged failure of the church. Their very existence is a standing disparagement to the church, and an assumption that a mere human contrivance is better than the divine plan. Mob law, while it professes to punish, actually fosters crime, by taking away the authority of civil law. Secret societies, in like manner, foster selfishness, by appealing to purely selfish considerations and impiety, by lessening all respect for organized Christianity.

3. Doubtless the most prolific of the immediate causes of crime in the use of, and traffic in, intoxicating drinks, and hence one of the most immediate remedies in the discountenancing of the use, and the suppression of the traffic in all intoxicants. Statistics abundantly show that a large per cent of all crimes, especially of crimes against life, come from the use of alcoholic drinks. It is also clearly shown that where this traffic has been prohibited, even though the law has been but imperfectly enforced, there has been a marked diminution in the number of arrests for crime; and that this has been, in its turn, followed by an increase when the traffic has been legalized. The cities of Atlanta, Georgia, and Worcester, Mass., are marked examples of this influence.

4. A more careful consideration of the quality of our immigrants.

While we have no right to exclude any virtuous, law-abiding people from our domain, we have a right to prevent our land from becoming the refuge of criminals from the Old World. It is safe to say that in all our large cities the proportion of crimes by persons of foreign birth largely exceeds that of the native Americans.

5. We need to give special attention to the Christian education of the colored people of the South. Statistics show that they furnish a large percentage of criminals. This is doubtless owing to poverty, ignorance, inadequate religious instruction and the oppression that grows out of the prevailing race-prejudice. The remedy is not in lynch law, or race hatred, but in the patient Christian instruction of a people whose misfortune it is to have been more than one thousand years behind us in the growth of a Christian civilization.

6. We ought to provide, by law, that all organized societies shall be open to public, or, at least, to governmental inspection. So long as men are bound together by secret oaths, under codes of law that are often in conflict with the laws of the land, there will be abundant occasions for partiality in the administration of justice, and of oppression of those who will not obey their behests. The many murders that have been committed, or inspired, by secret trades unions during the last year are indications of the dangerous nature of these organizations and are occasion of just alarm for the safety of our free institutions. There may be occasion for labor associations, but unless the element of oath-bound secrecy can be eliminated, they are, and will be, the constant sources of anarchy and crime. These are only a part of the many practical applications of Christianity to our social relations.

Oberlin, O.

THE WESLEYANS AND SECRET SOCIETIES.

About fifty years ago, as a body of reformers, we came to the front to take issue against one of the greatest evils that ever cursed our land; namely, American slavery. Though the conflict was long and fierce, through God we came off victorious; and chattel slavery is numbered among the things of the past. There are other gigantic evils which we are called upon to meet. Among these are the many secret combinations that seem to be springing up in every village and hamlet in our land; and what makes this evil more alarming, is the power it exerts over the church and the political interests of our country.

We are forced to believe that these institutions of darkness are increasing in our land, and are organized for no other purpose than to secure undue advantage over the uninitiated. How ruinous and destructive these secret foes are to the churches, and consequently antagonistic to the religion of Christ! In view of this fact every child of God, and especially the watchmen on the walls of Zion, should cry aloud and spare not against this modern heathenism; especially would we urge the necessity of this in our own loved Zion. It is not enough for us to know that we have a rule in our discipline against secret societies. We have got this evil to fight. Men who have yoked themselves with unbelievers in these dark secret orders are creeping in among us, causing contentions and divisions, sowing seeds of discord, introducing a spirit of worldliness, robbing the church of her power to do good, and some have by secret scheming got control and management of our churches. God's Word forbids us forming any alliance with the ungodly in society. When the Christian binds himself by solemn obligation with the unbelieving world in those places where they meet inside of barred doors, at the midnight hour, to carry out selfish motives, they become partakers with them, and God will hold us responsible for the vast amount of property and lives that are being sacrificed in our cities, with the ruin and misery that follow in the trail of these riots and mobs, led on by the secret empire. May God help us to awake to these facts and watch more vigorously this dark foe. I sometimes think that we, as a denomination, are falling from grace on this question; especially is this true in regard to some of our churches. It seems to me that there never was a time when the cry, "Come out from among them and be ye separate, saith the Lord," was more needed than now.—*M. Hill, in Wesleyan Methodist.*

IMPURE FELLOWSHIPS.

"Hope to help some poor soul to look to Jesus before joining secret orders. I feel so sad when thinking of the way people are led away from God by joining them. Many of our best young men are ruined by them. Instead of prayer meetings, they have balls and other entertainments; and then pretend they are as good as a church. It is awful, awful to think of!"

The words of our correspondent are timely words. These things are pitfalls for the young. It is not to be wondered at that the careless and unregenerate, the worldly and the infidel, flock to them. They are well calculated to feed the sinful heart. They are of the world, worldly, and belong not to God. All should let them alone.

Are there no differences of degree in the evils of these orders? No doubt. But all of them are sufficiently out of the way to be let alone. Many of them are particularly Christless, and spiritually disastrous.

Why should a true child of the King mix up with these unspiritual institutions? He has high and pure fellowships; why should he seek the low and the impure?

You will notice that of those Christians who are not entirely free from them, when they become intensely spiritual, the relish for the lodge grows proportionally small and disappears. Christ weans us from anti-Christ, and holds us to himself. Praise his name!—*Cleveland (O.) Harvester for June.*

THE BISHOP OF DURHAM AND ARBITRATION.

It is rumored that there is some likelihood of a motion in favor of an Arbitral Treaty between Great Britain and the United States being brought forward in the House of Lords, some time this session, by the Bishop of Durham. If Bishop Westcott can find a suitable opportunity for so doing, he will render a further valuable service to the good cause which he has already so materially aided. It is of special importance that any such action in the Legislature should thus be taken by men actuated, like the late Henry Richard, by profound Christian sentiment, in addition to other influences. In the Bishop of Durham such requirements eminently exist.

The old and honorable watchword of the Liberal party, "Peace, Retrenchment, and Reform," seems now to be forgotten, at least in a great degree. For the present Liberal Government have, already this year, increased the previously

enormous Army Estimates by £150,000, and the Civil Estimates by £500,000, whilst retaining the vast Naval expenditure of fourteen million pounds, with a mere reduction of £100,000.

Senor Mattee, Chilean Minister, in Paris, has been requested by his government, at Valparaiso, to proceed to Berne, to obtain the consent of the Swiss Government to the appointment of the President of the Federal Supreme Court of Justice, as arbitrator, in respect of the claims of the Peruvian bondholders.

The Inter-Parliamentary Conference on Arbitration is to be held this year at Christiana, in July. The government of Sweden and Norway has made a grant of £700 towards the expenses of the Conference.—*English Herald of Peace.*

MR. MOODY'S NORTHFIELD MEETINGS.

THE WORLD'S STUDENTS' CONVENTION

will be held from July 1 to 12, inclusive.

The speakers already engaged for this gathering are: Prof. Henry Drummond, Glasgow, Scotland; Rev. Henry Van Dyke, New York City; Rev. H. P. Beach, School for Christian Workers, Springfield, Mass.; Prof. Geo. T. Purves, Princeton College; and Congressman W. C. P. Breckenridge of Kentucky, who will deliver the 4th of July oration. Also among those confidently expected are Rev. T. L. Cuyler, D.D., Brooklyn; Rev. W. H. P. Faunce, D.D., New York City; and Prof. M. W. Jacobus, Hartford Theological Seminary. Messrs. Robert E. Speer and Jas. McConaughy will lead the Bible Training Classes. The singing will be conducted by Prof. D. B. Towner.

Between this convention and the General Conference of Christian Workers, lectures or Bible readings will be given at least six times a week. In years past these continued services have proved a great blessing to all who enjoy the more quiet sessions.

THE GENERAL CONFERENCE OF CHRISTIAN WORKERS will be held from August 1 to 13, inclusive.

A large number of home workers, many foreign missionaries and preachers are expected to assemble.

Among those who have been invited to speak, some of whom have already accepted, are the following: Rev. A. C. Dixon, Brooklyn; Rev. A. J. Gordon, D. D., Boston; Rev. B. Fay Mills, Providence; Rev. J. Wilbur Chapman, Philadelphia; Merrill E. Gates, Ph. D., LL. D., President Amherst College; Prof. W. W. Moore, University of Virginia; Prof. Robert Thompson, Lake Forest University; Mrs. J. K. Barney, Providence; Hon. R. Morton, Hamilton, Ontario; Rev. John McNeil, Scotland; Maj. D. W. Whittle, Northfield, Mass. We also confidently expect many of the workers, including several from foreign lands, who are now assisting Mr. Moody in his Chicago "World's Fair" campaign, to be present and take part at various times. The singing will be under the direction of Messrs. Ira D. Sankey and Geo. C. Stebbins.

Mr. D. L. Moody will be at home during the summer, and (D. V.) will personally conduct the services of these conventions, as well as addressing various meetings during the season.

Although this assembly will formally close on the 13th of August, prominent Bible students will have charge of special services at least six times each week until September.

Wednesday, September 6, Mt. Hermon School opens; Thursday, Sept. 14, Northfield Seminary opens; Friday, Sept. 29, Northfield Training School opens.

Those who are fortunate enough to remain until after these dates will be amply repaid for their stay in seeing the workings of these institutions. During the opening days of these schools eminent preachers or lecturers will address the students, and to these gatherings visitors are also invited.

Mr. Ira D. Sankey, Mr. and Mrs. Geo. C. Stebbins, Prof. and Mrs. D. B. Towner will be in Northfield during the summer, and besides having charge of the music for the conferences will sing at the various other meetings.

Visitors to Northfield may be accommodated with first-class board and rooms at "The Northfield" or in private boarding places. Prices range from \$6.00 per week upwards.

For additional information as to trains, accommodations, etc., apply to A. G. Moody, E. Northfield, Mass.

NEW ENGLAND LETTER.

Bizarre fashions.—The author of Uncle Tom's Cabin.—Divers matters.—The endowment orders and the daily press.

Dame Fashion has never been credited with a very level head, but this season she has certainly gone crazy. So many bizarre effects in arrangement and violent contrasts of color were never seen before, at least in our sober New England towns and cities, outside of a lunatic asylum. Think of a blue butterfly cape, trimmed in gold, with underskirt of rose color, and outside one, rose color slashed with brown; or a dress of red trimmed with the brightest pea-green; or a complete suit of canary yellow! It is no argument in favor of these "loud" styles that tints equally bright and varied can be found in any flower-garden, for the Lord knows how to combine scarlet and blue and purple better than we do; and until the popular taste is trained to a far higher pitch of perfection than it has yet attained, it is worse than folly for human beings to try to emulate in their dress the mixture of tints in the flowers of the field or on a bird's wing. A grave simplicity of attire is always safe, economical and becoming to the great majority of people. The Columbian episode may be responsible for the present "craze;" but whatever may be its origin, in the name of our outraged artistic sensibilities, heaven grant that it may soon have its run and be over with! Such startling effects in color and trimming are vulgar, and only show a poverty of mind and lack of true culture in the wearer. An artist once said to me that she almost wished a law might be passed forbidding the painting of houses in discordant colors, as in Italy street-musicians are forbidden to play on instruments out of tune. One is tempted to go farther and wish that the law might be extended so far as to prevent the introduction of barbaric combinations of color in dress that pain and afflict a cultivated taste.

The author of Uncle Tom's Cabin "is living her childhood over again". So says a newspaper item. She cuts out paper-dolls and sings the old-time hymns and nursery ballads which delighted her when a curly-haired little creature growing up among her big brothers and sisters in the Litchfield parsonage, where mental culture and rare genius struggled with lack of means to evolve a rare blossoming, a still rarer fruitage. She could have had no thought, as she crooned her baby songs, that her name would be famous all over the world as the wielder of the sharpest weapon ever yet forged against a giant wrong by the hand of woman; and now the remembrance of her literary triumphs, and the ovations which she received from all classes in England and Scotland, during that foreign tour embalmed in her "Sunny Memories," must seem to her, if she recollects them at all, as dim and dream-like as the receding horizon line of shores we shall never see again. People say it is very sad, and in one sense it is; but is there not something very beautiful about it, after all? To become a little child once more, to roam again among the charmed scenes of infancy, and then some day to grow weary of it all, and close her eyes as she closed them in her baby-slumbers, only for a longer sleep and a more blessed awaking, to realize, as she herself in other days so beautifully sang,

"How lovely and how sweet a pass
The hour of death may be!"

The prospects are for a cool summer, on the principle that hot summers are never to be expected after unusually hard winters. This may be favorable for keeping down the germs of the dreaded cholera. But what a scare a single case of cholera or small-pox will create, when we read unmoved that a hundred thousand persons die annually in this country from consumption, and 15,000 in New England alone! As a rule, our dread of a disease seems to be proportioned to our lack of familiarity with it, and the rapidity of its execution.

In the Connecticut Legislature a resolution was lately introduced, protesting against Sunday opening of the Columbian Exposition, and "ordering, if such action is taken by the board of managers, that the Connecticut headquarters shall remain closed on that day, and notice given that it is closed by direction of the General Assembly of Connecticut." But the resolution got tabled.

Edward Everett Hale draws an unfavorable

comparison between Harvard College as it was in his under-graduate days, half a century ago, and now, when athletics absorb the major part of the students' time and attention. We, in our simplicity and ignorance, used to suppose that the chief end of a college was to turn out students. Now all this must be unlearned. The chief end, of at least our principal colleges, seems to be to turn out athletes. I am sorry to see that the trend in our girls' colleges is in the same direction. There is reason to wonder whether all this physical culture, this boating and tennis-playing, is not at the expense of the finer womanly traits, as well as of the highest scholarship.

Women may vote in the Episcopal Church of Massachusetts. Now the same question is to come before the Connecticut diocese. Even in this most conservative of churches, woman's cause is moving on.

A Connecticut paper reports the order of Good Templars as fast decreasing in that State. The Grand Lodge "is burdened with ring-rule and inefficient officers, and the order has followed its usual tendency everywhere to drop temperance work and become a mere matrimonial bureau."

Some of the certificate-holders in the Royal Ark will get back the munificent sum of 22 cents. Others will fare a little better and get three or four dollars; but the fortunate first members who, by grace of the Supremes, "went in on the ground floor," get a clear one hundred dollars. "The immoral is ultimately the unsuccessful," says a leading Rhode Island paper, in commenting on the downfall of the endowment orders. "Let the public learn that if a thing is not square with justice it is unsafe." This is excellent doctrine, but, though it may seem ungracious to say so, it comes too late to be of much practical benefit to the cheated and deluded victims. "He who does not help us at the needful moment never helps. He who does not counsel at the needful moment never counsels," says Goethe. If the daily papers had spoken out on this subject before the mischief was done, and warned the people of the folly of expecting something for nothing, not only would many who are now mourning their hard-earned money swept away have been saved from loss, but they would have fulfilled their chief end, which is to keep the people correctly informed regarding everything which affects the public interest or the public morals. But for the most part the press, dominated by Masonic influence, was silent as the grave, or advertised freely these lying swindles. Recently a prominent member of the Massachusetts Legislature dabbled in stocks on State street, and lost \$16,000, the savings of an entire life-time. But he may possibly retrieve his fortunes and profit by the hard lesson; while the majority who have invested in the endowment orders cannot hope to make it up. There are dogs of untold bitterness in the counsel which comes just too late to profit.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, May 31, 1893.

The probable attitude of the Chinese government towards the United States is still a leading subject of conversation here. Early this week it was publicly stated by Mr. J. Hubley Ashton, a prominent Washington lawyer, who is in the employ of the Chinese government, that notice had been served upon the Department of State by China that the first move towards the enforcement of the Geary law would result in the severing of all existing relations between the two governments. Secretary Gresham states positively that no such notice has been given the Department of State, and now opinion is divided as to whether Mr. Ashton made a mistake, or whether he unintentionally divulged a state secret of the Chinese government, believing that it had already been communicated to Secretary Gresham. "There will be no rupture of our relations with China," said a Congressman who voted for the Geary law, "simply because there will be no occasion therefor. The deportation clause of the Geary law will not be enforced; it was never intended by Congress that it should be. It was inserted in the bill solely for the purpose of compelling the Chinese laborers already in the United States to register, so as to enable the officers of the government to more readily detect the Chi-

nese laborers who would be hereafter smuggled into the country; and since it has failed in its purpose I am satisfied that it will be repealed and other steps taken to accomplish the purpose for which it was intended. Congress, as a body, did not intend to enact a law to send away the Chinese already legally here, but to prevent other laborers coming from that country, although that may have been the intention of some of the supporters of the bill. Had such a statement been made when the bill was pending, it would have been overwhelmingly defeated, and it would have deserved defeat."

The Lucy Webb Hayes Bible and Training School held its commencement exercises in Hamline church, Monday night, and it was a very interesting event, showing that the school, which has been in existence only a year and a half, has already done good, and that its prospects point to much more. The essays read by the graduates were above the average of such papers, and the short talks by Bishop Hurst and other ministers were enjoyed by the large crowd in attendance, among which were ministers of several denominations. A room has been set apart in the building owned and occupied by the school as a library and named "The Katherine Hurst Library," in honor of the late Mrs. Hurst, wife of the bishop. It is the intention to gather in this room a collection of books of reference, dealing specially with matters included in the regular course of the school, and books of that nature will be thankfully received.

An interesting announcement was made at the conclusion of the commencement exercises of the Howard University Law School, held this week. It was that ex-Senator Everts and Mr. Collis P. Huntington, the railway president, had generously provided a permanent home for the law department of the University, something that has been badly needed for some time. The building, which has accommodations for 150 students, is to be known as "Everts Hall."

The Presbyterian General Assembly ends its second week to-day, and the end is not in sight, although the members say they hope to complete their work this week. If they do it will be surprising. The time of the Assembly has been entirely taken up this week with the unfortunate trial of Dr. Briggs, on the charge of heresy. I say unfortunate trial designedly, for it is unfortunate, not only to the Presbyterian church, but to every other church, no matter what may be the final result. If such trials must take place, they should, in my humble opinion, never be public. This one has convinced me of that. Two daily newspapers are printing full verbatim reports of the proceedings, and by reason of this wide publicity the hard things said by eminent ministers of the Gospel on both sides, in their arguments, are giving the ungodly a chance to cast aspersions upon the whole Christian church, of which they are taking full advantage. I, myself, have heard on the street cars and in other public places a score or more of slurs upon the Christian religion, on account of the language used at this trial, which would never have been uttered had not the proceedings been published; and I have been unable to find a single individual who could point out any possible benefit that the cause of Christianity can possibly derive from this or any similar trial. May it be the last time that any minister of the Gospel is ever publicly tried for such an offense, is the earnest wish of your correspondent. *

REFORM NEWS.

FROM THE NEW ENGLAND AGENT.

BOSTON, May 24, 1893.

Anniversary exercises have been the prominent feature in Boston for the past few days, and I have sought to make the most of these Christian gatherings for the promotion of the Gospel divorced from the secret lodge system. With a single exception, I have been tolerated, and in most instances welcomed in efforts to give information by quietly distributing literature to those willing to receive it. The Massachusetts Congregational State Association, meeting with the Union church, is the single exception. The pastor enjoined me from circulating anything of the kind, giving as a reason that the meeting was strictly religious, and therefore such documents would be out of place. I do not believe

that a majority of the representatives from the churches would agree with the pastor, but it would not have been courteous in me to press the matter contrary to his wish. Before seeing the pastor, and by permission of a gentleman who assured me that he had authority, I placed a few of Rev. J. M. Foster's pamphlet, "Secret Societies in Church and State," along with the leaflet "Credible Witnesses," on a table in the vestry. After a half-hour's absence I returned and found the documents removed and Alonzo H. Quint seated at the table. I questioned whether this Scottish Rite "Sublime Prince of the Royal Secret" had not been instrumental in suppressing the testimony of thirteen ministers and men well known in Boston against an iniquitous system in which he has taken thirty-two degrees.

It is surprising to hear ministers say, as I am sometimes told: "I do not belong to the Masons, Odd-fellows, or any other secret society, but I do not propose to injure my influence by preaching or taking any active measures against them. There are so many things that are a great deal worse than I prefer to expend my energies upon them," etc. My reply is: "The little foxes spoil the vines." The fact that a minister does not drink rum, or frequent houses of ill fame, is no valid excuse for withholding a testimony against drunkenness and social impurity. Because rudeness, or making disturbance in church or public assemblages, is not as criminal as house-breaking or murder, is no reason why such offences should pass without reproof, even though the minister may have been restrained from committing such indiscretions in youth. Even assuming that "lodgery" is a little sin, that is no reason why it should not be rebuked, but when its enormity as a system of false worship is considered, can silence be accounted anything less than a capital offence against Christ and his bride, the church?

A conference, on Monday last, in the "People's church," had as its objective purpose the launching of a new political party. The afternoon session was confidential, and as I had not the "pass" I remained among the "cowans," outside the inner door. I circulated "Credible Witnesses," and soon found myself in a minority of one, on the lodge question. After listening to the usual arraignments of the church and the *par excellence* of lodge benevolence, I ventured a few suggestions, which had the effect of bringing one man to my side, and ending the discussion. The evening session was for "whosoever will," and opened by a very able and scholarly address from the chairman, Rev. A. A. Miner, D.D. Rev. Mr. Stratton explained more fully the object of the meeting, and suggested the organization of a party to be called the "American," with five planks in its platform, viz:—1. Annihilation of rum. 2. Subordination of the Roman hierarchy to the principles and genius of American institutions. 3. Strict regulation of immigration. 4. Stringent naturalization laws; and, 5. Woman suffrage." This suggestion met with a hearty response from the audience and will doubtless become the basis of a secret political party, such as Daniel Webster, Ulysses S. Grant, and other sagacious statesmen have condemned, and which are as un-American as the order of Jesuits, against whom they hurl their fiercest anathemas.

Other speeches followed; but as the hour was late, I did not remain until final action was taken. It looks as if some of the good people were going into a political swindle as disastrous to true American institutions as the "Endowment orders" have been to the financial interests of certificate-holders in those benevolent associations, with "just a little secrecy" to escape imposition (?).

Rev. Wilbur F. Crafts has been marshalling the Christian people in Boston for the last ten days in defense of the Sabbath. He possesses rare qualities as a field general, and seems to know just when, where and how to strike the adversary. The opening of the World's Fair on the Lord's day has been the objective point of attack, but the discussions have ranged along the entire line, from Genesis to Revelation, and furnished the people a vast amount of history, and constitutional and statutory law on the subject. No one can listen to his addresses without feeling that he is master of the situation.

At Park Street church, yesterday, I distributed tracts, without "let or hindrance," to those attending the annual meeting of the "Evangelistic

Association of New England". Words of commendation from the pastor, from Evangelist C. G. Hammond, H. L. Hastings, and many others, were appreciated. Even Rev. L. B. Bates, D.D., had a hearty handshake and kind words for your New England agent. I sometimes wonder that these brethren don't get out of patience with my persistent urging of this subject upon their attention, for I know it is often as unpleasant for them as it is for me; but I explain their forbearance by assuming that they know I am on the right side and acting from convictions of duty.

One or two incidents must close this letter: A pastor's wife, who has not been an indifferent observer of our work, and who has felt the reaction of a testimony against the lodge, said to me: "Do you not get discouraged by the opposition you meet and the indifference of good people to your work?" I replied, "Not in the least; I have but one Master to serve, and when he approves I am satisfied." "I am glad to hear you say that," she replied. "I was afraid you would get discouraged." I went out from that good woman's presence feeling stronger in the Lord for knowing that somebody was interested and praying for the work.

Dropping into a class for Bible study, on Sabbath, I met with an unexpected encouragement. The leader, as I subsequently learned, was Judge Waleh, formerly of North Carolina, but now of this city. After a few preliminary remarks, the Judge spoke pointedly against Freemasonry, Odd-fellowship and all secret societies, as detrimental to the cause of temperance and the work of the church. I had not spoken, and supposed myself "a stranger among strangers," and was not a little surprised when an elderly gentleman in the class remarked, "Your views will suit our friend, Mr. Stoddard, for he is the prince of Antimasons." It is sometimes gratifying to know that you are watched, and that your light is shining in places that you know not of.

There has been much prayer and anxious inquiry of late over the question of the "Boys' Brigade," as a department of Christian work. My impressions have not been favorable to it, but I have forbore saying much on the subject until better informed. I have conferred with a number of pastors and evangelists, and the president of the State movement kindly called and left documents with me to-day from which I hope to obtain explicit and official information for myself and the enlightenment of any who may care to read what I think of it, in the *Christian Cynosure*.

JAMES P. STODDARD.

CORRESPONDENCE

OUR NATIONAL CHARACTER AT STAKE.

[The announcement that the World's Fair Directory designed to open its gates on Sunday and return the \$2,500,000 appropriation to Congress, after all its debts are paid, caused a ripple of indignation among the Christian churches. The pastor of the Second Reformed Presbyterian church in Boston, strongly moved by the perfidy of this proposition, writes to us as follows:]

We addressed a letter to President Cleveland on behalf of the Second Reformed Presbyterian church of Boston, protesting against this action as an additional stain on our already polluted Christian civilization—an act unworthy of the descendants of the fathers who settled this country, and an open affront to the King of nations, whose blessing has made us great, but whose wrath will cause us "to perish from the way". If this iniquity be consummated after all the protests that have been made by the Christian citizens of our land, we cannot expect to escape the judgments of an offended God.

But this is only another illustration of the impossibility of maintaining our Christian laws, institutions and usages upon the basis of our irreligious national Constitution. "Do men gather grapes of thorns, or figs of thistles?" A bad tree does not yield good fruit. A house built upon the sand cannot stand the pressure of the storm and flood. God is teaching our nation that we cannot go on without him. We have ignored him and he is leaving us to our own ways. "I will go and return unto my place until they acknowledge their offence and seek my face: in their affliction they will seek me early." "Because I have called, and ye refused; I have stretched out my hand, and no man regarded.

But ye have set at naught all my counsel, and would have none of my reproof; I also will laugh at your calamity. I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore shall they eat the fruit of their own way, and be filled with their own devices."

It is time for us to put away our national sin by making a clear and explicit recognition of the authority and law of Jesus Christ in our national Constitution.

J. M. FOSTER.

A BLOOD-CURDLING OBLIGATION.

CHICAGO, June 5, 1893.

EDITOR CYNOSURE:—I have come into possession of "Ritual No. 1, Consisting of the Forms, Ceremonies and Laws of Election for the Use of Chambers of Mosaic Templars of America, at Little Rock, Ark," properly "approved by the Committee of Management." This curious secret order, one of the many with which the South is afflicted, and which are sapping the integrity of the people, swallowing their hard-earned money, and crippling the finances and attendance of the churches, is a women's institution.

It has "Most Worthy Zipporahs," "Sister Wardens," "Worthy Scribes," "Outer" and "Inner Guardians," and is largely built on the foundations of Odd-fellowship and Freemasonry, as to its ritualism. Its object would seem to be the promotion of sociability, with a slender thread of benevolence running through it, like an old-fashioned "sewing circle," to make clothing for the poor and gossip for the neighborhood.

I more than suspect that it was written by a Freemason; at all events it deals plentifully with the phrases found in the rituals of the fraternity—"So mote it be," and "Moses and the burning bush," and "Aaron's rod," etc. But I can only call your attention now to the OATH which these "sisters" administer to the initiate. It runs thus:

"I, —, of my own free will and accord, in presence of Almighty God, these sisters here assembled and this Chamber, dedicated to God, the holy father of Moses, the beloved companion of Zipporah, hereon and hereby solemnly promise and swear that I will always hail, ever conceal and never reveal any part or parts, art or arts, point or points of the order of the Mosaic Templars to which we are allied, which I have received, am about to receive or may receive hereafter. Furthermore, I promise that I will come to the call of every sign of a Brother Templar or a Sister Zipporah. I further promise that I will contribute of my means to assist a Sister Zipporah in distress, want or need: I will also advise her and give her aid. I still further promise that I will aid and assist a Sister Zipporah, child or mother when in distress, with my money, by advice, and use all other honorable means to give aid. I further promise that I will never vilify a Sister Zipporah or Brother Templar in his or her presence or absence, that I will always defend his or her good name whenever assailed at any time or place in my presence. I will further promise that I will obey all the laws, regulations and rules that may be now in force, or hereafter in force, and will attend my chamber as regular as possible. All of which I do most earnestly affirm, binding myself to suffer the extreme penalty of death at the instant of a forfeit, so help me God."

What a horrible obligation, but Freemasonry can match it!

I may refer to this "work" again.

Yours truly, MAT. HAWTHORN.

UNITED BRETHREN AND REFORM.

THE CONSERVATIVE CONFERENCE AT HUDSON, INDIANA.

HUDSON, Indiana, May 24, 1893.

EDITOR CYNOSURE:—The General Conference, now in session at this place, has taken a decided and conscientious stand on the following questions of reform:

"To the Commissioners of the Columbian Exposition:—The United Brethren in Christ assembled in Hudson, Indiana, representing upward of 50,000 communicants, most earnestly protest against opening the gates of the Fair grounds upon the Christian Sabbath, and believe that in respecting the Sabbath-day you will promote the best interests of the institution which you represent, by bringing the best elements of this great Christian nation into closer sympathy with you; and that we will advise our people not to attend the Exposition if the gates are open on the Sabbath-day."

This is the position that all Christians should

take—not to go at all if the gates are open in violation of the obligation made to Congress.

The law on secrecy remains unchanged. It may be of interest to the readers of this paper to know just where the church is on the secrecy question. We here insert a part of the law: "Any member or preacher who shall connect himself with a secret combination shall be regarded as having withdrawn from the church."

The Conference advised that the following be put in pamphlet form, as a memorial clearly setting forth the reason why the above position is taken by the church:

"1. Their meetings conflict with church meetings.

"2. They hinder the work of revival meetings.

"3. Their members leave the altar of God to attend the meetings of their orders.

"4. Their members give largely of their means to support the machinery of the orders. These means ought to be consecrated to the cause of God.

"5. It is wrong solemnly to promise to keep secret that which is unknown to us, and may be desperately wicked.

"6. It is not *charity* to confine our benefits to the brotherhood.

"7. It is not *charity* to give to those from whom more has been received than is returned.

"8. We believe them to be unscriptural, unwarranted, and condemned by the Word of God, as seen in the following Scriptures: 2 Cor. 6: 14, 15, 17 and 18."

Permit the correspondent to say that, in his opinion, if all churches, other things being equal, would adopt the above *strong and practical* position against this organized system of evil, it would be a wide stride towards the millennium, and the solution of the many perplexing problems now agitating the church and nation. May God hasten the day when the church will come out from among them (the orders and the world) and be "a separate people!"

Rev. Wm. Dillon, D.D., was elected bishop of the Pacific Coast district, in the place of Rev. H. J. Becker, D.D. Bishop Dillon will remove to the Coast and reside in Portland, Oregon.

Bishop Becker was elected secretary of the General Missionary Board of the United Brethren in Christ, and will reside in Dayton, Ohio.

Rev. C. H. Kiracofe, D.D., of Dayton, Ohio, was elected editor of the *Christian Conservator*; while Rev. F. M. Keiter, of Chambersburg, Pa., was elected to take charge of the finances of the office, and act as publishing agent.

The General Conference closed a very profitable session on Saturday, May 27, and on Monday of this week the delegates started for their homes in different parts of the United States and Canada, all feeling that the U. B. in Christ church is bound to live and continue its onward course of saving souls and assisting all true reformers to make this world better morally, and bring in a better day generally.

C. B.

A COLORED PASTOR'S WORK IN THE SOUTH.

(Printed by Request.)

NEW ORLEANS, May 21, 1893.

To the St. Matthew's Baptist Church:

DEARLY BELOVED IN CHRIST:—It affords me great pleasure to present to you this my fourth annual report as your humble pastor. I thank God, through Jesus Christ, that our work, though making a very slow progress, has not been altogether fruitless. God has abundantly blessed us in our time of sorrow and tribulation.

SPIRITUAL WORK.

I have preached seventy sermons, and delivered ten lectures since submitting my last report to you. The past year has been one of spiritual blessings, as well, also, as one of many sore trials. We have lost none of our members by death; we have added seven to the church by baptism, and fifteen by letter, by experience and by restoration. There is a grievous wolf who makes it his special duty to return to the church every time it gets in a good spiritual condition, and with a prolonged and tiresome dream declares that God has just showed him his error and sent him back to St. Matthew's Baptist church to build it up. For three years this wolf (an Odd-fellow) has been thus serving your church from two to three times each year; but just as soon as he is restored to fellowship in the church again,

he commences to ply his Satanic tricks until he succeeds in creating a general confusion; then he slinks off for two or three months. I advise you to pray for him, that God, through Jesus Christ, will either convert and save this leper in sin, or keep him from disturbing the church.

Your membership, enrolled, is forty-nine; your active membership is thirty. Brethren English and Turley are still at their posts, helping to bear the church's burdens. Your other brethren are very little more than members in name.

Your church seems to be at peace; I advise you so to remain.

TEMPORAL WORK.

You have collected from all sources and for all purposes, since May 5, 1892, \$389.80. You have paid out, for all purposes, \$570.22. Thus you see your expenses have exceeded your receipts by \$120.48. You have done much to beautify and make your church more comfortable by ceiling the lower part, adding two stairways, and by placing benches up-stairs; 1,500 feet of ceiling and 2,500 feet of weather-boards will finish your church inside and outside.

You have given me, as a salary, since the 15th of May, 1892, \$121.95.

INDEBTEDNESS.

You owe the following persons and amounts:

C. W. Sterry, \$195, on your lots, with interest at 8 per cent; myself, for money advanced on your church work, \$56.25; John F. Popp & Co., for lumber, \$8.00; J. A. Coutarde, \$5.00, on lamps; Bro. Wm. English, \$11.50; Sister L. Fortier, \$12.50; Bro. Joseph Williams, \$9.00; your sexton, Sister L. Mitchell, \$4.50; your secretary, \$3.25. Grand total of indebtedness, \$307.00.

You have done well. Pray God to help you to do better.

I repeat my former advice to you, to continue opposing vice in all its popular forms, whether it be under the disguise of secret societies, excursions, picnics, the drink curse, or the lottery devil, and right, not might, will rule by and by. Yours in Christ,

FRANCIS J. DAVIDSON, Pastor.

IS IT TRUE?

CHICAGO, May 31, 1893.

EDITOR CYNOSURE:—I have before me a printed circular letter, signed J. E. Crowell, 145 Congress avenue, Chelsea, Mass., addressed to Gov. Russell of that State, in which the condition of local affairs is thus pointedly set forth:

"The greatest curse that ever happened to a civilized and Christian people was when the people of Massachusetts allowed the Masonic lodge to take control of all the courts and legislature of this Commonwealth, as it is well known that all murderers, thieves and robbers of all kinds who are members of that lodge go perfectly free in all Masonic courts. The fact is that they also hold nearly every office in this State, and boast that in a few years more they will control all the States."

This is a pretty serious allegation to make; yet there is, if concurrent evidence is correct, more of truth than exaggeration in it. I do not know Mr. Crowell or his personal reasons (if he has any) for the severity of his language; but it is a fact not hidden under a bushel that in our Western courts Masonic influence has often thwarted justice; and the inference is that Masonry, "always the same the world over," is in Massachusetts no better than in Illinois. ANTI-MASON.

LITERATURE.

CURRENT PERIODICALS.

Scribner's Magazine for June opens with the second article in the series on "Men's Occupations," which is to be a feature of the coming months, including among its contributors W. D. Howells, W. Clark Russell, Julian Ralph, and John Drew. The article in the present issue is "Life in a Logging Camp," by Arthur Hill, president of one of the great Michigan lumber companies. It is supplemented with abundant illustrations by Dan Beard, who visited the Michigan lumber camps in midwinter for the magazine and made these sketches from life. Among out-of-door papers, Ernest E. Thompson's contribution to this number, entitled "The Birds that We See," is noteworthy, and fully illustrated from his own drawings. In a similar line of natural history is a brief paper by Sidney Dickinson, entitled "The Haunt of the Platypus," which describes one of the strangest animals that is found in Australia. Robert

Blum's third paper gives his impressions of Japan, with a very rich selection from his wonderful drawings. The fiction includes Robert Grant's "Opinions of a Philosopher," a sequel to his clever satire, "The Reflections of a Married Man," illustrated. There are short stories by T. R. Sullivan, and William Henry Bishop, and the concluding chapters of Mrs. Burnett's serial "The One I Knew the Best of All". The number includes poems by H. C. Bunner, Edith M. Thomas, E. S. Martin, and others. Chas. Scribner's Sons, New York.

Number one, volume one, of *McClure's Magazine*, bears date of June, 1893, and appeals to the interest of the public like an old and favorite monthly visitor. Tidy in appearance, rich in literature and illustration, and manifesting youthful vigor and enterprise of a high order, its claims to public favor are well founded. To enumerate: It contains ninety-five engravings, and fourteen articles: A real dialogue between W. D. Howells and H. H. Boyesen, illustrated; The Hymn of the Eddy, by Gilbert Parker, illustrated; Humane Documents—introducing 23 portraits, at different ages, of Gen. Lew Wallace, H. H. Boyesen, W. D. Howells and Alphonse Daudet; Wild Animals, fully illustrated; The Edge of the Future—Interviews with Thos. A. Edison and Prof. Alex. G. Bell; A Day with Gladstone, illustrated; Where Man Got His Ears, by Prof. Henry Drummond, with a full-page portrait of the author, and illustrations; Parton's Rules of Biography, by himself, with illustrations; Europe at the Present Moment; The Comedy of War, by Joel Chandler Harris, with eleven pictures; Count de Lesseps To-day, etc., etc. A number giving good promise of the future. New York: S. S. McClure, Ltd., 743 Broadway. Price, 15 cents.

The *Arena* for June contains the following social and economic papers: Condition of Women in Western States—one of the Wage-Earner series, by Helen Campbell; Save the American Home, by I. E. Deen; The Silver Question, by A. C. Fisk—the Problem of "Does the Country Demand the Free Coinage of Silver?" and Union for Practical Progress, by B. O. Flower. Pres. J. M. Coulter, Chas. J. O'Malley, Margaret Sydney, Ellen A. Richardson, Mary N. Adams, M. K. Craig, Will Allen Dromgoole and Eliza C. Hall unite in a symposium on the question of "Our National Flower," and advocate the maize, or Indian corn. Rev. Marion D. Shutter (with a portrait) treats of The Liberal Churches and Skepticism; Leathur McDonald, of Insanity and Genius; Dr. R. B. Leach, of Arden vs. Cholera—using that virulent poison as a preventive of cholera; Frances E. Russell, of Freedom in Dress; Prof. F. W. Sanders, of Islam Past and Present, and B. O. Flower, of Parisian Fashionable Folly, illustrated. This number begins a new volume. Although something too liberal in its ideas for orthodox Christians, the *Arena* takes advanced ground in the literature of social economy.

Worthington's Illustrated Magazine, with its June issue, closes its first six months' volume, and reports flattering success for this new literary enterprise. The leading article is the first of an entertaining series on Hawaiian Life, embellished with many engravings. The other illustrated papers are: London Church Choirs, and Sorosis, the Pioneer Woman's Club, with portraits. Other contributions are as follows: In "Ole Virginny" Fifty Years Ago (continued), by Mary A. Livermore; Schubert's Serenade, a story; Two of a Kind, a story; When the Sea Gives Up Its Dead, a story; Have Women Good Taste? and Poems, by several writers. A favorite feature of this magazine is found in its several social and household departments, which are of especial interest to well-regulated domestic circles. Hartford, Conn., A. D. Worthington & Co., publishers. \$2.50 a year.

The June number of the *Preacher's Magazine* (reprinted from the English edition, edited by Mark Guy Pearse and Arthur E. Gregory, with additions by American editors) presents a great variety of Christian thought and suggestion, including: The Social Panacea, by Rev. Dr. T. Bowman Stephenson; Joy, Rest and Faith, by Dr. Henry Drummond; The Life of Moses and its Lessons, by Rev. Mark Guy Pearse (continued); Doctrine and Fellowship of the Apostolic Churches, by Rev. Dr. Rob't A. Watson; How to Begin the Study of New Testament Greek, by Rev. R. Martin Pope; The Gradual Growth of the Bible, by Rev. W. A. LaBrum; Nine Outlines of Sermons, by as many clergymen on that number of topics; Notes and Illustrations; The Current Sunday-school Lessons, etc., etc. Published by W. B. Ketcham, 2 Cooper Union, New York.

The *Journal of Hygiene* for June is an excellent number, presenting a variety of topics of more than ordinary interest, as follows: The Greater Temperance, a paper read before the Brooklyn Ethical Association, by C. H. Shepard, M. D.; Notes on Caustion Health, by Dr. M. L. Holbrook (Nervous Exhaustion and Bad Air, Revival of Hydropathy, The Prevention of Diphtheria, etc.); Experiments with Mesmerism, a Personal Narrative, by Henry M. Hugwin; Hygienic Notes from China, by Prof. E. P. Thwing, M. D.; Crenation of Red Blood Corpuscles, by the editor; The Ventilation of Sleeping Rooms, by Jennie Chandler; Topics of the Month. (The Secret of Gladstone's Physical Endurance, etc.); and Book Notices. New York: edited and published by Dr. M. L. Holbrook, 46 East 21st street.

IN BRIEF.

THE COW A UNIT OF VALUATION.

In the present publication of the Imperial Geographical Society of Russia is the surprising announcement that the Chewsures—a race of 7,000 people—in the Department of Troust, Government of Tiflis, know nothing of the use of money as a medium of exchange. The unit of valuation among the primitive people is the cow. A horse is valued at three cows and a stallion at six. If a Chewsure becomes enraged and cracks his neighbor's skull he is obliged to pay sixteen cows. If he breaks a bone of his neighbor's arm five cows will rehabilitate him in the eyes of society. A wound in the forehead calls for three calves. If one cuts another in the part of the face usually covered by the beard the punishment is comparatively severe. The "doctor" places as many grains of wheat along the cut as possible. For each grain of wheat so used the criminal must give up a cow. Wounds in the beardless part of the face call for one-third as many cows only. The man who injures a neighbor's hand surrenders sixteen cows. Thirty cows even will pay for the loss of an eye. The people are said to be happy and contented. No misers exist among them!—*Chicago Tribune*.

THE "VEGETABLE CATERPILLAR".

An interesting curiosity, peculiar to the North Island of New Zealand, is the vegetable caterpillar (*Cordyceps Robertii*). This is an ordinary caterpillar, into which, at a certain season, the almost invisible spores of a fungus enter through the breathing pores. These commence to germinate, when the grub buries itself and is soon killed by the growth of fungus inside it, which ultimately sprouts from one side of the creature's body, and grows to a height of six to nine inches or more. Nearly the entire body of the caterpillar has by that time been converted into vegetable tissue.

ELECTRICAL CURIOSITY.

It is related that a telegraph operator has noticed a curious sparkling of his instrument that kept time with the blasts of steam from a locomotive directly beneath the wire; while a lineman sent to investigate a similar disturbance in another locality received a series of shocks corresponding to the puffs of a locomotive under the wire a short distance away. The *Electrical Review* suggests that the locomotive thus supplies a beautiful example of the hydro-electric machine of Lord Armstrong. The steam escaping from pressure generates frictional electricity, which is collected by the wire.

A BIT OF HISTORY.

The first piece of money coined in the United States was the silver half-dime of 1793, minted on March 1 of that year. This is a memorable coin, first, because it was struck from the private plate of George Washington, and secondly, because the device which appeared upon it was the bust of Martha Washington. When Washington saw the coin he was provoked, and ordered the device changed. Accordingly, the features were changed, a cap was placed on the head, and a staff put into the hand, and the familiar figure, emblematic of liberty, seen upon many American coins, was produced.

THE "WON'T" POWER.

The little crown prince of Germany has a way of saying odd and quite amusing things. A funny story told of him is that one day when at Potsdam he was entertaining himself by trying to make a donkey draw a cart, but the animal was stubborn and would not go. "Your donkey has a great deal of will power," called out the Emperor, who was watching the struggle between his son and the obstinate animal. "Oh, no, papa!" replied the little prince quickly. "It isn't his 'will' power that troubles me. It is his 'won't' power. He won't go."

LINCOLN AND SLAVERY.

In 1831 Lincoln saw in New Orleans a colored girl sold at auction. The scene filled his soul with indignation and horror. Turning to his companions he said:

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NEBRASKA.—Pres., Rev. W. I. Brooks, Pawnee City; Vice Pres., Rev. C. G. Widen, Mead; Sec., Howard P. Young, Wahoo; Treas., Rev. T. H. Dabney, Hooper.

MAINE.—Pres., Sec., I. D. Haines, Dexter; Treas., H. W. Goddard, West Sidney.

MASSACHUSETTS.—Pres., S. A. Pratt; Worcester.

MICHIGAN.—Pres., D. A. Richards, Brighton; Sec., H. A. Day, Brighton; Treas., Geo. Swanson, Jr., Bedford.

MINNESOTA.—Pres., S. B. Sjoblom, Ferguson Falls; Cor. Sec., Wm. Fenton, St. Paul; Rec. Sec., Mrs. M. F. Morrill, St. Charles; Treas., Wm. H. Morrill, St. Charles.

MISSOURI.—Pres., J. F. Beauchamp, Denver; Sec., M. N. Butler, Darlington; Treas., Rev. C. G. Cox, Grant City.

NEW HAMPSHIRE.—Pres., Robt. A. Frohock, Alton; Sec., S. C. Kimball, New Market; Treas., James F. French, Canterbury.

NEW YORK.—Pres., Rev. S. R. Wallace, Syracuse; Sec., Rev. W. H. Clark, Binghanton; Treas., Lucius Woodruff, Binghanton.

OHIO.—Pres., J. W. Martin, Mt. Perry; Rec. Sec., A. T. Vestal, Seneca; Cor. Sec. and Treas., E. Thomson, Seneca.

PENNSYLVANIA.—Pres., Samuel S. Collins, Allegheny; Sec., J. S. T. Milligan, Beaver; Treas., C. Wylie, Wilkinsburg.

WISCONSIN.—Pres., J. B. Galloway, Poyette; Sec., Isalah Faris, Vernon; Treas., J. W. Wood, Baraboo.

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 8, 1893.

The Annual Meeting of the National Christian Association will occur on Tuesday, June 20, 1893, at 10:30 A. M., in Carpenter Building, 221 West Madison street, Chicago, Ill., for the election of officers and the transaction of other important business.

M. A. GAULT, *President.*

OUR WORK IN THE SOUTH.

The letter from R. N. Countee, in last week's *Cynosure*, relating his experiences in Texas, while advocating the anti-secrecy cause in a lodge-ridden State, has probably been read with interest. Since that came to hand, we have received another from Rev. Francis J. Davidson, pastor of St. Matthew's (colored) Baptist church in New Orleans, who has also experienced a great deal of trouble in laboring faithfully against the lodge and giving honest and earnest testimony against the many evils that beset his charge.

"I am," he writes, "almost completely discouraged and disgusted with Southern oppression and barbarism. . . . Unless you were here and had a perfect knowledge of the existing circumstances, you can hardly be sufficiently impressed to believe the true nature of things. I hope to be able to extend my coming visit far out upon the Pacific coast. If you have any personal acquaintances in the North whose sympathy you think would be with me in the work of reformation, will you let them know that I would be glad to correspond with them? If I can secure work anywhere in the North as pastor, lecturer or colporteur, I will gladly accept it, even at a very moderate salary, believing that if God is pleased with my work he will give me success."

We should be very sorry to have our esteemed correspondent leave the South, where, even under the most trying circumstances, he has manfully fought the lodge evil, both in and out of his church. On page 6 of this paper we print the annual report of his pastoral work; and while there have been severe struggles and privations during the past year, there are also indications of much good accomplished among his colored brethren. Certainly, he has been indefatigable in his labors, and just as certainly he is needed there now and in the coming years. He cannot be spared from so fruitful a field. True, he sadly needs money to help him in his work; and here is an opportunity for some of our prosperous friends to make a profitable investment and carry encouragement to this worthy servant of our glorious Master.

HAZING THE CHINAMEN.

Now that the Geary Exclusion law has been suspended in its execution for the following reasons, it is a good time to give it the attention which it merits as a measure at once unjust and discreditable to our nation: (1.) The failure of Congress to appropriate the funds necessary to carry out its provisions, making it totally impracticable so far as the deportation of rebellious Chinamen is concerned. (2.) The possibility that the Chinese government might retaliate in kind, were it carried into effect.

The *Political Dissenter*, printed at Pittsburgh, relates the manner in which the law was obeyed in that city. There sixty-nine of the proscribed Chinese residents were members of the Pittsburgh Reformed Presbyterian Mission school, and the superintendent, Mr. Daniel Chesnut, in April, with no little personal effort and forethought, endeavored to make their registration under the law as easy as possible; but, says the editor, "it was enough to make one's blood boil to follow out the instruction, from the United States Treasury Department. Every Chinaman had to be weighed, measured, and described by color of eyes, complexion, and any peculiar mark on his person. All this was done privately at Mr. Chesnut's office. It brought to mind the days of slavery, with the revolting scenes at the auction block. It is not much wonder that Chinamen dislike, and in many cases absolutely refuse, to comply with the law. But as no Chinaman is re-

quired to do anything immoral, it seems wise in the circumstances for them to register."

If the law is not kept in suspense until Congress assembles, and it is not then repealed, it is difficult at present to determine the result. The meanness of the measure is too plainly visible to insure its cool consideration and approval. Rev. J. M. Foster, in this issue of the *Cynosure*, stamps it as a base political movement to preserve the influence of the Irish vote on the Pacific coast.

A PROTEST.

The *Catholic Review* proposes, in its last issue, that "all charges against the Catholic church which can be shown to be very old and to have been frequently and conclusively answered and disposed of shall be hereafter 'barred out,' and forbidden to all persons who may in future engage in religious controversy. If this proposal should ever be adopted it is certain that one of the very first of the old charges to be outlawed and forever thrown out of court would be the story of the 'Monita Secreta,' or 'Secret Instructions of the Jesuits.'"

The *Review*, however, tacitly admits that it was written by a member of the Society of Jesus after he had been "dismissed" from that society; but adds: "The so-called Instructions were simply a most extraordinary mass of lies."

The authors of this book of "Instructions," in the body of the volume, had provided for the contingency of its coming into possession of the enemies of the church, by incorporating among its teachings this injunction: "If this should fall into the hands of strangers, let it be positively denied." And so, ever since its publication, in 1614, or a little later, the Jesuits have been busily engaged in making such denial.

There is evidence, in other publications now extant of the Jesuits, printed in Spanish, Italian and French, that the "Instructions" are not only genuine, but much less objectionable, in degree, than the former works.

The Romanists have always consistently denied all other accusations against the Jesuits; but whatever objections they may make to the perpetuation of these charges, the charges still remain unrefuted.

THE BRIGGS HERESY CASE.

The case of Dr. Chas. A. Briggs, of Union Theological Seminary, which came before the General Assembly of the Presbyterian church in Washington, last week, on an appeal from the Presbytery of New York (which had acquitted him) was brought to a close on Wednesday evening, when the charge of heresy was sustained by a vote of 383 to 116.

On the following day, Dr. Briggs having declared that he adhered to all his positions taken before the Assembly, and that he had nothing further to say, the General Assembly proceeded to "absolutely suspend Charles A. Briggs from the office of a minister in the Presbyterian church in the United States of America until such time as he shall give satisfactory evidence of repentance to the General Assembly of the Presbyterian church in the United States of America of the violation by him of his ordination vow."

In the matter of the revision of the Presbyterian "Confession of Faith," the General Assembly refused to consent to the proposed changes; and the present ecclesiastical belief is for the present retained.

The disposition of these two important questions having been promptly made, the General Assembly proceeded to other business. We forbear comment and await results.

COMMON SENSE ABOUT PENSIONS.

As an item of information, it was announced, not long since, that Farnham Post of the G. A. R. (in New York), we understand adopted a series of resolutions, in which it expressed its opinion of the present pension system in the United States as follows:

WHEREAS, The only veterans entitled to pensions are those who, by wounds or disabilities incurred in the service of their country, are prevented from earning a living in their respective callings, as they might have done had such wounds or disabilities not been incurred,

and whose circumstances are such as to justify them in calling on the country for aid or support; and

WHEREAS, The Grand Army of the Republic is an association organized for the purpose of enabling old soldiers and sailors to take care of themselves and each other; and

WHEREAS, As much real patriotism may be shown by refraining in time of peace from inflicting unnecessary burdens on the country as by coming to her defense in time of war; therefore, be it

Resolved, That any old soldier or sailor who applies for or accepts a pension, except under the conditions above set forth, is, in the opinion of this post, guilty of conduct calculated to injure the good men who were and are willing to give their lives for their country without any reward save the approval of their own conscience and that honorable fame that is due to every patriot.

These opinions coming to the ears of the G. A. R. moguls, they at once revoked the charter of Farnham Post, because its action had not "the approval of the department and national commanders."

Yet the objective post seems to have taken a very sensible and conservative view of the subject.

THE WORLD'S FAIR SUNDAY OPENING.

Judge Stein, in one of the local courts, last week, granted an injunction against the World's Fair Directory requiring them to open the gates on Sunday. This suit was instituted by Mr. Clingman, a stockholder in the Fair.

In the United States court, before Judges Woods, Jenkin and Grosscup (Chief-Justice Fuller not being able to sit in the case), arguments by able counsel on both sides were heard in favor of and against a permanent injunction requiring the World's Fair management to close the gates on Sunday. Probably every argument, except the divine command, ever dreamed of since this Sabbath contest began was introduced and argued. The judges, however, reserved their decision until the 8th instant, and refused to grant a temporary injunction, so that the Fair was open again last Sunday, with large crowds in attendance.

The *Cynosure* goes to press this week before the decision of the court is rendered. What it will be is uncertain; but the advocates of Sunday closing should not be too sanguine of success.

We append the voice of various Christian churches upon this subject:

PRESBYTERIAN GENERAL ASSEMBLY.

Adopted a resolution directing that the exhibit of the Presbyterian church be removed from the Exposition if it be opened on Sunday; setting apart the second Sunday in June as a day for special prayer in all the churches under its jurisdiction for the better observance of the Sabbath, and recommending that on that day sermons be preached denouncing the directors of the World's Fair for violating their promises in respect to Sunday opening.

UNITED PRESBYTERIAN GENERAL ASSEMBLY.

At Monmouth, Ill., a resolution was unanimously adopted protesting against the action of the local directory, alleged to be indorsed by the managing commissioners of the Columbian Exposition, agreeing to open the gates of the World's Fair on the Sabbath.

METHODISTS IN NEW YORK.

The Methodist preachers of New York passed a resolution in favor of withdrawing the Methodist exhibit from the World's Fair if the Fair is opened on Sunday, and at the meeting on Monday they discussed an amendment instructing the bishops of the church to urge a boycott on the Fair.

BAPTIST ANNIVERSARIES

By a rising vote of great unanimity declared that the World's Fair directors cannot without disloyalty open the gates on Sunday, and cannot without dishonesty use a dollar of the nation's money while disregarding the nation's mandate. The Chicago directors cannot escape the obligations to obey the nation's will by resolution to return at some future day a part of the nation's money. The national commission has no power to nullify the action of the Congress that created it, and it is an act of flagrant dishonesty and downright rebellion against the government for the directors to open the gates. The President is called upon to take measures to prevent the consummation of this outrage. The action of the Chicago Baptists in withdrawing from the Aux-

iliary Congress is indorsed. Dr. Henson, in an earnest speech, said it was iniquitous for the local board to denationalize the Fair. Dr. Lawrence at some length explained his action in withdrawing from the congress. He thought that any further attempts to carry the day for an open Sunday was little short of treason.

CONSERVATIVE UNITED BRETHREN.

The Conservative (or Radical) United Brethren in Christ, in General Conference at Hudson, Ind., representing upward of 40,000 communicants, earnestly protested against opening the gates of the World's Fair on Sunday, and advised members of that church to keep away from the Fair unless the Sabbath law of God shall be respected.

CURFEW REVIVED.

The revival of the old-time English "curfew" bell in Canada, by an act of Parliament, is an event worthy of notice, as an advance in social reform.

The custom of ringing curfew (or "cover-fire") bells every evening throughout England is ascribed to William the Conqueror. The object was to warn the people to cover up their fires and retire to rest—a safe and healthful provision. The time for ringing these bells was at sunset in summer, and about 8 o'clock in the winter, and certain penalties were imposed upon those who neglected this duty. The practice of ringing curfew, however, appears to have prevailed generally in Europe long before the Norman conquest, its object being the prevention of fires, which, as houses were chiefly built of wood, were then frequent and disastrous. Up to a recent period the custom, if it is not now, was continued in many parts of the kingdom, although diverted from its original significance.

Under its revival in Canada, the curfew bell is rung at 9 o'clock in the evening, and after that hour if any persons under seventeen years of age are found on the streets they are locked up by the police, and unless satisfactory explanation can be given the parents shall be made to suffer either by confinement in jail or fine, or the sending away of the children to some public institution, where they will be taken care of until the authorities see fit to let them out.

At first sight, this discipline appears unnecessarily stringent, but it will be found, in the end, a beneficial measure. The habit, even with the allowance of parents and guardians, of permitting boys and girls to roam unrestricted about towns and cities at night, often until 12 o'clock or later, either together or separately, is harmful anywhere, but in large cities positively dangerous to morals, health and personal safety.

EDUCATIONAL.

These are busy days in the various colleges, where preparations for Commencement and graduation occupy the attention of faculties and students. Especially are readers of the *Cynosure* especially interested in the movements of those institutions where the evils of Greek-letter and other secret societies are justly feared and hated.

Take, for instance, Berea College, Berea, Ky., whose name and existence are so closely connected with those of the venerable John G. Fee. There the type of Christianity upon which it was founded favors the promotion of missionary efforts and all wholesome reforms. To-day it continues its adherence to the principle of total abstinence from intoxicating liquors and the use of tobacco, and also to the avoidance of those secret societies which seem to offer a substitute for religion, to shield wrong-doers, and to limit to a chosen few that which should be extended to all mankind. This institution, true to its mission, while controlled by no denomination, designs to co-operate in good works with ALL Christians.

There are other colleges and universities, we are glad to know, whose managements are pledged to these or similar wholesome principles. Take Wheaton College, at Wheaton, Illinois, for another example. True, its reputation as a Christian school for men and women has been firmly established for many years, during which it has maintained its excellent character without a disappointing divergence from the principles upon which it was founded.

While it is not one of the rich or large colleges of the country, it is a pleasure to know that it is

doing thoroughly good work in all departments. During the term now closing it has had enrolled 290 students, sixteen of whom are in the class about to be graduated. We are also enabled to announce that over \$37,000 of the \$100,000 fund for the college has already been subscribed.

We are assured that the Faculty will be pleased to entertain so many of the friends of the college, during the approaching Commencement week, as can arrange to be present at the exercises.

The following is the program:

Sabbath, June 25, 10:30 A. M.—Baccalaureate Sermon, Rev. Dr. S. Ives Curtis, Chicago, Illinois. Address to the Class, by the President. 7:30 P. M.—Missionary Address.

Monday and Tuesday, June 26-7.—Examinations.

Tuesday, June 27, 8:00 A. M.—Graduating Exercises of Musical Conservatory and Art School.

Wednesday, June 28, 10:00 A. M.—Meeting of Board of Trustees. 2:00 P. M.—Graduating Exercises of Preparatory School. Evening.—Banquet and Literary Program of Alumni Association.

Thursday, June 29, 10:00 A. M.—Commencement Day Exercises: Essays and Orations by the Class. 7:30 P. M.—Commencement Concert, by Lyon's Orchestra, Chicago. 9:30 P. M.—President's Levee in the College Parlors.

The annual anniversary of the Associated Alumni of Wheaton College occurs this year on Wednesday evening, June 28th.

The Alumni will be "at home" in the college parlor at 4:30 o'clock P. M. The banquet, literary exercises, and business meeting follow at the usual hours. The officers for 1892-93 are, president, Rev. John D. Nutting, '78; vice presidents, Charles D. Clark, Esq., '86, Mrs. Florence Johnson Hiatt, '85, and Prof. John B. Russell, '85; secretary, Mrs. Mary Bissell Phillips, '73; treasurer, W. B. Guild, '73; orator, Rev. E. R. Worrell, '85; essayist, Miss Frances S. Carothers, M. D., '80; welcome to the class of '93, E. W. Shaw, Esq., '89.

Will not all the Alumni who are planning to attend, write to the secretary, and if no place of entertainment has been secured, kindly state the fact. It will give the resident Alumni pleasure to welcome and entertain all who take this opportunity to visit their Alma-Mater. The secretary will also be pleased to hear from those who will not attend Commencement this year. Let some word be sent to be read at our social gathering.

A GOOD TESTIMONY.

At the Annual Conference of the United Brethren in Christ (Conservative), at New Dundee, Province of Ontario, Canada, Bishop Barnaby presiding, the following preamble and resolution on the evils of secret societies was adopted:

"Whereas, We find these associations multiplying rapidly, whose practices and obligations greatly hindered the spread of Gospel truth. Our Saviour when he came into this world taught openly, but not in secret. He distinctly said: 'I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.' 'Why askest thou me? ask them which heard me, what I have said unto them: behold they know what I said.' St. John 18: 20, 21. The Lord Jesus has by his word, his providence and his Spirit, led us to feel and deplore the evils arising from secret societies. Therefore,

"Resolved, That we are in hearty sympathy with our constitutional law, page 86, section 3, of our Discipline."

The section referred to forbids the admittance of any member of a secret lodge to church fellowship.

—Please remember the N. C. A. exhibit at the World's Fair, the Conference of Churches, June 20, and our Reform Congress, Oct 5.

—For some years there has been an occasional cropping-out of a feeling in the churches that the International Series of Sunday-school Lessons—which had its origin in a desire to establish a universal uniformity—should give way to denominational discrimination, so that each should formulate its own series for the year, independently of all others. The most decisive step yet reported in this direction was taken at the recent Baptist anniversaries at Denver, when a commit-

tee of the Publication Society recommended an alternative graded course of Bible study on the "inductive" plan, instead of the International system, to begin with the study of the life of Christ, and the report was adopted. This action opens up a new era of Bible lessons.

—The two Sundays during which the Columbian Exposition has been open to visitors have been disappointing to the management, in point of attendance. Last Sunday, a warm, pleasant day, drew only about 50,000 persons to Jackson Park—less than on the previous Sunday, and far less than the usual week day admittances. Does Sunday opening pay?

—As a word of encouragement to reformers and teachers who at times feel, like Elijah, that their work is not prospering as they desire, Rev. A. J. Gordon offers this consolation: "The plaudit at the last is not 'Well done, thou good and successful servant,' but 'Well done, thou good and faithful servant; enter thou into the joy of thy Lord!'" So it is faithfulness—works done in faith—that wins the Divine approval. What a comforting thought!

—The *Cynosure* office was favored, last week, with pleasant calls from the following friends, while they were returning from the annual general meetings of their respective denominations: Rev. Messrs. Isaiah Faris, Vernon, Wis., and J. W. Dill, Oakland, Kan., both of the Reformed Presbyterians, and Rev. J. McBride, Oakdale, Cal., and Philip Beck, Grafton, Cal., both of the Conservative United Brethren. All who, with us, believe that the secret lodge system is a hindrance to Christianity and a source of evil in itself, find a welcome here.

—The golden wedding of T. S. Parvin and his wife occurred at their home in Cedar Rapids, Iowa, May 17, 1893. Mr. Parvin is a stalwart Freemason of high degree, and probably the only member of his fraternity in the West who fully understands its true valuation. Indeed, in point of Masonic wisdom, he may be said to rank among his lodge brethren as did Homer's Nestor, the great counselor, among the Grecian chiefs. The specious arguments so freely used to prove the antiquity of the order by many Masonic writers, have been strongly refuted in his official Masonic communications.

—We are indebted to the *Voice of Masonry* for June for the following gratuitous advertising: "The *Cynosure* continually condemns and denounces Freemasonry, and in the same breath professes to sell it for a dollar." We do; and numbers of Masons who have been led into the lodges and have paid high prices for initiations and degrees, are buying from us the correct work of the seven Blue Lodge and Chapter degrees for 75 cents, together with an exposition of the true character of the fraternity as a Christless institution, inimical to the best interests of the church, the home and the state.

—Of the death of the late General S. C. Armstrong, at Hampton, Va., quite recently, Mrs. Laura Haviland writes as follows to one of the Chicago dailies:

As I read of the death of that noble Christian philanthropist, and of the students playing and singing "How firm a foundation," etc." for a moment I could read no further, for the tear of sympathy with that school of 600 Negro and Indian students would flow. Yes, that "firm foundation" I saw in that gifted man when I was in Hampton, Va., doing mission work in August, 1865. . . . Of him there cannot be too much said in praise of his noble, self-sacrificing life work. He was a brilliant star in our spiritual horizon, that knew no fading until lost to our view in the more glorious light of eternal day, where there is no need of our sun that fades the bright morning star by his superior brilliancy and magnitude upon the ethereal blue and also brings life to the slumbering earth of winter. So General Armstrong was an inspiration to his students, and his death will, we trust, be an abiding consecration.

—To-morrow, June 9, is the Women's Christian Temperance Unions' day in the Temperance Congress of the World's Fair, and the local Union is exerting itself to make it a time of blessing to all who may attend. There is deep regret that Miss Willard cannot be with them, but this fact may serve to inspire her associates to a better performance of the work in which she so much delights. The gathering will be held in "Columbus" and "Washington" halls at the Memorial Art Palace. Excellent speakers, singers and poets will participate in the exercises. "Daughters of the King," from abroad and at home, with the "Mother of the Crusade," Mrs. Eliza J. Thompson, Hillsboro, O., are to be present.

THE HOME.

HUMILITY.

The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing
Sings in the shade when all things rest—
In lark and nightingale we see
What honor hath humility.

When Mary chose the better part,
She meekly sat at Jesus' feet;
And Lydia's gently-opened heart
Was made for God's own temple meet—
Fairest and best adorned is she
Whose clothing is humility.

The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bows him down
The most, when most his soul ascends;
Nearest the throne itself must be
The footstool of humility.

—Selected.

TOUCHING CHRIST.

I preach a Christ so near you can touch him—
touch him with your guilt and get pardon—touch
him with your trouble and get comfort—touch
him with your bondage and get manumission.
You have seen a man take hold of an electric
chain. A man can with one hand take one end
of the chain and with the other hand he may take
hold of the other end of the chain. Then a hun-
dred persons taking hold of that chain will alto-
gether feel the electric power. You have seen
that experiment. Well, Christ with one wounded
hand takes hold of one end of the electric chain
of love, and with the other wounded hand takes
hold of the other end of the electric chain of love
and all earthly and angelic beings may lay hold
of that chain, and around and around in sublime
and everlasting circuit runs the thrill of terres-
trial and celestial and brotherly and saintly and
cherubic and seraphic and archangelic and divine
sympathy. So that if this morning Christ should
sweep his hand over this audience and say, "Who
touched me?" there would be hundreds and thou-
sands of voices responding, "I! I! I!"—*De Witt Talmage.*

A REMARKABLE SOUVENIR.

We have received, through a friend, a very
remarkable little pamphlet, published by the
American Bible Society. It is a souvenir to be
distributed at the World's Fair, and contains
beautifully printed specimens of 242 languages
and dialects in which the Society prints the
Scriptures. As one looks through it and sees
the strange characters on every page he is op-
pressed with the thought of the labor and toil
represented in these translations. Just recently
one of these translations for a rude and savage
people was completed after fourteen years' hard
work. Others of them cost as much. We laid
down the little volume with a deeper sense of the
great work of the Bible Society. It is the indis-
pensable ally of the Foreign Mission Board of
every denomination. This little volume is a
genuine polyglot. It is written that on the day
of Pentecost the multitude were confounded be-
cause that every man heard the disciples speak-
ing to them in their own language. The wonder
is repeated in this little volume.—*Associate Re-
formed Presbyterian.*

THE GIFT OF SONG.

A touching story is told of a little girl sent by
her parents from Spain, during a time of relig-
ious persecution there, to take refuge with some
friends in England. The vessel was lost on a
rock-bound coast during a severe storm, but the
little girl was saved through the efforts of some
heroic men. She was too young to tell her story,
but, by a series of providential events, was
brought at last to the house of a friend of her
parents just as, released from imprisonment, they
arrived in England to seek their long-lost dar-
ling. A familiar tune, that the mother had
taught to her little girl in former days, became
the clew that led to their joyful meeting.

A remarkable incident is that of a Scottish
youth, who learned with a pious mother to sing
the old psalms that were as household words to
them in the kirk and by the fireside. When he
grew up he wandered away from his native coun-

try, was taken captive by the Turks, and made a
slave in one of the Barbary States. But he never
forgot the songs of Zion, although he sung them
in a strange land and to heathen ears. One
night he was solacing himself in this manner,
when the attention of some sailors on board of an
English man-of-war was directed to the familiar
tune of "Old Hundred," as it came floating over
the moonlight waves. At once they surmised
the truth, that one of their countrymen was lan-
guishing away his life as a captive. Quickly
arming themselves, they manned a boat, and lost
no time in effecting his release. What a joy to
him, after eighteen long years passed in slavery!
—*Child's World.*

CHRISTIANITY IN "FLATS."

Persons may make themselves disagreeable
by asserting what they call "their rights" on
every occasion, or they may make themselves be-
loved by their thoughtful consideration for
others.

A gentleman living in a city "flat" was accus-
tomed to arrange his fire for the night by putting
on the coal, piece by piece, with the tongs.

"Why do you do that so noiselessly?" asked a
visitor.

"The people down stairs retire very early, and
I try not to disturb their dreams."

It was nothing to him that his neighbors chose
to go to bed at nine, while he preferred eleven;
he had an undoubted right to rattle coal over
their heads as long as he pleased; but he pre-
ferred to take such precautions as would leave
their rest unbroken.—*Youth's Companion.*

THE SMALL AND THE GREAT.

One night a man took a little taper out of a
drawer and lighted it, and began to ascend a
long, winding stair.

"Where are you going?" said the taper.

"Away high up," said the man, "higher than
the top of the house where we sleep."

"And what are you going to do there?" said
the little taper.

"I am going to show the ships out at sea where
the harbor is," said the man. "For we stand
here at the entrance to a harbor and some ship
far out on the stormy sea may be looking out for
our light even now."

"Alas! no ship could ever see my light," said
the little taper. "It is so very small."

"If your light is small," said the man, "keep
it burning bright and leave the rest to me."

Well, when the man got up to the top of the
lighthouse—for this was a lighthouse they were
in—he took the little taper, and with it he light-
ed the great lamps that stood ready there with
their polished reflectors behind them. And soon
they were burning steady and clear, throwing a
great, strong beam of light across the sea. By
this time the lighthouse man had blown out the
little taper, and laid it aside. But it had done
its work. Though its own light had been so
small, it had been the means of kindling the great
lights in the top of the lighthouse, and these
were now shining brightly over the sea, so that
the ships far out knew by it where they were,
and were guided safely into the harbor.—*Rev. Dr.
Macrae.*

A MOTHER'S PRAYER.

It was a dark, wintry night, such as only the
slums of London can boast. The little flickering
flame in the oil lamp, which at its best poorly
lighted the narrow street, had been blown out by
the wind, leaving that portion of the great city
shrouded in darkness that was almost Plutonian.
Trees swayed in the wind, and the time-worn
sign in front of the "Wayside Tavern" creaked
with a sound that was anything but musical.
The loungers in the bar-room of the old tavern
had been few that night, and the surly bar-tender
had long since closed the doors and gone to bed.
Numerous town clocks all over the city chimed
the hour of midnight, and to all appearances the
tavern was quite dark throughout; but if one
walked around the building to where the rickety
outside staircase leads to the top story, there
could be seen a faint light in the room next the
landing.

In this room sits a woman diligently sewing by

the glimmering light of a candle. Her hair is
plentifully sprinkled with gray and her face is
set with deep lines that betoken years of care and
trouble. As she sews she seems to be thinking
about something, and now and then a tear falls
on the coarse cloth and her hand trembles so that
she can scarcely thread the needle. With her it
was

Work—work—work!
From weary chime to chime;
Work—work—work,
As prisoners work for crime!
Band and gusset and seam,
Seam and gusset and band,
Till the heart is sick, and the brain benumbed,
As well as the weary hand.

What a sad lot is hers, and the future seems to
bring not even a glimmer of better things. She
is thinking about her wayward son who has gone
to seek his fortune in America. How much hap-
pier she used to feel when he was working in
London, and they lived together in their little
cottage before he fell in with evil companions and
took to drinking. It has been two years since he
left home, and how hard she has worked to earn
enough money to cross the ocean and try to find
him.

"Perhaps Larry is dead," she sometimes would
say to herself, "but then the Lord takes care of
his children, good and bad."

The town clocks are striking one, and the can-
dle is nearly burnt out when she lays aside her
work and looks about the barely-furnished room.
There on the table is her Bible, the light of her
life. She must not neglect to read that, although
the hour is late and the brain and hand are
tired. So she reads a Psalm and then kneels
down by the side of her rude cot to pray. She
remains upon her knees a long time, pleading
with the Father to restore her lost son, to touch his
heart that night, to turn him from the error of
his ways, and bring him back to her.

Meanwhile, outside the darkness has grown
black and the wind stronger than before. Down
the narrow street quietly walk two men, one car-
rying a dark lantern. They go around the old
tavern and then cautiously ascend the old stair-
case. The noise made by the creaking of their
heavy boots can not be distinguished from the
noise made by the wind, and then, too, the sleepy
policeman on this beat is three or four blocks
away. So they reach the landing safely.

"I guess this is the place," said one; "I heard
Jake, the bar-tender, say that the old woman
keeps her money under her pillow, and we'll just
relieve her of it."

"Hush," said the other, "she hasn't gone to
bed yet. She's saying her prayers, I guess.
We'll wait till she gets through."

By this time the candle had gone completely
out, and the room was in utter darkness, so one
of the men put his ear to a hole in the window.
"Now I'll hear what the old lady is sayin'," said
he.

The prayer was fervent, and she became so
much in earnest that she raised her voice:

"Kind Father, to-night my boy is wandering I
know not where. He has fallen into evil, and oh,
Father, to-night convict him of sin, and let him
know that his poor old mother is praying and
weeping for him. He is weak, O Lord, but thou
art mighty; rescue him and bring him back."

"What's the matter, Larry? You look as if
you had seen a ghost."

"Oh, Jim," said he, "that's my mother prayin'
for me. What a wretch I have been; but I can't
go in and ask her forgiveness with the smell of
liquor on my lips. Let's go down without mak-
ing any noise."

Larry's companion could see that he was very
much affected, and so he obeyed without a word.

"Just think," said Larry, "I almost robbed
my own mother."

Silently those two men walked back to their
wretched lodgings in another part of the great
city. Much to his companion's surprise, Larry
refused to drink with him when they reached
their abode, but went at once to bed with a troubled
conscience. The hand of the Lord had touched
his heart and convicted him of sin. He thought
of how he had taken his mother's hard-earned
money and lied to her about going to America.
And oh, his life since then; what a record of sin
and shame!

Not a moment did Larry sleep that night. The
power of God was working in his heart, and he

felt the most bitter remorse. It seemed an age to him till morning; but when at last it came, he dressed himself with more care than usual and started for the "Wayside Tavern," before any of his evil companions were out of bed.

When he reached his mother's door she was just putting on her bonnet, preparatory to setting out to deliver some coats which she had made for a large factory. He tapped lightly on the door, and in a moment she opened it and threw her arms around Larry's neck and wept for joy. It was a touching scene, that meeting of the godly mother and her unfaithful, wayward son.

"I knew the Lord would answer my prayer," said she.

"The Lord was not the only one who heard your prayer, mother," said he.

Then followed the story of the night before. It was a dreadful thing to think that he came so near robbing his own mother while she was praying for him; but she readily forgave him, and that day there was not a happier woman in London than Larry's mother.

The young man soon found work in a drygoods store, and by dint of great saving, the mother and son were able after a while to buy back the little cottage that had once been theirs. To say that Larry was never tempted to return to his old life of sin would be putting it too strongly, but he always thought of his praying mother and did not yield to the enticement of those who had once been his evil companions. "The way of the transgressor is hard;" "but the path of the just is as the shining light that shineth more and more unto the perfect day."—*Lutheran Evangelist*.

THE SECRET OF FASCINATING.

Doubtless, thousands of young people, and not a small number of old ones, wish every day of their lives that they could learn the secret of fascinating others by means of their graceful, exquisite manners. The secret is an open one. It is so easy to learn that it lies all neglected by the wayside, while they who would give their dearest treasure to find it pass unknowing.

It is only this: Fill your heart with good will to everybody, and then practice at all times the best manners you know, particularly at home. If you begin at home, this charming manner will, so to speak, get settled on you and never leave you. Be just as polite to your sister as you would to your best girl. Strive to gain the good will of mother, father and brothers and sisters and children, exactly as you strive to gain good will abroad.

There is no place for practicing manners like the home circle; no place, permit me to say, where it will be so appreciated. It will be a cultivation of heart, mind and body, this endeavor to feel nothing but affection for the people at home, and treat them as though they were worthy of as much consideration at your hands as if they were the president and his family. So they are worthy. Then from the home will float out around you those sweet, magnetic influences which will draw the hearts of mankind toward you.—*Jenness Miller Monthly*.

A HOSPITAL INCIDENT.

It was a railroad accident which sent Johnny to the hospital (for he was a railroad boy), and his mother lived in Kansas. In coupling or uncoupling a car, or in some other way, he fell between the wheels, and had to lose both his legs, just below the hips.

He was a fine, healthy boy of sixteen or so, and bore bravely the "inevitable." I often talked to him, and carried him reading matter, which he devoured eagerly.

He was always cheerful and responsive; he wanted no pity, and took no "pooring." He grew better, fast, and seemed anxious to be out and about again, that he might "do something."

"I am so glad it was not my hands," said he, holding up two lusty, strong arms; "for, now I can get a pair of stumps for the legs, and with my hands I can support my mother in Kansas."

Bless the boy! heroes grow out of such boys, and make opportunities sublime.

In due time he left, and, doubtless, has gone to find his mother in Kansas.—*Faith's Record*.

THE HOME—HER ATTRactions.

She has no dazzling charms, no classic grace,
Nothing, you think, to win men's hearts about her;
Yet, looking at her sweet and gentle face,
I wonder what our lives would be without her.

She has no wish in the great world to shine;
For work outside a woman's sphere no yearning;
But on the altar of home's sacred shrine
She keeps the fire of pure affection burning.

We tell our griefs into her patient ear;
She whispers "Hope!" when ways are dark and dreary;

The little children like to have her near,
And run into her open arms when weary.

Her step falls lightly by the sufferer's bed;
Where poverty and care abound she lingers;
And many a weary heart and aching head
Find gifts of healing in her tender fingers.

She holds a helping hand to those who fall,
Which gently guides them back to paths of duty!
Her kindly eyes, with kindly looks for all,
See in uncomeliest souls some hidden beauty.

Her charity would every need embrace;
The shy and timid fear not to address her;
With loving tact she rightly fills her place,
While all who know her pray that heaven may bless her!

—*Chambers's Journal*.

TEMPERANCE.

A CALL FOR SERVICE.

A captain at evening roll-call said to his company: "Soldiers, I am ordered to detail ten men for a very dangerous service, but of the greatest importance to the army in the coming battle. I have not the heart to pick the men, for the chances are against their ever coming back. But if there are ten men in the company who will volunteer for this service, they may step two paces to the front." As the captain ceased speaking that whole line stepped two paces forward and stood there with every man in his place, and ranks even as before. The captain's eyes were dim and his voice faltered as he said: "Soldiers, I thank you; I am proud to be captain of such a company." Fellow workers, just such a spirit should move the whole prohibition line. We wage a war fiercer than that of bullet and bayonet, and far more vital to human good. It is a struggle whose echoes reach the stars and enlist the hosts in heaven. Step to the front and give yourselves, your powers and your means to stay the enemy of God and man.—*Frances E. Willard*.

A CHALLENGE.

I hold that the following propositions are incontrovertible:

1. The liquor trade wars on babes and mothers, causes insanity and damns souls.
2. The law upholds the liquor trade.
3. License parties uphold this wicked law.
4. The bishop, elder, preacher, deacon or layman who votes the ticket of any license party, upholds the wicked law, upholds the liquor trade.
5. Therefore, those professed Christians are engaged in warring on babes and mothers, causing insanity and damning souls.

If the above propositions contain any falsehood or fallacy, show me wherein and I will forever after hold my peace. But if these propositions are true they are God's truth lying right at the very foundation of righteousness in both church and state.—*D. Bond, in the N. Y. Voice*.

FEEDING THE CROCODILE.

Two travelers from the western world, one an excellent Liberal, and the other an estimable Conservative, found themselves one day on the bank of the Ganges, in India. While they stood in friendly discourse, they observed a native woman approaching, carrying an infant. She seemed to have a deep affection for the child, for she lavished kisses and caresses upon it as she drew near the margin of the sacred stream. Arrived at the water's edge, she looked about eagerly, and at length a moving object in the river seemed to rivet her attention. The object drew near, and proved to be an enormous crocodile, with wicked eyes, and hungry, cavernous jaws. The horrified travelers suddenly divined the woman's purpose. She was about to throw her

child to the voracious monster as an act of worship! At once they rushed forward and intercepted her. Then they expostulated with her, pointing out how wicked was the deed she was contemplating. "It may be as you say," replied the women, "but if so, why do you practice the same custom in your own land?" "We do nothing of the sort!" replied the travelers. Such a deed would be regarded as child-murder, and would be punished with death in any Christian country. Besides, we have no crocodiles in Canada!" "No; but I am informed that you have a monster far more terrible, called the licensed liquor traffic, and that you feed it with the bodies and souls of your children—and that for one child sacrificed here in the Ganges, you sacrifice a thousand to your crocodile. Is this true?" And the two travelers, who were conscious that they had always supported the license parties, bent their heads in shame, and were silent.

MORAL.—Comparisons between heathenism and civilization are odious.—*Hamilton (Canada) Temperar.*

A GOOD WAY TO TREAT.

Mr. Perry was a Southern gentleman, exceedingly polite, and also a very temperate man. One day he met an old acquaintance, who called out: "Hello, Perry! I was just going in to get a drink. Come in and take something."

"Thank you," said Perry, "I don't care for anything."

"But," persisted the other, "come in and take something just for sociability's sake."

"I want to be sociable," answered Perry; "I am anxious to be sociable, but I can't drink with you."

"All right," growled the friend. "If you don't want to be sociable, I'll go without drinking."

The two men walked silently along for a minute or two, the sociable man in a state of great irritation, until Perry suddenly halted in front of a drug store.

"I am not feeling well, to-day," said he, with a pleasant smile, "and I think I'll go in here and get a dose of castor oil. Will you join me?"

"What!" exclaimed the other, "in a dose of castor oil?"

"Yes, I'll pay for it."

"E hue!" cried the sociable man with a very wry face. "I hate the stuff."

"But I want you to take a glass of the oil with me just to be sociable, you know."

"I won't do it."

"Indeed, my friend," said Perry, gravely, "your sociable whisky is just as distasteful to me as my sociable oil is to you. Don't you think I have as much reason to be offended with you as you have with me?"

The sociable man saw the point; and it would be money, health and morals saved if the lesson could be firmly implanted in the mind of every young man in the land.—*Anonymous*.

UNION OF LIQUOR AND MONEY POWER.

This liquor power is to-day the strong right arm of the money power. It enjoys greater privileges than are accorded to any other combination of capital on the American continent. This may appear to be a broad assertion, in view of the privileges accorded to railroad and other combinations, but the *Advocate* has amply demonstrated it to be true. It is the most powerful, if it is not the most gigantic, of capitalistic combines of the day, and it is beyond question the most dangerous, because the most unscrupulous and determined. It is absolute nonsense to talk or think of making a successful contest against the capitalistic combines that have been and still are ruling this country, and not include among them the liquor combine—the most dangerous one among them all. Until our people are ready to grapple with this hydra-headed monster, they may as well save the effort they are directing against plutocracy and devote it to such faithful services of their masters as will secure the best indulgences it may be possible for them to obtain. Nothing but absolute blindness can prevent a recognition of this fact. The only question upon which there can be a rational difference of opinion relates to the plan of assault—the method by which we shall propose to throttle the monster and deprive him of his power.—*The Advocate (People's Party)*.

BIBLE LESSON.

OLD TESTAMENT TEACHINGS.

LESSON XII.—Second Quarter, 1893.—June 18.

SUBJECT.—Messiah's Kingdom.—Mal. 3: 1-12.

GOLDEN TEXT.—They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.—Mal. 3: 17.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Mal. 3: 1-6. T.—Mal. 3: 7-12. W.—Psa. 72: 1-11. T.—Psa. 72: 12-20. F.—John 1: 15-23. S.—Matt. 3: 7-12. S.—Matt. 25: 31-46.

COMMENTS BY E. E. FLAGG.

1. *The coming of the Messiah.* Vs. 1-3 "Behold, I will send my messenger"—John the Baptist, who prepared the way for Christ's earthly ministry by stirring up the people to repentance. So in the divine, as in the natural, order of things there must be a work of preparation, and the Lord has different messengers who go before him to prepare his way in the hearts of nations and of individuals. Pestilence and famine, and stormy winds, are stern-visaged John the Baptists, calling the people with a loud voice to repentance. Clearing a way through the wilderness is rough work. So the trials which break up our fallow ground and prepare us to bring forth the fruit of the Spirit are repellant to the flesh; but let us be careful how we receive these messengers of God. There are lowlands of spiritual sloth to be filled up with earnest work; there are mountains of unbelief to be leveled; crooked ways of sin to be made straight, and rough ways of selfishness and ill-temper to be made smooth, before he can come to our hearts as to his temple. "Whom ye seek . . . which ye delight in," refers to the general expectancy among the Jews of a coming Deliverer. But they made up their minds to have him come in a certain way, and rejected him because he came in another and very different one. So our Lord's second coming will be sudden, and it is not enough to simply expect it, or even to take delight in the hope. We must be prepared to receive him, whether he come at cock-crow or in the silent watches of the night. "Who may abide the day of his coming?" "He will thoroughly purge his floor," said John the Baptist; but, severe as was the testing time which accompanied the introduction of Christianity into the world, we have reason to believe that his second appearance will be even more of a sifting process. Are we willing that Christ should come, either personally or in a wider sense? Then we must be willing that he should search us, and not shrink from his refining fires of persecution and trial.

2. *God's people purified.* Vs. 3, 4. We can no more do the work of sanctification for ourselves than we can the work of salvation. Christ must do both. "He shall purify the sons of Levi." Every Christian becomes not only "a child of the King," but by virtue of his royal blood, a priest as well, the two offices being in ancient times generally united. The way into the holy of holies is always open to him to come and personally present his offerings. But as the Jewish priests were commanded to "be clean to bear the vessels of the Lord," so we as Christians must be "purged from all filthiness of the flesh" before our offering can be "pleasant" to the Lord. How can a tobacco-user expect that his body can be a temple for the Holy Spirit, when purity in all things is the first condition demanded?

3. *The judgments of God against a back-slidden people.* Vs. 5-9. The Israel of Malachi's time had grossly apostatized, and had given place to all the vices of heathenism. There were sorcerers among them,—men and women who used magical arts and consulted familiar spirits. There are many such to day; and people who call themselves Christians seek these mediums and fortune-tellers to gain information about the future or their dead relatives. Christ, at his second coming, will be a swift witness against all who practice these arts. It was an "adulterous generation." One of the heaviest indictments against them as a people was unfaithfulness to the marriage covenant. A man could treacherously put away the wife of his youth for the most unworthy reason. It is so now. Frequent and easy divorces, unregulated by any uniform, righteous law, is one of the most crying sins of our land. So is also false swearing, judicial and extra-judicial. The oaths of Masonry are false in many ways. If their barbarous penalties are a mere form of words which are never meant to be enforced, it is calling on God to witness a mockery and a farce. But the Lord's coming will be as the lightning's

flash, lighting up the darkest recesses of the secret chambers. He will be a swift witness against the oppressor. Our land is full of oppression, under various forms, of the weak and helpless. The Negro, the Indian, the Chinese, are crying instances. "And fear not me," saith the Lord of hosts. A nation which fears God will have upright legislators, just laws, and a strong arm with which to enforce them. "Even from ancient days" Israel had wandered from God's ordinances. They had added the insolence of hypocrisy to their many other sins. They answered to all expostulation, "Wherein have we robbed thee?" while they withheld the tithes and offerings, and the temple worship languished in consequence. They offered worthless sacrifices, and called God's service a weariness, as many do now; and so the whole nation was cursed with blight and famine. Withholding from the Lord his just dues never pays.

4. *A blessing promised.* Vs. 10-12. National prosperity, to be real and enduring, must rest on a basis of national piety. It is always right and safe to trust the Lord. Every promise he makes to us will bear proving. "Bring in all the tithes into the storehouse," the unused talents, the neglected opportunities, as well as the gold and silver, and see if the Lord will not indeed pour us out such a blessing that our hearts will not have room to receive it.

RELIGIOUS NEWS.

AFRICAN MISSIONS.

—A chain of missions has been established across Central Africa from ocean to ocean, and all in eighteen years. The Church of England Mission took the country around Lake Victoria Nyanza, the London Missionary Society took Lake Tanganyika and the neighboring country, the Baptist missionaries established themselves on the Congo, two Presbyterian missions went to Lake Nyassa, and the Universities Mission took Zanzibar and the country inland as far as Nyassa, on which they have a good-sized steamer. The London Missionary Society has one on Tanganyika, and the Baptists and the Livingstone Inland Mission (an American society) have steamers on the Congo. And a railroad is certain to follow. Several new missions have been founded within a year, prominent among which is one by the Church of Scotland, known as the East African Scottish Mission, with a center at Kibwezi on the high road from Mobasa to Uganda.

BAPTIST.

—The anniversaries, at Denver, in May, were well attended and much interesting denominational intelligence was made public, through the official reports: The Women's Home Mission Society's report showed that by cash donations from the various States there were the following amounts in the various funds: For general work, \$50,849 48; for training school, \$9,863.61; for building, \$6,148 14; for furnishing, \$198 37; making a grand total of \$67,059.60. The disbursements for the various work of the year amounted to \$63,334 40. The balance on hand at the end of the fiscal year, March 31, was \$3,724 20.

The publication society reported total receipts to the publishing, Bible and missionary departments of \$683,083 49, of which sum \$534,529.93 were for the book department. During the year 35,000,000 copies of books, tracts and periodicals have been published, 33,526 copies of the Scriptures circulated by the Bible department.

The report of the missionary work, and of the chapel car Evangel, was very cheering. The 124 missionaries and workers have traveled 524,769 miles, distributed 438,439 pages of tracts, visited 44,641 families, baptized 642 persons, constituted 49 churches, organized 330 Sunday-schools, besides much other evangelical effort.

The report of the Missionary Union—foreign department—shows that fifty-two, in all, have gone forth under the auspices of the Union to foreign lands. The annual review includes the fields of Burma, Assam, India (Telugu mission), China, Japan and Africa. The European missions referred to include those in France, Germany, Denmark, Sweden, Finland, Norway, Russia and Spain. The "general summary" shows that the growth the past year has been thirty-seven missionaries, forty native preachers, seventy-two churches, 5,848 church members, 7,497 scholars in Sunday-schools, 2,404 pupils in boarding and day schools, and \$60,910 in contributions from the mission churches. The "grand totals" show 2,070 preachers in foreign lands; 1,531 churches; 12,856 baptized in 1892; 169,729 church members; 85,684 Sunday-school scholars and \$305,270 contributed by mission churches.

BRETHREN IN CHRIST.

—General conference assembled in Whiteside Co., Ill., May 17, the church being pretty well represented. It was decided to establish a mission in Chicago, under charge of A. L. Myers of Freeport, Ill.; also to place evangelists in the field; also to organize home mission districts in States where the number of adherents will

warrant it, and press the mission work in those districts. The place selected for the conference of 1894 is Abilene, Kans.

CHRISTIAN ENDEAVOR.

—The Christian Endeavor Convention committee at Montreal, Can., are beginning very actively to prepare for the reception of the great convention in July. Thirty States have already reported their railroad managers and are arranging excursions. No less than 16,200 delegates are booked, and an immense gathering is assured, including representatives from fifteen other States and Canada and from England and Europe, India, Australia, Japan, China and Africa. It may be of interest to know that from Pennsylvania are coming 2,000 delegates, 500 from Massachusetts, 700 from Illinois, 500 from Missouri, 500 from Indiana, 300 from Michigan, 2,000 from New York State, 250 from New Hampshire, 500 from Georgia, 350 from Vermont, 400 from Nebraska, 100 from Texas, 1,000 from Maine, 1,000 from Wisconsin, 400 from Connecticut, 600 from Iowa, 200 from West Virginia, and 150 from San Francisco. The convention will be in session from July 9 to 12, inclusive.

LUTHERAN.

—There is a tendency to union in the Lutheran church as nowhere else. Dr. Jacobs recently published an article in the *Independent* on the subject of "Denominational Union," in which he speaks of the divided state of the Lutheran church in Germany, from which we must conclude that things could hardly be expected to be better in this country than they are, seeing that our congregations are largely made up of those who come from across the waters. Things are, however, changing for the better. And if it were not for old prejudices which keep us from arranging and holding free conferences with those of other synods, the lines of distinctions would disappear more rapidly, *i. e.*, un-Lutheran doctrines and practices would gradually disappear, and those who honestly accept the Augsburg Confession would gradually unite.—*Lutheran Standard*.

METHODIST EPISCOPAL.

—A supplementary group of returns from districts throughout the church show some results of revival work during the past winter. The figures, which are from first sources, indicate that the total conversions throughout the church are about 300,000. The total membership of our church in all lands, including probationers, is about 2,500,000. Our revival figures do not include returns beyond the United States. The rate of numerical advance may therefore be estimated readily.

—The annual meeting of the Chicago and North Chicago District (Des Plaines) Camp-ground Association will be held on the grounds Thursday, June 8, to elect trustees and transact other business. Each church is entitled to representation by its pastor and one lay delegate. Pastors are requested to notify their lay delegates.

—Rev. J. W. Wright, of Independence, Kan., was orator for the Grand Lodge of Kansas at its recent session. His address has been published in pamphlet form.

—Rev. Dr. Fawcett, pastor of First church, Chicago, has been invited by the president of the Toronto conference, Rev. George J. Bishop, D.D., to deliver the ordination sermon before that conference, June 11.

—Rev. S. R. Beggs, of Rock River conference, is the oldest conference member in our church. He has been a regular member of a conference for seventy-one years. Bro. Beggs joined the Missouri conference in October, 1822.

—Young people from all parts of the country will attend the great international Epworth League convention at Cleveland. About 250 will go from Chicago in a special train.

REFORMED CHURCH IN AMERICA.

—Every lover of our church will rejoice at the prosperity of our theological schools, and especially at the fact that they are beginning to meet the demand for ministers. Our theological seminaries are better equipped and endowed, and more young men are enrolled as students than ever before. As evidence of this we need but say that the number of graduates from the various seminaries of our church this spring was forty-eight. Of these, twenty-three came from Lancaster, fifteen from Ursinus, five from Heidelberg, and five from the Mission House. Certainly this is cause for rejoicing and thankfulness.—*Christian World*.

—The recent General Synod was held at Reading, Pa. The Home Mission report for the past three years shows that the church is supporting 136 missions in various parts of the United States. Efforts are being made to introduce mission work among the Hungarians and Poles in the United States. Applications from colonies in New York, New Jersey, Illinois and Canada have been made to the board for missionaries capable of speaking the Hungarian tongue. The Home Mission Board has organized church building funds of \$500 each. At the 1890 synod there were nine, while at present there are twenty-four, nearly all of which are loaned to missionaries. Efforts are being made to raise \$15,000, to be used as special funds. In the mission churches there are 157 Sunday schools and 15,749 scholars, teachers and officers. The missions have raised \$27,116 for benevolence, and \$233,946 toward their own support. The church at large has contributed \$124,921 for home missions.

NEWS OF THE WEEK.

CHICAGO.

Secretary Goodspeed says the University of Chicago has not purchased the Bancroft library, as has been reported.

Comptroller Eckels has refused to allow the Chemical bank of Chicago to reopen its doors for business.

John C. McKeon, of Ottawa, Ill., has been appointed bank examiner for half of Cook county by Comptroller Eckels.

The fifty sixth annual convention of the Chicago diocese of the Episcopal church has finished its business.

Memorial day exercises were held in the Art Institute, Major William Warner, of Kansas City, delivering the principal address.

The corner-stone of Memorial Hall was laid under the auspices of the G. A. R., Judge Hawes delivering the dedicatory address.

The graves of the soldier dead at the various cemeteries were decorated by the posts of the G. A. R. and auxiliary organizations. Ransom Post, of St. Louis, participated in the exercises at the grave of the general for whom the post was named.

The special council committee on track elevation has resolved that grade crossings must be abolished, and that speedily.

Exercises in recognition of Memorial day were held in the public schools.

The world's medical congress opened in the Art Institute, and addresses of welcome were made by President Bonney and Mrs. Henrotin.

The National Republican League is to convene for business in this city, June 15.

The forty-ninth annual session of the National division, Sons of Temperance, was held, continuing three days. The organization numbers nearly 100,000 members, and representatives were present from the various States of the Union and from Canada.

The world's congress on social purity was opened in the Art Institute.

The recent strike of employees at the Grant locomotive works has led to the financial embarrassment of the company.

WORLD'S FAIR.

The number of visitors to the Fair in May was 1,552,211, an average of 50,071 per day.

The Casino engine-house at Jackson Park was destroyed. A strong breeze from the lake fanned the flames.

The council of administration will endeavor to induce railroads to run special excursions to the Fair.

Religious exhibits are extensive and interesting, but will be withdrawn from the gaze of the masses on Sunday.

Judge Stein granted the injunction prayed for by C. W. Clingman restraining the directory from closing the gates on Sunday.

Sculptor Triebel's heroic statue of Kypros, valued at \$10,000, was shattered by careless workmen.

Herd of peacocks have been placed on the wooded island.

Live stock men want a separate chief for that department and a postponement of the show until September.

Emperor William, of Germany, it is said, may visit the World's Fair after the session of the reichstag.

The silver statue of justice was unveiled in the Montana section of the mining building.

The management of the Fair having made important concessions relative to judges of awards, the foreign exhibits will probably be withdrawn.

California has a plan to take the World's Fair to the Pacific coast after it closes here.

Detectives claim to have proof that thousands of persons are admitted to the grounds without tickets or passes.

COUNTRY.

The fast train service on the Lake Shore and New York Central roads was successfully inaugurated. The "Expo-

sition Flyer," west bound, reached Chicago two minutes ahead of time, while that going east arrived in New York thirty seconds in advance. Schedule time is nineteen hours.

According to Assignee Duffy, the liabilities of Arthur Yates, of Rochester, N. Y., are \$4,118,863, while the actual assets are but \$2,616,616.

John Hoy, his wife and two children, were found in their home at New Haven, Pa., with their throats cut. Opinion differs as to whether the father or an unknown was the murderer.

A plan has been submitted to the employees of the Illinois Central whereby they may become holders of stock.

Henry Villard's resignation of the presidency of the North American Company was accepted, and C. W. Witmore selected to fill the vacancy.

The Infanta Eulalia visited West Point and reviewed the cadets on the historic parade ground.

Philo P. Hubbell, of Winona, Minn., the oldest Freemason in the country, is dead, at the age of 94.

E. Nelson Blake, of Massachusetts, was elected president of the Baptist Home Missionary Society.

The Big Stone Gap Land Company, of Tennessee, capitalized at \$2,000,000, has been forced into liquidation.

Samuel B. Barker, one of the largest lumber dealers in the northwest, has suspended.

Western fire insurance men met at Niagara Falls and formed an organization.

Democrats in the Rhode Island House unseated two Republicans, thereby gaining a majority in joint convention.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the Cynosure from May 29 to June 3:

Mrs M B Mallory, Dr H W Marsh, Mrs E Reidy, R Dickinson, J Gilmore, Rev I Faris, B M Amsden, A C Lemm, M Blakely, R B Bonar, J E Parker, C Steck, W Knight, A M Lundstrom, J R McNary, J G Lorbeer, I P Bennett.

"Is this hot enough for you?" is a silly question; but if you meet a man who complains of suffering from the heat, ten to one you will find, on inquiry, that he does not use Ayer's Sarsaparilla to tone up his system and free his blood from irritating humors.

Dandruff is due to an enfeebled state of the skin. Hall's Hair Renewer quickens the nutritive functions of the skin, healing and preventing the formation of dandruff.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	66	@	66 3/4
Winter No. 2.....	64	@	66 3/4
Corn—No. 2.....	38 1/2	@	39 1/4
Oats—No. 2.....	29	@	33 1/2
Rye—No. 2.....	50 1/2	@	56
Bran per ton.....	9 00	@	10 00
Hay—Timothy.....	10 00	@	12 50
Butter, medium to best....	15	@	19
Cheese.....	03	@	10
Beans.....	1 50	@	2 00
Eggs.....	11	@	14
Seeds—Timothy (100 lbs)...	3 50	@	1
Flax.....	1 04	@	1 05
Clover (bags).....	No sales		
Broom corn.....	02	@	08 3/4
Potatoes, per bu.....	75	@	92
Hides—Green to dry flint..	03	@	08
Lumber—Common.....	10 00	@	13 00
Wool (washed).....	Slight demand		
Cattle—Choice to extra....	5 15	@	5 80
Common to good.....	4 45	@	5 00
Hogs.....	6 90	@	7 25
Sheep.....	4 00	@	6 00

NEW YORK.

Wheat.....	74	@	76
Corn.....	47 1/2	@	41
Oats.....	39	@	41
Rye.....	58	@	62
Eggs.....	16 3/4	@	16 3/4
Butter.....	14	@	19
Wool.....	13	@	25

KANSAS CITY.

Cattle.....	2 00	@	5 70
Hogs.....	6 15	@	6 85
Sheep.....	4 50	@	4 75

SECRET SOCIETIES
Condemned

BY THE PRESS.

Courant, Hartford, Conn.—The secret society fosters snobbery, and tends to create division among the best friends.

Springfield (Mass.) Republican.—We shall get over secret societies as we are getting over a good many other childish things.

Christian World, Cincinnati.—There is no use in denying that the leading secret societies are, in their practical workings, essentially deistic.

Our Record, Utica, N. Y.—We are confident that the great objects of equality, fraternity, and morality may be attained without resorting to the veil of secrecy.

Evening Journal, Chicago.—Assemble a party of young men together anywhere, with all restraint removed and perfect secrecy enjoined, and the result will be pernicious.

Republican, Springfield, Mass.—There is not a moral, political or social purpose which secrecy can aid more than openness. It is the meat of petty rather than large minds.

Advent Review and Herald.—And parents should avoid bringing their children in contact with the evil, and not send them to public schools where secret societies are tolerated.

Watchman and Reflector, Boston.—We have before spoken of the low prejudices and antipathies which this secret fellowship engenders toward those who are outside, and of the unworthy and vicious friendships which it creates among those who are within.

Daily Herald, Cleveland, Ohio.—If the "secrets" of Masonry, Odd-fellowship, Knights of Pythias, Sons of Malta, and the entire crop of secret societies could have sunlight let in upon them, we fancy the members thereof would be pronounced foolish boys of a larger growth.

London News, Madrid Correspondence, 1868.—The whole of this insurrectionary movement has been under the direction of a revolutionary committee, most of whom, I am told, are members of the Freemason's society (of which there are not less than forty nine lodges, numbering 21,000 members, in Madrid), who have been for months arming the people in preparation for this outbreak.

Harper's Magazine.—As the larger portion of the Whig party was merged in the Republican, the dominant party of to-day has a certain lineal descent from the feelings aroused by the abduction of Morgan from the jail at Canandaigua. His disappearance and the odium consequent upon it stigmatized Masonry, so that it lay a long time moribund, and, although revived in later years, cannot hope to regain its old importance.

The Interior, Feb., 1877.—That Masonry is a religious system exceeding every other in the impressive character of its religious rites and ceremonials, and that it offers salvation through the practice of its rites and precepts, is an indisputable fact. If salvation can come to the soul through the channels of the morality taught by Masonry, then there is no need for the Christian religion. The objection we make to it is that it teaches salvation without Christ.

Utica, N. Y., Daily Herald.—The abominations of Know Nothingism are now conceded by all. The outrages of the secret society of Tammany, notwithstanding its endorsement by Gov. Seymour, are familiar to the American people and a disgrace to American politics. The excitement produced by the interference of Masons with politics is a matter of history. Everywhere and at all times, secret societies, so far as they dabble with politics, must exert a baleful evil.

Scientific American, New York.—Once joined, however, and held by working upon his fears through the blasphemous oaths of secrecy that he is forced to take, he is inducted, by sheer force of example, through a routine of profanity, intemperance and gambling; while, in many cases, if young and innocent, his course leads to graver faults, committed more through a sense of shame and false pride than depravity, and due to the tacit, if not open, instigation of his unscrupulous elders.

Standard Works

—ON—

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Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. 25cts each.

Between Two Opinions: OR THE QUESTION OF THE HOUR. By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy. 339 pages, cloth, postpaid, \$1.00.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, pastor Evangelical Lutheran church. This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

Five Rituals Bound Together. "Odd-fellowship Illustrated" (old work), "Knights of Pythias Illustrated," "Good Templars Illustrated," "Exposition of the Grange," and "Ritual of the Grand Army of the Republic," are sold bound together in cloth for \$1.00.

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," the "Anti-mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials." 324 pages, cloth, \$1.00.

Holden with Cords. OR THE POWER OF THE SECRET EMPIRE. By E. E. Flagg, author of "A Sunny Life," etc. This is a thrillingly interesting story, accurately true to life because mainly a narration of historical facts. In cloth, \$1.00; in paper, 50 cents.

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Odd-fellowship: ITS HISTORY AND WORK. By President J. Blanchard. A new pamphlet with cover. Postpaid, 5cts.

HOME AND HEALTH.

RENOVATING OLD FURNITURE.

Old furniture may often be renovated so as to look well by exercising a little ingenuity and spending a very small amount of money. For twenty-five cents a yard you may get choice designs of the pretty French cretonnes in artistic colorings. With this coverings may be made which will last until you can afford to have better. And these can be easily made at home. As they wash well allowance must be made for shrinkage. First pin the material on the chair or sofa just as the original covering is put on, and be sure to cut large enough. Pasted the binding over these seams and stitch firmly, and you have a neat, pretty covering which will take the place of the plain or striped linen cover, and will not soil so easily.—*St. Louis Republic.*

A NOVELTY FOR THE PIANO.

A novelty for the piano, which will probably prove very popular, has just been imported from across the water. It is a well-known fact that pianos are better for being kept open. The dust which falls into the piano is not as detrimental to the instrument as are the sudden changes in temperature induced by closing and opening. Who has not opened a piano or organ in a comparatively warm room, only to find the keys so cold as to strike a chill to the very center of one's being? All this is very bad; but then so are soiled or dusty piano keys. Some wise woman has devised a scheme by which she may keep her piano open, and at the same time protect her keys. A long ornamental strip of cloth, silk or satin, is made, which covers them up. This strip is lined and embroidered or painted, and is in itself a decoration to the room.

WATERING HOUSE PLANTS.

Much of the success and beauty in the care of home plants depends upon judicious watering. Some varieties of plants require more water than others to attain to their best estate. Although the operation of watering is seemingly simple, yet under some conditions it becomes quite a difficult one, and a correct understanding of the matter becomes of considerable importance. Take geraniums, for instance. When growing with full vigor, with the pots well filled with roots, there is but little danger of giving too much water. Every day will not be too often, if the weather is clear. Take the same plant under different conditions, with but a small number of leaves on it, and recently potted in fresh soil, with but few roots, and watering once a week may be enough for it.

All soft wooded plants growing vigorously require an abundance of water. Plants sparsely supplied with foliage and but few roots require sufficient water only to keep them in healthy condition; then care should be taken not to approach anything like a saturation of the soil.

There are varieties of plants that require but little water. Of this class are the cacti. When at rest, their succulent leaves serve for storing up water sufficient to keep them in healthy condition for a long time.

Deciduous plants, during the time they are without leaves, should not, however, be allowed to get too dry. As the stem and branches evaporate moisture, sufficient should be given at the roots to supply evaporation, else the roots, becoming too dry, will shrivel up and die.

The temperature of the water supplied to plants should be about the same degree as the temperature of the room in which the plants are growing: or, if a little higher, will be a benefit rather than otherwise. Strong, thrifty plants should be given water enough at once to thoroughly saturate the soil. This is better than to apply by dribbles.

During cold weather watering is better done in the morning, as the superfluous moisture gets a chance to evaporate before night.

On afternoons of warm days it is a benefit to growing plants to sprinkle the foliage. It helps to wash off the dust and promote a healthier condition; clean-



Mr. Joseph Hemmerich

An old soldier, came out of the War greatly enfeebled by **Typhoid Fever**, and after being in various hospitals the doctors discharged him as incurable with **Consumption**. He has been in poor health since, until he began to take

Hood's Sarsaparilla

Immediately his cough grew looser, night sweats ceased, and he regained good general health. He cordially recommends Hood's Sarsaparilla, especially to comrades in the **G. A. R.**

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AND

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liness with plants is a great source of success. An occasional sponging of the leaves frees them from insects and gives them a chance to breathe more freely than when coated over with dust.

Ammonia water—a tablespoonful to two quarts of water—has a stimulating effect upon plants.—*Vick's Magazine.*

HOUSEHOLD HELPS.

White of egg is used to brighten and revive the leather of chair seats.

In the household tea leaves will be found useful for cleaning varnished paints.

Brick floors may be cleaned by moistening with milk and water and wiping dry.

A convenient way of singeing a chicken is over the blaze of a little alcohol lamp.

Linseed oil and turpentine make a fine furniture polish. One part turpentine to three of oil.

Steel engravings should be framed in dark and silver molding or in shaded wood molding with silver beading.

To prevent shoes from squeaking oil the soles with linseed oil. Allow the shoe soles to absorb as much of the oil as possible.

If the flowers in your window box seem sickly, cover the earth around the roots about half an inch deep with pulverized charcoal.

To clean bottles, cut a raw potato into small pieces and put into the bottle with very little water. Shake vigorously until the bottle is clean.

An excellent duster is made of cheese cloth. A dozen hemmed will keep the housekeeper supplied with most satisfactory means for fighting dust particles.

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Fine Residence property for sale. Half acre, half-mile from College, 30 rods from College Avenue station, C. & N. W. R. R. On highest land in city. Barn, cistern, trees and small fruit. Beautiful location for suburban home. Also ½ acre under cultivation adjoining station. For terms address H. L. Kellogg, Wheaton, Ill.

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The Master's Carpet, or Masonry and Baal Worship Identical, explains the true source and meaning of every ceremony and symbol of the lodge. Bound in fine cloth, 420 pages, 75 cents.

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History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. 25 cents each.

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Freemasonry a Fourfold Conspiracy. Address of Pres. J. Blanchard. This is a most convincing argument against the lodge. 5 cents each.

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General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan;" "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, \$1.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

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Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

FARM NOTES.

TIMELY INFORMATION ABOUT FOWLS.

Many who are building new poultry houses are having wooden floors in them, raised several inches from the ground, to admit of a free circulation of air underneath to prevent dampness. A floor of this kind should be tight, with a covering of three or four inches of dry earth, to be replenished once a month.

Eight to ten females to one male is better than any more or less, as experience shows. This refers to stock that is confined within the limits of a run and carefully bred. Stock running at large on the farm may increase the number by six or eight, but this is not breeding with care for the finer points in view.

Poultry breeding without sufficient thought or adequate investigation has been more or less mongrelized, so to speak, in past years, but now it is coming down to a real science and study, the results of which are apparent to any intelligent farmer who has kept several of the finer breeds of poultry.

The Malay Game fowl resembles somewhat the Indian Game, yet is much smaller and inferior to the latter. The Indian Game male weighs from nine to eleven pounds at maturity; females from seven to eight and one-half pounds. They are a neater and more stylish fowl than the Malay and should not be classed with them.

The White Cochon is a pretty farm fowl. It is a clean, noble-looking bird, always attractive because of its massive proportions. Some people do not admire them because of their awkward, lazy movements, while their quaint appearance attracts many to them. They lay quite well and make excellent table poultry. On some farms they have the preference over any other breed.

If the many broken-down men of our large cities could be induced to retire to the country, and enjoy the pleasures and health of such a life, and raise fruits and poultry for the markets, even though much harder work than that of a clerkship or similar confining occupation, they would never return to the latter occupation after a year's experience.

Bronze turkeys still lead the procession in Turkeydom, and many farmers last season have demonstrated that they can raise them, and that the farm is the place to do so. Turkeys require great care, as every one who has kept them must admit, but they can be reared just as well as any poultry-yard fowl we have, if this one point is observed. Carelessness is at the bottom of most of our non-success.—*American Agriculturist*.

LIVE STOCK NOTES.

There is profit in raising good oats. There is very little, if any, in raising poor ones.

Hot new milk given four times a day is good for diarrhoea in calf. Give a pint at a time.

Horses will not drink more water than is good for them, if they are watered frequently.

If a colt has white, scurvy spots on the skin, apply carbolic acid mixed with six times its quantity of glycerine.

Never force a horse with colic to move around. It is cruel and does no good. The quieter the animal can be kept the better.

A biting horse is a dangerous nuisance, and yet the habit is generally contracted as the result of teasing the colt—a very bad, unprofitable business.

A good saddle horse on the farm is a convenience. Such an animal can often be used, with comfort, where now a carriage is brought into requisition.

Unless a running stream can be kept pure, the farm would be better off without it. The owner of many a dead animal can attribute his loss to a polluted running stream.

When a horse discharges a thin, watery substance from the nose the animal has a cold or catarrh. Syringe the nose with warm water in which there is enough carbolic acid to give it a slight odor; or with a strong, warm decoction

of tobacco. Feed warm bran mash.—*Farmers' Voice*.

COW PEA CULTIVATION.

For cow peas the ground should be plowed after corn planting and made as fine as possible. At the experiment stations the planting is done in June. Use the harrow liberally. Plant about half as far apart as corn rows and about two and a half inches deep in this climate; use a bushel of seed to the acre. They are ripe enough to cut for feed in from fifty to seventy days—they are then about half ripe. Cut and cure like clover. All kinds of stock are fond of them, and they are rich in nutriment, but if fed unmixed with grass be sparing at first, till cattle become accustomed to them. They can be threshed like other grain, except if intended for seed. A machine breaks them too much.

MUTTON-GROWING IN AMERICA.

Each year this country is becoming more and more a mutton-growing country, and the sheep kept are of the English breeds, which have been reared for over a century on turnips and marigolds during the winter; and if we are to maintain the health of these sheep and keep up their breeding propensities we must, to some extent, follow the English method of feeding. England feeds but sixteen bushels of grain to her animals, while we in America feed forty-seven bushels. England has the reputation of producing the finest mutton in the world, and her flocks produce the largest yearly lamb crops of any nation in the world.

GROWTH OF THE USE OF THE SOUND DISCS FOR DEAFNESS.

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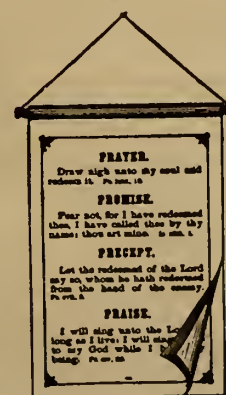
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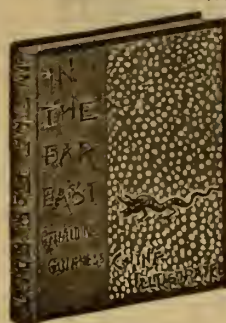
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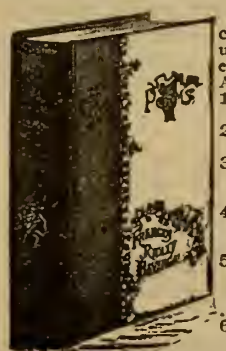


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NEWS OF THE WEEK (Continued from 13th page).

Ex-Congressman Logan H. Roots, of Arkansas, died from congestion of the brain.

An extension of the Ohio Southern from Springfield to Toledo is said to be contemplated.

Jeff Davis was reinterred at Richmond, Va., in Hollywood cemetery, with elaborate and impressive ceremonies.

Minister Blount has informed President Dale, of Hawaii, that Americans must not be harassed for comments on the government.

Gross pension frauds in Iowa are charged. Two men have been arrested, and sensational developments are promised.

Dr. Briggs was convicted of heresy by the Presbyterian general assembly. The vote stood 383 to 116.

Railroads interested do not receive with favor the proposition for excursion rates to the World's Fair.

The Santa Fe will make wholesale reductions in freight rates to Pacific coast points. A war is inevitable.

Negotiations between the Atchison and its competitors have proved fruitless, and passenger rates will be reduced.

One passenger was killed and five seriously hurt by an engine crashing into a street car at Council Bluffs, Iowa.

By a cyclone in Mississippi the town of Rosedale was destroyed. Several persons were killed and many hurt.

Mail robbers, near Kingston, Ont., secured twelve registered letters, in which were about \$5,000.

Indianapolis has a carnival of crime. Ten persons have met a tragic death in less than ten months.

Evidence against Annie Wagner, the alleged poisoner of the Koester family at Indiana's capital, is rapidly accumulating.

Comptroller Eckels has granted formal permission to the Capital National bank of Indianapolis to resume business.

Six hundred delegates were in attendance upon the Congregational Home Missionary Society anniversary at Saratoga, N. Y.

Rome has ordered Bishop Hennessy to call a council to select candidates for the Kansas bishopric.

The St. Paul road is reducing its forces, 4,000 men having been discharged within a few days.

Chauncey M. Depew was re-elected president of the New York society of the Sons of the American Revolution.

The union mine workers of Leavenworth, Kan., about 400 in number, struck Thursday.

The G. A. R. and the Boys in Blue, the populist veteran organization, held rival demonstrations at Topeka, Kan.

Scrip to the value of \$107,000 was found in an unclaimed valise which had been sold in Montreal.

Five men were killed and ten injured by the wrecking of a circus train near

Houtzdale, Pa. Havoc was caused by the wild animals at liberty among the stock of neighboring farmers.

Purcell Thomas, an aeronaut, attempted to descend from the Parade house roof at Buffalo with the aid of an umbrella, and was instantly killed.

Union printers of Illinois met at Peoria to form a State association.

Governor Altgeld made the address at the unveiling of the soldiers' monument at Jerseyville, Ill.

Rainmaker Jewell will endeavor to relieve the drought-stricken section of Kansas in the vicinity of Meade.

The Denver police stopped an "endurance waltz," which had lasted eighteen hours and a-half.

Ex-Governor Foraker, of Ohio, delivered the oration at the tomb of General Grant.

The general synod of the Lutheran church resolved that a national marriage law was a necessity.

Six prisoners made their escape from the Janesville, Wis., prison.

Five men charged with heinous crimes escaped from the jail at Sedalia, Mo.

The Rhode Island legislature was pro-rogued by Governor Brown. The speaker of the house ordered the proclamation thrown into the waste basket.

An unknown schooner was sunk in collision with the steamer Corsica, in Lake Huron. All on board perished.

There was a decrease of \$657,175 in the public debt during May.

Failure to raise money on Cherokee strip bonds has caused suspension of credit in Indian Territory.

The Quebec government is said to have determined to lease the Jesuits' estates to a syndicate.

The strike of street car employes at Fort Wayne, Ind., ended in a victory for the men.

Bank clearings at eighty-three cities show a decrease of 12 per cent in comparison with last year.

FOREIGN.

The tomb of the Marquis de Lafayette was decorated by Americans in Paris, and Ambassador Eustis delivered an address.

Many lives are reported lost by the sinking of the steamer Zaragoa near the Manague coast.

The Dowager Duchess of Sutherland, sentenced to imprisonment for contempt of court, has been released.

The British ship Germania was wrecked in a cyclone in the Bay of Bengal. Sixty-four lives were lost.

Cholera has again appeared in Hamburg.

An amendment to the Irish Home Rule bill to prevent the enactment of laws relating to the use of arms was rejected by a majority of twelve.

The revolution in Honduras has been suppressed. The rebel leaders, with the exception of General Sierra, have fled.

Mr. W. D. Wentz of Geneva, N. Y., was cured of the severest form of dyspepsia by Hood's Sarsaparilla. Full particulars sent if you write C. I. Hood & Co., Lowell, Mass.

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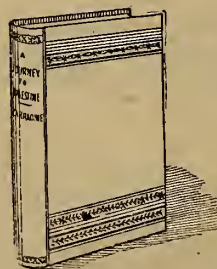
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VOL. XXV., No. 40.

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Remember the Annual Meeting and Conference of Churches, June 20.

The fourteen banks which failed in Australia owed to their depositors as follows: Colonial, \$283,490,000; in Great Britain, \$134,745,000; total, \$418,235,000. The panic has ended, but the object-lesson which it taught still remains.

"Father," asked a bright boy, "Where do we get our fashions from?" "From New York." "And where do the New Yorkers get them?" "From England." And where do the English get them?" "From Paris, which furnishes them for the whole world." "And where do the Parisians get them?" "From the devil, my dear, just where they get the boasted 'Continental Sunday' which they are striving to force upon us."

The Young Men's Christian Association of Sharpsburg, Pa., recently brought upon itself the maledictions of the secret, oath-bound fraternities in that vicinity, by permitting so good a minister of the Gospel as Rev. Dr. David McAllister to lecture in its audience room on a special occasion. The doctor's offense was a scathing review of the evils perpetrated by the lodges. He must have hit them pretty hard, judging from the denunciation poured upon him in the Sharpsburg Herald, which, like the Masons, has no argument in their favor but personal abuse.

The American Tyler (Detroit) boasts of the power of Freemasonry to settle all religious, political and social controversies by saying that they must cease. Yet it is evident that to-day Freemasonry is not "saying" these things; or, if it is, that it does not possess the power of which it boasts. If it has the force of character to make the world better than it is, it should exercise it. And a fearful responsibility rests upon

it if it can perform this glorious work, and does it not! "To him that knoweth to do good, and doeth it not, to him it is sin."

Notwithstanding the strength which Mr. Gladstone and his adherents have manifested in pushing the Irish Home Rule bill towards completion in the British Parliament, the opposition has latterly resorted to political tactics to obstruct final action upon it. This prolonged delay is due directly to numerous amendments to the bill, and, it is reported, the patience of the Irish members and a number of the Liberals is apparently exhausted. There is a strong demand for the passage of the bill at the present session, but the opposition in Parliament is supplemented by that of Orangemen and "Unionists," at Belfast and elsewhere, and, especially among the latter, the bill is bitterly denounced.

That City Marshal Mason of Decatur, Ill., should have been furiously assaulted, kicked and disabled by a lawless mob in the court house, while attempting to prevent the brutal murder of a Negro prisoner before his trial for an alleged serious crime, is another indication of increasing barbarity in communities which have hitherto borne a reputation for respectability and quietness. The mob, having placed the marshal in a helpless condition, forced open the doors of the jail, took out the Negro, and massacred him. Now there is a prospect that outraged justice may be again defeated because numerous prominent citizens, men of influence in the community, were participants in the lynching of the Negro; and it is stated that money for their defence will be raised, should any be indicted.

Tsui Kwo Yin, Chinese Ambassador to the United States, has addressed a letter to Col. Blanton Duncan, in which he says, referring to the Geary Chinese Exclusion law: "By the cablegram lately received from my government I am instructed to protest strongly against the enforcement of the act and adopt a firm attitude in the adjustment and settlement of pending difficulties. However, I am able to say that the present administration is not pushing matters to extremes but still has regard for the maintenance of mutual friendship and is endeavoring to observe the treaty stipulations of the two nations. There is now no alternative left to me but to wait for the final development of the pending question." Here the matter rests; but it is noticeable that while the spirit of the Ambassador's letter is mild, its firmness is that of an offended dignitary biding his time. The end is not yet.

The revival, quite recently, of the secret, oath-bound and pernicious KuKlux at Brookhaven, Mississippi, under its new name of White Caps, was suddenly squelched by the energy and bravery of Judge Chrisman and his adherents in that State. This pestiferous white organization had for its object the brutal persecution of the Negro—as if he had not already been sufficiently tormented under Southern domination!—and even went to the length of defying the courts of justice which were defending the Negro in his rights. Believing that they had the sentiment of the people of the South behind them for support in their diabolism, the White Caps had the audacity to defy judges, courts and governors. In this spirit they menaced Judge Chrisman, and endeavored to intimidate him, but his summary methods of dispensing justice to them proved a salutary lesson, and they retired, covered with defeat.

A ludicrous story is told of a country justice, who, in rendering his judgment in a case before him, actually overruled a prior decision of the United States Supreme Court, as not being

"good law" in his jurisdiction! Quite as ridiculous was the action of a judge in a State court in Indianapolis, a few days ago, who refused to sanction an order of the Federal court, and defied its jurisdiction—virtually refusing to allow the case to be withdrawn from his own court. The remarks of the Federal Judge are to the point. Addressing the attorneys in the case, he said: "It is the duty of attorneys to obey the court. It was your place to obey and not to go ahead with the case in the State court. By a recent ruling I decided that this court had jurisdiction in the case, and I will not permit any attorney to practice in my court who thus disobeys its orders. When a court and an attorney get into a quarrel the court usually comes out ahead."

Shall we ever hear the last of brutal mob-murders? Here is one of recent occurrence, told by the Inter-Ocean, that cannot be equaled for barbarity outside of the Cannibal Islands or the South. At Columbia, S. C., a colored man named Denmark was suspected of having outraged a white girl; but when arrested and brought to her for identification, she declared that he was not the man who had assaulted her. That should have ended it, so far as he was concerned. He was clearly entitled to release. But the mob concluded to lynch him anyway, the Governor of the State upholding them in it. The poor fellow was strung up on the ground that some black man ought to be lynched for the crime, and in the absence of the guilty one the next best thing was to make a vicarious sacrifice of some other representative of the colored race. When it comes to vicarious lynching, to appease the thirst of a mob for blood, what Negro in the South is safe?

The increase of crime and the declension of vital Christianity are too obvious for denial, and too alarming to be overlooked with indifference. What does it indicate when in the State of New York the number of criminals under sentence now or quite recently for offences against the public welfare aggregated eighty-six women and 3,800 men? What does it indicate when two different churches, in a closely settled community in that State, as noted by the editor of the Wesleyan Methodist, had eleven men and about sixty women in the congregation on a certain Sabbath? Surely the fault is not in the Christian religion. Where does it rest? Has the following statement from the Index, a local Methodist paper, published at Sanborn, Iowa, any significance in this connection? "The United States pays annually, through all societies, \$5,000,000 for the salvation of heathendom. The same country pays annually \$6,000,000 for the support of its dogs." If this is true, no comment is necessary.

RELIGIOUS LEGISLATION.

BY REV. H. H. HINMAN.

Perhaps no clause of the Constitution has been subject to more misapprehension than the First Amendment, which declares that "Congress shall make no law respecting a religious establishment, or prohibiting the free exercise of religion."

1. It is manifest that the men who framed it did not mean to disparage religion as one of the great moral forces that control society and influence legislation. They did not mean to have it implied that it was not the right and duty of all men, and, under all circumstances, to be guided by religious considerations. To have held such a theory would have been to discard all the teachings of history and to have done violence to the deepest convictions of mankind. Whatever may have been their personal opinions, they had too much respect for their fellow-men to array them-

selves against a well-nigh universal sentiment. Nor had they an idea of religion as mere sentiment, and as something dissociated from conduct; for whether we consider religion in the limited sense of Christianity, or in the more general sense of obligation to the Supreme Ruler, as taught by nature, it always has been, and doubtless always will be, the basis of morality and the foundation of all legitimate civil government.

That "the powers that be are ordained of God," in the sense that they are intended, in some limited degree, to represent his justice and enforce his law, has the endorsement of the wise and good in all lands and in all time. When Balaam, the son of Bosor, who taught Israel to sin, declared that "to do justly, love mercy and walk humbly before God" constituted the sum of man's obligations, he affirmed what necessarily commends itself to all men as a moral axiom. Thus our failure to obey the truth, did not invalidate its authority. All religions, in greater or less degree, recognize this same principle; and even such pronounced infidels as Voltaire, Paine and Ingersoll insist on natural law and demand that it shall be made the basis of social and municipal legislation.

It is doubtless true that not until the time of Christ were the principles of divine law so fully understood, or so strictly enforced, as since then; yet it was no new truth, but rather a re-statement of the old, when our Saviour made the sum of human obligation to consist in supreme love to God and equal love to our fellow-men, and that this divine law is binding under all possible circumstances. It is also true that the world owes mainly to Christianity whatever it has of true civil liberty, of justice and philanthropy.

Were it now possible to eliminate from our legislative and social systems the pervading forces of Christianity, the result would be barbarism of an unspeakable monstrosity. It would give us the intelligence of the nineteenth century, prompted by the keenest instincts, and unrestrained by any considerations of moral obligation.

None knew these things better than the men who framed our organic law; and to suppose that they intended to form a government that should represent purely secular ideas, and in which the principle of expediency should be wholly dissociated from religious obligations, is to suppose that they intended to do violence to the moral sense of mankind. If, indeed, they did frame such a monstrosity, it is high time that it should be repudiated as something intrinsically impractical and void.

2. They did not mean that the religions of heathendom, such as the worship of Juggernaut, or the Fetichism of Africa, were to be regarded with equal consideration with Christianity. While they were justly tolerant of all error that did not manifest itself in outward immorality, they doubtless thought of Christianity as the ideal religion, and regarded its teachings as the standard by which all other religions were to be judged. They used the term "religion" in the conventional sense in which we use it to-day, and as meaning the Christian system.

3. They did not mean that Christianity should not have the amplest protection of the government. If they held (as they manifestly did hold), that it constituted the very basis of all morality and of the social compact, they could not have failed to consider its promotion a matter in which the government had an abiding interest. That our earlier national legislators, like their successors, were not always consistent, goes without saying. When they ratified a treaty with Tripoli, in which they affirmed that the United States government was in no sense founded on Christianity, they simply affirmed what was not absolutely true. This no more invalidated the actual facts than did the legalizing of the slave-trade for twenty years invalidate those great principles of human liberty that adorn the Declaration of Independence and the National Constitution. In each case there was the stress of circumstances that, while they did not justify, did much to palliate so grave a departure from consistent conduct.

What they did mean by this constitutional provision was,—

1. That there should not be in America any such great religious establishment as the Church of England, or any of the State churches of the continent. They must have had these distinctly in view and did not desire their reproduction. It

seems not to have occurred to them that the States might claim the right that was denied to the national government. As a matter of history State religions still survived for a time and State laws, even to the present, have violated the rights of conscience.

2. They meant to deny to the national government the right to decide questions of religious opinion. They recognized honest differences of conviction as to doctrines and practice among Christians and proposed a free toleration of all such differences. In harmony with this principle of religious liberty, the government has exempted the Society of Friends from the obligation to take oaths in courts of justice or to perform military service. The same principle requires that similar concessions shall be made to all those, however few in numbers, whose interpretations of the Christian Scriptures leads to an honest dissent from the opinions and practice of the majority.

3. They did mean to establish religious liberty—the intrinsic right of all men to worship God according to the dictates of their own consciences, subject only to the authority of fundamental morality.

Such, then, being the manifest scope of this constitutional provision, it follows that the outcry against "religious legislation" is uncalled for and unjust. Religious legislation, in the sense of discriminating between different kinds of Christians, or of persecution for religious opinions, is indeed condemned by reason and the Constitution. But legislation that is inspired by religion and has for its object the carrying out of Christian principles, is not uncalled for. Such legislation, so far from being oppressive, would be the very antidote for all oppression, and would secure the highest civil and religious liberty. All legislation ought to be religious. To no class of rulers, more than to legislators, comes the admonition, "He that ruleth over men must be just, ruling in the fear of God."

When Daniel Webster made his famous speech of March 7, 1850, he said that we ought not to prohibit slavery in New Mexico, since it was already excluded by physical laws, and that we did not need to "re-enact the laws of God." This was in marked contrast with his former utterances. Manifestly we ought always, as far as practicable, to re-enact and enforce the laws of God. The fact that New Mexico did not seem adapted to slavery was no good reason why it should not be prohibited. Law cannot make men religious in any true sense, and must come very far short of securing all that God requires; but so far as it goes, it should be in harmony with God's law and have its inspiration in Christianity.

The secular theory of government is indefensible on any but purely atheistic principles. When we recognize the existence of Jehovah we must recognize his authority over nations and all civil rulers.

It is not religious, but irreligious, legislation that we have most to fear. It has been irreligious legislation that has involved us in the crimes of slavery, aggressive war and national complicity with the liquor traffic. It is not by choosing as rulers the men who have cast off all fear of God, and all restraints of religion, that we are to find peace and safety, but rather in the choice of those who reverently recognize his supreme authority, and who humbly obey him.

Oberlin, O.

LETTER TO A HIGHER CRITIC ON ETERNAL PUNISHMENT.

DEAR SIR:—I directed your attention to Matt. 25: 46, as a proof of eternal punishment. You reply:

1. That "there must be error in the translation or transcription of those passages which teach eternal punishment." In like manner the Unitarians assume that those passages which teach the doctrine of the divinity of Christ must be erroneous—and they have as good a right to assume that those passages which teach the doctrine of the divinity of Christ are erroneous, as you have to assume that those passages which teach the doctrine of eternal punishment are erroneous. But neither you nor they have a right to assume or suppose error of translation or transcription, in the Scriptures, unless a reading can be produced in the Greek or Hebrew manuscripts different from that of the received text. If the Bible is a book of uncertainties—if this passage,

and that, and the other, may be cashiered when they contradict a favorite doctrine, we are completely at sea.

2. That "the testimony of nearly all antiquity is, that Matthew's Gospel was originally written in Hebrew, and, therefore, our Greek version is only a translation." I think it is probable, though by no means certain, that Matthew's Gospel was originally written in Hebrew; but it does not follow that *therefore* our Greek version is only a translation. He might have written a copy in Hebrew for the Hebrews, and another in Greek for the Grecians or Hellenists, as many suppose he did.

3. That the Latin New Testament in common use in the second century has *ad ignem eternum*, "to everlasting fire" instead of "to everlasting punishment," in Matt. 25: 46, which (you think) better agrees with verse 41—everlasting fire, meaning the eternity—not of the punishment, but of the fire in which the wicked are consumed. But the Latin New Testament is only a translation, and possesses no more authority than any other translation; nor do I see any inconsistency between "fire" being used in verse 41 and "punishment" in verse 46. The one word denotes the cause, the other the effect.

4. That "supposing *kolasis* (punishment) to be the word originally employed, that word does not mean *torment*, but the extinction of life." Now, I contend that in the New Testament it *always* means torment—never the extinction of life. It is so rendered in 1 John 4: 18: "Fear hath *torment*." But to say, "Fear hath extinction of life" would be a flat contradiction. Fear implies life and consciousness, as well as mental suffering or torment; but when life is extinct there is no fear. The word, therefore, in this place, must mean suffering or torment; and if it must mean torment in 1 John 4: 18, it has the same meaning in Matt. 25: 46.

That *kolasis* means torment is confirmed by several synonymous Greek terms, applied in the New Testament to future punishment. The rich man, in *hades*, says: "I am *tormented* [*odunomai*] in this flame," and calls hell "this place of *torment* [*basanos*]." Luke 16: 23, 24. It is said of those who persevere in idolatry that "the smoke of their *torment* [*basanismos*] ascendeth up for ever and ever." Rev. 14: 11. These Greek words, *kolasis*, *basanos*, *basanismos* and *odunomai*, are used interchangeably, either as nouns or verbs, and imply torment, or punishment by torment; but no one of them implies annihilation or extinction of life.

5. That "even if it could be proved that *kolasis* was the word used by Matthew, and that its only meaning is torment, it would not be argument sufficient to overturn the other places," etc. But if it could be proved that *kolasis* was the word used by Matthew, and if it could be proved that its only meaning is *torment*, and if it could be proved that the wicked shall not suffer "everlasting torment," it would be "argument sufficient" to prove that Jesus Christ was a liar, and that Matthew has recorded the falsehood.

6. That, according to Dunnegan and Hamilton, *apollumi*, which is also employed to signify the doom of the wicked, means "to destroy, in the sense of annihilation, but never means *torment*." I admit that this word does not *necessarily* imply torment. It is a general term and means destruction of any kind, physical or moral, bodily or mental, temporal or eternal; and may, or may not, imply torment, according to circumstances. But I maintain, that when the word applies to the final condition of the lost it *always* means torment. In proof of this I produce the testimony of the devils themselves, who must have some experimental knowledge of the meaning of the Word. When Christ expelled the evil spirits out of the demoniacs, they cried out: "Art thou come to destroy us?"—(the same Greek word)—Mark 1: 24. What do the demons mean? Let the demons themselves answer. According to Matt. 8: 29 they say they mean *torment*; according to Mark 5: 7 they say they mean *torment*; according to Luke 8: 28 they say they mean *torment*. Thus, according to the testimony of Matthew, Mark and Luke, the demons declare that destruction in their case means *torment*; and I would depend more on the experience of the demons and the accuracy of Matthew, Mark and Luke than either Dunnegan or Hamilton.

You admit that the wicked shall suffer for a limited time in the middle state. "What the

period of suffering may be," you say, "is not revealed; but when there is persistent rebellion, it must end in death;" and "death," you say, "is employed *exclusively* to signify insensibility to pain". I suppose it is implied that, if they do not persist in rebellion they will be admitted to heaven when their probation shall have been finished. But from the *animus* of your letter, I presume if you were appointed governor of hades you would give Jonathan Edwards a hearty scorching in the flames of purgatory before you would admit *him* to heaven, if, indeed, you would admit him at all.

It is scarcely necessary to notice what has been so often observed, that the word translated "everlasting," in the fifth clause of Matt. 25:46, is the same as that which is rendered "eternal" in the second—denoting that the punishment of the wicked and the happiness of the righteous are of equal duration, as you admit that the word is the same in both instances; but you say "eternal punishment means eternal annihilation—eternal non-existence." But if this be so, the word "eternal" is altogether redundant, as annihilation or non-existence must of necessity be eternal. Besides, punishment ends in the same moment in which annihilation begins. It would be as impossible to punish a nonentity, or being that does not exist, as it would be to punish an abstract idea. The worshipers of the beast and the followers of the false prophet shall not be punished with eternal annihilation; but they shall be TORMENTED FOR EVER AND EVER. Rev. 20:10.

Yours very truly,
Alexander, Iowa. JOHN BROWN.

AN UNEXPECTED TESTIMONY.

The press is rather shy of the subject of secret societies. This makes a word, when it does come, the more refreshing. Such a word dropped into a long editorial, on the need of reform in Connecticut politics, that was lately published in the *Hartford Post*. The Grange was pointed out as a political danger.

More surprising, if possible, was a paragraph in an article by a regular contributor of the *Journalist*, the official journal of the International League of Press Clubs.

His article relates to the New York Press Club, and it is in the midst of it that he brings Masonry in as an illustration.

In doing this he says:

"It was two months ago, at a monthly meeting of the Press Club, that I heard a prominent member and ex-officer say, among other things, 'this is not an exchange!' This member is a good, clubbable fellow, who never was much of a newspaper man, and, for years past, has held a very remunerative position under the city government. I have been turning over the remark in my mind ever since, and have not spoken of it until now, because I do not want to come to a wrong conclusion about anything so important as this. Now, when a man joins the order of F. and A. M. he declares that he does not join from any mercenary motive! That is a lie! Understand me, it is a lie, but I firmly believe, an involuntary lie on the part of many, while it is a deliberate lie on the part of many more. It is a law among Masons that a Mason must not persuade a man to join the order. What does the Mason care for the law? Why, he does all he can in the way of persuasion with men of his acquaintance to bring them into his lodge. He pictures the delights and advantages of the order—he tells of the innumerable benefits arising from being a Mason, the charities expended, the benefits in business and the charm it adds to social life. And then the candidate says he has no mercenary motive in joining? Yes, he must—it is no secret—and does he lie? I should say so. There are exceptions, and let every Mason look to it that he is an exception."

That was not written for the *Cynosure*, but for a higher-priced publication.

It sounds, too, as if it might have been written by a Mason. If so, it is all the more acceptable.

It goes on to apply this to the Press Club, and argue that the Press Club may, properly, and ought to be "an exchange." But that is matter of interest to the *Journalist* rather than the *Cynosure*. The illustration is the thing in point here, and that I have given. GRAPHITE.

VALUE OF RELIGIOUS EXAMPLE.

BY M. J. MIDDLETON.

Many years ago there was living in Belfast, Ireland, a large family of young people, who were rich but very trifling and careless. Nine sisters all lived in mere gaiety and folly, never thinking of their souls, or of the Word of God.

About that time, however, God sent a poor but pious girl to live with them as a dressing-maid. As she was much in their presence, the young ladies ridiculed her religion very often;

still she did not resent their ridicule, but made it her constant study to be useful and helpful to them, and attentive to all their wants.

After they were in bed at night she would offer to read the Bible to them. At first they soon fell asleep; still she persevered, and was not discouraged. Before very long, though, she was taken sick and died. But the young ladies were not allowed to see her after she was taken sick, although they desired very much to do so, as they had become very fond of her. Soon after her death, the eldest two of the nine young ladies began to feel an interest in Christianity, and soon became followers of Christ and his religion.

In a short time afterwards God so blessed their influence that their sisters were all converted to the Saviour.

The eldest of all ascribed her conversion, by the blessing of God, entirely to the influence of the life and death of this humble, pious maid.

But the blessed effects of her example did not cease there. Another family in the neighborhood, who were their intimate friends, heard that these young ladies were all insane about religion; but when they came to see them about it, expressly to inquire the truth of it, the influence of the converted young ladies was so great that their example became also a blessing to their friends; and ere long both families united together to encourage each other in the service of the Lord, and to promote the interests of his kingdom.

Thus untold blessing and power came out of a single good example, and from a girl poor in this world's goods, but happy in the treasures of heaven, where neither moth nor rust can corrupt.

Who, then, should say of what consequence is my conduct and example? We all exert a greater or less influence, either for evil or for good.

Even a little child often leads whole families to seek the salvation of their souls, and love God above all else. Sometimes even the death of these little ones seems necessary to make the impression of God's love upon his creatures, forming a golden link between the friends on earth and these little lambs safe in the arms of Jesus, where, though dead to us here, they yet speak.

THE JESUITS AND INDIVIDUALISM.

[The following article, contributed by Paul von Hoensbruch to the *Preussische Jahrbucher*, of Berlin, was translated and condensed expressly for the *Literary Digest*, published weekly by Funk & Wagnalls, New York City. At the age of twenty-six its author became a member of a Jesuit order, and remained in it for thirteen years. The fact that he has formally withdrawn from the order has created a great sensation in Germany, where, at this time, an attempt is made to repeal the act excluding the Jesuits from the empire.]

Jesuitism undermines, in a certain degree even destroys, the character and individuality of its members. This is most clearly proved by the method used in educating the novices. The daily routine of the novitiate is a continual attack upon the development of individual energy. Not only from hour to hour, nay, for every quarter of an hour, distinct rules regulate his life. The free will, the inclination to any particular occupation, is blunted by such treatment. The novice thinks: what I do now is only for the time being, and the interruption may come at any moment. Thus he learns gradually to do what is commanded without the slightest emotion. Everything is regulated. The walk, the carriage of the head and hands, the look, the motion of the body—literally nothing is left to the free choice of the novice. If he wants a drink of water, he must ask permission to take it; the same if he would make use of paper and pen. Every novice is given a "guardian angel"—that is to say, two novices are bound by the rules to point out to each other their faults. This is aggravated by the so-called "stoning" (*lapidatio*), which occurs several times a year. The novices kneel down (each one by turns), and the others criticise them. Thus one will say: "N. N. walks too quickly;" another, "he walks too slowly, talks too loudly, or not loudly enough," and similar remarks. The quintessence of this system is the so-called rule of modesty, which contains the following regulations: "The forehead should not be

wrinkled, still less the nose; the lips should not be compressed, nor should they be parted; in conversation never look another straight in the eyes, but rather look before you. The hands should always be at rest. Never laugh loudly, do not move your hands, and avoid all show of emotion in your face."

The religious exercises are in a like manner directed against all individuality. On the whole, a pious Catholic sees in the confessional a divine ordinance, and in confessing he submits to the will of the Almighty. Besides, the knowledge that the secret lies hidden under the seal of the holy sacrament takes away the reluctance to confess. With the Jesuit this is quite different. Not only has he no certainty that his confession will be kept secret; he knows that the contents of his confession will influence his future life, the work for which he will be used, the place to which he will be sent. God requires only that man should confess his greatest and worst sins; but the Jesuit Prior requires of the novice a written declaration and description of his whole past life. Not only must he reveal his sins; not only must he speak again of things which have been forgiven long ago in the holy confessional, nay—even his innermost thoughts must be made known! Nor is this all. When the novice has thus once "balanced the accounts of his conscience," he continues this kind of work by a written confession once a week and a resume at the end of each month. When the novitiate is past, and the lay-brother becomes a "scholasticus," this confession is no longer obligatory, but still very advisable. The Jesuit General, Claudius Aquaria, goes so far as to say that secrets told in the sacramental confession must be revealed to the Prior, and may be used by him "for the good of the order." Thus the divine seal of secrecy is broken for the sake of a human institution.

Nor is the scientific education of the Jesuits adapted to foster individual character. In Philological and mathematical studies, greater freedom is allowed than in other studies because the subjects treated of are not very inductive to individualism. This is, perhaps, the reason that the Jesuits have numbered so many great mathematicians and astronomers in their ranks. But doubly strict is the supervision in philosophy, theology, and literature. Thus it happens that, after seven years of study, the young Jesuit has his mind stuffed with the systems and works of men who in reality wield no influence. But his teachers have left him in entire ignorance of the modern giants of thought, whose works he is not allowed to examine, and whose names he never hears. If the Jesuit wishes to extend his knowledge, he cannot, like others, make use of a library at his discretion. If he wishes to read any book, he must first ask permission of his superiors, and they will determine whether his desire is harmful to the order or not.

The thing which dissatisfied me most is the destruction of all patriotism. The Jesuit is educated to look upon all countries and climes alike. Europe or Asia, German or French, republic or monarchy, it is all the same to him! Such an international community, formed out of so many heterogeneous national elements, cannot but destroy the national preference of its members, whether republican or monarchical. I felt this more than others, perhaps, as a German, a Prussian, and a member of an old family which has always been true to the institutions of the country.

WHO MADE IT?

Sir Isaac Newton, a very wise and godly man, was once examining a new and fine globe, when a gentleman came into his study who did not believe in a God and declared the world we live in came by chance. He was much pleased with the handsome globe, and asked:

"Who made it?"

"Nobody," answered Sir Isaac. "It happened here."

The gentleman looked up in amazement at the answer, but he soon understood what it meant.

The Bible says, "The fool hath said in his heart, There is no God." Must not that man be a fool indeed who can say this beautiful and wonderful world came by chance, when he knows that not a house or ship or picture, or any other thing in it, but has had a maker?

D. L. MOODY ON SECRET SOCIETIES.

Dwight L. Moody is now doing excellent evangelical service in Chicago, preaching the Gospel wherever an opening is made and a crowd can be collected. During the past week his audience-rooms have been in churches, theaters, circus tents and mission-rooms, and wherever he speaks there is sure to be a throng at hand to listen to him.

Mr. Moody is no stranger to *Cynosure* readers, and his testimony against the lodges is not new; but this seems to be a favorable time for reprinting it, for the benefit of those patrons who have never read it. It is as follows:

IN PHILADELPHIA.

The following extract is from the *United Presbyterian Worker*, Philadelphia, for April, 1876:

"Mr. Moody is generally fearless in the utterance of his convictions. An illustration of this may be given. In one of his Bible readings in this city his subject was 'Walking with God'. He read and explained several passages relating to this subject. Turning to 2 Cor. 6:14, he read, 'Be ye not unequally yoked together with unbelievers.' 'Now,' he said, 'some of you may be hit by what I have to say on this text. But I pray God to help me to tell you the truth.' 'Amen,' 'amen,' came from several quarters in the audience. 'Some of you that are saying 'amen' may get hit,' said Moody. Then reading the passage again, 'Be ye not unequally yoked together with unbelievers,' his first remark was, as nearly as we can remember, 'Some of you would give up your connections with secret societies if you would obey that text. Believers and unbelievers are together in these, and Christians are thus unequally yoked.'"

IN THE HIPPODROME, NEW YORK.

Mr. Moody has made a record against the anti-Christ of the lodge of which no honest Christian man need be ashamed. In Brooklyn he bore testimony that the assumed benevolence of the lodge cannot be compared with the exercise of the genuine virtue by the church. In Philadelphia he explained the Word of God to be against the lodge alliance, and in the crowded Hippodrome in New York he repeats this exposition, and that his testimony is not heard alone before the public audience. In this good work Mr. Moody literally follows the Word, who for us "made himself of no reputation". For a popular evangelist of Mr. Moody's experience to stand for this truth before the whole Christian world, is an act of moral courage only to be looked for in one led by the Spirit. The *New York Witness* thus reports his remarks on Wednesday, April 5th:

"Now look at 2 Thessalonians 3:6: 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which ye received of us;' and 2 Corinthians 6:14: 'Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.' Now if this is not a very clear language, that if we are going to keep company with God we have got to be separated from the world, I don't know what is. I don't know but that it would be a good thing to stop preaching the Gospel and preach separation. This idea that Christians have got to be mixed up with ungodly men, is all contrary to the Word of God. Oh! that some prophet would be raised up that would cry separation until we get the church of God separated from the world! 'Be ye not unequally yoked together with unbelievers.' Some say that it is matrimony. When I was in Philadelphia I spoke upon the text, and after the sermon a minister came down and said he agreed in almost all I said, 'but I don't think,' said he 'that it meant secret societies.' 'Do you belong to one?' I said. He said yes. You see people will not admit that a text applies to themselves. I think the thing, however, is very plain. If I am yoked up with an ungodly man how is God going to walk with me? How are we going to walk together except we be agreed? Mr. Moody then proceeded to show that in business and matrimony we should be united with Christians, and in a general way urged upon all

Christians the necessity of not conforming to this world, but keep constantly looking to Jesus.

IN CHICAGO AT A CHRISTIAN CONVENTION.

Is it consistent with a deep state of spirituality to unite with secret societies and take their oaths?

ANSWER BY MR. MOODY.—Of course every man must do as he pleases. I can't speak for others, but I could not belong to a secret society. Christ said, "In secret have I said nothing;" and Paul says, "Be ye not unequally yoked together with unbelievers." I would not like to be yoked up with unbelievers in anything. I don't see how a Christian man can yoke himself in partnership with an unconverted man. I know a Christian who is in difficulty now. He formed a partnership with two unconverted men, and they have done something which will compromise him—break him—or make him do an infamous thing. Separate yourselves from the world and things of the world. God wants his people separate. They will have ten thousand times more influence when separate from the world. It is separation, not compromise, that we want. The cry ought to be raised all over this Western country, "SEPARATION, SEPARATION!" But people will say, If you take that stand—lift yourselves so high—a great many of these men will leave the church. Never mind. If we should lose some church members we shall gain many that are better men. Hundreds will come in and take their places. There should be no compromise. Some try to control the pulpits on this subject. They say, "He don't preach according to our ideas. We don't want him." May God, in his love, deliver us from the many difficulties we have to contend against.

—Among the events of the past week was the removal of the West Side Department of the Young Men's Christian Association from its rented quarters at the southwest corner of West Madison and Paulina streets, to its own new and elegant edifice, recently bought for about \$50,000, at 542 West Monroe street, near Ashland avenue. The location is retired and beautiful in its surroundings, and yet on the edge of a lively business district. Much money has been expended in fitting up the "new home" with all the conveniences and appliances of the Association, and "the boys" are consequently very well pleased to find their earnest efforts to secure suitable and permanent headquarters in the largest division of the city so amply repaid. They are certainly to be congratulated on their success.

A year's numbers of the Cynosure would make six good-sized volumes of valuable reform literature, containing 550 pages each.

NEW ENGLAND LETTER.

The college girl—Cremation—Mrs. Ormiston Chant—An old-school divine—The Endowment orders—Some good advice for reformers.

This is the season when the college girl is in her glory; but I wonder, after all, if she is half as happy, even with all her paths made straight before her, and admiring friends and generous critics to applaud her as she steps forward in her dainty graduation gown to read her valedictory or her "Commencement poem," as the young woman of forty years ago who had to make her own paths and brave ridicule and misunderstanding as the price of choosing her own career on an equal plane with her brother? She had the joy of a moral conqueror; and all the laurels worn by her sister who, coming later into the field, carries all before her, are not to me equal in value to one leaf from that thorny garland worn by such brave, patient souls as Elizabeth Blackwell. Times have changed surely. Once it would have been as singular for a mother to cast the deciding vote as to what college to send her son as for a father to be willing to give his girls equal educational chances with his boys. Now the one is as common as the other. The prophecy that a college education would make women masculine, or coarse, or do anything else but develop all feminine attributes, fails to be verified by the "composite photograph." It is a sweet, thoughtful, earnest face that you see; the head has a certain steady poise of its own; the eyes, a little roguish withal, look with sweet fearlessness into the untrodden future. God bless our girl graduates, and make them worthy to wear the mantle of those who, with bleeding feet but such undaunted spirit, walked that way before them!

The son of the poet Longfellow, lately deceased, has been taken to Pennsylvania for cremation. There is a society in Massachusetts who believe in that method of disposing of the dead, and propose to erect a crematory in the vicinity of Forest Hills Cemetery; but it is safe to say that it will take centuries to make the method popular. Still cremation does not seem to me to be more opposed to the Christian ideal of sepulture than the various devices which are used to arrest decay, and keep the body from returning quickly and naturally to its native elements. There is nothing sad, nay, rather there is something joyous in the thought of the earthly particles which compose our worn-out tabernacles being transmuted into tree or flower by Nature's wondrous alchemy, and thus living over again in lower but yet beautiful forms.

To even look at a woodcut of Mrs. Ormiston Chant, who is now visiting Boston for the third time—the wonderful forehead, the dark, magnetic eyes, the general expression of refinement and purity—makes one understand the charm of those fair daughters of Old England, Rose Standish and Lady Arbella Johnson, whose memory is embalmed in our Puritan annals like some strange, rare perfume. That was such a lovely thing Cotton Mather said of the Lady Arbella that one almost forgives, in consideration of it, his quaint conceits and dark superstitions: "She took New England on her way to heaven." There were veins of poetry in those old Puritan divines which bubbled forth like springs of water from the sides of granite rocks. How often her sad eyes looked over the sea, and thought of the dear old Lincolnshire, among whose parks and woodlands she would roam nevermore.

One, now and then, chances to meet a face that might have stepped out of the frame of some old picture kept as a family heir-loom from colonial days. Rev. Edwin Dowse, of Sherburne, Mass., whose position as chaplain of the Massachusetts Legislature has caused him to be such a familiar figure at the State House, is one of whom this can be most appropriately said. He was born in the same village where he has been pastor for over fifty years. In figure, face and dress he is a divine of the old school,—of the times when a minister was nothing if not ministerial, and stood in no danger, like many of the popular ministers of to-day, of being mistaken for anything else; and well do I remember the awe with which as a little child I used to regard him on the frequent occasions when he "exchanged" with the pastor of our own village church. It is needless to say that this genuine representative of the old race of Puritan divines, now so nearly extinct, never had any fellowship with Masonry, and the writer of this tribute feels to-day, both as an inspiration and a benediction, his hearty Godspeed to her in the warfare against the secret works of darkness.

We have not yet seen the full end of the endowment orders. The promoters of these swindles have managed to put in their pockets about \$4,000,000, stolen from the people of Massachusetts alone, while the State holds some \$3,500,000 to be distributed among the certificate-holders. They are now going about offering to pay a small pittance in cash for such certificates, thinking to add to their ill-gotten gains the difference between what they are willing to pay their victims for the papers, and what the latter are likely to obtain in the final settlement by the receivers.

Sometimes the advice of an enemy is good to take. The *Manchester Union* is a paper which endorses license and Sunday opening of the World's Fair, and utters freely its gibes at the "religionists" who desire to see a radically different state of things. The Anti-saloon party, at a late meeting, excluded reporters, for which they may have had good and fitting reasons. But whether this was or was not a mistaken course, the sermon which it takes occasion to preach therefrom is one to which the secret temperance orders, as well as the A. P. A. and other patriotic organizations, may well take heed. The *Union* discourses as follows: "If there is any one thing which has been demonstrated in the long and intermittent struggle with the saloon element, it is that the cause of temperance can be promoted only by open and above-board methods. . . . If there is to be any attempt to stimulate the authorities to a more strict enforcement of the law, it can be done better in open meetings than in star-chamber sessions. The devil laughs

when he sees the would-be reformers plotting together in dark corners. He knows that genuine reforms do not come that way."

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, June 7, 1893.

President Cleveland, in announcing his intention to call an extra session of Congress to meet in September, to "deal with a financial condition which is the only menace to the country's welfare and prosperity," used some language which deserves the careful attention of every business man in the country. I quote a portion of what he said: "I think that between now and the meeting of Congress much depends upon the action of those engaged in financial operations and business enterprises. Our vast national resources and credit are abundantly sufficient to justify them in the utmost faith and confidence. If, instead of being frightened, they are conservative, and if, instead of gloomily anticipating immediate disaster, they contribute their share of hope and steadiness, they will perform a patriotic duty and at the same time protect their own interest. The things just now needed are coolness and calmness in financial circles, and study and reflection among our people."

The Briggs case continues to be much talked about, but your correspondent believes that no good will be accomplished by repeating what is said by either or both sides in such controversies. That such things are costly, in money as well as in other ways, is shown by the estimated cost of the entire Briggs' trial, which is placed at quite \$50,000, an amount which Dr. Bartlett, who was chairman of the local committee of arrangements for the General Assembly, says he thinks is about correct. Dr. Bartlett thinks that Col. McCook, who was a leading member of the prosecuting committee, paid at least \$20,000 of this money out of his own pocket. The case was mentioned in a number of our pulpits last Sunday, but to the credit of our ministers, the language used and the opinions expressed were in every case conservative and in keeping with the Christ-like spirit.

Rev. Dr. W. H. Boole, of New York, and his wife, Mrs. Ella A. Boole, A. M., took prominent parts in the quarterly meeting of the District W. C. T. U., held Monday and Tuesday of this week. They are both pleasing and impressive speakers and enthusiastic in the work of the white-ribboners.

Church anniversaries, especially when they reach the dignity of a centennial, are always interesting. Last Sunday the centennial anniversary of the independence of the Reformed church in the United States was fittingly celebrated at Grace Reformed church, the sermon being preached by Rev. Geo. W. Richardson, of Allentown, Pa. This church sprang from the Reformed church of Switzerland, and was started in the United States early in the last century, by refugees from France, Switzerland and Germany, and was supported by the Reformed church of Holland until 1793. It began with 22 ministers and 150 congregations and now has 900 ministers, 1,600 congregations and a membership of 200,000. Its first educational institution—Marshall College—was established in 1830; it now has under its control 18 schools and colleges, with 4 theological seminaries. It has 100 missionaries in the home field and 10 abroad.

Bound hand and foot and placed at the mercy of the liquor demon, is practically the situation in which the national capital is placed by a decision of the Court of Appeals of the District of Columbia, our highest local court, and in this particular case a court from which there is no appeal. It had been held by the District Commissioners, and decided by the judge of one of the police courts, that the new liquor law which went into effect, or rather which was approved by the President, on March 3, 1893—it doesn't seem to have gone into effect to any considerable extent up to the present time—repealed the old liquor law and annulled all existing liquor licenses. According to the decision of the Court of Appeals, that was all wrong; and while the new law repealed the old law it does not affect the old licenses which were issued previous to the enactment of the new law. Now observe the effect of this decision upon the business of the saloon-keepers who hold the old licenses: all the regula-

tions and restrictions of the old law—poor as they undoubtedly were—are repealed, and only those who hold licenses under the new law are subject to its restrictions. Therefore there is no law to deal with the holders of the old licenses; they can sell to minors, sell on Sunday; in fact, do as they please, and there is no legal remedy for an outraged community. All this is to continue until the first of next November, the beginning of the new license year. This also involves a large loss of revenue, as the old license fee was \$100 and the new is \$400.

REFORM NEWS.

ANOTHER SABBATH IN CHICAGO.

By arrangement with the pastor, Bro. Ferries, I preached morning and evening in the Dearborn Street Free Methodist church on Sabbath, the 4th inst., and assisted in other services. I found here an earnest and agreeable people, well occupied in Sabbath-school and mission work in a needy part of the city. The school for Bible study was large and inspiring, and will, in time, with patience and prayer, add many to the membership of the church. Bro. Ferries and his helpful wife are much esteemed by the people, and their labors are not in vain. He was himself absent in Wisconsin on business that occupied him several days.

Some features of the Scripture record of the great conflict waged by Satan to gain the worship of mankind were reviewed in the morning, introductory to the evening argument, showing that the worship at lodge altars is demon worship; and that it is by such means Satan is most effectually working his desperate will to separate man from his Maker and Redeemer. Earnest heed was given to the word spoken, and the faith of the brethren in the position of the Free Methodist church was confirmed.

My most kind entertainers were an elderly couple, Bro. Broadbent and his wife, whose hospitality and Christian intercourse were a lasting pleasure.

Care for the World's Fair exhibit, and preparation for the conference connected with the annual meeting next Tuesday, June 20, has occupied much time of late. Several meetings of ministers must be attended this week, to invite delegations, and otherwise promote an interest in our reform. Let us remember, if God be with us this conference may be a power for the truth among the churches.

Pray for the Conference.

HENRY L. KELLOGG.

REV. R. N. COUNTEE'S WORK IN TEXAS.

WACO, Texas, June 8, 1893.

EDITOR CYNOSURE:—I am now on the eve of winding up my tour through Texas. I am here and stopping with a brother in whose home I find the *Cynosure*. He has been a subscriber for a year. His name is J. H. Cole. He is a devout Christian man. He once belonged to the Odd-fellows, and now he belongs alone to the Lord. He has suffered considerably in feeling by standing alone for God against the evils of rum, tobacco and secret societies. He keeps a barber shop, and for eight years, since he has been converted, he has never allowed his business to be opened on Sunday. When he left the lodge, they immediately set about to ruin his business by boycotting him, but he says: "God has been with me, and I have stood firm." I cannot tell you how glad he was to see me, and to have me with him, when he learned of my position on the lodge question.

Surely this is bleeding, suffering Texas. I find so few men who dare express themselves along any line of reform, and fewer still who are interested in the cause of the Master for anything more than mercenary purposes. I have spoken six times in the last ten days, in both the Methodist and Baptist churches. I have endeavored to be uncompromising in presenting the truth to the people. I have had men and women leave the congregations, and I have had to stop and wait for them to do so. It is strange to me how the truth of the Lord Jesus along the line of rum, tobacco and secret societies chafes the people. You are not aware of the fact, as presented to the people of my color all through this State, that all secret societies are founded on the Bible;

thus the people are deluded and they rush into these traps unwittingly, while teachers and preachers are hampered, and they tell me they are forced into the lodge for self-protection. I made my last talk here last night, June 7, in the Baptist church, and God helped me, and I am proud to say to you that my effort was not fruitless. The pastor endorsed my work and said to the congregation: "Bro. Countee is the most earnest man I have met along this line. I have heard him both in public and in private, and I am done." Several members of the church came to me and shook hands with me, and bade me God-speed. I could not describe to you my feelings; and the dear brother with whom I am stopping was elated, as was also his wife, and this morning I heard his wife re-preaching a part of my sermon to some of the society sisters.

I shall leave here this afternoon for Fort Worth, and thence homeward, after a few days spent in the above-named place. I have been in this State since last March, and have spoken on an average of four times a week in ten different places, and I am conscious that some good has been accomplished. The meeting of last night was to me the most effectual that I have had, so far as seeing the present effects were concerned; for the pastor said, immediately after I sat down: "Now as many of you as want to express yourselves along this line, you are at liberty to do so," and they did. A collection was called for, and I received \$2.10, and \$2.75 for the *Cynosure* and periodicals. I am more than pleased to send this amount to the *Cynosure*. I have a few names to whom I hope you can send the *Cynosure* gratuitously. It will do a vast amount of good if you can send it for six months or less. Put in a little leaven, for it is needed very badly in these parts.

I shall try and write you again on my return to Memphis, which will be about the 22d of this month. Yours for the Master's use,

R. N. COUNTEE.

REV. WM. FENTON AT WORK IN MINNESOTA.

ST. PAUL, Minn., June 10, 1893.

EDITOR CYNOSURE:—On Monday evening last, June 5, I spoke in the Swedish Lutheran church at Willmar, in this State, and on Tuesday evening in the Norwegian Lutheran church of the same place. These lectures were well attended. The Masonic fraternity was well-represented at the lectures, but by no means used could they be induced to part with their cut-throat jewels, silence and secrecy, or make any reply. Even the Willmar *Argus* was silent. But the editor of the New Paynesville *Press* cannot forget the lecture of last winter, in that town, which exposed the spiritual scoundrelism of the lodge, and he must needs notice my transit through that village in a very uncomplimentary sort of a way. Verily, if he is a fair exponent of the sentiments of that community, its condition is, in the language of that editor's lodge, "truly deplorable;" and an Asiatic convert to Christ might be a blessing to them. The editor says that he formerly lived in Iowa and was acquainted with the work of the N. C. A. before he joined the Masons, and that it was that work which induced him to join the Masons; therefore, he must needs have given his heart to the spiritual being who runs the Masonic institution, having the natural use of his eyes unhoodwinked, but seeing not. "If the light that is in thee be darkness, how great is that darkness!"

W. FENTON.

CORRESPONDENCE.

THE STATE SHOULD NOT LICENSE SECRET SOCIETIES.

SENECAVILLE, Ohio, 1893.

EDITOR CYNOSURE:—I want to express a few thoughts concerning the secret fraternities.

Referring to the attempt, a while ago, to license twenty-odd secret oath-bound societies in Illinois, I think this is asking a great deal of a free State, in the midst of a free government. If these orders could get all they are asking for, our republican government would soon come to an end; and it seems that the whole brood are seeking great privileges, especially since they are un-American and contrary to the teachings of the Scriptures.

We read in James' epistle (2: 9): "If ye have

respect to persons, ye commit sin, and are convinced of the law as transgressors;" and we are also admonished, in God's Word, to have no fellowship with the unfruitful works of darkness, but rather reprove them. It is heart-sickening to see the number of these secret organizations; and a fearful mixture are they—Catholic orders and Protestant societies and worldly fraternities, in which Protestant ministers freely mingle.

The Methodists here recently had an evangelist preacher from New York, who struck the secret orders some heavy blows. He had belonged to one, and he claimed that he had to leave the lodge or lose his religion.

As to the humble charging these evil institutions, my humble opinion is, that, instead, we should recall all that have been given and make it illegal for men to take these horrible secret obligations. I found, while canvassing with the petition to Congress to recall the charters they had given, that two-thirds of the best thinking people were willing to sign it; and if 10,000 of these petitions had been handled as they should have been, we could have sent in from two to three millions of names. I only canvassed a few townships and I collected 1,033 names. I feel that there are a great many who have not bowed the knee to Baal, and my humble prayer to God is that he will set up a standard that they may not pass over. Truly yours in this great reform,

JOHN LEEPER.

THE NEGRO IN THE SOUTH, AGAIN.

BLACK RIVER FALLS, Wis.,)
May 26, 1893. }

EDITOR CYNOSURE:—I am a regular subscriber and reader of your valuable paper. I read Rev. S. F. Porter's article, "The Situation in the South," and I think it is correct. We ought to have many more just such writers—writers that are not afraid to tell the truth, and the whole truth. I have also read Mrs. M. L. Carpenter's comment on the same, in which she says she was born and reared in North Carolina. That being the case, there is no wonder at her being so blind as not to see what is going on around her. I see she is ignorant of what she asserts.

In the first place, she says the Negro has the same privileges and rights that the white man has, which she knows is not true, if she knows anything at all.

In the second place, Negroes will not be allowed to work in shops on the same terms as the white people in the South. If a Negro does perchance get work in the shops, or on the railroad, he must work for half-pay or less, and have no chance for promotion. He must begin at the bottom and remain there for all time to come. If one is suspected of any misdemeanor, he is not even allowed a fair trial, but is taken out and hanged, shot, or roasted alive, without even a chance for his life or liberty, and without even judge or jury. And all of this in Christian America!

In the third place, we are free American citizens, and ought to enjoy all of the rights of the nation, without regard to race, color, or nationality, the same as do the Italians, Indians, Jews, Greasers, Poles, Bohemians, Chinamen, Irish, Germans, etc.

But what do we find in the South? We have separate schools and "Jim Crow" railway cars for black people, or those who are partly so, of African descent. These cars are partitioned off, one part for white smokers, and the other for Negroes, without regard to education, refinement, or wealth; clean or dirty, all are sent into this "Jim Crow" car together. It makes little difference whether he or she has a first-class ticket or not; one and all must travel in the "Jim Crow" car. All of this is law, in free America (white man's law).

My objection to separate schools is not because we want to send our children to the same school with the white ones, but because no State has a right to furnish money to perpetuate prejudice on one part of its people against the other. I also contend that no State has a right to pass a law that will cause animosity among its people. The white and black children attend school together in the North, and never have any trouble.

In the fourth place, the lady objects to Negroes going into Southern parlors and making love to "our daughters". There is a great deal said about "our daughters," but never a word is said

about our sons, our brothers, or our fathers. If it was not for the Negroes' labor, "our daughters" and "our mothers" would not have parlors. The Negro does not want to intrude upon the white women; but when it is satisfactory to both parties, he desires to go into their parlors to make love to them.

We have in mind an instance where the Supreme Court of Appeals, in session at Wytheville, Va., handed down a decision in favor of a daughter of a white man, whereby she received \$200,000—the fortune of her white father. This shows that it is not only the rough element who make love to the black woman, but also the educated and wealthy. I also venture to say that some of the octoroons and quadroons make love to the white women in secrecy.

The Negro population of the Southern States, by the last census, is 1,994,915, and of the United States, 8,000,000; about 90 per cent are mixed with the white race. At this rate, it is only a matter of a short time when there will be no black race to quarrel over.

In the fifth place, the lady says she is opposed to secret lodges. She has nothing to say about the secret love-making of "our sons," "our brothers" and "our fathers," with black daughters, black sisters and black mothers. The white servants here in the North do go to the Northern parlors and make love to the Northern daughters; go to the same schools and churches; ride in the same cars and other conveyances. White hired servants, as well as anyone else, get married to their employers' daughters. Her objections are not so much to the white servants, but to the Negro. What she wants is to get the Negro down and keep him down; and all he wants is to be let alone, and to have a chance to make a living for himself and family, and be allowed all his rights and privileges, the same as anyone else, no matter of what nationality he be. As to dividing up the Negro population, he does not desire any division; just leave him alone, and give him an equal chance with other people. And as to stirring up animosity, no right-thinking person would ever take exceptions to Rev. S. F. Porter's article.

The following clipping, from the Denver (Colo.) *Exponent*, shows that a distinction is even made between the Indian and the Negro:

"Three half-blood Indians were excluded from the public schools of St. Louis, Missouri, because it was thought that they had Negro blood in their veins. It was afterward ascertained that they were not of African extraction, and were admitted. Thus it is plainly demonstrated that even the Indian is preferable to the Negro."

Yours, a "saddle-colored Nigger,"

THOS. H. NICHOLS.

LITERATURE.

CURRENT PERIODICALS.

The *Cosmopolitan* for June is as bright and cheery as the month, and presents several illustrated papers of great general interest. Among these may be enumerated Murat Halstead's paper on the City of Brooklyn; Margaret M. Merrill's glance at the famous Sorosis, with portraits of its prominent leaders; Mr. Gowen's Rise and Decline of the Hawaiian Monarchy; A naval officer's story of the destruction of the U. S. frigate *Cumberland* by the ram *Merrimack*; Clifton Johnson's rambles among The Deserted Homes of New England; The First Woman of Spain, by Sylvester Baxter, and Notes of the Brussels Monetary Conference. Of the lighter contents of this number are: The Chase of the Chongo, illustrated, by C. F. Lummis; continuation of Flammarion's Omega—The Last Days of the World; Muhammed Baber, by E. S. Holden; What Society Offers Mary Grew; In the Cypress View Neighborhood, by Opie Reed; a new installment of W. D. Howell's *Traveler from Altruria*, and poems by various writers. Published in New York City.

For June *American Gardening* presents a varied summer bill of fare, beginning with a sketch of our Furthest Corner, in which James K. Reeve describes Coronado Beach, of Southern California. O. C. Simmonds and James MacPherson have taken thought for the comfort of the young people who play tennis and other outdoor games by giving some clear and practical plans for the improvement of social playgrounds. E. A. Long considers the needs of small front yards and large gardens, in a paper that should be of great value to the mass of home-gardeners. New methods of Commercial Fruit Evaporation, and Short-Span-to-the-South Greenhouses are thoroughly discussed for the benefit of progressive people by pioneers in such movements. The frontispiece is a faithful portrait of *Vitis vulpina*, our native

frost or river-bank grape, and an accompanying sketch, by the editor, sets forth its history, lineage, and uses. There are other noteworthy papers upon fruits and plants by the best horticultural writers, and attractive illustrations are scattered plentifully through the number. New York: The Rural Publishing Co.

There is much to commend in the *Cottage Hearth* for June, which, with a corps of capable writers and pleasing illustrations, offers to the desultory reader a good variety of summer entertainment, as follows: It is the Season (poem and frontispiece); "Them Twain;" A Desperate Device; An Uphill Wooing—but "they got there;" At Waltham Abbey, a legendary poem; The River of a Thousand Ships; Unto the Perfect Day, by Will Allen Dromgoole; A Rising Young Lawyer; The Crushers vs. The Tritons; and the eight social, literary and domestic departments, all well-filled with seasonable information and suggestions. Boston: W. A. Wilde & Co., 7 Bromfield street.

The June *Century* is resplendent with artistic engravings in great profusion, and equally attractive in its letter-press. As usual the "foreign element" fills a large space in its contents. In this direction are: The Juno of Argos, discovered in 1892; the Death of the Prince Imperial (son of Louis and Eugenie Bonaparte) in battle with the Zulus; Christina Rossetti, with portrait; With Tolstoy in the Russian Famine; An Hour with Robert Franz, and The Father of Modern Illustration (Vierge), with specimens of his paintings and drawings. The American features are no less striking in interest and engravings, including Caught on a Lee Shore, on the coast of Florida; In Cowboy Land, and the following stories; My White Rose of Killarney; The White Islander, a new serial, The Story of a Day; Writing to Rosina (continued); Benefits Forgot (continued); Mrs. Pettibone's Dinner-horn, and Uncle Obadiah's Uncle Billy. There is also an elaborate and timely paper, by Dr. Prudden, on the Public Health—the Duty of the Nation in Guarding it; with a number of readable poems, and the usual well-filled and entertaining departments. New York City: The Century Co.

Senator Lodge and Mrs. Burnett begin the current number of *St. Nicholas* with praises of the national capital, to which Mrs. Burnett gives the name, The City of Groves and Bowers. Mr. Lodge's sketch gives the important facts and legends connected with the city's past, and commends the wisdom that set apart a truly national city for the capital. In graceful and poetic style we are told why Washington should be a paradise for children. Both articles are fully illustrated. Boys will learn from Mr. Davidson's sketch of the Vesuvius just what may be expected from Uncle Sam's destructive marine warrior. How gun-cotton will act when brought into contact with an enemy's vessel we do not yet know, but one can imagine that the testimony as to its effects will be from those who are absent in body. Lieutenant Commander E. W. Sturdy, U. S. N., explains the Weather Map of the Ocean, and gives due praise to the compilers of this invaluable guide to mariners. The Beaver's Home, text and pictures by Tappan Adney, is an illustrated sketch of the haunts and habits of the fur-coated community, now almost extinct even in America. Other long articles are the story, The Apple of Arabia's Eye, and Frank Pinkham, Reporter, by John Z. Rogers, the latter showing how "there is a tide in the affairs of men," even if the man be a boy living in a lighthouse. There are short and bright pieces in generous quantity. Of verse we have Herford's Deceitful Dormice, Margaret Johnson's King's Test, and the touching little story of When Timmie Died, by Miss Fallows. The funny pictures speak for themselves, and as for the departments, each finds its constant admirers. New York: The Century Company.

PAMPHLETS.

An interesting, because timely and appropriate, pamphlet is "The Lessons of the Homestead Troubles: Address before the (Chicago) Sunset Club, Nov. 17, 1892, by Z. S. Holbrook." We have only room for his primary opinion on this subject, which is eminently sound. It is this: "The struggle at Homestead was a fight to the finish between the Amalgamated Association of Iron and Steel Workers and the Carnegie Company. Only one vital principle was at stake in the contest, namely, the right of a man to work in a factory where a union had ordered a strike, or reversed, the right of an employer to hire whom he pleases to work for him. The Amalgamated Association knew very well that if it ordered its members at Homestead out on a strike their places would be quickly filled by non-union men at lower wages. In the very act of ordering a strike was involved, therefore, the necessity of preventing others from obtaining employment." Further reference to this address may be looked for in a future *Cynosure*.

We have received from the Indian Rights Association, 1305 Arch street, Philadelphia, the report of Mr. Herbert Welsh, corresponding secretary of the Association, relating to "Civilization Among the Sioux Indians," the result of a personal visit to some of the Sioux reservations of So. Dakota and Nebraska. We may have occasion to refer to it at greater length in an early number of this paper. It is replete with interesting facts and figures. It can be obtained from the Association at the above address.

LODGE NOTES.

(From Secret Society Papers.)

An "English Mason," in the *Freemasons' Journal*, says "there is too much laxity in England in admitting men to the Masonic order and visitors to lodges, and anybody with sufficient money to pay the fees can become a Mason."

The *Freemasons' Chronicle* says the name "Freemason" appears for the first time in Statute 25 of Edward I. of England, A. D., 1350. The term signified a "free stone mason," one who works in free stone as distinguished from the rough mason, who built walls with rough stones. It was not until the beginning of the seventeenth century that persons began to unite with the Freemasons and were distinguished from the regular working masons by the denomination "accepted." By the year 1702, the speculative lodges in England began to decay and became so degenerate as to be applied to the purpose of gain and self-interest. "Masons made here for 12s," was then a frequent announcement in the noted side street of London and Liverpool, but 1717 saw a complete change, when the so-called revival was effected.

Gen. Ludwig Kossuth is an ardent Freemason. On the occasion of his 90th birthday recently he received from many Hungarian lodges congratulatory letters.

The fees charged for the Scottish Rite in Colorado are \$120, while in California they are \$180—[We sell the complete Ritual for \$1.—CYNOSURE.]

ODD-FELLOWS.

Brothers, don't speak of "Rebekah Degree lodges"—there are no such things any more. The Sovereign Lodge has changed it to "Rebekah lodge," plain and simple.

Grand Sire Campbell has decided that "a lady elected to membership in a Rebekah lodge, but marrying a person not an Odd-fellow before she has received the degree, is not entitled to receive it, and ceased to be eligible from the date of her marriage."

ROYAL ARCANUM.

The bill introduced in the United States Senate by Senator Chandler entitled: "An act to prohibit unlawful military organizations," is so worded that should it become a law, the existence of any of the various uniformed ranks connected with the secret organizations would be impossible. While it is extremely doubtful that its passage will ever be secured, without such objectionable clauses being eliminated, it behooves such bodies to carefully watch the progress of the bill.—*Royal Arcanum*.

The Supreme Council has made June 23, annually, a Royal Arcanum holiday—the birthday of the order—in Virginia.

It is a strange thing that those members who object the loudest to paying assessments and complain the bitterest of the burden entailed upon them are those who are the first to invite an associate to take a drink or join him in a cigar. Very few men can understand why it is so hard to pay two dollars a month for assessments in some benevolent order and yet so easy to spend five dollars a month for beer and tobacco.—*Royal Arcanum*.

CLEANINGS.

There are forty Mystic Shrine bodies in foreign lands, and about sixty in the United States.

The minutes of the Grand Lodge of England were first commenced June 24, 1723, when Bro. William Cowper became Grand Secretary.

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 15, 1893.

Love not the world, neither the things that are in the world; . . . for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.—1 JOHN 2: 15-17.

The Annual Meeting of the National Christian Association will occur on Tuesday, June 20, 1893, at 10:30 A. M., in Carpenter Building, 221 West Madison street, Chicago, Ill., for the election of officers and the transaction of other important business.

M. A. GAULT, President.

"THE LATENT POWER OF MASONRY."

We print herewith an article bearing this title from the *American Tyler*, a Masonic publication of Detroit. The claim that Masonry can do a great many things is, beyond a doubt, true. The marvel is that persons who can see the power of this secret lodge can for a moment suppose that it is not exercised. If the Freemasons of the United States were warring against grog-shops, political corruption, or any other evil thing, undoubtedly it would have a great noise against it. The fact is, however, as all intelligent students of the State know, that these men are not banded together for any such purpose. They are promoting a Christless religion. They are monopolizing the offices. They are delivered from the punishment of law, members of the fraternity who are violators thereof. Instead of its being true, as said in this article, that the mission of Freemasonry is to make the world better, the mission of Freemasonry is to secure power to be used for the advantage of its members, and to persuade men that they can live without repentance for sin, faith in Jesus Christ, or holy actions, and go to heaven, or, as they call it, the "grand lodge above," when they die.

If those persons who say that they are opposed to Freemasonry, but consider it a mere babyish compound of "fuss and feathers," and who think that we are greatly excited about a very small matter, would read such articles as this, and reflect upon them, it would certainly modify their opinions.

The tremendous latent power of Freemasonry, as a great actuating principle, by which human action may be wrought upon, is not fully comprehended by the individual. If we knew that two millions of men were sacredly banded for a war on any one object, armed with the latest and best weapons and led by wise and experienced generals, we would naturally presume that such an army would prove invincible and to it a succession of victories be a foregone conclusion. Such an army is that of Freemasonry, but enlisted in the interests of peace and universal benevolence. There is a grand sublimity in the thought that such a host of armed men are thus enlisted. Armed with the weapons of love to mankind and inspired by that reverence due the Father of us all, should not victory over wrong be presumed to perch upon the banners of the craft? We cannot, at a passing glance or thought, fully comprehend the possibilities of such a combined human force. If the old-time aphorisms be correct, that "God and one are cleft in a majority," then what must be the force when God and two millions of the choicest of his sons are united for the purpose of bringing to pass that millennial time that

"Prophets and kings desired to see,
But died without the sight."

A time in earth's history, when peace, virtue and universal happiness should prevail. This is no Utopian impossibility. Man has within his grasp the making or marring of his own happiness.

To-day Freemasonry could say to the kings and rulers of earth: "Thou shalt not kill," and war would cease. Because in the ranks of this great fraternity are listed a majority of the rulers of humanity. To-day Freemasonry could say to the church of all denominations: "Ye be brethren," and theological conflict would have an end, because in its ranks are found the great religious teachers. To-day Freemasonry could say to ambitious, aspiring politicians: "Thou shalt not!" and only the good and true would seek and find the support of the various constituencies of earth, and malfeasance in office would be an unknown incident. We do not contend that human perfection would ensue from such a state of affairs, but we do believe and insist that in such a banded and bonded association of men as is represented in Freemasonry there exists a power which, if put into ac-

tivity, could very largely eliminate from suffering humanity much of the occasions for unnecessary sorrow that to-day it labors under.

The mission of Freemasonry is to make the world better. It is not intended that to take the degrees and wear the jewels of the craft should suffice. These men, the world over, are obligated to do good, and if the good be not accomplished, then the force by which it could be lies dormant. Think of the latent force, brethren, by us all possessed.

THE RUSSIAN EXTRADITION TREATY.

The text of this important state paper appeared in the public press last week, and its appearance will serve to allay any fears that it was intended to secure the return of all political refugees from the Russian empire, as well as her vilest criminals, to her jurisdiction for trial and punishment.

The sentiment of the American people and the spirit of our republican institutions do not indorse any form of national persecution for the free expression of opinion in the interest of social, moral or governmental reform. In the Russian empire it is vastly different. Words that one may utter with perfect impunity on these topics, or either of them, publicly in the United States, would there consign a man to Siberia and its rigors for life. In the knowledge of this fact, and the mystery which for a long time enshrouded the provisions of this treaty, a fear existed that our government would pledge itself to the extradition of Russian refugees of all classes. Hence the great interest which has been manifested in its ratification. Happily the publication of the treaty puts all these fears to flight in the following passages:

If it be made to appear that extradition is sought with a view to try or punish the person demanded for an offense of a political character surrender shall not take place; nor shall any person surrendered be tried or punished for any political offense committed previous to his extradition, nor for any offense other than that for which the extradition was granted; nor shall the surrender of any person be demanded for an offense committed prior to the date at which this convention shall take effect.

No construction can be placed upon this which will permit the surrender of a person guilty of political crime not comprising the destruction of human life. That is provided for in that which follows, thus:

An attempt against the life of the head of either government, or against that of any member of his family, when such attempt comprises the act either of murder or assassination or of poisoning or of accessoryship thereto, shall not be considered a political offense or an act connected with such an offense.

And this should be read with the elementary provision regarding extradition:

Provided that this shall only be done upon such evidence of criminality as, according to the laws of the place where the fugitive or person so charged shall be found, would justify his or her apprehension and commitment for trial if the crime or offense had been there committed.

There is something so abhorrent in assassination, and especially in the sudden and violent killing of the head of any civilized government, that mankind have justly condemned it as a most barbarous and reprehensible crime, which deserves prompt and certain punishment. Nor is the fact that the government of Russia is little better than absolute tyranny, and the Czar, by virtue of his high office, an arch-tyrant over his subjects, an excuse for defending any one who should undertake his assassination and flee for safety to the United States.

Even in such a case the evidence of criminality on the part of the refugee must be fully established before his extradition shall be made. It seems to be, in this respect, a very satisfactory document.

STRIKERS KILLED.

On Friday last, at Lamont, Ill., in conflicts between colored workmen employed by contractors who armed and led them against the strikers on the drainage canal works, six or more of the latter were killed, and a number more wounded. The strikers, about 200 strong, it is claimed, were proceeding, quietly and unarmed, to a conference at Romeo, when they were assailed, and public opinion is strongly in their favor.

These circumstances differ materially from those which commonly attend such methods of settling labor disputes. During the previous week 2,600 quarrymen between Joliet and Lamont had quit work because on the 1st inst. their wages had been reduced, and on the next day, 1,500 more men employed on the drainage canal also went out. About 1,000 of those employed on the canal refused to quit. They were mostly Negroes.

After several small disturbances between the

men, the contractors supplied those who remained with Winchester rifles, fearing an attack in force from the strikers. As the 200 of the latter approached, the armed men were ordered to advance upon them. At the first fire the strikers fled, few or none of them being hurt. Some of them, however, were arrested and placed in jail at Joliet. The second conflict occurred about an hour later, with the result above related.

From the published accounts of the affair, the assault possessed all the features of a murderous raid, for which no excuse seems plausible. How many of all concerned belonged to secret labor unions and fraternities is not known; but probably most of those engaged in the fight had lodge connections in different factions. The race question seems also to have been a disturbing element in this unfortunate massacre.

Information of the deadly assault having been forwarded to Governor Altgeld, he promptly ordered two regiments of the Illinois National Guard to the scene of conflict to preserve the peace.

A FINANCIAL FLURRY.

There was a serious excitement and an unwarranted "run" on Chicago banks last week. For a day or two great crowds of depositors, fearing the suspension of payments and consequent loss, collected in front of several city banks. Long lines, stretching from the paying tellers' desks out into the street, were formed, and for a few hours the people were importunate in their demand for their money. There was little or no disturbance, however, and the chief duty of the police officers stationed at the doors was to keep a passageway on the sidewalks clear for pedestrians. As the day wore on the excitement died out, and the people for the most part waited patiently for their turn. It was estimated that about 75 per cent of the crowds, one day, were composed of women.

The run on the Bank of Commerce ceased entirely shortly after noon, and at nearly all the other banks the lines of depositors had shortened to a great extent. The Union Trust and Dime Savings enforced the rule requiring notice of withdrawal, as was done the day before by the Prairie State Savings and Trust Company and Globe Savings bank. All the other institutions paid every demand in full. Offers of assistance continued to pour in, but in no case was it found necessary to accept them, the invariable answer being that there was plenty of cash on hand to withstand the strain for a month, or even longer.

Not one of the institutions that have closed their doors belonged to the Clearing-House association. Most of them were banks in name only, their business being mainly in the line of note and loan brokerage and real-estate deals. They had no standing of consequence in the commercial world and were not considered first-class in any respect. Their failure occasioned little surprise in financial circles and should cause the public no alarm.

STUDENTS IN REBELLION.

The request of the faculty of the Terre Haute (Ind.) Normal School that Prof. Arnold Tompkins of the chair of literature should resign his position, last week, met with general opposition from nearly all the 1,000 students in the institution, who rallied to his support. On Thursday the board of trustees summarily removed the professor from the faculty. That morning, when he appeared in the assembly room, where the students had gathered in strength for devotional exercises, he was received with cheers, and throughout the day, on several occasions, he was also applauded.

After removing him from his position, the trustees issued an address to the public, explaining their action. It relates that the professor, some time ago, created discord by making reflections on his co-educators and on President Parsons. He is undoubtedly an able teacher, and the students feel that they profit greatly under his instruction. The fact, therefore, that the board and faculty are unanimous against him does not outweigh their attachment for him.

After the board had removed him a committee of fifteen students asked to be heard. They presented a petition signed by 400 students asking the board to give its reasons for what it had

done. The students were flatly informed that their right to ask for this information was denied. The students take their cue from Tompkins, who says the school is a State institution and they have the right to know why their wishes are ignored, because they come from the people who pay taxes and thus support the school. The board declared itself determined to adhere to its position if every student leaves the school.

ANNEXATION SENTIMENT IN CANADA.

During the past week, while the Congregational Union of the Canadian Provinces of Ontario and Quebec was in session at London, Ont., Rev. William McIntosh, a stalwart Scotchman from Yarmouth, Nova Scotia, was deploring the effects of the exodus to the United States from the maritime provinces. "We want a change," he said. He would welcome one, even to the extent of pulling down the grand old flag of England and raising up the stars and stripes.

At this remark a storm of hisses arose, but they were met with a volley of applause, and pandemonium reigned in the sacred edifice for a time. "I am only giving you facts," shouted the preacher above the din. "This state of affairs is acknowledged all over the country, except by partisan newspapers." The speaker proceeded to relate how whole congregations in his province had moved to the States. The uproar continued, but the preacher held his ground, and his outspoken confession made a profound impression.

This demonstration is but one of many that indicate a desire on the part of Canadians to release the Dominion from English rule and attach it to the United States.

To the Canadians such a union would be of more benefit than to the United States. Hence we hear very little advocacy of it on this side of the boundary. It is true that many Canadians prefer living among us to remaining in their own country; but England might object to a wholesale transfer of her provincial citizens, and the dominion, too. Under such circumstances, and the strong probability of a war with Great Britain, if an independent union is undertaken, we can have no use for Canada.

THE WORLD'S FAIR SABBATH.

When the *Cynosure* of last week went to press, the question of opening the World's Fair gates on Sabbath was in abeyance in the United States circuit court, where the issuance of an injunction to compel the Directory to close the Exposition on that day had been ably urged.

On Thursday last the three judges of the Federal court each rendered a decision, those of Judges Woods and Jenkins favoring the injunction to close on Sabbath, and that of Judge Grosscup opposing it. Each of the decisions indicated a thorough study of the case in fact and in law, and a desire to respect right. In neither decision was the divine law argued; it was upon purely secular testimony that the subject was considered.

The decision in the local court, of the week before, in the case brought by Mr. Clingman, to enjoin the Directory temporarily from closing the gates on Sabbath, expired by limitation last week, and the ruling of the Federal court suffered no hindrance from the action of the lower tribunal.

The decision not having been unanimous on the part of the Federal Court judges, the party in the minority appealed the case to Chief Justice Fuller, who suspended the temporary injunction granted by the United States Circuit Court closing the Fair on Sabbath. The Chief Justice also set Thursday, June 15, as the day when arguments would be heard and he designated Judge Romanzo Bunn, of the western district of Wisconsin, and Judge W. J. Allen, of the southern district of Illinois, as his associates to sit in the case.

The Directory, at its meeting on Saturday, took no action, but opened the gates of the Fair to the public on last Sabbath, pending the further consideration of the courts.

The third Sabbath of an open Fair, therefore, occurred on June 11.

The attendance at Jackson Park on those three Sabbaths, by paid admissions, was as follows:

First—77,212; second, 56,760; third, 71,664; total, 205,636.

Thus while the nation is disgraced by greed and dilly-dallying, the Fair management is hoarding its ill-gotten gains.

FERDINAND AND ISABELLA.

We hear much in these days, of a very complimentary character, concerning Ferdinand and Isabella, the patrons of Christopher Columbus and sovereigns of Spain, to whom, as history relates, "Columbus gave a new world".

History also gives us this insight into the kind of government that they maintained during their joint reign. We quote from "The Secret Societies of all Ages and Countries," by Charles William Heckerthorn, and published in London, in 1875, by Richard Bentley and Son ("publishers in ordinary to her majesty"), in two volumes:

"Until the joint reign of Ferdinand and Isabella, the Inquisition in Spain had been confined to the kingdom of Aragon. But about 1481 the Queen established it in Castile, and the King gradually extended its jurisdiction over all his states. Like James of Scotland, the King of Spain always wanted 'siller'; the Inquisition offered him a third of all the property it confiscated, and promised him a large share of the thousands of Jews then living in Spain; the nobles of Aragon and Castile were always conspiring against him; the Inquisition would quietly and secretly get hold of their persons, and thus rid him of these enemies; heaven was to be gained by putting down heresy; here, surely, were reasons enough for protecting the Inquisition and investing it with full powers. The Queen also—alas, that it has to be said of her!—was greatly in favor of it, and even requested the Pope to declare the sentences pronounced in Spain to be final, and without appeal to Rome. She complained, at the same time, that the people accused her of having no other view in establishing the Inquisition than that of sharing with its officers the property of those condemned by them. The Pope, Sixtus IV., granted everything, and appeased her conscientious scruples as to confiscations. A bull, dated 1483, named Father Thomas de Torquemada, an atrocious fanatic, Grand Inquisitor of Spain. For eighteen years he held the office, condemning, on the average, ten thousand victims annually to death by fire, starvation, torture." (Vol. 2, pp. 121, 122.)

Premising that these statements may be accepted as the truth of history, it is certain that the reign of these sovereigns is subject to a just and not very complimentary criticism, and that the Romish church, of which they were devoted adherents, is not, unless greatly changed, adapted to our time.

—On a recent Sabbath in San Francisco, "Chinatown" became a scene of unusual excitement. First there was a sensational and fierce Highbinder raid; then the conciliation of the presidents of the Six Companies who were at enmity, and finally the arrest of a Chinaman for deportation. It was almost equal to a "Continental Sunday" for the city of the Golden Gate.

—Among the strong radical religious papers that come regularly to our table is the *Firebrand*, of Shenandoah, Iowa, edited by C. S. Henley and Ira C. Grabill, and published by the Firebrand Publishing Association and Faith Work. The effort of the paper and the association is to increase the love and practice of pure Christianity, and the energies of both are exercised in that behalf. Among its recent enterprises the association has established a school of the prophets, for the advancement of its principles by special instruction, and in its issue of the 8th instant the following announcement is made: "Bro. Gladwin's two sons, Victor and Vivian, who are at Miles, Iowa, with his sister, are expecting to enter the *Firebrand* work for preparation for the work of the Lord, as he shall call. They are much interested in the school. Bro. Gladwin thinks if Bro. Moss is a type of the work done in Shenandoah, it is the place where he wants his boys educated." Readers of the *Cynosure* will recognize in Bro. Gladwin our esteemed Christian friend and co-worker, Rev. Wallace J. Gladwin, missionary to India, and editor of the *India Watchman* at Bombay. Bro. Gladwin and the *Firebrand* are thoroughly with us in the anti-secrecy work.

THE QUARTER-CENTENNIAL OF THE NATIONAL CHRISTIAN ASSOCIATION.

Special Work for the Season of 1893:

1. Exhibit of the history and work of the Association for twenty-five years in the main building of the World's Fair.

2. Conference of Churches connected with the Annual Meeting, June 20th, made up of delegations appointed by church assemblies.

3. Congress on the reform under the auspices of the World's Fair Congress auxiliary, to be held about October 5th, in the Art Palace on the Lake Front, Chicago.

The decision of the United States Court on the Sunday opening of the World's Fair, last Thursday, caused profound gratitude in the bosom of every true patriot. It maintained the supremacy of law, and of the right of the people to govern through their representatives in Congress. The majority of the local Directory were willing to abide the decision as they had again and again said they would. But the threats of their attorney overbore their reason, and the Fair was again nominally open last Sabbath. The attendance was not so large as during the week, though the day was fine; and so large a portion of the exhibits were covered that Dr. Peabody, chief of the Liberal Arts department, is reported as saying that it "cannot be denied that exhibitors are not anxious to display their wares on Sunday. There are few displays in the Mechanics' building which can be seen complete to-day."

On Saturday Chief Justice Fuller, being at his home here in Chicago, granted a supersedeas until an appeal can be heard on Thursday of this week. U. S. District Judges Allen and Bunn will sit with him. The case will therefore again be heard, by a court of no higher authority than the last. The issue rests not with man, however, but with God. He has wonderfully wrought for his name's sake in the past. He will not fail nor be confounded.

The N. C. A. committee in charge of the exhibit have been disappointed in getting Bro. J. P. Stoddard to attend it. The Sunday-opening agitation led him to postpone and conditionally refuse to come. For the time being Mrs. L. C. Hemenway has kindly offered her services as an attendant. We go forward, as stated a few weeks ago, under the law forbidding Sunday opening.

Some friends have called at the N. C. A. exhibit and left their names, finding no attendant. It was impracticable for the committee to attend in person, and it was only after protracted inquiry that we found Mrs. Hemenway.

Bro. J. P. Stoddard will not be at the annual meeting and church conference. We regret to announce it. He is a trustee of Berea College. The annual meeting occurs on the 21st of June, and Bro. S. finds the call for his presence there more imperative than ours, for several reasons.

The delegates to the conference selected by the Illinois conference of the Evangelical Association are Pastors Kiest, Husser, and another whose name escapes us,—all pastors in this city. The Norwegian and Danish M. E. conference, in a district meeting at Muskegon, Mich., appointed Revs. Carlson and Nilson of Chicago to represent them.

Dr. J. E. Roy, of the Chicago Congregational Ministers' Union, not being able to attend the conference, Dr. J. M. Williams was appointed delegate in his place by the Union last night.

The Baptists' Ministers meeting Monday morning selected Brethren Colver and Norton to represent them in the conference. Dr. Gifford presides over the Baptist body, and helped to secure a favorable response to the invitation of the N. C. A.

THE HOME.

A CHICAGO GIRL'S VIEWS OF SUNDAY CLOSING.

BY JULIA E. COOK.

It was nearly two thousand years ago,—
Human nature is always the same, you know—
That once, in the home of Martha and Mary,
Christ Jesus was resting him, worn and weary;
And Mary brought out and broke for him there
A box of sweet perfume, hoth costly and rare.
Then up spake Judas, Simon's son,
Angrily: "What has the woman done?
Alas for the poor! It should have been sold—
It would have brought much excellent gold;"
But 'twas not for the poor that he thus had care,
But he was a thief and the bag he bare.

And not long ago, nor far from here,
The same thing is happening, as I fear;
For I hear in the air a mighty hum
As each Sunday newspaper beats its drum;
And the gentlemen all who own stock in the Fair
Cry in anguish aloud as they tear at their hair:
"Oh, list to the wail of the laboring man!
Ah! hark to his plaint and resist, if you can;
He longeth to see this great World's Fair too;
He yearneth the education of earth to view.
Ah me! let him cull education too
And open on Sunday. Pray now do!
Don't shut him quite out from a nice Sunday sight,
When he works all day-time, and sleeps all the night.
Don't ye think it unjust, oh, ye working-men true?"
And a faint answer reaches us: "Yes, sir, we do."
And the newspaper sounds its great call thro' the land:
"All ye wise who agree with me—hold up your hand.
Ah! so there is no one, as plainly you see,
But a few old fanatics, who differ from me.
Come forth an ye dare, ye most mongrel of men,
And answer these questions in order: Now then,
What will become of the poor man, pray,
If he can't see the Fair on his one only day?
His employers can't give him a half-day to go—
They all need so much to make money, you know;
For you know in this town most employers are poor,
And have to work hard both in office and store."

A faint "Amen (?) " comes from the stockholders' corner;
"Oh no, they're not guying you, little Jack Horner;
We know you stock-owning employers are poor,
And our sympathy grows for you more and yet more.

"Well, now," says our newspaper magnate ablaze,
"And here is another importunate phase:—
Oh, Chicago, thou hostess of all the wide globe,
Placed in state on thy throne in thy bright starry robe,
Pray consider awhile what thy duty may be
To the foreign-born guests who are visiting thee.
Do you think it quite kind to these callers galore,
When they come to the Fair that thou closest the door?
See how gamblers and footpads their welcome prepare,
And wilt thou, dear Chicago, be left behind there?"
"No!" cry the stockholders' thunderous voices,
(And they think by the sound that the whole world rejoices),
"And if you don't let them go into the Fair"—
And the newspaper finds its "I-told-you-so" air;—
"They'll be bad all day Sunday, as bad as you be;
Now won't you, dear foreigners?" Yes, they'll agree.
And the stockholders shake their sad heads in a row,
And prepare them to join in the "I told you so!"
Now the newspaper says, and its wrath rises higher
Than the temperature was at the time of the fire;
With the rod of a man who observes and who knows:—
"The Congress is good as far as it goes.
But Congress is wrong if she thinks she can run
This Fair to her tune, as she's lately begun;
She gave us some gold if we'd shut it, and then,
By-and-by took one-fifth of it right back again;
So we don't have to mind her unless we should wish;
So is wrong if she takes us for fresh-water fish.
A four-fifths to one-fifth is one promise to none,
Take four-fifths and no promise—the problem is done.
So rejoice, all ye lovers of true liberty,
And ply the poor in our land of the free;
Be good and be kind, and you happy will be."
And wonder and ponder it early and late,
Do they think the Almighty's great thoughts "out of date"?
Do they think them but like to the judgments of men?
Which with time must be changed and made over again?
Or, perchance, they all think that this Fair is so great,
The occasion so grand, or we're living so late,
That he doesn't intend his law to apply
Only when it's convenient, some-time by and bye.
Yet, in spite of this argumentative talk,
If on Sunday beside the World's Fair gates you walk,
Let us hope they'll be shut, and that one day of rest
Be assured that the Fair employes may be blest.
And if ye believe, as they'd have us suppose,
That all evil ensues as result of its close,
Step into the churches a moment and view
How they're filled from the front to the very back pew.
Let them tell how saloon-keepers gain by it; but
Do you think the saloon-keepers want the Fair shut?
Thinking over the thoughts of the Sunday newspaper,
And the stockholder bravely upholding his taper,

We wonder,—and let them not deem it unkind,
But a natural thought which occurs to the mind—
Is it really the poor that call forth all this care,
Or do they love gold and the bag that they bear?

A ZULU WEDDING.

I am not sure that you have not had a description of a Zulu wedding before this. We saw one for the first time not long ago and were much interested. It was the wedding of the oldest son of Chief Faku, the young man who was for a time one of my most interesting scholars here.

The residence of Faku is about seven or eight miles from us. Perhaps I should say one of his residences, for he has no less than four kraals in different parts of the country, with several huts in each kraal. He has many wives. We asked his son who was with us to give us the number of his son's wives. He at first evaded the question, and said, "They are many." But when pressed to give us the exact number, he, after some counting, gave us the number eighteen.

Under a scorching summer sun, and over an exceedingly hilly and rocky path, with our one horse, the journey was not the most desirable. But our curiosity to see a native wedding, and our special interest in the bridegroom on account of his former relations to our work, overcame all obstacles. About noon we reached the chief's kraal, and took refuge from the sun under a large tree near enough to see what was going on without ourselves attracting attention.

But we were not so secluded as we at first supposed; for soon the native women began to gather under the same tree. They kept coming until we were entirely surrounded and it was too late to retreat. And what was it drew the crowd to that spot? Had they come to greet the missionaries and to listen to their words? Alas! No! We noticed that three or four of them carried upon their heads large vessels made from gourds; and it needed no one to inform us of the contents of those vessels. We knew only too well that they contained beer.

Seated on the ground, with much loud talking, laughing, etc., the beer was passed from one to another, and each took a deep draught. When the pots were emptied the crowd again dispersed to make ready for the coming events of the day. They were hospitable enough to offer us some of their beer, and it took much explanation to make them understand that we never drink beer, and consider it very wrong to do so.

People could now be seen coming from all directions, and such a crowd as was soon assembled! I have little idea of the real number present, but think there must have been many more than a thousand. It is entirely beyond my power to describe the scene that followed. The dancing began early in the afternoon and was still in progress when the sinking sun reminded us that we must be going.

The dancers were arranged in companies according to their age or condition in life. In one place were the old men, in another the young men; in one place the married women, and in another the young women. A few boys and girls took part. All were nearly entirely destitute of clothing. Even some, who on other occasions, when in our presence, wore clothing, had on this occasion abandoned everything superfluous(?), as it hinders the freedom of their motions in dancing. Those of one rank came forward, all keeping time to the music(?) they were singing. When these had finished their part of the drama they fell behind to allow the next rank to come to the front.

The bride took a very active part in this performance, and appeared among the married women, who are easily distinguished from the young women by their peculiar manner of dressing their hair and by their short skirts made of skins. The young women wear none. The bride was still further distinguished from others of her rank by the many strands of beads which were around her neck and which completely covered her head and shoulders; and by the very large knife which she brandished in her hand continually, going through the motion of cutting some imaginary object just in front of her.

The bridegroom took no part in all this performance, but stayed in our company most of the time. He seemed troubled rather than rejoiced upon his wedding day. He himself desires to leave all such heathenish customs and to become

a Christian. He told us that his wife is not a Christian and does not care for clothes; and that the whole matter was the arrangement of his father and not of himself.

The wedding ceremony was somewhat as follows: An opening was made in the crowd sufficiently large to admit the bride and groom, the "induna" who married them, and several head of cattle and goats. The cattle were the price given by the father of the groom to the father of the bride in exchange for his daughter. How the goats were disposed of will be explained further on.

The "induna" proceeded to question them as follows: To the groom, "Were you forced to marry this girl?" And to the bride, "Were you forced to marry this man?"

Question number two. To the groom, "Do you love this girl?" Answer, "Yes, 'kakula'," very much. And to the bride, "Do you love this man?" Answer the same as that of groom.

Question number three. "Won't you trouble each other?" Groom, "If she don't listen to what I say there will be trouble." "Induna" to the bride, "What do you say to that?" Answer the same as that of groom, "If he don't listen to what I say there will be trouble." "Induna" to both, "You ought to listen to each other. What one says the other must 'vuma', consent to."

Then they shook hands in mutual agreement, and the ceremony was ended. Immediately following this was the giving of presents somewhat as follows: Six goats to Chief Faku, father of the groom, from the bride. One goat for Faku's brother, the "induna" who married them. One goat for the oldest sister of the groom, and one for the person who went to the girl's father to ask his consent.

Besides these were other presents of clothing, etc., given by the bride as follows: To the chief, an overcoat and a stool; to the groom's mother, a blanket and a large red handkerchief. Each of the other wives were given a blanket. The two oldest brothers of the groom were each given a suit of clothes; and the two oldest sisters each a blanket. One or two suits of clothes were also given to the groom.

On the day of the wedding, little or no food was taken by those who participated. Beer, of which they drank very freely, took the place of food. We were told that seven large barrels of beer had been prepared for this occasion, and that they were finished on the second day. The second day was the day for feasting. Two cattle and six goats furnished the wedding feast.

The groom was obliged to give to the father of the bride £5 before he would "open his mouth," that is in consent. This is a custom among the people. Sometimes £10, and even £15, are demanded by the girl's father before he will consider the claims of a suitor; but when once he demands money, the case is virtually won, as by this act he really consents. Such is a wedding among the Zulus.—Emma Hillmon Haviland, in the Free Methodist.

THE STORY OF A SONG.

We all want to do big things; we long for great talents; and instead of using what we have, we stand idly wishing we could preach like Mr. Moody and sing like Sankey, and souls are slipping by us down to hell—

Lost for want of a word,
A word that we might have spoken.

I heard Mr. Sankey say that when Mr. Moody and he were holding meetings in a certain place the church was filled, and a great multitude gathered outside. In order that all might hear the singing, the organ was placed on the steps of the church, and Mr. Sankey sung the famous "Ninety and Nine".

On a distant hillside a man was sitting on a veranda, out of sorts with his wife and daughter, because they had gone to the meeting.

He had no interest in such things.

As he sat there one verse of the song, carried by the breeze, reached his ears:

None of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed through,
Ere he found his sheep that was lost.

It was an arrow that pierced his soul and led to his conversion. What a grand thing to sing the Gospel and win souls in that way! But we

need not be able to sing like Mr. Sankey to win souls, as the following story will show:

One of the workers at the Rescue Mission sat in the window sewing. She is not a grand singer—in fact, scarcely ever sings in the meetings, but alone by herself sings the Gospel songs. She was singing—

Oh, to have no Christ, no Savior,
How dark this world must be!

When she had finished she heard some one calling, and saw two girls looking over a neighboring fence.

One said: "Won't you please sing that again?"

I am afraid some of us would have begun to make excuses and say we were not singers, etc.; but this good soul sung it over again, praying God to bless the song, and then went to talk with them. She recognized them as inmates of a place of wickedness, and asked permission to call on them. They would not grant this, but the next day one came to the mission and threw herself into the arms of the singer.

"I have been so unhappy," she said, "since I heard you sing. You remind me of my mother, and the days when I was innocent and good. I had a good home, but quarreled with my mother, ran away, and got into a life of sin. I am tired of it. Won't you pray for me?"

They had prayer, and the poor, wandering one was led to the Savior. She said:

"I'll never go back to that place again. I'm going to the poormaster and ask him to send me home."

The worker furnished the money to pay her fare to her home in a neighboring city, and she went away rejoicing. This was some time ago. Last week the girl, accompanied by her father, paid a visit to the mission. She was happy in Christ, and had led eleven souls to him, her father and mother being among the number. Her father was full of praise and thanksgiving to God for what he had done for his erring child and the rest of his family, and tears ran down his cheeks as he thanked the singer for the song and for the help she had been to his daughter.

Her desire is to work among the fallen, from whom she had been rescued. What encouragement for weak workers!

Let us sing a song to some poor soul, speak a word, give a tract, or visit some sick and dying one, lead some one to Christ.

God says in 1 Cor. 1:17, 18, that there are five things he will use, namely, "Foolish things, weak things, base things, despised and things that are not to bring to naught things that are." God will take "a worm to thresh a mountain."

The trouble with us is, we want to be some "lord of the forest," and are not willing to be the worm. Put yourself in God's hands to be used, and he will use you.

If we use what talents we have he will give us more. "For whosoever hath, to him shall be given; but whosoever hath not, from him shall be taken away even that he hath." We either use or lose.—H. B. Gibbard, in *Christian Herald*.

A CHAT WITH A PRINCE.

The Prince of Wales once heard an unexpected sermon from a little girl; and it came about in this way: A nobleman, a widower, had a little daughter under ten years of age. He was very fond of his daughter, though his engagements prevented him from seeing much of her. The child was therefore chiefly in the society of her governess or in the nursery. Now, her nurse was an earnest Christian woman. She felt for her motherless little charge, and early stored the child's mind with Scriptural truths. The father used sometimes to amuse his little daughter by asking riddles; and one night, when she came in after dinner for dessert, she said to her father, who was not a Christian:

"Father, do you know what is whiter than snow?"

"No," said he, somewhat puzzled, "I do not."

"Well," replied the child, "a soul washed in the blood of Jesus is whiter than snow."

The nobleman was surprised, and asked:

"Who told you that?"

"Nurse," was the reply.

The nobleman did not discuss this point, and conversation changed to other topics; but afterwards he privately requested the nurse, whose opinions he respected, not to mention these mat-

ters to his daughter, as, at her tender age, he feared she might take too "gloomy" a view of life. The incident was accordingly forgotten; but not long after the Prince of Wales was visiting the house, and the little girl was allowed to be present. The Prince, with his usual affability, noticed the child; and, thus encouraged, she said:

"Sir, do you know what is whiter than snow?"

The Prince, not seeing the drift of her question, smiled as he answered:

"No."

"Well," she said, "a soul washed in the blood of Jesus is whiter than snow."

The remark was overheard by the father; his little girl's words were used to carry conviction to his heart; he became an earnest and devoted Christian, and thousands will hereafter rise up and call him blessed. Now, perhaps you may be tempted to think that little girl was forward or precocious; but she was not. She had learned a truth which is better than rank, or wealth, or titles, or estates; and, childlike, the truth slipped out in her conversation. The truth she had learned was this: The soul needs cleansing, and the blood of Christ can effectually cleanse from every stain.

WHITTIER'S LAST LINES.

I would not if I could repeat
A life which still is good and sweet:
I keep in age as in my prime,
A not uncheerful step with time,
And grateful for all blessings sent,
I go the common way content
To make no new experiment.
On easy terms with law and fate,
For what must be I calmly wait,
And trust the path I cannot see,—
That God is good sufficeth me.
And when at last upon life's play
The curtain falls, I only pray
That hope may lose itself in truth,
And age in heaven's immortal youth,
And all our loves and longings prove
The foretaste of diviner love!

—St. Nicholas.

TEMPERANCE.

DR. RAINSFORD'S PLAN.

Most men who drink at all drink more than is good for them. Not one in a hundred really needs the stimulant or would not be better off without it, both in purse and health. It is an extravagance and a dangerous habit, and all men know it to be so. But Dr. Rainsford would make the gratification of the appetite a proceeding justified by the church, and he would give it a sort of religious character. He would advertise that so far as the example and admonition of the church go, no one need be a total abstainer.

The consequences of his plan, of course, would be a great increase in the amount of drinking. Young men whose parents warned them against the danger of drink would reply that as the church furnished the liquor its consumption must be harmless. He would encourage men to bring their wives to his drinking places, and thus overcome any scruples the good women may have about using alcoholic beverages.

Such a plan for the extension of the practice of drinking by giving it conspicuous religious sanction will not appeal favorably to reasonable men, whether they are drinkers or not. Even the drunkards see its viciousness. They know that the habit of drinking does not need any encouragement.—N. Y. Sun.

POINTS FOR YOUNG MEN.

Where did you spend the greater part of your time last month?

How many times have you seen the inside of a church during the last thirty days?

Are you going to wait until next January before you turn over a new leaf?

Is a man strictly honest when he expects to get more than he is willing to give?

Every man is a capitalist. Brain and brawn as well as chattels and real estate are capital. How are you investing yours?

Are you congealing and deadening the activity of your brain by drink? And you say you can stop it if you wish? Then why not stop now?

Are you one of those young men who are

drowning, as you say, your disappointments in the wine cup? Will you confess that you have not the courage to brace up and be a man, no matter what comes?

Do you know, dear fellow, that when you are so weak that you can no longer resist temptation in your own strength that there is One who is willing and able to help you, and who has never been known to fail? Can you not trust him?

Do you get the blues? Why? Whose fault is it if you have not made a success of life? Think carefully, and if it is your own, brace up and work a radical reform. "Quit yourself like a man; be strong."—*Young Men*.

THE "MODERATE DRINKER."

A gentleman called at the Home office one day last week, and in conversation made the following frank statement:

"I am a Prohibitionist and vote that ticket, but I take a drink when I want it. I was never intoxicated in my life, and take a glass only now and then. You've got a big job on hand to stop the drink traffic, while men like myself continue to drink moderately."

He was asked what his reasons were for voting with the Prohibition party while he continued to drink. He replied:

"Well, I have six boys, and I want them to be Prohibitionists and not drink. My boys might go along as I have and not fall into the power of drink, but I am afraid they won't."

This little incident is calculated to arrest attention. It shows at once the hope and the hindrance of the reform against the saloon.

The hope is that fathers who have been taking this course are beginning to see the pitfalls they may be digging for their own boys.

The hindrance is that there are so many thousands of fathers who do not yet see it in that light, either for their own or others' boys.

The moderate drinker is the back-bone of the liquor evil. He is the man who is spreading the rum disease. It is not the drunkard who leads young men on, step by step, until they become slaves to appetite, that is, until their physical powers are undermined to the degree that they cannot resist the power of alcohol. No, it is the father, the brother, the employer, the companion, who says he "can drink or let it alone".—*Iowa Voter*.

NOT FIT TO BE A PA.

Josephine K. Henry, in the *Southern Journal* of Louisville, Ky., says:

A little seven-year-old girl seeing a dirty, bleary-eyed drunken man reel past her on the street, looked up with an inquiring look to her mother and asked: "Mamma, is that man a pa?" "Yes," replied the mother sadly, "he is the pa of the little frozen children who pick up coal from the gutter." "Mamma," said the child, "that man is not fit to be a pa." The words of this child are of more import to civilization than all the questions that are now before our legislative bodies.

If the United States Congress would take this little child's idea and debate on it for the next five years, they would take the tap-root of human woe and suffering; and if they would legislate in defense of helpless women and children to improve the race, as they do now for the development and improvement of horses and cattle, we would enter upon a mental, moral and physical millennium. The development of the horse, it is claimed in Kentucky, has well nigh reached perfection. Compare the children of drunkards, with sodden looks, scrofulous blood, sluggish minds, and often deformed bodies, the pleading expression of the eyes that bespeaks hunger of stomach and soul, with the intelligent animals, sleek, perfectly formed, well fed, and well groomed, and the fact presents itself that the equine family has distanced the human family in the race of evolution.

The horse is already ahead in physical perfection, that is to say, the most perfect Kentucky horse in physical points is superior to the most highly developed human being.

It is a crime for any woman to live with a drunken man and become the mother of children. She is an abject slave, soul and body, and degraded below the brutes of the field.

What are women in this day in comparison

with whisky? The latter's power is absolute, as it makes and unmakes rulers and laws, while woman is not even a factor in the conduct of human affairs. Her lot is to submit to the indignity and abuse visited upon her by the victims of strong drink, to bear and rear children to break her heart, children who fear and hate their fathers and are enemies to society.

Every woman whose husband is a drunkard, for the honor of her womanhood, for her own happiness and the good of the world, should refuse to live with him or be the mother of his children. The saying of the little girl, "That man is not fit to be a pa," contains food for thought for law-makers and sociologists.—*Christian Life*.

BIBLE LESSON.

OLD TESTAMENT TEACHINGS.

LESSON XIII.—The Second Quarterly Review.—June 25, 1893.

SUBJECT.—The Search for the Best Life to Live.

GOLDEN TEXT.—In all thy ways acknowledge him, and he shall direct thy paths.—Prov. 3: 6.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Job 5: 17-27. T.—Job 42: 1-10. W.—Prov. 1: 20-33. T.—Prov. 3: 11-24. F.—Prov. 23: 29-35. S.—Eccl. 5: 1-12. S.—Eccl. 12: 1-7.

LESSON I.—The Afflictions of Job.—Job 2: 1-10. Golden Text: The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—Job 1: 21. Analysis: A great enemy, vs. 1-3. A sore affliction, vs. 4-10. A triumphant faith, v. 10. Central Truth: "Shall we receive good at the hand of God, and shall we not receive evil?" We ought, with Job, to believe that whatever the Lord does is *right*, and accept it without a murmur.

LESSON II.—Afflictions Sanctified.—Job 5: 17-27. Golden Text: Whom the Lord loveth he chasteneth.—Hebrews 12: 6. Analysis: Sanctified afflictions are from God; not to be despised; temporary.—vs. 17, 18. Sanctified afflictions a blessing, vs. 19-26. Proof that they are a blessing, vs. 27; from history, from experience, from revelation. Central Truth: God tries his children, to make them better and to prove to men the reality of virtue and religion.

LESSON III.—Job's Appeal to God.—Job 23: 1-10. Golden Text: What I do thou knowest not now; but thou shalt know hereafter.—John 13: 7. Analysis: Job's great trouble, vs. 1, 2. His longing, vs. 3-5. His hope, vs. 6, 7. His ignorance, vs. 8, 9. His confidence, v. 10. Central Truth: God leads his children through affliction into the peaceable fruit of righteousness.

LESSON IV.—Job's Confession and Restoration.—Job 42: 1-10. Golden Text: Behold we count them happy which endure;... the Lord is very pitiful, and of tender mercy.—James 5: 11. Analysis: Job's penitence, vs. 1-6. His friends condemned, vs. 7-9. His restoration, v. 10. Central Truth: Suffering that brings us near to God in trust and love will be transformed into blessing, crosses into crowns, and earth into heaven.

LESSON V.—Wisdom's Warning.—Prov. 1: 20-33. Golden Text: See that ye refuse not him that speaketh.—Heb. 12: 25. Analysis: The ministers of warning.—Wisdom speaks. The place of warning, vs. 20, 21. The persons warned, v. 22. The warning, v. 23. The warning neglected, vs. 24-32. The warning heeded, v. 33. Central Truth: Infinite wisdom, that knows all things, warns us away from the ways of sin.

LESSON VI.—The Value of Wisdom.—Prov. 3: 11-24. Golden Text: Trust in the Lord with all thy heart; and lean not unto thine own understanding.—Prov. 3: 5. Analysis: Comfort under affliction, vs. 11, 12. Possessions more valuable than gold, vs. 13-15. Long life, v. 16. Honor, v. 16. Pleasure, v. 17. Everlasting life, v. 18. Likeness to God, vs. 19, 20. Beauty, vs. 21, 22. Safety, vs. 23, 24. Central truth: Of all possessions, true and heavenly wisdom is the best.

LESSON VII.—Fruits of Wisdom.—Prov. 12: 1-15. Golden Text: The fruit of the righteous is a tree of life, and he that winneth souls is wise.—Prov. 11: 30. No analysis can be framed for this lesson, which consists of detached proverbs, each one complete in itself and having no connection with the others; but this thought runs through all the verses: Each presents a contrast between the man who accepts wisdom as his teacher, and the one who accepts folly; showing the difference be-

tween the wise man and the fool. Central Truth: Two voices invite us—one to the palace of wisdom, the other to the pavilion of folly.

LESSON VIII.—Against Intemperance.—Prov. 23: 29-35. Golden Text: Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.—Prov. 20: 1. Analysis: There were drunkards in Solomon's day, but intemperance is a greater curse now than then. This lesson has been called "The Drunkard's Looking-glass," held up before moderate drinkers, that they may see what they will become if they keep on. The woes of intemperance, vs. 29, 30. The sure protection, vs. 31-35. Central Truth: The evils of intemperance are warnings against the use of strong drink.

LESSON IX.—The Excellent Woman.—Prov. 31: 10-31. Golden Text: Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.—Prov. 31: 30. Analysis: She is strong in character. (1) Like a precious gem. (2) Trusted by her husband. (3) A lifelong helper, vs. 10-12. She is industrious, vs. 13-19. She is generous, v. 20. She is prudent, vs. 21-25. She is gentle in speech, v. 26. She is beloved, vs. 27-29. She is godly, v. 30. She is to be praised, v. 31. Central Truth: The three sweetest words are mother, home and heaven.

LESSON X.—Reverence and Fidelity.—Eccl. 5: 1-12. Golden Text: Not slothful in business, fervent in spirit, serving the Lord.—Rom. 12: 11. Analysis: Reverence in worship, vs. 1-7. Fidelity in daily life, vs. 8-12. Central Truth: The chief good in life cannot be found in worldly things, but in the love and service of God.

LESSON XI.—The Creator Remembered.—Eccl. 12: 1-7, 13, 14. Golden Text: Remember now thy Creator, in the days of thy youth.—Eccl. 12: 1. Analysis: The duty of the young to remember God as Creator, Benefactor, Father and Judge. Reasons: Trouble is coming, vs. 1, 2. Old age is coming, vs. 3-5. Death is coming, vs. 6, 7. The sum of the whole matter, vs. 13, 14; faith and obedience required; the day of judgment coming. Central Truth: The time to begin to serve the Lord is in youth.

LESSON XII.—Messiah's Kingdom.—Mal. 3: 1-12. Golden Text: And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.—Mal. 3: 17. Analysis: The Messiah's forerunner, v. 1. The Messiah's coming, vs. 1. The Messiah's work, vs. 2-6. The Messiah's commands, vs. 7-9. The Messiah's promised blessings, vs. 10-12. Central Truth: The kingdom of Christ will quickly come when all Christians prepare the way of the Lord and bring all the tithes into his storehouse.

LESSON XIII.—This Review. Golden Text: In all thy ways acknowledge him, and he shall direct thy paths.—Prov. 3: 6. Analysis: The best life to live is found portrayed: In Job—Through the discipline of affliction. In Proverbs—Through the voice of wisdom. In Ecclesiastes—Through the voice of experience. In Malachi—Through the way, the truth and the life. Central Truth: Man finds his highest good in life in the love of God and man.

RELIGIOUS NEWS.

BAPTIST.

—At the session of the American Baptist Publication Society, the report of the special committee on Sunday-school lessons, doing away with the International system, was adopted after a warm discussion.

CONGREGATIONAL.

—Dr. E. P. Goodwin, of Chicago, reviewing his twenty-five years' ministry, states that the population within that time has gone up from 300,000 to 1,400,000, and the Congregational churches from 8 to 56. The membership has increased from 1,114 to 10,452, and the Sunday-school scholars from 1,321 to 21,920.

—Rev. Henry C. Hitchcock, late pastor of the Day Street Congregational church in West Somerville, Mass., died of a broken heart, caused by the enforced resignation of his pastorate.

—Dr. T. L. Cuyler of Brooklyn, N. Y., preached at the First church Sabbath morning, a very large audience being present to hear him. In the evening there were evangelistic services by Mr. Moody's corps of workers, Mr. Moody being present, but Rev. Mr. Montgomery from England preaching. This church will be the West Side center for Mr. Moody's work this summer, and

meetings will be held every evening in the week except Monday and Saturday.

FREE METHODIST.

—For sufficient reasons the time of the Illinois Conference camp-meeting has been changed from June 27 to July 5. It is to be held at Joliet. Those ordering tents should write to Rev. W. M. Kelsey, 109 Humboldt St., Chicago.

MISCELLANEOUS.

—A writer, who has given much attention to the subject, declares that there are from three to six times as many churches for a given population in the country as in the city, and that in all our great cities there are large populations almost destitute. In six assembly districts in New York City, with 360,000 people, there are 31 Protestant churches, and 3,018 saloons. In the first assembly district, in the same city, with 44,000 people, there are seven Protestant churches, and 1,073 saloons. In the center of Chicago there is a district containing 60,000 people without a church of any kind. A similar state of things is to be found elsewhere.

—General Booth has left for Copenhagen, and on his return will visit the Black country. The General is just past 64 years old.

—The New York *Independent* thinks that "special interest attaches to the work of the French Evangelization Society in Canada." "The priests and bishops," it says, "are making strenuous efforts to control the movement which is spreading. The general effect of the work has been increased by the changing attitude on the part of the Roman Catholic people toward the highest authorities in their own church."

—The Orange lodges, the Freemason lodges, the Know-Nothing organizations, are far more numerous, more active and more influential in this country than is generally supposed. They do more harm to religion and especially to Catholics than people are willing to believe.—*Catholic Review*.

—The revision wave has reached Russia, and the Russian Bible is to be revised.

—The Moravian church, after ten years' provisional administration, has finally assumed permanent control of the Protestant Leper's Asylum at Jerusalem.

—A Primitive Methodist candidate for the ministry at Liverpool was rejected on the ground that he was "addicted to smoking." On promising to give it up he was admitted.

MOODY'S INSTITUTE.

—Daily lectures are given at the Bible institute, Chicago, by some of the most eminent Bible teachers of America and Great Britain. Among those who are lecturing, or will lecture during the summer, are Rev. Hubert Brooke of England, Dr. A. J. Gordon of Boston, Prof. W. G. Moorehead and Prof. J. M. Stifler, Dr. Theodore Monod of Paris, and Rev. John McNeill, Rev. John Riddell, and Rev. John Robertson, of Scotland. These lectures are open to every one. They are held at nine and eleven o'clock every morning except Sunday and Monday.

ROMAN CATHOLIC.

—A few months ago it was stated that Mgr. Satolli had forgiven Dr. McGlynn for leaving the Roman Catholic church, and that Dr. McGlynn was going to Rome. "It has lately been ascertained," says a secular paper, "that he is in retreat in the Trappist monastery near Lexington, Kentucky, doing penance" for his injury to the church in seceding therefrom.

PRESBYTERIAN.

—The General Assembly of the Southern Presbyterian church, in session at Macon, Ga., decided that members may be excommunicated for engaging in lascivious dances.

UNITED PRESBYTERIAN.

—The General Assembly recently met at Monmouth, Ill. The *United Presbyterian* says: "Eleven years ago—1882—the General Assembly met in Monmouth. We cannot fail to recall that meeting—one of the most notable in the history of the church. There is a marked contrast between it and the one just closed. The ministry has increased from 719 to 809, and the congregations from 829 to 935. In that year 4,239 members were reported as received on profession of faith; this year 7,174 are so reported. The total membership has increased from 84,573 to 111,119—21,546, or almost 25 per cent. The Sabbath-schools have increased from 809 to 1,116, with an increase of 23,352 in the number of scholars, enrolling now 96,908. The contributions were then reported at a total of \$930,125; they now reach the magnificent sum of \$1,400,090; an increase from \$11.40 to \$14.07 per member. The salary of pastors has advanced from \$868 to \$1,033. If we look at the details of the contributions, we find that the churches now give for the boards or the work in their several departments, \$290,826, as against \$140,716."

—The Board of Missions to the Freedmen has expended nearly \$200,000.

—The Board of Church Erection has granted 239 applications for aid, aggregating \$105,391 in donations, and \$61,192 in loans.

—The receipts of all the boards during the year amounted to \$2,799,562; an increase over the past year of \$178,765.

NEWS OF THE WEEK.

CHICAGO.

Susan B. Anthony, Mrs. Laura Ormiston Chant, of England, and Mrs. Louise Rounds were among the speakers at the congress of the Women's Christian Temperance Union. The World's Fair directory was denounced for permitting the sale of liquor on the grounds.

Negro workmen on the drainage canal, led by contractors, fired on two bodies of unarmed strikers marching to a conference at Romeo. Six strikers were killed and a score wounded. Governor Altgeld has ordered the militia to the scene.

Joseph Bee, a prominent boiler-maker, and his son were thrown to the ground in a collision with a runaway, and the former received injuries from which he died.

Cannon boomed and the crowds cheered when the Infanta Eulalia of Spain stepped from her train at Union depot, where she was welcomed by Mayor Harrison.

Scarcity of money and the recent strike caused the assignment of the Grant locomotive works. Liabilities are but \$410,950, while the assets are \$1,151,020. The shops will be kept running.

The Des Plaines annual camp meeting is to be held from July 21 to Aug. 2. A national camp meeting, under the immediate supervision of the Methodist Holiness Association, will continue the following ten days.

On June 14 Eastern lines will begin running coach excursion trains from all points in their territory at one fare for the round trip. On June 16 the Monon will be the first of the Southern lines to make the same rate. It is as nearly certain as anything unaccomplished can be, that the Western lines will make the same rates safter June 15.

The private bank of Ferdinand Gehrke was forced to close its doors through lack of ready cash. The assets are \$40,000 and the liabilities \$30,000.

The Duke de Veragua and his suite left for Columbus, Ohio. They were escorted to the train by the Chicago Hussars and a platoon of police.

The National Prison Association held a memorial meeting for its late president, Rutherford B. Hayes.

The Infanta Eulalia was breakfasted by Mayor Harrison and dined by President Higinbotham. The number of guests was limited and included city and World's Fair officials.

It has been decided to increase the number of regular army officers on duty at the Fair.

Workers on the drainage canal now demand \$2 a day for ten hours' work. The contractors' camps were visited by the strikers, who compelled the men at work to join their ranks.

Rev. Edwin R. Bishop, arch-deacon of the Episcopal diocese of Chicago, is dead.

A receiver will be appointed for the Evanston National bank, the request to go into voluntary liquidation having been refused by the comptroller.

WORLD'S FAIR.

Auditor Ackerman's report shows receipts to May 31 were \$20,309,545 and expenditures \$19,142,981.

COUNTRY.

More than a thousand of the Cincinnati boys' brigade will march to the World's Exposition.

Cowboy riders have arranged to defeat Humane Society interference by changing their route from Nebraska to Chicago.

Storms are reported from several points on the lakes.

Alton Negroes decorated the grave of Owen Lovejoy, the anti-slavery martyr. There were speeches and a parade.

The Mexican town of Puachmetta has been wiped out by a storm. Nearly 2,000 persons are homeless.

A cyclone passed over Bristol, Tenn., and wrought great damage.

The California express on the Santa Fe was held up by five men near Cimarron, Kan., and robbed of money and jewelry amounting to \$2,000. The express messenger was wounded.

While temporarily insane, Mrs. G. J. Weaver drowned herself and two children in a creek at Fultonham, Ohio.

Projectiles fired through four and one-half inches of steel duck plate at New York were comparatively uninjured.

Mrs. Frank Leslie was granted a divorce from her husband, W. C. K. Wilde.

The weekly statements of New York banks shows a decrease in deposits of \$12,485,500.

The little town of Liberal, Mo., was almost destroyed by a blaze of incendiary origin.

Lizzie Borden's case is said to be strengthening. Her counsel will soon explode a bomb beneath the opposition.

Josiah B. Kendall, a Boston real estate dealer, has failed, with liabilities of \$279,446 and assets of \$44,000.

William McKinley was unanimously renominated for governor of Ohio by the Republican convention at Columbus.

Five prisoners escaped from the jail at Marietta, Ohio, by locking the deputy in charge in a cell.

Six masked men robbed an express train on the Mobile and Ohio road at Forest Lawn, Ill. They secured \$10,000 in cash and valuables to a large amount.

Worthington Ford, of Brooklyn, has been made chief of the bureau of statistics by Secretary Carlisle.

W. B. Brinton, of Tuscola, has been appointed marshal for the southern district of Illinois.

Western lines will in all probability follow the lead of the eastern and southern roads in making a rate of one fare for the round trip to the World's Fair.

John A. Lee, of St. Louis, was elected president of the Travelers' Protective Association at Peoria, Ill. Governor Altgeld and Vice President Stevenson were guests at the reception and ball.

Commencement exercises were held at Knox College, Galesburg, and the new president, John A. Finley, was installed.

Marsden Bellamy, of Wilmington, N. C., was elected Supreme Dictator of the Knights of Honor.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the Cynosure from June 5 to June 10:

Rev J McBride, W A Ferrenburg, G Carter, T C Radabaugh, Mrs E A Cook, Mrs S E Richards, T Cogshall, D McKee, E Pfeiffer, A Cunningham, J H Howes, J Stradling, Mrs E Talcott, H J Mason, Rev M J Watkins, Mrs M B Nichols, B Smith, T H Nichols, R N Countee, T K Bufkin.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	64½@	65½
Winter No. 2.....	60 @	64½
Corn—No. 2.....	38½@	39½
Oats—No. 2.....	29½@	29½
Rye—No. 2.....	50½@	56
Bran per ton.....	9 00 @	9 50
Hay—Timothy.....	9 50 @	11 50
Butter, medium to best....	15 @	19
Cheese.....	03 @	09
Beans.....	1 50 @	2 00
Eggs.....	11 @	14
Seeds—Timothy (100 lbs)...	3 50	
Flax.....	1 02½@	
Hungarian (100 lbs).....	1 40	
Broom corn.....	02 @	08½
Potatoes, per bu.....	60 @	75
Hides—Green to dry flint..	03 @	08
Lumber—Common.....	10 00 @	13 00
Wool (washed).....	Slight demand	
Cattle—Choice to extra....	5 00 @	5 50
Common to good....	4 30 @	4 80
Hogs.....	6 50 @	7 07½
Sheep.....	3 35 @	5 50

NEW YORK.

Wheat.....	72¾@	77½
Corn.....	47½@	48½
Oats.....	36½@	36½
Rye.....	60 @	82
Eggs.....	14½@	
Butter.....	14 @	20½
Wool.....	13 @	25

KANSAS CITY.

Cattle.....	2 25 @	5 60
Hogs.....	6 25 @	6 60
Sheep.....	4 50 @	4 75

SECRETSOCIETIESCONDEMNED.

BY GREAT MEN IN THE STATE.

Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

Judge Pliny Merrick (a seceded Mason): "If ever a Chapter or a lodge shall establish laws in conflict with those of the state the Masonic requisition is obedience to the lodge and conflict with the state; and if a member hesitates at this humiliating obedience, his heart must be 'torn from his bosom,' his 'vitals plucked from his body,' and Masonic vengeance, not satisfied with this bloody immolation, denies a resting place to the motionless remains, but they are to be 'burnt to ashes and scattered to the winds.'"

Samuel C. Pomeroy, in an address, 1883:—"There may be a broad distinction between the good and the bad in secret societies, but as they all alike have oath bound obligations to complete oblivion of all they do or say, I have no means of judging the good from the bad. So I turn away from them all to the great Teacher who said, 'In secret have I said nothing.'"

Judge Daniel H. Whitney, (renouncing Mason): "While professed ministers of the Gospel and members of churches are permitted to associate themselves with these organizations, the task to apply a remedy will be a hopeless one; and just so long will the declaration made to me not long since by a high Mason and a worthy man prove true, that 'a Masonic lodge is the strangest medley of priests and murderers—deacons and whoremasters—church members and gamblers—decent men and loafers—drunkards and rowdies, that the All Seeing-Eye ever looked down upon.'"

Hon. Samuel Dexter, in an even letter to the Grand Master of Mass., 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there is a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

Hon. Ezra Butler, ex-Governor of Vermont:—"One Masonic obligation requires that a Mason shall vote for a brother in preference to any other person of equal qualifications. Is not this political Masonry? The Masons in Vermont are about one-twentieth part of the freemen, and they hold about three-fourths of all the important offices in the State. Is this owing to their superior fitness, or to political Masonry?"

William H. Seward: "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men."

Wendell Phillips: "I wish you success most heartily in your efforts to arouse the community to the danger of secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist."

George Washington's Farewell Address: "The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

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Odd-fellowship: ITS HISTORY AND WORK. By President J. Blanchard. A new pamphlet with cover. Postpaid, 5 cts.

HOME AND HEALTH.

FOR THE TABLE.

Cure for Hic-coughs.—Swallow a couple of mouthfuls of cold water with the fingers placed closely in the ears.

Sure Cure for Cramp.—A small piece of brimstone held in the hand, or a little sack of sulphur attached by a bandage or strap to one of the limbs.

Oats Will be Sure to Do It.—If you can not bring out the measles with anything else, try oats (common oats) steeped a few moments in boiling water (not boiled). Give freely to drink warm.

Whipped Cream Cake.—One table-spoonful butter, one cup of sugar, two small cups of flour, two-thirds cup of milk, one egg, two teaspoonfuls baking-powder. Bake in three layers. Whip one-half a cup sweet cream to a froth, flavor with sugar and vanilla to taste, and spread between the layers of cake. Sprinkle the top with sugar.

Gingham Aprons.—Every little girl should have as part of her outfit a strong, brown gingham apron, large enough to completely cover the rest of the costume. Then she can play freely and merrily as the rest of her brothers do, not needing to be constantly reminded to take care of her clothes. A gingham apron is easily washed and ironed, and three of these will be an abundant supply for one little maiden.

Beef Loaf.—Three pounds round steak, one-fourth of bacon chopped fine, one cup cracker crumbs, two eggs well beaten, two even table-spoons of salt, two even table-spoons pepper, one even table-spoon celery seed, one-half box Cox's gelatin soaked in one cup of warm water. Make into a loaf like bread, place in a buttered pan, bake two hours, basting frequently with hot butter water. To be eaten cold.

TABLE SERVICE.

The dish of fruit is to stand in the center of the table. Place a salt cup, with its spoon, and a pepper box for the use of every two people. Put for each person a fruit plate, on which is a fruit doily, and a finger bowl one-third full of water. On the plate at the right of the bowl lay a silver fruit-knife, on the left of the plate a fruit spoon. At the right of each plate place a tumbler for water and another for milk. At the left put a little plate for bread, butter and hot muffins. On the table at the right of the plates, lay a breakfast knife, with the sharp edge of the blade turned toward the plate, a silver knife for butter, and a dessert spoon, with bowl turned up. At the left lay a breakfast fork, with the tines turned up, and a napkin.

If the polished table, without a cloth, is preferred for breakfast, it will be necessary to take thought about hot dishes, none of which must come in direct contact with the table. Either they must be served from a side table, or the polished table must be in some way protected. Table mats have been discarded by many ladies because they are so often merely useful without being ornamental.

Among the handsomest things with which to replace table mats are hand-painted trays, set in rims of split bamboo. The rim protects the table, and prevents the platter from sliding. These should be handled with great care, on account of their value. With one of these trays at the foot of the table, the fruit in the center and the coffee service at the head, all has a finished appearance when breakfast is served.

With the placing of the coffee service at the head of the table, the difficulty of heat again presents itself, and this time cannot be obviated by the side table. The hot water kettle is taken care of by its own lamp stand; but the coffee-pot and hot milk jug still remain. These must be provided for according to their character. If of silver, they should rest on silver stands; if of china, then on china stands; the purpose being to make the stand appear like a part of that which rests upon it, and so be as unnoticeable as possible.—*Good Housekeeping*.

If afflicted with scalp diseases, hair falling out, and premature baldness, do not use grease or alcoholic preparations, but apply Hall's Hair Renewer.



Willie Tillbrook

Son of

Mayor Tillbrook

of McKeesport, Pa., had a Scrofula bunch under one ear which the physician lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him

Hood's Sarsaparilla

the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

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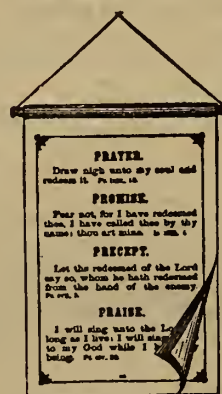
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A bulletin issued by the Agricultural College of Michigan treats the subject of fertilizers for orchards as follows: "As a fertilizer we have made use of unleached wood ashes. On most soils no other fertilizer need be used for a number of years, but on light or exhausted soils the application of perhaps twenty loads of decomposed stable manure, or if this cannot be obtained, fifty pounds of nitrate of soda and two hundred pounds of fine ground bone per acre which, with one hundred bushels of ashes, will make a complete fertilizer. In case the fresh ashes cannot be obtained, two or three times the quantity mentioned of leached ashes would have a marked effect. Wood ashes have a tendency to solidify and compact the soil, hence they are excellent on light land, but care should be taken not to use them to excess on heavy soil."

It is the practice of good farmers to feed either ashes or wood coal to fattening hogs, especially those fattened with corn. Such hogs often suffer with indigestion, and the alkali corrects the sourness of stomach which is always prevalent when digestion is interfered with. It is possible that coal or ashes may in time injure digestion, just as soda or saleratus in food injures the digestion of people. But for a hog to be killed in a few weeks, permanent lessening of digestive power does not much matter.—*Exchange.*

Ashes, salt, and lime are recommended as being very beneficial to trees, and sure cure for the aphids.—*Ibid.*

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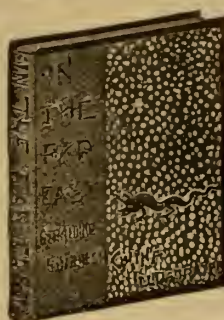
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NEWS OF THE WEEK (Continued from 13th page).

The Duke of Veragua and his party reviewed a procession of 20,000 school children at Columbus, Ohio.

The Confederate Home at Higginsville, Mo., erected by the women of the State, was dedicated.

Dr. Ernest Hart of London, Eng., read a paper before the American Medical Association at Milwaukee, N. Y., of his theory that cholera is not a contagious disease. San Francisco will be the next place of meeting.

Furniture manufacturers will ask Congress to place mahogany, burlaps and looking-glass plates on the free list.

The Ville Marie convent at Monklands, near Montreal, was destroyed, involving a loss of \$1,000,000.

General Brinkerhoff, of Ohio, was elected president of the National Prison Association, and St. Paul was selected as the next meeting place.

The completion of the Great Northern railway system was celebrated by a grand pageant at St. Paul.

A cloudburst in West Virginia did damage amounting to \$250,000 and caused the loss of two lives.

The Great Northern has reduced freight rates to Spokane about 40 per cent and a rate war is predicted.

Three thousand residents of Fargo, N. D., were rendered homeless by a conflagration which destroyed the greater portion of the town. The loss will aggregate \$3,000,000. Several persons are believed to have been burned to death.

A new branch of the Grand International Brotherhood of Locomotive Engineers was organized by the wives and widows of the engineers of Jacksonville, Ill., and vicinity. The meeting was well attended and has started out grandly as Fannie Hook Lodge, No. 177.

Lieutenant Governor Daniels and ex-Lieutenant Governor Felt, of Kansas, advocated the boycotting of the railroads because of the high rates to the Fair.

Haul a million dollars damage was caused by the destruction of the Lehigh Valley coal storage house at Buffalo.

By the collapse of the old Ford theater, in Washington, occupied by the pension record division of the war office, twenty-four persons were killed and fifty-two injured.

Edwin Booth, the eminent actor, finally succumbed in the struggle with death.

The State bank of Manitowoc, Wis., has closed its doors because of a run. The liabilities are \$150,000 and assets \$200,000.

The Boston publishing firm of Potter & Potter has made an assignment. The liabilities will reach \$100,000.

John W. Paris, ex-Governor Ira J. Chase and L. S. Walden, president, director and cashier, respectively of the failed Farmer's bank at Greentown, Ind., have been indicted for fraud.

Six masked men held up the New Orleans express on the Mobile and Ohio railroad at Forest Lawn, eight miles north of Columbia, Ill., Thursday night,

and robbed the express car of \$10,000 in cash and valuables worth a large amount. The robbery did not occupy over twenty minutes' time. A large posse pursued the bandits.

Warren Leland, the last of five brothers who had been engaged in the hotel business, died in Port Chester, N. Y.

The suit of Father Francis Dent for reinstatement in the order of St. Francis and \$50,000 damages is on hearing in New York.

The remains of Edwin Booth were interred at Mount Auburn, cemetery, Boston.

The Senatorial reapportionment bill was passed by the Illinois House and now goes to the governor.

Bank clearings at eighty-three cities last week were \$1,156,384,853, a decrease of 2.6 per cent in comparison with last year.

FOREIGN.

Fifty villages in Galicia and Kukowina, Austria, have been partly destroyed by floods. Water in the Boristow-Ozoerite mines rendered work impossible. Hundreds of acres of crops were devastated.

The sum of money given to the pope during his episcopal jubilee by bands of pilgrims, by Catholic orders and by individuals amounts to 9,060,000 francs. The American pilgrims gave 600,000 francs.

Cholera is reported at Toulon, France.

London board of trade returns for May shows that imports to the United Kingdom have increased £1,800,000 and exports have increased £40,000, as compared with May, 1892.

An attempt to assassinate Provisional President Machado, of Nicaragua, was happily nipped in the bud, and though a few persons were killed on both sides much bloodshed was avoided owing to timely warning.

Affairs in Hawaii are in a badly mixed state. The provisional government is preparing a new treaty to submit to the American authorities.

The pope is said to have written a message on the school question upholding the majority of the American bishops.

Judicial orders have been issued for the winding up of the Standard bank of Australia; The Commercial Banking company, of Sydney; the City of Melbourne bank, and the National Bank of Australia, all of which recently failed.

An amendment to the Irish home rule bill prohibiting the legislature from enacting laws relating to aliens or emigration was adopted by the commons.

General Vas Quesada, commander-in-chief of the army, has declared himself president of Honduras. General Bonilla, the revolutionary leader, is said to have died from a wound.

James Gordon Bennett, of New York, fell from a coach in Paris and received injuries which may result fatally.

Sixty deaths from cholera occurred in Mecca.

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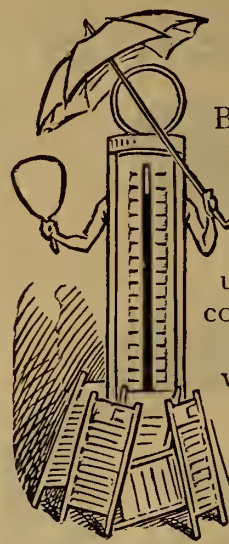
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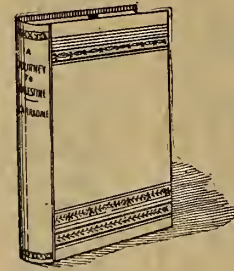
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This number goes to press early on Tuesday forenoon. On that day occurs the Annual Meeting of the National Christian Association and the conference of churches on the anti-secrecy work. Reports of both gatherings may be looked for in our next issue.

Farnham Post of the G. A. R., which was deprived of its charter because it insisted on having government pensions paid only to deserving veterans, unless it can regain its charter without a sacrifice of its principles, will continue as an independent secret organization—an off-shoot of the parent society, and it may be the nucleus of a new order in opposition to the G. A. R.

A writer in one of our Lutheran exchanges defends the "dark-lantern" American Protective Association, with its lodge oaths and mysterious signs, on the ground that the papacy, which the A. P. A. so bitterly opposes, is a political as well as a religious institution. The argument will not hold. The A. P. A. is a political society, and has no religion except fidelity to the lodge.

Secretary of the Treasury Carlisle recently made a statement, in an interview, showing that under the existing Sherman silver law the public debt of the United States has increased, during the past eleven months, nearly \$50,000,000. A continuation of this financial policy would eventually plunge the country into bankruptcy. When will the people learn wisdom and suppress all the evils that beset us as a nation?

Among the curious complications growing out of that piece of legal absurdity known as the Geary Chinese Exclusion law, is the case of Jue Hawk, a native of China, who delivered one of the most inspiring missionary addresses at last

year's international Christian Endeavor convention at New York, and who is now conducting a mission among his own people in Portland, Oregon. Under the restrictions of the Exclusion law, he is prevented from taking part in the approaching Christian Endeavor mass convention in Montreal, because, if he visits Canada as a tabooed alien, he cannot return.

People may laugh at the idea so often and so strongly advocated in these columns, that the secret lodge influence is deleterious to the best interests of the church as well as the home and the state; but the weight of the testimony in this direction is on our side every time. "I don't think Satan could have done better," writes a Mason's wife to us, "than to start secret societies. They are keeping both our old and young men out of the church... I think the *Cynosure* the best Christian paper that I take; and as long as it keeps its present Christian character, I feel I am a life-subscriber." Now here is a woman who knows what effect the lodge has upon her home and her church, and is not willing to hide her light under a bushel. There are many such. Let them have the prayers of our people.

It used to be said of the Bourbons that they never learned or forgot anything. This used to be true of the Democrats. It would seem, now at least, to be true of the Ohio Republicans. After the great land-slide of last fall, which, if it meant anything, meant a national condemnation of the McKinley Protective Tariff, one would have supposed that Ohio Republicans would have modified the issue—especially as in the last election there was a falling off in Ohio of more than 18,000 from the Harrison vote of 1888. It is too early to predict results. Gov. McKinley is personally popular and may pull through; but, as indicating the general trend of the Republican party, it looks like a preparation for another campaign of disaster and defeat.

Evidently with an understanding that the World's Fair would be closed on Sunday, one of the large manufacturing companies of Chicago, on Friday last, purchased 500 tickets to the World's Fair and distributed them among their employees, so that on Saturday they, with their families, could view the countless treasures of the Exposition, with the eminent satisfaction of enjoying a holiday without loss of wages. This generous action is an example that may be followed with advantage by other large employers of workingmen. Even if the gates are to remain open on Sundays, many of these will be compelled to stay away, some because of conscientious scruples and some because they need all the rest they can get on that day. If these people are to see the Fair at all it must be through the generosity of their employers; and it will be no mighty loss if they have a day of rest as well as one of recreation.

Harry H. Hinde, editor of the *Junior American Mechanic*, at Kansas City, Mo., writes respecting political affairs as follows: "No time has ever existed which has produced such a radical change in the feelings of a country's people; nor has there ever grown with so much rapidity a party as the one bearing the name 'American Protective Association,' usually called the 'A. P. A.' From the best authority attainable, the estimate of its strength is placed at 1,000,000, with an increase of 10,000 per week. This order does not stand alone, but is supported by many other 'patriotic' orders. It is hoped, and not without reason, that a majority of the elections in the West can be controlled soon, so that those who desire to overthrow the public schools and gain control of the government, may be defeated." The entire movement of the A. P. A. and

the other "patriotic" orders is a political scheme against the aggressions of the Romish church. See the obligation of the A. P. A., printed on page 3 of the *Cynosure* for April 27, and the comment on page 8 of the issue of May 11, 1893.

The "World's Congress of Religions," appointed to meet in Chicago before the Columbian Exposition closes, is not favorably viewed by many Christians; Rev. Dr. Pitzer, of Washington, D. C., upon receiving notice of his election as a member of the advisory council of this heterogeneous gathering, sent in his declination, with this explanation: "To invite the advocates and propagandists of all false and corrupt religions to meet the advocates of the Christian religion on terms of religious equality; to furnish the hall and congregations, and all the appurtenances of worship, seems to me to subject our Divine Lord to unspeakable humiliation at our hands. I cannot be a party to this crucifixion in the house of his friends." "What concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. 6:15).

The danger and folly of relying upon circumstantial evidence alone in important criminal and other law cases has just received a new exemplification as remarkable as any that have ever preceded it. The circumstances are thus related in a telegram from Galveston, Tex.: "On December 12, 1892, Peter Meggs was convicted at Anderson, Grimes county, of the murder of Mike Ferry, on purely circumstantial evidence, and sentenced to a life term in the State penitentiary, being sent to Huntsville. Two or three months after his arrival there Mike Ferry, the man he was supposed to have murdered, bobbed up in western Texas, where he was arrested for committing a felony, tried and convicted and sentenced to a short term in the same prison where his supposed murderer was incarcerated. The men recognized each other immediately, but Ferry, being legally dead, cannot testify in behalf of Meggs, and the latter, being a convict, cannot testify in his own behalf." Under these circumstances, one would readily suppose that the prison doors would at once fly open to permit Peter Meggs to walk forth a free man; but not so. The case had to be referred to the governor by the lawyers, and the governor solicited to pardon the prisoner for a crime that he never committed! Such is law in a country where Negroes are burned at the stake for penitentiary crimes.

ORGANIZED SECRETISM.

ITS RELATION TO THE CHURCH, THE STATE AND THE HOME.

[Oration prepared for the public session of the Theophanian Literary Society (College Ministerial Society) of the Nebraska Wesleyan University, and delivered during the recent Commencement week, by Rev. Wm. Herbert Stanley, University Place, Neb., a member of the Nebraska Conference of the Methodist Episcopal Church.]

There is a hydra-headed monster in our midst, in whose contour and on whose visage the careful and intelligent observer perceives unmistakable lines, that prove its parentage to be none other than that of the great red dragon that Michael and his angels cast out of the celestial city.

It is not a new creation, nor has it suddenly and unexpectedly alighted upon the stage of the "theatre of life" during the enactment of the "drama of Nineteenth Centuryism," as if coming from some unknown realm. On the contrary, we have known it and felt its chilling presence and its blighting breath ever since its birth in the earliest days of the history of man. At that time it was as small and weak as any creature when it first opens its eyes to the light of day. And although the heel of the seed of woman has

off-times bruised its venomous head, man has never aroused from his lethargy and exterminated it.

Now it has waxed strong and grown to well-nigh incalculable dimensions; and not only laughs at the power of freedom and justice, but even looks defiantly into the eyes of the Creator himself. Like a mighty octopus, it has thrown its multitudinous arms around our sacred, civic and social institutions—the church, the state and the home—crushing them and slowly sapping their life-blood. And now we begin to feel the force of the evangelist's words: "When the Son of man cometh, will he find faith on the earth?"—to realize that our boasted freedom and liberty is turned into slavery and servitude; and to see with horror its slimy coils dragging our loved ones from our fireside circles!

This beast we have designated by the term "secretism," a word not found in Webster, but brought into being and use by the opponents of secret orders to express what we believe to be a perverted secrecy. Secretism, organized or unorganized, is always wrong; secrecy is not always so.

This beast of which I have spoken is the most subtle antagonist of the Lamb and his church. It rejects the Christ from all its principles, plans and actions, and deliberately and openly erects rival altars. At these shrines it bids its subjects worship and covenant, with vows so blasphemous, by chants so vile, and in postures and costumes so debasing, that they would put to shame an honest heathen. Secretism sets up a false religion and establishes its devotees in the town of loose morality, where they may rest securely, enjoy fraternal relations each with the other, finally receive the "Well-done" of their Right Worthy Grand Sovereign, and dwell in bliss forevermore; provided they have lavishly poured into its yearning coffers of their hard-earned gold, for which they receive and expect no adequate return. Appealing to the baser passions of human nature, by the pomp and glitter of its titles and regalia, and the fascination of its secrecy, it attracts into its traps the best of men, and ensnares even the elect, blinding their eyes, benumbing their consciences, and killing their yearning after the holiness of God. It draws within its coils the noblest minds, enslaves the energies, and steals the wealth of the grandest soldiers of King Immanuel; cripples the action of the church militant, retards its progress, and holds it in derision.

Secretism is the avowed and deadly enemy of civil liberty and good government. It tramples upon the social, religious and political rights of citizenship, defeats the administration of justice, and hurls defiance at every civil power which it cannot control. It drives its fangs deep into the body of every political institution under heaven, and sends its venom coursing through every vein and artery. Not a caucus nor a polling-place where some part of its hideous form is not seen; and by the spell of its fascinating glance it moves our municipal, state and national elections almost at its caprice. Under the bonds of its disloyal secret oaths, it spreads anarchy and treason, and countenances every form of vice and crime. No deed is without its compass, or below its stoop, if it will lead to the desired end. The low call or muffled whistle, its passwords and its grips, are the signs for concealing any act or covering any crime. The glitter of its eyes flashes between the attorney and the judge, from the bench to the jurors' box, and every phase of legal proceedings is within its power; the red-handed villain goes free, while to the innocent and the guiltless are meted out the exactions of a so-called, but perverted, justice. Thus our courts are corrupted, and the ends of the law defeated, by agents and means marshalled under the scepter of organized secretism.

It establishes itself within our legislative halls; enjoys the freedom of the House; dominates in the lobby; secures admittance to every committee room; and is an eager spectator in the gallery. By its subtlety and the celerity of its invisible movements it makes itself felt in nearly every act of legislation and administration; stays the onward march of freedom; and locks the wheels of justice.

It is not only a false religion and a fraud, but a virtual conspiracy against both church and state.

To have secured such ascendancy and domina-

tion over the individuals that compose the church and state, it has struck deep and telling blows at the security and happiness of the home. The sacred domicile has been broken into, and its love and devotion disturbed, and the husband and father is dragged from its portals. Once well within the power of the beast, the companionship of loved ones loses its charms, and is superseded by the fascinations of the lodge-room, the convivial banquet and the club, with all their attendant vices, lewdness and obscenity. Finally, the sweet and restful influences of the home are considered effeminate, and all holy aspirations are killed. The wife and mother perceives the heart of her protector to be slowly stolen from her, and night after night sits in sadness alone until the small hours of the following day. Her children's anxious inquiries as to papa's continual absence bring forth only the sad reply: "Papa's at lodge, dear." To calm her troubled spirit, and soothe her aching breast, the wily demon comes and whispers in her ear, "Never mind; it is all for the best; when he goes the way of all the earth, I'll see that the funeral is looked after, and write you a cheque for a thousand or two besides; and his absence now will prepare you for your loneliness after his death." To which the queenly heart, if it were not too unselfish to voice its feelings in words, would reply: "Away with your cunning devices and your poor consolation! Give me back my own, with his early love and devotion, and his earnings through life, and keep your paltry dollars after his death." In this way the home is torn apart and spoiled of its charms.

Not content with this measure of success, the dragon determines to have both within its grasp; so it provides an associate lodge for the gentler sex, appeals to the already lonely heart with an anticipation of companionship and pleasure, fires the feminine curiosity, and entices it also away! Soon maternal duties are forgotten in the whirl of fraternal excitement, and home ceases to be. Thus organized secretism is the arch-enemy of the glorious trinity of Christian achievement—the church, the state and the home. Shall we permit this monster to triumph and reign, and even to set himself up within our own hearts? Allow it to grasp the reins of philanthropy and rob the Christ of his glory? Suffer it to allure men from all that is good, and right, and noble, and holy, and seal them for eternity? Shall we not rather cry out against it and crush it, emulating the example of Him who said, "In secret I have said nothing?" until all that *will be saved* shall be gathered into the brotherhood of the church of God, and bound with the tie that has been proven to be the bond of perfectness.

OBERLIN AND THE BOYS' BRIGADE.

BY REV. H. H. HINMAN.

The June number of the *North American Review* has the reply of Dr. Rainsford to his critics and his continued advocacy of the Christian saloon as *the remedy for the evils of intemperance*. Some are disposed to smile at the erratic D. D., and even to suggest that a mad-house is more suitable for him than a pulpit.

But let them withhold their criticism, or at least take the beam out of their own eye before they seek for the mote in their brothers' eye.

If we are to assume that the business of war is to take rank with other departments of human activity; if the profession of arms is to be considered just as legitimate as that of the law, of medicine, or of the ministry; if we are to regard it as our duty to respond to every call of our country when engaged in war, whether right or wrong; and if, moreover, a Christian ought to swear unconditional obedience to the commands of another, even when such commands may involve the shedding of the blood of the innocent, then, indeed, we may rightfully teach our boys the arts of war, and to delight in its pantomimic performances. If, on the other hand, we, as disciples of the Prince of peace, are to "follow peace with all men"; if we believe with Justinian, "*inter arma, silent leges*" (among arms, law is silent), or, as some great military captains have said, "war implies the suspension of every principle of morality," then surely it is *not* the business of Christians, and all things that tend to give it public favor are to be deplored.

I was led to these reflections by hearing it an-

nounced from the pulpit of the First church, that the Oberlin Boys' Brigade would be addressed in the Second church that afternoon by Rev. H. Russell, and the character of the movement explained.

Accordingly, at about two o'clock I walked down town by the side of a fine young man, the son of one of the deacons, and who (the deacon) is a most worthy citizen. The young man was, like the rest, dressed in full regimentals, and had his musket and fixed bayonet. Had he been walking down street that Sunday afternoon in his working clothes, with an axe or a hoe on his shoulder, his father would have been greatly scandalized. So would many others; but since it was to play war, and to learn the art of killing people, it made a difference.

The brigade, which numbers about thirty-two, met for drill at the rooms of the Y. M. C. A., and then adjourned to the church. Mr. Russell said he had long anticipated and desired such a movement as the Boys' Brigade; that in order to fit himself for it he had enlisted in the Missouri militia. He had told his Sunday-school boys that he thought they "did not have fun enough of the right kind," and that if each would bring an additional boy they would be organized into a military company. He dwelt at length on the benefits of the plan, and said that some had supposed that this movement tended to promote the spirit and practice of war. "So far," said he, "from producing such an effect, it results in just the opposite. The boys who fight on the streets, after they join the brigade come to respect each other." He said that it was not true of *actual war* that it made men disposed to conflicts; "for the old soldiers," he said, "all loved each other more than ordinary citizens."

Well, I thought of Dr. Rainsford and of the many others who have held that the free use of wine and beer was the best remedy for intemperance, and of others still, who have held that licensed houses of prostitution (under careful inspection) are the best remedy for the social evil; and I could but mourn that the good people of Oberlin could see the inconsistency of only *some* and not of *all* of these sophistries.

Oberlin, O.

SECRET SOCIETIES.

I was very much pleased to see a very short article on secret societies, by Bro. Munger, in the *Crisis* some time ago. This is a question that none but God's true children are going to "meddle" with, because they will be sure to suffer for it; and mere professors are not going to endure much for Christ's sake—except bad weather. They tell us that America is a free country, but secret societies are not "up" for free discussion, and whoever joins them is no longer free, but oath-bound. He must obey the will of, perhaps, an inferior "superior". They are the offspring of darkness. They cannot, will not, dare not endure criticism. What good cause, in a free country, needs to lurk behind screens? What is their object that they must work under cover, like conspirators?

Some of the more popular secret societies claim to be charitable institutions. We may well doubt their assertions when we see their charity extends no farther than to relatives of deceased members. I do not see any charity in helping support the families of deceased members, when, in order to join the society, you had to swear to do it. I do not call that charity that returns to a member in distress a small portion of what he has already paid into the lodge. I do not see any charity in paying in a certain sum to relieve the distressed, when you do it in order that your own family may receive the same benefit, should they ever need it.

Charity? Pooh! Why, a band of outlaws would look after the widows and orphans of deceased comrades if they had sworn among themselves to do it. "There is honor among thieves." If you do good to them that do good to you, what is that more than others do?

What are some of the characteristics of charity? Let Paul answer: "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up," etc. What does he mean by "vaunteth not itself"? Webster defines vaunt:—to boast; to make vain display of one's own worth, attainments or decorations; to talk with vain ostentation; to

brag. Is not bragging one of the prominent characteristics of these self-styled charitable organizations? How they boast of the charitable things they do! How often they parade the streets of our cities and towns with no other object in view than to "show off" and make a "great display of their decorations"!

All their attempts at charity are made to be seen of men, and like the Pharisees who loved to pray on the street corners, they have their reward.

Their "charity" is not charity, because "charity vaunteth not itself, is not puffed up". Compare, for a moment, lodge charity with Christian charity. In most of the lodges it costs from \$10 to \$25 to get in. Christ invites all, without money and without price. From the United States statistics of 1883 this was taken: A fraternity of 550,000 members received \$5,000,000. Of this \$2,000,000 were given to the poor, the sick and the afflicted, and it took over \$3,000,000 to cover the regular expenses. So it cost that fraternity \$3 to give away \$2, while it cost the church only about ten cents to give away \$2, according to the United States statistics.

The lodge never aids anyone outside the relatives of deceased members, while the church makes no distinction among the needy. Lodges spend much money that might be used to alleviate suffering in preparing for their grand parades. They can get out and march up and down the streets in their low-pinned bibs, numerous trinkets and an astonishing amount of pomposity. They can block the streets, and business must go around blocks when they are on the path; but let the Salvation Army, whose only aim is to save men, get out in their uniforms and march through the streets to their music, and they will be arrested for making a nuisance of themselves. Let a preacher gather a crowd around him for a short time in some of our cities, and woe to him. Woe to the man who denies himself and tries to raise fallen humanity by lifting up the standard of the cross. The world has no use for him. They cannot put up with any of his noise, but the lodge is all right. It does not try to elevate humanity; it does not bother people about their sins; it does not ask anyone to come to Christ; it only wants to show itself in all its gaudy decorations, that outsiders may admire it and see the advantage to be gained by joining. Like the whitewashed sepulchers of olden time, they present a fair exterior, but the interior will not bear examination, because it is full of corruption. Christ says, "Have no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame even to speak of those things which are done of them in secret." Lodgemen sometimes say that the church ordinances are childish. One thing is certain—there is nothing about them that needs to be hid. Another thing is certain; while the lodge has claimed that all other men noted in history were prominent among them, they have never claimed Christ. Where Christ could not and would not go, we had better not venture, "but rather reprove them". There is where the hard place is. The 7,000 that had not bowed the knee to Baal were not worth as much to God's cause as the one man who dared reprove sin.—A. M. Streeter, in *Messiah's Herald*, Santa Clara, Cal.

Secret societies would soon lose their "grip" upon the people were it not for the moral support that they receive from ministers and church members. How an intelligent person can entertain the Christian's hope while the conscience is enslaved by the selfish despotism of certain secret institutions of the "baser sort," it is difficult to understand.

Freemasonry, the mother of the whole brood of secret societies, with her extrajudicial and profane oaths, is a foe to good government and free institutions, and does not hesitate to promote its infernal work by assassination and murder. We have reason to believe that its altars, temples, priests, Christless prayers, blasphemous titles, and its half-heathen funerals constitute it a false religion and a dangerous foe to the kingdom of Christ.

The people should be thoroughly enlightened and faithfully warned. Every Christian should sound the alarm. That minister who willfully remains ignorant of the true character of oath-bound secrecy, and will not warn the people against this enemy of Christ and his church,

should be regarded as a blind guide, unworthy of confidence and support.—Rev. B. R. Jones, in the *Free Methodist*.

WASHINGTON ON PRIVATE INQUISITORIAL SOCIETIES.

In 1786, when politics were by no means so corrupt as at present, George Washington was appealed to by his nephew to ascertain his sentiments concerning a private association called the "Patriotic Society," the alleged purpose of which was "to inquire into the state of public affairs; to consider in what the true happiness of the people consists, and what are the evils which have pursued and still continue to molest us—the means of attaining the former and escaping the latter; to inquire into the conduct of those who represent us, and to give them our sentiments upon those laws which ought to be or are already made."

To this appeal Washington, with keen, clear insight, answered: "Generally speaking, I have seen as much evil as good result from such societies as you describe the constitution of yours to be. They are a kind of *imperium in imperio*, and as often clog as facilitate public measures. I am no friend to institutions, except in local matters, which are wholly, or in a great measure, confined to the county of the delegates. . . . May not a few members of this society, more sagacious and designing than the rest, direct the measures of it to private views of their own?"

Could Washington now return to the flesh and see how the people of our times are afflicted with a host of blackmailing associations, setting law at defiance, bulldozing our courts, exercising the mischievous powers of secret inquisitions, persecuting the innocent, and stopping at no means, however foul, to secure the conviction of their victims, while collecting money from the credulous and gullible under pretence of carrying out good moral purposes, he would express his views with greater force of denunciatory vigor than he employed in his answer to his nephew.—Ed. W. Chamberlain.

A MINISTER'S STRUGGLE.

[It is not enough for a Christian, convicted of the evils of secret oath-bound societies, to stay away from the lodge and keep silence concerning its iniquities. He must openly renounce it, and forever oppose it. So Pastor Wheeler of the M. E. church found it, and his experience was published in the *Wesleyan Methodist*. First, he related his struggle in giving up the tobacco habit; then he said:]

Some months before this, I had opened my heart on the subject of Masonry to Bro. O. P. Pitcher, a member of our conference, and found him to be a decided Anti-mason. And now, about four weeks after giving up the use of tobacco, we met again, and I told him of my tobacco experience, when he suggested to me that it might be my duty to openly renounce Masonry also. To this I replied: "I do not know; I felt condemned for using tobacco and have left it off, and I am walking in the light as far as I know. I do not go near the lodge, but have never felt any conviction that it was my duty to openly renounce Masonry; and, if it is my duty, I should think I would be convicted of it." He answered: "Bro. Wheeler, I have noticed that men's convictions often go in the direction of their wishes. I should not wonder if you find that you have something more to do than simply stay away from the lodge."

These words were as an arrow, and they went home; and though I made no reply, yet I thought, and this question came to me: "What if I should be convicted that it is my duty to openly renounce Masonry? Would I do it? I guess not. I am afraid that I would not dare do it."

From that time the question of open renunciation of Masonry did not leave me, though it was not until months after that the question came to me in a very serious way, and very clearly.

I was taken sick, and my physician told me that my case was somewhat critical, and might result in death. I had at that time a little means, and I made my will. The doctor attending me wrote it, and when it was completed and put away, I was left alone. To make one's will is a solemn thing, and while thinking of it and death, and the beyond, the question of Masonry came

suddenly to my mind, and it seemed to me that it had all the force and very much the form that it would have if spoken in audible words. I turned my face to the wall of my bedroom, and this question came to me: "Are you going to die and leave the impression on the world that you are in sympathy with a thing that you feel to be such an abomination as Masonry?" I have not forgotten it, and I think I give just about the words that came to me then.

This question stirred me so deeply that I ought to give my testimony against Masonry I could not doubt, but to do so seemed a greater cross than I could bear. Then there came to me this thought: "Can I not write out a statement of my feelings as to Masonry, and seal it up, to be read, like my will, after I am dead?" But the answer that came to me was: "That would be cowardly. If Masonry is wrong, you ought to say so while living, and meet the consequences. That is the way the early Christians did, though it cost many of them their lives."

During these thoughts my wife came into my room, and I told her my feelings. She thought me over-scrupulous and foolish, and reminded me that in case I should die, it might be a benefit to her if I remained true to the order. Of course, as to this latter thought, I knew that it might be true, though I now know that it was by no means certain.

I made no attempt to reason with her upon the subject, but did say, "Well, I want you to understand that should I die, I do not want the Masons to bury me. I want none of that ceremony around my grave."

I recovered and resumed my work in the ministry, not coming out at once as I ought to have done, but feeling sure that I must openly renounce Masonry. Whether I should have done so if left to choose my own time and way, I cannot say, but I was not left without a still greater force being brought to bear upon me.

I was taken sick again, and my sickness was pronounced heart disease. I lost my voice, and thought that my life-work was surely done. Conference time came, and I learned that there was given to me the superannuated relation, and, after a few weeks, self and family moved to South Edwards, St. Lawrence Co., N. Y. At Edwards village, five miles from here, my lodge held its meetings, and not long after moving to South Edwards I was placed in a position to choose openly between the lodge and Christ.

At this crisis, grace prevailed and Pastor Wheeler publicly renounced the lodge.

REV. R. N. COUNTEE'S WORK IN TEXAS.

In last week's *Cynosure* appeared a letter from Rev. R. N. Countee (colored missionary), recounting his recent experiences in the war upon secret societies.

A letter from a minister of the Gospel in Galveston, Rev. A. Barbour, printed in the *Memphis (Tenn.) Christian Herald* for June 8, brings the following additional intelligence from Mr. Countee and his work:

"Rev. R. N. Countee, of Memphis, Tenn., came to Galveston during the session of our Baptist Foreign Mission Convention, of Texas. He has been with us about two weeks, with his native from Africa, Prince Sabi, a remarkable young man, who has a bright intellect, and who has attained a very fair and forcible use of our language. There is no question about his being a success as a lecturer upon the customs and habits of Africa.

"I must say, without fear of successful contradiction, having had eight or ten years' experience in the Christian work of the Baptist denomination, and having also had the pleasure of listening to some of the ablest divines of this and other connections, that Rev. Mr. Countee is one among the ablest preachers I ever listened to. His arguments are philosophical and convincing, driving right down into the heart and intellect. His gestures alone preach and hold his audience spell-bound.

"As for his acquaintance with the doctrines of the Baptist church, this able preacher is almost a walking encyclopædia. His knowledge of the polity of the Baptist church is something that every young preacher, like myself, should seek to possess. And for preaching practical religion, he has no superior.

"The sermons he has delivered from the differ-

ent pulpits in Galveston (this Sodom) will be like the bread cast upon the water—it shall be seen not many days hence.

"The worldly Christians of this city have always contended that they can mix with the world, and yet be Christians, showing forth that light which our blessed Lord told them to show, that the world may see their good works and glorify our Father in heaven; while the brother, with his eloquence and earnestness, full of the Holy Ghost, thunders God's Word to them, telling them that they are Pharisees, Scribes and hypocrites, and that God requires them to come out from among the world, to be separate and to be God's men. He exhorts them to stop bowing to 'Grand Masters' of worldly institutions, and neglecting their obligation that they owe the church and God.

"While these able words were being delivered with power, some of the society people, from the looks on their faces, trembled. From all appearances, they were exclaiming in their hearts, 'I perceive that much learning doth make thee beside thyself! Stop at this moment; we will hear thee at a more convenient season.'

"The sermons of this able preacher are having the desired effect; they will ring in the ears of generations to come. When he shall have gone to join the angelic host in singing praises around the dazzling throne of God, these sermons will be here in Galveston, shaping the destiny of the young generation for God, and for our Christ, who died to redeem the world."

D. L. MOODY ON SECRET SOCIETIES.

(Continued.)

Mr. Moody is no stranger to *Cynosure* readers, and his testimony against the lodges is not new; but this seems to be a favorable time for reprinting it, for the benefit of those patrons who have never read it. It is as follows:

IN FARWELL HALL, CHICAGO.

In his Bible reading in Farwell Hall, Chicago, Dec. 14th, 1876, Mr. Moody took for his theme, "Walking with God!" As one of the conditions of this state he mentioned separation from the ungodly, quoting Paul, "Be ye not unequally yoked together with unbelievers." These words, he said, must mean something, and he made three distinct applications of them: as forbidding business partnerships with unbelievers, entering the marriage relation with an unbeliever, and joining secret lodges. On the last topic he said: "I expect I will be treading on some one's toes, perhaps some one in the audience, and perhaps some of these ministers; but out with it. I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then repressing their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. 'But,' says some one, 'what do you say about these secret temperance orders?' I say the same thing. Do no evil that good may come. You never can reform anything by unequally yoking yourself with ungodly men. True reformers separate themselves from the world. 'But,' you say, 'you had one of them in your church.' So I did, but when I found out what it was I cleaned it out like a cage of unclean birds. They drew in a lot of young men of the church in the name of temperance, and then they got up a dance and kept them out till after twelve at night. I was a partaker of their sin, because I let them get into the church; but they were cleaned out, and they never came back. This idea of promoting temperance by yoking oneself up in that way with ungodly men is abominable. The most abominable meeting I ever attended was a temperance meeting in England. It was full of secret societies and there was no Christianity about it. I felt as though I had got into Sodom, and got out as soon as I could. A man rescued from intemperance by a society not working on Gospel principles, gets filled with pride and boasts about reforming himself. Such a man is harder to save than a drunkard. 'But, Mr. Moody,'

some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.

MR. MOODY IN BOSTON, MARCH 31, 1877.

In a glowing discourse on the subject "Walking with God," he is reported by the *Boston Globe* as saying: "What right has a praying man to marry a frivolous, scoffing young lady that hates Jesus Christ, the Bridegroom of the church of God? 'Be ye not unequally yoked together.' It means more than that. What right has a Christian man to be in some of those lodges where there are infidels and skeptics that care not and scoff at the Word of God? The Word of God pumps right through such a profession of faith. People want me to

JOIN CLUBS, REFORM CLUBS, LODGES, ETC.

Not I. I will not yoke myself up with anything of the sort. Separation is what we want if we would have power. Let us not vacillate here and there and be catering to public opinion. I had rather be rejoicing in Christ, with God leading me, alone, than have all Boston applauding, walking without God."

NEW ENGLAND LETTER.

Modern Progress—The C. C. C.—Legislative matters done and undone.—What some W. C. T. U. women did.—Congregational ministers and the surplice.—Keeping Saturday night.—Romanism and crime.

"In our modern world everything resembles an encampment, and institutions are like tents beneath which men's ideas bivouac for a night to commence marching anew with the dawn. For a century past what moral harvest has had time for ripening? What day has had its morrow?" So writes Emilie Souvestres, the Attic philosopher. Although the quotation is French, the application is peculiarly appropriate to America. Our forefathers thought they were on the very apex of political progress when they formulated the "No taxation without representation" theory; and now, a hundred years later, some of us think that in extending this axiom to women we have got about as far in the march of human progress as we can go, when in fact the road winds on and on indefinitely. We have abolished slavery, but up springs other forms of it, the convict system at the South, the cheap labor of needlewomen and cash girls at the North. The golden morrow has not dawned yet. Still humanity presses forward, like a child after the rainbow, and believes as devoutly in the good time coming as ever our fathers did who yet died without the sight.

Why can there not be moral trusts and combines? The C. C. C., or Co-operative Council of Clubs, is an instance of what might be done if the leading members of all our reform and benevolent organizations would form themselves into such a trust. The C. C. C. is composed of a few representative women from such societies as the Industrial Union, W. C. T. U., New England Woman's Press Association, Moral Reform Society, etc. These women are doctors, lawyers, authors, and active workers along the various lines of social philanthropy, and already they have made their influence felt in such practical movements as half-holidays for clerks, better protection for working girls, greater cleanliness on the street-cars, and other matters connected with the public morals and health which takes a woman who has touched life at so many points that she has grown wise and tender and strong, to notice and see just what to do with the rough edges and the seamy places in our social existence.

The Great and General Court of Massachusetts might well adopt the Episcopalian form of confession, for they have certainly done things they ought not, and left undone the things they ought to have done. They have failed to amend the liquor-laws in any important particular; they killed the bill for municipal suffrage for women;

they rejected the bill to prohibit the sale of cigarettes, while on the labor question they can show but one measure alone, passed in the interest of street railway employes, diminishing their hours of work from twelve to ten hours per day, against the numbers which failed to pass;—the bills to regulate stock-watering, the consolidation of railroads, the exercise of undue political influence by office-holders, and others which were of much more interest to the people than the six hundred Acts and Resolves which have received the Governor's approval and are now duly recorded in the legislative Blue Book. But they did wind up the endowment orders, which may be considered as some slight offset to their many sins of omission.

The Rhode Island Legislature stands prorogued till next January according to the text of Gov. Brown's proclamation, which Speaker Owen, contrary to all precedent, ordered the clerk to throw into the waste basket. The Supreme Court will have to answer the question whether that is a legal adjournment in which House and Senate fail to concur. These legislative muddles are growing quite too common.

In Maine, on the Kennebec river, there is a little village called Pinshon's Ferry. It is a beautiful bit of rural peace, where one might live in Rip Van Winkle fashion for half a century in happy content and let the world wag on as it will. But it has a loyal W. C. T. U. band, who, after the fashion of women when they get launched in reform work, never know when to stop. There was no church in the place, and no building where they could hold their meetings. So these women resolved that a hall should be built, to be called Temperance Hall, where religious services should be held, and which they could have under their control. With them to plan was to do. They went directly to work to raise the money, not by fairs nor raffles, nor any other cunningly devised scheme for getting money out of the world's people, but each made herself a committee of one, and, armed with a subscription paper, waylaid everybody, from the summer boarder to the vendor of milk and eggs. Many little makes a mickle, and in process of time they found themselves able to lay the foundations and put up a neat, roomy building, well-adapted to the purposes which they had in mind. But the story does not end here. These women, like Jael of old, put their hand to the nail and their right hand to the workman's hammer. They nailed on the clapboards, they painted and papered, and made up by their own individual labor any shortage in funds, till now it stands in that quiet little eastern village an embodiment of faith and works, a monument to woman's pluck and perseverance, which can hardly be surpassed even if paralleled in any other part of our common country.

Congregational ministers, so says the *Congregationalist*, are more and more favoring the use of the black gown or surplice. Isn't this another step Romeward? A distinctive dress in the pulpit emphasizes the priestly idea, and builds a barrier between minister and people. The Presbyterians are right in refusing to allow their clergy to wear anything which savors of "vestments."

Seventy-five or a hundred years ago, people in New England kept Saturday night as a part of Sunday, and those were the days when Sabbath-keeping was the rule and not the exception. The present increasing fashion of holding entertainments on Saturday evenings is one among the many influences which have worked to the undermining of our New England Sabbath. The old-fashioned way of preparing for Sunday, by doing all necessary work the day before, was one of the strongest barriers to hedge in its sacred hours from the inroads of business and pleasure. Four or five hundred trains per Sunday, unlawfully run, was reported at the recent meeting of the Massachusetts General Association. If all Christian people would take a right stand in this direction, how much might be done to help reduce this tide of Sabbath desecration, and give the overworked railroad employes an opportunity to become acquainted with their children.

Fall River shows an extraordinary criminal record, especially as regards homicides, which far surpasses even Boston with all its slum element. That it is a manufacturing place and filled with foreigners does not entirely explain the fact, for there are other manufacturing centers in New England which do not begin to show so high a

percentage. But there are few of her towns and cities more completely under Roman Catholic domination and control. The pig-headed stupidity of her public officials has been wonderfully illustrated in the Borden case. Justice with her eyes bandaged, a helpless captive in the hands of the Irish Romanists, who constitute the authorities of Fall River, would make quite a telling cartoon.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, June 14, 1893.

Surely no more striking illustration of the uncertainty of human life was ever given than the catastrophe in the old building in which President Lincoln was assassinated, a catastrophe which caused the immediate death of a score of men without a moment's warning and injured, some of them very seriously, nearly four times as many. It was as if the voice of God had said to us all "Prepare, prepare, while yet ye have the opportunity, to meet your God." In nearly every pulpit in Washington, last Sunday, the accident was referred to, and in several the entire sermon was devoted to bringing the sad lesson home to the people. It has been, and is still being discussed in every household in the city, the evidence now being taken by the coroner's jury and the military court of inquiry, which are trying to ascertain if any person was responsible for the awful accident, through having neglected seeing that proper precautions were taken in the making of an excavation under the building, serving to keep the matter prominently before the public.

It would seem to be difficult to select an occupation the followers of which would be in less danger from accidental death than that of a government clerk, and yet, in one awful minute the falling floors of this old building carried twenty of them into the presence of God, wounded a large number and gave the remainder of the nearly 500 men employed in the building an experience that can never be forgotten by them. The people of Washington, who whatever their other faults are always generous to those in need or distress, are nobly responding to a call for contributions to aid the families of those who were killed, and already the total amount contributed exceeds \$25,000 and is still growing rapidly. A number of them left large families entirely unprovided for.

Two of the texts from which sermons were preached on the disaster were so appropriate that I quote them. That of Rev. Dr. E. S. Todd, of Hamline church, was,—"Or those eighteen upon whom the tower in Siloam fell, and slew them; think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay: but except ye repent ye shall likewise perish." And that of Rev. I. W. Canter, of Mount Vernon Place church, was—"Therefore be ye always ready, for ye know not the day nor the hour when the Son of man cometh." The last-named began his sermon by impressively saying: "It was the voice of God speaking to us in admonitory accents."

In consequence of this accident, and of the belief that one man is largely if not entirely responsible for the loss of the lives, the meetings of the coroner's jury have been attended by great excitement, and at one time there was actually danger that the national capital would be disgraced by an attempt on the part of frenzied citizens to take the law into their own hands by making an attack upon that man, but fortunately wiser counsels of cooler heads prevailed. Owing to the large number of witnesses to be heard, it may be a week before the inquest is closed and a verdict rendered.

There is at least one liquor-seller in Washington who believes now, if he never did before, that the sins of fathers are visited upon their children. While this man was violating the laws of both God and man, by selling liquor on the Sabbath day, his eighteen-year old son, while drunk, engaged in a brawl which resulted in his death. This father's feelings may be imagined when he was informed, while in the dock of the police court the next morning, that his son was dead, murdered as a direct result of drinking the cursed stuff with which his father was constantly poisoning the sons of other men. If that father has a heart that is not entirely deadened to every ennobling emotion, he must, in that first moment of

his fatherly grief, have for once realized the dreadful evil of the traffic in which he is engaged. Would to God that such a realization of the evil they do could be, without the murder of a son, brought home to the conscience of every liquor-seller in the world!

It seems to me every year "Children's Day" in the churches is made more interesting. The day was observed in nearly all of the Methodist churches last Sunday.

At a meeting of the Sunday-school Union of the District, held Monday evening, delegates were elected from the following denominations to the World's Sunday-school Convention and the seventh International Sunday-school Convention, which are to be held at St. Louis from Aug. 31 to Sept. 6, next: English Lutheran, Baptist, Protestant Episcopal, Congregational, Presbyterian, Methodist Episcopal and Christian. *

Please renew your subscription now.

REFORM NEWS.

ON THE PACIFIC COAST.

PORTLAND, Ore., June 12, 1893.

EDITOR CYNOSURE:—We have opened the war on organized sin in real earnest here on the Pacific coast.

On Saturday night, June 3, we lectured at Eureka, Clark county, Washington, to a crowded house. Although quite a number of lodge men were present and manifested considerable irritation, yet their deportment was good. All the vast audience eagerly took tracts, and seemed anxious to obtain more light on the subject.

At Fourth Plain U. B. church (Radical), Sunday morning, we had a fair audience, who were very attentive. After the discourse we again distributed our literature, which was freely received. At Harmony school-house, in the evening, we had a crowded house, anxious to hear the truth. At each of these points we elected delegates to attend our convention at Canby, Ore., on the 15th of August.

On Thursday evening, the 8th, we spoke at Kalama, the county seat of Cowlitz county, Washington, to a fair audience; and on Saturday night and Sunday morning and evening, the 10th and 11th, three times at the Wesleyan Methodist church, East Portland. These were quite interesting services.

Rev. T. H. Organ and wife, the excellent pastors of this church, were elected delegates to the convention, with Mr. and Mrs. Barton as alternates.

At each of the points where we have spoken thus far we have been kindly invited to return.

This work is of God, and we ask the prayers of all for his blessing on us in our work. We wish each community in Oregon and Washington to elect two delegates to the convention. We cannot come to each place before that time; so please do not wait, but act at once. A general attendance is desired. More anon.

P. B. WILLIAMS.

MT. TABOR, Ore., June 14, 1893.

EDITOR CYNOSURE:—Elder P. B. Williams, one of the leading ministers in the church of the United Brethren in Christ (radical), delivered three sermons in the Union Chapel in Center addition to Portland, Ore., on Saturday evening and Sunday, June 10 and 11. His subject on Saturday evening was the accursed liquor traffic, and was handled without gloves; Sunday morning the cold, dead, formal condition of the church of to-day, the unholy methods of raising money for the support of the ministry, her worldly conformity, and therefore powerless condition to accomplish the work for which she was ordained; Sunday evening, Masonry and kindred secret societies were dealt with in a very plain, pointed and yet loving way, uncovering the "horns and hoofs" of the institution in such a manner that it was easy to see that it is a child of darkness and therefore not of God, for "God is light, and in him is no darkness at all." 1 John 1: 5.

We have an anti-secret society here which is auxiliary to the N. C. A. of Chicago, Ill. We now number something over five hundred. Bro. Williams is secretary. We hold our second annual meeting at Canby, Oregon, August 15 and 16. Bro. Williams leaves the regular pastorate

this year and steps out as an evangelist, under God, in the interest of the society. Will all the readers of this paper pray that the real power of God may rest upon Bro. Williams and the organization on this coast, as it did on Gideon and the three hundred; for we, like they, intend to "stand in our places around the camp" until the enemy is conquered, for "in God we trust."

T. H. ORGAN,

Pastor Wesleyan Methodist Church.

FROM REV. WM. FENTON.

ST. PAUL, Minn., June 16, 1893.

EDITOR CYNOSURE:—The United Norwegian Church of America adjourned its annual convention yesterday. It had been in session in the Swedish Mission Tabernacle of Minneapolis for one week. This was a large and important gathering, representing one thousand churches. The absorbing topic before them was their school question, which occupied so much of their time that they could not even consider the resolutions on secret societies prepared by their committee on that subject, and they are laid over for next year's meeting. They, however, most cordially set apart the vestibule of the Tabernacle for the exposition of secret societies; and tracts, *Cynosures* and other publications of the National Christian Association were profusely dispensed during four and a half days. Their pastors and intelligent laymen appear to be wide awake on the works of the devil as displayed in lodgery; and we may trust that it means something more than the salvation of the churches from the clutches of the lodge; even the defence of truth, the honor of God, and the preservation of the Bible from the vandalism of devil worshippers.

Yours truly, W. FENTON.

Do you take the Cynosure? Why not? Do you pay for it? Why don't you?

CORRESPONDENCE.

MEDICINE AND DRUNKENNESS.

CHICAGO, June 19, 1893.

EDITOR CYNOSURE:—There is plenty of solid food for thought in the facts and figures embodied in Dr. Chapman's paper on this subject, read before the Chicago Pathological Society, of which he is a member, and since published in a medical magazine. While in some respects he approves of the modern cures in scientific and careful hands, he makes public the statement that "the drugs combined in the injected dose, besides the bichloride of gold, are strychnine, belladonna, cocaine, quinine, aloin, hydrastin, muriate of ammonia, permanganate of potassium and glycerin—a terrific broadside, indeed!"

In the *Medical News* for May 6, Dr. Evans collected reports of 291 cases treated, among which were 158 relapses, and 88 cases of insanity after treatment, leaving 45 "cures." Does it not look as if the medical treatment of "alcoholism" is about as precarious as that of other diseases?

Really, Mr. Editor, it seems to me as if moral treatment and Christianity can show a better record than that. But who believes that Christ, the Great Physician, can make a more effectual cure by his sovereign grace? I FOR ONE.

A LEAF FROM THE PAST.

312 K ST. N. E., WASHINGTON, D. C.

EDITOR CYNOSURE:—Some unknown friend sends a copy of your paper to my wife; and in the issue of April 27 I noticed a highly commendatory paragraph relating to the New York *Observer*.

Some forty years ago, when the writer was a boy, that paper was coming regularly to his home, and it continued to do so for many years (his father being a constant subscriber); and it was regarded by the family as one of the most reliable and best of newspapers. And to-day I could bring out of my literary treasures and curiosities copies of that paper which were published before the war of the Rebellion. Its attitude politically was pre-eminently conservative, and in the popular, corrupt sense, democratic. It was the constant defender and supporter of slavery. That fact now scarcely needs any comment. It, of itself, speaks loudly to the people of our time, and is a forcible

illustration, showing how the apparently soundest of Christian scholars, and the most orthodox of leaders and teachers, may be misled and misleading. Permit me to quote from Dr. Nelson, the author of "Nelson on Infidelity," who, previous to the war, lived more than forty years in North Carolina: "Of all Northern periodicals, the New York Observer must have the preference as an efficient support of slavery. I am not sure but it does more than all things combined to keep slavery alive; it is just the succor demanded by the South. Its abuse of Abolitionists is music in Southern ears, which operates as a charm; but nothing is equal to its harping upon the religious privileges and instruction of the slaves of the South, and nothing could be so false and injurious (to the cause of freedom and religion) as the impression it gives on that subject. I say what I know when I speak in relation to this matter."

There are highly important lessons to be gathered from an investigation into the attitude which not alone the editors of that paper, but Christians generally, and ministers, religious newspapers and publication societies, and the denominations, then assumed toward the question of slavery. Information on this subject is very helpful toward forming a just estimate of the confidence we may safely repose in public opinion or in a guide. It shows how one may have the support of many, or even the majority of Christians, and occupy a position of standing and of great influence in the churches, and the people be encouraged to accept and follow his teachings, and yet his heart be untouched by the Gospel, ignorant of the golden rule, and as callous to feelings of humanity as the Chaldeans were when the Lord caused this charge to be written against them: "I was wroth with my people. I profaned my inheritance, and gave them over into thine hand: thou didst show them no mercy: upon the aged hast thou very heavily laid thy yoke." Isaiah 47:6, revised version.

Information on the subject shows with what readiness men will hold to the Bible with one hand and betray its most sacred principles with the other. It shows how many, and who, have been recreant to a good and righteous cause when it had little or no following. It shows to what a small minority the King may entrust his most important business; and how successful the very few may be in the holy war when they rely on spiritual weapons; of how the leavening influence they exert may so affect the whole mass as to prepare it for a great political upheaval and social revolution. It helps us to see how imperative may be the need of every one going directly to the Word of God for instruction in righteousness; and of doing that with a heart ready to accept and to recognize the commanding influence of the great doctrines of the Gospel. And I think one will hardly arise from the investigation that I speak of, without asking himself this question: May it not be that in relation to other subjects than that of slavery, the Christian public and very many of our religious teachers are now as far removed from the truth, and from taking a bold and self-sacrificing stand for some righteous cause as they were before the war? Yours truly,

ISAAC KEELER.

THE SECRET EMPIRE.

STERLING, Kan., June 5, 1893.

EDITOR CYNOSURE:—The beast of the sea, Rev. 13, represents the Roman empire after it was divided into ten distinct kingdoms. The ten kingdoms are represented by ten horns upon the one beast. This beast also has seven heads. The head of the human body is the highest part—the seat of intellect, etc. The head of a stream, or river, is its source. Both meanings may be attached to the heads of this beast. The heads were Babylon, Media, Persia, Greece, Macedonia, Ancient Rome, and Rome after it was divided into ten kingdoms. Upon each of these heads were "names of blasphemy". Each of these had their secret orders, with their mysterious rites, ceremonies, blasphemous oaths, etc., sanctioned, if not instituted, and upheld by the civil power.

The beast of the earth, in the same chapter, is the papacy. These two beasts are very closely connected together. The second "exerciseth all the power of the first in his sight. And he causeth the earth" (the civil organization) "and them

that dwell therein" (the members of it, or those identified with it) "to worship the first beast, whose deadly wound was healed." He also gave orders to the members of the civil organization (ver. 14), "that they should make an image to the beast which had the wound by a sword and did live". Good and sufficient reasons have been given for understanding this "image of the beast" to be a symbolical representation of the "secret empire"—Jesuitism, Freemasonry, etc.

In chapter 17 of Revelation these same beasts, or beastly powers, are represented in the latter stage of their existence—when they were "about to go into perdition," still more closely connected.

The papacy is here represented as a "woman" sitting upon the beast of the sea, the beast sustaining and carrying her, and she guiding and controlling the beast. This beast is here described as "a scarlet colored beast," indicating his ferocious and bloody disposition, and "full of names of blasphemy". In the first stage of his existence, as represented in chapter 13, he had these "names of blasphemy" on his heads; now they have spread until they have covered the whole system. The whole beast, inside and outside, is "full of names of blasphemy". Is not this a true picture of all the anti-Christian governments of the world to-day? The "woman"—the papacy—is equally guilty in this matter. Her name is "Mystery, Babylon the great".

How appropriate the name, when we consider that she inherited, and still retains, and has added very much to, the ancient *Babylonian Mysteries*. She is also the "Mother of the harlots, and of the abominations of the earth"; and she holds in her hand "a cup, full of abominations and filthiness of her fornication," whereby "she has deceived and enticed all the nations and kings of the earth to commit spiritual fornication;" that is, to enter into ungodly alliance with her.

Let us rejoice that "He who is Prince of the kings of the earth" has given us the assurance in his Word that all these monstrous combinations of wickedness are soon to be "consumed with the spirit of his mouth, and destroyed with the brightness of his coming." 2 Thess. 2: 8.

Yours truly, W. J. CONNERY.

WRONG IDEAS OF "EDUCATIONAL INTERESTS."

MONDOVI, Wis., June 12, 1893.

Pres. C. A. Blanchard, Wheaton, Ill.,

DEAR SIR AND BROTHER:—The enclosed paragraph, which I clipped from the *Ripon College Days*, will make good reading matter for the *Christian Cynosure*.

Owing to Ripon's wealth and educational interests, she supports among her societies and clubs the G. A. R., I. O. G. T., I. O. O. F., K. of H., Masonic Lodge, National Union, S. of H., K. of P., B. M. A., a Cycling, Banjo and Guitar, Gun, Lawn Tennis and Whist club, each and all in a flourishing condition, placing her socially on a footing with cities of a larger growth.—*The College Days*.

What is our country coming to when the standard of "wealth and educational interest" in a college town is measured by the number of its secret societies?

The two or three secret literary societies in the college are not mentioned in this list. They are the true "secret" of this standard of measurement.

I am in hearty sympathy with the anti-secret society principles advocated by yourself, Wheaton College, and the *Christian Cynosure*. I believe they are all subtle foes against the kingdom of Christ.

Wishing you the highest success in this thankless work, I am very sincerely,

(Rev.) F. EMORY LYON.

LITERATURE.

THE BIBLE TRIUMPHANT: Twelve Dozen Skeptical Arguments Refuted. A Reply to a Work Entitled "144 Self-Contradictions of the Bible." By Elizabeth A. Reed, member of the Philosophical Society of Great Britain, author of "Earnest Words for Honest Skeptics," and other Christian books. 160 pages; paper, price 25 cents. Boston: Scriptural Tract Repository, 47 Cornhill.

As long as the Bible is read, some wrong-headed or evil-hearted skeptic will set himself the task of refuting its apparent contradictions, and of making himself ridiculous by his want of knowledge or his arrogance of superior wisdom. The time has come when neither ignorance, skepticism, higher criticism, or arrogance can any

longer "upset Moses" or disturb the calm placidity of the vital truths which the Scriptures teach. If the wonderful increase of knowledge of this age has turned the heads of many—"much learning hath made thee mad!"—it has also brought earnest and studious research into every department of Bible truth, and in a thousand ways confirmed it.

A personal acquaintance for some years with the author of this book leads us to believe that no one could more competently have written this defense of the Bible. A thorough student of the Scriptures, finely educated, and blessed with a large fund of practical good sense, combined with a strong confidence in the literal meaning of the text of the Bible, she is eminently fitted for the task which she has so admirably performed.

We know of no other book of so small a size that should be kept near at hand for reference by every reader of the Scriptures. It will clear away many a textual difficulty and dispel many a doubt.

THE HASTINGS BIRTHDAY BOOK: Selections from the Writings of H. L. Hastings, Editor of the *Christian*. Compiled by J. H. T. One vol., pp. 398. Boston: Scriptural Tract Repository, 47 Cornhill. Cloth, price \$1.00.

This little volume is divided into twelve parts, each representing one of the twelve months, with a thoughtful passage attached to each day on the even pages, while the odd-numbered pages contain blank tablets for notes, comments or family history, in connection with the day and sentiment named. In this arrangement it has been the desire of the compiler that on whatever page the reader may look, or in whatever space he may write, he may not fail to find some word of wisdom, encouragement, or hope, which may prove to be an inspiration to stronger faith and nobler deeds. Birthdays of famous men and women, and of some less noted but perhaps equally worthy of note, are placed under their proper dates.

For a gift-book; for a closet companion; for a traveler's wayside counselor; for a household monitor, it presents a variety suited to the capacity and needs of all.

CURRENT PERIODICALS.

The June issue of *Our Day* closes the eleventh semi-annual volume of this excellent monthly. It opens with a full-page portrait of Mrs. Mary H. Hunt, the efficient temperance advocate, and contains the following papers: President Cleveland's Address at the Opening of the World's Fair; Joseph Cook on the Duty of Church Members in the Temperance Reform; Trusts and Monopolies as Modern Highwaymen, by W. O. McDowell; Newspaper Apologies for Pugilism, by Rev. Wayland Hoyt, D.D.; W. A. Croffut's Poem, The Prophecy of Columbus, read at the opening of the World's Fair; Joseph Cook's second lecture in the eighteenth year (1893) of his Boston Monday series, "Is the Fourth Commandment Binding upon Christians?"—a paper that should forever settle the sanctity of the Lord's holy day; and the usual departments of Book Notices, Vital Points of Expert Opinion, Questions to Specialists, and Editorial Notes (which form a very important part of this periodical), are replete with variety and scope. Yearly subscription, \$2.50. Published in Boston and Chicago.

The *Social Economist* for June is opened with Application of the Silver Solution, a forcible article showing the practical working of the theory for the solution of the silver question presented in the previous issue. The History of the Ten-Hour Movement in America for ten decades is given by Judge Charles Cowley. The Natural Right of Suffrage is denied, and the beneficial influences of a judicious restriction of the right shown, by E. P. Powell. Frederic M. Bird considers the question, Is Human Life Overvalued? and presents the answers which the doings of different ages have given. Other papers are: Some Recent Social Movements, by Wilton Tournier; The Coming Social Condition, by Frederick H. Cooke, and Labor's Claims on Organized Christianity, by Kemper Bockock. Striking contemporary thought is gathered in Among the Magazines, and the Editorial Crucible is as ever luminous and sententious.

In the *Review of Reviews* for June Mr. Ernest Knauff, a well-known art teacher of New York, has prepared an extended and discriminating article telling in a straightforward way what are the merits and striking features of each portion of the art exhibit at the World's Fair, and his article is illustrated with outline pen sketches intended as memoranda of the principal pictures. Another important feature is a well-written forecast of all the principal conventions and gatherings to be held through the summer and autumn of 1893, particular attention being given to the forthcoming World's Congresses and other gatherings which will be affiliated with such congresses at Chicago. The character sketch of this number is of Sir Frederick Leighton, the president of the Royal Academy and the official head of English art.

LODGE NOTES.

(From Secret Society Papers.)

A noble Frenchman, E. V. DeBoissere, gave to the Odd-fellow Grand Lodge of Kansas a farm of 3,106 acres, improved as a "silk farm;" a large stone mansion of 60 rooms; 200 acres of mulberry trees; 1,000 acres of growing crops, with horses, mules, farm implements, etc., etc., valued at \$150,000! This man was not a member of the order he so bountifully endowed, but a bachelor, a stranger in a strange land, the owner of a valuable estate in France, to which he has returned. Twenty years ago he came to America and purchased the farm, and improved it for raising silk worms.

A short time ago, while Niobe Lodge, No. 370, K. of P., of Waverly, Ohio, was in session, a stranger appeared at their outer door whom they refused to admit. A drove of cattle were being driven through the town when one of them, being frightened, dashed through the crowds on the street and rushed into the entrance to the stairway leading up to the K. of P. hall and climbed three flights of stairs to the outer door of the castle hall. The lodge was in session at the time and the outer guard opened the wicket and, peering into the face of the stranger, nearly fell dead from fright. As the new candidate for Pythian honors had not passed through the scrutiny of an investigating committee, and a clear ballot, he was refused admission and soon thereafter returned to the street. It is said that a "bull in a china store" could not have astonished any one more than were the Knights of Waverly castle.

A recent number of the *Siftings* contains a fine three-column cut of the Odd-fellows' Home of Pennsylvania. It looks like a fine commodious building, yet we are told it has no place for the wives of its old and infirm inmates. Think of the Independent Order of Odd-fellows compelling an aged brother to desert his old and feeble wife, who has been the companion of his years, that he may find shelter in a Home! Heaven deliver us all from such a Home!—*Northwestern Odd-fellow.*

It is reported that about 30,000 Odd-fellows were suspended during the year 1891, nearly all of them for non-payment of dues. Each of these were indebted, to be very moderate, say \$5, which equals \$150,000. It required to make them members of the order at least one hour for each degree, which would aggregate 120,000 hours, which, at 15 cents an hour of each of ten persons engaged in conferring them, would amount to \$18,000. Count the postage and stationery expended to notify each at, say, 10 cents and there is \$3,000 more. Thus we may sum up the loss to the order in one year in dollars and cents at about \$171,000, or one-third of a million dollars!

The following extract from the report of the last quarterly communication of the Grand Lodge of Scotland, shows that even in the old land the idea of dissolving the holding of Masonic meetings in hotels or taverns is progressing: "A report was submitted from Bro. Dr. Middleton, Prov. Grand Master of Roxburg and Selkirkshires, in which he stated that of the ten lodges under that jurisdiction, four hold as lodge property the halls in which their Masonic work is transacted, while three others rent halls entirely unconnected with licensed premises. There was, he added, manifestly a growing desire among all the lodges to dissociate Freemasonry from hotels and taverns, and in preference to secure suitable premises of their own."

"Daughters of Naomi" is the name of a ladies' organization in the East. Another society is called "Social Ladies Club." Still another—"Odd Ladies."

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Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 22, 1893.

DR. BRIGGS AND HIS SUSPENSION.

The suspension of Dr. Briggs from the ministry of the Presbyterian church was probably in logical consistency with the doctrines and usages of that body. When he became a member, a minister and a theological professor in that denomination, it was with the understanding that he would teach the doctrines of Christianity as they are usually held and understood by them; and if, after a more perfect knowledge, he felt that he could not do so, there was a legitimate way out of the dilemma. He could withdraw and be free to teach what he chose. The moral sense of mankind will always condemn the man who repudiates his part of a covenant and yet holds it binding on the other party. Surely the obligations of fellowship ceased when the conditions on which that fellowship was bestowed were broken. No great amount of sympathy need be expended on him or his followers. They may, or may not, be just as good Christians as those from whom they are separated. They lose no spiritual blessing in going out. The General Assembly has no power over "the keys of the kingdom," to bind or loose on earth what shall be bound or loosed in heaven.

It is remarkable, however, how a question of personal opinion should create so intense an excitement—should occupy so much time, and cause so large an expenditure of money, while some questions of morals are denied any consideration. Had Mr. Briggs been a Freemason (which we hope he is not), the fact would never have come to the surface. Were it proposed to inquire into the nature of Freemasonry, and of the propriety of ministers and members belonging to that order, the whole matter would be treated as they treated the slavery question fifty years ago. In recent General Assemblies, the temperance question has met with a good degree of attention; but the fact that probably a large majority of the members still adhere to the license system has awakened no solicitude. Indeed, the Presbyterians, like all the other large denominations, have been far more concerned with theoretical than with applied Christianity, and it is only when their ministers become guilty of grossly unpopular sins that discipline is ever enforced. There needs to be a reformation on this line. We would not have Christians less regardful of doctrinal truth, but we would have them far more concerned with practical life.

THE WORLD'S FAIR SABBATH OPENING.

The United States Court of Appeals, presided over by Justice Fuller of the United States Supreme Court, and United States Judges Bunn and Allen, last week heard arguments, pro and con, from authorized counsel, touching the previous decision that the World's Fair must be closed on the Sabbath. On Saturday morning last, the Court of Appeals handed down its decision, reversing that of the lower court, and remanding it for revision.

It matters little what specious arguments in favor of the management of the World's Fair led to this latest decision. The sanctity of the Christian Sabbath has cut no figure in either of these Federal courts. It has been the rights of government and of the Fair management that received attention, and their pleas for Sabbath opening have been printed time and again, *ad nauseum*. We need not recapitulate them. We can only regret that the will of the millions of Sabbath observers in the United States has not been duly respected, and that greed and violation of divine law have triumphed over morality and Christianity.

As for the consequences of this decision, they are ably delineated in the *Chicago News* of last Saturday evening, as follows:

It is apparent that the conflict of view and decision by the two Federal courts presents to the directors a most critical situation and one which may easily involve the financial success or failure of the Fair. This is not the time to discuss the ethics of the Sunday question, but it is the time for the directors to calmly and dispassionately face the business crisis which today's decision precipitates. It must by this time be apparent to the Directory that the sentiment throughout the country against an open Sunday Fair is so extensive and so intense that it will certainly keep hundreds of thousands of people from coming to Chicago whose

support the Fair can ill do without and whose contribution to the general business prosperity of the city will many times outweigh the slight patronage of Sunday excursionists from the neighboring cities and towns of the northwest. This is a cold business fact that appeals to the financial interest of every stockholder in the Fair and to every Chicago business man. If the Fair shall be kept open on the ground that the conditional \$1,900,000 coin appropriation is to be repaid by the Exposition, then every stockholder will recognize that Sunday opening means an actual money loss to the Fair. This fact is undisputed. President Higginbotham has officially declared as much. If, on the other hand, the Fair shall be opened on Sundays with the secret purpose to later "plead the baby act" and ask Congress to permit the Exposition to retain the \$1,900,000 donated on the express condition of Sunday-closing, then "Sunday-opening" at once becomes the synonym of the basest commercial dishonor and bad faith. In a word, from no point of view can the Directory afford—as a mere business proposition—to open the World's Fair on Sundays. The stockholders and the business men of Chicago generally expect the directors to meet and determine this most critical situation with the wisdom born of a full realization of their personal responsibility to all the parties in actual interest.

In consequence of this later decision the gates of the Columbian Exposition were thrown open to visitors on last Sabbath, and 57,676 paid admissions were recorded. The total number of persons admitted to the grounds was 74,512.

It was a very quiet day around the State buildings, the greater number of which were closed. The State buildings of all the Eastern States, with the exception of Maryland, were closed. The Mount Vernon building was open, and attracted quite a number of visitors. Of the Western States Illinois, Michigan, California, Wisconsin, Iowa, Washington, Nebraska, Minnesota, Kansas, and Montana State buildings were open, although the attendance was small. Ohio, Indiana, Missouri, South Dakota, North Dakota, Kentucky, West Virginia, Idaho, Utah, New Mexico, and Louisiana were closed.

It is stated that ex-Postmaster General John Wanamaker will re-open the litigation by having the Fair Directory enjoined from again opening its gates on the Sabbath. But it seems impossible, by local or national law, to save the Sabbath from disgraceful desecration.

FAILURE OF THE WHISKY TRUST.

It is matter for profound congratulation that the famous whisky trust in the United States has suffered a serious collapse. As a corporation embracing eighty-three distilleries, with a capital stock of \$35,000,000, it became a powerful factor in one of the most detestable forms of traffic conceivable, controlling the price and distribution of intoxicating beverages, ruining men and women, souls and bodies, and carrying an influence for evil into every political contest. Ninety-five per cent of the liquor sold in the country was within its control. The embarrassment which has overtaken it is attributed by the *Union Signal* to various causes, one of which was an immense over-production in anticipation of a material increase in the internal revenue tax at an early day. Had this increase been effected, the trust would have profited by it in maintaining advanced prices for the stock in hand. But the increase was not authorized by Congress, and the popular opposition to trusts was so widely spread that none dared to promote the desired change, although it is alleged that the trust spared neither money nor enterprise to complete its purpose. These circumstances tended to produce depression and distrust; heavy lawsuits succeeded; and as no bonds of the trust were marketable until a legal decision could be obtained, business was crippled. At this juncture five of the heaviest concerns withdrew from the combine, ostensibly because of the non-payment of rents by the trust. This was the culminating blow, and the collapse immediately followed. The country may rejoice at its downfall.

THE LODGE POWER IN VERMONT.

A venerable correspondent, Mr. R. G. Wood, writes to us from Brattleboro, Vt., that Anti-masonic work is very much needed in that State, to enlighten the young men and keep them out of the lodges. Though in his eighty-seventh year, he is trying to hold up the anti-secrecy banner, by circulating tracts and papers, and thinks that he has yet much to do in this cause. We are sure every *Cynosure* reader will bid him God-speed.

Reviewing the situation in his State, he says: "After the murder of Morgan by the Masons, Vermont became politically Anti-masonry. We chose Anti-masons to fill almost every office in the State. Our governors and leading states-

men were Anti-masons; but now all is changed, and Masonry has become dominant, dignifying itself in church and state. Our governor is a skull-degree Mason, Odd-fellow and Red Man, besides being a prominent and efficient member of a close-communion Baptist church; so I think that Vermont has a man who is eminently qualified for the governor of a Republican State. Many of our churches are more or less under lodge influence, and the evil effects of it are plainly visible. The press and pulpit are afraid to engage this monster evil. It seems to me that they manifest a great deal of cowardice, and that not at all to their credit."

Vermont is not the only state in which the lodge power predominates, but will exemplify the condition of many others. The fields are white for the harvest everywhere.

"Oh, where are the reapers? Who will come
And share in the glory of the harvest home?"

THAT PAPAL ENCYCLICAL.

In the *Cynosure* for April 6, 1893, it was editorially stated that the alleged bull of Pope Leo XIII., said to have been issued December 26, 1891, absolving all citizens of the United States from their oaths of allegiance to our government, and commanding that on or about September 5, 1893, there shall commence, at Chicago, a general massacre of Protestants, ought not to have deceived anyone. Yet in numerous religious journals it has, both before and since, had a wide circulation among credulous people, and has created among them not a slight degree of trepidation. So much has been said of it in the press, and talked about it in Protestant circles, that Rev. S. K. J. Chesbro, publishing agent of the Free Methodist church, addressed a letter to Rev. James O'Connor (a converted Romish priest, editor of the *Converted Catholic*, and proprietor of Christ's Mission at 142 West Twenty-first street, New York City), requesting his opinion of that terrifying document. This is his reply, printed in the *Free Methodist* of June 14:

"NEW YORK, June 5, 1893.
DEAR BROTHER CHESBRO:—Thanks for your letter. Regarding the 'Encyclical' which you enclosed, and which I return, I am glad you did not publish it, because it is bogus. I have no doubt the Pope and his followers would like to be supreme masters in this country, but they are not going to trumpet to the world their designs in a form of that 'Encyclical'. It is a satire that has done harm by alarming Protestants needlessly as to dates, etc. Such a foolish forgery makes honest work against Rome much more difficult and really helps Rome among all thinking persons.

"May God bless you all for the constant kindness to me and my work. Yours truly, JAMES A. O'CONNOR.

Correspondents who have written to us about this encyclical may accept the foregoing letter as conclusive evidence of its character.

NEW FEATURES IN THE TEMPERANCE REFORM.

Increase of research and practical thought on the subject of temperance are bringing out in force new arguments in favor of total abstinence and prohibition.

The following have recently been brought to the front by able writers and speakers:

1. The insurance argument; that is, the fact that insurance companies, as a business matter, have proved that alcoholic beverages injure health and shorten life.

2. The railroad argument; that is, the increasing custom of railroads to require total abstinence of employes, showing the dangerous character of drink.

3. The real estate argument; that is, the fact that even local option puts up the values of houses so that even liquor-dealers fight saloons away from their residences.

4. The church argument; that is, the fact that all churches, including the Catholic, condemn liquor selling as a disreputable way of making a living.

5. The moderation argument; that is, the testimony of Dr. Richardson of London, that a man who has never been intoxicated may be rotted all through with the effects of tippling and bequeath disease and mental unsoundness to his children.

6. The druggist argument; that is, that science has a harmless substitute for every use of alcohol in medicine and the arts, so making it possible to abolish the liquor-selling druggists who always attack prohibition so disastrously in the rear.

The latter is advanced by Dr. Higginbotham in

the *National Temperance Advocate* for March last. It is by no means the least important of the six; but it is too soon to bring it into discussion in legislatures; it should, however, be made a subject of agitation and research in every hamlet, village, town and city of the Union. Those who desire to have a better understanding of it should send ten cents to the publishers of the *National Temperance Advocate*, 58 Reade street, New York City, for copies of the March (1893) number. It will be a wholesome investment.

A WELCOME ADJOURNMENT.

The Illinois State Legislature closed its thirty-eighth biennial session on Friday last, after five months' great activity. As in the case of many human lives, "its last days were its best days," but as a whole it was not a legislative success.

Among the more important measures passed at its latest sittings were the following: Providing that no employe shall be discharged because he belongs to a labor organization. Employers will therefore find it to their interest to hire none but non-union workmen and discharge them at will when they prove incompetent.

The bill providing for the establishment of a home for juvenile female offenders and making an appropriation of \$75,000 for the purchase of land and construction of the necessary buildings.

The bill providing that associations or societies organized for the purpose of furnishing life indemnity or pecuniary benefits may transact any business outside the State that they can or may do in the State and legalizing all business heretofore done outside the State which would have been legal in the State.

The bill for the establishment of a naval militia. The organization shall conform generally to the laws of the United States. The government of the militia shall be controlled by the provisions of the military code as now applied to the State militia.

The Senate joint resolution providing for the appointment of a commission to consist of two Senators to be appointed by the president of the Senate, and three representatives, to be appointed by the speaker of the House, to revise the laws of the State, making them as uniform as possible and submit their report to the next general assembly.

The school law was left so that all children must be educated at and from a certain age, by compelling them to attend some school, public or private, at the discretion of the parents.

We shall have occasion to refer to the remarkable body and its real work in another issue.

CERNEAU MASONRY DEFEATED.

The long-existing war in Iowa Masonic lodges between current Freemasonry and the Cerneau or French rite, was revived in the Iowa Grand Lodge of Masons at Davenport, recently, when Mr. Temple, a member from Osceola, introduced a resolution calling for the repeal of chapter 27 of the code. This chapter declares the Cerneau bodies to be illegal and demands that all good and true Masons stay out of them. Mr. Temple's resolution was referred to the committee on jurisprudence. Thursday morning this committee reported in favor of the retention of the offending chapter and adversely to the resolution. The matter was debated for an hour, Mr. Temple opening and Judge A. R. Dewey, of Washington, Iowa, and Judge A. T. Granger, of Waukon, Iowa, replying. The arguments and pleas were warmly pressed. At the conclusion the motion to adopt the report was taken up and carried—yeas, 786; nays 429.

By this action the Iowa Grand Lodge maintains the stand it has always taken on the French rite bodies that have been forced into its jurisdiction. The adherents of those bodies came to this communication determined to make a desperate fight to overturn the attitude of the Grand Lodge in that matter, but the latter won by a majority so large that the Cerneau men are greatly disheartened. Their only course will be to submit or strengthen their ranks sufficiently to win whenever they again make a fight.

The history of Cerneau Masonry has been frequently printed, but it will bear repeating again. The following is the version given in Mackey's "Encyclopædia of Freemasonry," p. 154: "Joseph Cerneau was a French jeweler, born in 1763, who removed to New York in the beginning of

the present century. There, in 1812, he established a spurious body under the title of 'Sovereign Grand Consistory of the United States of America, its Territories and Dependencies'. This Masonic charlatan, who claimed the right to organize bodies of the Ancient and Accepted Scottish Rite, was expelled and his pretensions denounced, in 1813, by the legal Supreme Council, sitting in Charleston, S. C. Cerneau and his adherents gave much trouble in the Scottish Rite for many years, and the bodies which he had formed were not entirely dissolved until long after the establishment of a legal Supreme Council for the Northern Jurisdiction."

The attempt, in Iowa, to revive Cerneauism is a failure, so far as Masonic recognition is concerned.

A COVENANTER ENDORSEMENT.

The Reformed Presbyterian (Covenanter) church is counted among the warmest friends of our anti-secrecy work, and has not been slow, on numerous occasions, to heartily endorse it. At the recent session of the Synod (O. S.) in New Castle, Pa., as usual, strong declarations were made in opposition to prevailing evils in which the progress of religion and the church is hindered. In reference to secret societies the Synod expressed itself thus decidedly:

The Synod urges upon all its members the maintenance of an uncompromising testimony against all secret orders on account of their secrecy, as well as on account of other evil features, whether these be more or less aggravated.

That we testify not only against secret societies themselves, but also against the civil authorities which give to them a corporate being, and against the churches which permit their members to be connected with them.

That we commend the National Christian Association, its agents and its excellent organ, the *Christian Cynosure*, to the hearty co-operation and support of our ministers and people.

Resolved, That Synod appoint four delegates, with power to add to their number, to represent the Covenanter church at the approaching annual meeting conference on June 20 in Chicago, with the understanding that they shall in no way indorse any resolution favoring the World's Fair.

Such testimony is always acceptable.

MR. GLADSTONE AND HOME RULE.

There is a feeling dominant in portions of Ireland that Home Rule is not the remedy for the ills with which that unhappy country has been so long afflicted, and that the better its provisions, advocated by Mr. Gladstone, are understood, the "irreparable mischief" which it must inevitably inflict upon the kingdom is more fully appreciated. While the enemies of the bill admit that "Mr. Gladstone is a statesman of very great experience, of pre-eminent intelligence, and of avowedly Christian principle," they are constrained to wonder "how any intelligent, right-principled man could advocate such a measure." "Two very prominent facts," they allege, are brought into consideration and increase the marvel of the situation—"the character of those in whose interest Home Rule is specially being promoted; and, next, the character of the opponents of that measure."

In considering the first of these two propositions, Mr. Gladstone is accused of designating the party of which he is now the head, in 1881, as "steeped to the lips in treason," and that they are "marching through plunder and rapine to the dismemberment of the Empire." One distinguished factor of that party, at present a member of the House of Commons, it is alleged, "was tried, in 1867, for high treason, and sentenced to be hanged, drawn and quartered, but his sentence was commuted to penal servitude for life; yet he was subsequently released under an amnesty," and is now a strong supporter of Home Rule. These men are also denounced as notable for their "incapacity even for self-government. So far as they are concerned, 'the sixth and eighth commandments might as well never have been written. No consideration, whether of religion or humanity, has been allowed to have any weight with these so-called Nationalists, to whom it is now proposed to entrust the destinies of the country.'"

Again, in referring to the party in opposition to Home Rule, it "must strike any casual observer that it embraces all the opium in the country that is characterized by intelligence, sobriety, respect for law, diligent and successful attention to business, not to mention the fact that all the men of position or wealth—that is, those who have the greatest stake in the country, and are therefore most interested in her prosper-

ity—are unanimous in their condemnation of Mr. Gladstone's latest scheme!"

This review of the conflicting elements in the Home Rule struggle is gathered principally from the Derry (Ireland) *Cathedral Magazine* for April last, which editorially adds that "the present conflict of opinion on this subject in Ireland is not the old feud between Protestants and Roman Catholics showing itself under another form. Such an idea has been effectually disposed of by the remarkable and timely Roman Catholic anti-Home Rule Petition, promoted by Lord Fingall and others; a petition which perhaps more than any other single influence is opening the eyes of Englishmen to the true aspect of the question, as they find that these Roman Catholic signatories have no complaint to make of 'ascendancy,' or of the hardship of living under Protestant laws, but, on the contrary, assert that they have perfect freedom in the exercise of their religion, and view with horror and alarm the proposal to hand over the interests to a government controlled by the present leaders of the Nationalist party."

Well, under any circumstances the situation is a grave one; and if the history of the past is any criterion, there will never be harmony.

—Total paid admissions to the World's Fair, up to last Sabbath evening, since the grounds were formally opened, number 2 461 357. Those for the four Sundays during which the Fair has been opened were as follows: First, 77,212; second, 56,760; third, 71,213; fourth, 57,676.

—The criminal record of the week is no improvement on former ones, yet there is a glimmer from the sword of justice in the fact that the coroner's jury, which investigated the lynching of the Negro Bush at Decatur, Ill., recommended that Charles Britton, William Vest and Thomas Atterberry be held for trial. But even this hopeful incident is overshadowed by another disgraceful lynching. William Shorter, a Negro, charged with assault upon a white woman, was taken from a train at Kearns town, W. Va., and hanged to a tree.

—Rev. William Dillon, of Dayton, Ohio, for eight years editor of the *Christian Conservator*, having been elected bishop of the Conservative United Brethren in Christ for the Pacific Coast, has severed his connection with that paper and is succeeded by Rev. C. H. Kiracofe, a former coadjutor in his work. The resignation of Mr. Dillon would be more severely felt were it not that his successor is amply competent and equally devoted to the interests of the church. Each in his new sphere of labor will find abundant opportunities for serving the best interests of our Lord and his kingdom.

—Among other prominent personages who have been received with appropriate ceremony in Chicago during the past fortnight, was one of the royal family of Spain—the Infanta Eulalia, accompanied by her husband, a Spanish nobleman—Prince Antoine. Both appear to be persons of ordinary sense, notwithstanding their exalted position in life; but while here they were feted and fawned upon to a disgusting degree. The lady, however, before leaving, managed to severely rebuke the toadyism which beset her on every occasion from our "polite society." Previous to her departure, last week, she and her husband formally opened the Spanish building and the pavilions in the various departments of the Exposition, and gave a farewell dinner to a few favored guests.

—The *Farm, Field and Fireside*, edited by Gen. C. H. Howard, referring to our recent notice of Wheaton College and its approaching Commencement, takes the opportunity for saying: "As in some other departments of life and business, we are opposed to the big fish eating up the little ones—the large universities crowding out or overshadowing the smaller colleges. There is much to be said in favor of the latter. Not the least is that the individual student comes more in contact with the individual professor or instructor. At Wheaton men and women are educated together and its graduates number many noble members of society scattered over our country and the world." And he might have added with equal force and truth that the country and the world are to-day very much better for having Wheaton College, under its past and present management.

THE HOME.

INDWELLING.

O Spirit, whose name is the Saviour,
Come, enter this spirit of mine,
And make it forever thy dwelling,
A home wherein all things are thine!

O Son of the Father eternal,
Once with us, a friend and a guest,
Abide in thine own human mansion,
Its joy and its hope and its rest!

Leave in me no darkness unlighted,
Unwarmed by thy truth's holy fire;
No thought which thou canst not inhabit,
No purpose thou dost not inspire!

Shut unto silence, my midnight
Is dawn if thy presence I see;
When I open my doors to thy coming,
Lo! all things are radiant with thee.

Oh, what is so sweet as to love thee,
And live with thee always in sight?
Lord, enter this house of my being,
And fill every room with thy light!

—Lucy Larcom.

STRANGE BUT TRUE: A PARABLE.

A wealthy farmer who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country in which his property was situated, for some years; but before doing so he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, and so the number of his tenantry and laborers was vastly multiplied. Was the task, he had given them to do, accomplished? Alas! no. Bog and moor and mountain waste were only wilder and more desolate than ever. Fine, rich virgin soil by thousands of acres was bearing only briars and thistles. Meadow after meadow was utterly barren for the want of culture. Nay, by far the larger part of the farm seemed never to have been visited by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor too, but they had bestowed it all upon the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarreled with each other because the operations of one interfered with those of his neighbor.

And a vast amount of labor had been lost in sowing the same patch, for instance, with corn fifty times over in one season, so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees as if they had been tender saplings; in manuring soils already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labor and seed and manure, skill and time and strength, had been wasted, for no result. The very same amount of toil and capital, expended according to his directions, would have brought the whole demesne into culture and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded acres of various, but all reclaimable, soils barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary, they were forever craving for fruit, coveting good crops, longing for great results.

Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and said continually to

each other: "You know we have to bring the whole property into order." But they did not do it.

Some few tried, and plowed up a little here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh, no; they saw that the yield was magnificent, far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay, when the labors of a few, in some distant valley, had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves. They preferred watching for weeds among the roses of the overcrowded garden, and counting the blades of grass in the park and the leaves on the trees.

Then they were fools, surely, not wise men; traitors, not true servants to their Lord?

Ah, I can't tell. You must ask him that. I only know their Master said: "Go ye into all the world and preach the Gospel to every creature," and that eighteen hundred years afterwards they had not even mentioned to one-half the world that there was a Gospel!—Mrs. H. Grattan Guinness.

THE STRANGER FRIEND.

"There's a stranger at the door:
Let him in."

The words floated through the open window one sunny May morning as Agnes Walden stood by the ironing-board. Only half the clothes in the large basket were ironed, and Agnes' face had a very tired look, yet very brave, for with a great effort she kept back all complaining thoughts. To pleasure-seekers it was a very delightful day, but the same soft breeze which kissed the "spring beauties" and violets made Agnes' head ache, and a feeling of languor came over her.

Mrs. Walden had been called suddenly to the sick bed of her sister, and leaving Agnes to take care of the house and younger children, she had hastened away. The first few days passed pleasantly enough. Roy and Alice were anxious to help sister, and did so in many ways, but this morning was one of special trial.

As brother Paul came to the house for a new paper of seed, he sang these words:

"There's a stranger at the door:
Let him in."

The voice sounded so cheerful and bright that Agnes took up the strain, but stopped at the third word. She straightened to her full height; her tired eyes looked beyond the fields and woods into the depths of blue; the face grew bright as her thoughts followed her eyes.

"A stranger? Ah, no! Isn't he a loving friend to me? Doesn't he know and care that I am tired? My life is full of blessing, and I am so happy in spite of the ache. My mother is well, and will come back, while Aunt Lou is suffering so much. Papa is home, and the children are so good, and I am so glad we have them. I wonder why they call Jesus a stranger. I wonder if the Bible calls him a stranger. 'Behold a stranger at the door; he gently knocks—' Oh, that isn't in the Bible. Well, let me see; 'Behold I stand at the door and knock'—that doesn't call him a stranger. 'If any man hear my voice and open the door, I will come in to him, and sup with him.' I wonder where it calls him a stranger."

She fell to thinking so earnestly that all pain and weariness were forgotten for the present, and the pile of folded clothes lowered rapidly; but she found no satisfactory answer to her query, so she decided to ask her father.

A half-hour later Mr. Walden came into the kitchen to melt the glue in order to mend a book which had been loaned and came home somewhat dilapidated.

"Are you tired, Agnes?" he asked sympathetically.

"Oh, no, not much; hardly at all," said Agnes so brightly that her father felt cheered and thankful for his young housekeeper.

Several days passed before Agnes found a convenient time to ask her father about the new question. It was one evening when the children were in bed, and Paul had not yet returned from the "rehearsal," that she sat on the opposite side of the table from her father, reading "Tales of a Traveller." When Mr. Walden folded and sealed the third letter, shut up the inkstand, and was

putting away his pen, Agnes dropped the book into her lap, knowing that she was now at liberty to talk, and broke right into the midst of her subject by saying:

"Papa, why do they call Jesus a 'stranger' in songs?"

"Why—I don't know—what do you mean?" he answered, shortly recalling his thoughts from their flight to absent friends.

"You know that song, 'There's a stranger at the door,' and 'Behold a stranger at the door.' Does the Bible anywhere call him a stranger?"

"Isn't he a stranger to my little girl?" asked Mr. Walden, tenderly.

"No, papa, how could he be, when you and mamma have always taught me that he is a friend?"

"Notwithstanding our teaching, could he not be a stranger to your real self?"

Agnes thought a moment, and answered slowly, "Yes, sir."

"Are there not many, who have heard of Jesus all their lives, to whom he is unknown as a friend?"

"Yes, sir. Then the songs are written for those who will not know him?"

"Certainly."

"But, papa, why don't they know him? How can they help believing?" Agnes had become so earnest that for a moment she forgot that it was the lifework of her father to teach men to see and know these things.

"Is Jesus a real personal friend to you, Agnes, and in what way?"

"Sometimes I get tired and cross, and don't want to do things, and then it seems as if Jesus were here and knew all about it. I know, papa, that it does not look much as if I tried to be good sometimes, but I do try."

Paul came in at that moment, and the conversation quickly turned to the concert in which he was to sing the next evening.

In the week which followed Agnes had need of help, for the mother was detained longer than was anticipated. The days were warm and full of work for the unaccustomed hands. Many failures were made and quick words spoken to the eager, restless Roy and Alice. But when, at last, Mrs. Walden did return she could see that her daughter, by the help of this Stranger friend, had grown to be a stronger, more cheerful Christian.—*Mid-Continent.*

A VALUABLE BANK NOTE.

Philippians 4: 19.

The structure of this verse seems to me to be the same as an ordinary bank-note, and the idea embodied in it is much the same. Indeed, it is one of God's bank-notes. Look at it thus:

"My God"—This gives us the Banker's name; and could there be a sweeter name? Observe, it is not only "God," but "my God," the God whom the apostle knew so intimately, and the one whom he had so often proved.

"Shall supply"—This corresponds to "I promise to pay," which we find printed on bank-notes. It is an absolute promise.

"All your need"—The amount is immeasurably more than £1,000. Even if the need were only temporal the amount would be large, but it also includes something far vaster, viz., our spiritual need.

"According to his riches"—Here we have the capital of the bank, inexhaustible, incorruptible.

"In glory"—The address of the bank, where no thief appropriates, no moth corrupts.

"By Christ Jesus"—Here is the Cashier's name signed at the foot, without which no bank-note could go into circulation.

Verse 6 of same chapter is the check-book.

Perhaps the words which struck me most were "your need" in contrast to "His riches in glory."

"The need will soon be past and gone,
Exceeding great, but quickly o'er;
The wealth unknown, is all His own,
And lasts forever more."

It seemed as if my tiny bucket had been let down into an ocean. "My God shall supply all your need." How? As I know it? That would be but a meagre supply; for my own knowledge of my need is so inadequate. Then how is he going to supply it? According to his knowledge of my need? Well, that would be blessed, and perhaps all one could ask. But no; he shall supply all my need according—according to what? According to his riches in glory!

I may be a pauper, and my notion of my need is that, just now, I want five shillings. I lay my need before a wealthy friend. He does not simply give me five shillings. He is a princely giver, and he sends me away, maybe, with two sovereigns. Yet, probably, this would not be at all according to the measure of his wealth. "His riches in glory." If this is to be the marvellous measure of our momentary supplies, on God's part, nothing is needed on ours but the emptiness to contain the fullness, and the hand of faith to claim it. "Believe that ye receive, and ye shall have."

Beloved friends, if we would pray less, and claim more, should we not have more unceasing themes for praise? We praise so little, because we have so little to praise for, having claimed so little. Oh, that this may be a year of wonderful claiming of rich, inexhaustible supplies from our covenant-keeping God!—*Our Own Gazette*.

MY PLEAS.

Who am I, that I should be
Fretting this way all the time
Over things I cannot see?
But I'll tell it in my rhyme.

I was first a maiden young,
Full of life and spirits free,
When I met the man I loved;
Tall and brave and manly he.

I, his bride, was happy then
In the love returned for mine,
Happy yet to a degree
When his smiles return to shine.

But the element that makes
Sunshine dim and life a burden,
Is an element of sin,
Making the affections harden.

Why should such an element
Find a place in homes like ours?
Why? The coils of secret fiends
Wound themselves o'er Eden bowers;

Caught my husband by the heart,
Stole affections that were mine,
Made him most unsociable,
And to unbelief incline;

Made him then deny his wife
Her right place within his heart,
Till she did th' injustice feel
And beneath its strokes to smart;

Made her feel that she was losing
All in life worth living for,
When he took the binding oath,
Setting right and wrong at war;

Wrong to win, and right to sever,
From the hearts long used to it;
Dragged the husband further from her
To the bottom of the pit.

Can there be a God of justice,
And allow the wife to suffer
From the lack of confidence
She should place in husband, brother?

Ay! the God of heaven reigns;
He'll give justice to the woman;
In his own good time he'll give it,
Though she be but poor and human.

Onward, Christian workers, forward!
Give to Satan what is due;
For be sure if you don't conquer,
He will surely conquer you.

Don't be conquered by the devil—
Put the secret fiends to flight;
Level all the walls of Ai
By your faith in God and right.

God will help you—never falter;
Tho' the way seem dark at first,
All the evils that surround us,
Like a bubble, yet shall burst.

New Lisbon, Ohio.

Mrs. L. A. W.—N.

TEMPERANCE.

ALCOHOLIC DELUSIONS.

BY DR. N. S. DAVIS, CHICAGO.

I was taught, like all others, to use alcohol as a tonic when patients were sick, to hasten their recovery and promote their strength; yet it did not take me very long to find out here and there one already a teetotaler, who would not take wine long, nor any kind of alcoholic drink unless prescribed, just as castor oil—dose by dose—and who, when he got beyond the necessity of having

it as a medicine, took no more. What was the comparison? My patients who refused or did not take alcohol got strong quicker and had less tendency to relapse than those who continued its use. Here was the first step; consequently I came soon to cease the recommending it merely to hasten the recovery of strength.

NOT STRENGTHENING.

As a tonic I found it of no value. While the patients took it, for the first few days or nights (generally not more than a week) the anæsthetic effect diminished their feeling of weakness; but there lies the great delusion. One of the curiosities in alcohol is the delusion it has upon the world. The good old book did not say in vain that wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise! When a little alcohol is given, just such as would be considered a tonic, what does it do? Just like ether or chloroform, or any other anæsthetic, it dulls the cerebral hemispheres, and so removes for the time being the consciousness of aches and pains and weariness, and leaves the individual at ease. A little further and it diminishes these sensations still more, and the body begins to feel light, and hardly conscious of its own weight. In this stage there frequently comes the disposition to dance and sing and the tongue gets loose. (The world calls that excitement evidence of stimulus, but, instead of accepting that verdict, analyze it, and it is exactly parallel with every other anæsthetic. The patient goes through exactly the same stages with chloroform. But where is the surgeon who supposes that stimulates or invigorates his patient?) It is only the transition from the first beginning of diminished consciousness; next he begins to lose his sense of propriety, and talk as he would not talk were he free from that influence.

NOT PROTECTION FROM COLD.

The same influence causes him to say that it protects him from cold. How long the belief has prevailed that if you are going out into the cold you cannot stand it without having something to warm you! And people would testify before a court of justice that it did warm them! How many thousands of our profession have been giving it, are giving it to-day, when the feet are cold, to help to warm the patient; and yet the clinical thermometer tells you accurately, step by step that from thirty minutes after it is taken, on to the end of its influence, the temperature is diminished—the body is getting cold. The patient would testify the contrary. Why? Simply for the reason that the anæsthetic effect diminishes his consciousness of whether it is cold or not; but he finds out the fact the next morning. Had his sensibility remained he would have known when he was getting cold, and would have adopted the proper precautions.

NO PROTECTION FROM HEAT.

Look again when July comes, and the sun is pouring down, and the laborer, stripped almost to the skin, is delving or working, and dripping with perspiration. Watch him as he goes in front of that saloon; you will see him go in and take exactly the same beverage that he took last January to keep off the cold. You meet him at the door and ask him why he spends his money for such a purpose. From his very aspect you judge that his family are poor, and are, perhaps, needing the necessities of life. He will reply: "Oh! I cannot stand this heat without something to protect me from it"—exactly reversing the case. It warmed him in January, and now it keeps him cool—the same delusion! "It protects him from the heat." The sun's rays permeate him as freely with the alcohol in his blood as it would without it, but he does not realize it; and hence hundreds and hundreds, year after year, persist in this practice till perhaps sunstroke arrests them and sudden death follows. Leave their brain clear and free from the anæsthetic effect of alcohol, and they well know when to get on the shady side.

INJURING NURSING MOTHERS.

Just the same with our good ladies—for there are various veins in this delusion—in nursing; they suppose that nursing pulls upon their strength, and thins their blood, and that they must drink wine or beer every day, and two or three times a day, to keep up their strength. Now I have watched that as carefully, to use an expression, as a cat watches a mouse, and what

is the result? The good mother takes her beer or her little wine every morning and each meal-time to keep up her strength while she is nursing, and sometimes they add, to make milk for the baby; but my experience and close observation for years is that mother suffers exactly the same delusion as the laboring man to whom I have referred. True, she feels weak, she gets tired easily, and with the little anæsthetic effect of alcohol, she does not realize the sense of weariness in her muscles, and she says, "It is the only thing that keeps me up, and enables me to get about;" but every one of them, within four to six weeks of its use, when they stop and compare their condition with what it was when they began, they know that their last state is worse than the first. The alcohol has been a positive injury to them. Its presence in the blood diminishes the absorption of oxygen in the air-cells of the lungs, as was long since proved. It lessens the exhalation of the waste carbonic acid, which is itself a further anæsthetic, and in the course of a few weeks the beer comes to supplant the appetite for food, and you find them trying to live upon it instead of upon digestible food material, of which they could make blood and flesh, and affected a hundred times more injuriously than if they had not taken a drop. I mention these points simply as illustrations. Step by step the progress of science has nullified every theory on which the physician administers alcohol.

NUGGETS.

There are in the United States 36,000 more saloons than public schools.

There were in 1892 nearly 7,000 murders in the United States, a large proportion of them caused, directly or indirectly, by strong drink.

The town of Gojūmra, Japan, is a total abstinence place; and over each house, it is stated, a motto is placed, reading, "Frugal in all things; liquor prohibited."

The New Brunswick legislature has unanimously passed a resolution requesting the dominion parliament to enact a law prohibiting the sale of intoxicating liquors.

It is greatly to the credit of Admiral Gherardi, of the United States Navy, that at his express request no liquors were to be served at a collation proposed by the chamber of commerce for the men marching in the procession of the naval parade in New York City.

A little girl in Manchester, England, attended a Band of Hope meeting, and when the speaker said that the drink stripped home of furniture, and women and children of clothes, she exclaimed: "That's what it does at my home." The next time she was sent to the public house for drink she asked for three pennyworth of "stripped homes".

The president of the University of Bethlehem, Pa., prohibited the students bringing beer on the campus to be used at their merrymakings. The girls of the town have established a boycott on the young men engaged in the practice, and many families have notified them to discontinue their visits, as they do not wish to have any intercourse with beer-drinking students.

The intemperate man bequeaths a terrible legacy to his posterity. A distinguished German authority thus describes the effect of the drink habit on succeeding generations: The characteristics of the first generation are depravity and alcoholic excess; those of the second, the drink mania, attacks of insanity and general paralysis; in the third, science expects hypochondria, melancholy, and tendencies to murder; while the characteristics of the fourth are imbecility, idiocy and extinction of family.—*United Presbyterian*.

Alcoholism is yearly becoming more prevalent and more severe in France. French savants have most accurately described it in all its effects—but what has been done to remedy it? During the last year the result of the discussion has been that the tax on spirits must be considerably raised, and that wine, beer and cider must be entirely free from taxation. And before anyone can do anything further it will be deemed needful to await the result of such a measure as this. Opium intoxication has been superadded to that from alcohol; especially in Paris.—*International Magazine*.

BIBLE LESSON.

LESSONS FROM THE LIFE OF PAUL.

LESSON I.—Third Quarter, 1893.—July 2.

SUBJECT.—Paul Called to Europe.—Acts 16: 6-15.

GOLDEN TEXT.—Go ye therefore and teach all nations, baptizing them in the name of the Father, the Son and the Holy Ghost.—Matt. 28: 19.

[Open the Bible and read the lesson.]

COMMENTS BY E. E. FLAGG.

1. *An unlooked-for obstacle.*—vs. 6-8. "And were forbidden of the Holy Ghost to preach the word in Asia." That is, a small Roman province called by that name. This is the first time that we read of the Holy Spirit directly guiding the missionary enterprises of the early church. It is quite as important to be obedient to the negative as the positive leadings of this divine Agent. If an opportunity to work for God seems to open before us, and he shuts the door, it is only that he may open to us another and a wider door. Europe was now ripe for missionary labor, which had not been the case at any previous period. Everywhere the old idolatry was crumbling, and the people were being prepared in various ways to receive the truth.

2. *Paul's vision.*—vs. 9, 10. It may well be imagined that the apostles, in their perplexity, knowing not which way to turn, prayed for help and guidance, and were answered by this night vision to Paul. "A man of Macedonia." This kingdom, founded by Philip of Macedon, had exerted a mighty influence on the world. By the fusing into one of the scattered states of Greece, though the union was but temporary, the Greek language, and with it the Greek refinement and culture, had been spread through the civilized world. Even Rome herself was forced to bow to the spell and acknowledge a power higher than her own. Her poets and philosophers sat at the feet of the Greek Academicians, and her youth were instructed in the Greek language as a constituent part of polite learning. Paul could reason in their own tongue with the most acute and sophisticated of this acute and versatile race, and thus he was the one fitted to be sent on such an errand. The Holy Spirit does not make mistakes. He does not send his messengers without regard to their qualifications, and the circumstances which environ them, and there is reason to doubt whether we hear aright a call of God which seems to be plainly opposed to all providential indications of his will. Among other suggestions we note: (1) The Macedonian cry has been sounding in the ears of the church for nineteen centuries, and it is sounding now louder than ever before. (2) Macedonia, though the popular view limits it to the foreign missionary field, may mean the heathen in our city slums, or our back-country districts, where may be found cases of the most appalling degradation and crime. (3) The apostles were obedient to the heavenly vision. They spent no time in discussing the difficulties in the way, but set sail immediately. Every employer considers promptness a prime virtue in the man he employs, for it is generally found combined with other desirable qualities. A servant who is always prompt to obey every command is almost sure to be faithful, honest and energetic. Let us remember that God places a high value on promptness in his service.

3. *The first female prayer meeting.*—vs. 11-15. Their first objective point was Philippi, where there were Jews and proselytes, not numerous, nor, for the most part, wealthy, as they were not able to have a regular synagogue; but in preaching to them the apostles found an entering wedge for work among the Gentiles. They did not despise small beginnings, but pressed in wherever they found an open door. From a human point of view the situation looked discouraging—only a handful of women to preach to out of the population of a great city; but, in fact, this very circumstance was one of the proofs that they were in the way of God's ordering. With him the greatest movements have always the smallest beginnings. Reformers should feel encouraged rather than the opposite when they find only a small company waiting to hear the truth, or when few or none of the rich or so-called great are moved to give it their countenance. Another encouraging feature about this first meeting on European soil was that it was held in "a place where prayer was wont to be made". The atmosphere was filled with sacred associations, as

with fragrant incense. The battle against evil can only be waged successfully through prayer. Reform workers may here find several important suggestions. (1) That they hold their meetings in places whose walls habitually echo to the voice of prayer, rather than in public halls used for all manner of secular purposes. (2) The apostles began their first attack on this strongly entrenched system of heathenism, on the Sabbath. There is no day better fitted to begin an onslaught against evil, and especially that modern system of heathenism—the secret lodge. (3) The wonderful results which flowed from Paul's preaching to these few women show what a high place God has assigned to woman in the evangelizing of the world, and how important it is in every good work to first enlist her sympathy and aid.

4. *The Christian business woman.*—vs. 14, 15. There are many who argue that it is impossible to be successful and conduct a large business in its minutest detail in the fear of God. But Lydia's example proves the contrary. God opened her heart, and then she opened her house. The open heart must come before the open house or the open purse-strings. "If ye have judged me to be faithful." God's greatest reward for faithful service is to honor us with more work to do, and to open before us wider avenues of usefulness.

RELIGIOUS NEWS.

BAPTIST.

—The British and Foreign Bible Society is printing for use by the Baptist missions on the Congo a special edition of the New Testament in which the Congo term for immerse is used, with the Greek term for baptize placed immediately after in brackets.

—William H. Leslie, M.D., formerly a student of the Chicago Bible Institute, and a graduate of Rush Medical College, class of 1893, sails for Africa in July. He goes as a missionary of the Baptist Board and will be located at Banza Manteke, Congo Free State.

CHRISTIAN ENDEAVOR.

—An English Endeavorer says that one aim of the society is to do away with religious cripples.

—When Christians unite they will not unite in the Y. P. S. C. E., but in the church of Christ. Those who stop in the Y. P. S. C. E. will have one more step to take—*The Christian, St. John, N. B.*

—One of the most interesting Christian Endeavor societies visited by President Clark in China was a junior society at Shanghai, none of the members of which came from a Christian home. The place of meeting was a building formerly used as a Buddhist temple.

CONGREGATIONAL.

—All of the Chicago churches observed Children's Day with a children's service, with flowers, music, recitations, the giving of Bibles, baptism of infants, etc. Many of the pastors preached sermons to the children. The day was beautiful, and throngs attended the services.

—The annual meeting of the Illinois Home Missionary Society recently held, was large and interesting. The usual reports were presented and carefully considered. Contributions to home missions from the State amounted to \$46,944; amount appropriated within the State, \$25,522; applied to National work, \$16,719. The plan of National Home Missionary work, including the changes suggested and adopted by the convention in New York, was heartily approved. The officers enter upon the work of the new year hopefully, encouraged by the fact that the receipts for the past year were in excess of those of any previous year.

—Wheaton College had a hearing in the Hinsdale church, May 29, and in the Atkinson church, June 4. In both places substantial additions were made to the subscriptions.

—Among the eighteen members received at the Ft. Berthold Mission, N. Dakota, 17 were Indians. The collection was \$21. A council of the missionaries has just been held, twelve being present. The schools are fuller than ever, and the church membership is increasing. The work was never more prosperous, while the financial outlook was never darker.

—The 40,000 Congregationalists of Illinois contributed to church work last year \$1,000,000, \$280,000 of which was for missions.

—A Congregational church in Honolulu raises \$35,000 a year for religious purposes, an average of \$70 a member.

—The alcove of the Congregational exhibit at the Fair has been placed between that of the Presbyterians on the one side and of the Unitarians on the other.

—The late J. Henry Stickney of Baltimore made several notable bequests. Among them were \$150,000 to the American Home Missionary Society the first Congregational Society of Baltimore, \$15,000 to the Ameri-

can Missionary Society, \$12,000 to the Congregational Sunday-school Society.

FREE METHODIST.

—The Chicago district will hold their annual camp-meeting, Aug. 16-22, in William Marshall's grove, three miles west of St. Charles. This is a beautiful grove on the Chicago & Great Western railroad. Persons coming over the C. & N. W. R. R. to St. Charles will be met with teams and carried to the grounds.

LUTHERAN.

—Fifteen thousand Swedish Lutherans gathered at Rock Island, Ill., June 9, the occasion being the three hundredth anniversary of the founding of their church, and the principal orator of the day, Bishop Knut Hennings von Scheele, the envoy of King Oscar.

METHODIST EPISCOPAL.

—At the international convention of Epworth Leagues, to be held at Cleveland June 29 to July 2, the Rev. Hugh Price Hughes of London is expected to speak on city evangelization, and Bishop Thoburn, Chaplain McCabe and others on missions.

—Bishop Fowler recently laid the corner stones of two fine Methodist churches on the same day, which had been built by the same board of trustees and were controlled by the same congregation. One was Christ church, Pittsburgh, the other Calvary church, Allegheny City, Pa.

—The missionary debt of the Methodist Episcopal church was \$120,000, when a few months ago pledges were made covering the entire amount. Of this sum \$70,000 has been paid into the treasury.

—It is suspected that the Methodist church at Quitman, Mo., recently destroyed, was set on fire in revenge for the activity of its members during the no-license campaign against saloons.

MOHAMMEDAN.

—Dr. G. C. Majunibar, of Calcutta, India, who has been in attendance at the World's Medical Congresses, in an interview at Washington, among other interesting statements said that ex-Consul Webb's scheme to establish a Mohammedan colony in the United States would prove a failure because the natives would not leave their homes in any number, and that on account of his own visit to America he will be barred from social life among members of his own caste in India.

MORAVIANS.

—The Moravians contribute for missions an average of \$1.10 per member. Bishop Levering accounts for this as follows: "When converts join the church we try to get them to realize that they are joining a great missionary society."

PRESBYTERIAN.

—Last year the General Assembly of the Cumberland Presbyterian church, by a vote of 105 to 90, made a declaration in favor of the eligibility of women to the office of ruling elder. The General Assembly this year, by a vote of 175 to 5, has decided to submit the question to the Presbyterians.

QUAKERS.

—The Quakers have one mission in China, one in Japan, four in India, one in Syria and one in Madagascar. There may be 15,000 Quakers now in Great Britain and Ireland, which is somewhere about one-fourth of what there are in the United States and Canada. Elsewhere we have a few members who are doing all they can for Christianity.

UNITED PRESBYTERIAN.

—The Board of Home Missions has organized 132 new churches, and undertaken new work to the amount of \$31,444. The total receipts were \$964,454.

—This year closes half a century of our foreign missionary work. On July 14, 1843, Rev. Joseph Banks was sent to labor among the Coolies and Negroes of the Island of Trinidad. Since the sailing of that first missionary 153 persons have been sent to the work—of whom 55 were men, and 98 were women. Forty-one native churches have been organized, over 12,000 persons have been gathered in to profess their faith in Christ, and more than 100,000, it is believed, have heard the Gospel for the first time from our missionaries.

Y. M. C. A.

—The beautiful mansion on West Monroe street, near Ashland Boulevard, in this city, recently purchased and fitted up for the permanent home of the West Side Department of the Association, was formally dedicated, with appropriate services, on Sunday afternoon, June 11. The auditorium was well filled with young men. A glee club composed of the members of the department led in the singing. The Scripture was read by Rev. Mr. Powell of Ohio and the dedicatory prayer was offered by Rev. Frederick Campbell of the Jefferson Park Presbyterian church. Rev. Dr. Goodwin of the First Congregational church indulged in some reminiscences of the early days of the association, and Prof. Graham Taylor of the Chicago Theological Seminary spoke on the theme, "Combination of Circumstances that Make the Young Men's Christian Association necessary in 1893." Rev. T. N. Morrison, rector of the Church of the Epiphany, spoke on "The Association as a Nineteenth Century Movement." Rev. Dr. Lawrence of the Second Baptist church and L. Wilbur Messer of the Chicago association also made addresses.

NEWS OF THE WEEK.

CHICAGO.

The international congress of charities and correction discussed the subject of hospitals in their relation to public health.

The strike of the quarrymen on the drainage canal is ended. The men have decided to go to work at the reduced wages.

Stockholders of the Chemical National bank have decided to resume business on the terms laid down by Comptroller Eckels.

The body of Banker Schaffner was found in the lake near the Marine hospital by a fisherman known as "Old Bismarck."

William Sheedy and Paul Lewis are under arrest for attempting to steal a one-story frame house.

The International Order of King's Daughters and Sons met in the Art institute. Welcoming speeches were made by C. C. Bonney, Mrs. Charles Henrotin and Mrs. J. M. Flower.

John Evans was elected president of the board of trustees of Northwestern university.

The International Typographical Union telegraphed President Cleveland in protest against the appointment of C. W. Edwards as public printer.

Ernest Hart, editor of the *British Medical Journal*, inspected the source of Chicago's water supply and pronounced it the best in the world.

At the inquest on the body of Banker Schaffner the jury returned a verdict of death by drowning.

Judge Adams ruled the statute is valid which forbids insurance companies to offer rebates to purchasers of policies.

Dr. Coulter was installed as president of Lake Forest University at the fifteenth annual commencement exercises.

Chicago banks are strong in cash and the reserves of State banks are more than 28 per cent.

Foreman C. H. Locker and J. A. Bibb were charged by the coroner's jury with the killing of Frank Kluga, one of the drainage canal strikers.

President Gompers, of the American Federation, has succeeded in reconciling the Trades assembly and the Building Trades council and a grand celebration of Labor day is being arranged.

Revision of the constitution occupied the attention of the Sons of the American Revolution at their annual meeting. General Horace Porter was elected president general.

Services in memory of the Odd-fellows who died during the year were held by the Cook county association.

A quarter of a million damage was caused by the fire which gutted the six-story building at the corner of Wabash avenue and Congress street. O. W. Richardson & Co. are the heaviest losers.

King's Daughters and Sons ended their congress at the art institute with a love feast.

Willie Conzel and Isabella Carletto were bitten by a mad dog which ran amuck in the vicinity of Halstead and Taylor streets.

A bullet fired by Patrolman Peter Smith at a fleeing pickpocket killed Joseph Harwick, a 14 year-old boy.

The Trades Assembly appointed a committee to investigate the recent labor troubles at Lemont.

S. F. Wolens, ex-secretary of the Masonic Globe Building and Savings association, is charged with the embezzlement of \$10,000.

WORLD'S FAIR.

Thursday last was Germany's day and was distinguished by great crowds and a characteristic celebration. Sixteen thousand persons participated in the parade. Singing and festivity prevailed in the grounds.

Texas women have by their energy completed the State building which the legislature failed to provide for.

Sociology in the university was the theme of discussion in the world's con-

gress of charities and correction, President Andrews, of Brown, delivering the principal address. Major McClaughry explained the Bertillon system in the section on crimes and criminals.

Exposition expenses are going down, profits are coming up. May yielded \$20,000. June receipts are \$55,000 a day.

The Indiana State building was formally opened by ex-President Harrison and Gov. Matthews.

The treasury building at Washington is to be reproduced in Columbian silver coins in the rotunda of administration building.

Many persons attended the reception to ex-President Harrison in the Ohio building.

W. T. Baker, ex-president of the directory, will retire from the board at its next meeting.

Vice-president Stevenson, Mrs. Isabella L. Candee and others addressed the members of the Illinois Press association from the steps of the State building.

Preparations are being made for the reception of Columbian Liberty bell, which is expected to be in place on the Fourth of July.

Twenty-four clocks on the walls of terminal station were started by wire from Washington. They show the time in twenty-four countries and as many languages.

The united Irish societies of Chicago and the State board of the Ancient Order of Hibernians favor a celebration of "Irish day," the date to be in September.

COUNTRY.

Central Traffic railroad association lines have decided on Fourth of July rates of one fare for the round trip. An extension of the limit to seven days will likely be agreed on.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 12 to June 17:

Mrs E Morath, Wm H H Myers, H Siemiller, G Baker, T H Nichols, Mrs E Hinsdale, Miss C West, J Hart, Mrs C Shank, J H Howes, J H Fake, Mrs M Stegner, J Emerson, H Fry, D Ault, Mrs A S Waterbury, J A Lassiter, A Stalker, W J Feemster, J Morrison, D L Garver.

IN WHEATON.

Fine Residence property for sale. Half acre, half-mile from College, 30 rods from College Avenue station, C. & N. W. R. R. On highest land in city. Barn, cistern, trees and small fruit. Beautiful location for suburban home. Also 1/2 acre under cultivation adjoining station. For terms address H. L. Kellogg, Wheaton, Ill.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	65 1/2 @	66
Winter No. 2.....	65 1/2 @	66
Corn—No. 2.....	40 1/2 @	42 3/4
Oats—No. 2.....	30 1/2 @	35 1/2
Rye—No. 2.....	50 1/2 @	56
Bran per ton.....	9 50 @	11 00
Hay—Timothy.....	9 50 @	11 50
Butter, medium to best....	14 @	20
Cheese.....	13 @	20 1/2
Beans.....	1 50 @	2 00
Eggs.....	11 @	13 1/2
Seeds—Timothy (100 lbs).....	3 50 @	
Flax.....	1 05 @	1 06
Hungarian (100 lbs).....	1 40 @	
Broom corn.....	02 @	03 1/2
Potatoes, per bu.....	60 @	07 1/2
Hides—Green to dry flint..	03 @	08
Lumber—Common.....	10 00 @	13 00
Wool (washed).....	Slight demand	
Cattle—Choice to extra....	4 75 @	5 25
Common to good.....	4 15 @	4 65
Hogs.....	6 15 @	6 60
Sheep.....	3 00 @	5 30

NEW YORK.

Wheat.....	72 1/2 @	
Corn.....	49 1/2 @	59 1/2
Oats.....	39 @	39 3/4
Rye.....	56 @	58
Eggs.....	14 1/2 @	14 1/2
Butter.....	14 @	20 1/2
Wool.....	13 @	25

KANSAS CITY.

Cattle.....	1 75 @	s 50
Hogs.....	4 95 @	6 16
Sheep.....	4 25 @	4 75

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. THOMAS H. STOCKTON, D.D.:—Religion is as open as the sky and bright as the sun. As a man, an American, and a Christian, I love true manhood, true Americanism and true Christianity too well to approve of secret institutions of any kind.

L. L. HAMLINE, Bishop M. E. church, in his diary, 1848: "North Ohio Conference has progressed very rapidly till this time, but Masonry and Odd-fellowship have arrested us." At another time: "I have enjoyed and suffered much during its session. Masonry and Odd-fellowship, a bane in the midst of us, have done us much evil."—*Life*, pp. 323, 4.

A. M. MILLIGAN, D.D.:—Thus I have shown that Masonic oaths and obligations are not obligatory; that God has no part in them; that they are a profanation of his ordinance of the oath, and a usurpation of the prerogative of government under the wrath of an insulted God and the ban of outraged society: a great sin to make them but no sin to break them.

REV. J. P. LYTLE, D.D.:—We could fill a volume with extracts of the same tenor, showing, as these have shown, that Freemasonry is a distinct and positive religion with a promise of salvation; yet rejecting and denying the Lord Jesus; a religion which claims to have borrowed its principles and rites from those heathen institutions so abhorrent to God and corrupting to men.

REV. JOSHUA BRADLEY, a renouncing Mason:—A lying spirit is abroad, and speaks through all Masonic presses, and this spirit influences all who hate the truth, and will make them wax worse and worse, till sudden destruction shall overwhelm those workers of iniquity, to the astonishment of every beholder. Then Masonry will rise no more to trouble Zion, and spread delusion and death amid civilized nations.

C. B. WARD, missionary in India:—When men get saved out here they get out of the lodge of necessity. We are personally acquainted with a barrister, a doctor, a locomotive fireman, a station-master on a railway, a principal of a high school, a commissary officer, a military officer, and others who when saved at once quit the lodge for Christ's sake without any one saying much to them. The evil of the institution is too apparent to need pointing out in India.

JOSEPH S. CHRISTMAS, Pastor Bowery Presbyterian church, New York, 1830:—If these remarks should meet the eye of any follower of the Redeemer who still worships at the altar of Masonry, I beg him once more to consider whether, imposed on by the mock solemnities of the lodge and the pompous pretensions of the craft, he is not really attempting to effect a concord between Christ and Belial; and whether he does not owe it to the souls of Masons, to the honor of the church of Christ, and to the good of mankind, to come out and be separate.

DRS. LEONARD WOODS, EBENEZER PORTER and THOMAS H. SKINNER, Professors at Andover to the Massachusetts Legislature:—Praying for a full investigation into the nature, language, ceremonies, and form of rehearsing extra-judicial oaths in Masonic bodies; and if found to be such as the Memorialists describe them, that a law may be passed prohibiting the future administration of Masonic, and such other extra-judicial oaths, as tend to weaken the sanctions of civil oaths in courts of justice; and pray also for the repeal of the charter granted by this Commonwealth to the Grand Lodge of Massachusetts.

REV. MOSES THATCHER:—Our Saviour declared to the Jewish high priest, "I spake openly to the world; and in secret have I said nothing." What now would be thought of the church if she should "tyle" her doors, impose obligations in secret, and place a perpetual seal upon the lips of her members? Would it any longer be believed that her sole object is to promote the religion of the Gospel? Now if the church, which is the purest body on earth, could not and would not be trusted as a secret society, who can blame conscientious and judicious men for drawing the conclusion that any secret society, of whatever description, is altogether unnecessary and cannot exist without becoming an object of suspicion, if not an engine of wickedness.

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—ON—

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Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, \$1.00; paper cover, 50cts.

Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. 25cts each.

Between Two Opinions: OR THE QUESTION OF THE HOUR. By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy. 383 pages; cloth, postpaid, \$1.00.

Sermon on Odd-fellowship and other secret societies, by Rev. J. Sarver, pastor Evangelical Lutheran church. This is a very clear argument against secretism of all forms, and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications. 10cts each.

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Holden with Cords. OR THE POWER OF THE SECRET EMPIRE. By E. E. Flagg, author of "A Sunny Life," etc. This is a thrillingly interesting story, accurately true to life because mainly a narration of historical facts. In cloth, \$1.00; in paper, 50 cents.

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Knights of Labor Illustrated. ("ADELPHON KRUPPOS.") The complete illustrated ritual of the order, including the "unwritten work." 25cts each.

Odd-fellowship: ITS HISTORY AND ITS WORK. By President J. Blanchard. A new pamphlet with cover. Postpaid, 5 cts.

HOME AND HEALTH.

TAKING CARE OF THE CLOTHES-LINE.

Washing-day is too full of hard work and vexation to take any risks of having to do any portion of the work over, and the housekeeper who looks well to the accessories to such labor may save many an annoyance and a great deal of weariness, beside considerable time.

Among the unnecessaries of such occasions is the patching and piecing-out of clothes-lines, the work of rubbing them with wet rags and the not unusual occurrence of a bad break, when the entire contents of the line may have to be rinsed again, even if not necessary to give them a thorough washing to remove spots and stains.

Clothes-lines should be carefully taken down as soon as the clothes are dry. In doing this do not drag them on the ground or pull them over the dusty walks or porches, for they are liable to be damp and will catch any particles of dirt that they come in contact with. This necessitates a thorough cleaning when they must be used again, or the risk of making spots on the clothes. Tie the line up in a close bale and put it in a bag kept expressly for this purpose.

Some people leave the lines out from week to week, and, as a consequence, have to clean them and take the chances of having streaks and soils on the clean clothes, or, worse than this, find them parted in some weak spot and the wash splattered and dragging in the mud. The few minutes' work necessary to take down and put away all lines is time well spent.—*New York Ledger*.

WHEN WASHING WINDOWS.

Use plenty of clean cloths, change the water often, and rub the panes until perfectly clear and dry. Then the glass will be clean, no matter what particular method is followed. To go more into detail, here is a good rule: Half fill a pail with tepid water, and add to it four tablespoonfuls of household ammonia. Wash the glass with old linen, or a piece of cheesecloth. Rinse the cloth often, and squeeze so, dry that the water will not run from it. Rub the glass quite hard. Now wipe dry with a clean piece of cheesecloth, and polish with a chamois skin or a piece of newspaper which has been crushed in the hands until soft. Change the water often, and always have the drying cloth perfectly dry and clean. Some housekeepers use only chamois skins for washing and wiping the windows, but I have found the above method more satisfactory.—*Ladies' Home Journal*.

COOKING IN HIGH ALTITUDES.

Housewives who think they struggle with many difficulties in cooking should be thankful that they are not dwellers in some of the high places in the west. There, according to the testimony of cooks, many recipes, and those for rich cakes in particular, are a failure. A woman living in one of the western forts, at an altitude of 5,600 feet above the level of the sea, found out by inquiring of the best cooks in the garrison that more flour and eggs and less butter and sugar must be used in cake baking than in lower latitudes.

The largest quantity of butter that could be used successfully in a large loaf of cake was one-half cup. Those who have lived in some parts of Colorado at an elevation of 9,000 feet or more have also noticed the effect of the altitude on cooking and found it necessary to revise their recipes.—*New York World*.

TO CURE EARACHE.

Take olive oil, one drachm; ether, one drachm; tincture of opium, one drachm; oil of bergamot, fifteen drops. Mix well together. A drop or two in the ear will cure the ache and soothe the sufferer to sleep in a very short time. The mixture should be kept in a bottle with a ground glass stopper to prevent evaporation. This is for children who suffer from earache, as children so often do.

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which is added a sufficient quantity of sugar to correspond with the constituents of mother's milk. The water is removed from the mixture in vacuo, leaving a fine white powder, which is put up in packages. Finely powdered wheat flour and other nutritious vegetable elements are added in more elaborate preparations.

WHAT OUR WOMEN NEED.

A good rule to live by in these days when there is such a mental strain upon women as well as upon men, is to go out in the evening as often as you stay at home, and stay at home as often as you go out. We want to alternate things a little in this world. Variety is not only the spice, but the medicine and tonic of life. A change is good for us all. Live in a rut, and you will think in a rut. Going out evenings does not necessarily imply the expenditure of money if the domestic purse will not bear it. We need not go to the theater, to a concert, to a lecture, each time that we venture out.

The best society in this world is that of our friends—those whom we know to be our friends, to be sympathetic with our beliefs, to be in touch with our surroundings. An evening at the house of friends, or they at our house, is relaxation and diversion from the day's thoughts. Friends we all have—some more, some less—and the very fact of seeing other faces takes us out of ourselves, lifts us into new spheres of thought, gives us new ideas and takes us away from what we have to face on the morrow.—*Ladies' Home Journal*.

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FARM NOTES.

THE PROPER FEEDING OF STOCK.

Prof. Henry has found by experiment in feeding hogs that bone meal makes corn go farther, and that hardwood ashes are nearly as good as bone meal. The effect of the bone meal and ashes was to save 28 per cent of the corn required to produce 100 pounds of gain. There was about 50 per cent more ash in the bones of the hogs receiving bone meal or hardwood ashes than in the bones of those not so fed.

The following points on feeding are condensed from the experience of the Missouri experiment station:

Rule 1. Feed animals as much as they can digest without injuring their health.

Rule 2. Feed a "balanced ration," i.e., one in which the composition is in proportion to their needs.

Rule 3. Food is required to maintain animal heat; save food by providing warm but ventilated shelter for your stock.

Rule 4. Stimulate the digestive capacity of your animal by a variety of food, salt, etc.

Stock foods are composed of substances usually arranged into six groups:

1. Water. The amount varies with kind of food. It is of no economic importance.

2. Ash. This is the residue left after burning away the combustible portions. It supplies the mineral ingredients to the animal body. A portion of the ash has a manurial value.

3. Protein. This is the nitrogenous portion of the food. It is used in the animal economy to form "muscle" and all other nitrogenous portions of the body; it also aids in the formation of fat. It is the most valuable ingredient.

4. Fat. This substance produces animal heat, or is stored up in the body as fat for future use. One pound of fat will produce as much heat as two and one-half pounds of carbohydrates.

5. Carbohydrates. This group includes the starches, gums, sugars, etc. They produce fat and heat.

6. Fiber. This substance has about the same composition as the carbohydrates, but it is much less digestible; it is of but little value.

In a paper before the Wisconsin farmers' institute, George Wylie said: "Peas sown as early in spring as possible make good feed for hogs. This crop is not appreciated by our farmers as it should be and probably will be in the near future. The peas are ready for use just when the pasture begins to fail and before any other farm crop is available. Peas range in price from 75 cents to upwards of \$1 per bushel; and while they are worth far more than corn for growing bone and muscle in young pigs, we have no authentic evidence that when the hogs come to be finished up for pork they will make more pounds of pork at that particular time than will a bushel of corn. Yet I believe a bushel of corn and peas, half and half, will make more pork than a bushel of either fed alone."

DAIRY NOTES.

When the dairyman can feed his cows, and feed them well, with feed that is all home-grown, he will be far more independent than he is now, compelled to pay exorbitant prices for mill feed of various kinds. With clover hay and ensilage or dry fodder for forage, corn and Soja bean meal for the grain feed, what more do we want? Something with which to dilute the Soja meal? Well, I'd sooner use dust than pay millers \$20 a ton for their bran when they only pay me about \$23 a ton for my wheat. I would like a little more reciprocity in mine.—A. L. Crosby.

What would be thought of a dairyman who partly skimmed his milk before he sold it and then threw the cream away. And yet that is just what he does when he tries to get a yield of rich milk by half-feeding a cow. On a full ration a cow will support herself and give plenty of rich milk; with a half ration she will still give milk, but she takes most of the cream off of it and uses it for her own support. Given a good cow and it is

only a question of good feed and plenty of it, and the profit will be found in the milk with all the cream in it.

The Internal Revenue Commissioner reports that the increase of receipts from the oleomargarine tax for the nine months ended March 31, 1893, amounted to \$266,864. This means that the rendering establishments crowded out of the market 13,343,200 pounds of butter more than in the same nine months of the preceding year.

Butter on exhibition at the World's Fair will be judged on the following scale of points: Flavor, 45; grain, 25; color, 15; salting, 10; and packing, 5; total, 100. The general standard of color will be "June grass butter."

Pea meal is now recommended in reasonable terms by the best dairy authorities and the chemists are following with their approval based on analysis. It is especially recommended for muscle-making, for milk and butter.

The law in New York against the sale of substitutes for butter is said to work very well. The State dairy commissioner claims it has almost wholly stopped the sale of oleomargarine and its cousins in the Empire State.

A few good cows ought to support their owner if he gives them good feed and care, but they ought not to be expected to do that, and at the same time support about as many more that do not pay for their keeping.

It is tough on the farmers of this section to go into a store where a dozen full crocks are seen, and in answer to the question be told "We have no good butter."—*Geneva Advertiser*.

WATERS.

John Hare Powell, of Philadelphia, Pa., more than half a century ago predicted the great success that awaited the enterprising blooded stock raisers who would settle beyond the Alleghenies, where land was good and cheap. He imported Wye Comet, Durham bull, cost £1,000. His boys stayed on the farm to master his business, and now are the owners of Shadeland, at Stoneboro, Pa., with thirteen neighboring farms, rented, and have the greatest blooded stock farm in the world.

It was stated before the British commissioner of agriculture recently that there was enough margarine imported into England every year to furnish three and one-half pounds per head to the population. Most of it is sold as butter.

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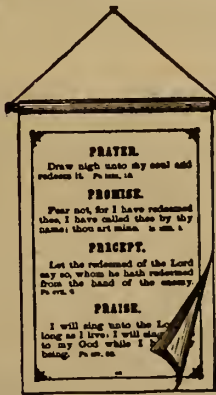
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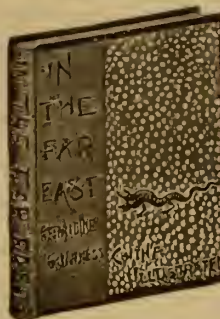
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NEWS OF THE WEEK (Continued from 13th page).

Louisville will be the next meeting place of the International Typographical Union. The nine-hour day was adopted for book and job printers.

Attempt is to be made to consolidate the national and international organizations of boilermakers.

United States troops are in possession of the Leech Lake Indian agency. Fifty recalcitrants have left the reservation and threaten trouble.

A crevasse in the levee on the Elm Home plantation in Louisiana threatens great destruction.

Five thousand barrels of whisky were lost in the destruction of the High Spire distillery at Harrisburg, Pa.

The reorganization committee of the National Cordage company has nearly completed the formation of a syndicate to underwrite an issue of \$5,000,000 thirty-year bonds.

A movement looking to the erection of a monument to show Jewish appreciation of American institutions has been started by Rabbi Mendez.

Matthew Brannagan, of Steubenville, Ohio, who has been in a cataleptic condition for seven months, is recovering.

During commencement exercises in the opera house at Coopersville, Mich., some of the stage fittings caught fire and in the ensuing panic a number of women were seriously injured.

Two breaks have occurred in the Mississippi levee near New Orleans, one above and the other below the city. Incalculable damage will be inflicted.

An order requiring Minneapolis and St. Paul street car employees to sign personal liability contracts was withdrawn, after the system had been tied up for ten hours.

The viking ship will probably leave New York for Chicago next Saturday.

Four Harvard students ridiculed performers in a Boston theater, when two of them left the stage and thrashed the collegians.

John Neary, one of the founders of St. Patrick's brotherhood, the predecessor of the Fenian organization, and who was associated with the "Manchester martyrs" in the rescue of Kelly and Deasy, was buried in New York.

The towns of Virginia, Mountain Iron and Biwabik, Minn., were wiped out by forest fires. Several thousand persons are homeless, and the loss will reach \$1,000,000.

Three of five young men who were sailing in Chequamegon bay were drowned by the upsetting of their boat.

President Eaton delivered the baccalaureate sermon and Rev. J. H. Edwards the annual address at the commencement exercises of Beloit (Wis.) College.

Five men have been arrested at Edgerton, Ind., for participating in the riot which ended in the killing of saloon-keepers Boyer and Coye.

The worthy grand lodge of Good Templars voted to change its designation to the international supreme lodge of the

Independent Order of Good Templars, and rejected a proposition to consolidate the white and colored grand lodges in the Southern States.

A company of United States regulars was sent to Leech Lake reservation, in Minnesota, to quell a threatened Indian uprising.

The third floor of the old government building at Pittsburg collapsed and four men received probably fatal injuries.

Six men were injured by the collapse of a three-story brick building in Keokuk, Iowa.

F. C. Campbell, of Minneapolis, was elected most worshipful grand master of the Loyal Orange Lodge of America.

The maple has been selected as the official tree of Wisconsin by the votes of the school children.

Mrs. Philip Kerch, the wife of a West Virginia farmer, gave poison to two of her children, threw two others into a well and jumped in herself.

The interstate convention of the American Sabbath Union met at Indianapolis and formulated a protest against Sunday opening of the Fair.

J. S. Richardson, of New Haven, Conn., has begun suit for \$5,000,000 against D. M. Osborne & Co., of Auburn, N. Y., for infringement of patent on a harvesting machine attachment.

Women may practice law in Indiana courts, according to a decision of the supreme court.

Judge Olds has retired from the Indiana supreme bench and will practice his profession at Chicago.

Complaint is made that a recent law of the Michigan legislature practically stops all transfers of real estate.

FOREIGN.

Second ballots will be necessary in some 125 districts in Germany. Reports of government defeat are not borne out by later returns.

Twenty persons were killed by the explosion of a powder magazine near Athens.

An indemnity of \$110,000 has been paid by Corea for losses incurred by Japanese merchants through violation of treaty rights.

Practically complete returns from the German elections show the return of 101 supporters of the army bill and 114 opponents.

The provisional government of Hawaii has occupied the royal palace. The claim of the queen's supporters that she surrendered to the United States is disproved by the power of attorney given to Paul Neumann.

Dr. McGlynn was given an audience by the pope, who received him cordially.

Siberia for life is the probable fate of the Russian monks arrested for robbing the Chudor monastery.

Opponents of the army bill have been successful in the elections for members of the German reichstag.

Word has been received that political affairs in Nicaragua are quiet; but yellow fever has appeared.

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In the case of the arrest of several of the men implicated in the lynching of the Negro murderer, Sam Bush, at Decatur, Ill., the grand jury created great surprise by failing to indict any one for that barbarous crime, the particulars of which appeared in a previous issue of this paper. Surely it was not for want of evidence that this great outrage had been committed.

Last week, during a pleasant interview, at this office, with Mr. John McDowell, a prominent Prohibitionist from Oamaru, New Zealand, he was asked what is the influence of the Good Templars upon the local temperance work. His reply was, that "unfortunately they are too lukewarm to carry much influence." This, we believe, is the general testimony against the secret societies in any important reform. It is also proper to add that until after leaving New Zealand Mr. McDowell had never heard of our organization and its anti-secrecy work.

Thoroughly convinced that the question of Sabbath opening of the World's Fair is now definitely settled in favor of the Sunday-openers, and of the hopelessness of reviving it in the courts with any satisfactory result, the N. C. A. Board of Directors, on Saturday, expressed their marked denunciation of the spirit of greed and disregard of law and patriotism exhibited by the management of the Exposition. In view of the circumstances they instructed the N. C. A. Committee on Exhibit, so far as it can practicably be done, to withdraw their collection from the Exposition.

It was with much pleasure that we were on Saturday permitted to welcome to his former home in this city, after an absence of several years, our esteemed friend and co-worker, Rev. James P. Stoddard, the New England Secretary of the N. C. A. His labors in behalf of the anti-secrecy cause have been abundant and fruitful during his absence, as the *Cynosure* has amply testified; and we are glad to report him in good health and spirits, and armed and equipped for a

continuance of his "telling" attacks upon the kingdom of darkness. He will remain here for a few days.

The Pope has issued another encyclical, addressed to Cardinal Gibbons in Baltimore, relative to schools in the United States, which endorses Satolli and Archbishop Ireland's system of education. Is not the alien head of the Romish church too officious in settling the character of our American educational institutions, when his satellites represent a foreign church comprising only about one-sixth of our population?

Besides the proceedings of the annual meeting of the N. C. A., we publish herewith the reports of the Corresponding Secretary, the Board of Directors, the Treasurer and Auditors, in all of which our readers, we are sure, will find matters of interest. Next week it is purposed to print the reports of the Field Secretary, the Eastern Agent, and the Committee on Obituary. All these reports convey a very accurate idea of the work and the needs of the Association.

Last week, Mrs. Margaret Rice, an esteemed evangelist, aged seventeen, who has been conducting open-air religious meetings in the West Division, was arrested by a policeman while preaching on West Madison street, and was taken to the station. The alleged provocation was her great success in collecting a crowd of listeners about her, to the annoyance of a neighboring merchant. Friends rallied to her assistance, and she was released on bail. At her subsequent trial she was fined for obstructing the street, but her fine was remitted. The whole affair was disgraceful in the extreme. If she deserved to pay a fine, why was it not demanded; if she was not amenable to the law, why was she arrested?

The new Board of Directors, elected at the annual meeting of the N. C. A., last week, met at the *Cynosure* office on Saturday last and organized, with Rev. E. R. Worrell as chairman, and Rev. Edgar B. Wylie as secretary. The election of W. I. Phillips as General Secretary and Publisher was confirmed. Henry M. Hugunin, who has served for two years past as office editor of the *Cynosure*, was re-elected for a third term. In the absence of the chairman, E. Whipple presided at Saturday's meeting, at which ten members of the board were present, including A. G. Johnson, a new accession, of whom an interesting sketch is soon to appear. The proceedings of the board, prepared by the secretary, will be printed in the *Cynosure*.

A Massachusetts paper—the *Boston Record*—prints nearly half a column, relating how Rev. J. F. Lovering, of Somerville, in that State, pastor of a local Congregational church, a 32-degree Mason, a chaplain in the G. A. R., and "a member of several other fraternal organizations," recently attended a Masonic banquet, and immediately afterward attempted to perform the marriage ceremony for an expectant pair of lovers. The wedding occurred—if at all—in a church, but the important service was inaudible or confused, as competent witnesses testify. As he explained his condition to the standing committee, "he had been at a Masonic banquet and had suffered from some lobster salad which he had unwisely eaten Tuesday evening, and had used whisky because he was unable to get Jamaica ginger, which he really wished. The standing committee was inclined to be very lenient with Mr. Lovering on account of his splendid record, and thought his explanation that, in his wife's absence, not knowing where the Jamaica ginger was, he should have taken the whisky, which was not good for him, was reasonable. What some of the parishioners ask is why he went to a bottle instead of

to a doctor." His explanation was followed by the acceptance of his resignation as pastor of the church; and he is left free to remain undisturbed in his fraternal relations and booziness. What a spectacle!

France, as in many previous cases where her political character was at stake, has made another lamentable failure in bringing to justice the prime movers in the enormous Panama canal frauds, the exposure of which came so near disrupting the government, and did seriously injure the fair reputation of several of her prominent citizens. The trials in those cases, it will be remembered, brought about the conviction of Messrs. Eiffel, Charles and Ferdinand DeLesseps, Fontaine and Cottu, who were respectively sentenced to confinement. Quite recently the French Court of Cassation has set aside these sentences, basing its decision on the statute of limitations—three years having elapsed between the corrupt use of the Panama funds by the accused and their indictment. This defection permitted the court to release Eiffel and Charles DeLesseps from confinement, and to annul the sentences against the others. Thus, while their crime was proven beyond a doubt, a legal technicality relieves them from just punishment and restores them to society. We have known similar cases in America, under other circumstances and different pretexts. The law is therefore frequently made the coadjutor of crime and the protector of criminals, instead of becoming the minister of justice.

THE SINFULNESS OF WAR.

BY REV. H. H. HINMAN.

I have nowhere seen so able an apology for war, as the right and duty of nations under some circumstances, as in Pres. James Fairchild's System of Moral Science. Because of the excellence of this work in its general character, it seems to me all the more important to call attention to what I regard as an inconsistency with its distinctive teachings as well as with the Gospel of Christ.

The learned author very wisely abstains from all reference to ancient Jewish wars, for manifestly what was then permitted, or even required, is not necessarily just under the fuller revelation of the law of Christ. He bases his entire argument on the vastly higher standard of New Testament morality, and holds that the great law of Christian benevolence is binding on nations in their relations to one another, just as truly as on persons. Unquestionably, the rulers of nations, both in their individual character and as the representatives of governments, are required by the law of Christ to "love their enemies, bless them that curse them, do good unto them that hate them, and pray for them that persecute them." How a nation whose rulers were actuated by such a spirit could ever become involved in a war, is a mystery to be explained. Surely this is not the spirit that leads to war.

It is quite remarkable that two of our ablest writers on moral science should, from the same premises, have arrived at exactly opposite conclusions. The late Francis Wayland, speaking of the relations of men in organized society, says:

1. The individual has, by the law of God, no right to return evil for evil; but is bound to conduct towards every other individual, of whatever nation soever, upon the principles of charity.
 2. The individual has no right to authorize society to do anything contrary to the law of God; that is to say, men connected in societies are under the same moral law as individuals. What is forbidden to the one is forbidden to the other.
 3. Hence I conclude that an injury is to be treated in the same manner; that is, that we are under obligations to forgive the offending party and to strive to render him both better and happier.
- Hence it would seem that all wars are contrary to the revealed will of God, and that the individual has no right to commit to society, nor society to commit to government,

the power to declare war. Such, I must confess, seems to me to be the will of our Creator; and that hence, to all arguments brought in favor of war, it is a sufficient answer that God has forbidden it, and that no consequences can possibly be conceived to arise from keeping his law so terrible as that which must arise from violating it.—*Moral Science*, p. 392.

As President Fairchild comes to an opposite conclusion, there must be an error in the reasoning of one or the other of these distinguished writers. Let us examine their reasons. Pres. Fairchild assumes that war may be justifiable as the necessary means of sustaining civil government. He says:

A government must have the right to execute its own just laws. If resistance is offered to the execution of them it must be put down, or government is at end. If a mob interferes, the mob must be quelled at any necessary sacrifice of life. If resistance grows into insurrection, it must still be suppressed. If such a manifestation and use of power is war, on the part of government and in execution of its wholesome laws war is right.—*Moral Science*, p. 186.

He further argues that if it is right to resort to war to suppress insurrection, it must also be right to repel foreign aggression by the same means.

The author here makes two serious mistakes. He assumes that war (that is, military power directed by military law as distinguished from *civil* law) is sometimes necessary to the support of government. This remains to be proved. He also assumes that war is right because it is necessary to the accomplishment of a good end. But nothing can be shown to be necessary until it is first proved to be right. The end, however desirable, does not justify the use of any but righteous means, and that which necessitates the use of any means that are unlawful is not a good end.

Unquestionably we ought to sustain civil government, but only by righteous means. That government may have penalties, and that these may be enforced by the exercise of physical power, is admitted. How far this use of physical power may be carried is a separate question; but its use in the execution of lawful authority is not necessarily war.

The author misapprehends the objections to war, and hence he evades, rather than answers, them. It is not whether just laws should be enforced, but rather how they are to be enforced. The execution of civil law by civil authority is one thing; the maintenance of a military system under military law is, as will be shown, quite a different thing.

Military law is, in its nature and purposes, essentially different from civil law. It requires what manifestly contravenes the law of Christ. Civil law in its essential character is a declaration of what is just. This is always assumed to be true. "Whatsoever is just," said Cicero, "is always true law." Blackstone says that "laws in contravention with fundamental morality are in their nature void." An oath to obey the civil laws is simply an oath to do right.

Not so with the laws of war. The oath of every soldier on entering the army is to obey his commanding officers. In taking this oath he reserves no rights of conscience. If the military officers command him to do an act from which his moral sense revolts, such as firing shot and shell into a city in which he believes there are many innocent persons, he has no choice between implicit obedience and the forfeiture of his life. Now the author holds, very justly, that no man has a right under any circumstances to obey any command that requires the violation of the law of love; and that neither the civil officer nor the soldier has a right to yield such obedience. He says:

In ordinary cases, a sheriff or soldier may do what he is bidden to do, but if there be manifest wickedness in the transaction, or ground to apprehend there is, the subordinate must judge for himself and act on his own responsibility. He cannot shift the burden from himself to his superiors.—P. 176.

One would suppose that from the manner in which soldiers and sheriffs are spoken of, that their relation to superior authorities was much alike, and that it would be as easy in the one case as the other to escape the commission of crime. But the relation of the soldier to his commanders is widely different from that of any civil officer. The sheriff swore to execute the laws with the distinct understanding that they were in harmony with justice. Should he find that he was mistaken, and that he cannot do what is required of him without wrong-doing, he can either resign, or he may refuse to obey and take the consequences, or appeal to the courts. In any case, he could only be dispossessed of his office. Not so with the soldier. He took his oath with-

out any such understanding. If he finds that he is required to do what his conscience forbids, he has no choice but to obey or to die. He cannot resign; and if he deserts, he will, if taken, be punished with death. It is not for him to appeal even to a court-martial; but if he disobeys, he may be brought before one and condemned to death for insubordination. Doubtless it is the duty of all men to choose death rather than sin, but surely it is not any man's duty to take an oath that may involve either wrong-doing or death. The great majority of common soldiers are not men of fine moral sensibilities. There is much in the soldier's life to perplex and benumb all sense of right; but many a soldier has been shot in his tracks for doing what he thought was right, under the circumstances. The absolute authority of the officer over his soldiers, irrespective of any rights of conscience on their part, is, and must be, a necessary incident of war. If every soldier retained his rights of conscience, and acted on his own judgment as to the propriety of what was required at his hands, an army would be impossible. There might be a great company of men, but they would be less efficient than an ordinary mob; for mobs are generally actuated by one common impulse to do some specific thing. The ideal army is a machine, in which each soldier plays the part of a cog, crank, or valve in the great engine. Conscience? What has conscience to do with the business of war? To consent to be a part of such a machine, and to swear to do so, is to take leave of personal responsibility to God.

Police officers do not take such an oath, and police regulations do not come under military law. When police authority gives way to actual war conducted on military principles, it ceases to be a legitimate means of government. The end to be obtained cannot justify the means. No means can be necessary to any good object if they are intrinsically unrighteous, or if they involve on the part of any one the relinquishment of personal responsibility to God. When the great mass of the people of any large section of country become convinced that they ought to have political separation, however much other people may think them mistaken, and however they may deprecate their conduct, it is far better, because far more in harmony with the law of love, to let them go, and await the return of sober second thought rather than to resort to war. The revolt of the ten tribes under Jeroboam was a great mistake on their part and a great evil to the Hebrew people, but it did not justify war for its suppression. It would have been far better for Great Britain to have quietly consented to let her American colonies depart in peace rather than to have gone to war with them; and I may add, that it would have been far more in harmony with the Christianity which they professed, if the colonies had borne their burdens with patience, until the mother country had become convinced of the justice of their cause, and conceded what she has since given to Canada—a virtual independence.

The author concedes that on one side or the other and often on both sides war is unjustifiable and simply a stupendous crime. This is, at least, true of the great majority of wars. But the author says:

That defensive war is prohibited by the Divine command does not appear, unless the general requirement to love our enemies and the exhortation not to resist evil, be taken as such prohibition. But if these prohibit war in self defense, they equally prohibit the infliction of any evil in the punishment of crime.—P. 190.

This by no means follows; for crime may be punished by civil law, which is essentially different in its character from the military system. War is not simply force, but force used under the military system. It is this last that we utterly condemn.

(To be continued.)

LIGHT VS. SECRETISM.

"Arise, shine; for thy light is come."—Isa. 60: 1.

For a great while I have been pondering over some little thoughts about the word "light". What a blessed thought that light is universal! Like many of the gifts of God, it is given without respect to persons, and without respect to character. Let us inquire what is here meant by light.

We must each of us realize an illumination of God in our individual soul. There must be a new revealing. We may have known, as it were,

the presence of God as the early Christians did; but what we want in our every-day life is a personal illumination. All through the Bible, light means a revelation of God's divine will. It is a marvelous light. But I want you who read this for a moment or two to consider the conditions upon which this light is given.

I. YOU MUST BE WILLING TO RECEIVE IT.

Are you? Do you want to know God's will concerning secret societies? Are you anxious to receive the light on this thing? or are you like a man who has in his pocket a doubtful five-dollar piece, and who feels he would rather not tender it at the railway or postoffice, because he is afraid it will not stand the test of the light? Do you want to know God's will—the light? If so, if you say you are willing to receive it, do not shut your eyes and turn your backs and refuse light because you are afraid your actions will not bear the light upon them.

Now, what is God's will concerning secret societies? I will give it from his book—the Bible. "Have no fellowship with the unfruitful works of darkness." Eph. 5: 11. "Wherefore come out from among them, and be ye separate, saith the Lord," etc. 2 Cor. 6: 17. These two passages, and there are many more, reveal to us God's will. Do you ask why you should not join a secret society? or why you should "come out from among them?"

1. Because they are of the world and in their very nature are worldly, and he that would be in friendship with the world voluntarily renounces his friendship with God, and is therefore at enmity with God. And he says, "He that is not with me is against me." Luke 11: 23.

2. Because they deliberately violate and request the candidate for initiation to violate the third commandment. Now for a moment open your Bible and read on bended knees before God the fourth verse of the fifth chapter of Leviticus. Read it carefully, considerately and prayerfully, and having done so, ask yourselves this question, can I conscientiously commit such a sin as to violate that law?

3. Because secret societies are a curse to our commonwealth, our churches and homes.

4. Because they destroy man's free-will agency and private judgment, making him a slave to the opinions, rules, laws and tyranny of others, in defiance to laws of God and morality.

5. Because the very object of deriving benefit financial and otherwise in futurity is an evidence of a serious lack of faith in God. The blessed Word says, "Without faith it is impossible to please God."

6. Because to join or remain with an organization founded on secretism is a direct violation of God's divine will. Now can you say honestly you are glad to receive the light? Are you glad to know God's will?

II. The second condition is a willingness to walk in the light, or, in other words, a willingness to regulate your conduct by the light that is given. Now I want you to understand this one thing, God will not give you *more* light unless you act up to what has already been given you. It is unreasonable to suppose that God will give us more light when we are unwilling to act up to that we already have.

Now, dear fellow-travellers to eternity, God has given you a revelation of his divine will. He has given you the "light". He speaks even now to your heart and reveals the fact that you must renounce secret societies once and for all. You have the light! You know his will concerning you. Are you willing to obey him? Are you willing to walk in the light? Are you willing to let God's will be your aim and object to obey? Remember, after you have received the light and refuse to walk in it, you voluntarily sin against God, and are in danger of being cast into "outer darkness," for sin shall not go unpunished. But walk in the light, obey the will of God. Let God have his own way with you now, and do whatsoever he commands you. "Come out from among them and be ye separate." "Have no fellowship with the unfruitful works of darkness."—*John Bennetts Bailey, in the Vanguard, St. Louis.*

There is something radically wrong with the father who takes pains to tie up his dog at night and then lets his little boy run loose on the streets.

NATIONAL CHRISTIAN ASSOCIATION.

ANNUAL MEETING, JUNE 20, 1893.

The annual meeting of the corporate body of the National Christian Association assembled in Carpenter Hall, 221 West Madison street, Chicago, according to the official call, on Tuesday, June 20, 1893, at 10:30 A. M.

In the absence of President M. A. Gault, the meeting was called to order by Vice President John Dorcas, who presided over its deliberations.

Prayer was offered by Prof. H. A. Fischer.

The Recording Secretary, Mrs. E. A. Cook, not being present, Rev. E. R. Worrell was appointed secretary *pro tempore*.

The minutes of the last annual meeting, held May 11, 1892, were read and approved.

The meeting organized for business by preparing a roll of the members present; who were as follows:

Pres. Chas. A. Blanchard, Wheaton, Ill.; W. I. Phillips, Field Secretary and Treasurer, Wheaton; Henry L. Kellogg, Corresponding Secretary, and Mrs. N. E. Kellogg, Wheaton; Rev. E. R. Worrell, Tracy, Ill.; Judge Zearing, Chicago; Prof. H. A. Fischer, Wheaton; Rev. B. F. Worrell, Tracy, Ill.; J. M. Hitchcock, 165 Home St., Chicago; Rev. J. P. Richards, 821 Warren Ave., Chicago; Rev. W. M. Howie, 3557 Prairie Ave., Chicago; E. A. Cook, 15-17 River St., Chicago; Rev. Edgar B. Wylie, Summerdale, Ill.; Rev. A. W. Parry, Evanston, Ill.; Rev. W. B. Stoddard, Washington, D. C.; also H. M. Hugunin, Office Editor *Cynosure*.

The following telegram was received:

"BLOOMINGTON, Ind., June 19, 1893.

"Rev. W. I. Phillips:—I cannot get there tomorrow; my wife's health will not permit.

"M. A. GAULT."

The following were admitted as new members of the Association: Mrs. Mary C. Baker, Chicago; Rev. W. O. Dinius, Harvey, Ill.; Rev. T. M. Chalmers, Winchester, Kan.; Amos Dresser, Jr., Chicago; Rev. H. J. Becker, Dayton, Ohio; Rev. R. W. Chesnut, Marissa, Ill. A. G. Johnston, Huntington, Ind.; Rev. Rufus Smith, Wheaton, Ill.; T. H. Acheson, Hopkinton, Iowa; John Q. Thomas, Marion, Ind.

Rev. H. L. Kellogg presented the following names of persons in the audience, who were invited to sit as corresponding members: A. R. Smith, Wheaton; C. Dorcas, Tipton, Iowa; Mrs. R. W. Chesnut, Marissa, Ill.

The annual report of the Corresponding Secretary, Rev. H. L. Kellogg, was received and approved.

The annual report of the Field Secretary, W. I. Phillips, was read, received and approved.

On motion, it was voted to refer all reports to secretaries for revision, and that they be published in the *Cynosure*.

W. I. Phillips presented the reports of the Treasurer and Auditors of the Association, which were accepted and approved.

The annual report of the Board of Directors was read by Rev. E. B. Wylie, secretary of the board. It was accepted and approved.

The Association appointed the following committees:

On Nominations.—Rev. H. J. Becker, Prof. H. A. Fischer, and Rev. B. F. Worrell.

On Obituary.—Rev. W. M. Howie, Rev. A. W. Parry, and Elder Rufus Smith.

On Resolutions.—J. M. Hitchcock, T. H. Acheson, J. Q. Thomas and Rev. W. B. Stoddard.

The Committee on Nominations reported as follows:

President.—Rev. A. J. Gordon, D. D., Boston.
Vice President.—Charles A. Blanchard, President of Wheaton College.

Recording Secretary.—Amos Dresser, Jr.

Corresponding Secretary.—Rev. M. A. Gault.

Secretary and Treasurer.—W. I. Phillips.

Directors.—Chas. A. Blanchard, H. F. Kletzing, W. M. Howie, E. Whipple, E. B. Wylie, E. R. Worrell, J. P. Richards, J. M. Hitchcock, E. A. Cook, T. B. Arnold, and A. G. Johnston.

The report of the Committee on Nominations was adopted, except the nomination of Rev. M. A. Gault as Corresponding Secretary; which, pending a motion to "strike out," was referred

to the Board of Directors for consideration and action.

The Committee on Obituary presented a report which was read by Rev. W. M. Howie. It was received and adopted.

A recess was then taken until afternoon.

Upon reassembling in the afternoon, with Pres. C. A. Blanchard in the chair, Rev. W. M. Howie addressed the throne of grace.

On motion, the appointment of the editor of the *Cynosure* was referred to the Board of Directors.

The Eastern agent, Rev. W. B. Stoddard, read his report of services rendered during the year, which was accepted and approved.

It was also voted to publish in the *Cynosure* the report of Elder S. C. Kimball, of the New Hampshire State Christian Association.

The Committee on Resolutions, by Rev. T. H. Acheson, presented a report which was, after amendment, adopted as follows:

THE RESOLUTIONS.

Resolved, That having heard with gratitude the reports for the past year of the various agents of the Association, we express our high appreciation of the character of the work done by them, and that we hereby tender to them our sincere thanks.

2. That we urge all the churches of Christ in our land to take every proper step for the final eradication of the evil of oathbound secrecy from their membership.

3. That we gratefully recognize the guiding hand of God in leading many secret organizations to show to the world their true nature by outward demonstration, as evinced in the Homestead strike, the outrages of the White Caps, and otherwise.

4. That the present number, variety, power and activity of the secret associations about us everywhere are such that we cannot afford to lessen in any degree our present activity against them; and that, in the strength of Christ alone, we can and do expect victory.

5. WHEREAS, the managers of the World's Fair have disregarded the laws of God and man in opening the gates of the Columbian Exposition to visitors on the Christian Sabbath; therefore,

Resolved, That we utterly condemn this exhibition of anarchism and rebellion against the law; that we heartily commend the efforts of those who are seeking to close the gates on the Sabbath; and that we pledge ourselves to do all within our power to secure the closing of the gates on the Sabbath; and that we commend those exhibitors who do not permit their exhibits to be seen on Sunday.

The time for closing having arrived, prayer was offered, and the meeting adjourned.

ANNUAL REPORT OF THE CORRESPONDING SECRETARY, 1893.

The Association, at its last annual meeting, elected me Corresponding Secretary during my absence, and the duties designated for that office were already assigned when I returned. It was arranged, therefore, with the Board of Directors that a comparatively new field should be occupied, namely, the various denominational meetings and their constituent churches and the educational institutions.

In fulfilling this appointment, I have visited during the year, beginning June 1, 1892, 67 churches and 92 other religious assemblies, and fifteen institutions of learning.

Addresses on the reform.....	72
Other addresses.....	43
Calls made, generally on pastors, something over...	1,100
Received for books sold.....	\$ 3.35
" for <i>Cynosure</i> subscriptions.....	75.75
" from contributions and collections.....	196.12
" from the treasury.....	225.00
Expenses for traveling, postage, printing, etc., during the year.....	\$176.80

My year's work has been, mainly, to bring the National Christian Association and the churches together. We prophesy against the Jeroboam altars. It is the business of the churches of Christ to keep his altar holy and its worship pure. If there be an organization on earth whose care this is, that organization is the Christian church. It should in every community instruct and testify and warn until men shall know that to worship at lodge altars is like bowing on the plain of Dura, or in the calf-worship at Bethel, or with face to the east in the temple at Jerusalem. If to kiss the hand to the sun was once an iniquity to be punished by the judge; if to put the branch to the nose was once abominable to God, the same kind of religious rites are to-day as abominable and as sinful.

THE CONFERENCE.

As a means to help the churches to take up this work, and in so far releasing our Associa-

tion from it, the Board approved of a CONFERENCE OF CHURCHES to be held in connection with this annual meeting. This conference was to be composed of delegates appointed by the different church bodies; to be conducted by them; where there could be a free interchange of views, and careful examination of such facts and principles as might be set before them by our Association.

To promote this conference has been the object of many visits and large correspondence during the year. Representatives have been appointed from different bodies and from different divisions of the church, numbering, so far as reported, 39.

PASTORS AND CHURCHES.

My visitations to the churches have been a most agreeable part of the year's work. Pastors and people have, as a rule, been cordial, and have responded to appeals for the reform. At times individual members of the congregations have been hostile, but more often the tokens of awakened conviction have given cheering proof of the power of truth.

Among the hundreds of pastors visited there have been few instances where an interview on the lodge has been unwelcome. Often there has been unexpected and hearty approval of our work. In some cases pastors of large and popular churches are working effectively to separate their membership from the lodge.

CHURCH ASSEMBLIES.

To get a hearing before these bodies has been often difficult. To present a definite request was found a much better plan than to attempt an address in general terms. To have a proposition which bodies of all kinds of opinion on the reform would hear and vote up or down was a necessity in many meetings. The plan of a conference to which delegates could be invited was of great assistance. The request was an introduction, and often gave opportunity for a statement of the reasons for our reform. It has met so few refusals that I have not been to the trouble of keeping account of them.

COLLEGES AND SEMINARIES.

Rev. S. F. Porter has for several years been the faithful College agent of the Board. His labors have been generally directed to placing in the libraries of these institutions such books and other literature of our reform as would be useful for students. The value of this work would be greatly increased if students should become interested in studying this literature. The Students' Bureau of Correspondence was begun two years ago to promote inquiry in our educational institutions into the nature and effects of the secret orders. This society was reorganized at a meeting of exceptional interest in the Sherman House, Dec. 3 last. It is not established as a reform society; but to study facts and principles, thus preparing the choice youth of our schools to be reformers. I have helped the young men of this organization in their correspondence; and their last report, dated April 15, shows a very commendable beginning. Little could be done since that date, as the seminaries were then closed and the colleges busy with anniversary work.

WORLD'S FAIR.

Work was begun for a World's Fair exhibit Nov. 15 last. Formal application was made for space a few days later; but the actual grant was not received until the last of January. In connection with the other members of the committee appointed by the Board I have given much time to the installation of this exhibit. Bills of expense have been paid by the Treasurer to the amount of over \$350, and through the efforts of the committee \$213 has been contributed to meet this expense. Some small amounts have been sent to the treasurer, and we are promised \$300 more from the fund left by Philo Carpenter with his daughters, Mrs. Cheney of this city and Mrs. Hildreth of Los Angeles. Of the amount raised \$200 is from them. The committee believed the opportunity given the Association through this exhibit to be providential and of greatest value. We wished some of our best men to attend it, whose knowledge of argument and fact, and skill in conversation would be taxed daily by the crowds at the Fair. In this we have been disappointed, but have tried to do the best under the circumstances. Mrs. L. C. Hemenway, sister of Bro. E. A. Cook, is at present in charge; and later in the season we have promise of other ex-

cellent assistance which will be inexpensive to the Association.

THE CONGRESS.

The Boston Convention in 1890 recommended an international congress to be held in Chicago this year. A committee was appointed at the annual meeting the same year, and negotiations were begun with the chief of the Congress Auxiliary to the World's Fair. He did not favor the plan; but in fairness thought if secret society congresses were held, both sides should be heard. Nothing more was done, as I am informed, until last November, when the effort was renewed both with Judge Bonney of the Congress Auxiliary, and with the Committee on Religious Congresses. We succeeded at last, and on the 3d of April a date was given (Oct. 5) for a congress of two sittings. A large correspondence was begun before this time for the congress, and letters of great interest and cheer were received from several foreign friends, notably Dr. Kerr of Glasgow and Rev. John Boyes of Huddlestons, Eng. The Sunday opening of the Fair began about this time to be hotly discussed, and our efforts for the Congress have nearly ceased until that question is settled.

I recommend as follows:

1. That the direct effort to reach the churches be continued on a larger scale. District agents and lecturers should seek out the religious assemblies, visit and address them so far as possible. They will do well to make Sabbath discourses a special feature of their work.

2. With the opening of our educational institutions in the fall, the Students' Bureau should be encouraged to renew its work with new energy.

3. If Sunday-opening prevails, my judgment is to have as little to do with the World's Fair as possible. Our exhibit, however, installed under the law of Congress, must for the time being be cared for.

For whatever success has been given to a great work undertaken in much weakness, I gratefully acknowledge the hand of God, guiding, sustaining, and opening doors of gracious opportunity for his Word.

HENRY L. KELLOGG.

DIRECTORS' REPORT.

REPORT OF THE BOARD OF DIRECTORS OF THE NATIONAL CHRISTIAN ASSOCIATION FOR THE YEAR FROM MAY 11, 1892, TO JUNE 20, 1893.

Brethren and Sisters of the Association:

At the annual meeting of the National Christian Association, May 11, 1892, the following Board of Directors was elected:

T. B. Arnold, Chicago, Ill.; C. A. Blanchard, Wheaton, Ill.; E. A. Cook, Chicago, Ill.; J. M. Hitchcock, Chicago, Ill.; G. R. Milton, Elgin, Ill.; J. P. Richards, Chicago, Ill.; Elliott Whipple, Wheaton, Ill.; Edwin R. Worrell, Tracy, Ill.; E. B. Wylie, Summerdale, Ill.; W. M. Howie, Chicago, Ill.; H. F. Kletzing, Naperville, Ill.

The Board was organized as follows: Rev. George R. Milton, President; Ezra A. Cook, Vice President; Edgar B. Wylie, Secretary.

Committee on Finances.—Prof. Elliott Whipple, Rev. W. M. Howie, Prof. H. A. Fischer.

This committee was also made their Auditing Committee.

Committee on the Buildings of the Association.—Wm. I. Phillips, W. B. Stoddard, E. A. Cook.

Committee on Publications.—Edwin R. Worrell, J. P. Richards, J. M. Hitchcock.

The Board has had meetings throughout the year for the due consideration of the interests of the Association. The regular business has run so smoothly that the meetings have not been frequent, but fully attended.

The list of membership of the Board has been preserved with the one notable exception of the death of Rev. G. R. Milton. Appropriate action was taken in view of the Association's loss in this death, and resolutions were spread upon the records of the Board. The vacancy thus caused in the Board was filled by the election of Mrs. W. W. Cheney. Rev. E. R. Worrell was elected to the chairmanship.

As the annual meeting of last year had adjourned before the death of ex-President Jonathan Blanchard was made known to the public, the Board, in behalf of the Association, ordered to be recorded an appropriate expression of their recognition of the divine will, in the removal of

that veteran educator and philanthropist. The resolutions so appreciatively and happily expressed, and which may be found under date May 23, 1892, were drawn by Rev. George R. Milton, who soon after also put aside the armor of conflict for the crown of reward.

Arrangements have been made for a detailed report from each appointee of the Association and the Board; hence the present report will aim to give the record of the bare business transactions of the Board, referring the members of the Association to the individual reports for the particulars in the several departments which are to be presented by the Treasurer, Publisher, Field Secretary, Corresponding Secretary, and the district agents. It was thought, after consultation with the officers, that the consummation of the orders of the Board would be more justly and more fully placed before the Association by reports from those personally engaged in the work.

First. The Board, through the Finance Committee, has on several occasions examined the Treasurer's books and statements and found them correct to date, June 1, 1893.

Second. There has been little new business in the line of publications. The Committee on Publications ordered ten thousand copies of Pres. C. A. Blanchard's address entitled "Folly, Expense, and Danger of Secret Societies," and an edition of each of the new tracts entitled, respectively, "Families, Churches, Senates, Juries, and Camps; are they Secret Societies?" and "Testimony of Pastors."

Third. The work of the Field Secretary has received attention in the following particulars: The duties of the Secretary were made the same as last year, with his salary of \$1,200 guaranteed. The Secretary's plan to divide the field into districts, including several States to be worked by district agents, instead of confining workers to single States, was endorsed. The plan to reach the South by sending the *Cynosure* to ministers and to educational institutions, and to co-operate more closely with the work conducted by Prof. S. C. Kimball in New Hampshire, was sanctioned by the Board. Under the experienced and efficient leadership of the Field Secretary the work has prospered all along the line. The letters from the agents have always proven a popular feature of the *Cynosure*. The reports of the Secretary and agents will form an important part of this annual meeting.

Fourth. The Board entered into definite agreements with the Corresponding Secretary at the beginning of this year. His duties were defined as follows: He was to represent the work of the Association in religious conventions and their constituent churches, and in educational institutions. He was to promote some system of limited membership by which the constituency of the Association may be augmented and its funds increased. His salary was to be \$1,200 and traveling expenses. This report cannot forbear to mention one item in the Secretary's busy year which he will more amply present, viz.: The work of the Student's Bureau of Correspondence. The work in the educational institutions has been wisely done through this Bureau. The work was aided to the extent of \$100 by the Board, and the report of the Secretary of the Bureau shows that the appropriation was wise. Thirty-five correspondents were secured in various institutions, and fourteen institutions visited. A list of lecturers has been secured, to the number of sixteen, including Joseph Cook, Dr. A. J. Gordon, who agree to address students on the secret societies. The work of the Bureau coincides with that of the College agent, and when the students demand information the libraries he has placed in the different institutions will be in more frequent use.

Fifth. The Committee on Buildings have furnished the following facts: The third floor of the Carpenter building has been used for a Chinese mission. The leading worker is a native Chinaman, converted in this mission a few years ago. Several who have been converted here are now at work in China. The hall on second floor has been used evenings till recently for Christian services held by the workers from the Moody Institute. The remainder of the second floor has been used for the office and composition and store rooms. The first floor and basement have been rented for a toy and baby carriage factory. Two coats of paint applied to the outside and other repairs of the inside have put the building into a

much better condition than at the beginning of the year.

The Eastern agent has had charge of the Washington property and reports for thirteen months, from May 1, '92, to June 1, '93, as follows: The property is in as good or better condition than one year ago. The receipts from rents were \$777.30, besides the rooms occupied by Mr. Stoddard, which are reckoned at \$234, making the total receipts \$1,011.30. The expenses for the year were \$557.85, which includes payment of taxes for eighteen months, leaving a net income of \$453.45. The Association has a cash offer of \$10,000 for the building.

Sixth. A committee to raise funds and to organize an exhibit at the World's Fair was appointed consisting of Henry L. Kellogg, chairman, Edwin R. Worrell, T. B. Arnold, Mrs. W. W. Cheney, and Mrs. Edward Hildreth. This committee has charge also of the arrangements for the National Christian Association's Congress at the World's Fair. The exhibit is in place and has received the compliments of all the friends who have seen it. The Board contributed \$350 toward the expense of the exhibit.

Seventh. The following persons are recommended for members of the Association: Mrs. Mary C. Baker, Chicago; Rev. W. O. Dinius, Harvey, Ill.; Rev. T. M. Chalmers, Winchester, Kansas; Amos Dresser, Jr., Chicago, Ill.; H. J. Becker, Dayton, O.; A. G. Johnston, Huntington, Ind.

Eighth. The amendment of the by-laws offered by the Corresponding Secretary (see Recording Secretary's book), was referred to this annual meeting with recommendation to adopt it.

Ninth. We feel that devout thanksgiving should be rendered to Almighty God for the many tokens of his favor during the past year, and that while the accomplishments are less than we might justly wish, still there is great reason for renewed efforts in behalf of the cause we represent.

EDWIN R. WORRELL, Pres.

EDGAR B. WYLIE, Sec.

N. C. A. TREASURER'S REPORT.

MAY 1, 1892, TO MAY 31, 1893.

STATEMENT OF RESOURCES.

Real Estate—Carpenter b'd'g.	\$20,000.00	
Washington b'd'g.	10,000.00	
Mich. house and lot	4,000.00	\$34,000.00
Bills receivable—Pub. H. notes	3,054.22	
Loans	4,446.96	7,501.18
Fixtures—furniture, signs, etc.		
in Chicago	463.12	
in Washington	66 69	529.81
Publishing material, type, etc.		1,088.24
Books in stock		601.32
Tracts in stock		648.61
Christian Cynosure, estimated value based on the purchase price		5,859.50
Cynosure subscriptions due from subscribers		335.75
Reference Library		227.15
Suspense accounts		1,493.03
Personal accounts due N. C. A.		1,434.76
Merchandise on hand		13.25
Cash on hand June 1, 1893		637.49
		\$54,370.09

STATEMENT OF LIABILITIES.

Capwell annuity fund	\$ 854.66
Ohio " " "	1,000.00
New York " " "	500.00
Columbia " " "	6,000.00
Cynosure extension fund	56.53
College library fund	10.37
Free tract fund	12.75
Cynosure subscriptions due subscribers	2,245.62
Personal acc'ts owed by N. C. A.	818.52
N. C. A. capital	42,871.64
	\$54,370.09

W. I. PHILLIPS, Treasurer.

N. C. A. AUDITORS' REPORT.

CHICAGO, June 17, 1893.

This is to certify that we have examined the books, vouchers, notes and other assets of the National Christian Association held by Wm. I. Phillips, treasurer, and find the same to be as represented in his annual statement, with the expenditures properly vouched for.

E. WHIPPLE, } Auditors.
H. A. FISCHER, }

NEW ENGLAND LETTER.

Summer Thoughts.—The Borden case.—Commencement matters.—Work among the Greeks in Boston.—The Boys' Brigade.

June has thus far been as coquettish as April. She has given us days of scorching heat that made us feel quite willing to change places for the nonce, with Peary and his company of Arctic explorers. And then in one night the thermometer would make a wild plunge from 90 or 95 down to 60 or even below, and we have put on extra wraps, and shivered over the kitchen fire, and berated the freakishness of our New England climate. But, perhaps, it is this versatility in her atmospheric conditions which has helped to make us a versatile people. The tide of foreign immigration, the constantly increasing supplies of ready-made clothing and "prepared" foods, are fast eliminating the Jack-at-all-trades from our New England villages, and the Yankee house-keeper who scorns to buy anything she can make herself. As a consequence, our "faculty," using the word in its ordinary New England sense, has greatly degenerated. Perhaps this is one among the many reasons which have led to the intellectual decadence of New England, for the man who can do but one thing, no matter how well he can do it, cannot as a rule have the same mental keenness and suppleness, like a well-tempered Damascus blade, which characterizes the man who can in an emergency turn his hand to fifty things, and whose wits are therefore more freely exercised.

But I have strayed from the subject with which I began, this lovely June weather—for to-day is one of the perfect days when the whole countryside is rioting in the exuberance of verdure and bloom which attends the footsteps of the early summer, still in its early prime though rapidly nearing the limit when the days will begin to grow a little shorter, and the sere and yellow leaf, here and there, will send mournful prophecies to the soul. What beauties crowd around one in the shortest walk, though it does not extend beyond one's own dooryard. Our common dogtooth violet sells in Germany for three marks, equivalent to seventy-five cents a dozen; our mullein is a favorite in European greenhouses, and we ourselves pay large sums for foreign novelties that have less claim to beauty than many of our wild-wood plants which rank with us as "only weeds." Farmers who raise tobacco are complaining of the ravages of the tobacco-worm, which is, as one might naturally expect, among the most repulsive of its kind. I incline to think that even those birds—the wood-thrush for instance—who eat the tent-caterpillars without any qualms of conscience or stomach—let this filthy parasite severely alone, and if they could talk would express their minds after the fashion of the cannibal who turned away in disgust from a tobacco-saturated sailor with the remark, "him no smell good." I wonder if there are caterpillars, and currant worms, and all these creeping, crawling horrors that nip our hopes of "early vegetables" in the bud, and lead us to denounce gardening as a delusion and a snare, to be found in the Czar's realm. If so, how much better the Autocrat of all the Russias would be employed in issuing imperial ukases for their destruction than for the banishment of the Jews!

Gov. Robinson, in his argument for the defence in the famous Borden case, now closed, said a good thing to the jurors, which is quite as applicable to men in other situations, our legislatures for instance: "The man I want to see in the jury-box is he who says, as you have said, that he has read and had opinions, but who is capable of using common sense. The man I don't like to see is the one who is like a piece of putty, to take the impression of the last one who comes in contact with him." It may be apropos to say that many of the people who so coolly prejudged and condemned Miss Borden, without any evidence, were on the putty-like order. Her triumphant acquittal was what was generally expected, as even the testimony of the very witnesses called by the government proved to be more in favor than against her. Fall River had better change its public officials, and with all possible expedition. Their persistent bounding of an innocent woman may have been pig-headed stupidity merely, but it shows in a rather alarming light the risks which honest and respectable citizens may run when their lives and liberties are in the

hands of Irish Romanists. The bearing of Miss Borden throughout, in its quiet, reserved, gentle dignity, has been beyond praise, and honored alike womanhood in general and New England womanhood in particular. Now the great trial is over, the question naturally arises, will the real murderer ever be found? Probably not, as the Fall River officials could hardly have done more had they been in direct collusion with him, to aid his escape.

Twenty-five per cent of the Harvard graduates drift into the law. So say the statistics of that institution. There is something about the triumphs of the bar that seem especially to fire the young imagination, and it is melancholy to reflect how many of these future legal lights may find themselves snuffed out and in some other employment, or else as they wait for clients that are slow to come or do not come at all, envying the steady pay of a clerk or a mechanic.

The unpractical character of the usual Commencement essay has been often remarked. Sex does not seem to make any difference in this regard, but the student almost invariably seeks his or her theme among the stars, or a way back in the times of the ancient Greeks and Romans, and snubs any line of thought that seems to have a practical connection with our homely, everyday life, but I notice that "a sweet girl graduate" in some Western university, recently discussed the servant-girl question in her Commencement essay, and I hope, before long, Wellesley, Smith and other New England colleges for girls will train their students to give social economics a place beside political economics. If "the higher education" is not brought to bear upon these household problems that are wearing so many women into untimely graves, it will be in a very important sense a failure.

President Hartnaff of Hartford Seminary recently spoke before the Congregational Club of Boston in favor of women studying theology on the same footing with men and declared "that women's faculties are such as peculiarly to fit her for studies which require not only strong but also intuitive thought." I am glad that poor St. Paul is getting to be better understood. Little did he think when he dictated those words of counsel and reproof, which had only to do with certain local conditions that they were to be made such a dreadful handle to use against the whole female sex, as if women just converted from heathenism, undisciplined, childish, and utterly lacking in mental training should set the stand for the Frances Willards and Mrs. Livermores eighteen centuries after.

I had the pleasure lately of making the acquaintance of Mrs. Calliope S. Vaistes, who with her husband is carrying on evangelical work among the Greeks of Boston and Lowell. Though but recently begun, God's blessing has been manifestly shown by numerous conversions, and in the marked favor with which it has been received by the churches of all denominations. Mrs. Vaistes is a bright, earnest little woman who speaks English like a native. She and her husband came to this country, and studied together preparatory to going back to Greece as missionaries, but felt called instead to stay and work among their neglected countrymen.

The law which passed the Massachusetts Legislature forbidding societies that are not composed of *bona fide* military to bear arms, is very obnoxious to the Roman Catholic members, and doubtless next year will witness efforts to secure a repeal. One of the queerest things is their assertion that "the Governor did not know what he was signing." If this is so it stamps Gov. Russell as singularly incompetent for the high office he fills. The same law which forbids the secret military societies of Rome even when they profess to be temperance organizations, it seems to me, forbids also the Boys' Brigade in our Protestant churches with their real guns and real uniforms. English law forbids the parading with military weapons by any company which does not belong to the regular militia, and this is why over the water the Boys' Brigade is a different thing from what it is with us.

ELIZABETH E. FLAGG.

Freemasonry and Romanism—no matter what may be pretended—are hand in hand, working to the same end, and that end is not only the control of the schools, but of the entire United States.

CORRESPONDENCE.

JESUITISM AND SECRECY.

—, N. H., June 14, 1893.

EDITOR CYNOSURE:—It is generally believed—at least, has been believed—that Romanism and Freemasonry are opposed to each other. That this is really only a trick—a pretence—is shown by the close relations that exist in many places between the Church of Rome and the secret lodge.

The daily paper with the largest circulation in New England—the Boston *Globe*—is also the particular organ of Catholicism—read, probably, by a quarter of a million Catholics daily; yet it devotes ample space to news of what it calls "The Mystic Orders," and is especially friendly to Freemasons. They can secure favors; a Masonic newsman can secure the *Globe* agency when a plain man is refused. So, too, when Catholics apply—secrecy and Romanism "take the cakes" every time. So, too, like the majority of New England papers, no word against Masonry can be found in print, while they go out of their way to keep secrecy. As proof, look at a dispatch in the *Daily Globe* of June 13th. It begins thus:

Washington, D. C., June 12.—Alexandria, Washington's Virginia suburb, where George Washington went to church and attended lodge meetings, in common with all the rest of the country, is eagerly reading the accounts of the trial of Lizzie Borden.

"And attended lodge meetings." Thus it is that "the lodge" is endorsed and kept at the front.

In a New England town, a few years ago, a priest was caught in altogether too close relations with a female of his flock. Masonic lawyers protected him, and to-day he is in charge of a church in the same county. But the town and those who exposed him are being punished. A club—named, too, after the "old man at Rome"—was formed. Its members were Masons or Catholics; its object not the good of the town, nor the good of anyone; its works have been secret, and yet native-born New Englanders have been its presidents, and its work has been all that Satan himself could desire. One man was charged with stealing, but not arrested or tried, yet driven out of the State, and a Romanist fills his office. Rum is as free as water; taxes are doubled, and the town in the hands of a gang of bummers. This is the result of a priest being exposed, and is made possible only because the Masonic and other secret bodies joined hands with Romanists, and they, acting together, are able to rule, rob and ruin at pleasure; all because a Protestant caught, unintentionally, a priest, and imagined the law would apply to one as well as to another.

TRUTH.

COMPARATIVE VALUE OF PUBLIC CON-TRACTS.

WHEATON, Ill., June 16, 1893.

EDITOR CYNOSURE:—On the second page of the Chicago *Tribune* of the 13th inst., in a paragraph headed, "His Views on Sunday-closing," referring to ex-President Harrison, are these words: "All questions in which the public are so deeply interested, and which affect an enterprise like the World's Fair, should in my opinion be settled as quickly as possible." He said: "Whatever I think personally about Sunday opening, it seems to me that when Congress made the law and gave an appropriation to the Fair, that settled the question." And it ought to—not with ex-President Harrison only—a man who understands law, and certainly this law which by discussions and petitions had become so prominent before our whole people, Congress and himself—I say this matter should have been regarded as settled by every one claiming to be a citizen of this government and more especially by all public officers. The will of the American people, expressed in legal form, is the law of our land,—or we have no law; and any public officer who will act or teach inconsistently with this fact, whether in a country village or in the city of Chicago, favors anarchy and deserves impeachment.

A grand spectacle—a great lesson—an exposition (is it a revolution?) is before us. We have invited all the peoples to witness it. It is in the city of Chicago, where a few years ago anarchists disregarding law were punished.

But does some one say that certain moneys are not paid—certain conditions are unfulfilled?

Are laws then abrogated by the non-payment of money? "We, the people," by our representatives in Congress assembled, have voted an appropriation. The money is somewhere; let the wronged party show and enforce his claims against any withholding it, and it will be forthcoming; but let the legally expressed will of the people be done; or let us at once acknowledge, here and before the men of every clime assembled, that our pretended government is a mere mess of loose contracts and we have no law—that we are an anarchy.

I may not now take time to write more. In haste yours,
JAMES BREWER.

N. C. A. WORK IN INDIA.

BOMBAY, India, May 20, 1893.

EDITOR CYNOSURE:—The blessed testimony of anti-secrecy reform must speedily become world-wide. The brave few who come out amid perils and prayers, preaching and giving their earnest testimony, little thought at the time what winds of grace would scatter their tear-watered seed. The man who preached his anti-secrecy sermon; the one who compiled a tract; my beloved friend and namesake—Jonathan Blanchard, as he toiled over the many pages of his volumes—how little these humble but God-honored reformers then thought of how a newspaper office in Bombay, India, would announce their books in many thousands of circulars. Yes, they could not foresee that their testimony was to speak for Jesus against the apostate Christianity which brings secret lodge heathenism to play "labor and refreshment" with its twin heathenism in India.

For years the *India Watchman* has been spreading the publications of the National Christian Association throughout India, Burmah and Ceylon. This paper is a union mission monthly, and just now rejoices in attaining fourteen years of hard and blessed work. We do not beg aid from any one but God. He giveth liberally, and upbraideth not. Our greatest need is humble, holy, happy workers. Jesus twice bids his people to pray for workers to be sent of God to the great and very needy harvest fields.

I have two good colporteur evangelists in the field, selling books and preaching Jesus. One of these—Bro. Moss, from Shenandoah, Iowa—writes for more secrecy books, having sold his supply. I have just sent a new lot. With this I send to the N. C. A. office for \$30 worth more of books. I have to sell some of them at less than the market prices, as English books are often cheaper than the American. But I do not "make money" on the books; it is all a mission work for our Saviour.

Oh, how blessed to publish a free, full and fiery salvation! Over twenty-one years ago God brought me to India, and I love this business of spreading the Gospel better than ever. Purity of heart, separation from worldliness, and joy in Jesus will win in India just as well as anywhere in the world. Hallelujah! Pray for your work in India, and pray, too, for your lonely worker,
WALLACE JONATHAN GLADWIN.

FREEMASONRY.

ITS CHRISTLESS DEGREES AND THOSE THAT BURLY CHRISTIANITY.

In the following Masonic degrees the name of Christ is excluded from its prayers and rituals.

It is noticeable that in the initiation ceremonies of the first degree (Entered Apprentice), which is the stepping-stone to all that follow in the Blue Lodge, the Chapter, the Consistory, or the Commandery, occurs the following colloquy:

"*Worshipful Master*.—Mr. —, in whom do you put your trust?

"*Candidate*.—In God.

"*Worshipful Master*.—Your trust being in God, your faith is well-founded."

In this brief passage, and throughout this degree, the name of Christ is ignored and excluded; and the unfortunate novice who should say that his trust is in Christ would quickly be corrected for using such an un-Masonic term.

It must be remembered, also, that the term "God" in Masonry applies equally to the popular deity in any country, whether Christ is known and honored, or not. In the professedly Christian United States the Mason's popular deity is known as "the Grand Architect of the Uni-

verse," but he has no affiliation in the lodge with the Christ of the Bible.

I.—ENTERED APPRENTICE.

There are properly two prayers attached to the work—one in the opening ceremonies; the other in the initiatory rites—and in neither does the name of Christ appear, nor in either is it allowable. Mackey's *Encyclopædia* (p. 594) says that "Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer;" and on page 641, it tells us: "Freemasonry is not Christianity, nor a substitute for it." Therefore the use of the name and offices of Christ is officially ignored by the fraternity.

II.—FELLOW-CRAFT.

Prayer is omitted in the opening ceremonies, in the initiation, and in the closing rites.

III.—MASTER MASON.

No prayer in the opening of the lodge; prayer at the mock resurrection of Hiram Abiff, but with no Christ in it—a mere medley of scattered quotations from the Old Testament; none in the closing ceremonies.

IV.—MARK MASTER.

No prayer in the opening ceremonies, but a collection of emasculated texts of Scripture drawn from the New Testament, with the name of Christ carefully excluded. In the initiation there is no prayer but more abbreviated and Christ-excluding Scripture texts. The prayer in the closing ceremonies is addressed, without reference to Christ, to the "Supreme Grand Architect of the Universe," that he may "enable us so to practice the precepts of Masonry that all our actions may be acceptable in thy sight"—on their own merits, we suppose.

V.—PAST MASTER.

In the opening ceremonies of this degree, prayer is allowable, if addressed only to "Most holy and glorious Lord God, the Great Architect of the Universe, the Giver of all good gifts and graces," but the intercession of Christ is omitted. The prayer is for blessing on the lodge. There is no prayer arranged for the initiation rites, but in the closing ceremonies Mackey furnishes a form for a petition to the "Supreme Architect of the Universe."—*Ritualist*, p. 311.

VI.—MOST EXCELLENT MASTER.

After the lodge has been duly arranged in this degree, the Senior Warden says: "Brethren, please assemble around the altar for the purpose of opening this lodge of Most Excellent Master Masons." Then all form in a circle around the altar, being close to each other, with a break in one place for the Worshipful Master to enter. Then all kneel on left knee and join hands, each giving his right-hand neighbor his left hand, and the left-hand brother his right hand, their left arms being uppermost, and heads bowed, when the Master reads Psalm 24, and as he comes to the expression "King of Glory" each time he advances toward the kneeling circle of brethren, and when finished kneels with them, thus completing the circle. They then lift up their hands and arms six times together, as the Master counts one, two, three; when, led by the Master, all repeat the Lord's prayer. After some other dumb-show performances the Most Excellent Master says: "In the name of God and King Solomon I declare this lodge of Most Excellent Masters opened in form."

During the initiation rites many texts of Old Testament Scripture are quoted and several Old Testament incidents referred to, and the Most Excellent Master recites or reads part of King Solomon's prayer at the dedication of his temple, addressed to the "God of Israel."

In the closing ceremonies the brethren "kneel on the left knee, forming a chain, with the left hand over the right arm," when the Master offers a prayer to the Supreme Architect of the Universe, similar to that form used in the initiation of a Past Master, followed by the same dumb-show as in the opening ceremonies. The Master reads Psalm 23, and declares the lodge closed in the name of "God and King Solomon."

Masonry, it must be remembered, is "a religious institution, but not Christianity." We have no Christ in this degree.

VII.—ROYAL ARCH.

In the opening ceremonies considerable Old Testament Scripture, in scraps, is quoted, together with the passage found in 2 Thess. 3:16,

with all reference to Christ carefully eliminated. Prayer is omitted.

In one part of the initiation a long prayer is offered, full of Old Testament allusions, and addressed as follows: "O thou eternal and omnipotent Jehovah, the glorious and everlasting I AM, permit us, thy frail dependent and needy creatures, in the name of our most excellent and Grand High Priest, to approach thy divine Majesty;" but the name of *their High Priest* is not mentioned, and the name of Jesus Christ is excluded in toto.

A second prayer is addressed in the words of Psalm 141; a third, extracted from Psalm 142; a fourth is quoted from Psalm 143. Sometimes a prayer, more resembling a toast at a banquet or a benediction, is pronounced at the close.

This degree is largely founded on Old Testament Scripture, tradition and imagination, but its religion and ceremonies have no just claim upon the support of the followers of the Lord Jesus.

(To be continued.)

LITERATURE.

PHILLIPS BROOKS: The Man, the Preacher, and the Author. Based on the "Estimate" by Newell Dunbar. With an introduction by Joseph Cook, and a Supplementary Chapter from the venerable Frederick W. Farrar, D.D., Archdeacon and Canon of Westminster. To which are added Selections from the Writings of the Great Divine. Profusely illustrated with Portraits and Views of the Scenes of His Life and Labors. One volume, large paper, pp. 290. Boston: John K. Hastings, 47-49 Cornhill. Price, in cloth, \$2.50. Sold by subscription.

This elegant memorial volume appeals to the good taste of every reader in its letterpress, illustrations and general outward appearance, as well as to the excellent material comprised within its contents.

The "Estimate," by Mr. Dunbar, upon which this book is based, was written before the death of Bishop Brooks, and was greeted with numerous encomiums for its intelligent appreciation of the man and the preacher.

The "Introduction," by Joseph Cook, is worthy of its author as a study of the distinguished divine. In it he says: "Quantity of being; amplitude of natural endowment; richness of emotional, intellectual and spiritual power, were what impressed men most in Phillips Brooks. He was in every way a large man, and in almost no sense fragmentary or fractional. An orator easily addresses every side of human nature that he possesses. Phillips Brooks had a many-sided soul. . . . A polygonal nature is usually a powerful nature; but a spherical yet more so. Size without symmetry may mean mischief. Phillips Brooks had both size and symmetry, both sensitiveness and spirituality, and so was remarkable for quality as well as for quantity of being. Even his commanding physical presence was a palpable advantage to him in his public work. He was unconscious of the fact, but others were not. Culture did what it could for him; birth did more."

The estimate of Phillips Brooks furnished by Canon Farrar is also noticeable: "He is a man of magnificent physique, at least six feet four high, and of proportionate mould. . . . The most cultivated and the ablest preacher in America, he is wholly free from self-consciousness, the artificial mannerism and the petty pomposities which mark the commonplace ecclesiastic in every country. He always acts and speaks like a man among men. . . . setting an example of that stainless chivalry and large-hearted tolerance which mark the true gentleman and the true Christian."

The appended "Extracts from Sermons and Addresses" are fair specimens of his methods of thought and expression, and indicate his views of education, the state, war, the church, skepticism and life. Young men may profit by a perusal of them.

The illustrations represent Bishop Brooks at various stages of his career—as a student at Harvard, as the pastor of several churches, as the matured man in daily life, and as the churchman in his episcopal robes. Other engravings present views of the several churches in Philadelphia and elsewhere in which he officiated.

The book is printed in two colors, from clear, handsome type, with open pages, wide margins, on a fine quality of paper, and in tasteful binding.

IN BRIEF.

A FLOATING ISLAND.

In certain places floating islands are not uncommon; but one seen three times last year in the North Atlantic ocean was not only a rare occurrence, but was, besides, of peculiar scientific interest. It was first seen on July 28, in latitude 39 degrees, 31 minutes, and longitude 65 degrees west. The second occasion was on August 26, in latitude 41 degrees, 49 minutes, and longitude 50 degrees, 39 minutes; and the third time was on September 19, in latitude 45 degrees, 29 minutes, and longitude 42 degrees, 39 minutes. As it was never seen after that date, it was presumed the island was destroyed in the autumnal storms. On the three occasions the island was come upon it was moving toward the Azores at the rate of about a mile an hour. Its extent was about 300 feet each way, and it contained much forest growth, many of the trees thereon being fully 30 feet high. The finding of such an island in that section of the Atlantic is in itself a curious incident, but to scientists generally it is more interesting as showing the possible migration of animals by this means, as put forth by Darwin.

HOW TO CONQUER CHOLERA.

A European authority on cholera believes that the best way to conquer that disease is by going to the roots of the evil. He says: "This disease is endemic at the delta of the Ganges river in India, in a low area of about 7,500 square miles, caused by the putrefying remains of animal and vegetable life cast into the river by the inhabitants, and constantly floating about. Formerly the fellaheen of Egypt interred their dead on the borders of the river Nile, and the bodies were then washed out into the stream during the annual overflow of the river, and were carried down to spread disease throughout the delta. Since an end has been put to this custom the plague no longer harasses the country."

AMELIORATION OF SMALLPOX.

It was several years ago that Gallavardin drew the attention of French practitioners to the advantages of treating the smallpox according to the plan originally suggested and carried out by John, of Goddesden, and Waters. The treatment in question consisted simply in keeping the patients absolutely away from all solar light; and this solar darkness had to be, from first to last complete and uninterrupted, otherwise no beneficial results can be looked for. The same authority has recently published the results of his experience with this method, covering a period of some sixteen years, showing that, if this plan be carried out, the great advantage ensues of there being no period of suppuration, and in consequence the subsequent scarring is infinitesimal.

CURIOUS EGYPTIAN TABLETS.

In 1887 some 320 brick tablets, covered with inscriptions, were found amid the ruins of the palace of Amenophis IV. on the east bank of the Nile, about 180 miles by river south of Cairo. These tablets have now all been translated and prove to consist for the most part of important political correspondence between kings, governors and officers who lived about 1480 B. C. Some specimens of these translations were given in a recent issue of "Science," by the Rev. Thomas Harrison of England, and they show that many of them were appeals to the Pharaoh of Egypt for aid against attacks by the Abiri (Hebrews). The reading of the tablets, Mr. Harrison states, affords strong evidence as to the chronological correctness of the Biblical account of the Hebrew conquest of Palestine under Joshua.

A BENZINE CAB.

The benzine cab is the most novel means of transportation in Germany. It is a four-wheeler, guided by the touch of the finger on a lever, and provided with motive power by a benzine engine, which neither heats nor smokes the occupants. The first of this style of cab, says the New York Sun, was completed a month ago, in a Mannheim factory, and was



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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 29, 1893.

HENRY M. HUGUNIN. - - - Editor.

THE ANNUAL MEETING.

We yield considerable space, in this issue, to the proceedings of the annual meeting of the National Christian Association and the reports of the work performed by its officers and agents. The consensus of these indicates progress in the right direction, and hopeful anticipations for the year to come.

The deliberations of those present were harmonious and helpful.

As regards the work of the Association, as has been well demonstrated in the past, it is peculiar, and partakes largely of an educational character.

The pastors having been awakened to the dangers of secret societies, as inimical to the best interests of the church, the home and the state, they are better prepared to co-operate with us in enlightening their people upon the subject.

The excellence of this method is largely confirmed by the experiences of the corresponding secretary, and Rev. Messrs. Gault, Paden, Fenton and others. During their labors they made especial effort, with marked success in many cases, to instruct pastors and their congregations along this line of work. In those churches where secret societies are better understood and their lodge adherents are excluded from communion and fellowship, they found little difficulty in obtaining hearings for lectures and a distribution of anti-secrecy literature. But in those churches where lodge members were regular attendants, supporters and communicants, and the evils of secret organizations were not recognized, they were met with indifference and coldness.

Again, among both pastors and people, they found our reform obstructed by ignorance of its design and the real evil which it proposes to remedy.

The result of these experiences, therefore, is shown in the necessity: 1. Of interesting clergymen in our work by furnishing them with requisite information, and arousing them to a realization of its importance wherever there is indifference or prejudice manifested. 2. To obtain their consent to the education of their congregations by lectures, addresses and tracts, as often as possible, upon this subject. While this preliminary work is done by the agents or lecturers, it will be necessary, further, to have the pastors take up the subject at stated periods—the oftener the better—and impress its value upon their people.

Especially should the features of secret societies most damaging to the church, the home and the state be carefully dwelt upon and supported by extracts from the best of our authorities, living and dead. The thoroughly informed agent, even if he is not a recalcitrant member of a lodge, is the proper medium for this class of field-work.

At the same time every member of the Association can do capable work in this direction by personal contact with the uninformed and unprejudiced, aided by sample copies of our publications, tracts and the *Cynosure*.

In the meantime, as in all reforms, ours especially needs constant *activity and agitation*. The field is large, and the laborers too few. Yet, by the blessing of God, we hope to diminish this great evil by our labors from year to year, until victory shall crown the work which has been so ardently begun and continued in the Lord, and which we hope to prosecute in the power of his might to a glorious finish. That we need more active laborers is self-evident, and the number of them, we trust, will be increased. Energy, money and earnest prayer and co-operation are the mainsprings of our success.

PERSECUTION.

Persecution for righteousness' sake is never out of fashion. It is one of the legacies left to the Christian church by our ascending Lord; but it carries with it an inestimable benediction. See Matt. 5: 11, 12. As the church of Christ is made up with himself as the head, and all its faithful members are very dear to him, and as he suf-

fered for righteousness' sake, he warned them that the disciple is not above his Master, and that as his enemies had persecuted him, they had no reason to expect better treatment in this world.

Thus, since that day, individual disciples engaged in Christian work, and whole churches striving to serve him in spirit and in truth, have felt the bitterness of fiery persecution, and have suffered for his sake. And the end is not yet.

Out in the Indian Territory, in the village of Gwenddale, as many *Cynosure* readers may already be aware, is a monthly religious newspaper bearing the quaint title of *John Three Sixteen*, published by J. E. and Kate T. Wolfe, whose theology, while engaged in Christianizing the Indians, among whom they are active evangelists, is based solely upon the passage found in the Gospel of John, chapter 3, verse 16. Hence the strange title of their little paper.

Our acquaintance with Bro. Wolfe has left upon us the impression that he is a servant of the Lord Jesus, faithful and sincere in his labors of love, and consequently a shining mark for the shafts of Satan and the sons of Belial.

The June issue of *John Three-Sixteen* contains a partial experience of what Bro. Wolfe has undergone at the hands of his enemies, and his refutation of the charges which they have brought against him.

The tongue of slander seems to have been the principal weapon brandished over the heads of these worthy evangelists. One was the report that Bro. Wolfe had been deposed from the ministry of the Presbyterian church. This he denies, and adds: "I preached too plainly on the doctrine of 'separation', and said too much about the accursed system of secretism to suit a number of Masonic and Odd-fellow ministers belonging to the Synod of Texas and the Indian Territory. The bitter, persecuting spirit manifested by these lodge-blinded parties I truly believe was due to this fact alone." Under these circumstances, he wrote and sent in his withdrawal or "self-excommunication." For aught he knows, his "name is still on the Presbyterian church rolls, although that cuts no figure in these days as a true sign of the salvation of the individual."

Other slanders which he positively denies were as follows: That he was seeking to establish another denomination. That he was immoral. That he collected moneys for the purchase of a Gospel wagon and outfit, to the amount of \$1,700, and that he is becoming immensely wealthy. For the wagon and horses he collected only \$500, he says; and as for his wealth, he adds, he is poorer to-day than he has been for years. A part of the work of these devoted missionaries has been the establishment of an asylum for Indian waifs and orphans, and every dollar contributed by their friends, we believe, has been honestly spent in the pious work in which they are engaged.

Now, with God's help, they purpose to go on their way working and rejoicing, praying and trusting for the divine assistance by which they have already been able to accomplish something for the advancement of Christ's kingdom.

THE NEGRO'S RIGHTS.

A letter from a correspondent in West Virginia tenders the following advice to the editor of the *Cynosure*: "You would do well to let the Negro question alone. That question belongs to the South. If it is never solved till the North solves it, it will never be solved. The Southern people are not brutes. . . . The meddlesome fanatics and South-haters of the North only stir up strife and sectional hatred. The South has intellect and honor enough to deal with its own questions, and to settle them to the best interests of all concerned. Let the North attend to its own business." This is the ante-rebellion spirit.

All that the *Cynosure* requires of the South is that it will grant to the Negro those social and political rights which the Constitution and laws of the United States have conferred upon him, and which make him the equal of the white citizen until he forfeits his rights and liberties by overt acts against the government and the people. And, even in that case, he is entitled to all the powers and privileges of the white man to legally prove his innocence; and, if guilty, may justly demand that no degree or form of punishment more severe than is meted out to his white fellow-criminal shall torture and disgrace him.

We admit that "the South has intellect and honor enough to deal with its own questions;" but this is a question in which the whole Christian world is interested. It is not honor or intellect that is needed to solve it, but more justice and humanity than has yet been displayed in its discussion at the South. If honor is the handmaid of justice, let it bestow upon the Negro even the commonest rights that belong to the human race, and of which Southern prejudice is ever depriving him.

They have nothing to do but earn a precarious living, to starve, or resort to crime in order to keep soul and body together. "The Southern people are not brutes." But they do all in their power, by neglect and antipathy, to make brutes of the Negro.

"The Negro question belongs to the South." Then it is the duty of the South to solve it, if she can. For thirty years she has let it become a stench in her nostrils, without endeavoring to solve it in any practicable manner. Yet the Negro is despised and abused without a cause.

Most of the education and help he has received during those years he has gained from his friends in the North.

THE ANTI-NUISANCE LEAGUE.

This society has its headquarters in New York, and its name has for a prefix the word "National," to indicate the extent to which it designs to carry on its work. Its object, ostensibly, is to test, by judicial inquiry, the constitutionality of liquor-license laws, and to secure legislative enactments declaring the saloon a nuisance, to be abated as such.

Though organized in 1888, its work has not been pushed until lately. Now it has resumed activity, and proposes to bring matters to an issue. Extensive correspondence with lawyers has resulted in much encouragement that the plans of the league are feasible. It is proposed to inaugurate suits at law in a number of States, against saloons as public nuisances. Then, if necessary, these cases will be carried up from court to court, to find final decision in the Supreme Court of the United States.

We have no intimation as to the promoters and supporters of this movement, but it seems to be a laudable method of arriving at the proper character of one of the vilest institutions ever established by the ingenuity of Satan for the destruction of humanity. By a large number of intelligent people, however, the saloon is not so frequently classed as a nuisance as it is a heinous crime; but in either case it deserves no mercy at the hands of those whom it is ever seeking to destroy.

THE CONFERENCE OF CHRISTIAN CHURCHES.

The Conferences of Churches, held at the invitation of the National Christian Association, to consider important facts in the relation of secret societies to the churches of Christ, met in Carpenter Hall, Chicago, Ill., on Tuesday, June 20, 1893, at 2 o'clock p. m., being called to order by the corresponding secretary of the N. C. A. Bishop H. J. Becker, Dayton, Ohio, was made temporary chairman, and Rev. T. H. Acheson of Hopkinton, Iowa, was made temporary secretary. Rev. J. A. Richards led in prayer. Brother Kellogg read a list of delegates appointed by different churches to the conference. The temporary organization was made permanent.

Rev. E. B. Wylie, of the Summerdale Congregational church, Chicago, first addressed the conference on the topic: "The Creed of the Lodge, its Force and Effect." Such points as the following were presented, with copious extracts: That prayers are to be offered without Christ's name, that Christ's name is struck out of certain passages of Scripture, that Christianity is rejected by law, etc. A general discussion followed. It was participated in by President Blanchard, Rev. Howie of the U. P. church, D. A. Norton of the Baptist church, a young gentleman of the Masonic order, W. B. Stoddard, and others.

Rev. M. A. Gault, second on the program, was not present to treat the topic assigned him. H. L. Kellogg next discussed the "Mysteries of Ancient Paganism". A general discussion then followed. Revs. Norton, Hallner, Swarts, Wor-

rell, J. A. Collins, R. W. Chesnut, and others spoke.

It was argued that we suggest to the N. C. Association that another meeting similar to this be called at an early date. It was also agreed that the members of this conference endeavor to hold similar conferences in various places. Bishop Becker spoke of the difficulties in the United Brethren church arising from leniency to secret societies, and mentioned his encouragement from this conference. Adjourned after prayer by Bishop Becker.

H. J. BECKER, *Ch'n.*

T. H. ACHESON, *Sec'y.*

THE ANNUAL MEETING AND CONFERENCE.

The business anniversary of 1893 passed with harmonious counsels. Perhaps there was too much harmony; at least the meager roll does not prove so great interest in the work of the Association as the cause deserves. Many faces of old friends, of whose abiding interest no one doubts, were missed, and some new ones were therefore the more welcome. Bishop Becker, broad, strong and genial; Revs. Acheson of Iowa and Chesnut of Illinois, representing the two branches of the Covenant church; and Bro. Dresser, a wide-awake Christian business man of the city, were with us for the first time.

Bro. John Dorcas presided in the absence of Rev. M. A. Gault, detained by the illness of his wife at his new home in Bloomington, Ind. Bro. Dorcas directed the business admirably and with a quiet and easy dignity appreciated by every one present.

The reports of the secretaries, agents, and of the treasurer were approved without debate. The only questions that seemed to invite discussion were raised by the committees on nomination and resolutions. Bro. Gault was recommended by the first committee for corresponding secretary, it being understood that Bro. Kellogg wished for several reasons to retire. Some suggested that the office be not filled this year; but to others the proposal seemed like suspending one-half the work of the Association.

The whole question of this appointment was at length referred to the Directors, who can at more leisure settle it.

There was but one opinion about Sunday-opening at the World's Fair; but a number as to the duty of the N. C. A. Personally most present would have been willing to withdraw from all connection with the Fair; but the fact that the gates might yet be closed, that the expense of withdrawal could not well be afforded, and that the law still remained with us, untouched by the last decision of Judge Fuller,—these and other considerations prevailed with the majority.

THE CONFERENCE

is reported admirably elsewhere by the secretary, Rev. T. H. Acheson. Some forty delegates, from twenty-one different religious bodies, had been appointed. A considerable number were present but the absence of a larger number was a disappointment; so was the absence of brethren Stoddard and Gault, on whom much had been relied. Rev. E. B. Wylie of the Summerdale Congregational church, Chicago, kindly consented to aid in the statement of our principles before the Conference, and read a paper on the Force and Effect of the Lodge Creed; its denial of the true God, degrading Christianity to a "sect" on the level with Mohammedanism, and vitiating conscience, breaking down faith and rendering millions of our young men indifferent to the claims of the Gospel. These points were proved by copious extracts from the books of the lodges.

The Mysteries of Ancient Paganism; are they revived in the secret orders as claimed by their writers?—was the topic presented by H. L. Kellogg in the same manner, with proofs from undoubted authorities.

The discussion which followed was general and of great interest. Several of the brethren present took notes, as if for future use. Bishop Becker declared it the best reform meeting he ever attended. One of our best field workers said it was a discussion that struck the right line; and the cordial vote of the Conference asking the N. C. A. to arrange for another meeting of the same kind, and promising to promote others in various localities proved the meeting not in vain, but that its object as an initial step in the direction of a closer co-operation of the churches was accomplished.

—At one of the sessions of the International Supreme Lodge of Good Templars, at Des Moines, Iowa, Friday week, the Committee on Prohibition adopted a report, in which is entered an emphatic protest against the traffic in intoxicating beverages at all times and places, and demanding that the votes of members "shall be planted where they shall equal the enemies of prohibition, and of prohibition enforcement, wherever and whenever they are found."

—Among those at the annual meeting whose presence was peculiarly appreciated, may be numbered Rev. H. J. Becker, of Dayton, Ohio, for years an esteemed bishop of the United Brethren in Christ (Radical), who now succeeds Rev. C. H. Kiracofe as editor of the Missionary department of the *Christian Conservator*. Before leaving the city, Bro. Becker handed us the following sterling testimony of his co-operation in our work:

In answer to the interrogation why I am opposed to the secret lodge system, I desire most candidly to reply, that I see that if the secret systems prevail in this country, the safety and sanctity of church and state will cease long to survive; and that if the perpetuity of either or both is desired, the secret lodge must be disrupted. In proof of my observation I need but call attention to the respective objects for which they exist, and the substances upon which they subsist.

H. J. BECKER.

—Berea College Commencement, on the 21st inst., was attended by some 5,000 people gathered from the mountain and Blue Grass regions of Ky. Four young men who had completed their collegiate course, acquitted themselves with credit and received their diplomas. The reports of the Faculty were very gratifying to the board, showing, as they did, efficient work, entire harmony, and an increased number of students. The new President has demonstrated his fitness to "hold the fort" and unify the elements that enter into an efficient and eminently successful administration. No time was consumed in the board by dissensions or divisions, and a new impulse was given to this institution of which I want to say more in the near future.

J. P. S.

OUR WASHINGTON LETTER.

WASHINGTON, June 21, 1893.

It is fitting that the English-speaking nations should lead the world towards a universal peace union, which would substitute international courts of arbitration for the great standing armies which are productive of nothing but uneasiness and expense. Although no general law was enacted, President Harrison's administration committed the United States to the arbitration policy, and there are the best of reasons for believing that the present administration is just as strongly in favor of arbitration. This being the case, it naturally follows that a very strong sentiment exists here in favor of the proposition which has gone so far as to reach the calendar of the British House of Commons, in the shape of a bill providing for the negotiation of a treaty between the United States and Great Britain which would make war impossible, by providing for the settlement of all international disputes between the two countries by arbitration.

Only one regret is expressed in Washington concerning this matter, and that is, that the United States did not make the initiatory movement towards securing this great boon for the civilized world. But that is, after all, a small matter. The great object of the friends of peace, in the United States, should be to create such a public sentiment in favor of such a treaty that Congress will meet the British Parliament more than half way, by taking up and passing a bill at the coming session authorizing the negotiation of a perpetual treaty of arbitration, not only with Great Britain but with any other nation which might be willing to join the movement for universal peace, which is ardently hoped for by the truest friends of Christianity and civilization.

Such action on the part of Congress would show to the world that it is no mere idle boast to claim that the credit for inaugurating the greatest and most marked advances in the work of Christianizing and bringing the world to a higher state of civilization belongs to the English-speaking nations. With such a treaty in existence between the United States and Great Britain, it cannot be doubted that the good example would soon be followed by the principal European nations, and that the standing armies which now menace the peace and prosperity of more than half of Europe would soon belong to the barbaric past. The accomplishment of such an object is a

goal worthy of the grandest minds of our time, and how puny when compared with it would appear the greatest achievement of the greatest soldier the world has produced. No wonder that the idea appeals to the enthusiasm of such great and good men on both sides of the Atlantic as William E. Gladstone and Benjamin Harrison; it is grand enough to appeal to every lover of humanity; and could it be accomplished before the dawn of the twentieth century it would dwarf all other achievements of the nineteenth century, great as many of them have undoubtedly been.

United States officials claim that French officials are violating the agreement entered into at the Dresden International Sanitary Conference, that each nation there represented should inform each other nation at the earliest possible moment of the appearance and progress of epidemic diseases within their respective borders. According to reports made to their government by British consuls there have been more than 500 cases of cholera and something like 200 deaths from the disease in French cities near the mouth of the Rhone river, and, instead of reporting these cases, according to agreement, the French officials have actually tried to conceal them. Although it has not been fully determined upon, Secretary Gresham may call the attention of the French government to this very dangerous apparent breach of faith on the part of its officials.

President Cleveland appointed, within the last week, thirty Indian agents; and, in accordance with the new law, twenty of them were army officers detailed to act as agents. The ten civilian agents were assigned to those Indians who are the farthest advanced towards civilization.

The coroner's jury who sat upon the death of one of the unfortunate clerks who perished in the Ford's theater disaster found that four men—Col. Ainsworth who was in charge of the clerks in the building, the contractor who was making an excavation under the building, and two minor officials—were guilty of criminal negligence resulting in manslaughter. They have each been put under \$10,000 bail to appear for trial should the grand jury find true bills against either or all of them. There is no longer any excitement over this matter, everybody expressing a willingness to leave it with the courts.

REFORM NEWS.

THE EASTERN AGENT IN CHICAGO.

CHICAGO, Ill., June 23, 1893.

DEAR CYNOSURE:—I have great reason to praise God for the measure of success that he is giving my efforts in this wicked city. Though the heated season is upon us, and the tendency is to relax effort, doors are opening for work, and I may expect much good to be accomplished in the week to come.

Night before last I spoke to a goodly number who gathered in a Swedish mission church, Rev. Bjork, pastor. Both pastor and people received me kindly, and I believe a good impression was made. In canvassing among these friends, yesterday, I secured fifteen new subscribers to our paper. As the evidence of man's feeling is his action, we may well believe these friends will stand with us against the terrible powers of darkness that are so domineering and controlling in the affairs of this city.

Let us lift the veil of concealment, friends! Let us, as far as possible, expose the powers that are so blighting and damning to all that is pure and lovely! All these wicked abominations ask is to be let alone. What they seek is darkness. Can any Christian or patriot view the sad condition of things in this city without having his heart stirred within him? Let the *Cynosure* shine out in this moral darkness! Put it into thousands of homes! Let everybody act as missionary agent!

Several lectures are being arranged in city churches, of which I hope to report next week.

The past annual meeting and conference of Christians has been a source of inspiration. I enter upon the new year with a firmer determination to battle for God and against the wrong. May God help us never to grow weary in well-doing, but to ever remember that in due time we shall reap if we faint not. What will the little trials and vexations of this life amount to when at last the victory shall be eternally ours.

W. B. STODDARD.

THE HOME.

TWILIGHT.

Slowly dies the long June day,
Softly rolls the earth away,
Lovelier light at length divining,
All a dream of misty bloom,
Trembling stars, and golden gloom,
Larger heavens and sweeter shining—
Which is dearer, dusk or day?

Where the glory dyed the dark,
Lost in light the ruby spark,
Violet gleam, and saffron splendor,
Melt and mingle into one,
When the long June day is done.
All the depths throb close and tender—
Is it day, or is it dark?

Love! the long June day had life,
Silver showers and sunny strife—
Now its rosy wreath fades o'er us!
Eld's vast twilight fills our eyes,
Yet what freedom of the skies
Parts the star-sown way before us—
Is it death, or is it life?

—Harriet Prescott Spofford, in *Harper's Bazar*.

FREEMASONRY—WHAT IS IT?

To the uninterested my story may seem of little worth, but those who know the dangerous paths they tread who mingle with secret societies will understand and, as I trust, sympathize with me. My story is true. I can prove it by a score of witnesses. Briefly related, it is as follows:

About nineteen years ago my father, now dead, had a shock of apoplexy and came near dying. My mother was alone with him at the time. She was a nervous, high-strung woman, and, although father recovered from the attack, the shock nearly killed her. She was very ill, and for many months could not sleep except while under the influence of opiates. She used nearly all kinds of narcotics, and finally settled on chloral and opium in its various forms. She used them for sixteen years. She is still living, and is eighty-three years old.

In the spring of 1889, a brother-in-law of mine, who had been living in one of the Southern States, returned to his former home in "York State," where I was then living. He was a Freemason, had passed several degrees, and at the time of which I write was Grand Master. He was sent as delegate to many large cities, including New York, Washington and Baltimore, and was regarded among the Masons as one of their leading men. He and his wife were offended because I wrote for Anti-masonic papers. They remonstrated with me, but I did not mind their threats. His wife was my own sister, and, as such, was always dear to me. The sweet summer months passed on, and although I did know it, they were about to spring a mine beneath my feet that would cause me such sorrow and humiliation as I never before experienced.

It was in the latter part of November. I had been to ———, to visit a sister who lived there. When I returned home I went at once to visit my sister, this Freemason's wife, and she told of a discovery which they had made, regarding me, that filled me with such horror and consternation as no words can describe.

She said: "We" (that is, she and her husband) "have been to the drug-stores in this town and have learned that you have been buying opium in large quantities, and that you are using it habitually."

"I don't use it," I indignantly exclaimed. I saw at once that she knew nothing about mother's habit of using it, and I begged her to say nothing to mother about it.

"I intend to tell her," she said.

"Do you intend to make it public?"

"It is public already," she replied.

"You don't know what you are doing," I said.

You see, reader, I had always bought the medicine for mother, as she was old and feeble, and the druggists set it down on their books in my name. I was held responsible.

Well, I went home and said to mother: "Do you know what ——— has been reporting about me?" "Yes," she said; and she leaned her head against my shoulder and cried like a child. "What shall I do?" she said. "They have forbidden their selling you any more of that medicine, and you know I cannot sleep without it."

I pacified her by telling her I would get it for

her in some way. You see, reader, I took all the blame. Not a word was said about mother in any way. They fastened the blame upon me in such a way that it seemed there was no escape for me. They called me an opium eater, and said that I wrote under opium influence. (Heaven save the mark!) Think of that! I cannot tell you what I suffered; the horror, the agony, the humiliation—it is past description.

True, the majority of my friends stood by me, and would not believe the story. Several of them said to me: "Don't everybody know that you don't use opium? Would a person that used opium be as fair and clear-complexioned as you are? Would he or she be as bright and wide-awake and full of life and animation? Why," they said, "the very idea is absurd, and you contradict that story more in your looks and appearance than in anything you can say."

But the iron entered into my soul all the same, and for many days I was almost delirious. I was frantic with grief. I did not even dare to pray. Think, reader, while walking the streets during those awful days the people that I met would sneer in my face. But some would look pityingly upon me, and my eyes would fill with tears. Why did I not tell the truth? because no one would have believed me. There was my name on the druggists' books. But, thanks be to God! the truth came out at last, and in a strange and unexpected way.

(Concluded next week.)

A GENIUS FOR HELPING FOLKS.

"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community than any man who ever lived in it. He cannot talk very well in prayer meeting, and he doesn't often try. He isn't worth \$2,000, and it is very little he can put down on subscription papers for any object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome, and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew in church. He is always ready to watch with a sick neighbor, and look after his affairs for him; and I've sometimes thought he and his wife kept house-plants in winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the streets."—*Selected*.

POPULAR AMUSEMENTS.

Intelligent and regenerate Christians of all denominations agree in opposition to sinful amusements. C. H. Spurgeon says: "The caperings and wantonings of the ball-room are death to the solemn influences of our ministry, and many an ill-ended life received its bent for evil amid the flippancies of gay assemblies met to trip away the hours."

Bishop Coxe, of Western New York, says: "The gross, debasing waltz would not be tolerated if Christian mothers would only set their faces against it and remove their daughters from the contaminations, and their sons from the contempt of womanhood and womanly modesty, which it begets. Alas! that women professing godliness should not rise and drive these shameless dances from society."

Robert Pollok wrote:

The theater was, from the very first,
The favorite haunt of sin; though honest men—
Some very honest, wise and worthy men—
Maintained it might be turned to good account;
And so, perhaps it might, but never was.
From first to last it was an evil place;
And now such things were acted there as made
The devils blush; and from the neighborhood
Angels and holy men trembling retired.

The Rev. W. B. Green, in the *Presbyterian Journal*, writes: "That there are few young girls whose modesty is so delicate after they have passed through a season of balls as it was before; that there are few young men whose sense of right does not lose some of its keenness after a round of progressive euchre parties; and

that habitual theater-goers rarely support the week-night prayer meeting."

We oppose dancing, card-playing, etc., for they ruin the piety and usefulness of those who engage in them. Where these prevail and are approved and indulged in by church members a moral paralysis antagonizes every God-ordained agency for the salvation of men. They are the devil's genteel bait to ensnare decent people. A true disciple of Jesus cannot, dare not, will not dishonor the Master's cause by engaging in pleasures so far beneath the dignity of a child of God.—*Our Monitor*.

FIGS AND THISTLES.

God has given only one tongue to two hands. He meant us to do at least twice as much work as we do talking.

The tongue is the only edged tool that becomes sharper by constant use.

If a man's walk don't keep step with his talk, the less he says, the better.

Unconscious teaching makes the most lasting impression.

Any fool can be a critic; but it takes more than a fool to go in and do better work than those whom they criticise.

An ass may think he has a sweeter voice than the nightingale; but he hasn't.

If preachers were clowns and the Gospel a comedy, many people would pay more attention to them and to it.

A Sunday of piety can't make the children forget a whole week of vanity.

Do family prayers in your home constitute a momentary discord, rather than a note of harmony?

Parents are the family Bible most read.

God pity the mothers and sisters who send boys off to attend the devil's night school, because they are afraid if they remain in the house the carpet might get worn or some bric-a-brac-ish trash be broken.

Whisky is the mother of all abomination, the devil's best friend and God's worst enemy. It is the mother of want, the nurse of crime. Nine-tenths of all criminal acts are concocted in saloons.

The ball-room is the devil's parlor. The billiard or card-room is the devil's sitting-room. The bar-room is the devil's back kitchen. It is but a step from any of these into perdition.

High license and gilded saloons are the devil's best ways of taking men to hell in palace cars.

Public dances, especially masquerades, are the rivers that empty into the oceans of harlotry and abandonment. Every one who countenances public balls is leagued with the devil to destroy the virtue of our land.

A man is either a fool or a villain who says there is no harm in the dances. Every church in Christendom is opposed to the dance.

Tell me God is omnipotent, omniscient or omnipresent, and I naturally fear and shrink from him. Tell me "God is love," and I long to fly into his outstretched arms and snuggle up against his great beating, loving heart.

Do you say, "Oh, I'm only an old stick?" Well, God wonderfully used even an old stick. Read the history of Moses' rod.

Better have a felon on your finger than enmity in your heart.

Many professors need a new mainspring of faith, to be oiled with the Holy Spirit, to be wound up with the old key of earnestness, a need case made out of the promises of God, to keep out worldliness and sin.—*Chas. W. McCrossan, in the Standard*.

A CHAPTER OF ACCIDENTS.

Ben Martyn set down a basket on the slippery sidewalk and signaled the car; it was dragging slowly up a hill. The driver looked cross at the idea of stopping again.

"This is the third time I have had to stop the car since I started up the hill," he said in a grumbling tone. Ben looked sympathetic.

"It is too bad," he said. "If I had thought so far, I could have waited, but my thoughts always come afterward."

There was one vacant seat and no room for baskets or bundles. Ben took the seat; but at the top of the hill the car stopped again, and a feeble old lady in a calico dress came in. Ben

jumped to his feet. "Take my seat," he said, cheerily, as if it was a great pleasure to stand. The woman took it, and she forgot to thank him; but I know she was grateful. Everybody was out that morning, and everybody wanted to ride in that car; they kept crowding in. One man jostled against Ben and knocked the smallest basket out of his arms, and red and green apples went rolling over the dirty car.

"That's bad," the man said, heartily, but he didn't offer to help pick them up.

"Never mind," said Ben, cheerily; "accidents will happen, especially when they don't give us more elbow room than this. It's lucky it wasn't the other basket; they are eggs. I'm afraid they wouldn't pick up quite so easy." It wasn't three minutes after that that a finely-dressed lady, complaining of the crowd, and of the tiresomeness of having one's dress sat on, moved away from her next neighbor with such a jerk that she came with her elbow against Ben's other basket, and out rolled a small package, and an egg; and of all places for that egg to fall; it went plump into the finely-dressed lady's lap. Of course it broke—eggs always do when they shouldn't—then what a time there was! Ben's face was red away up into his hair with sorrow and mortification; he made as many and as humble apologies as though he had ruined the lady for life.

"They ought not to allow such people to ride on the cars," she said angrily, in answer to an exceedingly humble sentence from Ben. "I think they ought to have a market wagon run to accommodate the people who are inclined to turn the street-cars into walking stores." Ben looked interested in the idea.

"It would be a good thing," he said; "I wonder they don't run a special car for us working fellows in the morning; it really is a nuisance to have our baskets and bundles getting into everybody's way; but we don't know how to help it. Still, I am not generally so careless as this. I'm just as sorry as I can be." The lady did not choose to say another word.

More people began to have accidents. A little girl lost two of the pennies that were to pay for her ride down, in that wretched hole in the floor where pennies and car tickets are so fond of falling. She looked after them hopelessly for a minute and then began to rub her eyes. Ben didn't see the falling cents; he was busy trying to tie with one hand a paper of sugar into a more secure package; but he looked up in time to see the tears in her eyes and inquired into it. Then he had a hard time shifting baskets and bundles from one arm to the other and finding his way to his pocket, from which he drew out two bright pennies.

"Here," he said, "pennies are nice things; I'd like to have a billion of them; but I never think they are worth crying for, especially after they have slipped down a hole. There are always more to be found that will take their places;" and the little girl's tears didn't fall.

A gentleman with a file of bills poking out of one pocket and a bank book out of the other, who had occupied a seat near Ben all the way, now leaned forward and touched his arm.

"Young man, what is your name and business?"

"My name is Benjamin S. Martyn, sir, and I am Mr. T. G. Lewis' errand boy at the country store."

"Do you like the work?"

"No, sir; not so well as some things I can think of, but a great deal better than I like doing nothing this cold winter."

"What do you want to do?"

"I want to be a clerk in a store; not a boy to do things when there is something to be done, but a boy who has regular work and regular hours."

"Then you are not regularly employed?"

"No, sir; only when they happen to have something for me to do and don't happen to send somebody else who happens to be going that way."

"Have you any time to spare in the city this morning?"

"Yes, sir; I have just one errand to do and then I must wait for the next car up."

"Well, sir, you may call at that address, and I will have a little further talk with you about some important business," and the great merchant handed him the business card of the largest firm in the city. And as he left the car and walked down town with his nephew, he said: "I've found the boy at last that I have been hunt-

ing after for two years. I've discovered during this morning's ride that he is quick-motivated, kind-hearted, respectful, good-natured, patient, thoughtful, and can keep his temper under great provocation; and in my opinion a boy can who do that is apt to be conscientious and trustworthy."

But even to this day it is a marvel to Ben Martyn and to the boys who envy his "streak of luck" how he came to be a favorite clerk in a store where they pay higher wages, and give more privileges, and are more careful about references and all that sort of thing, than any store in the great city; but the senior partner and you and I know only; you mustn't tell Ben.—*Anonymous.*

HE LIVETH LONG WHO LIVETH WELL.

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well,
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a dream;
'Tis but to be, and not to live.

Be wise, and use thy wisdom well;
Who wisdom speaks must live it too;
He is the wisest who can tell
How first he lived, then spoke, the true.

Be what thou seemest! live thy creed!
Hold up to earth the torch divine;
Be what thou prayest to be made;
Let the great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above when this is past,
Is the ripe fruit of life below.

Sow truth if thou the truth wouldst reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.

—Selected.

TEMPERANCE.

PROHIBITION IN ENGLAND.

The *Western Temperance Herald*, of Bristol, England, for June, gives the following facts in regard to prohibition in England and Scotland, and its advantages. Some of the facts may be new to our readers:

"In a parliamentary return for 1875 it is stated that there were 141 parishes in Scotland in which there were no licensed houses. Crossing the Channel we find John Grubb Richardson in his evidence before the House of Lords' committee on intemperance in 1880 stating that 'there has not been a drop of drink sold in Bessbrook since 1847. There has never been a police-barracks, nor a policeman, nor a pawn office in Bessbrook.' A vote of the householders was taken by ballot whether they would prefer to have public houses, and by nine to one they decided against it. Mr. T. W. Russell, now M. P. for South Tyrone, was another of the witnesses examined by the committee. He said there is a district of 61½ square miles adjoining Dungannon, in County Tyrone, with a population of 10,000. He lived there for five years. When he went there he found public houses, but they were all closed by the proprietors refusing to renew the leases. The results were that the police-barracks were closed twelve months afterward, and the policemen removed, and the poor rates were reduced from 1s. 6d. to 8d. in the pound.

"In England, we find a district in Liverpool which has been called 'The bright spot on the Mersey.' By a clause in the leases all liquor traffic is prevented in the Toxteth district. There are now about two hundred streets in it, with twelve thousand houses, a population of sixty thousand. The death rate has only been from ten to twelve per thousand, while in other districts where public houses exist it is 41 per thousand, and the poor rates are 1 instead of 2-6 per pound. In the debate in the House of Com-

mons on the Welsh Veto bill in 1891 it was stated that the Duke of Westminster had suppressed 37 out of 48 public houses on his estate. Sir G. O. Trevelyan, Bart., M.P., the present secretary for Scotland, says there have been no public houses on his estate in Northumberland for thirty-six years, and there is no pauperism and no discontent with the system. It was recently stated in the public newspapers that there are no licensed houses on the Prince of Wales' estate at Sandringham. In London there is a district on which no intoxicating liquors are sold—it is the Shaftesbury Park estate. At the opening in 1874, Mr. Disraeli said, 'The experiment you have made has succeeded. In its success is involved the triumph of the social order, virtue and character of the great body of the people.' Prohibition in this country has been hitherto dependent on the will of the landowner, and it is only a step further in the right direction to empower the ratepayers to do what some landowners now do with such great advantage, viz., to prevent the common sale of drink in the district in which they reside. The traffic depreciates the value of neighboring properties, and increases rates and taxes, and therefore ratepayers ought to have a voice in determining whether it is to be permitted or not."

THE TOPER AND THE OPIUM-SMOKER.

A toper and an opium-smoker happened to meet. "I have noticed," said the latter, "that you seem to give yourself airs of superiority, as if you considered me scarcely your equal. Now, we are both the victims of vice, but I consider that so far as outward appearance is concerned, I am quite as respectable looking as you, and in every way as useful a member of the community. Why, then, should you treat me with disdain?" "I look down upon you," replied the toper, "for the same reason that churchmen look down upon dissenters. You are distinctly inferior. I belong to the Establishment, while you are a mere chapel." "I don't quite see what you mean," said the other. "I mean that my appetite for drink is provided for by the government, in a recognized, legalized, public institution, called the saloon; while your appetite for opium is not. Your opium-joint is a private affair, which is under the ban of the law, and has to be run at your own expense and risk." "But is the opium habit any worse, morally, than that of alcohol?" asked the other. "That is not to the point," replied the toper. "The saloon is established and endowed by government. The opium-joint has no public standing nor respectability. Please pass on; I do not care to be seen speaking to you. When the opium business is licensed, I will have no objection to making your acquaintance. In the meantime, *au revoir!*"

Moral.—The government should make provision for the indulgence of all vices, or of none.—*Hamilton (Can.) Templar.*

NUGGETS.

Every church of the Scottish Evangelical Union now uses unfermented wine at the communion.

The Michigan Grand Lodge Knights of Pythias has voted by 46 to 13 to exclude saloon-keepers, bar-tenders and wholesale liquor-dealers from order.

The Akron (O.) W. C. T. U. has established a noon-rest for working girls and women. At a donation party held in its interest lately \$236 in cash and a large supply of provisions were supplied.

The Norwegian government annually grants about 6,000 kroners (\$1,665) to be divided between the various temperance societies, according to the official returns of numbers and work accomplished.

A Chicago wholesale whisky dealer has, according to the *Tribune* of that city, \$250,000 invested in rare paintings by old masters, which he lends or leases to saloon-keepers who wish to increase the art attractions of their saloons.

That high medical authority, the London *Lancet*, says: "It is time that the attention of all responsible persons should be seriously directed to the prevalent increase of tobacco-smoking among boys. Stunted growth, impaired digestion, palpitation, and other evidences of nerve exhaustion and irritability have again and again impressed the lessons of abstinence, which has hitherto been far too little regarded."

BIBLE LESSON.

LESSONS FROM THE LIFE OF PAUL.

LESSON II.—Third Quarter, 1893.—July 9.

SUBJECT.—Paul at Philippi.—Acts 16: 19-34.

GOLDEN TEXT.—Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts 16: 31.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 16: 19-34. T.—Matt. 10: 16-24. W.—1 Thess. 2: 1-9. T.—Phil. 1: 12-20. F.—John 8: 14-21. S.—Acts 2: 37-47. S.—Isa. 42: 1-8.

COMMENTS BY E. E. FLAGG.

1. *Paul and Silas arrested.* Vs. 19-21. This is the first recorded instance where the Gospel came in direct contact with that love of unrighteous gain which is at the bottom of all our great national sins to-day. This poor girl was possessed of clairvoyant powers, joined perhaps to a low, insane cunning, and under the control of an evil spirit. Why this evil spirit or demon should inspire her to bear testimony in favor of the apostles, which she repeatedly did, and "for many days," is not clear, but doubtless Satan thought this was the best way to stir up a tumult of opposition which should drive them out of Philippi. They were laboring quietly, humbly, obscurely; but the devil is astute enough to know that the Gospel works most surely and effectually in such ways, and if he did not do something to stop it, the whole city would be leavened with its teachings. Spiritualism may often speak the truth through the lips of a medium, and yet the system is one of mingled fraud and diabolism. Jesus would not accept testimony in his favor from such a source; neither would Paul; and by that same mighty Name to which she ignorantly bore witness he cast the evil spirit out of her. This greatly enraged her masters, for "the hope of their gains was gone." So, to-day, the love of money is all that sustains the liquor power. Men do not want the evil spirit of alcohol cast out, because it will interfere with their unrighteous gains. Paul and Silas were persecuted under a mere pretext that they were Jews seeking to introduce a new religion contrary to Roman law, which forbade the introduction of new gods while tolerating all religions already established. Their enemies did not dare give the true reason. So reformers seldom find their persecutors willing to say, "We hate this man because he is casting out the evil spirit of the saloon;" or because he is trying to bring the slaves of the lodge into the freedom which is in Christ. They prefer instead to find some handle which they can use against him, that perhaps has no connection at all with the real ground of their opposition.

2. *The apostles imprisoned.* Vs. 22-25. A mob never stops to reason. "The multitude rose up against them," and the magistrates, without going through the form of a trial, commanded them to be beaten. The many stripes and the charge to the jailer shows the unusual harshness and severity of the treatment. "But at midnight Paul and Silas prayed and sang praises to God." So it has always been in every age. The church has sung her sweetest songs in her darkest hours of persecution. Paul and Silas did not know how near they were to the dawn, but they rejoiced all the same. Joy in tribulation is always an earnest of the coming day. They did not question God's wisdom in allowing such a fiery trial; they did not try to philosophize or to reason. They simply praised God, "and the prisoners heard them." Neither argument nor sermon goes so far as the voice of prayer and praise in the midst of trial. Others hear and are led to look up to God themselves and find help; or, if they are enemies of the Gospel, are forced to accept a testimony that cannot be gainsaid nor set aside.

3. *The deliverance.* Vs. 26-34. God might have sent an angel, as he did to the imprisoned Peter. Instead, he sent an earthquake. He might have taken Paul and Silas right out of the prison by a supernatural hand, but he had work for them to do in that Philippian jail which necessitated their stay awhile longer. The jailer, knowing that he would be punished with death if the prisoners escaped, was about to kill himself when arrested by Paul's loud cry to do himself no harm. This is what the Gospel says to every sinner, for all sin is suicidal. The jailer's cry in answer, "What must I do to be saved?" is the most important question a soul can ask, for it includes everything, the fulfillment of life's true ends here, as well as eternal joy hereafter; salvation from the consequences of sin, and, what is of far more importance, from sin itself. "Believe

on the Lord Jesus Christ." The apostles taught but one way. Masonry would have told him to live uprightly according to the rules and tenets of the order; Romanism would have bid him pray to Mary and the saints, but none of these answers would have brought the jailer to repentance. "He was baptized . . . rejoiced with all his house." Salvation does not stop with the individual. Christianity is pre-eminently a family religion, joining households together by cords of love, and giving them one great common source of joy. Let us learn from this lesson to expect hindrances from evil men, but also to expect great deliverances; and to praise God most when things look darkest.

RELIGIOUS NEWS.

BAPTIST.

—The great fire at Fargo, North Dakota, which destroyed three millions of property, and rendered homeless 3,000 persons, also severely damaged Baptist interests. The Swedish chapel, a beautiful, commodious structure, just completed, was destroyed. The pastor, Rev. O. N. Lindh, lost his home, not saving a single thing, his family barely escaping. Many of his parishioners fared the same fate. Rev. L. J. Anderson, pastor of the Norwegian church, saved only a very few things, and many of his people lost their homes. Rev. G. W. Huntley, former general missionary of North Dakota, and some of the members of the First church shared like fate with the rest. The associations of the State have appointed C. H. Holden, general missionary, Rev. W. L. VanHorn, pastor of the First Baptist church of Fargo, and Deacon K. Knudson a committee to receive and distribute relief funds and supplies that may be sent.

CONGREGATIONAL.

—Rev. Thomas Spurgeon, pastor-elect of the Metropolitan Tabernacle, London, which his father made the most famous Protestant sanctuary in the whole world, was recently in Chicago. He preached Sunday morning in the First Congregational church, and in the evening for Mr. Moody at the Chicago Avenue. At the close of the morning service, he was greeted by several hundred persons, who, for his father's sake and his own, wished to take him by the hand. He is to remain for a time, assisting Mr. Moody in his meetings.

—The Woman's H. M. Union of New York State has recently passed its tenth milestone. The Union now numbers 218 auxiliaries. A constant gain has been made in interest and contributions. In the first year of its history \$345 was contributed; the past year, \$9,248; total contributions for the ten years, \$48,704. Of this the several national societies have received: American Home Missionary Society, \$17,476; American Missionary Association, \$10,990; Church Building Society, \$7,777; New West Education Commission, \$5,863; Sunday-school and Publishing Society, \$2,395; and the College and Education Society, \$1,756.

—The church at Oswego and the New York State Home Missionary Society are specially bereaved in the death of Prof. E. J. Hamilton, who for thirty-five years was the popular superintendent of the Sunday-school, and for several years a director of the missionary society. He was all his life prominent in educational work.

—Fox River (Ill.) Congregational Club met June 13 with the Batavia church. Judge Charles Wheaton, of Aurora, was elected president for the coming year, and Rev. G. H. Smith, of St. Charles, secretary. Prof. H. M. Scott, of Chicago Seminary, spoke on The Work of the Religious Teacher. Dr. J. G. Johnson gave a magnificent address on Artist or Artisan: Which? A dinner with a capital aftermath of speeches was a delightful feature.

DUNKARDS.

—At Muncie, Ind., they have recently held large meetings. The attendance has been estimated at 15,000. They are German, or of that origin. They practice immersion, are particular about dress, and hold to some other peculiarities, such as the parting of the hair, the washing of feet, and the rejection of life insurance. But they are a sturdy, thrifty and conscientious people.

EVANGELICAL.

—A national camp-meeting is announced to be held at Hackley Park, Lake Harbor, near Muskegon, Mich., under the auspices of the National Holiness Association, beginning June 29 and continuing until July 9. Rev. Drs. W. McDonald, J. A. Wood, W. Jones, H. M. Brown, M. L. Haney and others are expected to be present.

—The Chautauqua Assembly has issued a bulletin for ministers, calling attention to various courses which are to be given at Chautauqua, and which will possess especial interest to the ministerial profession. The exercises will include lectures on philosophy, ethics, Biblical study, homiletics, sociology, church work, missions and many other subjects. Among the lecturers and preachers may be mentioned Prof. Henry Drummond, of Glasgow; Pres. George H. Palmer, of Harvard; Pres. J. W. Bashford, of Ohio Wesleyan; Prof. Herrick Johnson, of Chicago; Prof. S. Rigg, of Auburn Theological Seminary; Dr. W. H. Boole, of New York; Bishop Alphaeus

Wilson, of Baltimore; Rev. A. J. Palmer, of New York; Rev. Russell H. Conwell, of Philadelphia; Prof. A. J. Herbertson, of Edinburgh, Scotland; Rev. Philip S. Moxom, of Boston, and many others. A ministerial club will be organized at Chautauqua early in July and will hold daily sessions during the season. The general schedule of lectures, concerts and entertainments is unusually attractive and quite in accord with the very material changes and improvements which have been made at Chautauqua since last season.

METHODIST EPISCOPAL.

—The committee appointed to visit places inviting the general conference will meet in Saratoga, June 28, and begin a tour of inspection. They will take in Saratoga, Detroit, Cleveland, Indianapolis, and Chicago.

—The annual camp meeting at Eaton Rapids, Mich., for the promotion of holiness will be held July 20-30. It will be conducted by Rev. Jos. H. Smith, assisted by Rev. Dr. John Parker of New York and other prominent workers.

—Rev. W. D. Morgan, pastor of Gilford Avenue church, and a member of Baltimore conference, applied recently to Bishop Paret for orders as a priest in the Protestant Episcopal church.

—Rev. Dr. M. C. Harris a few days ago organized a Japanese church of about thirty members at Portland, Ore., and baptized twenty-four adults.

—Rev. Francis Penzotti, whose long imprisonment in Peru for preaching the Gospel awakened so much sympathy and interest throughout the church, was ordained by Bishop Andrews at the mission rooms, June 5.

—There is a great social commotion in Tennessee. Bishop Joyce, of the Methodist Episcopal church, was called to dedicate a church building for the colored people. He was invited to, and accepted, entertainment at the home of the presiding elder, who is a colored man. The hospitality was all that the bishop could ask for and was gratefully received. Now some of the white people are coming forward with an unlimited amount of railing and bitterness toward this servant of God for his simple discharge of Christian duty. This incident is only another step in the progress of Americans toward the destruction of a most foolish race prejudice.

PRESBYTERIAN.

—The general assembly of the Presbyterian church South, which recently met at Macon, Ga., expressed itself thus upon the woman question: "The session must absolutely enforce the injunction of Scripture forbidding women to speak in the churches (1 Cor. 14: 34) or in any way failing to observe that relative subordination to men that is taught in 1 Cor. 11: 13, and in other places."

—The *Christian at Work* thinks the Presbyterian church might be spared sufficient time from the Dr. Briggs issue to consider the "suggestive little fact that of its 7,000 churches last year 1,254 churches were reported vacant, not even having a stated supply. Besides this, during the past six years the Presbyterian denomination had been compelled to draw on other denominations for 550 ministers to do its work."

—There is something wrong with our method—the Presbyterian method—of conducting trials in church courts, from the session to the assembly. We believe the general system, or the essential principles, are right. But is there not something wrong in a court being prosecutor, judge and jury? In a session or small presbytery the members are generally acquainted with the case, intimate with the parties, and often unconsciously prejudiced and biased. To try a case in a large synod or assembly is like trying it in a mass meeting. We like the idea of trying cases before commissions.—*Midland*.

REFORMED CHURCH.

At the recent (eighty-seventh) annual meeting of the General Synod in America, at Asbury Park, N. J., the debate on Federal Union was resumed and was mainly on the question of the constitutionality of the last synod's action in failing to ratify the action of a majority of the classes, which was in favor of union with the German Reformed church. After lengthened discussion, the action of the last synod was declared to be constitutional, inasmuch as it was of the nature of ordinary legislation and strictly within the supervisory power bestowed upon the General Synod by the constitution. It was resolved to indefinitely postpone the further consideration of Federal Union with the Reformed (German) church in the United States.

—The report of the Committee on the State of Religion, at the same General Synod, showed very gratifying progress. The principal statistics are as follows: Churches, 603; ministers, 598; families, 53,996; additions on confession, 5,435; total communicants, 97,520; Sunday-schools, 884; total enrollment, 109,758; benevolent contributions, \$330,524; congregational expenses, \$1,095,968.

Y. M. C. A.

—Recent statistics show that there are 1,439 associations, with an aggregate membership of 245,809. They employ 1,185 paid officers, own 284 buildings, worth \$12,591,000, and other property in excess of all debts (including buildings) to the amount of \$14,208,043. An aggregate of 2,582,365 young men attended the young men's religious meeting during the year, and 350,000 the young men's Bible-classes.

NEWS OF THE WEEK.

CHICAGO.

The bankers and financiers brought their congress to a close with a most interesting symposium on the present financial situation.

The livery business of Leroy Payne has been placed in the hands of a receiver. The liabilities are \$250,000, while the assets are estimated at \$750,000.

Representatives of the Cherokee Indians wish to negotiate the sale of \$6,640,000 in government bonds.

Greater uniformity in state insurance legislation is desired by the mutual life and accident underwriters. Boston will be the next place of meeting.

Friedman & Friedman, wholesale clothiers, confessed judgment for \$67,000 and the sheriff was placed in charge.

In the answer of the whisky trust to Attorney General Moloney's suit for annulment of charter, it is alleged the action is brought in the interest of private parties.

A letter from Judge Grosscup to Secretary Gresham, calling attention to the dangerous condition of the postoffice, has led to the appointment of an expert to examine the structure.

On complaint of Charles N. Porter, a resident of Pittsburgh, Pa., two men were arrested in this city Friday on a charge of having kidnaped Rose Geinzer and of holding her for the purpose of obtaining ransom money. They are W. D. McAuliff, of No. 320 Morgan place, and C. T. Colwell, of Milwaukee and Austin avenues.

An organization is about to be perfected by wealthy and influential residents of Chicago for the purpose of raising funds for the assistance of needy students at the University of Chicago. The association will provide a loan fund, scholarships, and other assistance for students better endowed with brains than with this world's goods.

Mr. Pullman's bronze group illustrating the Fort Dearborn massacre was presented to the Chicago Historical Society with appropriate ceremony.

Commencement exercises were held in a number of educational institutions.

Brave Officer Jurs, at the risk of his own life, saved two children from a burning building.

Baird & Bradley, real estate dealers, made a voluntary assignment. Assets are estimated at \$600,000; liabilities, \$400,000.

Until shot by an officer a wild steer created consternation at Eighteenth street and Wabash avenue.

The validity of the anti-pool selling ordinance of 1889 was affirmed by the Supreme Court.

R. O. Richards, claim agent of the Northwestern, advocated the abolishment of grade crossings, in an address to the railway congress.

A cheap and better postal service was demanded by the congress of boards of trade.

Mayor Harrison welcomed the delegates to the eighteenth national convention of mutual life and fire insurance underwriters.

The World's Congress of Commerce and Finance was inaugurated by Lyman J. Gage.

WORLD'S FAIR.

American exhibitors in manufactures building object to formal opening until leaks have been stopped and additional stairways built.

Choral societies, church choirs and kindred organizations are invited to participate in the musical exercises in connection with the celebration of Independence day.

Jackson Park and Midway Plaisance will be open to the public from 8 in the morning until 11 at night.

Gov. McKinley, of Ohio, visited the grounds and declared the Fair surpassed anything he expected to see.

Engineer George Ferris gave the signal which started his big revolving excursion

wheel in Midway. Previous to this speeches were made by R. W. Hunt, General Miles and the inventor.

Directors show a disposition to reduce expenses in the construction department. There are propositions to abolish it.

Bankers expect an increase in deposits from the rate at which World's Fair money is coming in.

Mina, the Japanese woman who had been ill with consumption since early in May, is dead.

The Directory adopted the Davis-Burnham plan of administration, which does away with all bureaus and committees except the executive, finance and legislative, and concentrates authority in the council of administration, with George R. Davis as chief executive officer.

Mrs. Mary Harrison McKee was given a reception in the woman's building by the board of managers. Mrs. Potter Palmer made the presentations.

Judge Jenkins declared the Wanamaker Sunday-closing case had no standing in court, the defendants not having been summoned.

COUNTRY.

George Kennan, the writer on Siberia, arrived from Europe on the Campania and started for Washington.

E. B. Hay, of Detroit, who was appointed chaplain of the Grand Lodge of Elks by the new exalted ruler, A. Apperly, of Louisville, refused to accept that office.

Alexander Agnew, a wealthy lumberman, of Chicago, was found dead in bed at the Plankinton house, Milwaukee.

The funeral services of Senator Leland Stanford were held on the grounds of the Stanford University at Palo Alto, Cal., and the remains were placed in the family mausoleum.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 19 to June 24:

G S Phelps, J G Scott J McCall, S Rorabaugh, W D Johnston, N Smith, Mrs D E Will, B Fish, J Decker, J Rideout, L Taft, Mrs R Miner.

IN WHEATON.

Fine Residence property for sale. Half acre, half-mile from College, 30 rods from College Avenue station, C. & N. W. R. R. On highest land in city. Barn, cistern, trees and small fruit. Beautiful location for suburban home. Also $\frac{1}{2}$ acre under cultivation adjoining station. For terms address H. L. Kellogg, Wheaton, Ill.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain and cures wind colic. 25c a bottle.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	64 $\frac{1}{2}$ @	64 $\frac{1}{2}$
Winter No. 2.....	64 $\frac{1}{2}$ @	64 $\frac{1}{2}$
Corn—No. 2.....	40 @	41 $\frac{1}{2}$
Oats—No. 2.....	28 $\frac{1}{2}$ @	34
Rye—No. 2.....	50 $\frac{1}{2}$ @	56
Bran per ton.....	9 50 @	12 50
Hay—Timothy.....	9 50 @	11 50
Butter, medium to best....	14 @	19 $\frac{1}{2}$
Cheese.....	03 @	08 $\frac{1}{2}$
Beans.....	1 50 @	1 85
Eggs.....	11 @	13
Seeds—Timothy (100 lbs)...	3 50 @	
Flax.....	98 @	1 08
Hungarian (100 lbs) 1 40		
Broom corn.....	02 @	08 $\frac{1}{2}$
Potatoes, per bu.....	40 @	70
Hides—Green to dry flint....	03 @	06 $\frac{1}{2}$
Lumber—Common.....	10 00 @	13 00
Wool (washed).....	Slight demand	
Cattle—Choice to extra....	4 65 @	5 20
Common to good.....	4 15 @	4 65
Hogs.....	6 10 @	6 45
Sheep.....	2 00 @	4 90

NEW YORK.

Wheat.....	69 $\frac{1}{2}$ @	72 $\frac{1}{2}$
Corn.....	48 $\frac{1}{2}$ @	49 $\frac{1}{2}$
Oats.....	35 $\frac{1}{2}$ @	39
Rye.....	56 @	58
Eggs.....	15 $\frac{1}{2}$ @	16
Butter.....	14 @	21
Wool.....	13 @	25

KANSAS CITY.

Cattle.....	1 75 @	5 40
Hogs.....	5 40 @	6 05
Sheep.....	4 25 @	4 75

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

PRES. THOMAS HOLMES, *Union Christian College*.—I am the uncompromising foe of secret societies in any form whatever.

REV. JAMES W. STRONG, D. D., *Pres. Northfield College*.—We do not favor secret societies; hope there will never be one in this institution.

REV. P. M. BARTLETT, D. D., *Maryville College*.—I believe that secret societies, generally speaking, are fraught with mischief and should be discouraged, especially in our institutions of learning.

PRES. JOSEPH MOORE, *Karlham College*.—The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

REV. ALEX. BURNS, *Pres. Simpson Centenary College*.—Although a Mason myself, I have not a very exalted notion of the importance or influence of Masonry. In fact I don't see much necessity of secret societies of any kind.

REV. S. B. ALLEN, D. D., *Westfield College*.—Deeming them (especially those best known) injurious to all the best interests of mankind and destitute of all moral right to an existence, we cannot but pray and labor for their overthrow.

PRES. A. M. WESTON, *Eureka College*.—No human institution has the right to exact oaths. Even the church has, formally, none, and civil governments, if they require them, can only do so because they themselves are ordained of God. Freemasonry has no such right, having no divine origin.

PROF. BASCOM, *Williams College*.—Bind not the corrupt to your very bosom with bonds of secrecy, and hope to escape their influence. That breath of pollution, the breath constantly on you, which you draw into the seats of life as if it were air, is malaria, ready to creep stealthily through soul and body.

PROFESSORS EDWARDS A. PARK, ABNER PHELPS, E. P. BARROWS and EGBERT SMYTHE, *Andover Theological Seminary*, to the American Tract Society, Boston, 1865:—Asking for "a judicious and carefully prepared tract, tending to dissuade the members of the churches of Christ from joining secret societies."

REV. E. H. FAIRCHILD, D. D., *Berea*.—Secret societies are of two kinds, those which aim to secure special and unequal advantages for their members, in social, civil, political and business relations; and those which seek to promote some moral, social, or political reform. The first among which Freemasonry is the most prominent, we regard as selfish in their nature and essential aim, and hence antagonistic to the Christian religion.

HORACE MANN, *the American apostle of Education*.—Why do all languages ascribe an open countenance to a brave and high-souled man, but a close, shy, disguised, secretive one to villains? To what class do the secretive animals belong—the fox, the tiger, the cat, the snake? Should brutes imitate men as in Esop's time, would not those form the secret societies? ... Where do gamblers live? Where do counterfeiters ply their trade? Where does licentiousness breed its pollutions? Do these seek daylight, the open street, the market place, the common resorts of virtuous men? No, they all belong as by the tie of natural affinity, to the order of secret societies.

REV. RANDALL ROSS, *Pres. Lincoln College, Mo., 1873*.—Take the report of the Grand Lodge of Odd-fellows for the year from which it appears their revenue amounts to \$4,291,071.12. Of this sum only \$1,503,471.40 has been spent in "relief and charity." Only about one third of their revenue is thus expended annually. This leaves an immense sum of money unexpended by the order every year, which must in a few years become a dangerous power in the hands of the order. And this is but an illustration of all the secret orders of the land: and hence we look upon the power of such an immense amount of money in the hands of a power whose workings are in the dark, in secret, as far more dangerous to the financial affairs of the country than all our much talked about railroad monopolies.

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WAYS OF INJURING THE HEALTH.

Contriving to keep up a continual worry about something or nothing; giving away to fits of anger.

Being irregular in sleeping and eating, partaking of too many kinds of food, and that which is too highly seasoned.

Wearing thin shoes and stockings on damp nights and in cool, rainy weather; wearing insufficient clothing, especially upon the limbs and extremities.

Sleeping on feather-beds in seven-by-nine bedrooms, without ventilation at the top of the window; and especially with two or more persons in the same small bedroom.

Allowing the power of gain to absorb our minds, so as to leave no time to attend to our health; following an unhealthy occupation because money can be made by it.

Tempting the appetite with bitters and niceties when the stomach says "No," and by forcing food into it when nature does not demand, and even rejects it; gormandizing between meals.

Marrying in haste and getting an uncongenial companion, and living the remainder of life in mental dissatisfaction; cultivating jealousies and domestic broils, and always being in a mental ferment.

Neglecting to take proper care of ourselves, and not applying early for medical advice when disease first appears, but by taking quack medicines to a degree of making a drug shop of the body.

Beginning in childhood on strong tea and coffee, and going from one step to another, through chewing and smoking tobacco and drinking intoxicating liquors; and mental and physical excesses of other kinds.

Leading a life of unfeeling, stupid laziness, and keeping the mind in an unnatural state of excitement by reading trashy novels. Going to the theaters, parties and balls, in all sorts of weather, in thin dresses; dancing until in a complete perspiration, and then going home without sufficient overgarments through the cool, damp night air.—*Jenness Miller Magazine.*

AROUND THE HOUSE.

Benzine is an excellent polish for the finger nails.

Rub lamp chimneys in salt before washing them; it will brighten them.

A mixture of cream and ink is a good thing to rub on ladies' fine kid boots.

Paraffine will soften leather which has been hardened by water and will restore its suppleness.

An excellent beautifier of the complexion is a hot water bath, followed up by dabs of beau de cologne upon the face.

Headache, toothache, backache, or almost any joint ache, will be relieved by heating the feet thoroughly, with the shoes on.

Lemon juice stains can be easily removed by washing in a weak solution of ammonia. Tomato stains, if treated in the same way, will disappear.

Half a dozen onions planted in the cellar, where they can get a little light, will do much toward absorbing and correcting the atmospheric impurities that are so apt to lurk in such places.

If you dip your broom in clear hot suds once a week, then shake it till it is almost dry, and hang it up or stand it with the handle down, it will last twice as long as it would without this operation.

Mink may be cleaned and freshened with warm corn-meal, and, like the other short-haired furs, may be done without removing the lining. But the long-haired furs are best ripped apart and freed from stuffing and lining.

To keep bright steel or iron tools from rusting, do this: Slake lump lime in a closed vessel with just enough water to make a powder. While yet hot, mix with tallow enough to make a soft, doughy paste, and rub it on the metal.

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Patience is a crown of many virtues. A certain lady, says the *Observer*, had met with a very serious accident, which



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necessitated a very painful surgical operation and many months of confinement to her bed. When the physician had finished his work and was taking his leave the patient asked:

"Doctor, how long shall I have to lie here, helpless?"

"Oh, only one day at a time," was the cheery answer; and the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks did the thought, "only one day at a time," come back with its quieting influence.

I think it was Sydney Smith who recommended taking "short views" as a safeguard against needless worry; and one far wiser than he said: "Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

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REMEDY FOR TICKS.

Correspondents of *Rome and Farm* write to that paper, severally, as follows: No. 1—I drove them off by feeding sulphur and salt freely. Mix three pounds of salt to one of sulphur, and keep in the trough. I learn the ticks are very appropriately called the shingle tick, as they cover the steer or horse, one hanging over the other just as shingles on a roof. They grow to be as large as our common dog ticks. I cleaned off the ticks from my steers, and am feeding thirty-five head. I keep one hog after each steer, and in sixty days will gain one hundred pounds to each hog. No. 2—I had quite a nice lot of grade Jerseys, and went to considerable expense fencing pastures, with the intention of raising cattle, and the first thing I knew they were covered with small ticks, and I found it a matter of impossibility to get them to take on flesh while the ticks remained on them. My remedy is this: Make an emulsion of coal oil and lye soap, of equal parts. Take one quart of coal oil and one quart of lye soap, and put in gallon jar, and then shake till it is thoroughly mixed; then have a tub of warm water and pour the emulsion in the tub, stirring it altogether; then get a large cloth and rub or wash the animal from head to foot, and in a few days' time you cannot find a tick, and your cattle will begin to take on flesh right along. Of course, you will have to select a warm, sunny day to do this washing, or else your cattle will be liable to take cold, and you will be likely to lose some of them.

AMONG THE BEES.

Why don't farmers keep bees and care for them as they do their live stock and crops? They work for nothing, board themselves, and furnish a surplus of honey in an ordinary season. From a single colony I have taken sixty-seven pounds and a swarm in one season. Of course, I have the best Italians I could get, which work on red clover. The labor is very light and pleasant to anyone interested. The idea so common, that the honey bee is on the alert to sting somebody or something, is a mistake. If one learns their nature, and treats them accordingly, they can be handled with as much ease as a cow or a horse, the latter being the most dangerous. I have clean, painted hives, and keep the grass down about them. If a colony is weak, I give them a start in the world by feeding, which they pay back next season with interest. I put chaff cushions around them in winter to keep them warm; therefore brood-rearing goes on lively in spring, and the bees and keepers are happy.—*Kansas Farm Record*.

IMPORTANT IF TRUE.

A dispatch from Topeka, Kan., June 1, is responsible for the following statements:

The officials of the Rock Island railroad claim that they have the true secret for making rain, and the result of recent experiments made by their rainmaker, C. B. Jewell, along the line in northwestern Kansas, proves beyond question, they claim, that Jewell possesses the wonderful secret of bringing down torrents of rain under the most adverse circumstances. He claims to be in possession of Frank Melbourne's secret, and by sending certain powerful chemicals and gases into the clearest sky clouds are made to form into one solid and compact mass and drenching rains descend.

Jewell has caused a large scope of country around Goodland, in northwestern Kansas, to be thoroughly drenched three times this year, while the far western part of the State has suffered from a prolonged drought since last August. At Mankato he sent his wonderful and powerful gases into the heavens at two different times when the government predicted dry and fair weather, and upon both occasions watered a territory twenty miles square and saved a wheat crop which will yield twenty bushels per acre.

Jewell arrived here in a special car provided for his use by General Manager St. John. He goes to southwestern Kan-

sas from here, into the center of a drought-stricken district, where there has been no rain for nearly a year. In an interview Jewell said there was no question about producing rain at any time or under any circumstances. He uses gases and chemicals that are all-powerful. He is a practical electrician, and says by means of these gases he can send a current of electricity into the clouds which will produce rain and a terrific thunder-storm when the atmosphere is dry and the clouds are scattered. He sends a captive balloon, charged with certain explosives, into the nearest clouds, and invariably rain falls.

Jewell declines to say what he uses. But the fact that the management of the road has faith in his discovery, and is preparing to send him into all the drought-stricken sections, has convinced the people of Kansas that Jewell possesses the true secret. Great interest is manifested here over the experiments to be made to-day. If rain comes after Jewell has sent his chemicals and gases into the heavens in a district that has not had rain for nearly a year, the problem is solved, and rain-making will no longer be regarded as a delusion.

JONATHAN BLANCHARD'S

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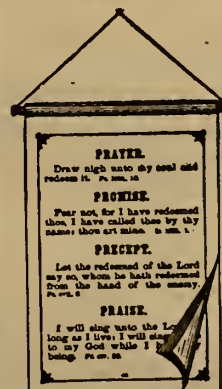
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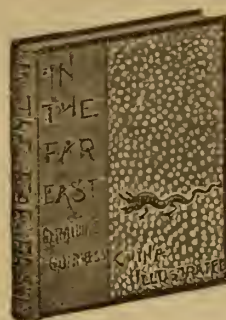
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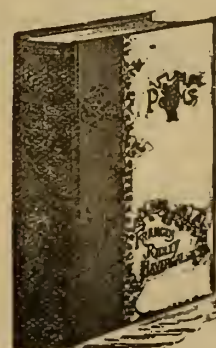
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NEWS OF THE WEEK (Continued from 18th page).

The Infanta Eulalia, with the prince, her suite, and 158 trunks, was conveyed from the residence of Juan M. Ceballo, in New York, to the pier where she embarked on the French liner La Touraine. The vessel sailed at 1 o'clock for Havre.

Frederick T. Day, president of the defunct Plankinton bank, Milwaukee, has disappeared so far as any knowledge of his whereabouts by his business associates and personal friends is concerned.

Charles Foster, a conductor on the Michigan Central road, was coming east on the cannon-ball freight, and at Dowagiac put off some tramps, one of whom shot and fatally wounded him. All the tramps escaped.

Prof. J. M. Schaeber, of Lick University, returned to New York, having traveled 12,000 miles to take the largest photographs of the sun ever taken.

The Cunard steamship Campania, which arrived from Liverpool at New York, during her passage, made a run of 548 miles in one day, beating all former records of speed.

John W. Bingham, whose name was made famous from Maine to California, and from the lakes to the gulf, because of his connection with the whisky frauds of 1876, died at Evansville, Ind.

At Milwaukee, Wis., J. C. Koch, Republican, was elected mayor by a majority of 3,555 votes.

Populist railway commissioners in Kansas are preparing for an onslaught upon freight tariffs in that State.

Governor Altgeld thinks the number of hospitals in Illinois should be increased rather than the present institutions enlarged.

Attempting to run away when arrested, an innocent Swede was seriously shot by an officer at Rhinelander, Wis.

Mrs. Cleveland pressed an electric button at Gray Gables and the Liberty bell was cast at Troy, N. Y.

The assets of the Plankinton bank of Milwaukee, according to the assignee's report, are \$1,846,851 and the liabilities \$1,430,343.

Fires on the Mesaba range have been quenched by heavy rains.

Leland Stanford, United States Senator from California, died unexpectedly. He was 69 years old.

A steady improvement in the condition of labor is shown by the report of a sub-committee of the Senate committee on finance on prices and wages for fifty years.

Letters of credit on Europe so far are not more than 10 per cent of the amount for the same time last year.

Analysis of the Milwaukee Plankinton bank failure shows that President Day secured nearly \$400,000 in loans from the concern.

Farmer Grath and Herman Welke were killed by black damp, while digging a well near Manitowoc, Wis.

Central traffic lines decided to extend the return limit of World's Fair excursion tickets to seven days from points distant between 200 and 325 miles and

to ten days from points still farther distant.

The Northern Pacific has still further reduced rates from St. Paul to Pacific coast points—\$10 first class and \$7 second class. The Great Northern is expected to meet the cut.

A cyclone which swept across the northern portion of Georgia did great damage.

Baltimore police claim to have discovered an organized band of anarchists whose purpose was to levy blackmail.

Runs on the Southern California and First National banks of Los Angeles, Cal., caused them to close their doors. The latter had paid out \$600,000 in two days.

Runs were made on the banks of Portsmouth, Ohio, and the Citizens', with assets of \$400,000 and liabilities of \$300,000, was forced to suspend.

Lieutenant Peary was to have started on his Arctic expedition last Monday. His wife accompanies him.

Forest fires are raging in the mountains in the vicinity of Cripple Creek, Colo., and several towns are in danger.

A cyclone passed through Adair county, Iowa, and Lake Contrary and Conception, Mo. At the latter point three persons were killed and great damage was done.

Lightning struck a circus tent at River Falls, Wis., and seven persons were killed and thirty injured.

Because he would not write to Mgr. Satolli in Bishop Bonacum's behalf, Father Lochran, of Lincoln, Neb., was given his exeat.

Herrmann, the magician, testified in a New York court room that he was "dead broke," and that he worked for his wife at a salary of \$50 a week.

The alleged letter from Senator Hill on the silver question is found to have been made up of extracts from his speech on the Sherman law.

Simeon Clark, of Duluth, was elected chief of the Royal Scottish clans. Sessions will be held biennially hereafter.

A lone island board the express car of a Rock Island train at Virginia, Neb., and, binding the messenger, robbed the safe of \$350.

The business part of the village of Mount Sterling, Ohio, was destroyed.

The Cataract bank, of Niagara Falls, N. Y., with a capital of \$300,000, closed its doors. Assets and liabilities are believed to be about equal.

Bank clearings for the week at eighty-three cities show a decrease of 6.6 per cent in comparison with last year.

Angelina de Marrie died at Chippewa Falls, Wis. It is claimed she was 121 years old.

Mrs. Fannie B. Godwin, wife of Parke Godwin and daughter of William Cullen Bryant, died at Bar Harbor.

It has been discovered that Allen G. Peck is drawing a pension for "loss of hair," thus substantiating the charges of Congressman Tarsney.

Five men were instantly killed by an explosion of gas in a mine at Nanticoke, Pa.

Three men who were put in jail the evening before the fire at Virginia, Minn., were burned.

Fifteen persons were killed in a cyclone which swept over a section of the Kansas river valley.

Train robbers fired at a Missouri, Kansas & Texas engineer, but he would not stop his engine.

Reading and Grand Trunk roads have formed a close traffic arrangement. The alliance is important.

Passenger rates are being cut in all directions by the Great Northern. These the Northern Pacific must meet.

FOREIGN.

William McCoy, American minister to Liberia, died at Monrovia. He was from Indiana and appointed by Mr. Harrison.

From June 16 to 20 there were 830 deaths from cholera in Mecca.

While maneuvering in the Mediterranean the British war-ship Victoria was

sunk by the Camperdown. Of the 718 men on board, only 255 were saved. Vice Admiral Tryon is among the lost.

Two deaths from cholera occurred on the steamer Woodington, which arrived at Malta from St. Louis, France.

London friends of the Armenian Christians held a meeting to take action toward securing release for the condemned.

Peasants in various parts of the German Empire have lost the greater part of their crops by drought.

Typhus fever has broken out in the garrison at Munich. It is due to the quality of the food.

Investigation of the bomb explosion at Madrid has developed a plot embracing anarchists in several European countries.

Deaths from cholera among the Mecca pilgrims reached a total of 180 Wednesday. Three died at Toulon.

Premier Gladstone's changes in the financial clauses of the Home Rule bill finds fair to unite the factions.

The convention of Canadian liberals adjourned after passing resolutions in favor of tariff reform and reciprocity.

An explosion of benzine in the chemical works at Odessa resulted in the burning to death of sixteen persons.

Thieves raised an alarm of fire in the church of Romano, at Borisoglebsk, Russia, while it was crowded with pilgrims, and in the ensuing panic nearly 200 lives were lost.

The new financial clauses of the Irish Home Rule bill provide that the revenue shall be divided into general and special classes.

Socialists of Lubeck attacked the houses of liberal leaders and the city hall. Police charged the rioters and over 100 were captured.

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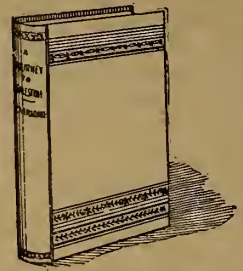
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Several articles are unavoidably omitted from the Cynosure until next week. The pressure upon our columns, in this issue, is unusual, but is owing to the annual meeting and directors' reports.

Underlined for insertion in the next issue of the Cynosure is an interesting paper entitled: "Testimony of a Converted Mason of the Thirty-third Degree," by Mr. E. T. McIntire, of Boston, who freely expresses his opinion of Freemasonry as he has found it.

The recent depreciation in the value of silver, the numerous business failures, the shutting down of several great industries, and other important financial events, have caused President Cleveland to call for an extra session of Congress, to convene August 7. Silver mines and mills have ceased production.

The San Francisco (Cal.) Examiner, describing a peculiar Masonic ceremony, says: "The following original chant was repeated." The "original chant" is Solomon's description of a virtuous woman, in Proverbs 31, recently used as a Sunday-school lesson. The Masonic knowledge of the Bible seems to be as limited as the practice of its teachings by the secret lodges.

What miserable stuff and nonsense enters into the composition of theoretic ("speculative") Masonry! Wm. E. Glinther, of Charleston, Ill., writes, in the July Voice of Masonry (p. 509), that, "not only all the brazen vessels, but also the two brazen pillars for King Solomon's temple, were cast hollow that they might typify a rational repository for (the) heavenly archives of Masonry!" There is a good deal of brass in this assertion, as well as in the vessels and pillars referred to.

We had a pleasant call, recently, from Mr. John McDowell, a prominent Prohibitionist residing at Oamaru, New Zealand, who is now visiting the United States for the purpose of investigating the methods of our temperance reform. By going from State to State, interviewing prominent temperance workers, and gathering important information from all sources, he hopes to strengthen the cause in his own country, upon his return.

In another column is given an account, in detail, of the serious rebellion in the Indiana State Normal school at Terre Haute. The remarkable feature of the affair is the importance attached to the cause of the controversy—the removal of Prof. Tompkins for making reflections on the president of the school and his co educators, and the unanimity with which the recreant teacher was supported by nearly all the 1,000 students. There may be other causes not yet made public for this outbreak; but as it stands, it is the most notable insurrection on record in the history of American educational institutions.

A new secret society—"The Army of Liberty"—binds its members by a solemn oath to aid in removing the prohibition law of Kansas from her statute books, by voting at all elections only for whisky-men, regardless of all parties. In this manner they propose to defeat the enforcement of a law that has proved itself a blessing to the people of that State. But why this secrecy? Here, in Chicago, we have seven thousand saloons, and of those who own and habitually frequent them, not one is ashamed to declare his anti-prohibition principle, and vote for them, on every occasion. A secret whisky-drinker cannot keep his secret from the public long, for "when the wine is in, the wit is out."

At a recent conference of Baptist clergymen in this city, when the question of "boycotting" the World's Fair for the latest decision of the Federal court was under discussion, Dr. Henson spoke concerning "boycotts." He hasn't been to the Fair. He is ashamed of Chicago, in this matter. But he thinks that every man must be left to decide for himself in regard to boycotting the Fair. Dr. Haynes said that he thought it was time for radical action. The directors are sensitive only to the loss of money. We need education in conscience and morals far more than we need education that the Fair can give us. There seems to be a very large section of common sense in this expression.

We have rather suspected for a long time that the devil is a Mason, and now we have it on the word of Mystic Shriner Robert Waiton, of Rugby, Tenn., a member of Alhambra Temple at Chattanooga, Tenn., that he is. This erudite Shriner also mentions Eve as "the first and only woman-Mason—a member of the first lodge." "She was Grand Junior Warden," but she had the misfortune to be over-persuaded by her infernal brother-Mason, and so he was admitted to Eden lodge! We all know what happened then. But it is no credit to the fraternity. Shriner Waiton should have known better, we think, than to call Eve the only woman-Mason. What about Hon. Elizabeth St. Leger, Mrs. Beaton, and Madame de Xaintrailles? Masonry is such a subtle "science" that it needs careful study to keep even "bright" Masons from making these "bad breaks."

Some of the "higher critics" are talking very glibly about "the new Bible" and "the newer thinking". Especially in the vicinity of Andover Theological Seminary are these terms frequently heard, and quite often in connection with those of "the larger hope" and "the larger

Christ". With the editor of the Standard, "we wish we could understand it;" but we doubt whether the knowledge, when gained, would pay for the trouble of research. "Remove not the ancient landmark," said Solomon, "which thy fathers have set;" and "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Prov. 22:28 and Jer. 6:16.) In the light of this instruction, we see no necessity for the "newer" or "larger" theology.

There is something startling in the suddenness of the disaster which recently overtook the English battle-ship "Victoria," off Tripoli, in the Mediterranean, involving the loss of over 400 lives of officers and men. The unfortunate vessel was engaged in friendly nautical maneuvers with another, both under the direction of competent commanders, each of whom had the highest reasons for avoiding a collision; yet they came together. One was taken and the other left. A most distressing feature of this catastrophe was the horrible mutilation of the sinking men by the knife-like screws of the steamship. To add to their sufferings the boilers exploded, and many were scalded. There was no commotion of the elements; the vessel was near the shore, and hundreds of the friends and companions of the crew were within hail, yet, in the providence of God, destruction overtook the unhappy seamen and sent them to their final account, as it were, in the twinkling of an eye.

THE SINFULNESS OF WAR.

BY REV. H. H. HINMAN.

(Concluded.)

But since the necessary methods of war are the same in the so-called defensive as in aggressive wars, and the objection lies mainly in these unrighteous methods, it holds equally against all forms of war, whether for offense or defense.

But really the difference between offensive and defensive war is apparent rather than actual. Nearly all nations that have been engaged in war have claimed that they were simply defending themselves, their rights, their honor, or perhaps the rights and interest of a weaker nation. But nations engaged in war always claim the right to invade the enemy's territory and in every way seek to destroy their military resources. In both of our wars with Great Britain we did not hesitate to invade Canada. The South claimed, and the claim was conceded by other nations, that they were fighting in self-defense; and yet they did not hesitate to invade the Northern States. In the war of '70-'71, between France and Germany, the latter claimed to have acted on the defensive, and yet they captured the emperor of the French and their capital, and dictated the terms of peace in the city of Paris. But the author does not confine his justification to merely defensive wars. He says, "A strong nation may be bound to defend, even by war, a weak nation that is unjustly attacked." Certainly this is true if war is in harmony with the law of Christ. But to admit this is to admit that we may go to war on all occasions of evil and wrong which may exist in other nations. Surely we ought to be interested in the well-being of our fellow-men everywhere. Our government did right to remonstrate with the Czar of Russia for his treatment of the Jews, but it was neither our duty nor our right to seek to relieve them except by our benefactions and our moral influence.

Again our author claims that war may be justified by "the right of revolution". He says, "When a government becomes a tyranny and fails to do its essential work, it is the right of the people to break it down if they can, and in-

stitute a better. An attempt to set right by violent means a great wrong in government, is wise and right if there be reasonable hope of success. If not, it may be folly and madness. . . . An attempt at revolution without sufficient reason is rebellion, and the result does not change the character of the transaction." Pp. 177, 178. Of course it follows from the above, that if there is any reason to doubt the necessity or the success of an attempt at revolution, then such attempt becomes criminal; for all things of doubtful morality are in their nature wrong. But let me ask, is there not danger in every instance that those who undertake a war of revolution have either been mistaken as to the necessity of their undertaking, or in their prospects of success? Let us take a few instances. The British colonies, which afterwards became the United States, thought they were justified in war against Great Britain. They thought they had a fair prospect of success. The people of Great Britain thought they were mistaken in both conclusions. The result had nothing to do with the character of the transaction. The conclusions of each party admitted of doubt. It had in it the element of uncertainty and hence, by our author's own premises, did not justify a resort to war. Again, the people of the so-called Confederate States, with far greater unanimity and enthusiasm than the people of the original colonies, thought they had the right and ability to secure their independence by a resort to war. We of the North did not think so. Now, according to the author's theory, their conviction that they had just cause for revolution, and were able to sustain that cause by an appeal to force, was a real justification of their attempt. We did not so regard it. They were put down with a strong hand and with dreadful violence.

Does Dr. Fairchild think that war was justifiable on the part of the South and unjustifiable on the part of the North? No, he thinks just the reverse.

But may we not concede that all the parties to each of these great conflicts were sincerely mistaken, and that they should have contented themselves with moral and political methods rather than to have resorted to war? But is there any right of revolution except through moral influences? Surely the New Testament Scriptures concede no such right. If there ever was a tyrant who might rightfully be resisted and his government overthrown, it was Nero. And yet Paul, in writing to Nero's subjects, says, "Let every soul be subject to the higher powers, for there is no power but of God, and the powers that be are ordained [in the providence] of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive condemnation." Rom. 13: 1, 2. Writing to Titus he says, "Put them in mind to be subject to principalities and powers, to obey magistrates, and to be ready for every good work." Nowhere in the New Testament Scriptures is there given the slightest countenance to any disobedience to constituted authority, except when it requires us to disobey God. The Gospel of Christ most clearly and fully forbids resistance to constituted authorities. This teaching is fully sustained by the example of Christ and his apostles. The most cruel and wicked exercise of power that the world has ever seen was when Jesus was arrested in the garden, condemned by a mock trial, and his crucifixion demanded at the hands of Pilate. Resistance in this case was not hopeless, for if the Lord had so pleased, legions of angels would have come to Peter's assistance when he attempted to resist. But the Lord said, "Put up thy sword. They that take the sword shall perish by the sword."

In thus forbidding forcible resistance to this most terrible of judicial crimes he has forbidden all resistance (except by moral influences) against any constituted authority.

There is another reason for regarding all war as cruel and unjust, which the author entirely ignores. War puts to death the innocent for the crimes of those who deserve to die but are almost sure to escape; nay, are quite sure to be treated with great consideration. To illustrate: A strong nation, with some plausible but false pretext, makes war on another people. Its rulers summon an army to do the bloody work. Of course they are resisted by all the force that can be brought against them. The men who declared the war are the really guilty persons.

The rank and file of the army have little knowledge, and less responsibility. Many of them are there without their consent, and all are simply instruments in the hands of their officers. Now, admitting the right to resist the king, president, or the legislative body that sent them to the field, it by no means justifies the deliberate slaughter of their instruments. Napoleon I. was the greatest of modern aggressors and of the murderers of men, yet it was not he, but his soldiers, that were torn by shot and shell. He was always treated with great consideration.

It is said that men found with arms in their hands are thereby convicted of an attempt on the lives of their fellow-men, and therefore deserve to die. This might possibly be true in case of a mob, where each was governed by one common purpose to do some unlawful act. But it is not true of the soldiers in any army. They are not a mob—have no personal hatred to their so-called enemies. They are but parts of a great machine in which the moving and responsible power is the government and the men who represent it. These glory in the suffering and death of their fellow-men, and the world applauds instead of punishing them. If it were true that every soldier engaged in an unjustifiable war deserves to die, then he would deserve death after he was taken prisoner just as truly as before. If soldiers who are prisoners do not deserve death then it is as truly wrong to kill them on the battlefield. If we cannot punish the guilty we surely should not take vengeance on the innocent.

The immense and increasing cost of war, the heavy burden of taxation and debt that it entails on the nations and on posterity, the suspension of all legitimate business, the immense destruction of property, and, above all, the awful miseries of the battle field, ought to weigh heavily against the inauguration of a war. Especially we ought to consider the personal and national demoralization that it brings in its train. War is a school of dissimulation. Strategy—that is, the deception of an enemy—is regarded as the very soul of war. Every soldier, from the commander who plans, down to the soldier who executes the lie, is a partaker in its wickedness. The more adroitly they deceive, the greater their triumph.

It is a school of violence and blood. The business of the warrior is to kill and to destroy. It greatly cheapens human life. It blunts men's sensibilities as to all distinctions between the morally innocent and the guilty. If the ancient law of Great Britain rightfully excluded a butcher of beasts from serving on a jury in cases involving the question of a human life, much more ought we to exclude the butchers of men. It destroys men's ideas of the rights of property. It teaches men to hate the people of other nations. It promotes drunkenness, blasphemy, Sabbath desecration and licentiousness, and, in short, tends to destroy most of the nobler sentiments of our nature. As a matter of history all wars have been demoralizing. During the seven years of our Revolution the cause of Christian morals went backward many degrees. Infidelity made such advancement that through its influence the name of God was excluded from the Constitution and even from the oath which the President is required to take. The late war for the suppression of the rebellion exerted an influence on public morals, both North and South, which, after more than a quarter of a century, is a source of anxiety and alarm.

The cause of temperance went back immensely. Lotteries and gambling in its various forms that had theretofore been deemed immoral were endorsed by the churches. All kinds of secret societies, the old and the new, increased immensely; and Christianity, especially in its hold on the masses, correspondingly declined. The percentage of suicides, divorces and murders has very largely increased, and in spite of all our temperance work the amount of alcohol consumed per capita goes on increasing. There are doubtless other causes for this enormous growth in crime; but doubtless it is mainly due to the familiarity with the dreadful scenes of our fratricidal strife. Surely it cannot be in harmony with the law of love for a nation to engage in any undertaking that brings in its train such deplorable results. Wars, in the providence of God, are sometimes overruled for good. So was the betrayal and crucifixion of Christ; but the good that grows out of it is no justification of the

undertaking. Until we come to regard *all war* as intrinsically wicked there will be continual pretexts for its existence.

Oberlin, O.

NEW POLAR EXPEDITIONS.

The failures and disasters that have attended the many polar expeditions in no way discourage the adventurers who are willing to sacrifice even life to solve the mysteries of the Arctic regions. Four expeditions will start for the North this summer with the hope of making new discoveries.

Lieutenant Peary, who returned from his last expedition only a year ago, will again sail for Greenland and will try to cross a part of that land with burros and the ice with sledges and dogs. This will be the first experiment in using burros as pack-horses in the frozen regions.

The Ekroll expedition will leave Cape Maher on the east coast of Spitzbergen this month in a boat specially constructed for boat and sledge service and try to reach Peterman's Land, an island north of Francis Joseph Land.

A third expedition has been organized by Frederick J. Jackson, of the Royal Geographical Society, of London, who proposes to sail for the southern coast of Francis Joseph Land and next summer push farther north and try to establish a supply depot within one hundred miles of the pole. He will there spend the winter and the next summer make his final effort to reach the pole.

The most novel expedition is to go out in charge of Nansen, the well-known explorer, who proposes to enter the ice-pack from a point not far from where the unfortunate Jeannette was crushed in 1881. Nansen will allow his ship to enter the ice-pack and drift with it, as it has been established that this ice drifts to the north. He expects this drift to carry him across the pole within three years, and ultimately land him on the Greenland coast.

The last plan is perhaps the boldest move yet made to reach the north pole, as it means trusting to the ice to carry the explorer through where engineering skill and human efforts have failed. From this last expedition no news can be expected from the time it enters the ice-pack until it reaches the Greenland coast, if it ever does.—*Inter-Ocean.*

AMERICANS ARE EXCLUDED.

An editorial in the *Century* contains these remarkable statements concerning the trades-union method of controlling certain trades:

"An extreme example of the way in which this is done was furnished by the agreements which the Journeymen Plasterers' Union, of New York City, induced the employers to sign in 1890 and 1892. By the first agreement, signed in 1890, it was stipulated that no one was to be taught the plastering trade in the city for two years. This agreement was kept, and at the end of two years another was signed by which it was stipulated that no one should be admitted to the plastering trade who had not served an apprenticeship of five years. When these agreements were signed, plastering, like most of the building trades, was largely in the hands of foreign-born workmen. The effect of the two agreements, which are still in force, has been to exclude native-born Americans from a good trade for seven years. At the same time foreign workmen, who may not have worked at the trade over six months before coming here, are admitted as journeymen. The effect of these agreements is to keep the trade entirely in the hands of foreigners.

"As we have said, this is an exceptional case, but it differs only in degree from many others. In all the trades Americans are discriminated against as much as possible, and similar results to those accomplished in the plastering trade are reached by more mildly worded but no less effective rules. Thus, when an employer is allowed two apprentices, and the apprentice is required to serve four years, the employer can graduate only one journeyman every other year. The number of employers in any one trade is not large, and such restrictions amount virtually to an exclusion of American young men from the trades. At the sixth annual convention of the Pennsylvania Association of Master House Painters and Decorators, held at Scranton in January

last, one of the delegates read a paper on the apprentice system as observed in his trade, in which he said that after a personal investigation 'among at least six hundred master painters and decorators of Philadelphia and vicinity,' he had discovered that not an average of one in fifteen had a single apprentice in his business, and that 'the larger the workshop or establishment, the greater seemed the abhorrence with reference to the employment of boys to learn the trade, many of the masters going so far as to say, and with an evident spirit of pride, that in all their experience as masters, extending from fifteen to thirty-five years, and employing from fifteen to fifty, and as high as eighty workmen, they had never bothered their brains teaching a boy the business.'"

THE ILLINOIS ANTI-TRUST LAW.

The anti-trust law passed by the Illinois Legislature is interesting for its careful and extended definition of a trust. This, in somewhat abridged form, defines a trust to be a combination of capital, skill or acts by persons, firms, or corporations for any or all of the following purposes: (1) to create or carry out restrictions in trade; (2) to limit the production or control the price of commodities; (3) to prevent competition in manufacture or sale; (4) to fix at any standard or figure whereby its price to the public shall be in any manner controlled, any article intended for sale, or to establish any agency whereby the sale of such article shall be covered up, to enable the original vender to control the price; (5) to enter into an agreement of any kind by which the parties agreeing shall bind themselves not to transport or dispose of any article below a certain fixed price, or in any way settle such price so as to exclude unrestricted competition. The bill provides that any corporation violating its provisions shall forfeit its charter, and also for enforcing the provisions of the law against foreign corporations. Any person participating in its violation is rendered liable to a fine of from \$2,000 to \$5,000. In respect to proof, it is necessary to prove that the combination defined exists, and that the defendant belonged to it or acted with it. The character of the trust may be established by general reputation. It also provides that any contract or agreement in violation of this act shall be void, and that any person who buys any article from any person connected with such a combination shall not be liable for the purchase price of said article. It will be interesting to see how this act will operate in relation to the combinations of labor as well as of capital. Trades unions which seek to control the labor market and to control production would fall within this definition, and the law be made to work with damaging effect against them. But the public, which is weary of all forms of monopoly, will not regret this.—*The Advance*.

MR. MOODY'S GENERAL BIBLE CONFERENCE.

DEAR FRIENDS AND FELLOW LABORERS:—"By the good hand of our God upon us," we are enabled to issue our call for another General Bible Conference, to be held at Northfield, Mass., from August 1 to 13, 1893. The ten conferences past have been so manifestly marked by the Divine favor, and have so richly abounded in blessings to multitudes of grateful hearts, that we cannot doubt our privilege and duty to go forward another step on the same line of service.

It is to me a great joy to issue this year's call, with the prospect and expectation of being myself permitted to share the services and the blessings of the Conference with my friends. I have returned to my own dear native land, from fourteen months' labor in the Old World, with an ever-growing conviction that nothing but the Gospel of our Lord Jesus Christ, proclaimed with the Holy Ghost sent down from heaven, and exemplified in the holy lives and devoted service of Christian disciples, can ever meet the needs of this lost world, and prevail against the powers of evil. And I rejoice to see that, at home and abroad, the Lord is raising up increasing numbers of consecrated workers who are not ashamed of this old Gospel, and who glory only in the Cross of our Lord Jesus Christ.

It shall be our highest aim, at the coming Conference, as heretofore, to advance the interests

of the kingdom of God, seeking a closer union of Christian hearts in faith, hope, and love, that we may have "fellowship one with another," and may "know the love of Christ which passeth knowledge," and be "filled with all the fullness of God," fitting us for Christian life and service.

Let us then come together, as fellow laborers in Christ, "all with one accord in one place," "with a true heart, in full assurance of faith," to wait upon the Lord, and to "consider one another to provoke unto love and to good works, exhorting one another, and so much the more as we see the day approaching," for "the night is far spent, the day is at hand."

Among the speakers who will be present are: Rev. A. J. Gordon, D. D., of Boston; Rev. A. C. Dixon, Brooklyn; Rev. J. Wilbur Chapman, Albany; Merrill E. Gates, Ph. D., LL. D., President of Amherst College; Mrs. J. K. Barney, Providence; Maj. D. W. Whittle, Northfield, Mass. We also confidently expect many of the Christian workers, including several from foreign lands who are now assisting us in the Chicago "World's Fair" campaign, to be present and take part at various times. In addition we hope to have with us: Rev. B. Fay Mills of Providence; Prof. W. W. More of University of Virginia; Prof. Robert Thompson, Lake Forest University; Hon. R. Morton, Hamilton, Ontario; Rev. John McNeill, Scotland; and others whose names will be announced later. The singing will be under the direction of Messrs. Ira D. Sankey and Geo. C. Stebbins.

Accommodations may be obtained at the Seminary buildings during the time of the meetings for one dollar and fifty cents (\$1.50) per day. The Betsey Moody Cottage will be open, as last year, for the accommodation of any who may desire more quiet and retirement than is possible in the larger buildings; rates will be two dollars and fifty cents (\$2.50) per day for room alone, or two dollars (\$2) per day in room with another person. Parties wishing to tent can have a suitable place on the Seminary grounds free of charge, and, if desired, board may be had for seventy-five (75) cents per day. "The Northfield," a beautiful, quiet hotel, furnishes first-class board to those desiring.

All communications in regard to accommodations at Seminary buildings, as well as at "The Northfield," should be addressed to the manager, Mr. Ambert G. Moody, East Northfield, Mass.

Yours in his service, D. L. MOODY.

THE ANNUAL MEETING.

REPORT OF THE EASTERN AGENT.

My report covers a period of thirteen months, from May 1, 1892, to June 1, 1893. During this time I have delivered 117 lectures and addresses, aided in holding three conventions and one Christian conference.

My book shows 2,242 calls made and 449 *Cynosure* subscriptions obtained. Five hundred and thirty-eight dollars and twenty-five cents has been realized for *Cynosure* subscriptions. Cash collections on the field aggregate \$368.31. Nearly \$300 additional has been raised through my effort, which has been expended in holding conventions, or remains in State treasuries for future use. My expenses have been as follows: Hotel, \$69.20; railroad fares, \$213.06; postage and stationery, \$11.40. Total, \$293.66.

It will be noticed that I have secured less subscriptions to the *Cynosure* during the past than in former years, while the cash contributions have been larger. The impairment of health during part of the year diminished my efforts in securing readers for our paper.

Holding conventions and other large meetings has required some energy formerly put forth in this direction, so that I need not regard the smaller number of *Cynosure* subscriptions obtained as indicative of a loss of interest on the part of friends. The increasingly liberal contributions show the reverse to be true. I am glad to report this evidence of confidence and growing interest.

Pennsylvania has been the field of much of my labor during the past year. In this State I find many men and women of the true reform stamp. They think not of consequences when loyalty to Christ, their Head and King, is asked. I refer especially to the descendants of the Scotch Covenanters. Our work is making grand advance-

ment in this State, as shown at the annual convention held in Carnegie Music Hall, Allegheny, in February last. Not less than eight hundred wide-awake, resolute hearers welcomed the speakers of the evening at this notable gathering. A strong State committee is pushing the work with good results.

A convention in the Empire State was held at Walton. While the attendance was not large, and we were disappointed in some of the speakers not reaching us, we felt that a good impression was made in the community, and our cause gained strength by this gathering.

Some two months were spent very pleasantly in aiding the New England agent prepare for what proved to be a very successful meeting, held in the heart of the city of Boston. This gathering showed an inclination on the part of many who had been led astray by the lodge to return to the old paths. The Puritanic spirit is not dead in this old commonwealth. Once thoroughly aroused, lodge shackles must fall.

Not the least of our notable gatherings during the year was the conference of Christians held in New York City. This meeting will long be remembered in that great metropolis, and will, we are confident, be the means of opening other and wider doors to our future work.

I have found some time to labor among the colored churches in Washington and vicinity, as in former years. While I do not regard this as the most hopeful field, it is certainly very needy. Flags, buttons, and great sounding titles will probably continue to attract these grown children, until the white grown children teach them better.

At my lectures the usual attention has been respectful, though the baser element has occasionally shown itself. As reports of my meetings have appeared from week to week in the *Cynosure*, I need only wait to say that my feeble efforts have been attended with the divine blessings. The Eastern division of our work has experienced a healthy growth during the year past.

There is much reason to take courage and press forward. Respectfully submitted,

W. B. STODDARD,
Agent Eastern Department N. C. A.

REPORT ON OBITUARY.

During the year which has just passed, and since our last annual meeting, some of our able and aggressive co-workers have finished their labors.

Pres. J. Blanchard, who had been for years the recognized leader in our reform, has been called to his reward. It is not necessary for us to speak, in particular, of his services, for though he rests from his labors, his works do follow him and bear the highest testimony to his life of usefulness.

Rev. Geo. Milton, former president of this Association, has died, during the past year, with his face to the foe. Bro. B. T. Roberts, Capt. Wm. Wilson and Bro. Milton Ford were true and tried helpers, all of whom, on several important occasions, have spoken and written in defense of our cause and all Christian movements.

These all died in the faith, bearing testimony to these divine principles.

While recognizing the wisdom of God in these providences, we feel that additional work and added responsibility have been laid upon us; and their fidelity admonishes us to continued loyalty and persistent endeavor in this reform.

W. M. HOWIE,
A. W. PARRY,
RUFUS SMITH,
Committee.

REPORT OF THE NEW HAMPSHIRE SECRETARY.

NEWMARKET, N. H., June 12, 1893.

Beloved Brethren of the National Christian Association:—I send you the greetings of the New Hampshire Christian Association, which was organized Nov. 24, 1875, and which has been in active work for nearly eighteen years.

We are glad to be able to report progress. A large amount of anti-secret literature has been put in circulation; many anti-secret lectures given; our State organ, the *Christian Witness*, has an average circulation of about 1,300; many secret society members have been brought out of their

lodges, and many honest people have been kept out. Lodge jewelry is much less worn than formerly, especially by Christians; anti-secret principles have made great progress, among preachers of the Gospel especially.

Our Association has, we think, with much wisdom, worked not only against lodgism, but also on evangelistic, holiness, and temperance lines. We think this course has greatly strengthened our testimony against the lodge empire. The N. H. Christian Association was incorporated at the last session of our State Legislature.

May the blessing of Almighty God rest upon the annual meeting of the N. C. A.

Your brother, S. C. KIMBALL,
Sec. of the N. H. State Ass'n.

REPORT OF DIRECTORS' MEETING.

The new Board of Directors of the National Christian Association met at the office of the Association, 221 West Madison street, Chicago, June 24, and, after prayer by Rev. J. P. Richards, perfected the following organization:

Edwin R. Worrell, President; Rev. T. B. Arnold, Vice President, and Rev. Edgar B. Wylie, Secretary.

Committees were appointed as follows:

Publications (including the *Cynosure*).—Pres. Chas. A. Blanchard, Prof. H. F. Kletzing, Rev. A. G. Johnson, Rev. J. P. Richards.

Finances.—Prof. Elliot Whipple, Prof. H. A. Fischer, J. M. Hitchcock.

This committee was also made the Auditors for the year.

Buildings.—Wm. I. Phillips, Rev. W. B. Stoddard, Ezra A. Cook.

Some matters were referred to the Board by the annual meeting, June 20, and they received their first attention.

The minutes of the annual meeting were read, corrected and approved.

The election of an editor of the *Cynosure* was referred to the Board, and Mr. Henry M. Hugunin was chosen to that office. The Board expressed great satisfaction with the work Mr. Hugunin has done for the two years past, and was confident of the wisdom of the choice made. It was voted to request the editor to allow his name to appear at the head of the editorial page of the *Cynosure*.

In view of his eminent success last year, Wm. I. Phillips was made General Secretary in charge of the whole field, at a salary of \$1,200.

With a hope that Rev. M. A. Gault would accept the office so ably filled last year by Rev. Henry L. Kellogg, who leaves it for work in the pulpit, the General Secretary was instructed to communicate with him in reference to the work.

As an expression of the appreciation felt toward the work done by Miss Elizabeth E. Flagg in the columns of the *Cynosure*, the Board voted her a donation of \$25. Her salary is to continue at \$15 per month.

The question as to what the Association should do about its exhibit and Congress in connection with the World's Fair, was discussed very thoroughly. The exhibit is in place and presents a creditable appearance; and had the Fair authorities obeyed the laws of the land and of the universe, the friends of the anti-secrecy cause would have rejoiced in this opportunity of showing the literature of the Association; but in view of the present lawless management of the Fair, the Board ordered the exhibit withdrawn if it be possible to do so, and that the committee on the Congress make no further arrangements so long as the gates of the Fair are opened on the Lord's day.

Prof. Elliot Whipple, E. A. Cook, and J. M. Hitchcock were appointed to care for the exhibit while it must remain where it is.

Pres. Chas. A. Blanchard, Rev. Edwin R. Worrell, Rev. T. B. Arnold, Prof. H. F. Kletzing, and Rev. A. G. Johnson were given charge of the Congress and instructed as above.

The expenditure of the \$500 in the Jackson will case, providing for work in Vermont, was left to the New England Association.

The committee on the exhibit was allowed the profits on sales of books and *Cynosures* made at the Fair, to defray the expenses incurred by caring for the exhibit while it remains in place.

Great cheer and hopefulness was felt by the

Board in view of the outlook for the new year.

ELLIOT WHIPPLE, *Chairman, pro tem.*

EDGAR B. WYLIE, *Secretary.*

THE FIELD SECRETARY'S REPORT.

The Board of Directors instructed your Secretary to organize the States into districts, so far as practicable.

The East is so well cared for, under the labors of Brethren Stoddard and Kimball, that it seemed advisable to help other fields into a like condition.

A somewhat extended statement of organization and work of the Western District will illustrate the work attempted. This district is composed of Iowa, Missouri and Kansas, with Rev. W. C. Paden as District Secretary.

Before starting out upon a campaign, State maps are studied; the possibilities of accomplishment in the time allotted are considered; places where friendly congregations and colleges are located are marked, that as many may be visited as possible.

Secretary Paden gave some time to each State in his district. A convention was held in some place in each State, selected by himself or by the Executive Committee of the State.

These conventions are a blessing to the whole State, and to the regions beyond, even to places where the lecturer has not been. The reports are carried to all parts by the public press; especially is the *Cynosure* an important convention auxiliary, for in connection with the convention it is sent for several weeks to hundreds of ministers, notifying them of the conference and carrying reports of its proceedings.

The plan has worked well, and commends itself as practical and useful.

The labors of one man encourage the many to labor. In Missouri, Bro. M. N. Butler did much, beside aiding Bro Paden in the State convention. The same convention had the splendid services of Rev. T. M. Chalmers, whose voice was heard with much interest and profit, also, in the Iowa, Kansas and Nebraska conventions.

The Iowa State Convention was held at the time appointed by their State Executive Committee, of which Brethren Robb and Mendenhall are members. In this State is an able lecture-bureau which supplies any locality with able addresses on the secret lodge question, for traveling expenses only. How much this agency has accomplished I am not informed. But, besides the distribution of papers and tracts, and the steady shining of the *Free Press* of Birmingham, addresses have been given by Messrs Paden, Gault, Kellogg, Fenton and myself; so that in the aggregate considerable labor has been performed in Iowa.

A conference in this office, a few weeks ago, with Brethren Robb and Dorcas, of the Iowa State Executive Committee, we hope, will result in a more extensive seed-sowing and better harvest for the Master's kingdom this coming year.

Secretary Paden gave several months of faithful service in Kansas. He held one successful convention. Every State in his district has had a testimony lifted up before its inhabitants, and hence much more good has been done by personal address, by tracts, by the visits of sample *Cynosures*, or other anti-secrecy publications, than can be known at present.

The following from a recent letter is in place here: "The Association, through its agents, its printed publications, and its lecturers, is a great enlightener of the people. *It is also a great moral support for the few, who, like myself, alone, in a lodge ridden community, try to resist their baleful influences.*"

The work in this Western District, of which Bro. Paden is the Secretary, illustrates our efforts and success in the Pacific District, the Central District, the Northern District, the Eastern District, as well as in New Hampshire and New England.

It will be in place here to state that the first State convention was held this year in Nebraska, and a State organization formed. The plans for constant work by an efficient agent for this State are well under way. One of her citizens has put his property into shape to make this possible within a few years.

The conventions of the year have been unusually good and well attended. They have averaged one for each month, and, with one exception, what Rev. H. H. Hinman wrote of the Wis-

consin Convention may be said of each, viz.: "It is the best one that we have ever held in the State."

Much is due, under God, to Rev. S. Matthew for the organization of the Pacific Department. This auxiliary to the N. C. A. was formed at the convention held in Oregon, in August last, at which time some four hundred signed the constitution, of whom thirty-five were ministers.

Rev. P. B. Williams is their District Secretary. He has arranged for this present month an average of three anti-secrecy lectures per week.

From correspondence with Christian friends in Canada, our hope was that Canada would, by this time, have a District Secretary. In this we are disappointed; but the month's work of Bro. J. P. Stoddard, in Berlin and Toronto, and other towns, is worthy of a word, since, in addition, to a lecture for nearly every day in the month, the secular press of Toronto kept up the work for some weeks or months succeeding his visit. It is expected that this work will be prosecuted and extended this fall.

Hence we ought to praise God and, I trust, do praise him, for the extent to which he has blessed the field work this past thirteen months.

The following-named have given much of their time to field work during the past year: Rev. Sam'l F. Porter, Rev. James P. Stoddard, Rev. M. A. Gault, Rev. W. B. Stoddard, Rev. Wm. Fenton, Rev. W. C. Paden, Rev. S. C. Kimball, I. R. B. Arnold; and to this list belongs, of course, the Corresponding Secretary. Many others have rendered valuable services by their addresses in conventions or testimonies in other public places. The following occur to me as I write:

M. H. Nichols, who acted as agent on the Pacific coast for a short time after their State convention; Rev. W. W. Ames, T. R. Griffin, Bishop H. J. Becker, Rev. F. J. Davidson, Rev. Robert A. Paden, J. K. Glassford, Rev. S. H. Swarts, Rev. Thos. M. Chalmers, Prof. H. F. Kletzing, Eld. A. B. Lipp, Rev. E. R. Worrell, John F. Hanson, M. N. Butler, Rev. H. H. Hinman, Rev. J. B. Galloway, R. N. Countee, and many others.

A few words concerning the work of those giving most of their time to this reform may not be uninteresting:

Rev. S. F. Porter gave his attention and time, at the beginning of the year, to visiting the ministers of Northern Illinois, and the rest of the year to work in Southern Ohio, Virginia, and West Virginia. He has placed in institutions of learning, during the year, TWENTY-SIX ANTI-SECRECY LIBRARIES! His has been a very important work. No one can say definitely what influence for good these anti-secrecy libraries in colleges may have on the destiny of a future Summer, or Lincoln, or Blanchard.

It was the intention of Rev. J. P. Stoddard to furnish you with a more detailed report of his work than I can give in this short summary. There has been most hearty co-operation and sympathy between him and your Field Secretary, as well as between the New England and the National Christian Associations.

The N. E. Association has an endowment secured, though not yet productive, amounting to some \$14,000. Its convention, last year, was of national interest. The last session—the climax of the convention—was addressed by women only—Mrs. A. J. Gordon, Mrs. M. E. A. Gleason, and Miss Elizabeth E. Flagg. This, in itself, is a notable event. Many hope it may mark the beginning of a more active interest among the women of America in this vital question.

Rev. M. A. Gault's labors continued until his health demanded a change and rest. He hopes to find it in a pastorate in Indiana. We trust it may be so. He gave more anti-secrecy addresses in six months than many agents do in twelve. Besides averaging over four addresses for every week, and speaking at the Pennsylvania Convention, he organized three successful State conventions.

W. B. Stoddard, Secretary for the Eastern District, has held three conventions of considerable influence. That in Pennsylvania is thought to have been equaled by few ever held in that State. His report will be given by himself, but may not tell you that, though this work is telling on his health, so that for two months he was what an ordinary man would call sick, yet his

monthly reports show 77 anti-secret lectures, 40 sermons, 2,245 calls, 457 subscriptions to the *Cynosure*, taken in thirteen months.

Rev. W. C. Paden, the Western District Secretary, came among us an untried man. He has won friends, and advanced the interests of Christ's kingdom as often as he has found an open door in Iowa, Missouri or Kansas. He also aided Bro. Gault in the Nebraska Convention. He has served nine months, and given 68 anti-secrecy lectures and 42 other addresses, made 370 calls, and taken 136 *Cynosure* subscriptions.

Rev. Wm. Fenton has been virtually the secretary of the Northern District, though his labors have been mostly in Minnesota, where he held the State Convention. He aided the convention in Wisconsin and lectured in a number of places in Northern Iowa. He is constantly at work, and, like our College agent, generally pays his own salary and expenses. I have received some excellent commendations of his work from ministers in whose churches he has spoken. The total appropriation to his district, this year, was about \$150. This does not include some hundreds of *Cynosures* sent to the ministers of Minnesota and Wisconsin.

I am very glad that we have a letter of greeting and a report of progress from Eld. S. C. Kimball, the N. H. Secretary. The relation of the N. H. State Association to the N. C. A. has been very cordial during the past year. Bro. Kimball thought that he could make good use of some of Thurlow Weed's testimony on the Morgan abduction, and 1,000 were appropriated for N. H. work.

It is to be regretted that we have no personal report of the year's work on the Mission Boat by Bro. I. R. B. Arnold. His need of a steam-tug has been duly advertised in the columns of the *Cynosure*, and sums received here have been forwarded. He has now received nearly enough to purchase the tug. When he has fully accomplished it, the light upon the secret empire needed so sorely will be carried to multitudes more than it has been possible for him to reach heretofore in any one year.

It is an interesting fact that, at one place, many conversions to Christ took place in his floating chapel.

As a storehouse of information, as an arsenal of supplies, the N. C. A. has proven itself useful to many persons, including ministers and missionaries, during the past year. Aid has been given by personal conversation in the office, by correspondence, and by the judicious appropriation of books and tracts to meet the need which becomes, each year, more urgent, as the nature of secret societies is being experienced by the churches.

The tract work has been considerable. Forty thousand pages of these little leaflets were sent out in one month. That some good is accomplished by tract distribution is evidenced by these two or three extracts from letters:

"I picked up an anti-secret tract on the floor of Fisk University. It has led to my salvation, and that of many others, from the lodge."

A merchant writes that he uses our tracts in his business letters, and has sent them into nearly two hundred wholesale houses, in different cities. He has heard from a few, and believes that many, under God, will tell for our reform.

Rev. S. Matthew writes that many have been converted to this reform by the tracts which he has circulated during the last ten years. He says: "I have proved that the circulation of tracts is a very important part of the work of reform."

Rev. Dr. Carradine's 20-page sermon has maintained its popularity. Though two other houses printed it, the edition printed by the N. C. A. had an average circulation of twenty copies per day for the eighteen months after it was first issued.

One man in Idaho ordered 800 of the booklet, "Folly, Expense and Danger of Secret Societies," by Pres. C. A. Blanchard; and one denomination is making arrangements for its wide circulation among its membership.

"God helps those who help themselves." This is true in this reform. Notice a few of the providences which have been observed the past year. The secret societies are themselves compelling thinking people to take sides against them. Consider the murder of Rustin by the D.K. E. of Yale College; the fraternity trouble in the

Iowa State Agricultural College; the barbarities practiced in Harvard on Mr. Garrison; the more recent ones on students in Ohio, as illustrated by cuts in the public press.

Speaking of these the *Catholic Review* asked: "What better are these 'secret societies,' or 'Greek-Letter' young ruffians than the young brutes of the Sioux Indians who tortured the prisoners from Custer's column, taken at the battle of the Little Big Horn?"

The newspapers tell us that no man could talk more fluently about "the Fatherhood of God and brotherhood of man" than the organizer of the Iron Hall, who had been advanced from a salary of \$1,000 to \$20,000 at the time his victims were caught in the fall of the order. Many of such minor orders have collapsed during the year. Massachusetts has recently passed a law forbidding such societies a place in her commonwealth.

Other object-lessons have been the secret society riots among the miners of Tennessee and Idaho, and murder of non-union men; the death of two obnoxious cattle men in Kansas, laid at the door of the Farmers' Alliance by the public press; murder in Michigan by an emissary of the Paris Terrors, who, true to his oath, had followed his man until the deed was accomplished; the Buffalo strike and prostration of business; the revival in Pennsylvania of the Molly Maguires, and the murder of those obnoxious to them.

The Highbinders and Mafia, according to the public press, have not allowed the American people to lose all interest in these imported secret societies of Europe and the Orient.

The Homestead riot will not soon be forgotten as an attempt of a secret society to control a corporation,—though officers of the law be shot down, and non-union men be poisoned by wholesale. Hugh F. Dempsey, though convicted of poisoning the non-union men, was unanimously elected Master Workman of Labor Association No. 3, Knights of Labor, of Pittsburgh.

The character of these associations is thus being forced upon the attention of the people, and good men must take sides against them.

The foreign call has been for both men and literature this year. Both are needed. Every country seems cursed with secret lodge-worship. Orders for books and tracts have been filled for New Zealand, South Australia, India, Africa, Switzerland and Canada. An extract or two from letters will emphasize the importance of this branch of work.

Rev. C. B. Ward, of India, writes: "On every hand I see secretism gaining ground among the natives of India. . . . It must be admitted that Masonry has a fast hold on India. This thing is spreading among native Christians, too."

Under date of April 29, 1893, Mrs. H. M. Bridgman, who, with her husband, has been for many years under the A. B. C. F. M., in Natal, South Africa, writes: "The order of Freemasonry is very strong in South Africa, though I have not heard of any of the natives who have given the matter consideration."

In this letter Mrs. B. sends for a second order for literature.

The above will give an idea of what is being done, and that the fields are white already to harvest.

We have looked back over the past year, and now confront a new year. The same mighty foe to the Kingship of Jesus Christ is before us. We cannot destroy the evil. God alone can do that. He does not ask us to try to do it. He reserves that to himself. But we are to do two things next year, as last year: Keep out of evil, and testify against it.

W. I. PHILLIPS,
Field Secretary.

REFORM NEWS.

THE EASTERN AGENT IN ILLINOIS.

CHICAGO, June 30, 1893.

DEAR CYNOSURE:—It has been my privilege to again attend a Wheaton College Commencement. To one out in life's field, battling for an unwelcome cause, seeing multitudes blinded by the god of this world and rushing on to destruction, realizing that he is but a drop in the great ocean, that his best effort to lift the fallen may be of little avail, such times are most refreshing. It must rejoice the heart of every true man and woman to know that God is calling out from the darkness and superstition of this world an army

of consecrated young men and women, thoroughly equipped to do battle for the King Immanuel. Such are the graduates of Wheaton College. I would not speak disparagingly of other reform colleges. I know of many sending forth men and women of whom they may be justly proud.

I am naturally allied to Wheaton. It was my spiritual birthplace. After listening to the graduating orations of yesterday, I rejoice more than ever that God in his providence gave me such a favored home. I have had my fears lest prosperity and the blessings of God bestowed upon this institution should lead to pride and a lowering of the standard to suit the world. I am glad to report that such is not the fact. On the contrary I never attended a commencement where a more devout, determined, and universal giving up all for Christ was manifest. A deep spirit of Christian love and unity pervaded the entire atmosphere. No wonder over eighty per cent of the men and women going forth from this institution go as Christians, more than forty per cent of the male graduates entering the ministry or missionary field. It has been well-said of this college, "She has sent out many splendid barks on the voyage of life, and not one has drifted back a wreck."

In the graduates of the class of '93 the world is given sixteen trained Christian workers; sixteen reformers, whose talents are henceforth to

(Continued on 9th page.)

CORRESPONDENCE.

OBSERVATIONS OF AN EVANGELIST.

GREEN CO., Tenn., June, 1893.

EDITOR CYNOSURE:—While looking over an old copy of the *Christian Cynosure*, I felt impressed to make a few statements regarding that which I have seen while holding revival meetings in Methodist, Baptist and Presbyterian churches.

I am an evangelist of the German Reformed church, and hold my church membership in Philadelphia under Pastor W. Deleany. I have never belonged to any secret order, always being afraid that if I joined them I could not have freedom. I have witnessed two or three things done by those who were in such fraternities, and they had to flee to escape the punishment which they deserved.

I notice that whenever I come into a community of Masons, Odd-fellows, or Knights of Pythias, I am found out the very first day; and I also observe that all through parts of Virginia, Kentucky, and Tennessee, when going from city to town, they shun me and brand me as a tramp or imposter; yet I have a letter from my church, and more from other churches in two of those States; still they dodge the truth, and those who are ministers, and who go ten miles, through snow and sleet, to attend their lodges, crossing dangerous creeks and rivers, yet cannot attend religious meetings within four hundred yards of their homes, because it would give them a cold to go out in the night air.

Another thing I notice. These so-called Christians will hardly allow one to come under the shadow of their dwellings. I have suffered more than any one could realize in those communities and bodies where secretism reigns. I have scattered a great many tracts among them; I talk to men concerning the deadly influence of the lodge upon the churches, and labor with some of these ministers to send to your association for tracts. Some have promised to do so. Remember, I am but a little gimblet; but I am trying to help make a little hole in the secret lodge system, and so to aid in seeing it sink into oblivion; for it is one of the worst pieces of mendacity and swindling that we have in America, and in the churches. I should say that one lodge minister will do more harm in a neighborhood than all the rest of the people. He will tell his congregation not to attend the revival services, and they tell others, thus breaking up the meetings and induce the people to drive away the evangelist by refusing to give him food and a place to sleep, charging him, to the very last cent, for what he buys.

Out in these States, where the rough men and secret distilleries flourish because they will not pay the government taxes on their products, they get into the mountains, do just as they please, and are almost sure to shoot or stab the very first one who offends them. There are many murderers secreted in these mountains who should have been hanged; but they belong to the Ma-

sons, Knights of Pythias, Odd-fellows and the devil.

People may say what they please respecting deeds of charity in the lodge-ridden communities; but I found out in talking with those who have fallen behind in their payments of dues, how soon a member of these societies will be thrown aside as deadheads. This I feel free to say as a man among men, and with men who possess a principle of their own.

But I am sorry to add that there are men in some counties who think that I am no better than a pig. I was talking with one man who had made the statement that Masonry began away beyond the age of Solomon. I told him that I had been in London and very close to the spot where stood the tavern in which his fraternity first organized, in 1717; and that any one who has visited that part of London knows that, like Masonry, it is very dark and dead—nothing but a low drinking-place.

I am glad to say, and declare with all my being, that from rivers to lakes, where my work has been among all classes of men, I do not see that secrecy is any benefit morally, much less spiritually.

I showed to some of the preachers the tracts that I received from your office, with two of your books on Masonry, and their oaths, and some of the Christians were shocked; but I am sorry to add that many of the preachers are poor and unable to buy your publications. Some of them get scarcely enough to support their families, yet some of their members are doing well and paying their dues to the secret societies. To me it seems like rubbing grease on a fat hog, to give money to these orders.

I find there is a fear among the people in the different States that the secret power in these societies can rule and impel every one to bow to their wicked schemes. I hope that we are not far from the time when we shall see all ministers and churches standing together against this great evil, rooting it out of God's house, and casting it back to the originator from whom it came—the father of lies. Your friend, for purity, peace, and love to God and man, AN EVANGELIST.

A PERTINENT TESTIMONY.

CHIPPEWA FALLS, Wis., June 18, 1893.

EDITOR CYNOSURE:—If the secret lodges are not depleting the churches, I would like to know what does.

Some two years ago a church record fell into my hands, and I found sixty-seven names on it; but only nine were men, and the two deacons and two others were lodge men, with probably more of them.

OBSERVER.

OBERLIN COMMENCEMENT.

OBERLIN, O., June 22, 1893.

EDITOR CYNOSURE:—The Senior Academy class (Preparatory) held their exhibition in the First Church on Saturday, June 17. On Sunday afternoon, Pres. Ballentine preached the baccalaureate sermon from John 16: 33. The theme was victory through love, and was an able presentation of the subject. At night the missionary sermon was by Rev. W. H. Davis, of Detroit, on the imperative command to evangelize the heathen world, Mark 16: 15. The Conservatory of Music held its Commencement on Monday, 19th. On Tuesday forenoon was the meeting of the Alumni, at which several other addresses were made. The Senior class had their exercises on Tuesday afternoon. These corresponded with the usual exercises of graduation day, except that the number of addresses was fewer, and there was greater opportunity to put into them more of thought. The addresses were all able; some redundant with wit, others with logic and eloquence. Three poems were all of marked excellence. The only address which was criticised was an able plea for the theater. On Tuesday night was the first concert, at which "St. Paul" was rendered, much to the satisfaction of those who appreciate classical music. On Wednesday the Commencement address was by Rev. F. W. Gunsaulus of Chicago. His subject was Savonarola, and his presentation was very able. After conferring the 92 degrees the Alumni enjoyed a bountiful dinner and speeches.

Of the 92 graduates there were about an equal number of young men and young women. Forty-

five were from the Classical, 29 from the Philosophical, 10 from the Literary and 8 from the Musical departments.

Wednesday night was the final concert.

Oberlin has perhaps never sent forth a class of higher intellectual attainments.

H. H. HINMAN.

FREEMASONRY.

ITS CHRISTLESS DEGREES AND THOSE THAT BURN LESQUE CHRISTIANITY.

(Continued.)

Following the exposition of this subject as to the Blue Lodge and Chapter, in last week's *Cynosure*, we now take up the thirty degrees of the Scottish Rite for the same purpose.

I.—SECRET MASTER'S DEGREE.

This is a drama, by which Solomon and Adoniram are represented in the opening ceremonies. There is no prayer, but Solomon opens the lodge by saying: "Illustrious brethren, this lodge is open and devoted to God." No specific deity is designated.

In the initiation drama there are numerous collaborated passages from the Psalms of David recited at various points, with Scriptural appliances, such as the golden candlestick, pot of incense, etc. A prayer reads thus: "Oh, God, we pray thee, thou Grand Architect of the Universe, to cast thy all-seeing eye upon this sanctuary, which symbolizes the conscience of man, and help us to use the key of intelligence within the balustrade of reason, so that we may know ourselves, link ourselves unto thee, and become fit for the immortality thou has promised."

In the "historical discourse" to the candidate are given the Jewish names of God, Adonai, Jehovah, etc., out of the consecutive initials of which are formed a name and number to designate the lodge distinction of the candidate. There is no mention of Christ in this degree.

II.—PERFECT MASTER'S DEGREE.

No prayer, no Christ, in all this degree, and only a few Scriptural recitations; but the old fable of Hiram Abiff is revived.

III.—INTIMATE SECRETARY.

This is another drama; time, soon after the completion of Solomon's Temple; characters, Solomon, Hiram, King of Tyre, etc.

In the opening ceremonies, Solomon asks Hiram what are the object and motives of this assembly. Hiram replies that the object is "to instruct ourselves," and that the motives for this are "the preparation of our souls for immortality and love of God and man." Then comes the question, "How shall we instruct ourselves?" and the answer of Hiram is: "Through curiosity and the exercise of the physical and mental powers;" and this is to be done in the lodge. This is either verbiage having no meaning, or it intimates that men are able to save their own souls, without the intercession of a Mediator. There is no prayer in the opening ceremonies, during the initiation or in the closing rites. Christ is entirely ignored.

IV.—PROVOST AND JUDGE.

This degree lodge is called a "college," and it is the "dress rehearsal" of a drama in which Adoniram again appears, with several new characters. No prayers, no Christ—no Christianity—appear in this absurd degree.

V.—INTENDANT OF THE BUILDING.

Another drama, in which one character represents Hiram Abiff "dead to sin and vice," yet hopeful of his being made "alive to virtue and truth," through the lodge ceremonies. This degree has no prayers, but "furnishes a murdered Hiram as a counterfeit for a crucified Christ, and to raise him from the dead as a ridiculous caricature of Christ's resurrection, 'by the strong grip of Judah's Lion.'"

VI.—MASTER ELECT OF NINE.

Still another Solomonic drama—traditional, not Scriptural; murderous, not religious—un-Christian, Christless, nonsensical.

VII.—MASTER ELECT OF FIFTEEN.

Closely resembles the previous degree in the foregoing characteristics. The obligation is to "keep exactly in my heart all the secrets that shall be revealed to me!" And there is not one worth remembering in the entire degree; but he promises, "in failure of this my obligation, I

consent to have my body opened perpendicularly, and to be exposed for eight hours in the open air, that the venomous flies may eat of my entrails" (laugh!), "my head to be cut off and put on the highest pinnacle in the world; and I will always be ready to inflict the same punishment on those who shall disclose this degree and break this obligation!" And then he seals his obligation with this prayer: "So may God help and maintain me!" Praying for divine help in such a miserable business! Yet Masons tell us that "Masonry knows no punishment but expulsion from the lodge!"

VIII.—SUBLIME KNIGHTS ELECTED.

A continuation of Solomonic "legends" and drama. In the obligation the candidate promises "to adore my God," and calls on his God for help. Hebraic allusions to God are introduced in the ceremonies, with Jewish symbols, but without Christ or the interests of his kingdom in this age of the world. It is difficult to see how this degree can benefit any one.

(To be continued.)

LITERATURE.

CURRENT PERIODICALS.

The third article in the series on "Men's Occupations," now running through *Scribner's Monthly*, is *The Life of a Merchant Sailor* (with numerous illustrations), by W. Clark Russell, which appears in the July number. Other illustrated papers are as follows: *Foreground and Vista at the Fair*, by W. Hamilton Gibson—the first of a group of an artist's impressions at the World's Fair; *Opinions of a Philosopher* (continued), a sequel to "Reflections of a Married Man," by Robert Grant; *Musical Societies of the United States and their Representation at the World's Fair* (portraits), by Geo. P. Upton; *Trout-fishing in the Traun*, by Henry Van Dyke; *Aspects of Nature in the West Indies*, by W. K. Brooks. Other writers and contributions are the following: *Personal Recollections of Two Visits to Gettysburg*, by A. H. Nickerson; *Fulfilled*, by Anna C. Brackett; *Loneliness*, by Jno. K. Bangs; *Arabian Nights' Entertainments*, by W. E. Henley; *Leisure*, by Agnes Repplier; *An Amateur Gamble*, by Anna Fuller; *A Night*, by M. L. Van Vorst; *A Pagan's Prayer*, by Bliss Carman; *The Copperhead*, by Harold Frederic; *The Prevention of Pauperism*—concluding article in the series on *The Poor in Great Britain*, by Oscar Craig, President of the N. Y. State Board of Charities. New York: Chas. Scribner's Sons.

Worthington's Magazine for July compares favorably with the majority of its many and able contemporaries, in appearance, contributions and illustrations. The current number begins the second semi-annual volume quite brilliantly. Mrs. Livermore has a fresh chapter of her *In "Ole Virginny" Fifty Years Ago*; S. G. W. Benjamin gives an interesting paper on the Lighthouse System of the United States, profusely illustrated; Mrs. Jean P. Rudd another, beautifully embellished with engravings, of *Life in the Tyrol*, and an illustrated story, *Bear's Hand's Decision*, is furnished by Frances C. Sparhawk. Other original papers are as follows: *His Jewels*, a poem, by Zitella Cocke; *Unaware*, a poem, by Kate Putnam Osgood; *What Did She See?* a story, by Lilian Whiting; *Minetta Lane*, by Helen Campbell; *The Dream Boat*, a poem, by Josette C. Menard, and *The Poetry of Henry Timrod*, by Eliza Calvert Hall. As usual, the ten domestic departments of this magazine—*Between You and Me*, *The World Beautiful*, *Health Talks*, *The Oracle*, *Our Young People*, *Knots to Untie*, *The Shining Hour*, *All Around the House*, *Gleanings for the Curious*, and *Facetiae*, are overflowing with matters of more or less interest, in great variety. Published by A. D. Worthington & Co., Hartford, Conn.

The *Preacher's Magazine* (English, with American additions), for July, is a capital number. The contents include: *Present-day Preaching*, by Rev. Thos. G. Selby—*Curiosity and Obligation*; *The Apostolic Churches—Their Doctrine and Fellowship*, by Rev. Dr. Watson; *How to Begin the Study of New Testament Greek* (continued), by Rev. R. Martin Pope; *How Men Get Their Sermons—The Ordinary Man*, by a London Minister; *Successful Preaching*, by Rev. Thomas Cook; *Moses—His Life and its Lessons* (continued), by Rev. Mark Guy Pearse; *The Labor War*, an Address to Men, by Rev. S. E. Keeble; *Exploring the Bible—Variety and Unity*, by Rev. W. A. La Brum; *Homiletics*, by Rev. Messrs. C. O. Eldridge, F. Harper, David Brook, and C. M. Hardy; with the customary editorial notes and illustrations, book notices, etc. Published by W. B. Ketcham, 2 Cooper Union, New York.

St. Nicholas for July has a good collection of readable and instructive papers, such as *John F. Ballantyne's Chicago*, illustrated; *Grace W. Soper's Festival Days at Girls' Colleges*, illustrated, and *The Children's Building of the Columbian Exposition*. Boys and girls of the younger classes will also find much to entertain them in the minor novelties of this issue. New York: The Century Co.

LODGE NOTES.

THE HEART OF A MASON.

There was a strange ceremony performed in Oakland on Monday night last, the like of which is without parallel in history, and within a few days there will be buried somewhere within the Masonic temple in Oakland the heart of a man who died for Masonry.

The ceremony was the receipt of the heart by Gethsemane Chapter, No. 5, Rose Croix, of the Scottish Rite of Masonry, and the formal assuming of the care of it by the Chapter. It was a brilliant gathering, and one that was unique in its way. Even in the history of Masonry it has no equal.

The heart was that of Ygnacio Herrera y Cairo, who was the governor of the State of Jelisco, Mexico, thirty-five years ago, and was killed, so the Masons claim, because he was one of the first Masons in Mexico. The murder was committed thirty-three years ago, and until the present the heart was carefully preserved in Mexico—where, the Masons say, will always be a mystery except among the craft. It finally came into the possession of Mrs. Rosalie L. de Coney, the wife of Alexander K. Coney, now the Consul-General of Mexico and a resident of San Francisco. The last request of the dead man—that his heart be preserved and removed to some place where it would not be disturbed in future years—had never been carried out. The heart had been preserved, and it was still in Mexico and in danger from the unsettled condition of the country, and those who felt the responsibility of carrying out the last request did not feel that their strange charge was safe until it had been deposited with the Masonic fraternity in the United States.

The ceremonies on Monday evening were unique, as befitted the strange occasion and the strange act. There were many prominent Masons present, representing the United States and Mexico. Both Mr. Coney and his wife were present, and after introductory ceremonies, Mr. Coney presented the casket and a painted portrait of Ygnacio Herrera y Cairo, while his wife handed to the care of the Chapter the large bottle with the human heart floating therein.

The Mexican national hymn, translated, was then sung, and on behalf of the Chapter Major Edwin A. Sherman accepted the heart and promised to forever care for it.

Then the coronation ceremony was performed, Mrs. Coney being crowned with roses and Mr. Coney with laurel.—*San Francisco Examiner.*

A MASONIC BIBLE.

A book has been published, recently, entitled: "The History of the Ancient and Honorable Fraternity of Free and Accepted Masons and Concordant Orders, written by a board of editors under the direction of Henry Leonard Stillson, assisted by that eminent Masonic writer, William James Hughan, of London. This work is a standard Masonic authority, and is to the Mason what the Bible is to the Christian, an oracle to be consulted and studied whereby to learn the history of all the various orders working under the 'generic' name of Masonry. The key-note of the book is read in the *Eulogium*: 'Freemasonry, the Conservator of Liberty and the Universal Brotherhood of Man'—*Masonic Chronicle.*

MASONRY IN EGYPT.

The Grand Lodge of Egypt is composed exclusively of lodges of Free and Accepted Masons, and has jurisdiction of such only. It has thirty-four lodges under its jurisdiction, none of which sprang from the Grand Orient of France or other (unrecognized or cladenstine) Grand Orients. The Grand Lodges of England, Scotland and Ireland have officially recognized the Grand Lodge of Egypt, and have appointed Grand Representatives near it. Its present Grand Master is Bro. Idris Ragheb Bey, of Cairo, a gentleman of culture and official standing, who speaks English fluently and correctly.—*Exchange.*

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28. Dr. Nathaniel Coler on Masonry.
30. Masonic Oaths Null and Void.
37. Why a Christian should not be a Freemason (German).
38. Masonic Oaths and Penalties.
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The Christian Cynosure.

HENRY M. HUGUNIN - - - Editor.

CHICAGO, THURSDAY, JULY 6, 1893.

When thou art converted, strengthen thy brethren.—OUR LORD.

ANARCHISTS PARDONED.

Governor Altgeld has pardoned, and thus restored to citizenship in this State, the convicted anarchists, Neebe, Schwab, and Fielden.

These three men were tried and convicted of participation in the Haymarket riot, for which Parsons and three others forfeited their lives upon the scaffold about seven years ago.

The sentence of one was fifteen years in the penitentiary; the other two were condemned to confinement for life.

The crime for which they suffered was an armed resistance to the government of the State of Illinois and the city of Chicago, which resulted in the death of several officers of the law.

The anarchists in 1886 were a secret organization, composed mostly of persons from foreign countries, who expressed themselves opposed to our Constitution, our laws, and our existing civil and social institutions. They openly denounced these things, declared war upon capitalists, and organized armed forces to inflict damage upon them and their property. They were dangerous, because evil at heart, wrong in their ideas of personal and national liberty, and without affiliation with what are considered the best interests of society under our republican form of government. They were not devoid of intelligence, but whatever they knew was distorted by their prejudices. Probably these prejudices are still quite as strongly cherished by them.

After their incarceration their friends persistently labored to secure their release; but until Governor Altgeld came into office, their freedom was not considered desirable or their punishment unjust.

The petition for their pardon contained the following statement, which met with the approval of the Governor and resulted in their release:

1. That the jury which tried the case was a packed jury selected to convict.
2. That according to the law as laid down by the Supreme court both prior to and again since the trial of this case the jurors, according to their own answers, were not competent jurors and the trial was therefore not a legal trial.
3. That the defendants were not proved to be guilty of the crime charged in the indictment.
4. That as to the defendant, Neebe, the State's attorney had declared at the close of the evidence that there was no case against him, and yet he has been kept in prison all these years.
5. That the trial judge was either so prejudiced against the defendants or else so determined to win the applause of a certain class in the community that he could not and did not grant a fair trial.

In granting the pardon of these convicts, Governor Altgeld displayed, as the *Chicago Mail* expresses it, "an unwarranted feeling and questionable taste in making as he did a vindictive and even personal attack on the venerable Judge Gary. There is no instance before, we believe, where a pardon has been made the instrument of attack on an honored bench. It is a precedent which is not only not in keeping with the dignity of the office from which it came, but will tend to harmful ends."

The prisoners were pardoned upon the condition that they eschew, or relinquish, all revolutionary associates or plots, and it is said that they have become convinced that forcible measures are wrong, and will hereafter keep the peace. "So mote it be."

CATHOLICS IN THE PUBLIC SCHOOLS.

The "fine hand of the Jesuit" is frequently making itself obnoxiously felt in our public schools, and, in some instances, finds itself pinched in the operation.

A female teacher in one of the Philadelphia city schools, following the instructions of the Board of Education to read the Bible daily to her class, substituted the "Douay" (or corrupt Ro-

man Catholic) version for the authorized Protestant Scriptures, and refused to read any other. The board promptly dismissed her for insubordination, and informed the other teachers that they must read only the Bible furnished by the board.

At Oro, near Leadville, Colo., two of the school directors learned that Mr. Lynch, the teacher of the local public school, was attempting to force the children to Catholic prayers in the school-room each day, and Mr. Lynch was requested to resign. He refused to do so, and was upheld by the third member of the school board. One morning, upon going to the school-house, he found it tightly closed with large padlocks, and was informed that if he attempted to break in he would be placed under arrest. The case goes into the courts, where the teacher's bigoted insubordination will receive an airing.

REBELLIOUS STUDENTS—AGAIN.

In the *Cynosure* for June 15 was mentioned a serious rebellion of students, arising from the request of the faculty of the Terre Haute (Ind.) Normal School that Prof. Arnold Tompkins, of the chair of literature, should resign his position. This request met with general opposition from nearly all the 1,000 students in the institution, who rallied to his support. Then the board of trustees summarily removed the professor from the faculty.

After the board had removed him, a committee of fifteen students asked to be heard. They presented a petition signed by 400 students asking the board to give its reasons for what it had done. The students were flatly informed that their right to ask for this information was denied, and the board declared itself determined to adhere to its position should every student leave the school.

Last Thursday, June 29, the controversy between the board of trustees and the faculty on one side and the 1,000 students sustaining Professor Tompkins, the deposed professor, on the other was resumed. The excitement in the city was very great, pending the result.

At 4:30 P. M. the full board of trustees submitted a statement in the nature of an ultimatum to the entire graduating class of sixty-nine students, demanding that they return it signed before six o'clock that evening, disavowing, both individually and collectively, the recent attacks on the trustees and faculty in the matter of Professor Tompkins' removal. The entire class of men and women refused to sign the statement, and at once packed up their books and effects and left the building, not one of them remaining. The students who sympathize with the graduates did the same thing, and soon the building was emptied of all except the trustees and President Parsons. The greatest excitement prevailed. Many graduates and students crowded to the railroad offices and purchased tickets and started for their homes in various parts of the State on the first train. Eighty-four counties of Indiana are represented in the school.

In the evening there was an excited meeting of the alumni of the Normal School. The opponents of the trustees and faculty were out in force, determined to pass a resolution denouncing them and calling on the Governor to appoint a member of the alumni on the faculty. Such resolutions were, in fact, introduced, and fiery speeches were made. The graduating class was also present in force, which is unusual, but the alumni voted after a number of speeches that they should not be allowed to vote. Many of the alumni, while opposed to the school authorities, believed it unwise for the alumni to take a hand in the fight, and the resolutions were defeated. But immediately afterward the alumni showed its real sentiment and adopted a resolution appointing a committee to draft a law for submission at the next alumni meeting providing for one of the alumni to be appointed on the board of trustees by the Governor.

After consultation, the trustees, that evening, formally decided that there would be no commencement exercises on Friday, June 30, and issued the following declaration:

The trustees of the Indiana State Normal School have decided to have no public commencement exercises to-morrow. The law authorizes the board of trustees to grant from time to time certificates of proficiency and certificates of graduation to such students as shall have completed any of the prescribed courses of study, and whose moral character and discipline relations to the school shall be satisfactory. It is the duty of the trustees under the law to as-

certain whether the disciplinary relations of the present senior class are such as to entitle them to be graduated. The Normal School is the State's training school for public school teachers, and no student should be permitted to leave with the highest indorsement of the institution who does not recognize fully by his or her words and conduct the lawful authority by which he or she is controlled. The board will spend such additional time to-morrow as may be necessary in investigating this subject. Any certificates or diplomas granted will be conferred without public exercises.

Later, the trustees re-elected the present faculty. Governor Matthews advised the members of the senior class to sign the statement prescribed by the board as a prerequisite to their receiving their certificates.

COMMENCEMENT AT WHEATON.

The baccalaureate sermon was preached before the graduating class and an audience that crowded the chapel last Sabbath morning. The discourse was by Rev. Prof. Curtis, of Chicago Theological Seminary, and was an able statement of the debt which the world owes to Christianity, together with an appeal to men to accept and proclaim it. The address to the class by the president followed the sermon.

In the evening a large audience gathered at the annual missionary meeting. Mr. Blackstone, of Oak Park, and Mr. Adams, of the Bible Institute, were expected, but Mr. Blackstone was detained by illness. Mr. Adams, being present, greatly interested his audience. He is one of the secretaries of the Volunteer Band movement.

On Tuesday evening the Conservatory of Music and the Art School gave their annual exhibition to a crowded house. The last year has been in these departments, as well as in others, one of unusual prosperity for the college, and the principals, Mrs. Nutting and Prof. Harris, must be well-satisfied with their work.

Wednesday morning the Board of Trustees met in the president's office. Mr. John T. Dale and Mr. J. L. Reber were re-elected, their terms having expired, and Mr. R. J. Bennett, of Ravenswood, and Mr. W. H. Holcomb, of Hinsdale, were elected to fill vacancies. Prof. D. C. Rice, of Sterling, was elected Professor of Instrumental Music and Director of the Conservatory. Prof. W. C. Coffin, of Chicago, was re-elected Professor of Vocal Music. Miss Maud Whipple was made stenographer and instructor in English, and the officers of the board were elected. The reports of the Executive Committee, of the Treasurer, Financial Agent and President were made, and showed a prosperous state of affairs in the institution. Members of the board from abroad were Messrs. C. H. Case, J. T. Dale, and E. A. Cook, of Chicago; Rev. Wm. Pinkney, of New Windsor; Rev. Albert Ethridge, of Marseilles; Mr. Roswell Dow, of Sycamore; Mr. Geo. B. Hopkins, of Peru, and Dr. L. N. Stratton, of Pecatonica.

In the afternoon twenty-eight students graduated from the preparatory school, eighteen of them presenting orations and essays. The chapel was again crowded and the exercises reflected great credit on Prof. Straw, the principal. These exercises over, the Alumni began to gather in the parlors, and about six o'clock they sat down to a bountiful repast in the college hall. The number present was greater than usual, and all seemed glad to gather in the old familiar places once more.

The literary exercises in the chapel, at eight o'clock, again called out a full house. The addresses were by Rev. E. R. Worrell, of Chicago, on "Anglo-Israelism;" Dr. Frances R. Carothers, of Des Moines, on "The Kingdom's Need;" Rev. W. L. Ferries, of Cherokee, Iowa, "A Welcome to '93," and Mr. Herbert Schriver, "A Response from '93." After the program, the business meeting was held by the Alumni Association in the college parlors.

On Thursday, at ten o'clock, the Commencement exercises of the college were held. Sixteen young men and women graduated, this being the largest class ever sent out by the college. Six of the ten young men hope to engage in Gospel work.

A SECRET SOCIETY REBUKED.

At Mount Airy, Pennsylvania, last month, Rev. G. P. Mueller, superintendent of the Lutheran Orphans' Home and Asylum, while attending the funeral of Jacob Fisher, an aged inmate of the Home and also a member of an Odd-fellows' lodge, created a remarkable sensation.

Representatives of the lodge were present at the services, in regalia, and were requested by Supt. Mueller to remove their insignia when they entered the Asylum grounds, because, as a secret order, their gewgaws were offensive. The men reluctantly complied with the demand, not wishing to create a scene. When the church services had been concluded at the grave in St. Michael's Lutheran cemetery, Main and Church streets, by Rev. Mr. Mueller, the chaplain of Liberty Lodge attempted to conduct the service, but was, it is said, interrupted by Rev. Mr. Mueller, who ordered him to discontinue, as it was against the doctrines of the church to allow secret societies to take part in the services.

Every lodge of the order in the country is interested in this case, as it will be taken to the Lutheran Synod, when it meets again, for final settlement. Other secret societies are also interested in the matter, and will watch with interest the outcome of the affair. So will others.

Do you take the Cynosure? Why not? Do you pay for it? Why don't you?

REFORM NEWS (Continued from 5th page.)

be used in exalting Christ and pulling down the strongholds of error and superstition.

Last Tuesday evening I spoke for over an hour to an audience of some seventy-five in the Free Swedish Mission Church, on Oak street, in this city. The closest attention was given. Several questions were asked which indicated a live interest. The collection showed a willingness to help.

As I much desire to visit Byron, Ill., with my father, Brother E. R. Worrell has kindly consented to fill an appointment made for me in the Lake View Swedish Mission Church.

W. B. STODDARD.

NEW ENGLAND LETTER.

Intellectual Bondage.—Some Lodge Items.—Smoking on the Electrics.—Other Matters.—Sunday Bicycling.

"Have you read the last new book?" "No." Then accusing looks fall on you like stripes on a slave's back; and you sneak away from your friends to get the last wretched book, and so atone for your insult to that inexorable monster, "the last new book."

The above is from Dr. Ecob's Commencement address, delivered before the young ladies of the Dana Hall School, a preparatory adjunct to Wellesley. It struck me as a very pertinent thrust at the sham culture which ignores all the old standbys in literature, and, like the Athenians, spends all its time, if not exactly hearing and telling some new thing, at least reading and talking over the last ephemeral production which has fallen from the press. Everybody remembers when "Robert Elsmere" was the one topic of talk in all circles with the smallest pretensions to be literary; and also, if his experience was at all like the writer's, what dreary rubbish had to be waded through before he could answer in the affirmative, and redeem himself from the charge of lagging hopelessly behind in the march of "culture." Let us deliver ourselves from this kind of intellectual bondage. The last new book will keep; and, if it is worth anything at all, if it contains the real wine of thought, be all the better for keeping. "Every object in this world must be to us a thought of God; every process in human life a purpose of the Heavenly Father," is another suggestive thought from the same address. How it would glorify all our lives could our spiritual eyesight be thus anointed to see the full grandeur involved in the very fact of our simple existence; in being not only ourselves a part of God's great plan, but allowed to have an intelligent interest therein. Let us, by all means, discern between true and false culture, between the genuine coin which bears his image and superscription and the counterfeit which has only man's.

The secret society papers report that "the new ritual of the Pilgrim Fathers went into effect June 1st." Imagine one of the real Pilgrim Fathers come back to earth to see what his degenerate descendants are doing, and pondering over such an item, "the new ritual," when they hated ritualism, and made their homes in a wilderness, foregoing every luxury and comfort, to get rid of everything that savored of it. Well for the peace of mind of our imaginary ghost if he seek not to probe the matter further, but gracefully "vanishes into thin air," and leaves the mystery

unsolved! Mason and Odd-fellow "homes"—so called—by the restrictions they impose on those who would become inmates, are doing much to open the eyes of the public to the "charity" of such institutions. This is what one Masonic Orphans' Home, not far away, requires of one who would be admitted to its privileges: That she be "an orphan whose father was a member of a lodge in this jurisdiction, and in good standing at the time of his death, in destitute circumstances, and without relatives and friends willing and able to contribute towards his or her support, of good character and disposition, free from any chronic disease—either physical or mental." Verily the lodge strains its benevolence to such a degree that there is nothing left of it. There is not a Christian church in the length and breadth of the land, there is not a philanthropic association that would not be ashamed of charity so discriminating.

The campaign against the smoking nuisance on board the summer-electric cars has stirred up the smokers to a vigorous protest. As usual, they have much to say about their own "rights," but do not seem to consider that the non-smokers have rights also. Many invalids and tired workers take their only airing on the open cars. Why should they be poisoned and nauseated to suit the selfish convenience of the minority who want to smoke? The West End Company can provide the latter with special cars, as the railroads do, with the same privilege of making them too filthy for even a hog of respectable antecedents to enter.

Last Sabbath the parish rooms of St. Paul's Episcopal church witnessed a religious ceremony never before performed in Boston—the celebration of mass by a priest of the Greek orthodox church. It is said to be very similar to the "High Church" Episcopal service. At the same time, within sight of the gilded dome, the Czar's war-ships, Dimitri, Donshoi, and Lynda, are anchored in the harbor to do honor to the memory of Admiral Farragut. The former of these vessels, by the way, is the subject of a law-suit entered by his Imperial Majesty, the Czar of all the Russias, to recover \$8,000 damage for injuries received thereto by some passing tug-boats while anchored in the North River. What would Ivan the Terrible, or even Peter the Great, have thought of settling such a thing in a court of law, and with two humble, private individuals? Certainly, if anybody has a right to sigh for the good old times, it is royalty, considering how democratic and republican ideas have changed the face of the world, since the time when crowned heads made and executed the law to suit their own notions of justice and fair-play.

The Boston Museum, fifty years ago, was an object of much awe and wonder to the rising generation, for within its portals huge stuffed birds and beasts, crocodiles and pythons held court together; and last, but not least, mummies from old Egypt impressed the childish mind with a sense of pleasing terror, as if they were so many poor, harmless ghosts from the shadowy Nile, the land of Moses and Pharaoh. People of adult years, who found it such a source of amusement and instruction, can hardly think of those dusty and venerable relics passing through the tribulation of "moving time," but it is even so. The wave of progress has struck the old Museum, and it is to be remodeled throughout, all its antiquarian treasures being transferred to the Natural History rooms. Speaking of mummies, reminds one that fashion is not superstitious. The mummy-cloth manufactured now, which looks so nice and cool, is imitated from the fabrics found in ancient Egyptian sepulchres. And so it goes on. The ideas of the past live again—even in the garments we wear; only when we come to think of it, it seems a little gruesome.

Rev. Dr. Plumb, in last Saturday's *Transcript*, has a very able article on the question of Sunday closing of the World's Fair. "When a company of young men," says the doctor in the course of his argument, "gather on Sunday morning in front of the Brunswick, to ride their bicycles to Newport, they are doing what they can to bring on the day when every merchant and clerk will have to go to business seven days in the week to earn six days' pay." Bicycling is being condemned in many quarters as giving an awkward and unnatural stoop to the rider. I have sometimes wondered if the abuse of this useful vehicle did not also tend to give a moral stoop that is far more objectionable. ELIZABETH E. FLAGG,

OUR WASHINGTON LETTER.

WASHINGTON, June 28, 1893.

The administration has the power to annul the objectionable features of the Geary Chinese Exclusion law, and many well-informed people are of the opinion that this power will soon be exercised. This can be done by the negotiation of a new treaty with China, which, when ratified by a two-thirds vote of the Senate, would have all the power of a statute of the United States and consequently would repeal such parts of the Geary and other acts as might conflict with the treaty. Nothing official has been said, or is likely to be said, about this matter at the Department of State, but it is known at the Chinese legation that the new Chinese minister is expected to arrive in Washington about the last of July, and there are reasonable grounds for the belief that he has been instructed to propose the negotiating of a new treaty. If he does, it is extremely probable that he will find the administration favorably disposed.

Impressive religious services are frequent in Washington, but few have been more so than the memorial service in honor of the late Senator Stanford, of California, held in the Metropolitan Church, Sunday. The pew occupied for many years by the Stanford family was heavily draped in black cloth, over which were scattered sprays of fern and honeysuckle. The service was opened with prayer by Rev. Dr. Dalby, and the sermon was preached by Bishop Hurst from a double text—Proverbs 22: 29, and First Corinthians 12: 8-13. Space forbids a reproduction of the entire sermon, but the aptness and truthfulness of it were so apparent here, where Senator Stanford was so well-known and so highly appreciated as a man and a Christian, that I quote some of its most striking sentences that your readers who were unacquainted with Senator Stanford may know what manner of man the world has lost: "There was none more reverent than he, none more glad to hear the Gospel, or to whom the Word came with deeper sympathy, for he was fond of speaking at home of the Word he heard at church. Unlike many public men, when he left his constituency and the State he represented for his official sojourn at the capital he did not leave his religion behind him, but brought it to Washington, where it constituted the controlling influence of his domestic and public life. The deeply religious life of Senator Stanford was plain to all who came in contact with him. He made no effort to speak of religion, but spoke of it as though it was his usual thought. The two sole articles in his creed were God's goodness toward men and man's charity towards his brother. It was not simply a general providence that he considered God exercised towards his children, but a particular providence that guides the individual footsteps of the children of God. He used to speak of God's special interest in every child of God. There was no pessimism in Senator Stanford. He had always faith in the progress of the world towards lofty ideas and higher achievements. The calamities and disappointments happening to both individuals and nations he was accustomed to think of as incidents for disciplinary purposes. He considered himself as a steward, and so never thought that his giving was other than a pleasure and duty. He pronounced the day on which he transferred his great wealth to the trustees of the University that bears his name as the happiest of his life. When his only son died, he fell asleep by his side and dreamed that his boy was alive and well, talking over his plans, and that he said to him, 'Father, I wish you would do something for other boys.' He awoke, and afterward said that then, when he saw that his son was gone from him, had he had it in his power to have him back again in life by uttering a single prayer he would not have offered it, adding that what had happened could not have been without God's will, and to have asked for his return would have been to ask for what was not God's will." Who can doubt that in that dream God spoke to that man through the medium of his dead son. That dream was the first step towards the building of the Leland Stanford University, already one of the great educational institutions of the world. One feels that the singing of the hymn "He Giveth His Beloved Sleep" naturally followed a sermon on such a rare character, as it actually did. *

THE HOME.

A WORKER'S PRAYER.

Lord, speak to me, that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
The hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the Rock and strong in thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious thing thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

O give thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from thee,
To weary ones in needful hour.

O fill me with thy fullness, Lord,
Until my weary heart o'erflow
In kindling thought and glowing word,
Thy love to tell, thy praise to show.

O use me, Lord, use even me,
Just as thou wilt, and when, and where;
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.

—Frances Ridley Havergal.

FREEMASONRY—WHAT IS IT?

(Concluded.)

Mother and I had kept house alone in ——— for eleven years; but just one year after the event above mentioned we broke up housekeeping. I went to live with an invalid sister; and my only brother, who, by the way, is an Odd-fellow, took my mother to live with him. She had been with him but a short time when I learned that they did not allow her to use any of those drugs to which she had been so long accustomed, and that her mind was failing rapidly.

That was three years ago, and her mind is almost entirely gone, and she is nearly as helpless as a little child. What were their feelings when they learned the truth? I do not know, for they have never mentioned the subject to me from that day to this. Perhaps I am mistaken; but I am convinced in my own mind that if mother had been allowed the use of this medicine her faculties would have remained good while she lived. She was a strong-minded woman, but very nervous and high-strung, and her mind, at the time this affair took place, was good, and all her faculties as clear as ever.

How fared it with my calumniators? "Vengeance is mine; I will repay, saith the Lord." My brother-in-law failed in business and he moved back to his Southern home; more than this, nearly everybody blamed him, and he lost many friends. Did I lose friends? No. Why? Because the spirit they showed toward me was such that people knew that they were trying to injure me. "What a spirit they show towards that poor, unfortunate child!" people would say. "How bitter they are against her! but we will not believe them. She never harmed them, and why do they persecute her so?" People saw that they were trying to injure me; and I am now convinced that people believed in and sympathized with me the more because I remained silent. I knew the truth would be known at some distant day, and I could afford to be silent and let events shape themselves.

This, reader, is my story. As I look back upon those dreadful days and recall what I suffered, do you wonder that I abhor and despise secretism in every form? It is dangerous. It has the stamp of Satan. God never sanctified it or blessed it. It does its work in the dark. Like the Italian banditti, with deadly stiletto in hand, it creeps up behind its victim, deals its death-blow, and then steals away in the darkness, leaving its victim to die alone.

But the eternal years of God are ours, and right shall triumph over wrong. During those dreadful days when I knew that scandal was busy with my name, I felt that a higher Power was over me and that his everlasting arms were underneath and around me. "Fear not, for the Lord thy God shall hold thy right hand, saying

unto thee, Fear not, I will help thee." He did not let me sink. To him be all the praise! Satan's power in this world is very strong; but the secret empire, though it bears the image and superscription of the beast, will be crushed and annihilated when God cometh in his glory to make up his jewels.

CONVERSION OF AN ATHEIST.

I remember a striking instance of the power of God in the conversion of an avowed atheist. He came to the meeting to hear me preach on atheism. In the course of my sermon I remarked that atheism was the little end of nothing whittled to a point. Since the atheist denied everything and admitted nothing, it was itself the little end of nothing. This remark arrested his attention and mortified his pride. He had regarded himself as specially intellectual and capable of refuting all the ministers in the land. He could not brook the thought that he, a free-thinker, should be represented as a fool, and his creed reduced to less than nothing. So, in order to be revenged, he requested a Christian neighbor to ask prayers for the little end of nothing. The request was complied with; nor was it overlooked amid the multiplicity of claims upon our prayers.

On the evening of the third day, as we repaired to the lecture room for the purpose of spending a season in prayer, who should rise up but this infidel? Pale and haggard, not having slept for three nights, and borne down by deep despair, he broke the silence of the spell-bound congregation by saying, "My fellow-citizens, you see before you the greatest sinner that God ever suffered to live. I have denied the existence of my Creator. I have ridiculed his Son, Jesus Christ, calling him a bastard. I have studied the Word of God in order to pick flaws and make out contradictions. I have cursed my Maker more times than there are hairs on my head; and as for you Christians, there has been nothing too bad for me to say about you; and all I ask in return is that you will not treat me as I have treated you." He took his seat. I said to him, "My dear sir, do you wish the prayers of God's people?" He answered, "No; prayers can do me no good; I must be lost." I told him, "God is merciful; Jesus died to save the chiefest of sinners." He replied, "I know that; and this knowledge will be the keenest part of my sufferings. I have sinned against infinite goodness and unparalleled mercy. I deserve to be damned, and I must be damned. All directions to Christ as a Saviour avail nothing. I have not made the first attempt at prayer, under the full conviction that prayer will do no good."

He passed another sleepless night, walking his floor and contemplating his fearful doom. To him it was a night of terrors. But just as the grey of the morning began to dawn, some mysterious agency whispered in his ear, "Whosoever will, let him come and take of the water of life freely." For the first time in his life he dropped on his knees and pleaded for mercy through Jesus Christ. In a few moments his load was gone, and his soul felt the peace of believing, and unspeakable joy beamed in his face.—*Jacob Knapp.*

TERRIBLE WASTE OF TIME.

A daily paper lately published an account of a certain quartette of card players who had met regularly every Saturday evening for sixteen years, and in that time had played 19,650 games of euchre. The reporter, after the fashion of his kind, tried to spin the story out to half a column, but that was all there was to it. He could give the names and the ages of the players, but when he tried to form a biography of each he made poor work of it. In fact, men who could pursue steadily for sixteen years the most trivial and puerile of all games of chance, could not have capacity for much else. Straws, we are told, tickle a child; but they do not amuse a full-grown and well-developed man. It would be hard to invent a game which would have less for the mind to lay hold of, unless it be the rolling of dice out of a box to see what they will count. Intellectually it is about on a par with blowing soap bubbles, but as a trial of skill it does not compare with a boy's game of marbles. There is not a roustabout on the levee who cannot learn it, although

he may have failed to master the alphabet. And yet it seems there are men who can make it a boast that for half of an ordinary lifetime they have given one-sixth of their week-nights to tossing out and in the cards which go to make up a game of euchre.

It was a sorrowful confession of Saul, as he thought of his loss of a crown, which he expressed in the bitter words, "I have played the fool." It may be bad enough for any rational creature to fool away the opportunities of a lifetime, but for a king to play the fool is the worst of all. What might be excusable in Robinson Crusoe, would hardly be forgivable in the Czar of Russia; and we could excuse in a cowboy, all day alone upon the prairie, what we could not overlook in a Senator. It would seem that a man must occupy a pretty low plane in this busy, work-a-day world of ours, to have time to play 19,650 games of euchre, and still keep at it. But perhaps those who habitually amuse themselves with the card-table may little realize how much of life is frittered away in an amusement that is as devoid of intellectual stimulus as a prisoner's "marking time."

I asked a bright young man who stood high as a court reporter, how long it had taken him to acquire the dexterity necessary for his lucrative employment, and it was far less than the number of hours required for 19,650 games of euchre. I reckoned up how long it would take to read the standard historians, best novelists and leading essayists in the English language, and I found it could be done in half the time idled away by these four men over a childish game. I tried to remember some church in which there were four leaders of whom it might be said that for sixteen years not one had missed an appointment at the prayer-meeting, except for serious illness, and I failed to recall the church. Yet what a tower of strength buttressing the labors of a pastor such a quartette would be. What a pity it seems that such fidelity and promptitude and assiduity should be given to what in the end is—nothing.

At the time of one's death and funeral the friends of the deceased are fond of relating all in a man's life that was worthy of remembrance, but I do not recall an instance in which the mourners have reminded the preacher of the number of games of cards the dead had played. Somehow after a man has got through with his life it does not appear to add much to his fame that he has played 19,650 games of euchre. Who ever saw a card used as decoration for a coffin, or a pack of them in bas-relief upon a tombstone? Apart from all uses for gambling and all abuses in low resorts, it is probable that the devil never invented a device so calculated to dwarf the intellectual development of the race as a game which is a substitute for, rather than a stimulus to, mental action.—*A Pastor, in N. Y. Observer.*

THE GIRL AT THE FOOT.

"Miss Grafton! Oh, Miss Grafton! Lou Williams has come back." This was the cry which greeted the teacher as she entered the class-room one bright morning.

Miss Grafton smiled at the eager faces, and stopped to kiss a little girl who was pushed forward by her young friends. The girl had shy brown eyes, wavy brown hair, which had been cut short during her long illness, and roguish dimples in her thin cheeks. She had been away from school for six weeks, and everybody was glad to see her again. All the girls were mourning over the loss of her pretty hair, except Kitty Lawrence, who said it was prettier than ever, and she was going to have her own cut short, just like Lou's. While they were talking the bell rang.

"Now, dear, you will have a new experience," said Miss Grafton kindly. "You have never tried the back row."

Lou smiled, but there was a queer lump in her throat as she took her seat at the foot of the class.

It was the first time she had ever been behind the first row. It seemed very lonely back there. All her former companions were quite out of reach; and though some of them looked back at her now and then at first, by-and-by they gave it up, and appeared to have forgotten her.

The girls near the foot were very different. They whispered, passed notes, and prompted each other constantly. They prompted Lou, too,

much to her discomfort; and she found it difficult to pay attention to the recitations with such an uneasy rustling around her. Before the first hour was over poor Lou felt quite unhappy. When May Whitney asked her a question she blushed and shook her head, to signify that she would not break the rules by speaking, whereupon May tossed her curls and said spitefully, "Oh, you sweet little angel!" Then Lou had hard work to keep from crying.

She thought it was very hard to be good at the foot of the class. She wondered how long it would be before she could get away from these disorderly girls.

"If I have to stay here two or three weeks, or even longer," she said to herself, "how shall I ever bear it? I'm afraid I shall forget some time and do something wrong. I wish Miss Grafton would let me sit on a chair in the corner; but maybe that would look like favoritism. Perhaps mamma would say I ought to be strong enough to be good even among these girls, like the apostles and martyrs."

Just then the bell rang for recess, and Lou's friends came to take her down stairs; and twenty minutes was not long enough for them to tell her of all that had happened at school while she was away, and how they had missed her, and to explain why Dolly Brown's father had taken her to Europe.

After recess came an exercise which the girls called "going up and down". Miss Grafton had been reading ancient history to the class during the closing hours on Fridays, and she occasionally examined them on what she had read. These examinations were not recorded in the roll-book, but those who answered questions correctly "skipped" above those who failed; so that this exercise frequently caused important changes in the positions of the scholars. Lou usually enjoyed such examinations very much, and answered questions very readily; but as she had been so long absent, she had no hope of any success. A few attempts, partly happy guesses, partly dim recollections of something she had heard her father reading at home, helped her over three or four rounds, and brought her above half-a-dozen scholars, though she was still on the back row.

"Next! next!" said Miss Grafton. The question was passed rapidly down the line.

"How funny!" thought Lou; "surely they know who captured Babylon! Why, it's in the Bible!"

Two or three hands were raised.

"Well, Julia?"

"Nebuchadnezzar."

There was a laugh.

"No. Next! next!"

It was coming down the next line.

Lou's hand was up.

"Next! next! Well, Lou, who was it?"

"Cyrus of Persia."

"Correct! You may go up. Where did the question begin?"

More than half the class was moving down, and Lou took a seat beside Kitty Lawrence, who squeezed her hand delightedly.

"I knew she wouldn't stay down there long, Miss Grafton," said Lena Snow. She could not speak to Lou, so she said it to the teacher.

Then the questioning began again at the head.

"How did they enter the city?"

Marion, the head girl, started, flushed, hesitated, and, finally, sat down with tearful eyes. Mabel, the second, looked up in consternation, exclaimed, "Oh, Miss Grafton!" and gave up without an effort.

"Next! next!"

Lena Snow hazarded a guess.

"They broke open the gates."

"No; next!"

It ran down the first line—down the second—that relentless "Next! next! next!" Nobody was quite sure how far it had gone.

Minnie Venn sprang up after she had been passed, and gasped out: "Oh, I know!" and sank into her seat again. It was doubtful if even Miss Grafton knew who was "next".

Lou held up her hand, for fear she would be passed. Her heart beat very fast. At last her turn came.

"They turned the Euphrates into another bed, and passed over the old bed to the gates, and then a traitor inside opened the gates."

"Right! You may go up."

Lou rose, blushing very much, and took her place.

The girls clapped. They couldn't help it. The girl at the foot had become the girl at the head!—*N. Y. Independent.*

THE SIN-BEARER.

Thy works, not mine, O Christ,
Speak gladness to this heart;
They tell me all is done,
They bid my fear depart.

Thy wounds, not mine, O Christ,
Can heal my bruised soul;
Thy stripes, not mine, contain
The balm that makes me whole.

Thy cross, not mine, O Christ,
Has borne the awful load
Of sins that none in heaven
Or earth could bear but God.

Thy righteousness, O Christ,
Alone can cover me;
No righteousness avails
Save that which is of thee.

Thy righteousness alone
Can clothe and beautify;
I wrap it around my soul;
In this I'll live and die.

—Selected.

TEMPERANCE.

DRINK AND CRIME.

[Condensed for the *Literary Digest* from a paper in the *Fortnightly Review*, London, June.]

It is quite natural that brewers, gin-distillers, publicans, and all who have a direct pecuniary interest in the drink traffic are in a state of violent alarm at the proposal of the Local Veto bill. Nearly two thousand years ago the sellers of silver shrines of Diana, headed by Demetrius, the silversmith, seeing that their craft was in danger, assembled a meeting, and, becoming full of rage, rushed in a body into the theatre and unanimously joined for about two hours in the shout: "Great is Diana of the Ephesians!" Similarly Lord Burton and the publicans filled St. James' Hall for about the same time with their indignant cries of "Great is the liquor trade!"

I am expressly invited to make some remarks on Mr. Walker's paper in the last number of this *Review*; and as that gentleman is bold enough to challenge the entire temperance position, it is my duty not to refuse the proofs which the publicans seem so eager to obtain.

Supporters of the drink trade invariably speak with bitter anger of all temperance reformers. All the organs of the trade denounce this form of effort to ameliorate the condition of the people as never anything better than a fanaticism and a fad. To such newspapers and their supporters the old threadbare and silly epigram that "Temperance reformers use such intemperate language," is a perfect Godsend. At all banquets of licensed victuallers this very fresh and original remark, with a few others equally threadbare and irrelevant, together with the utterly immoral nonsense about preferring England free to England sober and "robbing the poor man of his beer," abundantly supply the lack both of thought and of argument. I shall not knock on the head once more these brainless puppets of empty phraseology. Granted that denunciations of the drink traffic are sometimes urged with warmth, by far the most overwhelming language has been used by men who were not total abstainers, and not, in the commonly-understood sense, temperance reformers at all. Sir Wilfrid Lawson has spoken plainly of the evils which result from the drink traffic, but he has never gone so far as to call it "devilish and destructive". Those were the words of Lord Randolph Churchill. Mr. Bright, in late years, was much lauded by the trade, yet he spoke of drink as "pernicious" and a "mischievous article of consumption"; as "the great obstacle in the path of progress"; as that which "darkens so many houses with sorrow and despair." "The moral force of the masses," said Cobden, "lies in the temperance movement. . . . We do not sufficiently estimate the amount of vice, crime, poverty, ignorance, and destitution which spring up from the drinking habits of the people." Mr. Chamberlain is at this moment at the zenith of popularity with the drink-sellers because of his speech at Birmingham, yet even Mr. Chamberlain has said:

"Drink is the curse of the country. It ruins the fortunes, it injures the health, it destroys the lives of one in twenty of our population, and anything which can be done to diminish this terrible sacrifice of human life and human happiness is well worthy of all the attention and study we can give it."

[The writer further strengthens this branch of his case by quotations from Mr. Gladstone, Lord Cairns, Charles Buxton (a brewer), who said "The struggle of the church, the school, and the library against the gin-palace and the beer-shop is but one development of the war between heaven and hell!" and that "Drunkenness is the most dreadful of all the manifold and frightful evils which afflict the British Isles"; and from Shakespeare, Lord Chesterfield, Dr. Chalmers, Ruskin, Carlyle, and Mr. James, president of the Plymouth and Davenport Liquor Protection Association.]

Now, though I quote these opinions, and though I endorse and agree with their contention that the liquor traffic as now existing among us is an immeasurable curse to the country and the world, I have never myself used one unkind or intentionally irritating word against the publicans. On the contrary, I pity them with a sincere pity. Their business saps their health to such an extent that scarcely an insurance office will take them at all. It is notorious from statistical tables that they are the shortest-lived of all classes, so that to each publican it may be said—

"The grave doth gape
For thee thrice wider than for other men."

They are liable to exceptional temptations, to which many of them succumb. Many of them and most of their employes detest their own trade. They cannot become quite callous to the brutal words they hear and the brutal sights they see. Mr. James describes "the large majority of them" as under "the slavish thralldom of the wholesale monopolists".

Publicans are not so utterly blind as to believe that there is nothing more than what Mr. Walker calls a "coincidental relationship between drink and crime". The fewer we have of a class so burdened, so tempted, and so oppressed, engaged in a trade so deleterious to health and to morals, the better, not only for England, but for themselves. The infinitely deplorable conditions of their business would make many men prefer to break stones or pick oakum than to live on money so often wet with the tears of women and red with the blood of men. To maintain that they have an abstract right to sell drink when the public votes by huge majorities to emancipate itself from the curses which follow the drink they sell, is to argue that the public only exists for the sake of the publicans; it is to "pity the plumage, and forget the dying bird".

Mr. Walker calls the preamble to Sir W. Lawson's Local Veto bill "a monstrously unjust declaration," and compares Sir W. Harcourt's method to the summary method of Judge Lynch; and he further declares that he can rebut any evidence brought to show the evils of the traffic, and prove a great deal of it to be perjured evidence.

Such assertions leave me breathless with astonishment. Do the publicans really think that all the world, from the highest to the lowest, is enlisted in one nefarious conspiracy to slander their trade?

[The writer here quotes the Synod of Roman Catholic bishops at Baltimore, 1891, who wrote to the Pope that intemperance is "a perpetual incentive to sin, and a fearful root of all evil, plunging the families of the intemperate into direct ruin, and dragging numberless souls down to everlasting perdition." He quotes Cardinal Manning's report to the Pope in 1878, to the effect that drunkenness "causes every year in England 60,000 deaths; that, according to the testimony of the magistrates, it is the source, directly or indirectly, of 75 per cent of the crimes committed." He also quotes the Earl of Shaftesbury, Chief-Justice Coleridge, Justices Fry, Donnan, Miller, Fitzgerald, Hayes, George, Hawkins, Lord-Justice Whiteside, Judge Pattison, Chief-Justice Bovill, Baron Martin, Baron Keating, Baron Douse, and Lord Bramwell, all to the effect that drink is the chief cause of suffering and crime. To this he adds specific evidence that the drink habit ruins the health, and is the cause of 48 per cent of the idiocy in England.]

Is all this awful evidence perjured? Are the records of every-day justice falsified to spite the publicans? And do these facts show only a "coincidental relationship" between drink and crime? Such a statement may deceive the ignorant. It seems absolute effrontery to those whose duties daily prove the truth, which judges have so often stated, that but for drink we might at once close half our jails.

Mr. Walker asks for "a scintilla of evidence" to prove the connection between drink and crime. I have given him not only a scintilla, but a lurid blaze of evidence, hot enough and frightful enough to make of the houses of the publicans a

perfect *Borgo del Incendio*. And there is any amount more for them if they like to have it.—*The Venerable Archdeacon Farrar*.

BIBLE LESSON.

LESSONS FROM THE LIFE OF PAUL.

LESSON III.—Third Quarter, 1893.—July 16.

SUBJECT.—Paul at Athens.—Acts 17: 22-31.

GOLDEN TEXT.—God is a Spirit; and they that worship him must worship him in spirit and in truth.—John 4: 24.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 17: 22-31. T.—Acts 17: 15-21. W.—1 Cor. 1: 20-31. Th.—Isa. 40: 25-31. F.—2 Thess. 1: 1-10. S.—Jer. 10: 7-16. S.—John 4: 19-26.

COMMENTS BY E. E. FLAGG.

1. *Ignorant worship*.—vs. 22, 23. Athens was not an objective point for missionary labor. It was only a stopping-place for Paul, where he waited for his companions to join him before proceeding on his journey. Yet we notice (1) that Paul improved his waiting time, and began at once to do missionary work. The busiest life has its waiting times which, rightly improved, might bring forth wonderful results. We may not be able to preach like Paul, but we can put literature in our pockets for distribution; we can speak a word in season; and in various ways the moments when we are waiting, perhaps for a train in some strange place, can be utilized. (2) His spirit was stirred within him to see the universal idolatry. If it does not now stir up Christian men and women to see our towns and cities given up to lodge idolatry, it is because they have not that spirit of holy jealousy for God's honor that was in Paul. The Athenians regarded him as a harmless fanatic, who was trying to establish a new religion; but we note that his address not only opened with the usual courteous form, "Ye men of Athens," but with a compliment, for the fact that they were very religious was in itself a tribute to their high intellectual superiority. We lose nothing, but we gain a great deal, when presenting a cause, by the use of wise tact. Men can be very religious, but have no Christianity. They may make a great deal of mere forms and creeds; and they may, like these Athenians, worship an unknown God. What the world needs now, and always has needed, is a fuller knowledge of its Creator. This is why Jesus Christ was sent into the world, that by knowing him we may learn to know the Father also.

2. *The Fatherhood of God*.—vs. 24-28. There can be no true worship without intelligent knowledge. The first point made by Paul is that God is a spiritual being who, as the Creator of all things, needs nothing at the hands of man. Many people attend church, and go through the forms of prayer as if they were in some way benefiting the Lord. It is true that he requires of us the performance of our religious duties, but it is for the sake of the influence on ourselves and others, and not because he is impoverished or enriched, whether we give or withhold. Men worship God ignorantly when they draw the color line, and forget what even an old heathen poet declared, that we are all his offspring. "Having determined their appointed seasons," which is the reading in the Revised Version, i. e., their times of national prosperity or adversity. "And the bounds of their habitation." Climate and natural environments largely determine a nation's position. God made the polished Greeks to differ from the barbarous Scythian, just as he now makes the Anglo-Saxon to differ from the Negro or the Indian. If we all "live, move and have our being" in him, how absurd and wicked to despise a man because of his color! Paul's third point is the folly of thinking that man's Creator can be imaged forth to the senses under a human form "graven by art and man's device". Even the more intelligent among the heathen saw the absurdity of idol worship. Anything which gives a base and degrading idea of God has in it the idolatrous principle. Men can worship a false god, yet not have idols, as in the case of the aborigines and some heathen tribes. The Masonic idea of God as the Great Architect of the Universe, thus presenting him under a mere human image, has in it the essence of idol worship. It gives him the creature's instead of the Creator's place.

3. *God revealed in Christ*.—vs. 30, 31. The times of this ignorance God winked at, or overlooked. The heathen could not believe in Christ

before he came. They were in the semi-twilight of natural religion; but when the sun of revelation dawned they were without excuse. The very light itself was a call to repentance. If a traveler finds that in the dim, uncertain twilight he has taken a wrong turn, the first rays of the morning sun is a summons to change his course, and turn back, which is the original meaning of the word "repent". This is a wonderful gleam of promise, showing that God has depths of mercy even for the heathen world who have never heard of Christ. But it does not absolve us from earnest work in their behalf. Even if there is salvation for the heathen who follow the light of conscience, they must miss the abundant entrance, that prize of the high calling which is in Christ Jesus. Paul's sermon ends abruptly. The doctrine of repentance is not relished by the natural heart, and especially would it be spurned by these polished Athenians. Yet there were a few hearts that received the truth. God did not leave himself or his faithful servant without a witness. Let us not be discouraged even where there seems to be no ground to hope for great results. Let us labor on and leave results with him. Paul's last and crowning argument hinged on a coming judgment and a coming resurrection, assured to us by the risen Christ who will judge the world in righteousness. Then every false system will be overthrown, and they who stand firm for the truth amid the scorn of an unbelieving world will receive the reward of the faithful servant.

RELIGIOUS NEWS.

BIBLE WORK.

—The report of the Foreign and British Bible Society is published, showing that the issues for the past year had been 4,049,756, an increase over the circulation of the previous year of 60,541. The total issues since the formation of the society have been 135,894,552 copies. The sale of Scriptures had amounted to \$499,165, an increase over the previous year of \$14,805; the free contributions had reached the sum of \$687,725. The deficits, which had amounted to \$335,000, had been reduced to \$200,000.

EVANGELISTIC.

—Mr. Moody's summer meetings in Chicago are proving remarkably successful, the results being proportionately as large as in his great tabernacle meetings many years ago. The meetings held by Rev. John McNeill and Rev. Thomas Spurgeon as well as those by Mr. Moody, held throughout the week, have been crowded and the conversions have been constant. Mr. Moody twice preached to thousands in the great Forepaugh circus tent. During the coming month Dr. Gordon of Boston and Dr. Brooks of St. Louis are to be added to the force.

METHODIST EPISCOPAL.

—Rev. Mr. Luke, who was recently appointed presiding elder by Bishop Thoburn, is a man of great influence among his people in India. His salary is about \$15 per month; he has a fine family; is well educated, has a good knowledge of the English language, and is a most successful preacher of the Gospel.

—Bishop Merrill says: "The souvenir coins issued by the World's Fair bear the taint of a violated contract, and hence become a badge of broken faith with the American people."

—Rev. R. J. Cooke, D. D., of Athens, Tenn., the new president of U. S. Grant University, is a convert from Roman Catholicism. He is a popular teacher.

—The fifth General Conference District of the Epworth League, embracing the States of Ohio and Kentucky, met at Springfield, Ohio, recently. The convention represented 1,158 leagues, with a membership of 75,000 young people.

—Johnson street M. E. church, Brooklyn, N. Y., has been dissolved by action of the trustees. The property is valued at \$20,000, and after the debts are paid the excess will go to the Brooklyn church society. The church was organized in 1839 as the "Centennial M. E. church."

—The Methodist Preachers' meeting has extended an invitation to the General Conference of 1896 to meet in Chicago.

PAGANISM AT HOME.

—Paganism was rampant on Midway Plaisance Sunday. The Mohammedans celebrated the birthday of "The Prophet" by offering sacrifices. Two lambs were killed, and the worshippers smeared the walls of the building with their blood, and performed horrible self-tortures by handling live coals of fire with their bare hands, even the women joining in the ceremony with apparent stolidity.

—The Census Bureau has issued a bulletin which shows that there are 47 Chinese temples in the United States valued at \$62,000, claiming 100,000 worshippers. Forty of these temples are in California, four in New

York, two in Idaho, and one in Oregon. Every Chinese temple is a house of prayer or worship, but no sermon is preached, no priest installed, no religious instruction given and no seating accommodations provided. There is always at least one shrine, the more frequented temples having several, so that a number of persons can perform the same ceremony, each for himself, without being obliged to take turns. The worshippers do not meet in a body, nor is any particular time set for devotions. The revenues are derived largely from the privilege, sold at auction to the highest bidder, of selling the articles of worship, which every worshiper must have.

PRESBYTERIAN.

—Statistics published by the *Independent* of the Presbyterian church in England, show a membership of 66,971, an increase of 200. The number of congregations remain the same, 290. In the Sabbath-schools there are 7,334 teachers and 78,542 scholars. Nearly one-fourth of the membership are engaged in active Christian work in the Sabbath-school as district visitors, etc.

REFORMED CHURCH.

—A Chicago committee, under direction of the Commissioner General of the Netherlands, Geo. Birkhoff, Jr., 85 Washington street, Chicago, are preparing for the proper celebration of "Netherlands Day," August 31st, at the World's Columbian Fair. An appeal to all Netherlands in the United States appears in all the Dutch papers of this country,—about a dozen,—suggesting that local committees be appointed everywhere to secure a large attendance and a worthy program of exercises for the celebration of the birthday of the beloved little Queen Wilhelmina. Festival Hall will be at the service of the Hollanders that day, free of charge, and all the Sunday-schools of Holland churches in the vicinity of Chicago are kindly requested to celebrate their annual picnic at the Fair on that day, in connection with this festal program. It is confidently expected that many thousands from far and near will attend and grace this Orange day. A few reporters and visitors from the fatherland have already come, many more are looked for, who will enter into this arrangement with enthusiasm. Commissioner DeBruin of the Javanese exhibit and colony is heartily enlisted, and a "drawing card" of the day may be music by the Java band. All Dutch hands are to be invited; a few addresses, one in English, will be provided.

—The decision in favor of Sunday opening of the Exposition has obliged those interested in its success to abandon the project of Reformed headquarters in Chicago. It is with deep regret and keen disappointment that they came to this conclusion, but the very generous firm of Siegel, Cooper & Co. may assume all responsibility for some continuance of this office.

REFORMED PRESBYTERIAN.

—The Synod of the Reformed Presbyterian church appointed a committee to confer with the committee from our church in regard to a common version of the Psalms. The joint committee held a meeting in New Castle, Pa., June 5, and made plans for future work.

UNITED PRESBYTERIAN.

—The First Synod of the West will hold another Chautauqua Synod this year at Conneaut Lake—a delightful place to spend a week or more. The time of the meeting this year will be August 8-15 inclusive.

—In the very deep interest that was manifested in the late Assembly at Monmouth in all the work of the church foreign missions had a warm place. The report of the foreign board showed that during the past year the total receipts amounted to \$115,862.87, which with the balance in hand at the beginning of the year made a sum of \$118,960.18 for the work. Nearly \$10,000 of this was for the purchase of the new mission property in India.

—According to the estimate made by the missionaries in the fields, the Assembly appropriated \$126,200 for this work during the ensuing year. Of this \$20,000 are provided by individuals, churches, societies, and largely by the women's board, for the support of particular missionaries, male and female; and thus \$106,500 are left to be raised.

MISCELLANEOUS.

—All sorts of reports have been prevalent in regard to Father Hyacinthe, some even affirming that he was intending to return to the Roman Catholic church; and, with that in view, was passing a preparatory retreat in the monastery of the Grande Chartreuse. As a matter of fact, Mr. Loyson is living quietly with his family at Neuilly. He frequently goes to the monastery as a tourist, but for no other purpose.—*Independent*.

—There are four Jewish American papers which favor holding synagogue services on Sunday. Upon this subject the *Jewish Tidings* says, "The other Jewish journals will soon fall into line, for they certainly cannot long oppose the inevitable. The sentiment of the majority of the Jews of America is unquestionably in favor of the introduction of Sunday services, and come they must."

—The Board of Foreign Missions reports 623 missionaries, and a total of 1,647 active agents of all grades, of whom 187 are ordained ministers. The conversions for the year were 3,452, an increase of 10 per cent over last year. The total receipts were \$1,024,504, of which the women's societies contributed \$329,889.

NEWS OF THE WEEK.

CHICAGO.

W. H. Nichols, of the University of Chicago, was elected president of the Inter-collegiate Prohibition Association.

Building Commissioner Toolen, after a personal examination of the postoffice, has written a letter to the Secretary of the Treasury in which he characterizes it as unsafe.

Bank clearings at eighty-three cities for the week showed a decrease of 7.4 per cent from last year.

Governor Waite, of Colorado, has been requested to call a special session of the Legislature to consider the advisability of passing a law setting aside all debts for a stated period.

Resolutions urging an extra session of Congress for the purpose of repealing the silver purchase clause of the Sherman law were adopted by the Millers' Convention.

Chaplains of the United States army met in conference in the Art Institute. C. C. Bonney delivered an address of welcome.

Agents of the Humane Society have made report that the cowboy race was conducted satisfactorily.

Politics and finance were mixed with temperance in the discussions of the Inter-Collegiate Prohibition Association at North Harvey.

Jeremiah O'Donnell, who was convicted of an attempt to "hang" the Cronin jury, died suddenly Tuesday and was buried on the day which had been fixed for his wedding.

Barney Kasezinski, 11 years old, was drowned in the lake while swimming, and his 8-year-old brother, Stephen, nearly met the same fate in a heroic attempt to save him.

In an interview at Indianapolis Senator Pepper predicted the repeal of the Sherman law, and said suspension of silver coinage in India would lead to a panic.

A plan by which the United States could force bimetalism on Europe is suggested by Mexican financiers. It is to issue \$500,000,000 4½ per cent bonds for gold.

The convention of the Colored Men's National Protective Association adjourned after adopting resolutions urging colored people to visit the Fair, and for the establishment of national headquarters in Chicago.

John Berry was the first of the cowboys who left Chadron, Neb., June 13, to reach the Fair grounds. He arrived at 9:30, followed by Albright at 11:13 and by Gillespie and Smith at 1:30. Their horses were uninjured.

A buggy in which were Mrs. Ingholsen and three children was struck by a Burlington train at Millard avenue. Two of the children were killed and the other injured.

WORLD'S FAIR.

President T. W. Palmer has announced his intention of resigning, in view of the serious illness of his wife.

All of Paraguay's exhibits were closed because of failure to properly atone for an insult to the general commissioner.

Thirteen men and one woman were injured by the giving away of a portion of the second floor of the paint shop.

An elaborate reception is being arranged for the Columbus caravels, which are expected to reach Chicago next Friday.

Commissioners of seventeen foreign governments have sent written protest to Director General Davis against the numerous insults by Columbian guards to which they have been subjected.

A fire caused by the explosion of gasoline destroyed seven shops south of the entrance to Midway. The Turkish fire department did gallant service.

Poor Children's Day has been postponed until July 27, no action having been taken by the directory as yet on the petition to open the gates to the walls.

An order has been sent to the Philadelphia mint from Washington for the shipment of the Isabella souvenir quar-

ters to Chicago. Mrs. Potter Palmer will receive \$6,045 of the coins in payment of salary.

The Illinois Central is preparing to run its express trains in to the grounds.

COUNTRY.

No commencement exercises will be held at the Indiana Normal school, nor will certificates be issued to the graduating class because of their refusal to make apology for their recent rebellion.

The annual convention of the Epworth League met in Cleveland. Governor McKinley and Mayor Blee made speeches of welcome.

A New York paper claims to have good authority for the statement that an extra session of Congress will be called to meet in August.

Survivors of the Black Hawk war met in annual reunion at Pearl City, Ill.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from June 26 to July 1:

D Riggs, Rev D B Sherk, E Van Fossen, S Porter, P K Drury, J B Short, A Millet, W Warnock, Mrs N Calhoun, Mrs M B Park, E Mapes.

A soft, fair skin is the result of pure blood and a healthy liver, to secure which, Ayer's Sarsaparilla is the Superior Medicine. Ladies who rely upon cosmetics to beautify their complexions, should make a note of this, bearing in mind that they can't improve upon nature.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	62	@	64½
Winter No. 2.....	62	@	64½
Corn—No. 2.....	39¼	@	40¼
Oats—No. 2.....	28	@	33
Rye—No. 2.....	50¼	@	56
Bran per ton.....	9 50	@	11 50
Hay—Timothy.....	9 00	@	12 00
Butter, medium to best....	14	@	20
Cheese.....	03	@	08½
Beans.....	1 50	@	1 85
Eggs.....	11	@	12½
Seeds—Timothy (100 lbs)...	3 50	@	1 09
Flax.....	1 40	@	1 09
Hungarian (100 lbs).....	1 40	@	1 09
Broom corn.....	02	@	08½
Potatoes, per bu.....	40	@	70
Hides—Green to dry flint....	03	@	06½
Lumber—Common.....	10 00	@	13 00
Wool (washed).....	Slight demand		
Cattle—Choice to extra.....	4 65	@	5 20
Common to good.....	3 70	@	3 90
Hogs.....	5 60	@	6 15
Sheep.....	1 50	@	4 65

NEW YORK.

Wheat.....	70	@	75
Corn.....	47½	@	49
Oats.....	34	@	35½
Rye.....	56	@	58
Eggs.....	16	@	16½
Butter.....	14	@	22
Wool.....	13	@	25

KANSAS CITY.

Cattle.....	1 75	@	5 20
Hogs.....	5 45	@	5 85
Sheep.....	3 00	@	4 75

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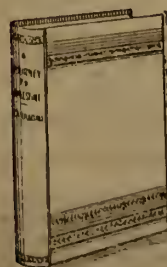
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SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

REV. JOHN TODD, *Pittsfield, Mass.*:—Unhesitatingly I give my decided disapprobation of what I deem secret societies in college and elsewhere. I have never known any good results from them which could not have been attained in some other more appropriate way, and I have known great evils resulting from them.

HOWARD CROSBY, *Chancellor University of New York, 1870*:—"We have no hesitation in writing secret societies among the quackeries of the earth."

Idem, 1886:—"The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous."

REV. MATTHEW L. R. PERRINE, D.D., *Auburn Theological Seminary*, REV. JOEL PARKER and REV. CHAUNCEY EDDY:—"Having formerly associated with Freemasons, we deem it our duty, publicly to declare that the system of Freemasonry is in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country."

REV. LEVI CHASE, *Fall River, Mass.*:—"The question has been asked by Masons, who wish to asperse the characters of those who have renounced Masonry, 'Why did not they renounce it before?' For one, I will give them the reason why I did not. The Masonic oaths locked my tongue in silence—death, in all its horrid shapes and frightful forms, stared me in the face—I considered the oaths binding."

REV. C. D. BURLINGHAM, *in history of the Genesee M. E. Conference, 1860*:—"This new element of discord (Odd-fellowship) began to introduce itself in our church, professedly as a mutual insurance company against temporal want, and a newly discovered and remarkably successful Gospel appliance for bringing the world, reformed and saved into the church. But our people very naturally looked upon it with suspicion, dreading its power as a secret agency acting through affiliated societies, and doubting its utility as a financial scheme. They feared it would drag the church, debased and corrupted, into the world."

REV. JOEL MANN, *a renouncing Mason*:—"Although portions of the Gospel are interwoven with its forms, I conceive that Masonry presents false grounds of hope; leads men to depend on their own defective righteousness;—to expect the favor of God without the interposition of a Redeemer, and even without repentance; and thus has a most injurious influence on their eternal interests. Under the most favorable circumstances, which in any place, have attended Masonry, it has occasioned a great waste of time and money, which might and ought to have been employed for better purposes. And furthermore, it interferes materially with domestic religious duties."

REV. AARON LELAND, *formerly Lieut.-Governor of Vermont and Deputy Grand Master of the Masonic Grand Lodge (to a Baptist association)*:—"He stated that the first objection which presented itself to his mind was the practice of praying for the soul of a brother Mason after he had been dead two, three, and sometimes four days—that he persisted in the practice for a short season to the injury of his conscience—that it was a Romish custom, and he never would preach at the burial of a Mason when Masonic forms and customs were attended to—that he never would preach to a lodge of Masons as such, and that he was ashamed that he had ever participated in the principles and practices of the institution."

ELDER DAVID BERNARD:—"I solemnly renounce all fealty to Masonry, and do most earnestly beseech my brethren in Christ Jesus, of every name, to come out and bear unequivocal testimony against it. Think, O think, dear Christians, that hundreds and thousands of precious and immortal souls will be lost forever, unless they return and repent, but that the name of the precious Jesus is rejected, your Saviour, your precious and adorable Saviour taken away—the cause of your bleeding Redeemer injured—the hands of the wicked strengthened, and the Almighty God dishonored! And O, let me entreat you in the mercy and bowels of Jesus Christ, to reflect that you have to answer for the blood of those who shall find also, when it shall be forever too late, that Masonry is not a Saviour!"

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Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, \$1.00; paper cover, 50cts.

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HOME AND HEALTH.

ON TAKING FLUID WITH MEALS.

A great deal of misapprehension is often found to exist in the popular mind in regard to matters of eating and drinking; the cause of this, to some extent, is to be traced to old-time sayings which have come down to us in the form of a concentrated infusion of somebody's opinion upon a subject of which he or she was woefully ignorant. One of these misapprehensions to which we may refer is as to the injuriousness of taking fluid with meals. One frequently hears it laid down as a maxim that "it is bad to drink with your meals; it dilutes the gastric juice." By way of explanation, we may remark that it implies that the fluid taken is harmful. Whence this sagacious assumption originally came we cannot tell; it has quite the ring about it of an inconsequent deduction formed by a person whose presumption of knowledge was only exceeded by a lamentable ignorance of the subject. Medical men often find much difficulty in dealing with these museum specimens of antiquated science, for even educated persons are disposed to cling to the absurdities of their youth. Upon this matter Mr. Hutchinson remarks in the last number of his *Archives*:

"I observe with pleasure that the verdict of general experience and common sense has been confirmed by scientific experiment in the matter of taking fluid with meals. Dr. Tev. O. Stratievsky, of St. Petersburg, after elaborate trials, has found that fluids materially assist the assimilation of proteins, and announces the following conclusion, which is to be hoped no future experiments will controvert. On the whole, the widely-spread custom of taking fluids during or just before one's meals proves to be rational and fully justified on strict scientific grounds. To take fluids with the meals is almost as important an adjunct to digestion as is the mastication of solid food preparatory to swallowing it."

It is obvious, however, that there is a limit to the amount of fluid one can swallow with impunity—not to speak of comfort—just as much with meals as at other times. It would be dangerous to create a general impression that fluid is good with food irrespective of quantity. It is, moreover, a well-ascertained, clinical fact, that an excess of fluid at the table does retard digestion in certain people, and gives rise to discomfort in most. A little attention to one's sensations in such matters will far better fix the desirable limit than all the "data" in the world.—*Medical Press*.

PERFECT CREAM BISCUIT.

There have been several calls for recipes for food for invalids. For a long time a member of our family could not eat yeast-raised bread, and this biscuit invented then from necessity, has proved so palatable and wholesome, and so useful for the children, that it has come to be a stand-by. Four quarts of flour, one cup of white sugar, one teaspoonful of salt, one tablespoonful of soda, two tablespoonfuls of cream of tartar. Mix well and wet with pure cream, making only moist enough to roll; if too wet they will not be crisp. Roll rather thin, and cut in squares the size of soda crackers, and bake. We often use white flour and sifted graham, equal parts, and they closely resemble the graham wafers we buy. City folks can order them from their country friends, who have pure cream.—*New York Recorder*.

HOUSEHOLD HINTS.

Rice flour wafers, slightly sweetened, are a nice dainty for afternoon teas.

Oil cloth or linoleum will be brightened by a thin coat of copal varnish.

Dampen a cloth and dip in soda and rublinware briskly, after which rub dry.

Tea trays and all japanned goods should be cleaned with a sponge wet with warm water and a little soap.

A large piece of charcoal put in a refrigerator will help to keep it sweet. It should be renewed every week.

If you have lace or muslin curtains to be washed there is no better time than now. They will dry beautifully out of



Mr. L. B. Hamlen,

Of Augusta, Me., says: "I do not remember when I began to take Hood's Sarsaparilla; it was several years ago, and I have found it does me a great deal of good in my declining years."

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2 months and 26 days old, and my health is perfectly good. I have no aches or pains about me.

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regulates my bowels, stimulates my appetite, and helps me to sleep well. I doubt if a preparation ever was made so well suited to the wants of old people." L. B. HAMLEN, Elm Street, Augusta, Me., Sept. 26, 1891.

HOOD'S PILLS are a mild, gentle, painless, safe and efficient cathartic. Always reliable.

doors these sunny days. Wash them carefully in tepid water. Use castile soap, if any be necessary, and dry in the sunshine upon frames.

Kerosene applied with a rag when you are about to put your stoves away for the summer will prevent them from rusting.

Sunning clothes and carpets and curtains ought to be as important a part of the twice-yearly cleaning as scrubbing a washing.

Skimmed milk makes hardwood floors, stained ones and oilcloth look shiny. A woolen cloth should be used to wipe up the floor.

In bottling pickles or catsup, boil the corks, and while hot you can press them in the bottles, and when cold they are sealed tightly.

To clean woodwork which is painted, wring a soft cloth out of warm water, dip in whiting and rub off the whiting and rub with a dry cloth.

A great convenience when cleaning house is a stick with a notch in the end that will lift the picture cords off from the hooks without so much stepping up and down.

For starching muslins, gingham and calicos dissolve a piece of alum the size of a hickory nut for every pint of starch. This will keep the colors bright for a long time.

No fruit loses flavor from being carelessly handled more quickly than apples. Apples which have been well-stored retain their flavor throughout the winter, but those which have been allowed to lie about with decaying specimens or are stored loosely in barrels either lose their flavor or acquire a rank taste from the conditions around them.

Pillows, blankets and beds should hang in the sun all day, or for two days if possible, on frames which allow air to circulate freely under them. And they must be turned from time to time so that every part on the surface may get the sun. A two-days' airing and sunning in a warm spring sun is the next best thing to a steam cleaning; better in some ways.

There is no excuse for any man to appear in society with a grizzly beard since the introduction of Buckingham's Dye, which colors a natural brown or black.

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FARM NOTES.

YARDS FOR CHICKS.

When chicks are just placed in a brooder or under a hen some handy yard is wanted to confine them, and with this end in view I give a description of a panel used in our yards. This should be constructed of boards and pickets. Procure fence boards 6 inches wide and either 12 or 16 feet long, and saw lengthwise through the center; this will give two long strips 3 inches wide, to be used for the top and bottom frame. Next procure 3 pickets 4 feet long and nail one at each end and the other in the center, then attach braces at opposite corners. The pickets should be nailed so as to project 1 inch above the top of the frame and 11 inches below, these to be sharpened so as to be readily driven into the ground.

To complete the panel, the frame is covered with five-cent muslin stretched tightly over the frame and well tacked down with common tacks. A pen made from four of these will be 16 feet square and is room enough for 100 chicks for one or two weeks, when they can be allowed to roam where they please. We use these pens to place around the brooders, so as to prevent the young chicks straying too far from their home. These frames can be built for 25 cents, and will last several years with proper care.

The roost can be any desired length, neither too large nor small, suspended by staples and wired about ten inches above the floor of the pen, so arranged as not to swing. The roosts are easily kept free from lice, as there are no mortices to lay eggs in and thus escape fumigating. Also the roost can be easily detached, by unhooking, and removed from the building and cleaned. Kerosene oil should be applied to the roosts once every week; also they should be taken out and saturated with oil, and then set fire to; this will destroy all vermin.—*Ohio Farmer.*

BLOATING IN CATTLE.

When detected in the beginning, give every half hour half an ounce of aqua ammonia in a quart of cold water. When bloating has lasted over twelve hours, a different kind of gas is generated, and different remedies must be used, such as two drachms of chlorinated lime dissolved in a pint of cold water and repeated every hour. After a severe attack of bloating, always give a laxative dose of medicine, such as a pound and a half of Epsom salts dissolved in a quart of hot water, and to which solution add a pint of molasses and an ounce of ground ginger.

In urgent cases when medicine cannot soon be had, plunge a trocar into the left flank inward, downward and forward, in the direction of the right elbow, inserting it midway between the last rib and the hipbone, and about eight inches from the bones of the loin. When away out in the field and no trocar is obtainable, a long-bladed penknife may be used, putting it in to the handle, and holding it in this position so long as gas escapes. But the knife is not a safe instrument, as particles of food are apt to pass into the abdominal cavity, where it may cause fatal inflammation.—*Prairie Farmer.*

TO PREVENT GRUBS IN SHEEP.

The means of prevention of the grub in the head is to provide a shade for the flock of sheep during the visitation of the fly which deposits the eggs in the nostrils that hatch into the grub which, when it crawls to the upper recesses of the inner parts of the nasal cavity, causes so much grief to the afflicted. The fly makes its appearance in the months of July and August, and if the sheep have a dark place in which to retreat during the day, when the fly is most active, they will escape; the noses of sheep are sometimes tarred to repel the attacks of the fly. To dislodge the grub, syringe into the nostrils a mixture of equal parts of turpentine and linseed oil, injecting about a tablespoonful of the mixture at one time.—*Colman's Rural World.*

LIVE STOCK NOTES.

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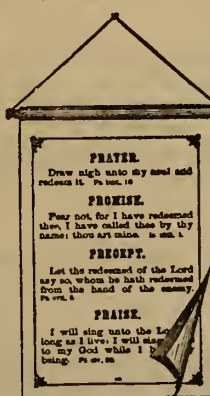
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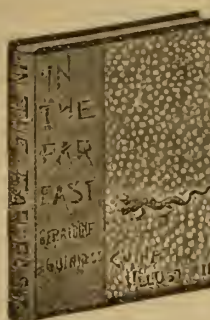
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NEWS OF THE WEEK (Continued from 15th page).

With a display of flags and bunting and the booming of cannon, the Spanish caravels were welcomed to Detroit.

Dullness in the iron trade has caused the shutting down of the mills at Joliet, Ill., and Milwaukee, Wis.

The work of allotting lands to the Pawnees, preliminary to the opening of the Cherokee strip, has been completed.

Lightning set fire to the prairie in Hodgeman county, Kansas, and three farmhouses and many head of horses and cattle were burned.

A plan to employ convict labor in constructing the proposed railroad from Canada to the Gulf was endorsed by the executive committee of the convention which met at Lincoln, Neb.

Assistant Secretary Curtis has ordered an inspector to examine the Chicago post-office at once, and make report as to its condition.

President Cleveland has issued a proclamation for the convening of Congress in extraordinary session on August 7, to consider the financial situation.

Yale defeated Harvard in the 'varsity rowing race on the Thames at New London. Rough water caused slow time, Yale finishing in 25:11½.

Ex-Congressman Scott Wike, of Illinois, has been appointed Assistant Secretary of the Treasury, and James F. Tillman, of Tennessee, Register of the Treasury.

Anthony J. Drexel, the Philadelphia banker and philanthropist, died suddenly at Carlsbad, Germany. A low estimate of his fortune places it at \$20,000,000.

Four Negroes and one white man were hanged by law at various points in the South for murder.

Charles Nordhoff, who has just reached San Francisco from Hawaii, predicts speedy dissolution of the provisional government.

Condor, Oregon, was summarily removed by the President for permitting Chinese to land in disobedience of orders.

James Sheakley, of Alaska, has been appointed governor of that Territory.

Rev. G. P. Macklin, of Germantown, was nominated for governor by Ohio Prohibitionists.

Two squares of the business portion of Augusta, Mich., were burned over, inflicting a loss of \$50,000.

Chicago merchants are dissatisfied with the present basis of Illinois rates and have made complaint to the railroad and warehouse commission.

According to Congressman Bland the McKinley tariff law and not the Sherman silver law is responsible for the driving of gold out of the country.

Colorado milling and smelter men met in Denver and decided to at once shut down all mines and mills in the State because of the depreciation of silver.

Judge Vail, of Decatur, Ill., has issued a venire for a special grand jury to consider the lynching of the Negro Bush.

Notwithstanding the instructions of the judge, the regular jury refused to return any indictments and was discharged.

Senator Leland Stanford's will provides that his estate shall go to his wife after the payment of \$2,500,000 to the university which bears his name.

Senator Squire, of Washington, is charged with an attempt to defraud the members of a real estate syndicate, and suit for \$2,000,000 has been brought.

Cicero Harrison, the fourth cousin of the ex-president, disappeared from the deck of the steamer Guyandotte off the coast of Maryland. His valise, containing securities valued at \$100,000, cannot be found.

President Hamill, of the Chicago Board of Trade, by authorization of the directors, telegraphed President Cleveland, urging the calling of an early session of Congress to repeal the Sherman law.

India's action in stopping free coinage is believed to give a death-blow to silver as a legal-tender.

Kosine and Moneypenny, Chippewa Indians, were sentenced to be hanged for murder by Judge Bunn at Madison, Wis.

The bulletin of the Illinois weather service says corn has made an excellent growth. Wheat harvesting is in progress in the Southern counties.

A rate of one fare for the round trip from all points to Chicago, to take immediate effect, is favored by the Union in a circular letter to western lines.

The business part of the town of Lexington, O. T., was destroyed. Two men lost their lives in the flames.

Three children met death by suffocation at a fire in Saginaw, Mich. Their mother was fatally burned.

Convicts working in a stone quarry at Folsome, Cal., penitentiary made a break for liberty. Three were killed and four others wounded.

Miss Blanche Culbertson, of New Albany, Ind., placed a fortune of \$500,000 in jeopardy by disobeying the provisions of her father's will and marrying L. H. French, of Minneapolis.

Julia Force, on trial at Atlanta, Ga., for the murder of her two sisters, was declared not guilty and will be confined in an insane asylum.

An attempt to hold up a train near Breckinridge, Texas, resulted in the killing of the fireman and capture of one of the bandits after a hard fight.

Dr. C. E. Simmons has been given \$40,000 for professional attendance on Samuel J. Tilden for eight years. He used for \$143,300.

Attorney General Rosendale, of New York, has decided that fishing on Sunday is a violation of the penal code.

General Nelson A. Miles was elected president of the Society of the Army of the Potomac, and a resolution was adopted urging the national government to purchase Gettysburg battlefield.

After listening to an address by Professor Walter Sims, 2,000 citizens of Duluth resolved that the presence of Mgr. Satolli in this country was a menace to their liberties.

In thirty counties in the west of Kansas the wheat crop is a failure, and Governor Lewelling has been appealed to for relief.

Modern Woodmen held their annual reunion at Elgin, Ill.; 20,000 persons were in the park where the exercises were held.

A statue of Admiral Farragut was unveiled in Marine Park, Boston.

The catch of the seal poachers off the Alaskan coast is expected to reach 70,000 skins, a larger number than ever before.

The convention in furtherance of the project of a railway from the Dakotas to the Gulf, met in Lincoln, Neb. Welcoming speeches were made by Governor Crounse and Mayor Weir.

Robert T. Lincoln, Bishop Keane, Frederick L. Olmsted, Richard Olney and Daniel H. Burnham were among those on whom degrees were conferred by Harvard College. At the Alumni ban-

quet ex-Minister Lincoln denounced Governor Altgeld for pardoning the anarchists.

G. S. Crawford, president of the Crawford Mill and Lumber Co., of Cincinnati, committed suicide to avoid arrest for forgery.

FOREIGN.

The English government's resolution to expedite the passage of the Home Rule bill was the subject of hot debate in the British Parliament.

To prevent further fall in exchange rather than to raise the value of the rupee is the purpose of the Indian government's suspension of silver coinage, according to the Marquis of Landsdowne.

There were 999 deaths of cholera in Mecca on Monday week.

The new German army bill has been approved by the Bundersrath, and will be laid before the Reichstag when it assembles.

Services in memory of Vice Admiral Tryon, who went down with the Victoria, were held in St. Peter's church, London. Many notables were present.

A resolution intended to expedite the passage of the Home Rule bill was offered in the House of Commons by the government.

The boundary dispute between France and Siam has reached an acute stage. A French gunboat has anchored before Bangkok, prepared to fire on the city.

President Crespo, of Venezuela, has issued a proclamation of amnesty to all who bore arms in the late struggle.

Queen Victoria unveiled a statue of herself in Kensington gardens. It is the work of the Princess Beatrice.

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Rev. J. K. Glassford, one of our well-known co-workers, reports the delivery by him, in June, of lectures as follows: Idaville, Binney's Creek, and Monticello, all in Indiana, and also at Goodwin, Illinois.

The Women's Christian Temperance Union, last Sabbath, began at Lake Bluff a week's conference and a school of method for the training of workers. The sessions will close next Sabbath evening.

Latest accounts show that the students who were so unmercifully hazed at Delaware College, in Delaware, Co., Ohio, last April, were permanently disfigured by the caustic substances with which their faces were tattooed, and that suits for damages have been instituted against the offenders in the local courts. The foolishness or malice that prompted these outrages deserves to be severely punished.

At a meeting of members of trades-unions of Chicago, on Sunday last, representing fifteen organizations, it was decided to ask for a Saturday half-holiday from employers, to enable wage-workers to visit the World's Fair on that day instead of Sunday. There were no religious scruples against Sunday opening manifested, but a desire to see the entire exhibition as it is exposed on week-days.

Rev. G. C. Fait writes to us from Monong, No. Dakota, under date of July 4: "We are likely to have the most severe drouth ever experienced in this State. We have had no general rain sufficiently copious to wet the ground down to the roots of the grain since April, or since the grain was sown. The result is, the grain is now

dying for want of moisture. The prospect is that there will be no harvest of any consequence, at least in the southeastern part of the State. Hundreds will flee from the State, to avoid worse results. Some are already preparing to leave, while some who would like to go away for a time, will be unable to do so. I will report again, a little later on." This is unpleasant news, but we hope for better reports when our brother writes again.

The International Convention of members of Christian Endeavor Societies, in session at Montreal, Can., is an immense and influential gathering of Christian workers. The State of Illinois alone sends delegates representing its 433 societies. The attendance at the sessions may be estimated at from 16,000 to 20,000 persons. The opportunities for moral and religious advancement presented by this convention, if properly cultivated, are incalculable.

Among notable events in Chicago during the past week were the arrivals of the models of the three "caravels," or small vessels—the Pinta, the Ste. Marie and the Nina—in which Columbus made his first voyage of discovery to America. As far as possible, they are exact reproductions of those vessels. They were built in Spain, and will not fail to form a prominent feature in the Columbian Exposition during the remainder of the season. All along their passage up the Great Lakes they have been hailed with enthusiasm, and their reception here was a sparkling ovation. Following these vessels came the model of the Viking ship, such as, it is believed, the Norseman used in visiting North America centuries before Columbus' day. As a curiosity she attracts much attention.

In a private note, Rev. W. C. Paden, our esteemed co-laborer in the Western District, makes this suggestive statement: "I see continually the ill effects of secretism, such as the enthusiasm of young men for these nauseating institutions, and in the ignorance of many who are startled by a word spoken against secret societies—ignorant because they are not taught. 'My people perish for lack of knowledge.' I expect to give addresses on this subject from time to time. I have learned something as to methods of handling audiences and presenting this difficult question—with much more to learn. My sympathies are always with you, and my co-operation shall be, as far, as fully, and as effectively as possible." Bro. Paden has the best wishes and prayers of those who know his growing power and earnestness in this reform.

In the Cynosures for June 29 and July 6, were published the following: The proceedings of the Annual Meeting and the Conference of Churches on secret societies; the annual reports of the Corresponding Secretary, the Directors, the Treasurer, the Auditors, the Eastern Agent, the New Hampshire Secretary and the Field Secretary. From these reports our readers have been able to form their own opinions as to the work in which the N. C. A. and its helpers are engaged, and the amount and character of the labor performed by each and all during the year. Last week, also, we printed the report of the Directors' meeting, held after all the reports were in, and in which they state, when summing up their deliberations: "Great cheer and hopefulness was felt by the Board, in view of the outlook for the new year."

Rev. J. A. Collins, Chicago editor of the Christian Instructor (Philadelphia), devotes nearly two columns of his paper to the recent Conference of Churches in Carpenter Hall, the true value of the oath, and the recent action of

the General Assembly of the United Presbyterians at Monmouth, Ill., in opposition to church members joining the minor secret orders, whether oath-bound or not. "The fundamental idea (secrecy) in all of them," he says, "is opposed to the fundamental idea of the Gospel, which is light, openness, candor, public testimony on all things. The universal characteristic of sin is darkness, concealment. Let any man reconcile these, if he can. Then he may prove that day is night and night is day. Let the whole brood alone is the counsel of the Assembly, and give them no countenance or support. The Assembly was right."

The subject of paying pensions to fraudulent and undeserving claimants has not been agitated in vain. Investigation shows that the amounts expended upon this class have been large, and the government is now engaged in sifting out the abuses which have so long prevailed in that department. Recent enactments relating to pensions which the former deputy commissioner liberally construed in favor of veterans unable to earn a living, are now undergoing a modification of his construction. Pensions under this law are now refused unless actual inability to gain a livelihood by labor is proved. Under this construction, 125 pensioners in Pennsylvania were dropped from the rolls; and this is the experience of other pensioners, throughout the Union, who were not disabled in war, and were not subsequently disabled so that they cannot earn a living. The G. A. R. will contest the new ruling.

TESTIMONY OF A CONVERTED MASON OF THE THIRTY-THIRD DEGREE.

BY E. T. MINTIRE.

I have been asked to relate my experience. In the hope that it may strengthen the faith of some one, or lead some one out of darkness into the light, I have consented to do so.

For a quarter of a century I was related to secret societies, and as Paul said that he was a Pharisee of the Pharisees, so I was a lodgeite of the lodgeites. I joined the Masons at Plymouth, Maine; was a member of Putnam Lodge of Cambridge, Mass.; was made a life member of the Cambridge Royal Arch Chapter of Cambridge, Knights Templar, and became a member of De Molay Commandery of Boston Lodge of Perfection. I was a thirty-third degree Mason, and stood high in the Odd-fellows' order. I purchased more than five thousand dollars' worth of diamonds and Masonic jewelry. I was sent on Masonic pilgrimages to New York, Baltimore, Washington, Richmond, Va., New Orleans, and elsewhere. I was introduced to Gen. Garfield by the man who made him a Knight Templar in the Columbia Commandery.

You ask, how could an uneducated man rise so high and so fast? I answer, money paved the way.

And now let me tell you of my manner of life. I was a breeder and trainer of trotting horses, and, of course, I belonged to the military National Lancers. I had a farm in Maine, where I raised horses and had stallions in every New England State. I kept Medford rum and the best Kentucky whisky in my home, and gave Sunday dinners, smoked the finest cigars, attended horse races, balls, theaters and frequented gambling dens, to help on my business. And it prospered beyond my most sanguine expectations. The Masonic and Odd-fellows' banquets were my special delight. But I noticed that when a member became dissipated and was not able to pay his quarterly dues, they expelled him. I did not wish to be deprived of these banquets, and so I inquired how I could make myself secure for the future. They told me I could pay in so much

money that the interest would pay my quarterly dues. This I did, and made myself a fixture, as I supposed.

My family physician was a brother Mason. I am fully persuaded that he destroyed the life of my unborn children. He led my wife astray. But my Masonic oath prevented me from informing on him. At last I was divorced from her and he married her. I found there was poison in the cup of pleasure.

Six years ago I found the Lord Jesus Christ. When he came into my heart, the world went out. When I surrendered my soul to Christ as Saviour and Lord, I found that an entire separation from my former ways was necessary. I sold my diamonds and jewelry, gelded my stallions, put up my horses at auction, emptied my wine and whisky bottles, stopped smoking and chewing tobacco, and turned my back upon theaters, balls, gambling dens and saloons. When my former companions visited me on Sabbath, I told them that I was not the same man I was before; that I never visited or invited my friends to visit me on the Lord's day; and then I told them of the Saviour I had found. That disposed of the Sabbath visiting question very quickly. I settled here in Boston, and joined the Congregational church, and am educating my children, and testifying as to what the Lord has done for me wherever I have the opportunity.

But the question was still unanswered: What shall I do about my lodges? I attended two meetings after my conversion. But I felt out of place. It seemed to me that all my old friends had changed. Their conversation was shocking to my renewed nature. Their smoking and drinking was abominable. They asked me to attend their reunion. I told them that I thought it was wrong to dance. They said that I could go and witness the performance and not take part. But I told them that I could not even seem to approve by looking on, for that would be giving encouragement to men and women who are just as vile as I was before my conversion. So I became convinced that the lodge was not the place for a Christian. I consulted not with flesh and blood, but parted company with them at once. They told me I could not get free from my Masonic oath. Well, I considered that matter and reasoned this way: A private individual may go through with the form of marrying a couple, but it is not a real marriage. It is only a mock marriage. So the lodge officers go through with the form of swearing the members. But they have no authority to administer the oath. It is only a mock performance, and no more binding than a mock wedding ceremony. More than that, a man has no right to swear to do wrong. The forty men who bound themselves by a great oath that they would not eat bread until they had killed Paul, had no right to bind themselves to commit murder. Their oath was not binding. It was wrong for them to take it, and it would have been a shocking crime to have carried it out. But a Mason swears to do wrong. In the first three degrees he swears to protect a Mason in preference to all others (murder and treason excepted, and they left to your own discretion). After the Royal Arch degree the oath is amended thus: "Murder and treason *not* excepted." A Mason may be as black as Satan in vice and crime; still my Masonic oath binds me to protect him, his wife, mother, daughters and sisters, in preference to the purest Christian and his wife, daughters, mother and sisters. This a great wrong. I had no right to take such an obligation; and I learned from Leviticus 5:4, 5, that an oath taken to do what one did not understand is not binding.

Another thing led me to repudiate the lodge. Two men are Masons. One is a minister, and his life is pure and holy. Another is a distiller, a gambler, a dancer, a frequenter of the house of ill-fame. Both die, and both are buried with Masonic honors, and both are sent to the Mason's heaven. Can an institution be good that makes no distinction between vice and virtue, morality and immorality, right and wrong?

Still more, they make a great display of their benevolence; but they will not admit those who need assistance. Only the able and well-to-do are wanted. If any one gets poor and cannot pay he is expelled. It costs from \$10 to \$125 to get into the Masonic lodge. And for every \$2,000,000 distributed, they spend \$3,000,000. The fact is, it takes \$3 to disburse \$2. What missionary society would be tolerated in such use

of funds? A missionary society that spends more than \$5,000 in disbursing \$100,000 is extravagant. The money of Masons is spent largely in grand temples, glittering regalia, banquets, balls and social vices. And more still. The lodge takes the time and money of Christians that belong to God and the church. Last summer the G. A. R. had a reunion in Washington, D. C. The Boston Post left here for Washington Sabbath morning. Several prominent men in different city congregations were absent from God's house that day, riding on the cars, listening to foul stories, and breathing tobacco smoke and inhaling the fumes of whisky. A member of our congregation told me he was utterly disgusted with himself and that day's dissipation. The lodge makes this a common occurrence. This expense lessens the church's income.

Furthermore, their religion was from beneath, not from above. They had the Bible, but many verses and passages were left out. There are Mohammedans, pagans, Jews, and Christians in the lodge; and it is not good Masonry to mention the name of Christ in the lodge. Our chaplain, who read the mutilated Scriptures and our prayers, and repeated the burial service over the dead Masons, was a profligate, who made sport of the Scriptures when out of the lodge, and drank and gambled and visited fast women. How could I attend a mock religious service conducted by such a man? And what kind of a religious service is it when Christ is left out? It is not the worship of God. It is the worship of Satan. "They sacrifice to devils, and not to God."

These facts stirred my soul and awakened my conscience. And I heard the voice of God saying to me: "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you."

Last, and worst of all, the lodge shields criminals. I know a man in this city who is worth \$6,000,000. He lives in a house costing \$200,000, finished inside and out with olive-wood from the Mount of Olives in Palestine. He drives a span of horses costing \$3,000. He is a member of the church and contributes to its work. But he is a distiller and lives on intimate relations with another man's wife and daughter. Why is he allowed to do this with impunity? He is a Mason of high degree, and the matter is hushed up. Why is justice defeated in the trial of Dr. Greaves now in Denver, Colo.? He is a high-degree Mason.

The Masons murdered Morgan in 1826. Then 45 out of every 50 of the Masons left the order. In the words of John Quincy Adams, "Hundreds were proved to have been accessories to the Morgan murder-crime, before and after the fact." The number of breaches of the sixth and seventh commandments that are hidden from public view by the dark mantle of the lodge only the day of judgment will reveal. The lodge is the way to hell. The rule for the Christian is, "Touch not, taste not, handle not."

Boston, Mass.

JUDGING OTHERS.

BY REV. J. M. FOSTER.

The Saviour said: "Judge not, that ye be not judged." To judge signifies to pronounce judgment as to whether a person or act is conformable or not conformable to the law. This may be done in three ways:

I. There is the judicial decision of a divinely constituted court. The General Assembly of the Presbyterian church at Washington resolved itself into a judicial court and tried Dr. Briggs and suspended him from the Gospel ministry. A civil court at New Bedford, Mass., tried Miss Lizzie A. Borden, charged with murdering her father and step-mother, and acquitted her. These courts were under obligation to give decisions. This is not what the Saviour forbids.

II. There is an unwarranted individual judgment, where a man presumes to speak for God and declare that a certain one is guilty before God. Here it is obvious to remark: (1). That it is right for us to declare the judgment recorded in the Word. It is right to say that the man who declares that Jesus has not come in the flesh, or that Christ is not the Son of God, or that Jesus is accursed, is not of God, for God has said it. It is right to say that no unclean person or unjust or adulterer or drunkard shall inherit the king-

dom of God, for the Scriptures say so. (2). We have no right to speak for God beyond what is written. (a). We have no right to pronounce that to be sinful which the Bible does not condemn. The priests tell the deluded children of Rome that it is wrong to eat meat on Friday; that Jesus is displeased when they neglect to pray to the Virgin Mary, and that their friends will perish in hell if they do not pay liberally to deliver them from purgatory. These are Satanic delusions, invented to deceive the simple. They are falsehoods, manufactured by the father of lies. (b). We have no right to sit in judgment upon the motives. Paul would not allow the Corinthians to judge his motives. There are obvious reasons why men should not pass sentence of condemnation on the state of the heart. (c). We are not competent. It is beyond our sphere. The motive that we know may depend on a motive of which we are entirely ignorant. In the Borden trial several motives were suggested that might have prompted Lizzie to commit the deeds. One was that she hated her step-mother, and after killing her she slew her father to hide her guilt. Another was that a desire to get possession of her father's property prompted the double murder. The contradictory theories indicate that men cannot intelligently judge motives. The defence in that trial insisted that the prosecution had not established a motive, and the prosecution contended that they were not under obligation to prove a motive. And so said the judge in instructing the jury. (d). This is not the time for condemning motives. There is a day appointed when the secrets of men's hearts will be brought to light. But until that day comes we may not attempt to uncover what God has left hidden. (e). It does not belong to us. Christ is the judge of the heart. He alone is able to read the motives with unerring accuracy. It is usurpation for us to assume the exercise of his prerogatives. Those who do it are not innocent.

III. There is the expression of our individual opinion as to whether a person or act is praiseworthy or censurable. This is right. (1). When we have adequate knowledge. The judge in the Borden trial charged the jury to take all the evidence against the defendant and place it in one scale and place all the evidence for her in the other scale, and with a calm and judicial mind consider which preponderates. The same rule applies in individual judgment. Until we have all the facts and with unbiassed mind calmly weigh the evidence, our judgment is unsafe, and we have no right to express it. (2). When there is proper occasion for expressing our judgment. In 1885 several red-handed criminals were acquitted in the court in Cincinnati. An indignation meeting was held in Music Hall. Several prominent men made addresses, condemning the miscarriage of justice. When the meeting adjourned a rush was made for the jail. The mob was resisted by the officers. The militia was called out. The soldiers fired upon the mob, and 153 were shot down. Those addresses were truthful, but they were the bomb-shell with lighted fuse thrown into the powder magazine. There are occasions when silence is golden and speech is incendiary. (3). When we express our opinions from proper motives and design. An overwhelming desire to glorify God and promote peace and good will among men is essential to justify us in speaking. The members of the National Christian Association condemn the "secret empire" in all its departments, because they are persuaded that it is a department of the kingdom of Satan, that its destruction is essential to the safety and upbuilding of society, and that separation from it is the immediate and imperative duty of every follower of Jesus Christ. (4). When we express our opinions with proper mildness. Laboring men have in many cases just cause of complaint. But who does not know that the intemperate speech of their unwise leaders made the riot of Homestead a possibility?

But the expression of individual opinion is wrong under certain conditions, and this is the very thing the Saviour condemns. It is wrong: (1). When we speak with undue severity. We think there was severity in Christ when condemning the hypocrisy of the scribes and Pharisees. But he was speaking with the authority of the King of kings. We think of the apostle Paul denouncing the sorcerer: "Thou child of the devil, thou enemy of all righteousness." But he was speaking as the representative of the Church's

Head. We think of the stern language used by District Attorney Knowlton in his arraignment of Lizzie Borden before the jury. But he was speaking as an officer of the State. Neither you nor I would be justified in using his severe language in speaking of her. Our individual judgments are wrong when not expressed in the spirit of the meek and lowly Jesus. Christ forbids us to judge with undue severity. (2). When we are prompted by a disposition to condemn. How natural for a man who has a fault-finding disposition to magnify the evidence against another and minimize the evidence in his favor! As it is natural for the hornet to sting, and the rattlesnake to strike with its fangs, so it is natural for the man whose disposition is soured to censure when he is not called on to do it. The Saviour forbids such judgment. (3). When we are not in a position to know. Some men, after hearing one side of a case, hasten to express their judgment. Some men's prejudices make them incapable of hearing any but one side. One hundred facts against their opinion weigh less than one uncertain fact upon which they based their biased judgment. I have lately talked with men who expressed their opinion in the most vehement terms that Lizzie Borden was guilty; and when we ventured to suggest facts in evidence which were inconsistent with her guilt, they immediately proceeded to get angry. The Saviour forbids the expression of a prejudiced or uninformed judgment. (4). When our motive is bad. It is a law among animals that when one is wounded the others attack it and trample its life out. That law prevails in depraved human nature. The fact that a man is suspected or is under arrest by the civil authorities, or is under process before a church court, is sufficient ground for the unthinking to take up the cry of *guilty*; and so the innocent often suffer wrongfully. To express our opinions with the purpose of wounding others from sheer wantonness is an evil. There are those who whet their tongues with malice, making them cut like swords; "In whose bent bows are arrows set, even sharp and bitter words." There are those who, like the infidel lecturer, Ingersoll, hold up sacred things and good people to ridicule. The expression of our opinion with such a purpose is wrong. "Judge not, that ye be not judged."

Boston, Mass.

CHRISTIAN MANLINESS.

BY REV. H. H. HINMAN.

The *Watchman* (Boston) of June 22d, in reply to the Secretary of the American Peace Society, and in advocacy of the Boys' Brigade, thus discourses on true manliness: "If the Boys' Brigade emphasizes the heroic element in Christianity, we confess that we think even better of it than we have done. The feminine type of Christianity has too largely superseded the masculine; and one result is, the alienation of men from the churches."

While we do not believe that this is the reason why men are alienated from the churches, we quite agree that the great need of our times is a more heroic and manly type of Christian character. The truth is, that there is nothing in donning a uniform and parading with gun and bayonet that is at all calculated to promote true moral heroism. It requires no self-sacrifice, and no moral courage, but is wholly in line with those forms of amusement in which even the worst boys delight to indulge.

The present century has produced a great number of heroic men and women. The best examples have not been found on the battle-field.

Dr. Adoniram Judson and Bishop Wm. Taylor, among missionaries, and Garrison, Phillips, and Sumner, among civilians, are those who dared to do and to suffer for depressed humanity. To our mind, Dr. David Livingstone was a greater hero than the Duke of Wellington or the first Emperor Napoleon. Moral courage is incomparably scarcer and nobler than that which faces the cannon's mouth. Immeasurably the grandest example of the heroic is that of our Lord Jesus Christ. His is a type of the most perfect manliness. He who, "when he was reviled, reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously." (1 Pet. 2:23.) His courage, his forbearance and long-suffering—the very opposite of the spirit of

war—are set forth as our example. Such as follow it have the highest type of moral heroism.

What the editor means by "the feminine type of Christianity" it is hard to say. Some women delight in military parades and are greatly enamored of the heroes of war; but those women whom the world has learned to honor are those who have been strong for the right, and have endured hardness as good soldiers in the great moral conflict. Never, in the history of the church, were there so many, and such splendid specimens of womanly heroism. If this is feminine Christianity, we need more of it. It was not weakness and effeminacy that led the W. C. T. U. to establish a "department of peace and arbitration." It took faith, courage and self-denial, and is one of the crowning glories of their work.

People often differ in their conception of manliness. In some parts of our country it is regarded as manly for every man to carry a revolver in his hip-pocket, and if he thinks himself insulted to shoot the aggressor. In such sections homicides are of frequent occurrence. We do not suppose that the editor of the *Watchman* wants to promote such manliness. Then, too, there is "the manly art of self-defence," of which John L. Sullivan has been the most distinguished teacher. This is, to-day, vastly more popular than the Boys' Brigades, draws far greater crowds, and provides vastly larger sums for its support.

We do not suppose our brother favors *this* kind of manliness. But, supposing a "sparring school" should be established on Boston Common, and the young men, clad in uniform, should meet there every Sunday afternoon for an exhibition of skill, with the understanding, however, that at its close, they should have a Bible lesson, would not all decent people see the inconsistency? And yet about everything that can be said in favor of the discipline and physical training of the military drill, could be said in favor of the severer training for the prize-ring.

Playing at war with guns and bayonets, is just as truly brutal and debasing in its tendency, as playing with boxing-gloves in the so-called "art of self-defence."

What the world needs is moral heroes—such true manliness as will make men strong and bold to reprove wrong-doing, and which will not let men cower before the slave-power where it is popular, nor the lodge-power when it seeks to muzzle the press and the university. We commend such heroism to our brother of the *Watchman*.

Oberlin, O.

THE UNION OF CHRISTIANS.

That Christians of all denominations are inclined toward a more intimate fellowship and a practical union in endeavors to evangelize the unbelieving and unconverted everywhere, is one of the evident facts of the day. Denominational attachments are strong, and preferences for particular forms of worship are decided, but a great multitude is looking for a way by which large liberty in these matters may be secured under some form of union or federation which shall make the Church of Christ one body of many members, animated by one spirit in the great endeavor to establish in every community the world over the kingdom which is righteousness, peace, and joy in the Holy Spirit. Christian men are more and more impatient with that which holds them apart; are more and more unwilling to be separated by differences of inferior importance; are more and more indisposed to have a part in rivalries within the pale of evangelical belief.

Various causes have combined to produce this tendency. Non-denominational journals have been influential. By both necessity and choice they have given prominence to the vital truths accepted by all Christian denominations, and differences have been kept out of sight. Inevitably, under such an influence, minor distinctions become comparatively unimportant. The Evangelical Alliance has formed an actual union, on a doctrinal basis, including the great truths which distinguish Christianity from all other religious systems, and brought together the leaders of Israel in hearty, spirited, and successful common action. This harmonious compact, and actual union of Christians of all names, has made a lasting impression upon the world as well as upon the Church. Christian men also have been more

and more associated in philanthropic and educational schemes which have required a union of believers to obtain and retain success. By these affiliations they have learned how much they hold in common, on how little they differ, and acquired admiration and respect for the piety and devotion of men of various denominations. There has, besides, been a constant intermingling of Christians of all connections in traveling about the country and in visiting various summer and winter resorts. The facilities for travel have invited to these excursions, and friendships mutually profitable have been formed. Walls of separation go down in such unavoidable companionship. Rough and sharp edges are worn down to smoothness in the inevitable jostling together.

Customs, as we may call them, are bringing and holding together for longer or shorter periods Christian people of many minds. And the qualities of a man are brought out and tested in traveling. Genuine goodness is radiant under the discomfort, or disappointment, or general worry, and it has been found that genuine goodness does not belong to Calvinists or Armenians, to Presbyterians, or Episcopalians, or Congregationalists, or Baptists, or Methodists, but that there are really good hearts and sanctified natures under these badges.

These influences are to-day in vigorous action, and are more likely to increase than to decrease. The result is too manifest to require statement.

Perhaps God is preparing his children for a mighty, irresistible, united movement upon the enormous and threatening evils existing and increasing in every nominally Christian land.

The tendency to union does not arise from religious indifference. Religious problems to-day occupy men as much, if not more, than ever before. When they are discussed the galleries, as well as the ground floor, are filled.—*Christian Intelligencer*.

AGGRIEVED REBEKAHS.

"The Rebekahs of Pennsylvania," says the *Baltimore Telegram*, "feel very much aggrieved at the action of the board of the Odd-fellows' Home refusing, under any circumstances, to allow the wives of the old men to be admitted as inmates, especially after what the Rebekahs have done to make the home a success. The Rebekahs now propose to establish a home for aged couples, and committees on site, finance, etc., have been appointed."

But do not the Rebekahs understand that Odd-fellowship has no room for "superannuated" members,—no; not if they have paid their last dollars into its treasury? If not, it seems as if a few instances like the above might open their eyes. Ladies, be reasonable. The back-stairs degree to which you are so graciously admitted is not, according to Grosh, Donaldson, and other standard lodge authorities, any part of true Odd-fellowship, and you have in consequence not learned all the beauties of this most benevolent order, which allows none over sixty years of age to become members, and admits only those exempt from all bodily infirmities which may prevent their gaining a livelihood, and then through one of its chief authorities (Donaldson's Text Book, p. 98) says that "universal love to all mankind, and a mutual sympathy with the wants of our fraternal brethren, are the two great pillars that support the laudable capital of Odd-fellowship."—*The Independent Christian*.

THE KIND OF VOTERS WE IMPORT.

During the election on Tuesday, in the 17th ward, a voter came to vote about 5 o'clock, p. m. Fr. Schiffer, of St. Nicholas Parish, hailed him, and asked him if he had voted. He replied, "No."

"Well, I told you to vote last Sunday."

"But I cannot vote the ticket straight."

Whereupon the priest slapped him in the face, and said, "Go vote as I told you."

The poor Irish slave went at once and voted. And as he returned the reverend (?) father asked him, "Did you vote as I told you?"

"Yis, yer riverince."

The priest made the sign of the cross, and placing his hand upon his head, blessed the unfortunate slave, saying "Go home now."

The above is well authenticated by competent witnesses.—*St. Louis True American*.

A PARROT'S MEMORY.

The *Globe-Democrat*, St. Louis, is responsible for the following record, which, from the remarkable attainments of our own bird, we are fully prepared to believe.

Ten years ago a young married lady, Mrs. Robbins, from New Orleans, made quite a visit at our house. She brought with her a parrot named Pedro, and it was a sight the way it made himself at home. Our children were all at home then—the youngest eight years old and the oldest sixteen. Three of them are married now and one is dead. It was poor little Quita that the parrot took such a fancy for on that visit, and before the first day was out he was calling, "Quita! Oh, Quita!" till you couldn't have told him from one of the family. He began calling me "papa" right away in the most affectionate manner; and he had a funny way of going downstairs holding on with his beak at every step and letting himself down, shouting at every breath, "Oh, Keziah! Keziah! Don't you hear? Pedro wants his dinner!" Keziah was our servant then, you see.

Well, the other day Mrs. Robbins came again and brought Pedro. He was taken upstairs to the hall, and then at Mrs. Robbins' request I uncovered the cage myself. I wasn't expecting anything of the kind, and I tell you I came mighty near fainting when that bird stretched his head up, turned it to one side, looked at me critically a minute and exclaimed: "Howdy, papa!" Mrs. Robbins has had no children, understand. No, that parrot remembered me! I felt so curious to know what he would do that I turned him out and followed him. He made straight for the children's old room, and when I opened it he went in and walked all about, evidently looking for something. I thought I knew what was coming, and pretty soon it came. "Quita!" he called, "where is Quita?" May be you think that didn't break my heart, almost. He is there yet and he calls her every day. But the way he tumbles down that staircase, calling for Keziah! That would make you laugh. He doesn't take kindly to our new servant girl, and evidently considers her an interloper. I tell you that parrot remembers.

NEW ENGLAND LETTER.

A saying of the Autocrat.—Honors to William Lloyd Garrison.—The advantage of true "culture".—An order with a blasphemous name.—Other lodge matters.—Sabbath desecration.—Harvard punches.

To say that no one but ourselves knows all the evil that we have done, is as trite as it is self-evident; but it remains for our genial Autocrat, Dr. Oliver Wendell Holmes, to show that there is a reverse side to the shield, by saying, as he did recently, when referring to a half-forgotten poem, written in his earlier years, "Nobody knows but himself how many good things he has done." This is a pleasant and a true thought, however it may seem to savor of self-righteousness. What does a king traveling incognito care for the slights of people who see in him only a beggar? and what care the royal souls who have all their lives worn the kingly purple, if others do not discern their spiritual anointing? This is pre-eminently true of New England's early reformers, who were as immovable in their own calm sense of right—nay! more so than the statues which the unthinking multitude would rear in after-days to their memory.

Nearly a century ago there was born, in a plain little wooden house just back of the Whitefield church commemorated by Whitefield, where

"Walled about by its basement stones
Lie the marvelous preacher's bones,"

one who was to be the prophet of liberty to the colored race; who, amid the misunderstanding of friends, the hootings and jeers of mobs, and in prison cells, should continue to give his message freely, fearlessly, till he saw the end of the giant wrong slavery. In the first number of his famous *Liberator*, began at the age of twenty-five William Lloyd Garrison uttered these grand words, the first of many that were to be like Martin Luther's, "half-battle for the free." "I will be as harsh as truth, and as uncompromising as justice. I will not equivocate—I will not excuse—I will not retreat a single inch—I will be heard." And yesterday, on the Fourth (a most appropriate day), Newburyport honored him, but honored herself more, by unveiling a statue of heroic size, cast in

bronze, of the man who sixty years ago was dragged through the streets of Boston by a mob thirsting for his blood.

The prevailing financial depression, which is severely felt in our manufacturing centers—five thousand unemployed workmen in Bridgeport, Conn., during the past six weeks, suggests this thought in connection with the thousands of graduates that our schools and colleges have turned out this summer, that the real test of an educated mind comes with just such periods. For the great advantage of superior "culture"—using the word in its true sense—is the wider range of environment which it gives us, precisely as highly organized animals have an advantage over those of a lower grade in their ability to adjust themselves to the most widely differing conditions, and gather their food from the greatest variety of sources. So the really cultured person can extract happiness from surroundings in which another would be miserable, and obtain and assimilate nutriment for mind and soul from materials on which a less highly complex nature would starve. The popular idea of a liberal education as fitting its fortunate possessor for high positions in life is a narrow one, for if it does not fit us for any position which we may be called to fill, and help us to do the humblest task better than the uncultured person, it is not education in the true sense.

"Thank heaven!" says the *Transcript*, speaking of the endowment orders; "we have seen the last of them. We have the Solid Rock that has crumbled into dust; an order of Safety that is safe in the hands of the receiver; a Royal Ark which foundered long before Ararat was in sight; an Iron Hall which turned out a haul of steal; a Helping Hand, which helped only the officers; a Mystic Seven which cut but a sorry figure; a Golden Grail with sorrow in the cup; an order of the Rainbow which proved an iridescent dream; an Animal Friend which did not prove a friend in need or in deed!" The same paper adds: "One order went at least to the verge of blasphemy in asking to be incorporated as the 'Prince of Heaven's Order.' This was truly Masonic in its heaven-daring impiety, and shows at once the Satanic source."

The late episode of Somerville people with Rev. J. F. Lovering, the Masonic pastor who got so intoxicated at a Masonic banquet as to be unable to conduct a marriage service, has opened the eyes of many to the fact that places which a minister cannot frequent with safety must be doubly dangerous for those who have not the strong restraints of a sacred profession to keep them in the bounds of sobriety where all the associations tend to free indulgence of the appetite. Another illustration of the spirit of the lodge, displayed in a different direction, is the recent action of the Boston Central Labor Union commending Gov. Altgeld for his pardon of the Chicago Anarchists. The resolutions were not adopted without discussion, and the best thing the minority who did not approve of them can do is to quit forever an organization which will thus publicly identify itself with the dynamiters and bomb-throwers with which society including all sensible workingmen have so little sympathy.

A lodge-writer in one of the New England papers complains that in many of the Rebekah, and even the subordinate I. O. O. F. lodges, the office of the outside guardian is considered a mere sinecure, for, even if duly appointed, he is seldom in his place and thus a rare opportunity is afforded to eaves-droppers. Does this mean that the more intelligent members are beginning to see for themselves the folly and uselessness of trying to keep any longer secrets that any one can buy for fifty cents?

One hundred and ninety-three trains are running both ways on Sunday, on all the roads centering in Boston, but it has taken thirty years for this tide of Sabbath desecration to fairly set in, and, as Mrs. James H. Earle very truly says in her lately published pamphlet: "We are not to be discouraged if it takes more time to stem this tide than it did to set the wheels of trains and steamers in motion on Sunday, though they were started so stealthily, cautiously and slowly." Here is a thought for reformers which may strike some of us—it certainly did the writer—as a very good answer to the gratuitous sneers so freely thrown out about the slowness with which reforms, especially the anti-secret reform, moves. How slowly, and with what panther-like stealthi-

ness, Masonry crept into power after the Morgan excitement seemed to have annihilated it. Evil takes plenty of time as a rule, and it is inconsistent to taunt reformers because they are obliged, in the nature of things, to do the same.

"Harvard punches on Commencement-day," is the subject of an article in one of our city dailies. A nice punch, "made of Medford, Santa Cruz and Jamaica rum, with a little dash of brandy added," served the class of '77, from which Gov. Russell graduated. It cannot be pleasant reading for careful parents who are thinking of sending their boys to Harvard.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, July 5, 1893.

Is the line between church and state drawn with sufficient distinctness in the United States? The question was suggested by a sermon preached last Sunday in this city by Rev. Dr. T. S. Hamlin, which is being much talked about. The subject of the sermon was "A plea for the National League for the Protection of American Institutions," and it was opened with a statement of the organization of the Christian church within a state, and the quotation of "Render unto Cæsar the things that are Cæsar's and to God the things that are God's," as proof that Christ recognized the necessity of a division between church and state. The following quotations from the sermon are of interest of every American: "Gladstone says that the Constitution of the United States is the most remarkable work ever struck out by man at one time, and among its great features none is more interesting than its full provision for complete separation between church and state. Article VI. provides that all officers of the United States and of the several States shall be bound by an oath or affirmation to support this Constitution, thus recognizing responsibility to a higher power, since an oath or affirmation is invalid unless there is accountability to God; and it says: 'But no religious test shall ever be required as a qualification to any office or public trust under the United States.' The Constitution closes with this provision; but the first amendment, which was soon felt to be necessary to the carrying out of the principle, goes further, and provides that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.

"Is this sufficient? No; for it has been, and is, constantly evaded. This is especially true in the matter of education, and of all forms of public charity. New York State, since 1869, has given in money or land over \$25,000,000 under sectarian control. Congress within the last seven years has appropriated more than \$3,300,000 for Indian education under sectarian control.

"Every year Congress appropriates large sums for charities in this District that are directly or indirectly under the control of churches. . . . The question of separation between church and state, as relating to education, at present, shows many hopeful signs. The Congregational, Methodist Episcopal, Protestant Episcopal, and Presbyterian denominations have formally declined to receive any further funds from the United States Treasury for their work among the Indians. These denominations represent a population of fourteen and three quarter millions. . . . There are two things that seem essential to the full and symmetrical carrying out of the principle of separation between church and state. First, no appropriations for sectarian uses, whether in education or in charities. . . . This principle requires also the withdrawal of public moneys from all asylums, hospitals, homes, and charities of every sort that are under sectarian control. . . . Secondly, there should be added to the Constitution of the United States the sixteenth amendment proposed by the National League, which reads as follows: No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorized either to be used, for the purposes of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society or undertaking which is wholly, or in part, under sectarian or ecclesiastical control.

"Only twenty-one of our forty-four States have

any provision in their constitutions forbidding the sectarian use of public funds, and the matter can be fully met only by incorporating this principle in unmistakable language in the fundamental law of the land."

A special train of five cars left Washington on Monday evening, carrying the local delegates and visitors to the twelfth International Christian Endeavor Convention, to be held at Montreal, Canada.

Patriotic religious services were held in two of our churches yesterday; in one, under the auspices of the Sons and Daughters of the Revolution and the Sons of the American Revolution, the societies and entire congregation forming a procession which, after the church services, marched to the foot of the Washington monument, where patriotic addresses were delivered and songs sung. The services in the other church were those prescribed by the Episcopal church in 1785. It has often occurred to me that all of our churches should take part in the celebration of our national holidays; it would certainly be beneficial.

The Capitol building is full of workmen engaged in making the interior of the structure presentable when Congress assembles on August 7. The early date was so entirely unexpected that all the usual summer work around the building was caught in an unfinished condition, and now everything has to be hurried up. *

REFORM NEWS.

GERMAN BAPTISTS ARE WITH US.

[This letter was crowded out of last week's issue.—EDITOR CYNOSURE.]

WHEATON, Ill., July 1, 1893.

A meeting of the Chicago Association of Baptist churches was held in Wheaton, June 20 to 22, and it was my pleasure to attend several sessions, and find among the pastors and delegates from the seventy-one churches a number of friends of the reform.

In the reports of mission work in Chicago, to which an evening was given, it was a remarkable fact that the First German Baptist church, Rev. J. Meier, pastor, located at the corner of Superior and Paulina streets, has been accomplishing more for city evangelization than any other single Baptist church in Chicago. Every year it has started a new mission, and has nourished several of these into independent, self-supporting churches. This church is one of the most pronounced also against the evil of the secret orders. Last fall it was my privilege to speak briefly at a union meeting at the invitation of Pastor Meier, and also to address the General Conference meeting the week following in the same church.

Last week a district conference of German Baptist churches was held at Oak Park. Churches were represented from Peoria to the northern part of the State and from 50 to 75 were present, Rev. J. Meier being moderator. On Tuesday I attended the conference and by vote was requested to address the body on the lodge issue, a very cordial vote of thanks following the half hour's remarks. In his response Bro. Meier gave the assurance that the churches of this connection do not receive members of secret societies, and earnestly desire the whole church to be of the same faith.

This is an encouraging word for the reform. The whole Baptist denomination may yet be reached and be brought to the same high level of conviction.

HENRY L. KELLOGG.

THE EASTERN AGENT IN INDIANA AND ILLINOIS.

PERU, Indiana, July 7, 1893.

DEAR CYNOSURE:—I am down here, in the midst of as magnificent a farming community as it has been my privilege to look upon for some time. Listening to the click of the sickle as it falls the ripened grain, I am reminded of God's promise that "springtime and harvest, summer and winter, shall not fail." In reform work there are the sowing and reaping times. Seed sown in weakness and tears will, with the divine blessing, bring forth fruit in the glorious harvest time. Those who would rejoice with the Reaper must also labor with him.

Isaac Crane, in whose care I am, is one of the old settlers. In an early day he came to the

"Western Reserve," cut a road through the woods, and built a house. He became an Anti-mason before the Masons murdered Morgan. Eighty-two years of experience and observation have convinced him that he made no mistake in taking the Anti-masonic side.

Yesterday we drove nine miles to call on Levi Miller. This brother is a member of the German Baptist church, and is no stranger to our work, having read the *Cynosure* for ten years. His six sons, who are now strong young men, have all kept out of the lodge. In speaking of the *Cynosure*, they frequently spoke of it as "the eye-opener". Brother Miller, being prospered in this world's goods, did not hoard his money as some. After seeing his children well situated in life, he built an orphan's and aged people's home, that those less fortunate might receive care. It is his hope to arrange for me to lecture in his section.

I plan to arrange for Sabbath services to-day. Last Sabbath evening it was my privilege to preach in the church at Byron, Ill., of which my father was pastor thirty years ago. At the conclusion of the service I shook hands, among others, with a gentleman giving his name as Scoville. He remarked: "I suppose you do not remember me." I replied: "I do not." He then said that he had heard me preach in Byron thirty years ago. He did not think I looked any older than I did then. This was undoubtedly a case of mistaken identity.

Rev. H. A. Fischer, representing Wheaton College, filled the pulpit of the Congregational church in Byron last Sabbath morning. His theme was Christian Education. Many will doubtless take a greater interest in higher education after listening to his clear, forceful presentation of the facts. Friends interested will do well to get him to speak in their neighborhoods. Christian education means death to superstition and its folly. More anon.

W. B. STODDARD.

PROGRESS OF THE WORK ON THE PACIFIC COAST.

PORTLAND, Ore., July 4, 1893.

EDITOR CYNOSURE:—Since writing before, I have held meetings and spoken on questions of moral reform as follows:

Shady Brook, near Glencoe, Ore., Saturday night, Sunday and Sunday night. Here I had a crowded house at each appointment. All the voters signed our anti-secrecy constitution, save two. One declared himself in favor of our work, but, by a prejudice against signing *anything*, he was held back. He must have been "taken in," some time, by "Bohemian oats" swindlers.

At Mountain Dale, I spoke twice, and secured twenty signers. Here I had very fair congregations, notwithstanding the busy season.

Next night I spoke at Gaston, on the West Side branch of the Southern Pacific Railroad. At this place we had a good congregation; the large church was nearly filled, and it was predicted that if we returned, the house would not hold the people.

The next night we were at McMinnville, the county seat of Yamhill county. Here we had not been announced, and had to speak to a prayer-meeting crowd, which, in these days of worldliness, is not large.

At Bellevue I spoke three times, and had good audiences and good interest.

At Wheatland we spoke twice, and on the last night we had a number of Masons out to hear us. They were well-disposed; but after I had dismissed the congregation, they gathered about some young men and tried to deny it. I challenged either of them to go and make oath that it was not true and I would prosecute them for perjury; or I would furnish a man who would make oath that it was true and they might prosecute him for perjury. They were confounded.

During the month of June I have held meetings at thirteen points. I spoke twenty-three times, secured about one hundred signatures to our anti-secrecy constitution, elected seventeen delegates to our convention, and distributed about five hundred tracts.

I have labored hard, but enjoyed it very much. I feel that God blesses me in the work as much as ever before. I ask the prayers of all Christians for our success.

We also ask friends of our cause to send such

sums as they can spare to assist in making the convention at Canby, August 15, the success it ought to be.

We desire to extend our work into Eastern and Southern Oregon, the Sound country, and Eastern Washington. All funds to assist the convention should be forwarded to Samuel Terry, Canby, Ore. Anything designed to assist in defraying our traveling expenses may be sent to P. B. Williams, Portland, Ore. P. B. WILLIAMS.

CORRESPONDENCE.

REV. M. A. GAULT IN HIS NEW HOME.

BLOOMINGTON, Ind., July 5, '93.

EDITOR CYNOSURE:—It was a keen disappointment for us not to be able to attend the annual meeting of the N. C. A., which for months we had been planning to do.

After our Synod meeting at New Castle, Pa., Mrs. Gault and I arrived here the same day, she coming from Chicago, where she had spent several weeks with a brother and sister. Then followed the busiest week of our lives, for into it were crowded the services of my installation as pastor, by a commission of Presbytery; also, our four days' communion service, in which Rev. D. S. Faris officiated; a public reception given us by the congregation, and the Commencement exercises of the Indiana State University. All this, added to the labor of unpacking our things, in order to get settled down in our new home, was too great a strain on our tired nerves, and when it was all over, and we had time to catch our breath and think about the annual meeting, we found we were too much exhausted to go.

The trial of severing our relations at Blanchard was greater than we anticipated. When we came to turn the key for the last time and turn our backs on the dear home where I had enjoyed such sweet rest after many a weary campaign, and when our train moved away from the depot; and the forms of our dear friends faded away from sight, and the familiar town passed out of view, it was then that we fully realized the strength of the ties we had formed there during the past fifteen years.

But the kindness of the people here is rapidly healing the pain of this separation. At the public reception our congregation gave us, the pulpit was handsomely decorated with flowers, and in the form of a beautiful wreath of flowers there was the word "welcome" on the wall above the pulpit. Prof. Z. A. McCaughan and T. N. Faris, in behalf of the congregation, and two of the city pastors made kind addresses of welcome; after which an interesting literary program was carried out by the young people, concluding with a sumptuous repast of cake, strawberries and cream.

Such a welcome was almost too much for us, accustomed as we had been, for ten years, to breasting all the opposition and abuse in the field of unpopular reform work. But we feel that God put it into the hearts of the people here, and we do appreciate the inspiration that comes from a united, devoted, loving congregation.

We are living on College Avenue, three doors from the old State University building, where chapel exercises are still held. At the recent Commencement sixty-eight of Indiana's brightest young men and women graduated. The university has over 600 students.

M. A. GAULT.

A BIBLE DISTRIBUTOR IN MEXICO.

EAGLE PASS, Texas, June 25, 1893.

EDITOR CYNOSURE:—In my last I promised to write to you as I went down the Rio Grande; so I take this time, with pleasure, to fill my agreement.

We arrived here June 13, after a trip of twenty hours over a vast dry plain, or sand-hills, with almost no vegetation. It is a lonely ride, there being no settlement, except the stations, and those are small, dirty, poor towns.

We canvassed this place, and put into circulation about seventy-five Bibles and Testaments among the Mexicans. Although there has been a Bible depository here for fifteen or more years, it needs systematic work. The Mexicans are anxious for the Word, when it is put before them in the right light. One woman parted with her cross and image to get the Bible, as she had no

money. Some gave their saints; others their prayer-beads etc., and some who could hardly get enough to eat gave their last cent for the Word. One woman said that they eat only once a day, and at times not that.

If we believe that God cares for his creatures, we must admit that his hand is in the distribution of the Bible. To be sure, he uses human means. Do you prize God's Word as you ought?

From here we crossed over the river into Mexico, where we had the great privilege of putting 119 Bibles in circulation among the Mexicans. One woman took off her earrings and gave them to me for a Bible; she had no money, but she earnestly desired to have the Word. Another gave her finger-ring. Others gave up their saints for the Bible. The longing of these people for the Scriptures is very great.

In some houses where we entered and sat down to read from the Bible, the women, men and children were all attention; and often their neighbors would come and listen. Some would not have fifty cents with which to buy a Bible, so would send a child to borrow what was lacking. At other times two women would put their all together, and then have only thirty or forty cents; but we let them have the Word, and oh, how delighted they were!

Times here are *very* hard. There has been no rain in sufficient quantities to make a good corn crop for four or five years, and corn is shipped into Mexico by train-loads. Farther on, in the interior, it is much worse for the very poor.

Ah, the drunkenness and vice that here exists! I saw a sight, last night, that was awful, but I must relate it.

[NOTE.—The details are unfit for publication; but the incident indicates the early training of children in vice in a Roman Catholic country, where neither the practice nor the consequences receive the parental rebuke.—EDITOR CYNOSURE.]

The girl's father was sitting by me, and saw it all, yet seemed to think it of no consequence. This is a specimen of some of the children; what can we expect of the men and women where these things are tolerated? In the eyes of the Romish priests in Mexico, it is a greater crime to buy and study the Bible than to commit murder! This is no rash statement, but a fact which I can prove, and have had it verified over and over again in my three years' work. The Catholics, or infidels, in these parts object to the Protestant religion, on the ground that *it is too moral and exacting!* As to a pure life, they prefer to obtain license from the priests to sin! Their delusion is so great that they really believe that the priests can forgive them, and that they will be saved.

I am convinced that the conflict is coming, wherein the "man of sin" will be revealed; if the Pope should declare war on heretics, here is Mexico ready to step over into the United States and help exterminate Protestants. To be sure, the priests are losing power in Mexico, but they are not dead yet, by any means.

With best wishes to all God's people, I am yours in the work, B. B. BLACHLY.

FREEMASONRY.

THE CHRISTLESS DEGREES AND THOSE THAT BURLESQUE CHRISTIANITY.

(Scottish Rite continued.)

IX.—GRAND MASTER ARCHITECT.

No prayer in opening ceremonies. In the obligation the initiate says: "I further promise to adore my God," without designating his individuality or character, and confirms his oath by adding: "So God and his holy evangelists keep me."

Further on reference is made to the "celestial throne of the Great Architect of the Universe," and, (singularly enough) to "the promise which God made to Enoch, Noah, Moses and David, that if through ardor they penetrated into the bowels of the earth, it would not avail unless divine providence permitted it;" all of which is unscriptural and a burlesque. The initiate is also told that Solomon "desired to reward his faithful and meritorious, so that by perfection in art they might be better prepared to approach the throne of God." Reference is also made, "that in the fullness of time God would dwell in a fixed temple"; but nowhere is there an intimation that there is a Christ

X.—ROYAL ARCH DEGREE.

As in the foregoing degree, there are allusions to God and Old Testament characters, the Ark, etc. God is addressed as the "Great Architect of the Universe, adorable God in all"; there is the cube-stone bearing the "ineffable name" of Jehovah; and the entire drama is a religious burlesque. The initiate is told of "the vault of nine arches....beneath the temple, immediately under the Holy of Holies, where the Ark of Alliance was preserved!" In the obligation, the initiate "promises before the Great Architect of the Universe," and finishes by saying: "So God help me in righteousness and equity."

The "Discourse by Grand Orator" is a monstrous perversion of Scriptural history—really a fabulous burlesque of Bible revelation. The man or woman who would waste time in reading the ritual of this degree will find neither Christ nor profit.

XI.—GRAND ELECT, PERFECT AND SUBLIME MASON.

In the opening ceremonies prayer is offered to "Almighty and Sovereign Architect of heaven and earth," to "Jehovah, our Adonai," and "Lord." Old Testament allusions and quotations abound (including the Decalogue) in the initiation. In the prayer (to the G. A. O. T. U.), there are many pious wishes expressed, but no mention of a Redeemer, Advocate, Mediator, or Christ. As in the previous degree, the "Discourse by Grand Orator" is principally a fable, manufactured to glorify Masons and Masonry.

This degree scorns and scoffs at the God of the Bible, and makes a false use of the Decalogue and a profane use of the elements of the Lord's supper. Its legend says that the real name of God was lost until it was found by Masons, engraved on a three-cornered gold plate in the ruins of Enoch! It is surmised that Joe Smith (who was a Mason) may have founded his gold-plate "Book of Mormon" on this degree. Christ has no friends in the actors of this drama.

XII.—KNIGHTS OF THE EAST OR SWORD.

This degree is a "council" affair—not a lodge or a "college". In the opening the "knights" clap their hands five times, then twice, and the "Sovereign Master" exclaims: "Glory to God and our Sovereign!" This sounds a little like egotism. Old Testament Scriptures and characters, including Cyrus, appear numerous in the make-up of this drama. The fable is dreary twaddle. It is a Jewish degree, which completely ignores Christ.

XIII.—PRINCES OF JERUSALEM.

Oriental—Babylonish; Cyrus re-appears, as does Darius, and other Old Testament worthies. Its ritual is religious, but un-Christian, and consequently acceptable to Masons. Christ is not in it, and Christians ought not to be.

XIV.—KNIGHTS OF THE EAST AND WEST.

This degree is said to have "originated in Palestine, in the year 1118," when eleven Knights "took the vows of secrecy, friendship and discretion between the hands of Garinus, Prince and Patriarch of Jerusalem". Like the preceding degrees, it abounds with Old Testament texts and worship (in a minor key), burlesques the Revelation of St. John, and is otherwise blasphemous, as well as sorcerous and sacrilegious. That any Christian can consent to confer it upon any man surpasses belief.

XV.—SOVEREIGN PRINCE OF ROSE CROIX.

This degree is also blasphemous. One of its "signs" is that of "the Good Shepherd," made by crossing the arms on the breast, with hands extended, and eyes raised to heaven. Its "sacred word" is "I. N. R. I.," the initials of the Latin sentence which Pilate had nailed upon the cross of Jesus, meaning, "Jesus of Nazareth, King of the Jews". It seems to have no religious significance in this degree. The full title of the candidate, when he gets through this ritual, is: "Sovereign Prince of Rose Croix de Herodem and Knight of the Eagle and Pelican." He ought to be proud of it!

This degree of "the blood-red cross," we are told, "was founded by the Jesuits, for the purpose of counteracting the insidious attacks of free-thinkers upon the Romish faith". One of its scenes represents a caricature of the hell of the Bible, showing the torments of the damned. Those who have analyzed this degree say that "it clearly proves and shows the identity and oneness of Popery and Masonry".

(To be continued.)

LITERATURE.

CURRENT PERIODICALS.

The *Arena* for July presents several articles that will find interested readers and awaken various thoughts and emotions. Among these we reckon, first, the initial installment of "the verdict" in the Bacon-Shakespeare controversy over the authorship of the latter's plays. Alfred Russell Wallace, D. C. L., the Marquis of Lorne, Rev. C. A. Bartol, Appleton Morgan, Henry George, and Franklin H. Head decide that Shakespeare wrote his own plays, while O. B. Frothingham and Miss Frances E. Willard accord their authorship to a composite source, and Mr. G. Kruell deems Lord Bacon entitled to the honor. Our Foreign Policy is discussed by W. D. McCracken, A. M.; Bi-metallic Parity, by C. Vincent; The World's (coming) Congress of Religions, by Rev. E. T. Allen; Women Wage-Earners, by Helen Campbell; Innocence at the Price of Ignorance, by Rabbi Schindler; The Money Question, by C. J. Buell; Christ and the Liquor Problem—a plea for wine-bibbing—by George G. Brown, and The Realistic Trend of Modern German Literature. The editor, Mr. Flower, reviews the People's Party and kindred associations, from a political standpoint, under the title of "Pure Democracy vs. Vicious Governmental Favoritism". His plea is a defence of that party and its sentiments. Three stories, by Coulson Kernahan, A. R. Carman and Will Allan Dromgoole, with book reviews, complete the repertory. Boston: Arena Publishing Co.

The *Century* opens with a freely illustrated paper on July in the Court of Honor at the (World's) Fair, by Royal Cortissoz, and a full-page portrait of a by-gone first-rate actress, Mrs. Sarah Siddons. The Memory of Dean Swift is pleasantly revived in the illustrated sketch of The Author of "Gulliver," by M. O. W. Oliphant. There is, also, a full-page portrait and sketch of Thos. Hardy, the English novelist, by Harriet W. Preston. A White Islander, by Mary H. Catherwood; Salvini's Autobiography (both illustrated), and Others Forgotten, by Wolcott Balestier, are continued. Other illustrated papers are as follows: The Most Picturesque Place in the World (name suppressed), by J. and E. R. Pennell; Balcony Stories, by Grace King; Sarah Siddons, by Edmund Gosse; Old Portsmouth Profiles, by Thos. Bayly Aldrich; Mental Medicine—Treatment of Disease by Suggestion, by Dr. Allan M. Hamilton; Famous Indians—Portraits of Indian chiefs, by C. E. S. Wood; The Russian System of Persecution reviewed by Joseph Jacobs and George Kennan; with several poems and minor articles, and the usual well-filled departments. New York: The Century Co., 33 East 17th St.

No one can take up the *Cosmopolitan* for July without being at once struck with its numerous attractions in letterpress and pencil. Three full-page frontispieces illustrate Camille Flammarion's Omega, The Last Days of the World, which has also other characteristic engravings. An illustrated epic poem, by H. H. Boyesen, is entitled The Parley of the Kings. The other illustrated papers are as follows: Pere Vulcan's Confession, by Francois Coppee. The Cliff-Dwellers of New York City, by E. N. Blake; The Pilot of Belle Amour, by Gilbert Parker; Engineering With a Camera in the Canons of the Colorado, by Robert B. Stanton; The Great Railway Systems of the Central and Southern Pacific Companies, by F. S. Stratton, and A Turning Point in the Arts, by Chas. DeKay. There are also poems and miscellaneous papers in good variety, with literary and science notes, by several able contributors. * * * The *Cosmopolitan* is now furnished by newsdealers for 12½ cents per monthly number, making it the cheapest of the literary monthlies.

First of the strong and attractive table of contents of the July number of the *Social Economist* is the article, Our National Object Lesson, showing the editor's idea of the cause that has so suddenly converted speculative prosperity into depression and alarm, which he attributes to Mr. Cleveland's administration. There are other papers on topics of national interest, as follows: The Economic Value of Altruism, by Lewis G. Janes; Restriction of Immigration Opposed, by Ellen B. Dietrick; The End of War—How to be Accomplished, by Wm. H. Jeffrey; Economic Direction of Thrift, by Wilbur Aldrich; A Missing Link in Political Reform, by Joel Benton; Protection and the Empire, from the London, Eng., *Nineteenth Century*; Among the Magazines, by Free Lance; in the editorial crucible live questions of the day are tersely treated, and the number closes with the customary Book Reviews. Published at 34 Union Square, East, New York City.

The *Cottage Hearth* for July is replete with light literature for home reading, in the form of the following illustrated stories and sketches and the usual household departments. For a frontispiece we have a full-page illustration, showing the old-time night-watchman on duty. The Story of Sante, by Will E. Beard; At Goettingen, by Margaret J. Preston; Mr. Pennington's Wine, by E. D. Barry; An Opportune Eavesdropper, by Georgia A. Peck; Harper's Deliverance, by Birch Hardwick; Tom Starbuck's Adventure, by Capt. J. H. B. Robinson; The Old Watchman, by H. Martin Beal; Miss Penn's Daughter, by Maria L. Pool; The Goldfinch Girl and the Bandits, by Chas. E. Brimblecom. Boston: W. A. Wilde & Co., 25 Bromfield St.

OBITUARY.

REV. DR. E. P. THWING, OF BROOKLYN, N. Y., A VALUED CORRESPONDENT OF THE "CYNOSURE".

(From the San Francisco, Cal., Pacific, June 28, 1893.)

It is with a sad heart that I take up my pen to write a few words concerning the death of Rev. E. P. Thwing, Ph.D. M.D. It seems almost impossible that he is no longer with us. It was but a short time since that his name appeared in the *Pacific* as a regular contributor. But he is dead, now; the pen that was so facile and which was wielded with so much grace will no longer write the thoughts of the noble heart that has passed away. His last sad end is narrated to me in a letter just received from his attending physician, in these words:

"CANTON, China, May 17, 1893.

"A week ago last evening, May 9th, I was called hastily by Dr. Beattie in consultation over the case of Dr. Thwing on Shameen (Chinese concession to foreigners). He had been suffering from typhoid fever, and at 5 P. M. perforation of the bowels took place, throwing Dr. Thwing into collapse, from which he did not rally. Dr. Beattie being unwell, I asked him to go home, and with only Miss Gertrude Thwing, watched by the bedside until 10 P. M., when the spirit of this godly man passed to the other world calmly, as one falling to sleep. Though unconscious, his noble and expressive face showed he was at peace. It seemed to say, 'All is well,' as in silent prayer we commended his spirit to God. We would gladly have sung a verse of his favorite hymn, 'Jesus, lover of my soul,' but in the adjoining room, Mrs. Thwing, his wife, lay prostrated with the same disease, and in a very weak condition, unable to move. Her sweet submission was but characteristic of her lovely Christian life."

In these words has Dr. Swan described his last hours on earth. A year ago, in company with his wife, son, daughter and daughter-in-law, he went to China, to do what he could in aiding the work of missions, and many of us have read his letters with profit and delight; but he has sent his last letter to the *Pacific*, and he sleeps now on the shores of that continent which his pen has so often described. Three of his children are on the mission fields, toiling to uplift the down-trodden and the degraded. He is dead, but I seem still to hear him sing one of my favorite hymns, "Anywhere with Jesus I can safely go." Yes, it was just as near to heaven from China as from America, and though he did not toil long in the foreign field, he did what he could. Others will write of his work and achievements, but I shall never forget how he put his arms around me two years ago in Brooklyn, and bade me welcome to his home and his fireside. And now he waits for us in yonder palaces of glory, where his tongue will sing still sweeter and holier songs

C. R. HAGER.

IN BRIEF.

GREAT NATURAL ICE HOUSE.

In the north side of Stone Mountain, six miles from the mouth of Stony Creek, in Scott county, Virginia, has been discovered a natural ice-house, on a grand scale. One of the old settlers first discovered it about 1880, but owing to the fact that the land on which it is situated could not be bought he refused to tell its whereabouts, and would only take ice from it in case of sickness.

He died without revealing the secret to even his own family, and but for a party of "seng" diggers entering the region it might have remained a secret for generations, as it is situated on an unfrequented part of the mountain.

The ice was only protected from the rays of the sun by a thick growth of moss resembling a texture, and like the moss that can be seen dangling from the oaks of Louisiana and Texas. Its formation was after the fashion of a coal vein, being a few inches thick in some places, while several feet in others. The forma-



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tion indicates that it had been spread over the surface in a liquid state and then congealed. By what process it freezes or was frozen is a matter of conjecture at this stage of investigation. Some think it was formed in the winter, and had been protected since by the dense growth of moss which covers it, while the more plausible theory is that beneath the bed is situated a great natural laboratory whose function is a formation of ether, and the process of freezing goes steadily on through the heat as well as the cold. The growth of moss resembles the hanging moss around Hudson Bay and indicates a frigid temperature. The bed covers one acre, and if it proves inexhaustible it will be valuable, since it is located near the Three C's railroad.—*St. Louis Republic*.

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The Christian Cynosure.

HENRY M. HUGUNIN - - - - Editor.

CHICAGO, THURSDAY, JULY 13, 1893.

BOYS' BRIGADES AND SECRET SOCIETIES.

The London *Christian* of June 8th says:

The Boys' Brigade, which has just had its second May meeting, is an institution which, on account of its methods, its associations, and its tendencies, is not accepted by many as a Christian agency; nay, they distinctly, though sorrowfully, declare it to be anti-Christian. They do not judge the spirit and aim of its founders; and they do not deny that the honest purpose of many who support it is to make good Christians of the boys. They maintain, however, and we think they are right in maintaining, that the necessity of such a quasi-military organization has never been proved.

One very serious objection to the prevalent craze for Boys' Brigades is, that it not only tends to glorify war and familiarize the minds of our youth with its vain pageantry, but it serves as a training school for the secret orders.

Secret societies were modeled after the military system. In common they teach and demand both secrecy and obedience. Every military encampment has its "word" and countersign. No one can pass the lines who does not give it. The "signs, grips and passwords" of the secret orders are only an elaboration of the military system. Jesuitism, one of the oldest and most pernicious of the secret societies, is essentially military in all its details. Loyola, its founder, owed his great success to the fact that he so carefully followed the military system.

On a recent morning we read the following from a large bill posted by the wayside:

The Boys' Brigade will meet for parade at "Camp Russell," east of the Second church. None will be admitted except such as can give the countersign.

We had heard of no emergency that called for a military encampment, and did not consider a foreign invasion was imminent. But we were confident that if these boys learned a *secret countersign* which they must inviolably keep, they had taken their *first step* in the secret lodge system, and would, ere long, be likely to graduate as Freemasons.

The so-called minor secret societies all claim that they have no secrets, except the "signs of recognition." On this ground many good people excuse them, and yet they are manifestly the stepping-stones to the more objectionable orders.

Do we want to initiate our boys in a similar system of secrecy?

THE TRUE LIGHT SHINING ON HIM.

A gentleman in Massachusetts, who is legitimately familiar with the secret work of the Masons and Odd-fellows, writes: "In talking with a brother Odd-fellow, who has been through the Encampment and wants to take the P. M. degree, he says that he has no respect or confidence in any one who would take an oath and then deliberately break it. He says that if a Mason or Odd-fellow wants to get out, let him, and let him keep his mouth shut about it, as he has given his pledge of honor that he would do, even though he was expelled from the order. He asks: 'How can an honorable man expose an order that he has been a member of, after having taken obligations to secrecy that all members must take?'"

The answer is this:

It is true that no real Christian, having seen the true character of the order, can innocently remain a member; nor, having seen its anti-Christian character, can he innocently refuse to lift a warning voice against the institution, notwithstanding the fact that former lodge brethren will denounce him and endeavor to injure his character for so doing. While good men differ as to the duty of disclosing the so-called secret work or ritual of the order, the Word of God seems plain. It is doubtless safe to assume that no Christian knowing the obligations and teachings of the order would ever join, and, therefore, such ignorantly fall into sin. Indeed, it is clear from Leviticus 5: 4, 5, that even if the lodge obligation proved to be only a promise to do good, guilt would be incurred and confession must follow. He must help fulfill the declaration of Christ, "There is nothing hidden that shall not be revealed." He must show others the character of the order, and he cannot do this fully without forever renouncing his lodge allegiance and revealing the secrets of the institution—*Pres. J. Blanchard, in Revised Odd-fellowship Illustrated, pp. 36, 37.*

"We all read the *Cynosure* with much interest," resumes our Massachusetts friend. "While I am not prepared to renounce the lodge at present, I will say that since reading the *Cynosure* I feel very different toward it than I did before. I see many things in a different light. I have not attended a Masonic meeting since you were in —, and I don't intend to go any more.... If I ever left the lodge, I do not think I should

ever attempt to expose it. *The most I would ever do would be to circulate the National Christian Association's literature, and that is about enough, as I look at it—or it would be for me.*"

We have emphasized our friend's last sentence, for it contains a most important fact. With his present light, we could hardly expect that he would utterly renounce his lodge affiliations, or give utterance to the secret work. Nor is it necessary that he should, for it has been made public so widely and so often that it is no longer a novelty. If he circulates the N. C. A. literature, as he premises that he may, he will have an opportunity, to be repeated continually, of convincing men that the secret system is Christless, un-American, and damaging to the best interests of the state, the church and the home; and when he is thoroughly converted from the errors of the lodge, as we earnestly pray that he may be, he will care little for the sanctity of the murderous oaths which he has taken.

THE NEW "ARMY OF LIBERTY."

Reference was made in last week's *Cynosure* to a new secret society—the "Army of Liberty"—originating in Kansas, for the purpose of removing the prohibition law from the statute books of the State, by voting at all elections for whisky-men only, regardless of party affiliations.

The following is the obligation of this disreputable society, which has a military organization, and is capable of doing an immense amount of mischief unless opposed with overwhelming force:

"I (each candidate will pronounce his name), of my own free will and accord, do most solemnly promise, declare, and swear that I will support and maintain the Constitution of the United States and that of the State of Kansas, and the constitution and by-laws of the A. of L. That I will obey all the orders issued and commands given by the general commanding the Department of Kansas, and render obedience to all superior officers. That I will ever conceal and never reveal any of the secret work of the A. of L., or any of its pass-words, signs, tokens, or grips, or divulge to any person whomsoever the name of any of its members, except to those who first prove themselves to be worthy members of the A. of L. I do further solemnly swear that, regardless of party affiliations, I will not support any person as a candidate for office or at the polls, who is not a member of the A. of L., or in full sympathy with its principles and pledged to support the same.

"I do furthermore solemnly swear that I will use all lawful means in my power to secure the repeal of all sumptuary laws now in force in this State, and to secure the resubmission of any sumptuary amendment of the constitution of the State, and particularly that known as the Prohibitory amendment, to the people for their decision through the ballot-box.

"All of which I do most solemnly swear without hesitation, equivocation, mental reservation or evasion on my part, under no less a penalty than that of having my name published officially to the A. of L. as being void of principle, destitute of honor, unworthy of trust or confidence, and of being branded as a traitor and a spy and not entitled to respect or fellowship; to the faithful performance of which I pledge my sacred word of honor. So help me God and keep me steadfast."

WORLD'S FAIR SUNDAY OPENING.

There seems to be a healthy revulsion of feeling in reference to the opening of the World's Fair on Sabbath. Even the *Inter Ocean*, which has no scruples as to issuing a flaring Sunday edition, in its issue of last Saturday, put in an earnest plea for closing the gates of the Fair on Sabbath. The arguments advanced are: That "every director who voted for Sunday opening has been greatly disappointed in the result."

These men "voted to open the gates because they thought that open gates on Sunday would greatly accommodate the working people and others who would find it difficult to attend on other days of the week. They now know they were all mistaken in that expectation. The working people do not go on Sundays nor many others." "The Sunday attendance has steadily decreased, until last Sunday, July 2, there were only a little over 47,000 to pass through the

gates. The failure is apparent to everybody, and the directors will deceive no one but themselves by closing their eyes to the facts."

"As practical business men," continues the *Inter Ocean*, "they must see that while Sunday opening does not pay *per se*, it is a great loser in another way. The hundreds of thousands who conscientiously believe in Sunday observance, shut out of the Fair by their action in endeavoring to accommodate the people, are an important factor in the Fair's success. They certainly miscalculated the strength of the hold the American Sabbath had on the country at large. That hold is not confined to church members or to those who are regular attendants upon church. Thinking men from all classes are to be found speaking out against making all days of the week alike.

"This great Fair is a national institution, and if, as such, it sets the pace for seven days per week of labor, what is to become of the one day in seven for rest that the poets and philosophers have told us was a necessity? As one man writing the *Inter Ocean*, 'from a working man's point of view,' says: 'If this great national enterprise gives us this precedent, how long will it be before our great firms and corporations will require thirty days for a month's work?' The question is farther reaching than the directors seem to think. They are not simply contending against religious people and inherited ideas, but are arousing opposition where they have tried most to please. The workingmen may yet prove the most energetic opponents of Sunday opening."

Thus, aside from any religious consideration, people begin to see where habitual desecration of the Sabbath is likely to lead them—into the slavery of despotic labor affiliations, from which it will be difficult to deliver themselves. It is a well established fact, that wherever an infraction of God's laws has been made by any community, the religious freedom thus sought by disobedience has generally proved disastrous in one form or another.

REMINISCENT.

On Monday week, June 26, was the sixtieth anniversary of the organization of the First Presbyterian church in Chicago, now situated at the corner of Indiana avenue and Twenty-first street. In honor of the occasion, Rev. J. H. Barrows, D.D., the present pastor, on the previous day, held special services, the house being crowded with an attentive congregation. After appropriate prayer and songs of praise, Dr. Barrows preached from Isaiah 35: 1, and John 8: 32.

This was the first Christian church organized in this city, which, at that day, including Fort Dearborn, where the first services were held, had 300 inhabitants. The number of original members was twenty-six, sixteen of whom belonged in the Fort. The founder and first pastor was Rev. Jeremiah Porter, who has survived all his successors in that pulpit except the present incumbent. Dr. Barrows referred to these facts in his sermon, and added: "When Mr. Porter came to Chicago he met here a few Christians—among them Philo Carpenter, who had begun a Sunday-school, and John Wright, whom he had known in Massachusetts."

Philo Carpenter arrived in Chicago in July, 1832; he was the first druggist in the city, and imported the first dray. He was also the secretary and treasurer of the first temperance society organized here—about the time that the First church was formed.

"Of the Sunday-school, we have been told by one of the parties in the enterprise," says Hurlbut's "Chicago Antiquities," "that it was on a fine summer Sunday, the 19th of August, 1832, when a few individuals, including Luther Childs, Mrs. Capt. Seth Johnson, Mrs. Chas. Taylor, the Misses Noble (daughters of Mark Noble), and Philo Carpenter, organized the first Sunday-school in Chicago." This Sunday-school met in several locations before the first \$600 frame church of the society was ready for use. It was built at the southwest corner of Lake and Clark streets, a little back of the Sherman House. "Mr. Carpenter was the superintendent, and John Wright carried its library in a silk handkerchief."

The First church now registers more than 1,100 members, and has, since its organization, enrolled more than 4,000 communicants. "What," asked Dr. Barrows, "what would Jer-

emiah Porter and Philo Carpenter have said, had the angelic announcement been made to them that within sixty years their town of 300 inhabitants was to become a metropolitan city, ranking only a little below the brilliant capital of France, with thirty languages spoken on its streets; that the one pioneer church would be girdled by 300 other churches and five theological seminaries, and that after successive removals southward the church would find its stately home in a region so remote as this, in the vicinity of splendid avenues and palatial houses?"

Mr. Carpenter has left behind him many memories of his Christian beneficence and the name of a worthy reformer, whose works yet remain to bless his fellow-men.

CATHOLIC RIOT AT MONTREAL.

Religious persecution cropped out, last Saturday and Sabbath, at Montreal, Can., where the International Christian Endeavor Convention, composed of 16,000 delegates, is in session.

Members of the convention had gathered in the big tent, and were listening to Anthony Comstock's lecture, on Saturday, entitled "Foes to Society, Church and State". It was during its delivery that the rabble first appeared. It consisted of about 300 quarrymen—French-Canadian Catholics, fanatical in the extreme, regarding their religion as sacred above all other things, and intolerant of any criticism. They remained comparatively quiet while Mr. Comstock was speaking; but when Mr. Comstock was followed by Miss Belle Kearney, of Mississippi, the founder of the Young Women's Christian Association, her appearance on the platform was the signal for an outbreak on the part of the mob, and it was not until the police had charged on the disturbers and arrested two of the ring-leaders that she could be heard.

On Sunday a mob of French-Canadian Catholics, about 500 strong, formed on the Champ de Mars. Fears of a serious onslaught induced the chief of police to summon his forces. In the meantime Protestant volunteers (local militia) organized to resist the Catholics, to the number of about 1,000. Evening services by the members of the convention had been announced in seven up-town churches, and attempts were made by the rioters to break up these gatherings, but these proved unsuccessful, and some offenders were arrested and locked up.

Under the protection and escort of the Protestant soldiers, members of the convention were preserved from harm.

ASSERTING THEIR RIGHTS.

The Colored Men's National Protective Association held a convention in this city recently. Geo. E. Taylor presided, and delivered his annual address, in the course of which he spoke of the objects of the association. He said that these mean the social, moral, and educational uplifting of the Negro, and touched briefly on the questions affecting the welfare of the race. He said a scheme of Negro colonization was perhaps the most feasible plan of bettering the condition of the colored people.

Hon. Frederick Douglass was introduced to the audience as "the sage of the colored race, and the peer of any orator of the nineteenth century." In addressing the convention, he said:

Truth is from everlasting to everlasting. It is eternal, and can never pass away. Such a truth is man's right to liberty, and all that is necessary to develop him into perfect manhood. Anything beneath the sky that interferes with the relation of this right of men and women to develop every organ and every faculty with which we are possessed and that impedes our progress is wrong, and must be moved out of the way. [Applause.]

I don't think we are wise in assuming that we constitute a problem before the minds of the people of the United States. The question is whether the people are willing and able to make the Constitution of this land, which they have sworn to support, the law of the land. The problem of Negro slavery was solved nearly thirty years ago, when Abraham Lincoln issued his proclamation of freedom, and the problem of Negro citizenship was settled by the amendment to the Constitution conferring citizenship upon the men of the colored race. What's the matter with the Negro? He's all right. [Applause.]

Other addresses were given by Pres. Krevan, of Fisk University, at Nashville, Tenn., and Mrs. M. R. M. Wallace, of Chicago.

At the evening session, "Aunt Laura" Haviland (our venerable and esteemed co-worker in the anti-secrecy cause) was presented to the audience by Mrs. Thurman, of Michigan. Says the *Inter-Ocean*: "The lady is 84 years of age, and

at one time she was station-keeper at the underground railway for freeing the slaves. She has written a book giving an account of her services in the cause of the oppressed. She was given a great reception, and in a feeling address she said it was the proudest moment of her life. She was given a standing vote of thanks and had a golden badge pinned on her breast, making her an honorary member of the association."

Papers were read, on "Emigration" and "What of the Negro?"

When the report of the Committee on Resolutions was read, the following section relating to the World's Fair caused a lively debate:

WHEREAS, It has been published that the 25th day of August has been set apart as colored folks' or jubilee day at the World's Fair,

Resolved, That such resolution meets our most emphatic disapproval, and we earnestly recommend to the colored people throughout the country that no attention be paid by them to the setting apart of that day, and that they refrain from making any demonstration on Aug. 25, but that, on the contrary, they do all they can to discourage it.

Mrs. Thurman made a plea against the resolution, while J. H. Porter and Miss Wells stoutly defended it, as did the majority of the other speakers. It was carried by an overwhelming majority. Other sections of the report condemned lynch law, the "jim crow" car system of the South, and the proposed annexation of Hawaii by the United States.

In the evening a banquet and reception were tendered the visiting delegates by the colored people of Chicago at Central Hall.

THE POPE AND AMERICAN SCHOOLS.

The New York *Witness* thinks that in his recent encyclical to Cardinal Gibbons, "Pope Leo XIII. has proved himself an acrobat of great ability; he has achieved the feat of riding two horses galloping in opposite directions, and that without exhibiting the slightest sign of nervousness or discomfort."

The following is the *Witness'* version of that encyclical:

Our dear brothers Satolli and Gibbons and Ireland have decided that Roman Catholics may send their children to the public schools, and they are quite right; I agree with them heartily. But, then, there is dear brother Corrigan of New York, and some others, who insist that Roman Catholic children should be compelled to attend the parish schools, and he is right, too, because that is what the church has always taught, and of course that is what Satolli meant and what I meant all along. Bless you, my children, bless you! you all mean the same thing, of course; now get together and be happy.

In the meantime, as another contemporary expresses it, "thinking Catholics are finding out that the American public school is an institution they can well afford to patronize by making their children partakers of its acknowledged benefits and incalculable advantages of thorough education. They and their Protestant friends accord in the opinion that the public school system can get along and should get along without church domination or church interference of any sort."

KNOWING THE TRUTH YET FEARING TO TELL IT.

[From a letter to Rev. J. P. Stoddard.]

DEAR BRO.:—I am glad to hear that you can come, for no one could fill your place, as the enemy would say you could not prove your statements. I have fought some battles on a small scale. Two of our trustees invited a Masonic minister to —, and he accepted for three years. I protested against his coming, and said that I would leave the church if he came. Coming to me, he said he had not been in a Masonic lodge for twenty years, and that he never left a prayer meeting to attend the lodge. I asked him if he was willing to renounce it. He said: "You would not have me hurt people's feelings? I replied: Do you not hurt people's feelings when you denounce liquor and gambling? I got him sent to another station, and we have a very fine man in his place; at least he has a good report. I will be prepared to receive you—only let me know a few days before you come."

Men who love their secret orders, yet find in them much that is contrary to the practice of a true Christian life, often make this compromise with their consciences. They forsake the lodge, so far as attendance goes, but they have not the heart to separate themselves from it; yet separation from evil is a Bible requirement, when one's heart is given to the Lord.

"NOBLES OF THE MYSTIC SHRINE."

Among the expositions of important secret societies for sale at this office, yet not advertised in our catalogues, is that of the "Mystic Shrine Illustrated;" the full ritual in use in the "temples" of the "Nobles of the Mystic Shrine" in New York and other localities.

That this order exists and is made up entirely

of Freemasons who have taken the highest degrees in the fraternity, is well known; yet the more zealous of Blue Lodge and Chapter Masons deem it an un-Masonic annex to Freemasonry. Ostensibly it is convivial in its character, but the exposition shows that it was "primarily instituted for the purpose of promoting the organization and perfection of an Arabian and Egyptian Inquisition, or vigilance committee, to dispense justice and execute punishments upon criminals whom the tardy law did not reach to the measure of their crime."

One portion of the initiation ceremonies represents the hanging of a culprit upon a gallows; another, a headsman, with axe and block, and a severed human head, showing that another culprit has been executed by decapitation. Another culprit is also threatened with trial and execution. Indeed, it would be difficult to conceive, amid the horrors of the initiation, any semblance of the conviviality for which the order, among the uninitiated, is so esteemed.

"MODERN WOODMEN."

L. E. Cole, of Coleridge, Neb., contributes to the *Christian Conservator* (Dayton, Ohio), the following touching this new secret society, about which we have recently received inquiries:

Wrapped around a parcel of goods purchased of one of our merchants I found a copy of an organ of the above named order, containing an address of a prominent member and official of said order in eulogy of the same. The writer indulges in a visionary portrait of the name of the order, especially exulting over the term *modern*, and shows the mildness of its initiatory service compared with the initiation into the ancient mysteries. He sets forth the object of the order and declares it to be a teacher of *friendship* and *morality*, and of *charity that extends beyond the grave*. He declares its foundation stone to be practical fraternity, and that it enables its members, while living, to make preparation for the contingency of death. He enumerates several other virtues belonging to this modern order, and then takes up the question of its practicability and says:

"Wood craft bears the stamp of age. It is practical because it is *popular*, *progressive*, *equitable*; because it is confined to the States of Illinois, Iowa, Wisconsin, Kansas, Nebraska, Minnesota, Michigan, the two Dakotas, Colorado and Missouri, except the cities of Chicago, Milwaukee, Detroit and St. Louis, a garden spot that is the healthiest on earth; a territory across which no epidemic has ever been able to sweep. Practical, because it does not include the great cities within its territory; because it excludes from membership the vicious and depraved; because those engaged in hazardous occupations cannot become members. Practical, because its membership is made up of young and progressive men. And practical, because the only warfare it wages is for the relief of its members, living, and the widows and orphans of its members, dead."

These are but a few of the strange and contradictory statements contained in the address.

Readers of the *Cynosure* will readily discover the points of difference between the doctrines of charity and brotherly love as interpreted by this new man-trapping device and those which distinguish the Christian religion. Call the "Woodmen" only a lot of self-insurers—and they are practically nothing else—they surround themselves with the silly arcana of the lodge and bind themselves with an obligation to help each other, and no one else. If the church of Christ, which bears the reputation among the world's people of being bigoted and exclusive, had no broader basis of charity than this society, it would be unworthy of its glorious Founder, who sent forth his command to DO GOOD TO ALL MEN, and permits WHOSOEVER WILL to come and partake of its benefits and blessings.

A NEW FRIEND.

In ordering anti-secrecy literature, a brother writes to me: "I am in full sympathy with you in your work towards extirpating these enemies of Christ's church and civilization."

Thus God is raising up witnesses in all parts of our land, and lengthening the roll of those who are willing to be counted on the Lord's side in this contest with the anti-Christ of to-day. Who will add another name to the list? J. P. S.

THE HOME.

THE SECRET OF THE SAINTS.

To play through life a perfect part
Unnoticed and unknown,
To seek no rest in any heart,
Save in God's heart alone;
In little things to own no will,
To have no share in great,
To find the labor ready still,
And for the crown to wait;

Upon the brow to bear no trace
Of more than common care,
To write no secret in the face
For men to read it there:
The daily cross to clasp and bless
With such familiar zeal
As hides from all, that not the less
The daily weight you feel;

In toils that praise will never pay
To see your life go past,
To meet in every coming day
Twin sister of the last;
To hear of high, heroic things,
And yield them reverence due,
But feel life's daily offerings
Are far more fit for you;

To woo no secret, soft disguise
To which self-love is prone,
Unnoticed by all other eyes,
Unworthy in your own;
To yield with such a happy art
That no one thinks you care,
And say to your poor, bleeding heart,
"How little canst thou bear!"

Oh! 'tis a pathway hard to choose,
A struggle hard to share,
For human pride would still refuse
The nameless trials there;
But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this!

—Words of Faith.

BLACK LAKE.

BY MRS. VICTORIA ALEXANDRA STONE.

You have, no doubt, heard of Iceland, reader. Then you know that it contains a great many hot springs, or geysers. One especially near the eastern coast was formerly called Black Lake, because, on the eastern side, where the boiling waters fell it had formed a lake, which was a mile long by half a mile wide. The waters, as black as ink, seethed and bubbled, while the steam rose night and day, like vapor from a boiling cauldron.

At the time when my story opens, Capt. Campbell, an American sea-captain, had anchored his ship, a fast-sailing frigate, off the eastern coast of Iceland, and was spending a few days on the island, where his brother, the Rev. Mr. Campbell, lived. Capt. Campbell was accompanied by his son, a bright lad of seventeen. The boy was intensely interested with the novelty of the island and accompanied his father in all his walks and rambles. But the lad's interest and excitement was brought to a sudden close by a tragic event which occurred about three days before they left the island. It was a tragic event which the boy will never forget while he lives.

Capt. Campbell and his brother, together with the boy Robert, had strolled out, one pleasant afternoon, and, as Black Lake was only half a mile from the Rev. Mr. Campbell's residence, they visited it. As they wandered along its banks, which, owing to its intense heat, were bare of vegetation, Robert, who had lagged behind, was surprised to see a sturdy-looking boy, about his own age, standing before him.

"Why," where did you come from?" he said in astonishment.

"Mads Jagel," the boy said, pointing to himself. "I guide you; I show you the way."

"We know the way," Robert said; "my uncle lives here; but you can walk with me if you wish;" and so they walked along the margin of the lake, following the men, who were some distance in advance. A very disreputable-looking dog trotted behind them. "Skal," said the boy to Robert, pointing at the dog; "him my dog; him very good dog." Robert thought him the most ill-looking cur that he had ever seen.

They walked along, the boy Mads Jagel talking

in his broken English, and finding in Robert an interested listener, when suddenly the dog ran between Robert's feet, and the boy, startled at the suddenness of the shock, nearly lost his balance, and narrowly escaped falling into the lake. But the dog stumbled as Robert sprang away from him, lost his foothold and, rolling down the steep bank, disappeared beneath the boiling water of the lake.

Robert stood transfixed for a moment, watching the spot where the dog disappeared. But he was suddenly awakened to a sense of his situation by a grip like iron upon his shoulder, and to see the dark eyes of Mads Jagel glaring like coals of fire into his own. It was marvelous what strength existed in those boyish hands that gripped his shoulders, and to his amazement he felt himself drawn towards the brink of the boiling lake.

"What are you doing?" said Robert.

"You kill Skal; I kill you," he said.

Robert struggled with the energy of despair, but in vain; he was slowly, but surely, being forced into the lake.

"Oh, Mads," he cried, "you know I did not kill your Skal. He stumbled and fell. Oh, don't kill me, Mads," he cried. "I will buy you two, four dogs with ears as soft as silk."

"There is no more Skal," said Mads briefly; and again the boyish hands gripped him and he was being forced into the lake. "Oh, God! God of my fathers!" Robert cried, "help me; don't let him kill me!" The hands of Mads Jagel dropped from Robert's shoulder and he gazed at him with awe and terror depicted upon his countenance.

"You call upon God? Your fathers' God?"

"Yes," said Robert, "and he will be angry with you if you kill me."

Mads Jagel drew close to Robert Campbell's side and said: "Listen to me. Your fathers' God, my fathers' God, too;" pointing upward. "Go home now; come here to-morrow morning at 10 o'clock."

Robert promised; and only too glad to escape from the clutches of Mads Jagel, walked slowly and wearily home.

That night a fearful storm arose. The sea roared, and the house shook to its very foundations. Robert Campbell, lying in his little attic, could not sleep, but lay awake, listening to the storm and thinking of his strange adventure. Why did Mads Jagel wish to see him; he dreaded to meet him, but he must keep his promise.

The morning dawned bright and beautiful, but the wind blew fiercely. Robert sat by the window and watched the stunted birches in the yard as they bent to the fury of the gale. As the hands of the clock neared the hour of ten he left the house and ran down the footpath to the Black Lake.

No one was there. He sat down upon a rock and watched the dark turbid waters as they seethed and bubbled, and said to himself: "God alone prevented that awful place from being my grave last night." The sight made him nervous, and, turning his back to it, he sat waiting.

Soon he heard a footstep, and looking around, he saw Mads Jagel standing by his side, holding by a dog-chain the most beautiful dog, Robert thought, he had ever seen. He was snow-white, with long, silken ears, soft curling hair, and great brown eyes that beamed with almost human intelligence. "Why, Mads Jagel," said Robert, "what a beautiful dog! What are you going to do with him?"

Mads quietly placed the chain in Robert's hand, saying, "Him my dog; him your dog now." Then, drawing close to Robert, he said: "Listen! my Skal die; I try to kill you, but my fathers' God would be angry, and so I let you go."

"But, Mads," said Robert, "why don't you keep the dog yourself, now that you have no dog in Skal's place?"

Mads shook his head slowly. "There is no more Skal," he said. "Listen! When you go to your home in America, take the dog with you and call him Mads Jagel, and you will think of me sometimes."

"Think of you?" Robert cried, embracing him impulsively; "I shall never forget you."

"Then I go," he said; and started to run. Looking back, he waved his cap above his head crying, *Himegang, Auf wiedersehen.* "Auf wiedersehen!" cried Robert; "We'll meet again."

But Mads Jagel was mistaken. Robert Camp-

bell never saw his little German friend again; but, years afterwards, while living in his beautiful prairie home in Illinois, strangers observed that he was followed wherever he went by a beautiful white dog. And many times in the soft summer twilight, and during the long winter evenings, he related the above story to his friends who wished to know why he called the beautiful creature by the singular name of *Mads Jagel*.

Steamburgh, N. Y.

A STREET ANGEL.

Winifred Dawson stood on the doorsteps of her own house, at the end of a busy day, feeling tired but very happy. She had been helping down at the Parish Mission Room. There was a good deal of pressing work on hand there, and her offer of giving, if able, increased help every day during the coming busy season had been received with warm gratitude. She was clever at cutting out charity clothes, clever at book-keeping, willing to carry any amount of messages to the homes in the poor districts, as well as able to take her own part in the constant meetings and classes. Her ready help and promise to consult her mother about undertaking an important daily share for the future had been appreciated by the workers, whose hands were full. One of them, more gushing than the rest, had called her their "Angel of Help". Even without the expression of appreciation, Winifred would have found happiness in helping others, and her heart this evening was aglow.

On entering her home she turned into the dining-room; the supper things were still on the table, but every one had apparently finished supper.

"How late you are!" said her mother.

"I stayed for the prayer meeting; and afterward there was so much to arrange for next week."

"I don't like you coming back alone so late."

"Miss Benson walked with me as far as the corner."

"Well, make haste now and take your supper; it puts the servants out to keep it as late as this."

"I am sorry," murmured Winifred, feeling as though she had received a dash of cold water.

"You couldn't help it, I suppose," said her mother, bringing some work she was busy finishing to the light on the supper table, with the observation that she had let the drawing-room fire go out, as it was not worth while keeping up two fires and two lamps.

"Are you very tired?" asked Winifred, noticing her mother's fagged looks as she sat at work.

"Very tired. There has been no end to the things to be done and thought of all day. And then it has been so worrying because your grandmother has begun to say that she cannot put up with Mary any longer, and that she must look out for another maid. She told her so this evening, and I see that it has quite unsettled Mary. She was really just getting into all the ways nicely, and your grandmother was only saying so herself the other day. The truth is, being so much alone all day has a depressing effect on her spirits; it makes her thoughts go back to old times, and then from being sad she grows irritable, and thinks Mary can do nothing right. I reproach myself for not staying more with her and amusing her, but there are always so many calls in other directions that it is not easy to manage."

She was an indulgent mother, and not one to complain; she was not thinking of reproaching Winifred by her words, but they smote like sharp swords.

As by one sudden flash she saw it all—how she had been half promising to undertake fresh work outside, when her presence and time were wanted more instead of less than usual in her own home.

Her resolution was quickly taken. She would do all she could to help the outside work, but not more than she could consistently with her home claims.

A street angel! Was that what she had been? she asked herself with startled horror—a "street angel," as the Germans call those who are very sweet and pleasant outside their homes, but not so sweet and pleasant at home! With her whole heart she shrank back in horror from the charge which as yet no one had put into words. Her thoughts ran rapidly from Bible words to words

she once heard Mr. Spurgeon say: "Let them first show piety at home, and to requite their parents; for that is good and acceptable before God."

"Drawing-room saints—every-day saints," had been the theme on which at a drawing-room gathering she had heard the well-known speaker say words like these: "Saints! Somebody says, 'Oh, yes, I could be a saint if I had not got to stay at home and nurse my grandmother. If I could go and nurse somebody else's grandmother I think I could be a saint.'"

She also remembered reading a paragraph: "Now that my father is blind, and my mother is bedridden, there is nothing for me to do at home, so I think I shall go out as a hospital nurse!"

The next day and the day after Winifred's grandmother had a delightful time.

It is Winifred's mother and all those in her home that have the best reason to think her "an angel of help," but the outside workers know it, too, and feel that, as far as the possibilities of her life allow, they may reckon on all the help she can give; for she strives earnestly to fulfill both branches of service to the glory of God her Master, and no one ever dreams of calling her a "street angel."—*British Evangelist*.

HOW THE S. P. C. C. ORIGINATED.

On a thriving farm up in central New York a happy young wife goes singing about her household work to-day who once, as a helpless, wretched waif in the great city, through her very helplessness and misery, stirred up a social revolution whose waves beat literally upon the farthest shores. The story of little Mary Ellen moved New York eighteen years ago as it had scarce ever been stirred by news of disaster or distress before. In the simple but eloquent language of the public record it is thus told:

In the summer of 1874 a poor woman lay dying in the last stages of consumption in a miserable little room on the top floor of a big tenement in this city. A Methodist missionary, visiting among the poor, found her there and asked what he could do to soothe her sufferings. "My time is short," said the sick woman, "but I cannot die in peace while the miserable little girl whom they call Mary Ellen is being beaten day and night by her step-mother next door to my room." She told how the screams of the child were heard at all hours. She was locked in the room, she understood. It had been so for months, while she had been lying ill there. Prompted by the natural instincts of humanity, the missionary sought the aid of the police, but she was told that it was necessary to furnish evidence before an arrest could be made. "Unless you can prove that an offence has been committed we can not interfere, and all you know is hearsay." She next went to several benevolent societies in the city whose object is to care for children, and asked their interference in behalf of the child. The reply was: "If the child is legally brought to us, and is a proper subject, we will take it; otherwise we can not act in the matter." In turn then she consulted several excellent, charitable citizens as to what she should do. They replied: "It is a dangerous thing to interfere between parent and child, and you might get yourself into trouble if you did so, as parents are proverbially the best guardians of their own children." Finally in despair, with the piteous appeals of the dying woman ringing in her ears, she said: "I will make one more effort to save the child. There is one man in this city who has never turned a deaf ear to the cry of the helpless, and who has spent his life in just this work for the benefit of unoffending animals. I will go to Henry Bergh."

She went, and the great friend of the dumb brute found a way. "The child is an animal," he said, "if there is no justice for it as a human being, it shall at least have the rights of the stray cur in the streets. It shall not be abused." And thus was written the first bill of rights for the friendless waif the world over. The appearance of the starved, half-naked, and bruised child when it was brought into court in a horse-blanket caused a sensation that stirred the public conscience to its very depths. Complaints poured in upon Mr. Bergh; so many cases of child-beating and fiendish cruelty came to light in a little while, so many little savages were hauled forth from their dens of misery, that the community stood aghast. A meeting of citizens was called,

and an association for the defence of outraged childhood was formed, out of which grew the Society for the Prevention of Cruelty to Children that was formally incorporated in the following year. By that time Mary Ellen was safe in a good home. She never saw her tormentor again. —*Our Dumb Animals*.

A LITTLE BROWN PENNY.

A little brown penny, worn and old,
Dropped in the box by a dimpled hand,
A little brown penny, a childish prayer,
Sent far away to a heathen land.

A little brown penny, a generous thought,
A little less candy just for one day,
A young heart awakened for life, mayhap,
To the needs of the heathen far away.

The penny flew off with the prayer's swift wings;
It carried the message by Jesus sent,
And the gloom was pierced by a radiant light
Wherever the prayer and the message went.

And who can tell of the joy it brought
To the souls of the heathen far away,
When the darkness fled like wavering mists
From the beautiful dawn of the Gospel day?

And who can tell of the blessings that came
To the little child when Christ looked down;
Or how the penny, worn and old,
In heaven will change to a golden crown?

—Anonymous, in the *United Presbyterian*.

TEMPERANCE.

SOUTH CAROLINA'S NEW LIQUOR LAW.

(Condensed from the *Voice*.)

COLUMBIA, S. C., June 24.—The most extensive preparations are being made by the dispensary authorities to have everything in readiness for the opening of the new business on the first of the month. For the past two weeks the establishment has been bottling from 8,000 to 12,000 flasks of whisky varying from half-pints to quarts in size.

It is estimated by those in charge of the dispensary that on the first of July about \$300,000 will be the amount invested in the plant and stock with which to operate the dispensary. The greater part of this amount will represent the cheaper grades of whisky, i. e., such as cost say \$1.50 per gallon. Some idea of the profits to be made by the dispensary may be had by the schedule of figures on what will be known as single star palmetto whisky, which is said to cost \$1.40 to \$1.50 per gallon. The price will be per gallon, \$3; per quart, 75 cents; per pint, 40 cents; per half pint, 25 cents. The profits are to be equally divided between the State and county, and out of the latter's portion 25 per cent. goes to the municipality which has to support the police.

There is the greatest diversity of opinion regarding the financial outcome of the undertaking. Some say that with the political and orthodox Prohibition to the law that it cannot be made to pay, and that the "blind tigers" will get the bulk of the profit. Governor Tillman and those who are responsible for the passage of the law argue in this way. "Blind tigers" will be hanged by the ear as soon as they show themselves; with this opposition removed the way to financial success is clear. Governor Tillman says that from the best information he can get that the annual sale of whisky alone is about 1,500,000 to 2,000,000 gallons; that the regulation of the trade will cut the sale down to 1,000,000 gallons, and that the minimum net profit will be \$1 per gallon, and that the State cannot help making \$500,000 this year after paying \$150,000 for the distribution of whisky and \$50,000 for the enforcement of the law. While Prohibitionists went into the dispensary scheme as something better than the present promiscuous license system, it is quite safe to say that the party in control in this State intends to operate it as revenue-making law.

There has been some delay in organizing dispensaries throughout the State. In the first place the State Board of Control experienced considerable trouble in getting county boards; then the applicants experienced some trouble in getting up the requisite petitions signed by a majority of the free-holders. It appeared that the ultra-Prohibitionists opposed the establishment of dispensaries on general principles, and the rabid conservative faction combined with the sa-

loon element to try and secure the failure of the scheme and thought that the best way to accomplish that end would be by preventing the State from making profits out of the dispensary. It was a curious combination of saloon men and Prohibitionists; the one working for practical Prohibition and the other to secure the repeal of the law.

Just at this time it would be somewhat difficult to state exactly how many dispensaries will be opened for business July 1. While a great many counties have already settled the problem and ordered the stocks from the State dispensary a number of the boards will not meet until June 29 or 30. This is caused by the fact that the applicant has to have his petition for appointment on file ten days before final action and the difficulty of securing the necessary signatures. At this time the situation in the counties with regard to dispensaries is:

Will have one: Abbeville, Aiken, Barnwell, Beaufort, Chester, Darlington, Edgefield, Fairfield, Florence, Georgetown, Kershaw, Lancaster, Lexington, Newberry, Orangeberg, Sumter, and York.

Not yet decided: Anderson, Chesterfield, Clarendon, Colleton, Hampton, Richland, Spartanburg, Union, Greenville.

Cannot secure majority signatures: Berkeley, Charleston.

Cannot establish under law, as they have prohibitory laws at present: Williamsburg, Horry, Marion, Marlboro, Pickens, Oconee.

In some counties there will be more than one dispensary, so that it is a safe estimate that on July 1 there will be 35 dispensaries in the State. After that they will be established as needed, the expense of operation and net income being the chief considerations. The following was the number of bar-rooms in the several counties of the State on the 31st of last December:

Abbeville, 5; Aiken, 16; Anderson, 7; Barnwell, 22; Beaufort, 38; Berkeley, 30; Charleston, 285; Chester, 5; Chesterfield, 3; Clarendon, 3; Colleton, 31; Darlington, 10; Edgefield, 4; Fairfield, 7; Florence, 8; Georgetown, 6; Greenville, 16; Hampton, 7; Kershaw, 6; Lancaster, 9; Laurens, 4; Lexington, 3; Newberry, 8; Orangeburg, 26; Richland, 38; Spartanburg, 11; Sumter, 13; Union, 2; total, 613.

The question now is, what will the bar-keepers do after July 1? The wholesale dealers will, in many instances, leave the State and others will enter the grocery business. The retail men are looking around for other jobs; many will remain here in the restaurant and tobacco business, others will leave the State, and a few have arranged to engage in other business. Under the law none of those now engaged in the liquor business can be employed in the State or county dispensaries.

The position of the Prohibitionists has been considerably misunderstood, and on that account an address has been issued by Chairman L. D. Childs at the suggestion of the non-partisan State Prohibition Executive Committee which met in Columbia, June 8. The address declares that Prohibitionists will aid in enforcing the dispensary law to make its good features effective, while at the same time continuing to work for absolute Prohibition. The address closes by calling for the active co-operation of "all who value the right and would preserve our homes from the curse of this destroyer," to continue the fight for ultimate Prohibition.

Germany is one of the greatest beer using countries in the world, and is famous for making the best beer of any country. Some people still maintain that beer using is a good preventative to drunkenness. Not long since it was asserted in the German Reichstag, or Parliament, that there are eleven thousand persons in the hospitals of Germany who are suffering from delirium tremens. May Canada be saved from such a "temperance drink!"

The N. Y. *Evening Post* is one of the most ably conducted and carefully worded papers in the States. It has just been saying: "There never has been, in fact, in any age or country, a trade so distinctly marked out for reprobation and discouragement as liquor dealing in the United States in our time. Whatever be the merits or demerits of alcoholic drinks, the man who sells them seems always prone to become a social nuisance, and his shop a fountain of evil."

BIBLE LESSON.

LESSONS FROM THE LIFE OF PAUL.

LESSON IV.—Third Quarter, 1893.—July 23.

SUBJECT.—Paul at Corinth.—Acts 18: 1-11.

GOLDEN TEXT.—The preaching of the cross is, to them that perish, foolishness; but unto us which are saved, it is the power of God.—1 Cor. 1: 18.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 18: 1-11. T.—1 Cor. 9: 11-18. W.—1 Cor. 9: 19-27. T.—2 Thess. 3: 6-12. F.—1 Cor. 2: 1-6. S.—Luke 10: 1-12. S.—Joshua 1: 1-9.

COMMENTS BY E. E. FLAGG.

1. *The dignity of honest labor.*—vs. 1-3. We find Paul next in Corinth, one of the richest and most luxurious of ancient cities, given to business and pleasure, a Paris and London combined. There he found a pious Jewish couple, converts to Christianity, who had been exiled from Rome—Priscilla and Aquilla. Priscilla is always mentioned first, as if the most energetic of the two, and was doubtless not unlike many noble Christian women of the present day: bright, full of zeal, and quick to seize upon every opportunity for usefulness. The purest homes may exist in the midst of the most corrupt surroundings; and here, with these congenial spirits, Paul took up his residence and labored, working with his hands. He did not want the infant church to be taxed with his support, nor to give occasion to the enemies of the Gospel to say that he preached for gain. He thus made himself "an example to the flock," for his epistle to the Corinthians shows that they were peculiarly tempted to be idlers, busy-bodies, seeking to live by dishonest methods. One practical lesson may here be noted. It was doubtless a hardship to Priscilla and Aquilla to be driven from their home and be exiles in a strange city, but it was through this act of persecution that they became the associates of Paul, and the teachers of Apollos. It is hard to bear oppression and injustice, but God may use them as his instruments to drive us into a larger place, and a higher sphere of honor and usefulness.

2. *Opposition to the Gospel.*—vs. 4-6. (1) It is to be noted that Paul went to the synagogues, and not to heathen temples or academic groves, to preach Christ. So when we have a new light on the Word of God, or fresh revelations in regard to duty, we are not to go first to the unbelieving world with it, but to our brethren in the church. It is there we are to give our testimony, whether they will hear or whether they will forbear. (2) Paul made the most of his Sabbath opportunities. In the week-day whirl of business and pleasure his message might not have been heeded. (3) We are greatly helped by being associated with earnest Christian workers. It was when Silas and Timotheus joined him that he was, as the revised version reads, constrained by or "pressed with the Word," which, dictated by the divine Spirit, strove for utterance within him. (4) When the church to which we belong will not receive our testimony, when it opposes the truth and seeks to silence our utterance, our duty then is to go outside the church and speak it wherever we can find hearers. "They opposed themselves." This is what every one does who rejects the truth. They are their own worst enemies.

3. *Encouragement.*—vs. 7, 8. All the Jews were not impervious to the truth. God had among them a chosen seed. Justus, with whom Paul made his home, was evidently a Jewish proselyte; and another distinguished convert was Crispus, the chief ruler of the synagogue, who "believed with all his house." Through the efforts of this Christian family many of their Corinthian neighbors were converted. If we have the light in our own hearts, we shall not be content until it shines on our neighbor's pathway. That is no genuine work of grace in which the converts show no desire to bring others to the Lord.

4. *The midnight vision.*—vs. 9-11. We must put ourselves in Paul's place to fully realize his discouraging position in the midst of the great heathen city of Corinth, where his enemies could in a short time raise a mob to destroy him as they did at Philippi; and with all the refinement and learning of Grecian civilization arrayed against what seemed to them "the foolishness" of his preaching. The Lord knew he needed a fresh inspiration, and so he appeared to him in a night vision with words of cheer. Our hour of deepest discouragement is the time God chooses to cheer us with the gladdest tokens of his presence. "Be not afraid, but speak and hold not

thy peace." That is the reason why the truth about secret societies and other popular evils is not more boldly spoken from our pulpits and in the columns of the press. Men are afraid. They have never felt conscious in their own case of the fulfillment of the divine promise: "For I am with thee." The boldness of a Luther or a Knox was not because they were braver in themselves than other men, but because of their continual sense of God's presence. If he be with us who can be against us? This is the reformer's anchor, his shield, his strong tower; the thought that he is on God's side in the battle, fighting under the banner of one who never loses. "For I have much people in this city." Note the present tense. Paul was depressed over the fewness of the converts, yet his words had been shafts of truth which had flown far and hit more hearts than he thought. Christian workers and reformers are often discouraged because they cannot see the full result. We are to work on, knowing that God sees all, and is on our side to protect us from all harm, from Satan or evil men.

RELIGIOUS NEWS.

AMERICAN SUNDAY-SCHOOL UNION.

—At the meeting of the board of officers and managers of the American Sunday-school Union held in Philadelphia, June 20, the following action was taken: WHEREAS, The Directory of the World's Columbian Exposition at Chicago has decided in favor of opening their gates on the Lord's day, thus wounding the conscience of Christians who have protested against this desecration of the day of rest: Therefore, Resolved, That we rescind our action authorizing a meeting of the officers and missionaries of the American Sunday-school Union to be held in Chicago during the Exposition; and that in all proper ways the Union, through its workers, express disapprobation of this violation of the Lord's day, and of all influences tending to secularize it.

CHURCH OF ENGLAND.

—"The whole cause of the Reformation is going by default; and if the alienated laity, who have been driven into indifference by the Romish innovations and Romish doctrines forced upon them without any voice of theirs in the matter, do not awake in time and assert their rights as sharers in the common and sole priesthood of all Christians, they will awake too late, to find themselves nominal members of a church which has become widely popish in all but a name—a church in which Catholicity is every day being made more and more synonymous with stark Romanism, and in which the once-honoured name of Protestantism is overwhelmed with calumny and insult."—*English Archdeacon Farrar.*

CONGREGATIONAL.

—Rev. Chauncey M. Cady, professor of English language and literature in Doshisha University, Kyoto, Japan, is in this country for a year's vacation, and will make his home in Oberlin.

—The proposed union between the First church of Michigan City, Ind., and a sister denomination, which has agitated religious circles of that city for the last six months, has finally been abandoned, and Rev. W. C. Gordon has been called to the pastorate with a salary of \$1,600 and parsonage. This is a historic church, as the first National Council was held in Michigan City in 1846.

—The Boys' Brigade of Pilgrim church, Milwaukee, in connection with the King's Daughters, will have charge of the Sunday evening services during the summer months.

—The new trustee of Beloit College in Chicago is Mr. F. G. Logan, of Plymouth church.

—The Congregationalists of Pennsylvania have begun the issue of a little paper, entitled the *Congregational Messenger*, published at Pittsburgh, but under the special care of Rev. A. H. Claflin, of Allegheny. The intention is to make it the medium of communication between the churches of the State, and thus bind them in a closer fellowship.

—Colorado has fifty seven Congregational churches, with four thousand members. Sixteen of these churches are self-supporting, and forty-one are home missionary.

FRIENDS' CHURCH.

—The will of a wealthy man, Mark Davis, has just been probated at Indianapolis, and the bulk of his estate is left to Earlham College at Richmond, Ind. Sixty-eight thousand dollars was given to individuals and various benevolent organizations. The flower mission, \$3,000; free kindergarten, \$3,000; home of friendless women, \$3,000; Orphan Asylum, \$3,000; Friends' church on Delaware street, \$5,000.

METHODIST EPISCOPAL.

—Rev. J. C. Hartzell writes: "It has been the policy of the Freedmen's Aid and Southern Education Society to give place in its work to educated, talented young colored men and women. A large number of our successful lady teachers are from among our colored graduates. In arranging the faculties for next year we have

made a number of appointments in harmony with this policy. The appointments are made, not because the incumbents are colored, but because of character and qualifications."

—Rev. Wm. Butler writes: "Revivals, genuine revivals and marvelous outpourings of the Holy Spirit are blessing every section of the [India] conference. Never in the history of our India mission have we seen such a general exhibition of divine power."

—The Chicago and North Chicago districts' camp meeting will be held on the Des Plaines camp ground, July 21 to Aug. 2. Among the well-known preachers and speakers will be Bishop Merrill, Bishop Wm. Taylor, Presiding Elders W. H. Burns, D.D., H. G. Jackson, D.D., F. A. Harding, D.D., Rev. John McNeill, "the Spurgeon of Scotland," Rev. Thos. Harrison, Mrs. Amanda Smith, and Mr. D. W. Potter. Prof. J. R. Sweney will have charge of the music.

—Mr. Josiah Nix is the most widely known and efficient lay evangelist in the British Wesleyan church. As organizing secretary of the West London "forward movement" he has impressed the force of his character, not only upon the mission work in the great city, but upon the work in nearly every city in England. Mr. Nix was converted when about twenty-one, and, under the preaching of Mr. Hugh Price Hughes of Oxford, entered into a deeper religious experience. Mr. Nix is about to organize a "race-course mission," the object of which is the conversion of people on the race course. He expects to have a branch of that mission in every racing town in England, and also in places in America and Australia.

—Bishop Mallalieu wants a half-dozen first-class young men, unmarried, of good education, earnest, spiritual men, of sound health, to hold themselves in readiness to go to China at the call of the bishops. Address the missionary secretaries, 150 Fifth avenue, New York.

—The Lord's Day Union has been organized in India. It was suggested by Rev. F. W. Warne, of Calcutta, and is designed to agitate in favor of Sabbath observance.

—Rev. Hugh Price Hughes and Rev. Mark Guy Pearse, the well-known Wesleyan ministers of London, Eng., have decided to withdraw from the ministry. Mr. Hughes, it is stated, intends to enter political life and Mr. Pearse will return to private life.

—The First international conference of the Epworth League of this country began its sessions at Music Hall, Cleveland, on June 29. The attendance of delegates was large, and about 6,000 were expected to be present, from all parts of the United States and Canada. The conference was formally opened in the afternoon with addresses of welcome by Governor William McKinley and Mayor Robert Blee. The motto of the League is, "Look up, lift up," and its growth since its foundation at Cleveland on May 15, 1889, reaches now a membership of over 700,000 and 11,000 chapters. Felicitous responses were made by Bishop Wilson of the Methodist Episcopal church South; Rev. W. H. Wilburn, of Toronto, for the Methodist church of Canada, and Bishop J. M. Fitzgerald.

MOHAMMEDISM.

—It would seem that the Mohammedans are actually in earnest about converting us to their faith. They will shortly commence the publishing of a weekly paper to be known as the *Moslem World*, and have also arranged to locate a Moslem colony in Georgia, where they are negotiating for a large tract of land.

PRESBYTERIAN.

—Rev. Dr. Charles A. Hay, professor of Greek at the theological seminary at Gettysburg, is dead, aged seventy-nine.

—As a result of the Presbyterian troubles, the famous old Lane Seminary at Cincinnati, Ohio, may be abandoned entirely.

—Rev. G. F. Pentecost, D.D., having been formally admitted to the Presbyterian ministry, has entered on the pastorate at Marylebone (London, Eng.) church. A crowded and enthusiastic meeting was recently held in the church to welcome the new minister.

PROTESTANT EPISCOPAL.

—In the special Episcopal convention for the election of a bishop of the diocese of Vermont, held June 22, at Burlington, Rev. Samuel Hart, D.D., of Hartford, Conn., was chosen. The bishop-elect was for several years a professor in Trinity College. He is secretary of the House of Bishops, has been for several years a member of the General Convention of the Episcopal Church, and has taken a prominent part in the revision of the prayer book.

REFORMED CHURCH IN AMERICA.

—The General Synod of the Reformed Church in America declines to have anything to do with the Parliament of Religions. So we are federally united on that point, at all events. Our Synod all passed a similar action, and we believe it is right and proper to withdraw. The idea of such a congress of religions is by no means a bright one, even though conceived and born in the brain of a very learned and popular doctor of divinity. There is nothing to be gained, but much to be lost, by Christianity from the conglomerate mass of religions as represented in that congress.—*Christian World, Dayton, Ohio.*

NEWS OF THE WEEK.

CHICAGO.

Currency is flowing into Chicago and the banks are beginning to lend more freely on collateral.

A congratulatory dispatch was sent to their German brethren by the congress of socialists, and resolutions were adopted calling on honest members of the People's party to join with them to bring about universal co-operation.

An unusual number of accidents occurred as a result of the celebration of the Fourth of July. Willie Kapel and Anthony Sohuster received probably fatal injuries. One hundred and fifteen alarms were responded to by the fire department.

Attempts to have the government control the Chicago river are under discussion. The stream is being encroached upon.

Eight persons were hurt by an explosion of natural gas at a small fire. Seven were firemen.

A discussion of the higher education in music occupied the attention of the congress of musical journalists.

Lower transcontinental rates are promised. The Union Pacific will reduce the tariff from San Francisco to the Missouri.

Ice Dealer Connor has been arrested for violating the health ordinance in selling an impure article.

A blaze which started on the fourth floor of Fish, Joseph & Co.'s store at the closing hour caused a loss of nearly \$1,000,000.

The apartments of Mme. Demorest, of New York, were entered and \$3,000 worth of jewelry stolen.

Many papers of interest were read at the opening session of the woman's branch of the World's Congress of Music. An educated Omaha Indian aided Miss Alice C. Fletcher to illustrate her address on "Music as Found in Certain North American Indian Tribes."

Union sailors boarded the schooner Edward Blake during the night and administered a beating to the Canadian non-union men.

WORLD'S FAIR.

Collector Clark has been instructed to enforce the law strictly against exhibitors who sell goods without payment of the necessary duties.

Butchers' and grocers' day has been fixed for Aug. 30, when a national convention of food distributors will be held in Music Hall.

Major Pangborn was elected president of the American exhibitors and authorized to appoint a committee on fair rates.

Agreeably to the demand of the foreign commissioners they have been granted immunity from arrest.

Illinois music teachers held a congress of their own. Addresses of great interest were presented and attentively heard.

Sir John Powers' whisky exhibit in Agricultural Hall, made in the form of the old Irish round tower, was demolished by a hickory cane in the hands of Rev. John T. James, of Virginia. The clergyman was arrested.

Orders have been issued to West Point cadets to go into camp at Jackson Park Aug. 18.

Foreign commissioners are satisfied with the apology to Dr. Hassler, of Paraguay, arrested by an officious guard.

Judges of exhibits began work this week.

Independence day was celebrated as never before. More than a quarter of a million people listened to the speeches and the singing of the great chorus, and cheered when the old twelve-starred flag was flung to the breeze. The exercises attending the dedication of the new Liberty bell were held in the Delaware building. After the oration by W. O. McDowell and the reading of Mrs. Wagner's poem the large audience went to the Pennsylvania building and witnessed the meeting of the Paul Jones flag and old Liberty. The ambulance corps had a

busy day. Up to 6 o'clock 156 cases, chiefly of fainting women, had been attended to in the hospital.

COUNTRY.

A. E. Babcock, his wife, their two-year-old child, all of Fostoria, Geo. Frost, of Silverwood, and a seven-year-old boy, named Roberts, were burned to death in the house of A. Roberts, four miles north of Gagetown, Mich., and Miss Hannah Roberts was horribly burned. The house was fired by lightning.

President Cleveland has arrived at Gray Gables, Buzzard's Bay. He is suffering from rheumatism.

A collision between a hand-car and a ballast train at Rosspoint, Ont., resulted in the death of four men and the injury of three others.

Five persons are believed to have lost their lives by the burning of the Bethel boat at St. Paul, used as a refuge by the very poor.

Commodore Samuel Lockwood, who entered the United States navy in 1820, when 17 years old, died at Flushing.

The gold reserve has increased to \$96,400,793 and the cash balance is \$123,228,966, a condition which is pleasing to treasury officials.

Striking shovelers and teamsters in Indianapolis visited various points where men were at work and coerced them into joining their ranks.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 3 to 8:

E A Cook, Rev R Loggan, J Morris, Mrs B Donaldson, I D White, G C Tupper, Z L Wood, J Powars, H C Horsman, W Barens, Mrs M W Bingham, M Emerson, A Gleason, Mrs R Schnellbacher, S Bushey, Rev. J P Aurelius, M Kurtz, M L Beck, S Creswell, Mrs. D O Brown.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	65 1/4 @	66
Winter No. 2.....	65 3/4 @	66
Corn—No. 2.....	41 @	42
Oats—No. 2.....	30 @	33
Rye—No. 2.....	50 1/4 @	56
Bran per ton.....	10 00 @	10 25
Hay—Timothy.....	9 00 @	11 50
Butter, medium to best....	14 @	20
Cheese.....	03 @	08 1/2
Beans.....	1 50 @	1 85
Eggs.....	12 @	14 1/2
Seeds—Timothy (100 lbs)...	3 50 @	
Flax.....	1 10 1/4 @	1 11 1/4
Hungarian (100 lbs).....	1 40 @	
Broom corn.....	02 @	08 1/2
Potatoes, per bu.....	40 @	65
Hides—Green to dry flint....	03 @	06 1/2
Lumber—Common.....	10 00 @	13 00
Wool (washed).....		Slight demand
Cattle—Choice to extra.....	4 70 @	5 30
Common to good.....	3 70 @	3 90
Hogs.....	5 75 @	6 45
Sheep.....	2 75 @	4 90

NEW YORK.

Wheat.....	72 1/4 @	75
Corn.....	43 1/4 @	49 1/4
Oats.....	34 @	35 1/4
Rye.....	56 @	58
Eggs.....	15 1/4 @	16 1/4
Butter.....	15 @	22
Wool.....	13 @	25

KANSAS CITY.

Cattle.....	1 00 @	5 40
Hogs.....	5 70 @	6 05
Sheep.....	3 00 @	4 75

Secret Societies, Ancient and Modern. Table of Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration, The Conclusion. 50cts each.

Anti-masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, William McNary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth \$1.00.

SECRET SOCIETIES CONDEMNED

BY GREAT MEN IN THE CHURCH.

PASTOR FISCH, of Paris, 1873:—The church in America must stand as one man against Masonry or be destroyed.

REV. JOEL SWARTZ, D. D., a renouncing Mason:—Its (Freemasonry's) religion is anti-Christian. Its prayers are blasphemous. Its use of the Bible is sacrilegious. The whole is a compound of Judaism and paganism.

MOSES STUART, Professor in Andover Theological Seminary, Mass., 1834:—For a long time I neither knew nor cared about the subject; but recent attention to it has filled me with astonishment; and as to some things contained in it, with horror. The trifling with oaths and with the awful name of the ever blessed God, is a feature which I cannot contemplate but with the deepest distress.

JOHN WESLEY, June, 1773:—I went to Ballymena and read a strange tract that professes to discover "the inmost recesses of Freemasonry," said to be "translated from the French original lately published at Berlin." I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry.—*N. Y. Christian Advocate*, February, 1884.

ALEXANDER CAMPBELL:—I know no Temperance, Odd-fellow or Freemason fraternity that does not recognize a brotherhood with the world. "They are of the world, they speak of the world and the world heareth them." Christians, though in the world, are not of it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ.

CHARLES G. FINNEY:—God demands and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion.

NATHANIEL COLVER, former pastor Tremont Temple, Boston:—I am free to say that it is my deliberate opinion that the vicious character of Masonry and its guilt-concealing and barbarous oaths are such, as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece, a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice.

DWIGHT L. MOODY:—Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God and if only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up.

HENRY TATEM, an eminent Baptist pastor, Providence, R. I., 1832:—It was about fourteen years ago that I was first initiated into the lodge. Within a few months after, I advanced to the Royal Arch degree, and sometime after I took the degrees of Knighthood, as they are called. I well remember the horror of my feelings when the bandage was taken from my eyes and I found myself partly naked, with men standing around me pointing at me the implements of death, and a human skull was handed me to drink from, and I was required to repeat words, awful in themselves, and which I cannot distinctly recollect, but which I believe to have been the same I find given in the explanation of that ceremony in Bernard's Light on Masonry. From that time I absented myself from the lodge and chapter. My mind was afterwards led by degrees to an examination into Masonry, which I am now satisfied is repugnant to the spirit of the religion of Christ.

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—ON—

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HOME AND HEALTH.

(From the Vanguard, St. Louis.)

HYGIENIC NOTES.

If you want to keep cool during the heated term avoid flesh foods, also sugar and all carbonaceous foods. Vegetables, cooked simply, good, home-made graham or whole wheat bread, and plenty of fruit, will keep the system cool, clean and healthy.

Remember that fluids of any kind uncovered in a room containing any impurity will soon become contaminated. Thus milk frequently is a vehicle for the conveyance of disease germs. If fluids must remain in inhabited rooms, they should be covered carefully.

To preserve unfermented wine it should be heated and sealed up hot in self-sealing jars. Another way is to put the grape juice into long-necked bottles and pour a spoonful or so of pure olive oil into the top of each bottle. Sop up the oil with cotton before pouring out the wine. Of course the bottles must be corked.

God says, "The prayer of faith shall save the sick." Why not believe the promise? Why theorize and explain that prayer for healing must be some peculiar kind of prayer different from ordinary believing faith? What kind of a prayer is a faithless one? Let us take God at his word for bodily healing just the same as for anything else.

Some fry potatoes in lard as they would cakes. This makes them very indigestible, besides the bad effects of lard in the system. Potatoes boiled or baked are good, if well cooked. If warmed over, use milk or cream instead of grease for seasoning. Some cook beefsteak in lard; suet or butter should be used instead. Steak is sweet and tender to cook it quickly in a hot spider, without any grease, giving it a taste like broiled meat.

It is said that cancer has increased from thirty to forty per cent in the last twelve years. There is a cause for this. When we consider that all physicians who attempt to treat this formidable disease recommend thorough hygienic living, we have a clew to the cause of this increase. Tobacco, tea and coffee, lard, spices, condiments and salt foods are doubtless causes of cancers and other similar diseases. Would it not be better for all to live so as to avoid such terrible diseases? Prevention is always better, as well as easier, than cure.

Many poor working women in our cities starve on tea or coffee and baker's bread. The stimulus of the tea or coffee makes the poor victims feel for a short time as though they had taken some nourishment. It is a pity the poor and hard-working are so ignorant of what is the best and cheapest diet. It would be a great boon if some benevolent person would start a hygienic bakery in every town and a number in every city. At first they might not be appreciated, but a little practical experimenting would soon convince the intelligent of the advantages of hygienic living.

And now the "ice-cream peddler" is enjoying his harvest in the cities, and makes the air resound with his cry, Sunday as well as week days. As we look at the swarthy Italian faces of these vendors of supposed cream, we wonder at the credulity of the people! What enters into the compound they sell we know not, but have no doubt that many sudden deaths in the summer might be traced back to the excessive use of the deleterious stuff sold for ice-cream. The genuine article should be eaten very moderately, if at all.

TRY

Washing grained woodwork with cold tea.

Keeping a basket of pine cones to toss on an open fire.

Washing rusty gilt frames with spirits of wine.

Prepared chalk for cleaning jewelry.

Polishing eyeglasses with newspaper.

Ox gall for spots on the carpet.

—Good Housekeeping.



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FARM NOTES.

ABOUT DOMESTIC STOCK.

The *New England Farmer* furnishes the following:

The State of New York now has a lawyer for its dairy commissioner, who will no doubt milk the office for all it is worth to his party and himself. The salary is \$3,000, and the commissioner controls the expenditure of about \$100,000. The incumbent rotated out was a practical dairyman, and had held the office since its establishment in 1884. When farmers learn to be independent of parties, their wishes in such matters will be consulted, and not left to party bosses.

The average number of sheep to the square mile in the United States is (or was in 1880) just twelve, while England had four hundred and twenty. This hardly looks as if we were overdoing the sheep business! But why are not more kept? The chief reason, in one word, is dogs. We must have dogs, and we can get along without sheep!

England not only keeps four hundred and twenty sheep to the square mile, but imports vast quantities of mutton and wool. The United States also imports great quantities of wool, while there is land enough for hundreds of millions of sheep, and which would no doubt be utilized but for the dog industry.

Tasmania, Queensland, New Zealand, Spain and Norway all keep more sheep, in proportion to their area, than the United States. But we beat them on dogs.

A Tennessee farmer lately cured a cow of milk fever by sweating her in ensilage. She was down sick, and he had little hopes of saving her, when the thought occurred to try ensilage instead of warm manure from the compost heap—as had once been recommended to him. He first covered the cow with blankets dipped in hot water, then piled bags of ensilage about her, and next filled all the interstices with loose ensilage, until only her head could be seen. In three hours she "dug out" of the pile and went to eating the ensilage about her. He also physicked her; but he attributes her recovery to sweating by ensilage.

EXPERIMENTS IN CHEESE-MAKING.

The summary given by the bulletin of the New York Agricultural Experiment Station, of the results of the experiments in cheese-making during 1892, contains the following statements: Fifty experiments were made at five different cheese factories, beside fifty-six experiments at the station. In these, 214,684 pounds of milk were used. The temperature of the milk when the rennet was added was 84 degrees Fah. Time required to coagulate varied from eleven to forty minutes. The temperature to which the curd was heated after cutting was between 28 and 100 degrees. The whey was drawn in from one to four hours; and the whole operation in the cheese-making varied from three to nine hours. In the composition of normal milk, the milk solids in a hundred pounds averaged 12.66 pounds; the fat averaged 3.70 pounds; the casein and albumen, 3.14; the whey averaged 6.92.

WINNOWINGS.

Manure can be applied to the orchard at any time with benefit, whether the application is made in the spring or fall.

Always free the udder entirely from milk, as one pint of that last drawn is worth for butter at least one quart of that obtained at the commencement of milking, and leaving these "strippings" will naturally dry up the cow in a very short time.

Every farmer should own a few carpenter's tools, not necessarily an expensive outfit, but at least a common hand saw and possibly a rip saw, a brace and a full set of bits, a one-inch and a two-inch auger, one smoothing plane, one jack plane, a jointer plane, a good steel square, a drawing knife and a claw hammer. There should be a work bench and a substantial iron vise. With these any farmer can save the cost every year.

A correspondent of the *New York Tribune* says that she evolves from memories of her father's note-book (who for

years drove a market wagon into Boston) the following on the horse:

"Up hill spare me,
Down hill guide me,
On a level let me trot;
In the stable
Don't forget me,
But never feed me when I'm hot."

An exhibit of fruit has been received from a place from which it was thought impossible to receive such articles. Sixty days ago a farmer in New South Wales, Australia, picked several barrels of his finest apples, a bushel of pears and a crate of grapes. On Saturday afternoon the fruit arrived at Jackson Park and was placed in the pomological section of the Horticulture building. The consignment was barely fifty-five days in making its long journey, and was as sound apparently when unpacked as when it left Australia.—*Evening Post*, May 15.

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This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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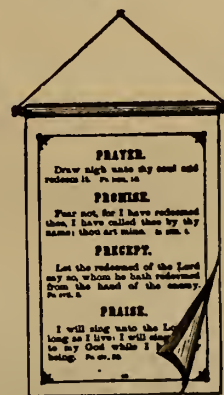
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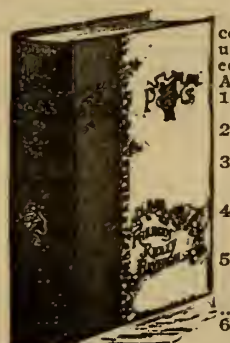
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NEWS OF THE WEEK (Continued from 15th page).

Banks are beginning to lend money more freely, due to the better outlook. The rates are unchanged.

New York bankers, at an important conference, demanded the repeal of the Sherman silver purchasing law.

William Harmon, a convicted train robber, on his way to the penitentiary, leaped from a train near Fort Smith and was killed.

Ex-City Clerk George W. Stage, who absconded with \$10,000 of the funds of Painesville, Ohio, was captured in Denver.

Resolutions demanding the repeal of the Sherman law and the substitution of free coinage at the ratio of 15 98 to 1 were adopted by the southwest silver convention.

Diphtheria is raging at Antigo, Wis. Clothing and, in some instances, houses, will be ordered burned.

Seven horses were killed, a number of persons injured and wagons and cars demolished by a runaway cable train in New York.

Mr. Cleveland's message will be all that the extra session of Congress will be called upon to consider.

Secretary Morton will probably abolish the distribution of seeds at the government's expense by the congressmen.

Three of the national banks of Pueblo, Colo., closed their doors temporarily because of continued withdrawal of deposits.

A receiver has been appointed for the American Loan and Trust Company of Omaha, and the savings bank controlled by the company has been placed in the hands of the State examiner.

While picking berries near Wickliffe, Ky., Mary and Annie Ray, aged 17 and 10 years, were assaulted and killed. The murderer, a negro, was captured, hanged and burned by a mob.

Under instructions from the department at Washington more than a hundred pensioners have been dropped from the rolls at Des Moines, Iowa.

Rev. J. Wesley Hill, of Helena, Mont., claims a vast corruption fund has been raised by the Mormons to secure Statehood for Utah.

Farmers in Western Kansas are in a bad plight because of the protracted drought, and Governor Lewelling will be petitioned to call an extra session of the Legislature to grant necessary aid.

A street car in Buffalo killed a 2-year-old child before the eyes of its parents, and a mob of 600 tried to lynch the motorman.

Murray Briggs, president of the board of trustees of the Indiana Normal School at Terre Haute, has written a personal statement of the recent difficulties in that institution.

A meeting of sympathizers with Prof. Briggs is said to have been held June 29, at New York, and action taken which may result in a split in the Presbyterian assembly.

J. F. Stoneking charges that the strike of miners in Southeastern Kansas was

ordered by President Walters in order to make political capital for the Populists.

Three New York boys have been arrested for drowning a companion in order to secure 25 cents.

Rust and scab are doing great damage to wheat in certain portions of Illinois.

A special meeting of the Indiana Legislature is likely to be called the coming winter to rectify the mistakes of the last session.

A decision by United States Judge Newman, of Georgia, "knocks out" the long and short haul clause of the interstate commerce act.

The amount of money in circulation July 1, according to a treasury department statement, was \$1,593,726,411, a decrease of \$2,425,490 during the month.

A convention of the "friends of silver" has been called by President Warner, of the Bimetallic League, to meet in Chicago, August 1.

President Cleveland has accepted an invitation to attend the centennial celebration of Williams College at Williamstown, Mass., October 9.

President Diaz, of Mexico, is making preparations to visit Europe this summer. He will probably pass through the United States and spend a few days in Chicago.

Insurance rates in Illinois have been increased 15 per cent, according to the report of the State auditor.

Indianapolis is practically penniless through the failure of a New York firm to take its refunding bonds.

D. S. Krieder, wife and four children were butchered at Cando, N. D., by a farm hand. Searching parties are out.

Danger of a lynching at East Peoria, Ill., is over. One of the men suspected of assault was bound over.

Pointed sticks and firebrands were used by robbers near Clarksville to make Joseph Regnier tell where his money was.

Associate Justice Blatchford, of the U. S. Supreme Court, died at Newport, R. I.

Pomeroy, Iowa, is a wreck. By a cyclone 53 were killed, 75 fatally and 150 seriously hurt.

Fifteen thousand delegates were at the Christian Endeavor convention in Montreal. Appeal was made for India missionaries.

Secretary Carlisle is considering the issuing of the uniform treasury notes to supplant the present mediums.

No contractor employing convict labor can bid on government work, according to an order from the supervisor.

Brazil and Argentine Republic have postponed the boundary dispute in which the President is to act as arbitrator.

Investigation will be made by the war department into the operations of J. J. Fuller, suspected of swindling soldiers.

Western railroads agreed to World's Fair excursion rates before Aug. 1, but disagreed on the methods of making.

Reduced fare between Cincinnati and Chicago by the Pennsylvania will probably be met by other lines.

A review of the trade situation shows a perceptible improvement in tone in business circles.

The total available stock of wheat in the country is 100 per cent more than last year.

Kansas crop reports show that corn is doing well. The yield of wheat will be less than was expected.

FOREIGN.

Guy de Maupassant, the great French author of the natural school, is dead. He was 53 years old.

Emperor William of Germany has agreed to the demands of the Poles for national schools in return for their support of the army bill.

It is reported that King George of Greece has abdicated and a republic been declared.

Missionaries Wickzalm and Johannsen were killed by a Chinese mob at Macheng.

T. B. Walker, Archibald Sinclair and E. Crick have been arrested, charged

with conspiring to blow up the headquarters of the provisional government of Hawaii.

Von Caprivi introduced the amended army bill in the German Reichstag.

In an encounter between police and riotous students in Paris fourteen of the former and many of the latter were seriously wounded.

A treaty by which Brazil expects to secure large numbers of Chinese immigrants has about been concluded between the two countries.

Twenty-six persons were killed by the bursting of the boilers of the steamer Alfons on the Volga.

In collisions between police and cavalry and riotous students in Paris one officer was killed and forty others and 150 rioters injured.

In the Bering Sea trial Mr. Phelps gave statistics showing the rapid reduction of the seal herds.

Two victories by the troops are reported from the Congo Free State over Arab slave traders.

The Duke of York and Princess May of Teck were wedded in London with state ceremonies.

The steamers Elba and William Balls collided off the east coast of England, and both went to the bottom. The crews were saved.

One hundred and forty-five miners are believed to have been killed by an explosion of fire-damp in Ingram's colliery, Yorkshire, England.

One man was killed and several hurt in a charge of republican guards and police on the Paris mob. Two hundred rioters have been arrested.

The Swiss government has suspended the coinage of 1/2, 1 and 2 franc silver pieces.

Hawaiian lepers are in rebellion and have killed an officer. They object to being removed to Molaki.

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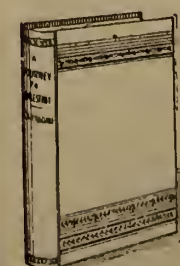
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Secretary Phillips is in Indiana this week, co-operating with Bro. W. B. Stoddard, the Eastern Secretary.

Now that the question of Sunday closing is permanently settled for the remainder of the season, readers of the *Cynosure* will feel more free to visit the World's Fair; and they may be assured that no finer exhibition of the works of human skill and ingenuity has ever been seen in any collection since the world was made.

There were eight young men graduated at the Oakland, Cal., Theological Seminary, this year, and only one was a Freemason. It is worthy of remark that the other seven are opponents of the secret society system. The influence they can carry with them into their respective fields of labor may have a wholesome effect in combating the hosts of sin in the pagan lodges.

Although last Sabbath was set apart by the Directory of the World's Fair as a "benefit" day for the widows and orphans of the firemen who perished in the destruction of the cold-storage building, the attendance on the grounds was meager. During the day only 49,401 persons paid for admission; of the tickets 2,403 were children's; yet the benevolent fund received an addition of over \$24,000. Anticipation had placed the number of visitors at the Fair at 200,000 for the day. Sunday opening, now happily at an end, has not been, at any time, a profitable movement.

The passage of the Army bill by the German parliament, increasing the national armament in accordance with the wishes of the Emperor, is of course received with enthusiasm by the imperial party. It was represented that without the passage of this measure, the security of the empire would be jeopardized, inasmuch as her sister nations would soon excel her in military strength. To the German people it means enlarged taxation, and the withdrawal from civil pursuits of many of her laboring men to swell the ranks of the army; but all these new burdens laid upon the

people are deemed necessary to maintain the honor of the nation. National jealousy in Europe is not favorable to universal disarmament and the victories of peace.

We give considerable space, on another page, to the revival of the Roman Catholic Inquisition, our information concerning it being gathered from the authorized publications of the hierarchy. That it is a veritable statement may be inferred from the following, clipped from the *Boston Pilot*, one of the most influential of Romish papers in the United States: "No good government can exist without religion, and there can be no religion without an INQUISITION, which is wisely designed for the protection and promotion of the true church." President James Madison, in his day, gave us this prophetic warning: "Foreign influence to America is like the Grecian horse to Troy; it conceals an enemy in its heart. We cannot be too careful to exclude its entrance;" and the last prayer of Andrew Jackson was: "Lord, preserve our country from ALL foreign influence!"

The work of anti-secrecy reform on the Pacific coast is worthy of careful consideration. Rev. P. B. Williams, from whom we published an interesting report last week, is well and favorably known East and West, and in all sections where he has made acquaintances there is manifestly a thankful and prayerful spirit in his behalf. We trust that his work in Oregon and Washington may be owned of God, in the deliverance from the bondage of oath-bound sin of many of God's children on the coast. Should any of our readers feel disposed to extend to him a helping hand, with their prayers for his success in this work, they can write to him at Portland, Ore., concerning the state of affairs in their vicinity, and inquiring how they can best assist him in this great work. It is said that "reforms never go backward". If that is so it is every Christian's duty to "share in the glory of the harvest-home."

Rev. Mr. Nickle, assistant pastor of the First M. E. Church in this city, and who, it may be remembered, led the singing at the National Christian Association's Conference of Christians in 1890, has recently taken a brief vacation, which was spent at the country home of his boyhood. On the eve of his starting out in the labor of life, he and seven other young men, three of whom bore his own family name, consecrated themselves to Christian work. At the same time they also planned to enjoy their annual vacations together. This year two were prevented from meeting the others by sickness in their families. The remaining six assembled according to custom, and decided to pass their vacation in the grove, telling their neighbors about Jesus their Saviour. Five days were spent in this manner, and every-day witnessed new conversions to Christ. What a blessed memory will this vacation be to these men of God in the coming years!

The National Commission and the Board of Directors of the World's Fair have each been in consultation. In the meeting of the former, President T. W. Palmer said: "We have put ourselves in an attitude of antagonism to the Congress that created this body. We are in a false position. I am sick and tired of the petty evasion that pretends that the opening of the gates was in accordance with law. You know, as I know, that the report of the Sunday-closing rule has never been in the courts. The only final decision hinged on the jurisdiction, and not on the repeal of the rule. No matter as to that; the opening of the gates was in violation of faith, was done without sanction of law, and has injured the good name of the Commission." The directory, under the pressure of the small attendance on

Sunday, since the Fair was opened on that day, the indifference with which the Sunday privilege has been met by the wage-workers, for whose benefit the gates were thrown open on the Sabbath, and the fact that 1,100 exhibits were covered and hidden from the public on Sunday before last, decided, by a vote of 24 to 4, to close the Fair on the Lord's day, from this time on. It is well.

It is announced, upon what we consider competent authority, that the secret order of the A. P. A. (American Protective Association) is exerting a superior influence upon kindred secret organizations known as "patriotic orders," and is about to make a formidable movement in the interests of its principles. There are, it is stated, "seventy-eight societies in this country affiliated in principle with the A. P. Association. These societies number a million and a half active members and millions of sympathizers and secret adherents. There is talk of a great convention and a federation to be followed by a new political party. All of them are advocates of a non-sectarian public school system, and are opponents of any religio-political organization. They have been formed to overcome those evils which the immigrant imports from Europe." Already it is known that some of these societies habitually refuse to vote for Romish candidates for public offices, and in this spirit all are "one and indivisible." The necessity for a new party, they claim, arises from the laxity of public vigilance, the arrogant and clannish spirit of the imported citizen, and his voracity to rule or ruin the country of his adoption. It is evident that we are to have another "dark lantern" party in future campaigns.

TWO HORNS LIKE A LAMB—REV. 13: 11.

BY C. A. S. TEMPLE.

In prophetic language "a beast" is a great kingdom, government, or power. (Dan. 7: 3, 17, 23.) So, too, is "a horn". (Id. vs. 7, 8, 24.) In the same language, "a horn," or "horns" upon the head of a beast, represents a power, subordinate to or a sharer in the dominion of that beast. (See Dan. 8: 7, 20, R. V., the ram with two horns upon his head, which, thus arranged, represented the unified kingdoms of Media and Persia. See also verses 3, 5, 8, 9, 20-24, same chapter.)

The two-horned beast, now before us, has been the subject of a great number and variety of interpretations. Some learned expositors have thought that he might have represented the Exarchate of Ravenna, or perhaps the Duke, or Grand-Duke, of Lombardy, or somebody else; while a professor in one of our American universities is confident that he represented the Roman Emperor, Nero. Another writer insists that this mysterious nondescript is fully represented in and by "the Church of England and the Lutheran church". But the climax of random guessing would seem to have been reached by certain other expositors, who very gravely insist that this two-horned beast "represents these United States of America"! But none of them have shown *how* that beast, as they represent him, has filled out, in any particular, that inspired description of him, in verses 11-13. All seem to have overlooked certain essential fundamental facts, in his relations to the Roman government (as he—the beast—represents it), and to that great, ten-horned monster, described in Dan. 7 and Rev. 12, 13 and 17. By these omissions all such expositors have most signally failed of a right solution of the identity of this great two-horned beast.

The following facts will show, in a light strong and clear, that this beast represents Rome, and that, in a light at once peculiar and very signifi-

cant. They show, too, that he is nothing more nor less than that same old ten-horned "beast" and "dragon," in a cunningly-arranged disguise.

HIS RELATIONS TO THE ROMAN GOVERNMENT.

From the time of Numa Pompilius, the second king of Rome, Rome has constantly maintained (in one form or another) a complete, two-fold individuality, in her internal or domestic relations, and in her method of governmental administration. From that beginning, her government, through all its mutations, has been made up of two distinct, yet co-ordinate elements—the civil and hierarchal—two horns upon one head. Whatever was the name, or form, of the government (the civil horn), its authority extended only to civil affairs, while the powers of the hierarchy (the other horn) were confined, with equal strictness, to sacerdotal or religious affairs. Over everything pertaining to religion the hierarchy was, as now, supreme; in that respect, co-equal with the civil power.

Such is, and always has been, the status, though varying from time to time, in their relations, of the "two horns" in Rome.

The head of the hierarchy was always called "Pontifex Maximus". He was the same to the hierarchy as the Pope of Rome is now.

2. Under the emperors the government was a duality in unity. The emperor was always "Pont. Max.," Sovereign Pontiff; head of both the Roman religion and the Roman state. Yet under him the two departments (the civil and the hieratic "horns") though co-ordinate, were still distinct branches of one and the same system. Neither branch could interfere with the affairs or duties of the other. As under all the previous forms of administration, therefore, these two departments (thus united and arranged) were fitly represented in that vision, by those two horns upon the beast. (See *Adams' Roman Antiquity*, pp. 150, 247-252.)

In A. D. 378 the Bishop of Rome, without resigning his bishopric, accepted the Pagan office and title of "Pontifex Maximus"—Sovereign Pontiff, with all its functions, prerogatives and powers. (*Hislop, Two Babylons*, p. 410.) Meantime, in the church the work of concession and compromise with Paganism (inaugurated long before) went on. In A. D. 606 the Bishop—now "Pont. Max." as well—was proclaimed and acknowledged "Universal Bishop," or "Bishop of the Universal Church". (*Dowling, History of Romanism*, p. 55.)

In A. D. 756 the temporal power was conferred upon the Pope. (*Dowling*, pp. 171-4.) Then in him and his hierarchy those two elements in the Roman government—the civil and the hieratic (the two horns) were blended (but in reversed conditions and relations) in one vast hieratic civil organism, but in which the original Roman duality was strictly and faithfully maintained.

The difference, in this respect, between the empire and the papacy, was this: in the empire, as a rule, no priest could hold a civil office; nor could a layman, a mere civilian, hold or execute any public sacerdotal office or duty; while under the papacy, although the hierarchal and civil branches—"horns"—were ostensibly distinct from each other, yet every civil office was filled and manipulated by an ecclesiastic. (*Rome and the Papacy*, Preface, p. 10.)

The change, in this case, was simply that the priority was shifted from the imperial, or civil, department, to the hieratic or sacerdotal. In other words, the hieratic "horn" became the superior of the civil or secular "horn". It was simply the uplifting of the till-then lower end of the scale, and the depression of the other end. The "two horns" remained, intact. Except in their relations to each other, their connection with "the beast" (the government—Rome and "the church") was unchanged.

"LIKE A LAMB."

From the culmination of the great apostacy in the early Christian ages, till the change of regime in Rome, under Victor Emanuel, in 1872, Rome exhibited this feature of "the beast with two horns," viz: "like a lamb"—in its perfection. That culmination was the adoption by the Bishop of Rome, of the office and title of Pontifex Maximus, or Pope, and his subsequent obtainment of the title and distinction of "Universal Bishop"! After that, by his assumption of the temporal power, he, of course, became also a secular sovereign, as one of the "kings of the earth".

That was the crisis, the finishing touch, in that long series of defections and concessions and compromises, in the church, and of the arrogant, overbearing pretensions and claims, by her Pontiff and hierarchy, for the blending and assimilation of those great, mutual antagonisms—Christianity and Paganism.

Each and every element in her whole Pagan system was now, as it were, baptized with some Christian designation. Her whole Pagan hierarchy, in which there was not a single "order" or office, even analogous to those of the church of Christ, was adopted, bodily, with only some such changes of designation as would give them a seeming adaptation to her Christian professions.

So, too, her whole catalogue of Pagan observances, if, perhaps, we except her bloody sacrifices, was adopted, consecrated and set up as "Christian ordinances"!

"The present people of Rome worship in the same temples, at the same altars, sometimes the same images, and always with the same ceremonies, as the ancient Romans."—*Middleton*.

This vast, this loathsome jumble of alien and incongruous elements (Christianity, with the ancient, hieratic Paganism) is now that hideous monstrosity known to the world as the Roman Catholic church. Rome calls it "The infallible and only true church: the spouse of Christ"!

Our conclusion, from such facts, is inevitable—viz.: that "the beast" in that vision was simply Rome. That his two horns represent the two departments of the Roman government, from the time of Numa till the present, and that the conformation of those horns ("like a lamb") represents that pretended metamorphosis of character, in the whole Roman system, from a Pagan to a Christian commonwealth. In other words, her present claim of the Christian name for that system was represented in the lamb-like contour of those two horns. Those horns, therefore, as thus exhibited, were prophetic of the Roman church—papal Rome, the Rome of the last 1300 years!

More anon. A short statement, showing by divine authority (verses 11 and 12 of this same chapter): "He spake as a dragon," and "he exerciseth all the power" and "the moral identity" of this beast and "the beast," and "the beast and dragon" of Daniel, 7th chapter, and Revelation, chapters 12, 13 and 17.

(To be concluded.)

THE SECRET CLANS OF THE REBELLION.

The leading Democratic politicians all over the North [just previous to the beginning of the War of the Rebellion] became the staunch advocates of slavery; and we all know with what blind confidence and fierce determination the masses follow their political leaders. The culmination of the contest over this question, resulting in the election of Abraham Lincoln to the presidency by a party openly opposed to slavery, caused its friends to take their appeal from the ballot-box to the sword; and this appeal found those who were the friends of the institution (slavery) from political party considerations scattered all over the North in quite formidable numbers, constituting an enemy in the rear of our armies that gave to the administration of President Lincoln no little anxiety and embarrassment, making it necessary for him, as early as September, 1862, to proclaim martial law and suspend the writ of *habeas corpus* in respect to all persons in the United States who were arrested and found to have been actively disloyal and engaged in efforts to aid the rebellion.

By permission of the publishers, the American Citizen Company, of No. 7 Bromfield street, Boston, we are enabled to copy the following interesting particulars of these secret enemies of the Union from General T. M. Harris' recent work, "The Assassination of Lincoln: A History of the Great Conspiracy," which includes, also, the trial of the conspirators by a military commission, and a review of the trial of John H. Surratt. Gen. Harris was a member of this military commission.

This disloyal element was rendered much more formidable by the fact of its perfect combination, through secret, oath-bound organizations under the names of Knights of the Golden Circle and Order of American Knights. These secret orders no doubt had their origin in the South, prepar-

atory to secession and war; but after the war had been commenced it was chiefly in the North that they were useful to the rebel cause, and it was through these that the assassination of the President-elect was to have been accomplished at Baltimore, when on his way to the capital in 1861, and thus his inauguration as President was to have been prevented. We thus see the desperate character of the political leaders of the rebellion, who were ready to frustrate the expressed will of the people by resorting to assassination. We need not think strange that a rebellion which was ready to resort to such means in its incipency should finally expire under the weight of this infamy.

By these secret organizations, the enemies of the government, wherever they might be, possessed the means of a secret recognition amongst their members. And under whatever circumstances they might be placed, the obligations of their oath afforded them confidence and security. They constituted a brotherhood, and by their secret grips, signs, passwords, etc., they had a guarantee of unity of sentiment and of purpose, and of faithfulness to each other and to the obligations of their oath.

These organizations were regarded as allies by the rebel government, and were counted on as a valuable factor to secure the success of its arms. This element in the North kept itself in constant communication with the rebel government and the rebel armies, and thus, in a large degree, filled the place of spies in giving information. To furnish facilities for communication with its friends in the North, as also for various other purposes in aid of the rebel cause, the Confederate government sent a number of its ablest civilians to Canada, at an early period of the war, as its secret agents, who established their headquarters at Montreal. This cabal consisted of the following persons: Jacob Thompson, who had been Secretary of the Interior, under Buchanan's administration; Clement C. Clay, who had been a United States Senator from Alabama; Beverly Tucker, who had been a circuit judge in Virginia; George N. Sanders, William C. Cleary, Prof. Holcomb, George Harper and others. Of these, Thompson, Tucker and Clay seem to have held semi-official positions, and we will designate them as Davis's Canada cabinet. The others named, as also others unnamed above, appear to have acted as aids, in a subordinate capacity, in the execution of their plots. They all claimed to be acting as agents of the rebel government upon their oaths on the trial for the extradition of the St. Alban's raiders.

The proclamation of martial law and suspension of the writ of *habeas corpus* in September, 1862, had the effect of restraining the open, active efforts of these secret disloyal organizations to cripple the resources at Mr. Lincoln's command for suppressing the rebellion, inasmuch as any such efforts were met by arrest, military trial and imprisonment; yet, inasmuch as they created a necessity for a military police at all important points in the North, they felt that they were still rendering valuable service to the rebellion by thus weakening the force at the front; and whilst it was necessary to conduct their operations with much more secrecy, their organizations were not disbanded. They went on to effect a complete military organization, thoroughly officered and drilled, and in many cases armed, holding themselves ready to take the field in any emergency that might arise that would justify so bold a measure. The Canada cabinet watched over these organizations with great interest, and directed their operations, and by many schemes sought to bring about an emergency that would enable them to bring this army, which they had hidden away in secrecy, into the field of active operations for the success of their cause. The officers of these secret military organizations were chosen from the local political leaders in the different localities where they existed, and kept themselves in communication with the Canada cabinet, and through this medium the Confederate government was kept informed of their strength, organization, plans and purposes. So bold and active did they become, in spite of the efforts of the military police for their suppression, that the government finally found it necessary, through its secret service department, to possess itself of a thorough knowledge of these organizations, and in this way was enabled to capture the arms and munitions of

war which had been secured and were hidden away in secrecy by them, and also to arrest the leading officers of these organizations in several States. Whilst by these means these treasonable combinations were seriously crippled, they were unchanged in animus and still struggled to maintain their existence. They kept themselves in communication with the Canada conspirators, and ready to co-operate with them for the success of their schemes should the conditions become sufficiently promising to justify them in declaring themselves openly.

It was in the summer of 1864 that Jacob Thompson, according to the testimony before the Commission, declared that he had his friends all over the Northern States, who were willing to go to any length in order to serve the cause of the South. Jefferson Davis's Canada cabinet kept up a constant correspondence with their chief, through secret agents who traveled directly through the States, and even through the city of Washington.

So potent was the aid of secret signs, grips, pass-words, etc., as a means of recognition, and so universally were the members of these secret orders diffused over the country, that they could go anywhere. Should one agent find it necessary to stop his task for fear of detection, another would take it up; and where men could not go, women went, to carry communications. The Canada cabinet was well supplied with money by the government at Richmond, and in this department of the service Jacob Thompson seems to have been Secretary of the Treasury. He kept his deposits largely in the Ontario Bank of Montreal, and his credits there arose from Southern bills of exchange on London. The object of the writer in this introductory chapter has been to place clearly before his readers the formidable character of the conspiracy, which, with the President of the Confederacy at its head, and organized by his Canada cabinet, was intended to throw the loyal North into a state of chaotic confusion and bring to the aid of their sinking cause the disloyal element all over the North, by a series of assassinations which would leave the nation without a civil and military head, and without any constitutional way of electing another President, and at the same time would deprive the armies of the United States of a lawful commander. This was the last card of the political leaders of the rebellion, the last desperate resort to retrieve a cause that had been manifestly lost in open warfare. It may seem like temerity in the writer to make such a charge involving a total disregard of the laws of civilized warfare, and such utter moral depravity on the part of these conspirators, and to claim for their wicked project the approval of Jefferson Davis, but the evidence in the possession of the government and adduced before the Commission, it will be seen, fully justified the government in making this charge. The persons brought before the Commission, though in full sympathy in sentiment with their employers, were merely the tools and hired assassins of the Canada cabinet, acting under the advice and sanction of their chief.

BROTHERHOOD OF ANDREW AND PHILIP.

The Brotherhood of Andrew and Philip is both denominational and interdenominational. Four denominations are already represented in its list of one hundred and twenty-five chapters, namely, the two branches of the Reformed church and the Presbyterian and the Congregational.

In the last six months nearly fifty chapters have been organized. There are now 125 chapters regularly enrolled; scattered throughout 25 States of the Union with a membership of 3,500. Active chapters are found in such well known churches as Bethany Presbyterian, Philadelphia, Pa.; Marble Collegiate Reformed Church, New York City; Berkley Temple and Philips Church, Boston, Mass.; First Presbyterian, Western Presbyterian, and First Congregational, Washington, D. C.; Armour Mission, Chicago, Ill.; and in other prominent churches in Baltimore, Md., Cleveland, O., Pittsburgh, Pa., Omaha, Neb., San Francisco, Cal., Portland, Ore., and Minneapolis, Minn.

Each denomination has its own Brotherhood, made up of the chapters within its own body. It is intended that these shall meet in convention every second year.

There is also a union of all the chapters of the

Brotherhood which holds a convention each alternate year, and is represented between the conventions by a Federal Council, whose members are drawn from all the denominations which have chapters of the Brotherhood. No chapter can be organized without the consent of the pastor or officials in charge of a congregation.

The Brotherhood is flexible in its working. In one congregation the most of its energy is expended upon a Young Men's Bible Class; in another, on a mission Sunday-school or rescue work; in the third, on a Sunday morning prayer-meeting of men, and in a fourth, it takes charge of the ushering of the church.

ARTICLE I. *Name.*—This organization shall be called the "Brotherhood of Andrew and Philip," being so called from the accounts given in John 1: 41-48; 12: 20-22, and the statement of James 5: 16, 19, 20.

ARTICLE II. SECTION 1.—*Object and Rules.*—The sole object of the Brotherhood of Andrew and Philip is the spread of Christ's kingdom among young men.

SECTION 2.—Every man desiring to become a member must pledge himself to obey the rules of the Brotherhood so long as he shall be a member. These rules are two: The Rule of Prayer and the Rule of Service. The Rule of Prayer is to pray daily for the spread of Christ's kingdom among young men and for God's blessing upon the labors of the Brotherhood. The Rule of Service is to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ as set forth in the services of the church, young people's prayer-meetings, and young men's Bible classes.

The Badge is a button, made of various materials, but always in the colors, red, orange, and black; the red star being the symbol suggested by the Motto, and the three colors in combination, recalling the glorious struggle for civil and religious freedom and Gospel truth, in which the Netherlands conquered for the world.

The Brotherhood develops the unused and often unsuspected spiritual power latent in Christian young men, and increases that power by combination and co-operation in pursuit of a definite object. It places under the pastor's hand an agency by which he can reach many young men whom he cannot reach personally. It utilizes for Christ and salvation that peculiar comradeship of young men which is often—the more's the pity—the chain by which they are dragged to sin and destruction.

The Brotherhood is growing rapidly. It will increase much more rapidly as its working comes to be more generally understood. All evangelical denominations are heartily invited to establish chapters. Pastors who desire to find work for their young men whereby they will the more readily lay hold of other young men, drawing them into the services of the church and so into the possibility and hope of all good, are invited to correspond with the secretary of the Federal Council and to establish chapters in their congregation. Earnest young men may also find here suggestions for the direction of their powers which will greatly enhance their usefulness.—*Christian World.*

FRATERNAL INSURANCE IN KANSAS.

A dispatch from Topeka, Kans., July 12, reports as follows:

A fraternal insurance society, the Knights of Columbia, is in trouble. This society was started two years ago, and since that time has spread rapidly, as organizers have been receiving considerable fees for instituting lodges. The immediate trouble arises from failure to pay the death loss of John F. Lee, of Atchison, who was in good standing at the time of his death, although an assessment had been levied and paid. No reason has yet been assigned by the "supreme lodge" why the loss has been rejected nor why an assessment was made for a claim which has been refused. In a death which occurred in this city the heirs of the dead man were paid one-half the face of the policy, although the full amount was raised.

The officers of the supreme lodge claim that they were justified in making the compromise because the person had been addicted to the use of liquor, which was against the rules of the order. The same officers declared in an interview with a newspaper representative that they would con-

sent to pay \$1,000 on the Atchison death, though not liable for a cent of it. The policy was for \$3,000. "We do this in order to save the credit of our order. The claim is blackmail, as the man died in the Keeley Institute, when he had taken oath that he was not in the habit of using intoxicating liquors. He committed perjury, but we will pay his heirs \$1,000 rather than have a scandal, though we ought not to pay a cent."

He admitted that there had been an assessment, but alleged that the unexpended balance would be applied on other losses, as was done in the Topeka case. The Atchison lodge threatens to surrender its charter and demand a legal investigation unless the claim is paid in full. An investigation is not courted, and a compromise will be sought, which will probably be accepted rather than incur total loss.

No one seems to know who the supreme officers are, or where they meet, except that the man who founded the order is the supreme commander, the principal organizer and the committee to settle losses. There are so many of these fraternal insurance societies in this State that it is impossible to keep track of them. By a provision of law they are exempt from supervision by the superintendent of insurance. All they have to do to come under the law is to have a ritual with a little secret work, and then they can seek policy-holders without hindrance. It is estimated that there are over two hundred thousand holders of beneficiary certificates in the various secret society insurance companies, all conducted on the assessment plan. In addition to paying all losses that occur within the grand lodge jurisdiction, they are liable to be assessed by the supreme lodges under the provisions of relief calls when they send aid to other States.

The failure of a society of this kind, like the Iron Hall, does not seem to affect those who are caught by the fraternal features of the secret order. Any new society of this character can readily procure members and build up flourishing lodges in all the cities, appeals to the office-holding ambition of men being the bait that catches those who comprise the workers in the securing of new members. Some of these orders are apparently on a sound basis, having thousands of members. These are cited as examples by the concerns that cannot bear investigation.

FORMER WORLD'S FAIRS.

It is interesting to gather data from reports in reference to world's fairs that have been held years ago and it is a significant fact that only the first one, in London in 1851, and the last one, in Paris in 1889, made a financial success. In the first one, held in London, and known as the Crystal Palace because of its construction, over 1,000,000 square feet of glass being used; the gates were opened 144 days. Its cost and expenses reached the sum of \$1,500,000 and the receipts from all sources were \$2,500,000, leaving net a round million, says a writer in the Rock Island railway's bright publication, the *Western Trail*.

The building was a significant length, 1,851 feet, and the year was 1851. It was not opened Sundays, and the admission on Monday, Tuesday, Wednesday and Thursday was 25 cents. On Friday 62½ cents, and for Saturday the admission was raised to \$1.25. Gentlemen's season tickets were 3 guineas, or \$15. The ladies were highly favored by having the price of their season tickets shaded to 2 guineas, or about \$10.

In 1854 the exhibition at Munich was classed with the international exhibitions. It was held in a crystal palace built by King Ludwig II., who vacated the throne in 1848, and to this man is due the building of this great enterprise, for at that time and place he had not the co-operation of the people. It was held in one building, and a veritable crystal palace it was, being 800 feet long, 260 feet wide, and 87 feet high.

The number of acres covered was twelve. The expenditures were \$450,000 and receipts but about \$200,000.

Paris in 1855 opened a world's fair that ran 200 days and cost \$5,000,000 and the receipts from all sources were less than \$1,000,000. Therefore the holding of this world's fair was attended by a loss of fully \$4,000,000.

London followed in 1862 and nearly held her own in an exhibition opened 171 days; and in 1867 Paris again invited the world to exhibit and look on another fair international in its character.

This was not financially successful; and then came Vienna in 1873 and Philadelphia in 1876 in honor of the first centennial year of independence.

Paris opened again in 1878, and Melbourne in 1880, both failing to draw the crowds to make them financially successful. Paris yet again came to the front after a lapse of nine years, and in 1889 planned and completed the greatest of world's fairs up to that day. The machinery palace was the largest building on the ground and its length was 1,378 feet and width 406 feet. It covered about eleven acres. The French section cost over \$1,000,000, palace of arts one and one-half millions, and half a million was expended in garden and parks.

The great attraction, however, was Eiffel's tower, which cost \$1,000,000. It was put up by private enterprise, and proved financially successful. The income to the management from all sources was \$10,000,000 and the total outlay was about \$8,300,000. This showed a net gain of over \$1,000,000.

Next in world's fairs comes our own, which it is expected will be the third great success.

TRY IT YOURSELF.

Over five hundred veterinary surgeons have signed a paper condemning tight check-reins, as painful to horses and productive of disease, causing distortion of the wind-pipe to such a degree as to impede respiration. They mention paralysis of the muscles of the face, migraines, apoplexy, coma, and inflammation as some of the results of its use. The over-check rein will often cause a horse to become knee-sprung. It destroys the delicate sensitiveness to the bit which is most desirable in guiding a horse. Dr. Kitching says: "If a horse pulling a load has his head held in by a check-rein, he cannot throw his weight into his collar, and is hindered from giving his body that position which is most natural and effective." He goes on to speak of the consequent strain of his limbs and muscles, and the injury caused by the constrained position of the head, whereby the breathing and circulation are affected, and the horse made restless, irritable, and uncomfortable. He says: "The check-rein inflicts unceasing torture upon the animal in another way. By holding the head upwards, it puts the muscles of the neck on a constant strain. They become painfully uneasy and tired. If the horse cannot bear it, he rests the weight of his head upon the rein, and his mouth is violently stretched. Thus he only exchanges one torment for another. To sum in a word, the check-rein lessens a horse's strength; brings on disease; keeps him in pain; frets and injures his mouth, and spoils his temper."

The following is from the pastor of a Methodist Episcopal church, after reading Rev. Dr. Caradine's excellent sermon, to which he refers. He writes under date of June 28, 1893: "I just wanted to drop you a note, to thank you for a pamphlet you once gave me, entitled: 'Are Secret Societies a Blessing or a Curse?' From the time I read that I began to turn from them; and, to-day, thank God! I am free from everything of the kind and expect to be. I have withdrawn from the I. O. G. T. and the A. O. U. W., and, instead of the A. O. U. W., I have insured my life in the 'Northwestern' of Milwaukee, Wis., an open institution. I feel free and clear now."

NEW ENGLAND LETTER.

Women as natural reformers.—Over-education vs. under-education.—Prof. Whitney and the smokers.—Praying for the Pope.—A strange expression by a judge of the Superior Court.

Hawthorne was more of a romancer than he was a practical observer of the prevailing tendencies of the age. This made him a democrat in politics, and in all moral questions a conservative of conservatives. Like Sir Walter Scott, his mind dwelt in the past, and the creations of his brain lived, moved and had their being in a state of society altogether different from that out of whose opposing elements is born this strife of moral ideas which makes it so pre-eminently the age of reform. Hawthorne might, and probably did, honor the apostles of freedom, like Garrison and Lovejoy, but it would have been impossible for him to have followed in their footsteps, or even to have recognized the true grandeur of the sacrifices they made, sufficiently to become their

eulogist. Lacking in sympathy with the radicals of his time, he was also lacking in prophetic foresight and insight. Of this we have a curious instance in the "Blithedale Romance," where he says, alluding to its principal heroine, Zenobia—a thinly-veiled Margaret Fuller:—"Women are not natural reformers, but become such by the pressure of exceptional misfortunes." This was almost an unpardonable blunder, provided it was a blunder and not a willful refusal to see the truth. Hawthorne was the contemporary of Abby Kelly Foster, and the Grimke sisters; of Lydia Maria Child and Lucretia Mott, none of whom became a reformer "through the pressure of exceptional misfortunes," but their own generous sympathy with the oppressed, and that intensity of moral convictions which would not allow them to stay behind.

"The sweet, safe shelter of the household hearth," when their sisters in black under American law had no right to home, husbands or children. If the wizard of Concord could rise from his grave under the pines in Sleep Hollow Cemetery, he would find, to his surprise, that women are the natural reformers of the world. In fact, reformers, whether men or women, are seldom made such by circumstances, but by the laws of their own being, which preclude their being anything else.

An English writer in the *Athenæum* makes this rather paradoxical critique on Sumner: "It was his misfortune to be an idealist, and yet it was his idealism which made him a force in American politics." Certainly if our politicians to-day were possessed by that same divine idealism which made him "prefer principle to expediency at all hazards and under all circumstances," we should have statesmen where we now have demagogues, and perhaps the muse of American history might have been spared the shame of recording our broken faith with China. Great men have always been idealists; and if our country now lacks the former it is because she has so few of the latter. And that is not all. In the name of "expediency" the most impolitic things are done, and in our narrow and sordid worship of the "practical," we are in danger of becoming very unpractical. The *Saturday Review* has lately been discussing the evil of over-education. The term is a misnomer. It is under-education that we are suffering from. Our schools and colleges every year turn out a certain quota of under-educated young people who think it a disgrace to soil their hands with honest labor. This is a sore evil under the sun. Cincinnatus at the plough in the heroic days of Rome, Madame Roland cooking the family dinners, and Gladstone "lifting up axes against the thick trees," are illustrations of that delight which real culture takes in laboring occasionally with the hands. In fact, the greatest men and women have always found their chosen recreation in some form of manual labor.

President Whitney, of the West End, still "halts between two opinions" in regard to allowing smokers to practically monopolize six seats on every electric car. The five thousand two hundred women who have signed the petition which is thus cavalierly treated, have no votes, and the men who smoke do; and moneyed as well as political corporations are quick to recognize this fact. They are of the opinion of Tom, the college coachman, who, last fall, when political excitement was at its height, got into an argument with a group of Wellesley girls on the merits of their respective candidates. Tom is of Hibernian lineage, and of course a strong Democrat. Worsted in the argument, he finally turned away, remarking: "Well, girls, you may talk, but next Tuesday I shall be worth more than the whole of you." Is it strange that to these intelligent young women this answer from an illiterate Irish coachman was the most effective woman-suffrage speech to which they had ever listened? A woman may be able to calculate eclipses, and have all the literature of the ancient and modern world at her tongue's end, but when it comes to influencing political parties or business corporations, she must stand aside for Tom, the coachman. She is a nonentity, politically considered; he is a man and a voter.

Like causes will produce like effects, without respect to locality. The craze for cycling is said to be the same serious menace to church-going, and the same efficient agent in Sabbath desecration in England that it is here, though report

does not say whether the new disease, *kyphosis bicyclistarum*, has yet reached there. If half as dreadful as its name, bicycling ought to go speedily out of fashion, along with all that irreverence and ignoring of which it has helped so much to increase.

Nine days of prayer and devotion were begun last week in honor of "Our Lady of Mt. Carmel," at the Convent of Mt. Carmel, Roxbury, Mass. To all who visit the convent chapel from noon of the 15th to sunset of the 16th, a plenary indulgence will be given, provided that the prayers are offered up for the Holy Father. It might be supposed that an infallible Pope had no occasion to be prayed for like ordinary mortals, and that they must stand far more in need of his prayers than the Holy Father possibly could of theirs. As a matter of fact, I believe nobody in the world needs praying for more than the poor old man of the Vatican; but, regarding it from a Romanist point of view, it involves no little inconsistency.

It is said that among the foreigners who borrow books from the Boston Library, the Russians form the majority. This would seem to indicate a higher degree of intellectual advancement than in other nationalities.

If Judge Sherman, of the Superior Court, actually said of District Attorney Knowlton's argument against Miss Borden, at the late famous trial, that "he would rather have made that address than to be attorney general," it shows a strange moral obliquity in one holding that high position. If it is praiseworthy for an officer of the law to commit downright perjury in his attempt by shrewd handling to make falsehoods for the moment appear as truths, in order to convict an innocent woman, Knowlton may justly claim the meed; but for my part I should hate to be on trial for my life before a judge who could thus speak of an address that in its dark, cruel malignancy showed far more of Satanic inspiration than judicial calmness or acumen.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, July 12, 1893.

The return of the two physicians, Dr. Kempster and Surgeon Irwin, of the Marine Hospital service, from a six months' tour of investigation of the cholera in Europe and of the methods used to prevent the spread of the disease, as well as to keep it from obtaining a foothold, and the publication of a synopsis of Dr. Kempster's preliminary report to the Surgeon-General of the Marine Hospital service, under whose direction the investigation was made, served to remind the people of the efforts that are being made by the authorities to keep the cholera out of the United States, and to prevent the spread of the scourge from the few cases that may be expected, in spite of all vigilance, to reach our ports from time to time.

The investigators covered nearly the whole of Europe and a considerable portion of Egypt and the Holy Land. They regard the swarms of Russian pilgrims constantly flocking to Jerusalem and camping around that city in filth and squalor as a source of danger to the whole world, as they come in contact with people from everywhere; and they are at a loss to understand why the Turkish authorities refused to allow the English-speaking residents of Jerusalem to replace at their own expense the old sewers, built by Solomon, and to furnish the city with an ample supply of pure water. They visited Smyrna, headquarters of the wool, rug, goats' and camels' hair trade, and looked into the quarantine system at Constantinople, which was found to be careless and ineffectual. Vessels go through the Bosphorus with no examination whatever, and the medical officer in charge of the so-called quarantine station told the Americans that it was impossible to carry out a proper system, even if money was allowed him to do it, because no sanitary measure suggested by him is adopted unless authority for it can be found in the Koran, which in Turkish minds is the only authority.

The investigation at Constantinople also convinced the physicians that it was along the route taken by the pilgrims to and from Mecca and other Moslem shrines, and those followed by merchandise, that the cholera came from its original home in India to Mecca, passing thence

northward through Persia to points on the Caspian Sea and into Russia; also that the expulsion of the Hebrews from the southwestern provinces of Russia, where the cholera prevails, is a source of great danger, as the exiles swarm through the Mediterranean, spreading cholera germs in all its ports.

After looking through Athens, Dr. Irwin remained at Naples to assist the American consul in his efforts to ward off the disease, while Dr. Kempster followed the route of emigrants from the northern points of Europe bound for America, and was not surprised when he found cholera along his route. He expected it. He found that the commerce between France and England, which is practically unrestricted, was a menace; also that the activity of our consuls at other European ports had driven the emigrants to avoid detention at ports under suspicion by coming to America *via* England. A mass of medical information was obtained that is regarded as very valuable, although it is thought to be practically impossible for the cholera to become epidemic in America, because of the intelligence of Americans, and their readiness to adopt needed precautions at the proper time. Still, it is well to be prepared for the worst at all times. Congress has provided the means and the people have a right to expect that full advantage will be taken of them by the authorities, and they seem to be doing it.

The High Tent of the Independent Order of Rechabites in North America is holding its annual session in this city. The High Chief Ruler has made some radical recommendations as to changes in the ritual and laws of the order, which are being considered as I write. This evening a complimentary excursion down the Potomac and a banquet are on the program for the entertainment of the visitors.

The friends of moral reform are watching with the greatest interest the working of the Board of Children's Guardians, which was authorized by the last Congress, and which began its existence July 1. The idea is to provide a way to dispose of children who get before our courts in other ways than in committing them to jail or the reform school, as had heretofore to be done. The guardians are appointed by the judges of the criminal and police courts, and serve without compensation. The present board has nine members, three of whom are ladies. An office has been opened by the board, in charge of Mr. W. H. Lewis, late of the Minneapolis State school, and already it has assumed the guardianship of a number of children below the age of 16. The greatest good is expected to be accomplished by placing the children in the houses of Christian families, and so great is the interest manifested in saving the children that more than fifty families have notified the board of their willingness to each take a child. Whenever circumstances will justify it the board will render material assistance to the natural protectors of the children and leave the children in their care. *

REFORM NEWS.

FROM THE NEW ENGLAND SECRETARY.

THE MASONIC JEWEL.

CHICAGO, June 13, 1893.

The "jewel" of Masonry is not the "jewel of consistency," judged by the late decision of the Grand Master of Michigan compared with the common practice of the fraternity. The press credit this high functionary with the official announcement that it is unlawful to convene a lodge in a building over a saloon, etc.

If this "exalted" Masonic jurist will visit Chicago he will find, on the corner of Halsted and Randolph streets, a Masonic temple, and in the basement a saloon in full blast, advertising and dispensing all kinds of liquor in a public and shameless manner. I saw, to-day, the open way to this vault of death and hell, and read, chiseled upon a solid block of granite, at the top of the stairs, this inscription. "West Chicago Masonic Benevolent Institution, A. L. 5869, A. D. 1869." Over and about the entrance I read: "Henry Walker, liquors and cigars: West Side Brewing Company's Pilsener, Besley's ale and porter on draught; 15 ball-pool, beer vaults," etc.

The sight was not new to me, for at the time of the great fire, in 1871, I took a note of it.

When the churches in the vicinity of this professed almoner of the needy were sheltering and feeding the homeless and destitute without fee or reward, this same insulting, libelous inscription stood out boldly upon the corner-stone of the "West Chicago Benevolent Institution;" and, without proffering a morsel of bread to the hungry, or a garment to "clothe the naked," it was serenely pursuing its wonted benevolent (?) vocation, of making widows of wives, orphans of children, paupers of prosperous business men, styes of wretchedness and crime of homes of contentment and thrift, and crowding the domain of the lost with victims of its hellish "benevolence". I have frequently looked down into this yawning chasm since, while passing, and am confident that there has been no intermission in its soul-destroying "benevolence".

This is not a case of "emergency," or a "temporary make-shift," but it is the bottom-tier in the moral and material edifice which Masonry has erected, and which it *owns and controls*, and where a lodge, chapter, commandery, council, or some other Masonic gathering, is held almost every week-day night through the year. Neither is it an exceptional case. A seceder from a lodge, the most high-toned and aristocratic in Boston, told me of cases where men in the high grades who were temperate and respectable in the light, but who were so overcome with strong drink in the night revels of Bacchanalian orgies that they had to be carried to their homes from the Masonic temple at the corner of Boylston and Tremont streets by their "brethren," who, as "Old Bruiser," could stand more of this "blessed charity".

Conversing with an adhering and active member of that Masonic body, I referred to the above facts and said: "How can you sustain such proceedings?" He replied: "It is a shame, and I have protested against it; but I can't help it, and am not responsible. I don't go to the lodge very often," etc. The fact that he was confirming the charges of dissipation I had brought against the lodge seemed never to have occurred to him; but the proof was all the stronger from the fact that it was unintentional and given by one attempting a defence of an order to which he belonged.

If we would know the system, we must study it in its centers of power, and not in some country lodge, or in the occasional utterances or edicts of some conscientious member, or captious or ignorant official; and, in view of all the facts on record, the well-known customs and nearly universal practice of lodges on the question of abstinence from intoxicants, it seems a strange freak of fancy, or a spasm of virtue into which the Grand Master of Michigan has fallen, when he attempts to knock the underpinning out of the "West Chicago Masonic Benevolent Institution," and thousands of less pretentious Masonic bodies, whose reciprocal influence and patronage keep both the saloons and the lodges open on the "black and dark night," thus exposing the husbands and sons of pure and loving mothers to the allurements and arts of her "whose house is the way to hell, going down to the chambers of death".

J. P. STODDARD.

THE EASTERN AGENT IN INDIANA.

PERU, Indiana, July 13, 1893.

DEAR CYNOSURE:—I am three miles from town, on Mr. Crane's farm, and am naturally interested in my surroundings. One week ago there was little wheat or hay cut in this section; to-day there is little standing. The speed and ease with which the products of the farm may be transferred to the granary would not have been thought possible a few years since. The self-binder enters the grainfield. In a few hours it easily does what would have taken a week of hard labor before it was known. Hay is cut in the morning. In the afternoon a team may be seen drawing a wagon with a crawfish looking machine attached behind the hayrack. This machine is raking and pitching the hay on the wagon faster than two men once could. Thus labor-saving machinery enables the farmer with large fields to secure his crops with greater ease and rapidity than the farmer with small fields who cannot afford the expense of these machines. May not the depreciation in price of farm-products be due somewhat to the fact that more land can now be cultivated by one man than formerly, and hence, an over-

production? As the man with the little field must take the same price for what he raises as the man with the big field, he must grow poor while the other grows fat.

Christianity says: Let the man with the big field help the man with the small one. Lodgery says: Let the men with big fields help one another. The men with the little fields must sink or swim without their aid.

This world is run on the principle of "the devil take the hindmost." Christianity alone cares for the weak and feeble. Selfishness is evidently increasing in our land in the same proportion as the lodges are multiplying.

Catholicism has a foothold in this section. During the past week I have met several of this faith who have been as kind to me as any one could be. Seemingly, they were persons of good sense, yet strangely blinded. On Monday we were entertained by a lady of refinement, who took no little pains to make our visit pleasant. In her arms was as bright and promising a baby-boy as may be found. I thought, can it be possible that this mother is so blinded as to wish that bright child to be brought under all the debasing influences of the Romish priesthood? The brother of this lady is not a professor of religion. His relations were anxious that he should become a Catholic. The priest sent word that if he would come and see him, he would give him a glass of wine and a cigar. Not wishing to become a drunkard or a fool, he declined the offer, and has since led a sober, industrious life. This same priest has just had an anniversary gathering. The largest liquor-dealer in town was said to be the central figure of this gathering. Just think of pure, innocent children going to such a degrading creature as this to confess the inmost secrets of their hearts! Women shut up in a box with him to answer such questions as I have read in a confession-book, which the other day I found on the table of a Catholic! Yet I remember that I might have been doing the same thing, had I the same surroundings and no better light than they.

The pastor of the Brethren church (Loree) fell off a barn and injured himself so that he could not preach on Sabbath evening. Your agent was asked to fill the pulpit. I spoke twice to full houses, in the evening warning the young people to shun the idolatrous lodge worship. Several Masons and Odd-fellows were present.

I have been driving about the country much of the time, in company with friends Crabe and Miller.

Future meetings are supposed to be arranged as follows: Denver, Seventh-day Adventist church, Saturday eve.; Old-School German Baptist church, Mexico, Sabbath; M. E. church, McGrawsville, Monday eve.; North Grove United Brethren church, Tuesday eve.

Rev. Mr. Osburn, pastor of the M. E. church at Bunker Hill, sent me an invitation to preach for him on Sabbath morning. I received the invitation too late to comply with his request. This brother told me he took one degree of the I. O. O. F., but never went to the lodge after the night he was initiated. He was thoroughly disgusted. Let us toil faithfully on, for in due time we shall reap if we faint not.

W. B. STODDARD.

CORRESPONDENCE.

THE LODGE IN THE CHURCH AT THE SOUTH.

CORPUS CHRISTI, Tex., July 5, 1893.

EDITOR CYNOSURE:—I have been receiving the *Cynosure* for several weeks and am always delighted while perusing it. I indorse the principles of the *Cynosure*, and the stand which it has always taken in exposing popular sins. I know that great good has been done through its columns in showing up the evils of the lodge system and the liquor traffic—more than through any other medium of which I know.

I wish means might be raised to put two or three such men as Rev. R. N. Countee into this Southern field to expose the heinousness of the lodge system and the terrible effects of the liquor traffic. I have no doubt that a vast amount of good would flow out of such labors.

I am sorry that Bro. Countee could not visit our little town while down in Texas. He would have had my warmest sympathy and most hearty support.

Our town is lodge-ridden. The secret society

business has almost destroyed the spiritual energies of the church.

When members are reproved for neglecting meetings of the church for the meetings of the lodge, they are easily offended and ready to defend the lodge at any cost. They often say, "The church does not promise to give me anything when I am sick, nor my family when I am dead; therefore, I am going to look out for number one." They seem to have lost all sense of moral obligation. Lodge interest far transcends that of the church. The lodge is requisite to good standing in social circles and church membership. Some go so far as to say, You *must* be a member of a lodge in order to be respected in church circles; and many try to carry out this idea by snubbing non-lodgers. There is no spiritual life or work in the churches of this town, because the lodge has absorbed all spiritual life and destroyed the influence of members for good. The church and the world are on a level, and go hand in hand. Indeed, you hardly know church-members from no church-members. They all seem one for the world. Indeed, I cannot think of any place which might exceed this in spiritual indifference and lodge idolatry. I am constantly expecting to witness a special judgment upon this town for its exceeding great wickedness. Pray for us.

Yours in Christian work, E. E. SIMS.

Pastor First Cong. Church.

"WOMEN AT A BOXING MATCH."

July 6, 1893.

EDITOR CYNOSURE:—The following, cut from the *Boston Globe*, takes its caption from "the surprise of the evening," mentioned therein:

Highland lodge, 235, Knights of Honor, celebrated the 20th anniversary with ladies' night in old Masonic hall, Roxbury, last evening.

The large hall was tastefully decorated with flags and streamers, and with the bright costumes of the women made a brilliant effect.

An excellent entertainment was provided in which the following participated: E. W. Jones, address of welcome; Miss E. L. Keyser, piano solo; A. E. Cahill, songs; Harry James, reader; A. W. Preece, flute solo; Josef Linden, songs; Miss Woodhead, recitation; Harry James, impersonation; Miss May Dee, song; Miss Fanny Stroud, accompanist; Miss Anna H. White, recitation; Mr. Elsbree, song; Mrs. Fred Bogardus, accompanist.

The surprise of the evening was a three-round boxing match between Charles Lathrop and E. L. Ripley, two colored boys of about 10, who gave an excellent exhibition under the direction of Arthur Cahill.

About 150 couples enjoyed the remainder of the evening in dancing, with an intermission for supper.

The floor was under the direction of W. J. Melvin, assisted by A. E. Cahill, John Barlow, D. B. Andrews, and A. W. Preece.

Possibly some of the women to whom it refers are enthusiastic, not only about the Knights of Honor, who provided "the surprise," but the Knights Templar, or other Masons, who have ordinarily worshiped in this hall. If they could have been there when it was not "ladies' night," but the night of a Masonic initiation, they might have found a still greater surprise.

GRAPHITE.

ANTI-SECRECY LIBRARIES IN COLLEGES.

THYNE INSTITUTE, REV. J. H. VEAZEY, PRINCIPAL, CHASE CITY, Va., Feb. 3, 1893.

THE NATIONAL CHRISTIAN ASSOCIATION:—The books sent for use in our school, at the request of Rev. Samuel F. Porter, came in good condition, and will do much good. I am placing them in the hands of our pupils in the highest department. I am sure they will exert an influence against secretism that is greatly needed among this people. I thank you, in the name of all these colored pupils, and trust that great good may result from the reading of the books in our school. Sincerely your co-worker,

J. H. VEAZEY.

LITERATURE.

REVELATION BY CHARACTER: Illustrated from Old Testament Lives. By Robert Tuck, B. A., author of "First Three Kings of Israel," etc. One volume, pp. 308. New York: Wilbur B. Ketcham, 2 Cooper Union. Cloth, \$2.00.

The plan of this work is novel and interesting. The leading idea in the studies is that every man has his own marked individuality, and his precise mission to his generation in that individuality. The author believes that a man's character is his distinguished endowment, and that it is of more importance than anything that he did, or in any circumstances in which he may have been placed. The object of the author is to illustrate that God has been pleased to give many invaluable moral lessons to the human race, through the characters

of the men whom he has sent forth. He writes clearly, and exhibits the candid temper of the true scholar, but does not lack positiveness of conviction, taking up and discussing in a fair, candid, and intelligent way, which leaves little to be denied. The twenty-four chapters of the volume treat of many Bible characters, the author having selected most suggestive titles; among them we note the following: "Righteous Abel," "Meek Moses," "Self-satisfied Solomon," "Fretful Jonah," and "Hopeful Isaiah." The various remaining titles are as suggestive as those mentioned. Mr. Tuck's works have been received with great favor, and we have no doubt that this excellent volume will command attention.

The titles of the twenty-four chapters which this volume contains, and the mottoes attached to each, are in themselves a pleasing study, and as follows: Righteous Abel—Religion must have a man's heart in it. Patient Noah—God tests obedience by requiring patience. Spiritual Abraham—The noble life is simply following God's lead. Self-conscious Lot—There is special peril for the self-centred. Peaceful Isaac—The quiet man has his own quiet power. Bargaining Jacob—Religion may be a life-struggle with disabilities. Talented Joseph—A man gets to do what he is fitted to do. Meek Moses—Life is a discipline of responsibility. Eloquent Aaron—Second-rate men often have important missions. Persistent Joshua—To many men activity is inspiration. Energetic Caleb—It is of first importance to be thorough in religion. Sign-seeking Gideon—God is ever ready to strengthen weak faith. Playful Samson—Troubles are lightened when we can laugh over them. Undisciplined Saul—It is well for a man to bear the yoke in his youth. Friendly Jonathan—True friendship may demand self-sacrifice. Pious David—Early piety unfolds into steadfast goodness. Wily Joab—The man of schemes is sure to over-scheme. Willful Absalom—The spoiled child becomes the self-willed man. Self-satisfied Solomon—A man may trust his wisdom rather than his God. Lonely Elijah—He who stands for God can dare to stand alone. Homely Elisha—Religion seeks its sphere in the common-place things of life. Fretful Jonah—Weakness comes from undue self-consideration. Hopeful Isaiah—The light of God's future is the cheer for man's present. Faithful Daniel—Persistence in goodness secures final triumph.

History of the Women's Crusade in Pittsburgh, Pa., in 1874. By Mrs. J. S. Collins. Paper, pp. 31. Pittsburgh: Press of Murdoch, Kerr & Co. Price, 10 cents.

This pamphlet comprises a paper read at the nineteenth anniversary of the "Crusaders," April 8, 1893. The daring warfare waged against the saloons and the liquor traffic generally, when the women invaded the grog-shops with prayers, hymns, and exhortations, unmindful of the abuse and persecution heaped upon them, was one of the grandest triumphs of the efforts to reform mankind ever undertaken by the sex, and did more, we believe, to strengthen their influence in social advancement than any previous event; and to-day the cause of woman suffrage is enjoying the impetus given to it by the work of these sterling Christian women in those exciting days. Woman's place as a reformer can never be better understood than by reading a history of these "crusades."

CURRENT PERIODICALS.

American Gardening for July abounds in choice horticultural and floral lore. The variety of topics is very great, as usual, and the information given, and the suggestions so carefully made, are of a kind to interest and instruct those who delight in summer gardens. The illustrations—which are always a charming feature of this magazine—are numerous and introduce the reader to many choice flowers, fruit and scenery. Horticulture at the World's Fair; Ornamental Grounds; Fruits and Vegetables, and Pleasure Gardening in the North, South and on the Pacific Coast etc., occupy a goodly space, with scores of other kindred topics for which this magazine enjoys deserved popularity. New York: Rural Publishing Co., corner Chambers and Pearl streets. \$1.00 a year.

The July issue of Dr. M. L. Holbrook's excellent *Journal of Hygiene* is replete with useful information imparted in a popular and pleasing form that adapts it for family reading and adoption. The editor contributes a new paper on the Hygienic Treatment of Indigestion, new Notes Concerning Health—both timely and sensible; also another chapter of much interest, on New Sources of Healthful Foods—Nut Culture South and West. Jennie Chandler continues her *Hygiene for Women*, full of practical good sense. There

is also an entertaining paper by "Dr. Goodhealth," touching Irish Wit and Humor; with editorial notes on topics of the month, including some World's Fair matters and book notices. New York: Dr. M. L. Holbrook, 46 East 21st St. \$1.00 a year.

The latest venture in magazine literature, *McClure's Magazine*, opens its second (July) number with a capital portrait of Oliver Wendell Holmes, in connection with an interesting paper, by Rev. E. E. Hale, recounting, with pen and pencil, some conversations with, and recollections of, this sturdy poet. The Race to the North Pole, illustrated, relates to the three newest expeditions to the Polar Regions by Peary, Nansen, and Jackson, which will be sure to attract attention. A unique feature is "Human Documents," a series of portraits of E. E. Hale, M. de Blowitz, Daniel Vierge, and Thos. A. Edison, at different periods of their lives. Other seasonable contributions are: Wild Beasts—How they are Transported and Tamed, illustrated; An Expedition to the North Magnetic Pole, by W. H. Gilder; Mons. de Blowitz, illustrated; On the Track of the Reviewer, a true story connected with the first publication of "Jane Eyre," with a portrait of Charlotte Bronte; The Merchantmen, a ballad, by Rudyard Kipling; In the Name of the Law, a story; Master John Horsleigh, Knight, a story, and Lost Years, a story. New York: S. S. McClure (Ltd.). \$1.50 a year.

OBITUARY.



ANDREW GUTHRIE.

EDITOR CYNOSURE:—Your readers will be interested in looking at the picture of Andrew Guthrie, a sainted father in our reform work, who recently exchanged the cross for the crown. There is no truer test of character than how a man impresses himself upon his children. I know of no father whose sons and daughters are standing more bravely on the front line of battle in reform work than those of Andrew Guthrie. Often in my reform campaigns have I found rest and inspiration in the homes of two of them—Mrs. Martha B. Park, of Alexandria, Neb., and Mrs. Susie G. Park, of Talmo, Kan. The former, at my request, has written me the following account of her father's life. It is due that we cherish his memory, as well as learn the secret of his power: *Bloomington, Ind.* M. A. GAULT.

THE MEMOIR.

My father was the son of William and Martha Brewster Guthrie, and was born near Paisley, Renfrewshire, Scotland, in November, 1815, and died at his home in Abingdon, Illinois, Wednesday afternoon, April 26, 1893, after an illness of about five weeks. He was of Scotch Covenanter blood. His mother's people, the Brewsters, suffered during the persecution.

His faith in Christ, which he professed when a young man, never wavered during a long and eventful life. He was a member of the U. P. church of Viola for over twenty years, and united with the U. P. church of Aledo on his removal to that place, remaining a member till his death.

The Aledo *Times* said of him after his death: "He lived quietly but earnestly a sincere Christian, and an upright pure life, taking the Word of God as his guide and rule. He searched diligently for the truth, and when he found it he clung steadfastly to it with unwavering faith in the ultimate triumph of the right."

Honesty and purity of thought and purpose were strong characteristics of his daily walk. Though his temper was hasty, yet he was kind-hearted and generous, and was highly respected by rich and poor wherever known. He opposed vice in every form, and was interested in all the leading reforms of the day. He was radical in his opposition to secret orders, especially Masonry, because he had read and studied their character and aims. Many years ago, while in Canada, he joined the Orangemen, unknown to my mother, who was strongly opposed to all secret orders; but he left them before a year, at the earnest request of my mother, who said that she never had a day's peace of mind while he was a member.

At Viola, Ill., he joined the Grange. He had con-

nected with the U. P. church there by a letter from the Canada U. P. church, which had no testimony against secret orders. His pastor, the now sainted Rev. W. S. McClanahan, preached a sermon against secret orders, showing the church's position. This sermon convinced my father of the evils of lodgery, and ever afterward he sought the light on this greatest of reforms. He read "Finney on Masonry," and Miss Flagg's "Holden with Cords," and was an earnest reader of the *Cynosure* for many years, and in deep sympathy with the work of the National Christian Association.

He was a thorough party Prohibitionist, and a firm believer in woman suffrage; saying often that the liquor question would not be settled till woman used the ballot. So highly did he value his vote, that he cut short a very pleasant visit with his children and friends in Aledo, last fall, and hurried home to vote for prohibition. He was anti-rum, anti-tobacco, anti-lodge and anti-Romanist; in fact, he was a true reformer, and our dear mother was a true help meet for him.

Their fortieth and fiftieth wedding anniversaries were joyfully celebrated by the children and friends.

My father was married to Susannah Thompson, December 31, 1840, and came to America in 1849. He lived in Hamilton, Canada, till 1853, when we moved to St. Helens, Huron Co., where, with the help of my two elder brothers, my father felled the dense forest trees and built us a comfortable home. It was on his farm and through his instrumentality, that the first school-house was built, and the first Sabbath-school organized.

Among my earliest recollections are the family altar, and the children on Sabbath evenings repeating the catechism to father, while mother prepared the evening meal. The Sabbath was a day of delight in my childhood's home, and we were taught to reverence the Lord's day and call it the Sabbath.

In 1864 we left our much loved Canadian home, and moved to a farm near Viola, Ill. In 1885 father settled in Aledo; and in 1891 he and mother moved to Abingdon, while their two youngest children, Rev. Samuel L., and Jessie C., were attending college.

My mother and nine children—four sons and five daughters, survive to mourn the loss of a most affectionate husband and father. Besides those mentioned above, there were Wm. A. Guthrie, of Rock Island; Robert Guthrie, of Aledo; Andrew D. Guthrie, of Seattle, Washington; Mrs. E. B. Stuart, Evanston, Ill., and Mrs. M. M. Stuart, North Henderson, Ill.

My father's remains were taken to Aledo, where services were held in the U. P. church by his pastor, Rev. W. M. Storey. Mother and six of the children were permitted to follow his remains to the beautiful Aledo cemetery, where they rest in hope of a glorious resurrection.

MARY MOSER

was born in Pike county, Ohio, and died in Jewell county, Kans., April 24, 1893, aged 68 years, 7 months and 22 days. Her maiden name was Ruchman. When about twenty years old she professed religion, joined the United Brethren in Christ, and lived a consistent Christian.

For a number of years previous to her death she was deprived of the privilege of attending public worship, being a constant sufferer from heart-trouble and other ailments arising therefrom. But she bore all her sufferings without murmuring.

She was very radical on the anti-secret reforms; was a constant reader of the *Christian Cynosure* for the last thirteen years, and of the *Christian Conservator* for five years.

Our mother has left us and we are lonely without her. Three sons preceded her to the other world, but she leaves five others, three daughters, and many friends to mourn her loss.

Funeral services were conducted by Mrs. Irene B. Hester and Mrs. Laura Coppel, of the Friends' church, taking for a text Rev. 21:4.

We mourn not as those who have no hope. R. SCHNELLBACHER.



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The Christian Cynosure.

HENRY M. HUGUNIN

Editor.

CHICAGO, THURSDAY, JULY 20, 1893.

LESSONS FROM THE "VICTORIA" DISASTER.

A cartoon in a recent number of *Puck* represents John Bull seated on an immense cannon, with three army muskets tied to his back, and weeping for the loss of the "Victoria" war-vessel and her 400 men, that went down in the great deep. This design is both ludicrous and pathetic.

For what purpose was this great war-ship (one of the most costly and powerful that the world has ever seen) constructed, equipped and sent to sea? Manifestly to destroy property and lives, to terrorize and kill the enemies of Great Britain.

With scarcely a moment's notice, in a calm sea, and close to land, the great ship, its commander, and nearly all of its crew, went to the bottom, as the result of what seemed the most improbable and unlikely of accidents. She was destroyed by her companion-ship which was simply obeying the orders of the commander of the "Victoria."

But if "not a sparrow falls to the ground without our heavenly Father," then this terrible event was not causeless, nor without divine permission. Like all other providential events, it was designed to teach a lesson, not only to Britons, but to all to whom the knowledge of the awful calamity may come.

These magnificent and costly war-ships, whose peaceful evolutions resulted so disastrously, represented a professedly Christian nation; perhaps the most enlightened and most powerful, in both material and moral influences, of all the nations of the earth. Even the name of the ship was that of the Christian queen whose long and beneficent reign has added lustre to the history of her nation and to the world.

Her ministers and great statesmen are all professed followers of the Prince of Peace—of him who said, "Love your enemies, bless them that curse you and do good unto them that hate you," who never, in all his earthly life, lifted up his hand in violence, or suffered it to be done in his behalf, and whose mission was to bring "peace on earth and good will to men."

The lessons which we ought to learn are mainly these:

1. That it is the *providence of God*, rather than great armaments, by which nations are preserved, protected, and prospered; and that the most immense and most costly war preparations may be speedily brought to naught and by causes unforeseen and unknowable. The song of Miriam: "The Lord hath triumphed gloriously; the horse and the rider hath he cast into the sea," is liable to be repeated as the triumph over the armies of a great nation to-day just as truly as it was thirty four hundred years ago.

2. That in view of the immense burdens of taxation that bear down the people of Europe, burdens that have been mainly caused by war and war preparations, for defense against professedly Christian people, it is the obvious duty of the leading nations, whose resources are the greatest, to set the example of disarmament, and the reduction of war expenses, before the sorely oppressed people shall take vengeance on their rulers.

3. That the demonstrated practicability of settling all international disputes by arbitration, and the obvious willingness of all the weaker nations to accept the suggestion of such method of settlement from the stronger powers, does away with all necessity for these great armaments, and makes it a duty to proceed at once to use this vast expenditure for the far more Christian purpose of taking away the burdens from the poor.

THE THIRTY-THIRD MASONIC DEGREE.

Years ago, before we were as conversant with Masonry and its methods as we now are, we heard that it was governed by a mysterious one-man power; that however high in the fraternity an adherent might ascend, there was still above him a power to which he must yield allegiance at all hazards and at all cost.

Later study of Masonry has somewhat modified the romance of the ruling sovereign head of the fraternity, and in its place left the truth that the

thirty-third degree of Ancient and Accepted Scottish Rite Masonry, known as "The Protector and Conservator of the Order," as the Latin Constitutions of 1786 call it, forms a council of Sovereign (Supremorum) Grand Inspectors-General, whose duties are defined in the same work as follows. We quote from Mackey's *Encyclopædia of Freemasonry*, page 728:

"The peculiar duty of their mission is to teach and enlighten their brethren; to preserve charity, union, and fraternal love among them; to maintain regularity in the works in each degree, and to take care that it is preserved by others; to cause the dogmas, doctrines, institutes, constitutions, statutes, and regulations of the order to be reverently regarded, and to preserve and defend them on every occasion."

Ex-Pres. J. Blanchard, in his comments on the thirtieth degree of the Scottish Rite (The Grand-elect Knight Kadosh), observes: "This degree, and almost every other, professes to war on despotism. Yet, Masonry is the completest despotism on earth; the edicts of a Grand Lodge (according to Mackey's *Lexicon*) must be obeyed without examination. . . . Why, this very ritual gives the Master power to stop and adjourn any debate by three raps with the pommel of his sword!"

The mission of the Sovereign Grand Inspectors-General, however, outranks that of the Kadoshes. Its councils exercise the especial right to maintain regularity in the work of all lower degrees, to see that it is preserved by others, and to enforce a reverent regard for, and the preservation and defence of, "the dogmas, doctrines, institutes, constitutions, statutes, and regulations" of all the subordinate degrees.

To us it seems that the council of this "supreme" degree will rank very well in power with that of a Jesuit "General," or with that other personage known in the Scriptures as "the accuser of the brethren," bearing the sword against recalcitrant Masons and Masonic bodies, as well as the enemies of the fraternity, under a torturing obligation, which is confirmed by drinking wine out of a human skull!

Thus much for the tyrannic power of the thirty-third degree. It is not a one-man power, yet it is ruled by "the Most Puissant Sovereign Grand Commander," whose word is law, and whom his council is bound, by their individual obligations, to "reverently regard."

Mackey's *Encyclopædia and Dictionary of Freemasonry* says of this degree: "The number of Inspectors in a kingdom or republic must not exceed nine. These, organized in a body, constitute the Supreme Council, which claims jurisdiction over ALL the ineffable and sublime degrees." "This," says ex-Pres. Blanchard, "explains the object of this otherwise weak degree. It was made to reduce the governors of the Masonic world to nine men, meeting in the little slaveholding city of Charleston, S. C., with Albert Pike for their Sovereign Commander."

So, as we have seen, Freemasonry is not a one-man power; but every adherent of the Chapter and Scottish Rite degrees is governed by a council of nine, although he may never know it.

PERSECUTION, AND VICTORY THROUGH FAITH.

A correspondent, in whose statements we have confidence, but whose name and residence are withheld from publicity for obvious reasons, writes that, owing to domestic troubles, his wife had him arrested for disorderly conduct, she evidently being at that time (last winter) in league with Masons to persecute her husband. Unable to obtain bail, he remained in confinement one night, and the next morning, on making his statement, was discharged from custody.

As he was passing out of the court room, his little two year-old boy was brought to him, in a friendly way. Taking the little fellow into his arms, without a thought of treachery, he turned to open the door, and at once a great hue and cry was made, as we understand it, that he was *stealing his own child*. The result was re-arrest and, *without a hearing*, a sentence of incarceration in the work-house, for thirty days.

The situation, as he has reason to believe, was this: The magistrate was a Mason, as was also the minister from whom the woman sought advice.

On entering his cell in the workhouse our in-

formant took from the shelf man's dearest friend, the Bible. Opening it, his eye lighted, first, on Psalm 70. He at once made its prayer his own, in perfect trust, and at the same time sought to answer his prayer by soliciting human aid. His prayer, he testifies, was heard, but his personal efforts were not of the slightest account. He left a note, asking the chaplain to call and see him on the following Thursday afternoon; but it was not until the succeeding Monday, after he had learned that a writ was to be issued for our informant, that the chaplain came, wearing upon his vest a Knight Templar's emblem. By the consent of this prelate, our informant wrote to a prominent doctor of divinity, soliciting aid in his hour of peril. That letter came to nought; but all the time God was answering his prayer.

According to the best information that he has since then been able to obtain, the chaplain of the workhouse, its superintendent, and many (if not all) of the officers under him, were Masons; the city was a stronghold of Freemasonry, and among its residents were hundreds of men who would condemn him to death, if they dared, in the twinkling of an eye.

Why this hatred of the man? What was his offence? Simply laboring all the time with young men, advising them to keep out of the lodge.

Yet, in spite of all the rancor which he encountered, within eight days after his incarceration on a thirty-days' commitment, he was released and free.

But the end was not yet. The man who had taken an active part in securing all the legal papers, etc., against our informant said, when he first heard it reported that his victim was a member of his presbytery—"Well, that man is a liar!"

Through the influence of Masons, and for a little empty honor in the presbytery, this persecutor became one of our informant's worst enemies, doing all he could, in season and out of season, to slander, vilify and maliciously injure him.

"But, God be praised!" writes our correspondent, "he works, and none can hinder." His release from prison was a surprise to Masons, and for a time they were terrified and very quiet, and they even fawned upon him in numerous instances. But this feeling soon wore off, and the same old spirit of malevolence resumed its sway.

Quite a strong force of the presbytery belonged to the Masonic fraternity. The statement was made in the local press that our informant should have a full investigation at the following meeting of the presbytery, and he patiently waited for it. But when the presbytery gathered, not a word relating to his case was spoken. He at once preferred his request for an investigation. It was referred to the committee on bills and overtures. The first man to enter the committee room was the Masonic minister by whose counsel our informant had first been arrested. The report of the committee recommended the appointment of a special committee of five to undertake the investigation. The chairman of the committee on bills and overtures (a Mason) was named for chairman of the special committee, but he declined. The Masonic minister again came to the front, and insisted that the chairman was the right man in the right place on that committee, and must not be excused from service.

On a certain day, under a proper citation, our informant went before the special committee, and the first man whom he there encountered was the same Masonic minister, and a little later came another doctor of divinity,—his active co-worker and brother Mason.

The report of the committee of investigation was presented at a later meeting of the presbytery and said: "Your committee find probable ground for charges and recommend reference to the judiciary committee." Such reference was made, and, after consultation, the judiciary committee named a special committee of seven to try the case. Among the seven were three professional lawyers.

Later, it was discovered that this procedure would be contrary to the book of discipline. This circumstance led to the appointment of a new sub-committee, who were at first indorsed by the presbytery, but afterwards deposed. Who ever heard of Masonic jugglery more characteristic than this?

Yet, as nearly as can now be ascertained, *nine*

out of ten of all the men named on these various committees were Masons! Surely the good hand of God was visible in these failures to condemn our informant.

At last it was voted to try the case before the full presbytery at the next (last June) meeting.

Just before that meeting closed, the charges against our informant were read, and the accused asked, as a special favor, that the trial might proceed at an early day, and the presbytery acquiesced.

The charge and specifications were as follows:

Charge: Unministerial, unchristian and immoral conduct. Specifications: 1. Slandering, vilifying and abusing his wife. 2. Uttering falsehood.

Ten witnesses were specified, three of whom were doctors of divinity. Four of these, there is reason to believe, were Masons. Four of the witnesses were not church members—two of them Masons and two Odd-fellows.

Previous to the trial, the accused was politely informed by a member of the prosecuting committee that "the best and wisest thing for him to do would be to plead guilty, as the presbytery knew to a certainty that he *was* guilty, and had decided that he was too vile a man to remain in the presbytery a moment longer. This course would save a world of trouble; and it would be better to confess the whole thing and save the trial!"

"Well," replied our informant, after hearing this cool proposition, "when I confess to a list of falsehoods, it will be a long time hence. I am well aware that the presbytery have tried this case on slander and falsehood, and have condemned me without a hearing; but I demand a trial, in spite of that."

The day came; and from about ten in the morning until three in the afternoon, every device that the ingenuity of Freemasons could invent was brought to bear against the accused, reminding one who was present of the condition of the priests of Baal on the day when Elijah's God won the victory.

Finally it was announced that the prosecution rested their case. The accused then called two or three witnesses and made his statement. Thus far had he proceeded in his defense, when the presbytery refused to hear any plea on either side, and demanded an immediate vote as to the guilt of the accused.

Very evidently the Spirit of God was at work in that tribunal, for even the worst enemies of our informant were ashamed and discomfited, daring only to vote in his favor; and the result was his UNANIMOUS ACQUITTAL.

In closing, he says: "I never saw the power of God more plainly manifested in my life. I had placed the utmost confidence in him all the way through; but in the morning (of the trial) I placed it ALL in his hands. I asked for no counsel but his. There was a large attendance, and every one was absolutely free to speak and vote as he would." Surely "this is the victory that overcome the world, even your faith."

THE CHICAGO WOMAN'S EDUCATIONAL UNION

Has now "a local habitation and a name" at the World's Fair. It is a Sunday-closing exhibit, where there had not been a thought of any exhibit at all; but there was a vacancy next to the exhibit of the National Christian Association, which Rev. Henry L. Kellogg suggested should be occupied by the Union. Requisite inquiries were made by him, and about the first of June the way was opened for the occupancy of the unoccupied space.

The lateness of the time, the scarcity of available workers, and of funds, made the Union pause upon the threshold of such an undertaking. But a philanthropist remarked that if the Union thought best to enter upon the enterprise, he would help what he could; and with similar encouragement from other sources, the work was advanced.

One of Miss E. Dreyer's favorite quotations—"Wherefore criest thou unto me? Speak unto the children of Israel that they go forward," (Exodus 14; 15,) and Major Whittle's verse—"Launch out into the deep," encouraged the Union greatly; the way was graciously opened and the women went forward.

So here they are, part way through the Red

Sea of difficulty, or out in the deep, struggling to secure the thousands (not of fish, but) of requests

TO HAVE THE BIBLE REPLACED IN THE PUBLIC SCHOOLS OF CHICAGO,

which World's Fair visitors are ready and (many of them) anxious to leave with the Union.

Visitors to the booth of the Union will find on exhibition there, for signature, three petitions; one for those of adult residents of Chicago; one for those of friends from abroad, and another for young people under eighteen years of age to sign.

Within four or five hours of each day it is easy for one who understands the work to secure, on an average, one or two names a minute for these petitions. Many keen remarks and bright ideas are left with those in charge of the exhibit by some who sign the petitions. For example, one says:

"The way to manage this is to give the women a chance, and they will have the Bible back in the public schools."

Another: "A good movement; time it was being made."

Another: "We cannot work on that question too much."

Two girls, of about twelve years of age, seemed to appreciate the value of the Bible in schools, and were both anxious to sign the petition. One of them said: "Yes, indeed! we want the Bible in schools. It was read there when we lived in Pennsylvania, but it is not in Harvey, where we now live. We talk of asking all the scholars in our room to sign a petition requesting the teacher to read the Bible; and if she will not, we think of bringing our Bibles and reading them for ourselves."

"The Lord has sent us, through his stewards," says a prominent promoter of the Union and its object, "up to July 11, \$55.17; and the cash expense that it has seemed impossible, with the closest economy, to avoid amounts to \$79.20. Any contribution to this work may be sent to Mrs. E. A. Cook, 316 Washington boulevard, or to W. I. Phillips, at the Cynosure office."

The Union's exhibit has received a donation of two fine portraits, and the loan of a third, nicely framed. Much valuable work, including printing, has also been donated. Several acceptable loans have likewise been made, and two oil paintings, with a frame for one, and additional portraits, are promised.

Upon the shelves of the exhibit may be found several valuable books relating to the subject of the Bible in schools, together with (the loan of the Chicago Board of Education) the petition of 16,000 adult residents of Chicago, which was presented to that Board, December 10, 1890, asking for the restoration of the Bible to the city schools.

Should any subscribers to the Cynosure visit the beautiful and effective exhibit of the National Christian Association, the ladies of the Women's Educational Union hope to see them and receive their signatures on the Bible petitions. Their booth is in the Liberal Arts department of the Manufactures Building, in the gallery, section D, 106.

"We ourselves must pilgrims be—launch our Mayflower,
And steer boldly through a desperate winter sea,
Nor attempt the future's portal
With the past's blood-rusted key."

REVIVAL OF THE INQUISITION.

The *Protestant Observer* reviews, in an article of about 3,000 words, "three large volumes entitled 'Elements of Ecclesiastical Law,' written by Rev. S. B. Smith, D. D., of Paterson, N. J., and formerly Professor of Canon Law. They are published by Benziger Bros., of New York, 'Printers to the Holy Apostolic See.' The work is issued with the *Imprimatur* of a whole host of American bishops, and affords the clearest evidence that Rome is as intolerable now as ever she was in the dark ages. It is declared, for instance, that the Pope, 'and the church,' still retains the 'power to inflict the penalty of death' (vol. 1., p. 90); and that 'not only Catholics, but also heretics, are at least *per se*, subject to the laws of the church' (*Ibid.*, p. 97). We read at p. 256 that: 'It is, therefore, *de fide* that the church, and, therefore, the Pope, has indirectly power over the state, and that consequently the state, in temporal things that involve sin, is subject to the church.' It will be noted that the 'state' here referred to is the United States, and it is claimed

that it must be 'subject' to the Church of Rome 'in temporal things that involve sin.' But as *all* 'temporal' things do involve sin, for morals—and, consequently, sin—come into every action of human life, it follows that, according to Dr. Smith, the papacy should rule the United States in temporal as well as spiritual matters, and not only rule her own children, but—as we have seen above—all so-called Protestant 'heretics' also."

We have not room in this issue, but hope to return to the subject soon, for many other interesting papal decisions in these books, relating to marriages, etc. The following, however, appeals to the feelings of every American Protestant in this country:

At page 334 of Vol. 2, Dr. Smith treats of the "*Criminal Trials of Heretics*." His first paragraph reads thus:

Although, as we have seen, the Holy See no longer sends special inquisitors throughout the various parts of Christendom for the purpose of trying and sentencing heretics, as was done formerly, yet it were incorrect to imagine that the discussion of the mode of procedure against heretics peculiar to the tribunals of the inquisition, is altogether useless at the present day. For BISHOPS ARE STILL, IN THEIR RESPECTIVE DIOCESES, THE INQUISITORS *ex-officio* (*Inquisitores nati*) in matters of heresy, and are bound, in their procedure against heretics to observe the peculiar formalities or special forms of procedure prescribed by the law of the church for the punishment of crimes against the Catholic faith.

"Here," says the *Protestant Observer*, "are general principles laid down which govern every Roman Catholic diocese in the world. Every bishop of the Church of Rome, whether he be in England, Ireland, Scotland, Canada, or the United States, is, by virtue of his office, an INQUISITOR, for the 'punishment' of heretics; and he is 'bound' so far as lies in his power, to observe the laws of his church on this subject, and these, as we Protestants know full well, include imprisonments, torture and death in the flames."

The same paper refers to another work written by this same Dr. Smith, which is entitled "The New Procedure in Criminal and Disciplinary Causes of Ecclesiastics in the United States," on page 260 of which is the following "Instruction" on the criminal trial of priests, issued by Pope Leo XIII.:

The witnesses, whether for the prosecution or for the defence, in case the secular law does not forbid it, should take the oath to tell the truth, and also, if the case demands, to observe secrecy. Consequently, before they testify, they shall swear that they will tell the truth and also observe secrecy. With greater reason, all those who take any part in the proceedings, by virtue of their office, must swear that they will discharge their duties faithfully and also observe secrecy, so far as the nature of the case requires.

Yet in these secret trials punishment does not always follow, even when the culprit may *morally* deserve it. For instance, Dr. Smith writes that:

Sometimes there may be weighty reasons for not prosecuting a criminal or inflicting ANY punishment at all. The punishment might cause more harm than good: drive the delinquent to despair instead of causing him to amend: give scandal, by making an offence public which is still secret, or implicate a third party—for example, where an ecclesiastic has had illegitimate intercourse with a young lady of good character and unmarried.—*New Procedure*, p. 27.

In another place, recurring to the general punishments which may be lawfully inflicted on 'heretics,' be they priests or laymen, Dr. Smith writes:

The temporal punishments of the church are those which chiefly affect the temporal or worldly interests of the delinquent. They may be such as more directly affect (a) the soul, such as the loss of good name; or (b) the body, such as whipping, exile, detention in a monastery; (c) or also the property or possessions of the offender as *pecuniary fines*.—*Elements of Ecclesiastical Law*, Vol. 3, p. 23.

Again, the *Protestant Observer* wonders "how many Americans are aware that the present Pope Leo XIII., whom so many of them are never tired of extolling for his gentleness and charity, actually set up in the United States in 1880, a NEW INQUISITION, for the trial and punishment of rebellious priests? If they will purchase a book entitled 'Canonical Procedure in Disciplinary and Criminal Cases of Clerics,' published in 1887, by Benziger Brothers, of New York; in England, by Washbourn, Paternoster Row, London; and in Dublin, by H. M. Gill & Son, they will learn all about it, and be able to read for themselves the text of the papal document establishing this New Inquisition, which the editor, the Rev. Professor Messmer, D. D., kindly informs us will, in the course of time, 'be extended to all English-speaking missionary countries' (p. 7.) We may add here that this book is issued with the *Imprimatur* of Archbishop Corrigan, of New York, and the editor states that this New Inquisition will 'follow on the lines of the older Inquisition.'"

The establishment of a New Inquisition in the United States is an event which demands at once the serious attention of her statesmen and all non-Catholics.

THE HOME.

MARION.

A TRUE INCIDENT OF THE LATE WAR.

BY MRS. VICTORIA ALEXANDRA STONE.

"Halt!" all along the Federal lines
The word was passed; our march was done.
We reared our tents among the pines
That veiled afar the setting sun.
Slow came the stragglers in, and then
The roll was called, and all our men
Were present in the ranks, save one—
A fair-faced boy named Marion.

All the long night the lad's sweet name
Was sadly breathed from every tongue;
And when the morning twilight came
Still more we wished him. Fair and young,
His name like sweetest music fell
On our rough hearts, for we loved well
This gentle lad, whose dream of fame
Had called him forth. He craved a name
Amid the din, the wild hot shriek
Of war's red hail—the notes which speak
From foe to foe the soldier's knell;
Not such his doom, more sad to tell.

The march, a long and heavy tramp;
The sun like fire, the air like death;
At early dawn we left our camp;
At noon the strongest gasped for breath.
Still onward through that weary day
We pressed with torn and bleeding feet,
While swift the moments passed away
Nor brought the rest that seemed so sweet
Still on we passed,—
Till e'en our stalwart sergeant, browned
With war's campaigns and scars, did say
That fire was burning in his brain;
As round and round it whirled and throbbed;
His broad breast heaved, he gasped and sobbed.

And some were there who bore their load
With quiet patience; others cursed;
And some fell fainting in the road,
Gasping for breath and parched with thirst.
But oh, to see young Marion
So weak, so drooping, and so wan,
And yet the foremost of the first!
His was the bravest spirit there,
But on his cheek there was a hue,
A wild, hot flush, a hectic glare
Of fever-heat; but in the blue
Of his deep eye, the will to dare
That heavy march, and dare its worst
E'en though his youthful heart should burst.

We crossed a stream; with gentle drip,
The cool, clear waters rippled by
A mossy bank. The boy's pale lip,
Half parted, as in mute reply,
As though he craved just one small drop
From that cool stream,—with longing eye
He marked its course but would not stop.
On, on, though every tender limb
Is quivering now, and heavy sighs
Convulse his breast, while strangely dim,
From out their sockets shone his eyes,
Like stars when seen through misty skies:—

On, on, they passed through brake and swamp
Nor halted once for drink or rest.
Still shone the sun with fiery glare,
While, stealing up from marshy vales,
Rose stifling vapors which the air
Of that hot Southern clime exhales;
His lips by treacherous moisture kissed,
The boy drinks in the poison mist,
Till he can scarcely breathe.
He stops, he staggers, and he reels,
Sinks to his knees, then up again!
He staggers on, and on, till all
His sense the deadly pain entralls—
He clutches at the air, and falls.

We laid him where the shade could play
Upon his brow of marble mould;
And bathed him with the cool, clear spray
Of running streams; but he grew cold
And died without a murmur, while
Upon his lips a sad, sweet smile.

And oh! to think of that bright day
When through the streets of Boston town
Those youthful soldiers marched away,
Their banners in the breezes blown:
And Marion's feet, with that brave band,
Kept time, while cheers the silence rend;
He came to this fair Southern land,
And this is now the mournful end!

On his mountain home the vines are green
While dear ones watch for him in vain;
They said that he would come again,
While the palmetto o'er his grave
Its branches in the starlight wave.
Alas while Northern winds may blow

His loved ones weep, but cannot know
That far from his own native vines
Their Marion sleeps among the pines.
Steamburgh, N. Y.

THE CONSECRATED MOTHER.

We would commend the moral of this incident to the serious consideration of every Christian among our readers. There is nothing like thorough consecration. It is related that "In the latter part of the last century a girl in England became a kitchen maid in a farm-house. She had many styles of labor, and much hard work. Time passed on and she married the son of a weaver of Halifax. They were industrious. They saved money enough after a time to build them a home. On the morning of the day when they were to enter that home, the young wife rose at four o'clock, entered the front yard, knelt down, consecrated the place to God, and there made the solemn vow: "O Lord, if thou wilt bless me in this place, the poor shall have a share of it."

Time rolled on and fortune rolled in. Children grew up around them, and they became prosperous; one, a member of parliament, in a public place declared that his success came from that prayer of his mother in the door-yard. All of them were wealthy—four thousand hands in their factories. They built dwelling houses for laborers at cheap rents, and when they were invalided and could not pay, they had their houses for nothing. One of these sons went to America, admired the parks, went back, bought land and opened a great public park, and made it a present to the city of Halifax, England. They endowed an orphanage and they endowed two alms-houses. All England has heard of the generosity and good works of the Crossleys.—*Gospel Messenger.*

THE DUTY OF SLEEP.

The sleeping room is nature's repair shop, the place of recuperation and renovation. There are persons who sometimes tell us that some great man, such as Napoleon Bonaparte, only slept four or five hours in twenty-four. But Napoleon Bonaparte was a very poor example to follow. His restless spirit kept the world in an uproar a good share of his life; he was broken in health long before he was defeated in battle, and finally, fretted and chafed in his captivity, he died aged fifty-three, long before he had reached the allotted age of man.

If a man would last, he must rest. If he would make his life calm and strong, glad and useful, he should have *abundant sleep*, and to obtain it he should avoid late hours, and especially should avoid stimulants. The man who takes anything to keep himself awake is making a great mistake, and preparing himself for future troubles. A man who keeps awake with stimulants now, will be trying to put himself to sleep with chloral by and by. A woman who drinks strong tea to keep herself awake, will by and by be taking opium to benumb her senses that she may get a little rest.

One of the great hindrances to sleep is a restless anxiety about things to come. There is so much to be done that some people feel that they can hardly take time to sleep; but six, seven, or eight hours of good, solid sleep, begun at nine o'clock at night, is a much better preparation for a hard day's work than any amount of midnight toil or restless tossing upon the bed in the watches of the night.

It is a matter of duty for persons who fear God and serve him, to see to it that they have their sleep. They must not be cheated out of it; they must not be harassed until sleep forsakes their eyes; they must rather bid their cares depart, and commit soul and body, business and estate, friends and foes to the care of a loving Father. They must make it their business to sleep.

There is nothing more favorable to healthful slumber than the peace of God that passeth understanding. With that peace we can lay ourselves down and sleep, and awake because the Lord sustains us. And we can prove how vain it is for men to rise up early, and sit up late, and eat the bread of sorrows, and strive and struggle to gain those things which God is willing to give, and which he gives his beloved while they are asleep. Our heavenly Father is able to do exceeding abundantly above our utmost thought, our utmost desire; and it is for us, knowing his love and care and tenderness, to resign ourselves

into his kind hands, committing the keeping of our souls unto him in well-doing, as unto a faithful Creator, fearing no evil, but casting all our care on him who careth for us, who has been with us from the beginning, who has promised to be with us to the end, who has said, "I will never leave you nor forsake you." In our sickness he smooths our pillow and makes all our bed; in our weariness he gives to us abiding rest; and in the toils and conflicts that fall to our earthly lot, he supports and protects and strengthens and defends his feeblest children.

Lie down and sleep, then, O children of the Most High. Let sorrows and doubts and fears be gone. Cast off the restlessness and weariness which has disturbed your souls, and let the peace of God, which passeth all understanding, keep your hearts and minds through Jesus Christ our Lord.—*The Safeguard.*

THE AUTHORIZED BIBLE OF THE REVOLUTION.

It may not be generally known that we have in the United States one really authorized Bible that is authorized by American authority. A Philadelphia book-seller recently found in a Lancaster farm-house a perfect copy of the Aitken Bible. This copy—there are known to exist only nineteen copies in this country—contains the resolutions of Congress commending the enterprise of Mr. Robert Aitken, the publisher, and recommending the book to the inhabitants of the United States.

The facts regarding this are interesting for reading on this Fourth of July week. The only Bible in the English language printed in America before the Aitken was printed secretly in Boston for Daniel Henchman, in 1752. It was unlawful to do this, for the publisher had no royal license. The edition did not exceed seven or eight hundred copies. When independence was declared, and the scarcity of Bibles began to be felt, Congress was memorialized with a view of its becoming responsible for the publication of thirty thousand copies. But the expense being considered, it was thought better to import twenty thousand from Holland or Scotland. But the war prevented the execution of this order. Accordingly, Mr. Aitken brought out his edition, and it having been favorably endorsed by the chaplains of Congress, it appeared under the sanction of Congress.

The printer encountered many difficulties, and on one occasion had to remove his type and materials, and bury them under a barn. The paper on which the volume was printed was of home manufacture. The whole work is described, in a local journal of the time, as "purely American, and has risen, like the fabled Phoenix, from the ashes of that pile in which our enemies supposed they had consumed the liberties of America." Unfortunately for the publisher, the war closed too soon, and he "lost more than three thousand pounds in specie". He asked, therefore, for a copyright, empowering him to print the Scriptures for fourteen years, exclusively of all others. Congress laid his petition on the table. The library of Congress, two years ago, bought an imperfect copy of this work for \$650.—*San Francisco Pacific.*

CROWNING A BLACK KING.

From the versatile pen of Rev. D. C. Crowther, son of the famous Bishop Crowther, comes the following interesting narrative of the coronation of an African king at the town of Brass, on the Niger River. The story was given in the *Church Missionary and Quarterly Token*: "A secret meeting is first held by the chiefs of the country, at which they unanimously select one person of the royal line to be made king. A public meeting of chiefs is next held, a few days or weeks after, when the party chosen is called to attend. On his arrival about half a dozen men, hidden for the purpose, rush out and take hold of him. Astonished at such proceedings, he naturally asks, 'What have I done?' He is then told by the eldest chief that the Ebebege told them he is to be king. (Ebebege is a square frame of wood, and carried by four men, who profess to be directed where to go by this frame, which is supposed to be inspired by the spirit of the fathers.) Then the other chiefs answer, 'Yes, yes, so it is; did not the Ebebege tell us so?' He is not allowed to re-

turn home, but is led to a house, and put in a room already prepared to receive him. His shirt is taken off, leaving only his handkerchief cloth around his loins; then he is told to sit on a stool and is chalked over from head to foot. This is the anointing. For three days he is to be alone in this room, chalked; his meals brought to him by servants. On the fourth day a public meeting is held of the whole country people. The king-elect, after washing, is dressed in a most expensive cloth and shirt. Loaded with corals around his neck, arms, and feet, he appears and sits on a large arm-chair, and is exhibited to the people as their king, amid loud exclamations and praises. When silence is effected, a chief advances, and on getting near the king, gives him a crack on the head, saying, 'The country is in your hand; mind it well.' Another comes and gives him a box on the ears, saying, 'Keep your ears open, do justice, and give right judgments.' Another comes and gives him a thump on the forehead, saying, 'Keep your head clear, and pity the poor;' and so on till twelve or fifteen chiefs, as the case may be, have duly impressed the king concerning his official duties, both by word and thumping.

"After this, priests appear with their sacrifices, and killing of goats and fowls, to propitiate the gods and the forefathers. These the present Christian king refused to have performed for him, and they were dispensed with. After the sacrificial performances, a day is chosen for the whole of the inhabitants to go out fishing for the king."

AN ARCHBISHOP DOUBTED.

There is one advantage in being plain John Smith. The owner of this simple name is never accused of putting on airs when he announces himself, as was the Archbishop of Canterbury at one time.

On one of his visits to a certain country house in a Scottish county, Archbishop Tait went alone to the postoffice to send a telegram to his brother. He wrote it out, "The Archbishop of Canterbury to Sheriff Tait," and handed it in.

The skeptical old postmaster read it aloud in contemptuous tones, "The Archbishop of Canterbury," and added, "Wha may ye be that taks this cognomen?"

The Archbishop, taken aback, remained silent for a moment. The morning was cold, and he had a woollen comforter wrapped about his neck. But, on second view, the postmaster thought he looked more respectable than on a first, and added, "Maybe ye're the gentleman himsel'."

Tait replied modestly, "For want of a better, I am."

On which the good old Scot hastened to apologize for his first suspicions of imposture, adding, "I might have seen you were rather consequential about the legs."

Then he added words of cheer, which Tait said truly were vitally Scotch: "I have a son in London, a lad in a shop, and he gaed to hear you preach one day, and was verra weel satisfied."

WHAT A LITTLE GIRL DID.

A good many years ago, a little girl of twelve years of age was passing an old brick prison in the city of Chicago, on her way to school, when she saw a hand beckoning from behind a cell window and heard a weary voice asking her to please bring him something to read.

For many weeks after she went to the prison every Sunday, carrying the poor prisoner a book to read, from her father's library. At last one day she was called to his death-bed.

"Little girl," said he, "you have saved my soul; promise me that you will do all your life for the poor people in prison what you have done for me."

The little girl promised, and she has kept her promise. Linda Gilbert has been all her life the steadfast friend of the prisoner. She has established good libraries in many prisons, and visited and helped hundreds of prisoners; and from the great number of whom she has helped, 600 are now, to her certain knowledge, leading honest lives. Prisoners from all parts of the country know and love her name, and surely the God of prisoners must look upon her work with interest.

And all this because a little girl heard and heeded the call to help a suffering soul.

THE LITTLE ARM-CHAIR.

Nobody sits in the little arm-chair;
It stands in a corner dim;
But a white-haired mother, gazing there,
And yearningly thinking of him,
Sees through the dust of the long ago
The bloom of her boy's sweet face,
As he rocks so merrily to and fro,
With a laugh that cheers the place.

Sometimes he holds a book in his hand,
Sometimes a pencil and slate,
And the lesson is hard to understand,
And the figures hard to mate;
But she sees the nod of her father's head,
So proud of the little son,
And she hears the word so often said,
"No fear for our little one."

They were wonderful days, the dear sweet days,
When a child with sunny hair
Was hers to scold, to kiss, and to praise,
At her knee in the little chair.
She lost him back in the busy years,
When the great world caught the man,
And he strode away past hopes and fears
To his place in the battle's van.

But now and then in a wistful dream,
Like a picture out of date,
She sees a head with a golden gleam
Bent over a pencil and slate.
And she lives again the happy day,
The day of her young life's spring,
When the small arm-chair stood just in the way,
The center of everything.

—Margaret E. Sangster in *Harper's Bazar*.

TEMPERANCE.

WHO PAYS THE BILLS?

Who pays the bills? Who feeds the drunkard's children? Who provides for the drunkard's wife? Who supports the beggarly tramps, who, having wasted their money in drink, wander about the country? Who repairs the losses caused by the failure of intemperate merchants and reckless and half-intoxicated business men? Who makes good the damages caused by the blunders of drunken workmen, and the hindrances of business caused by the sprees of intemperate employees? Who pays for the railroad wrecks caused by drunken conductors and engineers? Who builds the asylums where crazy drunkards are kept? Who supports the idiotic children of drunken men? Who pays the attorneys and juries and judges who try drunken criminals? Who pays the expenses of trials and commitments and executions occasioned by the crimes of drunken men? Who pays for the property destroyed and burned by drunken men? Who builds and supports almshouses, which, but for drink, might remain unoccupied? Who endures the suffering and losses and brutality, which are due to the recklessness and insanity of drunken husbands and fathers? Who pays for the inquests held on drunkards found dead by the wayside? Who pays for a pauper's coffin, and for digging a drunkard's grave in potter's field, when the last glass has been drunk?

Who pays the bills? The drunkard cannot, for he has wasted his substance in his cup. Will the rumseller pay them? The fact is, you and I, and the sober and industrious toiling portion of the community, must meet all these bills. The drunken rowdy, wounded in the street fight, is cared for in the city hospital at our expense; the drunken beggar is fed from our table; his hungry children come to our doors for bread, and we cannot refuse assistance to his suffering wife, and when at last, having "wasted his substance in riotous living," he comes to the almshouse, the asylum, the hospital, or the prison, honest, sober temperate men pay the bills for supporting him there. There is no escaping it. We may protest, we may grumble at the taxes and find fault with beggars, but ultimately and inevitably we must foot the bills.—*New England Evangelist*.

TEMPERANCE AND THE LIQUOR TRAFFIC.

1. The Word of God, the teachings of science, and the lessons of experience teach conclusively that total abstinence from all intoxicating drinks is the duty of every individual.

2. The liquor traffic is only evil, and that continually. It has not a single redeeming feature to authorize its continuance. It is one of the most serious obstacles in the path of the Chris-

tian church. It tends to the physical, mental, and moral debasement of its citizens, and therefore to the overthrow of good government. It is hostile to every aim of home and family. It is so utterly at variance with every interest of society, of the church, and of the state that the only consistent attitude for the Christian man is one of determined and persistent opposition. It can never be legalized without sin.

3. High-license laws are utterly at variance with the divine method of treating crime. They discriminate wrongfully between the rich and the poor. They give the sanction of law to that which is wrong and should be condemned. They do not diminish the amount of liquor used, nor lessen the drunkenness resulting therefrom. They are bulwarks of defence to the liquor traffic. We oppose any and all laws that propose to sanction or regulate the business; for by so doing they provide for its continuance. We favor the legal prohibition, and so far as is possible the utter annihilation, of this most villainous traffic.

4. It is not our place to dictate the political conduct of our people, nor do we desire so to do. But the liquor power to day holds its deadly grip upon our political and national life by the strong arm of the law; and by this same power must it be destroyed. It is our deliberate judgment that no political party has a right to expect, nor should it receive, the support of Christian citizens so long as it stands committed to the license policy, or refuses to put itself in an attitude of open hostility to the saloon. The church must awake to the summons of her Master and see that there is no blood of souls in her pulpits and none in her pews. The church must either admit to her communion altars the saloon-keeper with his bloody hands, or erase from her rolls the name of the church member who by vote or voice made it lawful for the saloon-keeper to do his dreadful work.—*General Conference of United Brethren, 1893.*

WINE AND WIT.

"Wine in, wit out."—*Angelica Every Week*.

And yet that old saying is only true after a certain stage of the game has been passed. Many men, and even most men are more witty and facetious after a drink or two of wine than before. It doesn't take a young man long to find out that he can say more funny things, and make more laughs at his witticisms when he is a trifle cocked than when he is his own natural self. When he finds himself in company with others, and all are trying to be 'cute, it is perfectly natural that he avail himself of every means within his reach, to "keep his end up" as the saying is. So he hoists in a few drinks, and in his revised shape he finds no difficulty in raising a laugh at will. In fact he is more of a fellow drunk than he is sober, and he knows it. But he goes on and forces the machinery too hard, until instead of being funny, he gets either idiotic or ugly, and then the very fellows who admired and applauded him call him a hog, and want the bartender to fire him. This sort of thing goes on night after night, until the fellow grows to be a regular drunken bummer, and don't amount to anything drunk or sober. Young man, look the matter over and see if this doesn't hit your case. See if you don't take more drinks to make you funny than for any other reason.—*Danville (N. Y.) Breeze*.

IN TWO CHAPTERS.

Miss Willard puts the drunkard's career in two very short chapters, as follows:

CHAPTER I.

He could have left off drinking if he would.

CHAPTER II.

He would have left off drinking if he could.

THE END.

Massachusetts is tired of saloons. Twenty-four more towns in that State held their annual meetings recently, and voted on the license question. Only one town out of the number voted for license, and three which went license last year changed to prohibition. The total vote on the license question in these 24 towns was 2,569 yes, and 4,061 no, as against 2,361 yes, and 3,424 no, last year, showing a handsome gain for prohibition. Two large towns, Natick and Pepperell, changed from license by a majority for prohibition greater than was last year's majority for license.

BIBLE LESSON.

LESSONS FROM THE LIFE OF PAUL.

LESSON V.—Third Quarter, 1893.—July 30.

SUBJECT.—Paul at Ephesus.—Acts 19: 1-12.

GOLDEN TEXT.—When he, the Spirit of truth, is come, he will guide you into all truth.—John 16: 13.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 19: 1-12. T.—Acts 19: 13-20. W.—Acts 19: 21-29. Th.—Acts 19: 30-41. F.—Mark 1: 1-3. S.—John 14: 15-26. S.—1 Cor. 12: 1-11.

COMMENTS BY E. E. FLAGG.

1. *Some ignorant believers.*—vs. 1, 2. Paul, on his third missionary journey, finds at Ephesus twelve disciples, who seem to have struck him at once as lacking in the higher spiritual experience. He therefore asks: "Have ye received the Holy Ghost since ye believed?" And they replied that they had not so much as heard that the Holy Ghost had been given at all. They had no knowledge of their high privileges. They had been groping their way heavenward like slaves instead of children of God. This same question might properly be asked of many Christians at the present day. They have what they call religion, but no enjoyment of it. They have passed through an experience which they call conversion, and, so far as it goes, it may be genuine, but it does not go far enough. Their minds have not received divine illumination to discern between essentials and non-essentials; between mere dead works and that obedience which springs from a living faith. We are told in 1 Sam. 3: 7 that "the child Samuel did not know the Lord, neither was the word of the Lord yet revealed unto him." There are many Christians who remain in this state of childhood, instead of striving to attain to the perfect stature of a man in Christ Jesus. No wonder that such are never favored with manifestations of God's presence, or revelations of his will. They are not fitted to receive it any more than is a babe or a little child to be made the confidant of its father regarding matters utterly beyond its comprehension. A Christian cannot grow without the Holy Spirit any more than a plant can grow without the sun and dew.

2. *The Holy Spirit given.*—vs. 3-7. Further inquiry elicited the fact that they had been baptized into John's baptism; i. e., into the doctrines which he taught. These we find in Luke 3: 3-14. Repentance, preparation of heart to receive Christ, deeds of almsgiving and a breaking off from all sin. But this was only the alphabet of Christianity, so to speak. Without doubt they led upright, formal, joyless, ascetic lives. Their Messiah was in the future; their idea of the Holy Spirit was of a divine gift confined entirely to the Jewish race, and to a select few even among them. They never thought of it as God's free gift to the lowest and humblest Gentile. It must have been a joyful surprise to them when Paul preached Jesus to them, and they were baptized into a new and joyful hope. We notice (1) The Spirit came by the laying on of Paul's hands; but, though this was the Lord's chosen way in this instance, he does not always use human agency. He did not on the day of Pentecost. (2) "They spake with tongues and prophesied." No one can receive the baptism of the Holy Spirit without the accompanying sign of spiritual gifts. These may differ in kind and degree with different individuals, but the fruits of the Spirit,— "righteousness, peace and joy," will certainly manifest themselves in all. (3) The soul can obtain no satisfaction by mere formal effort to live a good life, for it will always be tormented by a consciousness of coming short.

3. *Earnest missionary work.*—vs. 8, 9. "He spake boldly . . . disputing and persuading." There was great need of boldness, and at the same time great risk, as the event proved, for Paul's fearless proclaiming of the truth raised a mob in Ephesus as it had done in Philippi and Corinth. We may be sure that wherever the enemy, through wicked men or half-hearted Christians, tells us to keep still and not oppose certain evils because it will arouse persecution and make us trouble, there is sore need of brave men and women who will "cry aloud and spare not." He both "disputed and persuaded." He used different methods to convince; one way with the subtle polished Greeks, and another with the superstitious Jews. "Divers were hardened;" always the result of rejected truth. Paul, though his heart must have bled for his obdurate countrymen, "departed from them" when he saw the

uselessness of further work, and "separated the disciples," i. e., called them out from the synagogue worship and the bonds of Judaism into the liberty which is in Christ Jesus. The unbelieving Jews had forced a separation and on them rested the responsibility.

4. *The Gospel of healing.*—vs. 10-12. Ephesus was called one of the eyes of the East. On this vantage ground Paul continued for three years and preached the Word with wonderful effect. One of the signs that they were genuine converts at Ephesus was "the special miracles wrought by the hand of Paul." Even Christ could not do many mighty works in unbelieving Nazareth. The victory was two-fold—over disease and over evil spirits. The Gospel of Christ, by teaching purity of life, by the discoveries of science, and by the direct operations of faith in divine healing, has proved itself through all the centuries the same as in the days of old; a Gospel of healing for the body as well as for the soul.

RELIGIOUS NEWS.

AMERICAN SABBATH UNION.

—At the request of the Board of Managers of the American Sabbath Union, George S. Mott, D. D., Chairman of the Sabbath-observance Committee of the Synod of New Jersey, has accepted the position of acting president of the union for the present, to supply the vacancy occasioned by the death of the late Col. Elliot F. Shepard. Dr. Mott represents the conscientious and religious phases of the Sunday question.

THE AMERICAN SUNDAY SCHOOL UNION.

—Over a hundred missionaries are employed to gather the neglected children out on the frontier and elsewhere into Union Sunday-schools and to carry the Gospel into desolate, scattered households. Funds needed. \$800 sustains a missionary for one year. Every dollar helps. Contributions received by F. G. Ensign, Supt., 143 La Salle St., Chicago, Ill., or Addison P. Foster, D. D., Secretary for New England, No. 1 Beacon street, Boston, Room 85.

BAPTIST.

—There are three bodies of regular Baptists: the Northern, Southern, and colored. They are not separated by doctrinal or ecclesiastical differences, but by the old-time division of section and color. According to census bulletin No. 375 the Northern has 800,025 communicants, in 7,902 organizations, with 7,066 churches of the value of \$49,524,504, or an average of \$7,008. The Southern Baptists number 1,276,491, in 16,206 congregations, which have 13,472 churches, aggregating \$18,152,599, an average of \$1,347.

—In Russia, the governors of Stavropol and of the Kouban district have issued orders prohibiting the meeting together in these provinces of Baptist-Stundists for religious purposes. The alleged reason for this drastic measure is the omission of a prayer for the Ozar in the Baptist services; the real reason, however, is that latterly a considerable number of orthodox Russians have been visiting the Baptist meetings with a view to being admitted to membership.

CONGREGATIONAL.

—The old church at Industry, organized in 1808, has just received three members, the first, according to the church records, since 1867. It once had a membership of 100. Now it numbers fifteen, with fourteen non-resident members. With help from the Maine Missionary Society they heartily unite in sustaining as resident pastor, Rev. T. A. Merrill, who united with that church in 1841.—*Advance*.

—Pilgrim church, Cleveland, laid at twilight, July 6, the corner-stone of its magnificent and imposing red stone house. In closing words pastor Mills emphasized the fact that though this is to be an institutional church, its great aim and mission, first and always, is to save men.

—Auburn (N. Y.) Theological Seminary has done well in calling to its chair of Church History Dr. Theodore W. Hopkins, of Rochester, N. Y., formerly Professor of Church History in our Chicago Seminary. Professor Hopkins possesses eminent qualifications for this department.

EVANGELISTIC.

—A warm welcome is given to Rev. Theodore Monod, of Paris, who has come as an evangelist to Chicago at the call of Mr. Moody. This evangelist is all the more welcome as he brings the instincts of Christian courtesy as well as intense spiritual earnestness.

LUTHERAN.

—There are twenty-six Lutheran theological seminaries in America, with property valued at \$1,097,800; the number of students is 898, and the number of professors 80. These figures are encouraging, but still there is greater need of men in the Lutheran church than in any other.

—At the late meeting of the Missouri Synod at St. Louis, Mo., the reports of the various committees and boards were very encouraging. There were 108 calls for

ministers and 53 for parochial school teachers, but there were only 76 and 33 graduates respectively. The Synod resolved at once to increase the educational institutions. A new college is to be built at St. Paul, Minn., for \$25,000, a normal school in Nebraska to cost \$40,000, and a dormitory at Springfield, Ill., to cost \$13,000. There is also to be an addition made to the college building at Fort Wayne, Ind., for \$14,000, and a professor's house at Addison, Ill., for \$3,000. The college at Milwaukee, Wis., receives \$40,000. The salaries of all the professors were increased.

—The Lutheran church in this country has 11 colored congregations. These have eight churches, together with nine day and thirteen Sunday-schools. There are six white and three colored pastors and six white teachers among them. There are 437 communicants and 935 in the Sunday-schools.

METHODIST EPISCOPAL.

—The Woman's Home Missionary Society has issued an eight-page tract setting forth succinctly its organization, object, and methods of work. The society has 63,390 members of all classes in 2,201 auxiliaries distributed over seventy-five conferences.

—A note from Mrs. Foss is to the effect that the bishop "is gaining power to move his arm, but has no use of it. His general health is improving very slowly, and he is able to sit up but a few hours at a time. 'He has gone to a sanitarium for rest.

—The English Methodist New Connexion conference reported at its recent ninety-seventh annual session a net increase of 421 full members, 448 probationers, 700 scholars, 48 scholar-members, and 900 more scholars meeting in class.

—The English Primitive Methodists, at their seventy-fourth annual session recently, had 220 delegates present. An increase in the membership of 1,559 was reported. It was announced that £38,000 is already promised to the jubilee fund of £50,000 to be raised in celebration of the Missionary society's jubilee.

—During the revival at Seymour, Wis., the saloon element, angry at the plain and pungent words of Evangelist H. Cordner of Marinette, Wis., set fire to the tent in which services were held; it was completely destroyed, as were also the church organ and some furniture. The revival continues, and great good is being accomplished.

—Contracts for the new library building of the Northwestern University have been let, and work will be immediately begun upon the structure. The building will be of Bedford stone, and will be situated upon the lower campus, facing Sheridan road. The estimated cost is \$100,000, and the building will be named for Mr. Orrington Lunt, whose munificent gift made the enterprise possible.

PRESBYTERIAN.

—The Presbyterian church of Canada is remarkable for its home missionary work. The work is carried on in two sections: the Eastern, including the Maritime Provinces, and the Western, which embraces the remainder of the Dominion. In the Eastern section there are 53 missions, with 178 stations, receiving \$8,083 aid, and 54 congregations receiving \$7,320 to supplement the salaries of pastors. In the Western section there are 342 missions, with 900 stations, receiving \$44,722 aid, and 160 congregations augmented to the amount of \$24,124; a total of 395 missions, in which there are 1,078 stations, and 214 congregations, to which the appropriations are \$84,249. In this department, twelve years ago, there was but one minister; now there are three presbyteries. Of the whole population, 28½ per cent is Presbyterian.

ROMAN CATHOLIC.

—In the fall, the Paulist Fathers are to try a new plan of campaign in their work of making America Catholic. Hitherto they have given missions to Catholics to make them more Catholic, hoping to hold them in the faith by its practice and to use them as examples of religion wherewith to convert their neighbors. Now they will go direct to Protestants and put before them the claims of the church and the need of membership in it.—*Catholic Review*.

UNITED PRESBYTERIANS.

—The Synod of Kansas will celebrate its twenty-fifth anniversary, August 1 to 8, in Forest Park, Ottawa, Kas., and it will be a meeting appropriate to the occasion. The gatherings of the past have been pleasant and profitable. Twenty-five years have wrought many changes in even this young synod.

Y. M. C. A.

—At the college "Students' Conference," at Geneva Lake, Wis., Mr. Mott in his report gave the religious statistics of the colleges of North America for the year 1892-3. These figures were compiled by the intercollegiate department of the Young Men's Christian Association, and are given greatly condensed, herewith: Number of associations in the colleges, 441; young men in college, 70,419; Christians in college, 38,327; non-Christians in college, 32,092; members in the associations: active 20,856, associate 6,178; total, 27,034. Professed conversions 2,850; in association Bible classes, 7,531; colleges having English Bible in curriculum, 147; candidates for the ministry, 4,892; candidates for the general secretaryship, 95; candidates for foreign missions, 1,155.

NEWS OF THE WEEK.

CHICAGO.

Architect Clark declares the old government building is more substantial now than it was in 1887.

Oswin Mayo died from a dose of poison taken with suicidal intent. The rich packer was despondent.

Richard T. Crane has applied for a conservator for his son Herbert, alleging the latter has wasted \$300,000.

Seventeen lives were lost by the burning of the cold storage warehouse at Jackson Park.

George M. How, a charter member of the Board of Trade, is dead.

Oscar Neebe, the pardoned anarchist, was married to Mrs. Eliza Hepp in Justice Kaufman's office in Lake View.

Nearly one thousand persons took part in the Orangemen's parade commemorating the battle of the Boyne.

Chicago is found to be in a relatively stronger position than any one of the financial centers.

Miss Marcella Berg, a trainer at the Hagenbeck wild animal show, was attacked by a tiger and badly bitten.

Judge Collins has tired of the bench and will resign, it is announced, before the fall election.

Catherine Schurz, insane niece of Carl Schurz, was abandoned by her relatives. Judge Brown administered a severe rebuke.

William A. Merigold & Co., real estate agents and loan brokers, have assigned. No exact cause is given.

Mrs. Laura P. Fox, for twenty years matron of the Wood Street Foundlings' Home, died of apoplexy.

Authorities of the city insist that suitable fire escapes be placed on all World's Fair buildings.

Wanamaker & Brown's suit to close the World's Fair on Sunday was thrown out of court by Judge Jenkins.

Delegates from sixteen States attended the Retail Liquor Dealers' Association convention at North Side Turner Hall.

Charles McCann and John Ryan, who were robbing stores and terrorizing women, were captured after a desperate fight.

Eastern lines have finally agreed on one fare for the round trip to the World's Fair.

Building permits issued Friday provided for twenty-five structures at an aggregating cost of \$118,900.

Six persons were slain by the excessive heat on Friday last.

Railroad agents have found hundreds of return tickets to New York in the hands of scalpers in this city.

The Consolidated Rapid Transit and Elevated road has commenced suit against the Alley L for \$1,000,000 damages.

Deputy Coroner Kelley commenced inquiring into the cause and manner of the death of cold storage warehouse victims.

In Central Music Hall a hearty reception was tendered Captain Andersen and the crew of the Viking ship.

WORLD'S FAIR.

Literary men of the world gathered their congress at the art palace, the eighth in the series.

Germany's imperial commissioner was given a banquet at which his great work for the Fair was extolled.

Floating indebtedness of the World's Fair corporation has been retired. Money will now be accumulated to retire bonds.

Counsel of administration issued an order prohibiting persons from going upon the roofs of the great buildings.

With a view to cutting down expenses Major Handy dismissed fifteen of the employes in his department.

Forty-two foreign nations are now represented at the World's Fair by 327 representatives. These men are from all parts of the world and these several nations and their states were as follows: Argentine Republic 6; Austria 9; Belgium 10;

Brazil 21; British Guiana 1; Bulgaria 1; Canada 24; Cape Colony 4; Ceylon 2; Columbia 1; Costa Rica 7; Curacao 1; Denmark 10; Ecuador 5; France 25; Germany 44; Great Britain 11; Greece 2; Hayti 4; Italy, 11; Jamaica 3; Japan 9; Johore 2; Liberia 3; Mexico 22, Netherlands 2; New South Wales 10; Nicaragua 1; Norway 8; Orange Free State 1; Paragua 5; Persia 2; Portugal 2; Russia 12; Siam 3; Spain 13; Sweden 3; Switzerland 2; Trinidad 1; Turkey 5; Uruguay 5; Venezuela 10.

A bust of the Sultan of Johore was unveiled in Agricultural Building and his country's exhibit formally opened.

Foreign commissioners have contributed \$745 to the families of the firemen killed in Monday's disaster.

Great interest was shown in the proceedings of the congress of authors at the Art Institute.

Librarians of the world formally opened their congress at the Art Institute. The foreign delegates were delayed.

Students of folk lore listened to a number of interesting papers, among them one on the Sioux mythology.

Thousands cheered the Viking ship and its crew as the queer craft landed at the peristyle.

His highness the Nawab of Ranipur and his retinue have arrived to take in the great Exposition.

Last Sunday was "heroes' day" at the Fair, and the last Sunday opening of the Exposition.

It is thought the fund for the relief of cold storage warehouse victims' families eventually will reach a grand total of \$200,000.

Auditor Ackerman's report shows that during the month of June the Fair cleared one million dollars over all.

(Continued on 16th page.)

SUBSCRIPTION LIST.

The following have made remittances of money to the Cynosure from July 10 to 15:

W Vine, Rev W O Norval, Rev S O Irvine, J Humble, C E White, Mrs M P Morris, Eld I Bancroft, Mrs H Loker, W Sperry, Rev W Ikenberry, S C Hart, Rev J Harper, Rev A Curtis.

Whether Pasteur and Koch's peculiar modes of treatment will ultimately prevail or not, their theory of blood-contamination is the correct one, though not original. It was on this theory that Dr. J. C. Ayer, of Lowell, Mass., nearly fifty years ago, formulated Ayer's Sarsaparilla.

A veritable family medicine box, BEECHAM'S PILLS.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	65½@	65½
Winter No. 2.....	69 @	66
Corn—No. 2.....	40½@	40½
Oats—No. 2.....	29 @	35½
Rye—No. 2.....	50 @	56
Bran per ton.....	10 00	10 75
Hay—Timothy.....	10 00	12 00
Butter, medium to best....	14 @	20
Cheese.....	03 @	08½
Beans.....	1 25 @	1 80
Eggs.....	13½@	14
Seeds—Timothy (100 lbs)...	3 50	
Flax.....	1 09 @	1 11½
Hungarian (100 lbs) 1 40		
Broom corn.....	02 @	05
Potatoes, per bu. (new)....	60 @	80
Hides—Green to dry flint....	03 @	06
Lumber—Common.....	10 00	13 00
Wool (unwashed).....	12 @	21
Cattle—Choice to extra.....	6 15 @	6 20
Common to good.....	3 25 @	4 30
Hogs.....	5 80 @	6 20
Sheep.....	2 50 @	4 50

NEW YORK.

Wheat.....	70½@	72½
Corn.....	43½@	49½
Oats.....	38 @	35½
Rye.....	57½@	58
Eggs.....	14½@	15½
Butter.....	15½@	22
Wool.....	13 @	25

KANSAS CITY.

Cattle...	1 25 @	5 25
Hogs...	5 40 @	5 80
Sheep.....	3 00 @	4 75

The New World of Central Africa.

By Mrs. H. Grattan Guinness, with a history of the first Christian mission on the Congo. 12mo., 530 pages with maps, portraits and numerous illustrations. \$2.00. "A conscientious piece of work, and gives a very clear account of what has been done by the Protestant missions to evangelize the barbarous races of Central Africa. He who wants to know what missionary effort means in these days may well learn from this volume. The reader who goes carefully through will have a good bird's eye view of recent events in Africa, with all the results of modern travel. The work contains solid information of use to all who are interested in the future of this wonderful country. The many illustrations throw light upon savage customs and costumes."—Graphic.

in the Far East.



Letters from China by Geraldine Guinness, edited by her sister, with introduction by Rev. J. Hudson Taylor. Very fully illustrated. Quarto cloth, \$1.50.

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The strawberry pineapple, in spite of its acidity, makes a very good compote, and is nice for desserts. For a compote, peel the pineapple and cut it in slices about a quarter of an inch thick. Remove the core. Make a syrup of a cup of sugar and a cup of water. Let it boil for about five minutes. Pour it hot over the sliced pineapple and let the fruit steep in this syrup well-covered for twenty-four hours. Then drain the pineapple and boil down the syrup for ten minutes more, until it begins to thicken. Pour it hot over the pineapple again, and when the dish is cold serve it.

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The "Compound" was found to contain 70.48 per cent of anhydrous sodium sulphate and 29.52 per cent of organic matter. The organic matter responded perfectly to the test for pepsin. The gilt-edge butter compound is colored pink.

The "Black Pepsin" fraud has had the biggest run and sells for \$2.50 for a two ounce box. Its cost is about three cents. So the farmer who defrauds the consumer is himself defrauded first. This "black pepsin" is made of eighty-three per cent salt, fifteen per cent anhydrous, two per cent rennet and organic matter. It is made and sold by the notorious Bane who was, the last we knew, sailing under the title "U. S. Salyx Co., New Concord, Ohio." Leave him and his compound alone. He will beat any one at his game.

Salt, alum and other ingredients not as free from harmful results as these enter largely into the "black pepsin" fraud. The result of using it is a compound resembling butter, but "its tendency to separation, decomposition and rancidity is so great as to condemn it for general use;" and making it "certainly violates the spirit if not the letter of the oleomargarine law; and dairymen who insist that oleomargarine and other imitations of butter shall be properly branded, of necessity must oppose the use of any chemical that certainly perpetrates as great a fraud on honest butter as any other imitation."

Any one can easily detect one of these imitation butters. If genuine butter is melted the small amount of water it contains will separate and appear upon the top of the melted mass. It should not exceed twelve per cent in volume of the whole amount. "By placing a little of the suspected butter in an ordinary test tube and melting it at a gentle temperature and comparing it with the sample of genuine butter the difference in the amount of material not butter fat will at once be noticed. In the adulterated article almost half of the whole volume will be a mixture of water, curd and other materials, while with the genuine article of butter the fat will separate in a clear, limpid mass, and a small amount of water and a little curd will appear at the top."

We have so often warned our readers against the use of compounds for increasing the yield of butter, or preserving milk, butter or fruit that it seems they ought to clear escape these bare-faced frauds.

It is safe to assume that any substance

which is offered for the purpose of increasing the yield of butter above what normally belongs to milk may be classed as a fraud, no matter by what name called or by whom recommended.

The proper way for increasing the yield of butter is to secure a breed of cows giving a milk with a high content of butter fat, giving the animals proper nourishment, and keeping them in a clean and healthy condition. The proper treatment of a herd of cows, together with neatness in the dairy, not only will give an increased yield of butter, but will also enable the producer of it to get an increased price.—*Farm, Field and Fireside.*

POULTRY FARMING.

We have a letter before us from a young man who wants to go into poultry farming, and he asks the usual questions, winding up with the all-embracing one—"will it pay?" That question is asked a thousand times a year, and the inquirers all know that poultry farming, like any other kind of farming, will pay if it is managed right. The evidence that it will pay, that it has paid, and that it is paying now, is overwhelming. It pays the man who knows how, and who has the requisite energy and business ability. A prominent grocery firm in this city has, within a few years, worked up a family trade in fresh eggs, of nearly half a million dozens annually. It was done by looking up the men who knew how to get eggs in the winter season, when fresh eggs are a luxury. A representative of the firm said to us: "We care nothing for the man who can furnish eggs only when any fool can furnish them—when uncared-for hens have a mind to lay them. We are looking for the man who can send us eggs when all his neighbors' hens are frozen up." They have found quite a number of these wide-awake men and are paying them good prices for their eggs.

We understand that they take the year's supply, winter and summer, simply to hold the winter product. We referred, last winter, to one of these men who lives near Orville, Ohio. He has a few acres of land and keeps 300 hens. This grocery firm sent him \$69.80 for his February eggs last winter, and from March 4 to 11, one week, his fowls shelled out 130 to 158 eggs per day, just when they were bringing the highest prices.

Oh yes, poultry-keeping pays the man who puts brains, energy, skill and the necessary capital into it. But it must be made an all-the-year-round business. If you give the hens a vacation let it be in the summer, when eggs are low and poultry not wanted. The dairyman who feeds the heads off a lot of dry cows during the winter never makes it up during the summer, and the poultryman who lets his hens manage the business as they please will soon require an assignee.

The man who quietly submits to circumstances, in any branch of business, is the man who gets left. The man who makes circumstances is the man who succeeds.—*Ohio Farmer.*

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THE MYSTERIOUS MACHINE: was it Lawn-mower, Town-pump, Balloon, Wheelbarrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

This booklet includes other interesting matter connected with the unveiling of the Morgan monument at Batavia, N. Y. Address

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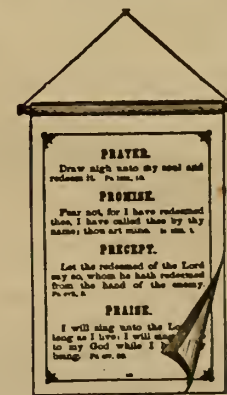
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NEWS OF THE WEEK (Continued from 15th page).

Seven victims of the Jackson Park fire disaster were buried Friday. All the Exposition flags were lowered to half-mast.

By a vote of 24 to 4 the World's Fair directors decided to hereafter close the gates on Sunday.

The anniversary of the downfall of the Bastille was celebrated by the various French societies on the Fair grounds.

Secretary and Mrs. Carlisle were given a reception in the Kentucky Building by the Kentucky lady managers.

COUNTRY.

The statement of the condition of national banks shows a startling decline in deposits.

Comptroller Eckles has authorized suspended banks at Los Angeles, Ashland, Ky., and Provo, Utah, to resume business.

Milwaukee merchants have memorialized their representatives in congress to repeal the Sherman law with all possible haste.

Chicago has taken Boston's place in the last six months and is now second in bank clearings in the country.

Steady withdrawal of deposits has caused the National Bank of Kansas to close its doors. Depositors will be paid in full.

Anticipating a raid by robbers, officials of the Missouri, Kansas and Texas have placed armed guards on trains.

The Ottawa (Kan.) Journal editorially advises populists to kill Republicans who override the law.

An army of crickets is devastating Wyoming of every sort of vegetation.

Alkalies, turned into the Mississinewa river in Indiana by a paper mill, have killed thousands of fish.

Live stock commissioners of Kansas, alarmed at the approach of Texas fever, have taken steps to keep it out of the State.

Officers of the pension department are investigating alleged frauds at Albuquerque, where the muster rolls were stolen.

Naval enthusiasts think the Columbia, being fitted at Philadelphia, will be the fastest war vessel in the world.

Lieutenant Peary and party have sailed for Greenland by way of Labrador, where the Falcon will take supplies.

Temporary aberration of mind, caused by long illness, lead Banker Dick of Meadville, Pa., to take his life.

By the accidental discharge of a policeman's revolver, Judge Fleming, of Burlington, Iowa, was seriously wounded.

Two men while fighting at Pelhamville, N. J., were run down by an express train and both were killed.

The proposed silver convention in St. Louis has been abandoned. All efforts will be concentrated on the Chicago meeting.

Two robbers escaping from officers at Westfield, Pa., jumped down an embankment on a bed of rocks and were killed.

United States Judge Jenkins is among the prominent stockholders of the defunct

Plankinton Bank in Milwaukee, who have been charged with embezzlement.

Friends of Judge Jenkins urge him not to resign. He will lay the facts of his indictment before the President.

Angry at women Methodist street reformers in St. Louis, persons in a saloon pelted them with eggs.

Heavy rains washed away the dugout of the Waddell family at the Cherokee strip. Six were drowned.

Chinatown in Orville, Cal., was wiped out. Eight brick stores and thirty other buildings were destroyed.

Ironwood, Mich., claims injustice was done the city by the reports sent out of typhoid fever ravages.

Senator Sherman declares he will do all in his power to secure the repeal of the law which bears his name.

Angered at the lynching of Miller at Bardwell, the Negroes threaten to burn the town for revenge and help has been asked for.

Misses Carrie and Pearl Plant have started to walk from Muskegon, Mich., to the World's Fair.

P. J. Gallagher confesses that he was paid to swear that Hugh Dempsey poisoned non-union men at Homestead.

Five Knights of Pythias were injured in a wreck at Vincennes, Ind., one of them fatally.

Business men in Colorado favor boycotting the East and diverting trade enjoyed by New York to New Orleans.

Samuel Woolner has yielded up his establishment and the whisky combine war is for the present at an end.

Western lines have agreed to a compromise reduction in World's Fair rates from Missouri river points.

Michigan Central, not to be outdone by New York Central, will bring employees free to the Fair.

Volger, Fuhrman and Jacobs have been found guilty at Alpena, Mich., for a murder committed in 1875.

Twenty-five families were poisoned by eating bad cheese at Mansfield, Ohio, and twelve persons my die.

As a result of the Milwaukee failures it is said that indictments have been found against prominent merchants.

Kansas miners have decided to continue their strike, and will secure funds by issuing labor certificates good for farm produce.

Two Chinamen of Petoskey, Mich., will test the validity of the Geary law in the United States court.

Maxwell, Colo., was nearly destroyed by incendiary fire. The loss is estimated at \$100,000; insured for one-third.

Statements of treasury accounting officers show the government has a balance of about \$2,000,000.

Trustees of Lane Seminary, Cincinnati, at a secret meeting accepted the resignation of Rev. Henry Preserved Smith.

According to the last report of the inter-state commerce commission 2,260 railway employees were killed during the year.

Bids from competing cities for the location of the Brotherhood of Railway Trainmen are to be received.

Choristers and singers left a Sunday-school meeting near Celina, Ohio, because of objections to a fiddle.

In a school election at Menominee, Mich., the issue has become a fight between religious factions.

Excursions to the World's Fair, inaugurated by the Erie, have proved the drawing power of low rates.

Notorious as prosecutor of saloon-keepers, Herbert Gale, of Cedar Rapids, has been indicted as a half-owner of one.

Populists of Kansas have begun mustering out the militia with a view to organizing a partisan body.

Members of the Denver silver convention adopted a platform pleading for consideration before silver is dethroned.

Although \$7,000 and car-loads of provisions were sent to Pomeroy, Iowa (devastated by a cyclone), the victims were still suffering last week.

FOREIGN.

Lord Coleridge, Chief Justice of England, is very ill, and court has been adjourned indefinitely.

William Broderick, conservative member in the House of Commons, created a hubub by assailing Irish members in a speech.

Discussing Home Rule, Henry Labouchere advocated the total exclusion of the Irish from the Imperial Parliament.

One clause of the German army bill has been passed by the Reichstag. Friends of the measure are encouraged.

Owing to the troubles in Paris, the usual celebration of the fall of the Bastille dwindled to a tame affair.

In a battle with French gunboats on the Ménam river twenty Siamese were killed and fourteen wounded.

The situation in France is critical. The attitude of the socialists is threatening. Outbreak is feared.

Mr. W. D. Wentz of Geneva, N. Y., was cured of the severest form of Dyspepsia by Hood's Sarsaparilla. Full particulars sent if you write C. I. Hood & Co., Lowell, Mass.

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VOL. XXV., No. 46.

CHICAGO, THURSDAY, JULY 27, 1893.

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The Pacific Coast Anti-secrecy Convention is to be held at Canby, Oregon, August 15, 16. Rev. P. B. Williams, the efficient secretary on the coast, has charge of all arrangements. His address is at Portland, Ore. Let all who can attend.

We are indebted to Rev. J. G. Terrill, General Traveling Agent of the Free Methodist church, for a fine half-tone portrait of the late Rev. B. T. Roberts. It is a striking likeness of our esteemed co-worker, and occupies a prominent position on the walls of this office.

"Whoop! I'm a politician. I draw \$3,000 a year from the government as a pension," remarked William C. Pomeroy, vice president of the Trade and Labor Assembly, the other night when he was arrested for smiting Julius Kuchband on the nose in a beer saloon.—*Chicago Herald*.

No wonder that Secretary Smith is dropping government pensioners from the rolls by thousands. Pomeroy gives us a clue to the reason.

Rev. William Fenton has been with us for a few days for rest, quite as full of zeal in behalf of our reform as ever. His study of Freemasonry as a spurious religion admirably fits him for contending earnestly for the faith once delivered to the saints, and for thoroughly exposing the evils and errors of the secret system.

Rev. J. P. Stoddard, whose letter we print in another column, enters this week upon a new line of duties as the World's Fair Exhibitor of the National Christian Association. Without personal prejudice we heartily believe him to be the right man in the right place, as the elucidator of the great reform in which we are engaged. Such an opportunity for important Christian service is seldom afforded even to the most stalwart reformer; and we are sure that with the prayers and earnest support of all *Cynosure* readers, he will leave such a mark of his high calling upon

this Exposition as shall put to shame those who boastfully flaunt the "mark of the beast" and its image within the sound of his voice.

A second note from Rev. C. G. Fait, dated Monong, N. Dakota, July 15, brings the following gratifying intelligence: "I am glad to report that a great improvement is manifested in the appearance of the crop prospect since I last wrote. We have had two heavy showers, which have improved the growing grain beyond the hope of the most sanguine. The outlook now is, that with good weather from this time until harvest we will be favored with an average of at least a half-crop. This causes great rejoicing, as fear of a famine is averted."

Through the mistake of an amanuensis, Bro. E. T. McIntire's renunciation of Masonry, as published in the *Cynosure* of June 13, contains an error as to his lodge connection which he desires to correct. His statement is: "I joined the Masons at Plymouth, Me.; was a member of Putnam Lodge, Cambridge, Mass.; was made a life-member of the Cambridge Royal Arch Chapter of Cambridge, and was a member of De Molay Commandery, Knights Templar, of Boston, and advanced as far as the degree of Grand Elect, Perfect and Sublime Mason in the Scottish Rite." While we regret that the *Cynosure* was inadvertently led to perpetuate the errors of others, we are very glad of an opportunity to make this correction.

The reason given for the Roman Catholic assault upon the Christian Endeavor International Convention at Montreal—noted at the time in this paper—was the utterance in the great tent, by Rev. S. V. Karmarthe, of Bombay, India, of the following: "There is a remarkable correspondence between Romish worship and Hindu worship. Romanism is but a new label on old bottles of paganism containing the deadly poison of idolatry. Often the Hindoo asks when seeing the Romish worship: 'What is the difference between Christianity and Hinduism.' In India we have not only to contend with the hydra-headed monster of idolatry, but the octopus of Romanism." And he might have truthfully added, "and the paganism of Freemasonry," which, as the readers of the *Cynosure* are aware, is quite as formidable an opponent to Christianity in that country as idol-worship or the adoration of saints and images.

For some time past there has been an active movement among the 200 churches of Chicago, looking to a general closing of the 7,000 saloons of the city on the Sabbath, and petitions to that effect had, up to last week, received about 70,000 signatures of interested citizens. With this very respectable document rolled upon a reel, a committee of honorable business-men waited upon Mayor Harrison, and requested him, as the great municipal governor, to exert his influence in closing the saloons on Sunday in accordance with the petition, and equally in accordance with the State law of Illinois. The reception of the committee by the Mayor was characteristic of him, and was, in substance, that he had no inclination or power to enforce a State law that clashes with a city ordinance. For the city authorizes the saloons to open on Sundays, and Mr. Harrison derives his magisterial power and influence from the saloon element. So far the movement has not been a success.

The next issue of the *Cynosure* is to be a SPECIAL NUMBER. The action of the Directory of the Exposition in permanently closing it on Sabbath has greatly encouraged the hearts of Christians and impelled them to "enlarge their coasts" in our reform work. Greater interest will now

center about the N. C. A. booth in the Manufactures Building (northwest corner of the gallery), where Mr. and Mrs. Stoddard will hold daily receptions and strike fire from Masonic and Anti-masonic authorities to illuminate the truth about the secret societies which we oppose as enemies of the religion of Jesus Christ. To aid in this work, and to show some of the weapons which are wielded for this purpose in its behalf, the next *Cynosure* will be replete with the kind of information, illustrated, that is needed to enlighten the public as to our objects and methods. It will be an interesting campaign document. To meet the expense of making this special effort in behalf of our work, and of increasing the distribution of tracts and other literature, our friends should avail themselves of the opportunity now afforded them for liberal donations.

The modern system of political maneuvering, now becoming quite universal, is despicable in the extreme. It is reported that the new German Army bill, which passed by a vote of 201 to 185, owes its success to a political movement. Sufficient votes to carry it were purchased from members of the Reichstag representing a subject Polish province by the promise of the Emperor that the Polish language should be restored to its courts and public officers and the control of its schools given to its priests. Protestants and Socialists are equally offended at the result. In Kansas, the Populist Attorney General, with the approval of Governor Lewelling, has officially declared by a published letter that prohibition can't be enforced, and has recommended the anarchistic system of regulating it by licenses under the guise of "fines." In Chicago, the other day, the officers of the State Liquor-Dealers' Association organized a national liquor-dealers' association. Mayor Harrison told the association that "bad whiskey" causes all the drunkenness. A leading purpose of the association is to pledge political candidates before election "to aid the liquor-dealers in all possible ways." The English statesman who called "politics a dirty trade" was right.

TWO HORNS LIKE A LAMB—REV. 13: 11.

BY C. A. S. TEMPLE.

(Concluded.)

"HE SPAKE AS A DRAGON."

This last clause of this eleventh verse sheds still more light upon the identity and the character of this two horned beast.

"The dragon" thus referred to is exhibited in chapter 12:3, as—"A great, sea dragon, having seven heads and ten horns."

Haydock, the Romish annotator, in the Rheinish Testament, says, "By the dragon is generally understood the devil." This statement is true, but only in part. It agrees with verse 9. "The great dragon, . . . that old serpent called the devil and Satan;" but the statement in verse 4—"The dragon stood before the woman, to devour her child as soon as it was born"—directs attention to a being, or a system, who, or which, was nothing more nor less than an earthly vicegerent of the devil. But Haydock furnishes the key which unlocks and solves the whole problem. He says—note on verse 1—"The woman was the church." Strictly true, but not (as he would have it) of the Church of Rome.

Again he says, on verse 5, "The man-child whom she brought forth, was the Son of God." True again, every word.

But when the Son of God was "born of a woman," a great power stood watching for his advent, to crush and "to devour him, as soon as he was born." That power was Rome, as represented by Herod the king of Judea. Matt. 2:1-18.

The fact that then and afterward Rome was a

principal, if not the chief agency of that old serpent (Satan) in the world, made it eminently fit and appropriate that she should be represented and designated by the appearance and title of "a great, red dragon."

THE DRAGON AS THE TWO-HORNED BEAST.

The text, at the head of this chapter, "He spake as a dragon"—shows the two-horned beast, as *the dragon in disguise*. It also exposes and explains that disguise. It assures us that his speech betrays him. In other words—that "*the speech of the Church of Rome is the speech of the dragon*."

1. *It is in the Language of the Dragon.* We all know, from history, that the language of Imperial, Pagan Rome, was the Latin. We know, too, from our acquaintance with the Church of Rome, that the Latin is her language now: *the language of the dragon!* Her standard translations of the Word of God; her text-books of theology; the bulls and encyclicals of her popes; the decrees of her councils; all her devotional books, in whole or in part; in short, *all her standard official literature*, is in Latin. Her priests "say mass" in Latin. All her public prayers, her chantings—in a word, all her public religious observances (save her preaching) are performed in the same language—the *language of the dragon!*

Thus the language of the Church of Rome reveals her absolute identity with the dragon, and so with the two-horned beast. Again that beast—the Roman Church—speaks.

2. *In the Spirit of the Dragon.* History, both sacred and profane, abounds with illustrations of the spirit and temper of the dragon. From Rev. 12:4, 13, 15, 17, we learn that the dragon was and is an enemy and persecutor of the Son of God, and of his believing people; and the history of the Roman emperors, since the Christian era, shows them, one after another, issuing their edicts for the persecution and "extirpation" of the hated Christians, within their dominions. Although only one of those edicts is now extant, the persecutions which followed them gave abundant evidence of their spirit and design. No words from any uninspired tongue, or pen, could possibly portray even a tithe of the terribleness of those persecutions.

DECREES OF COUNCILS.

In later ages, the decrees of the general councils of the two-horned beast (the same dragon—now called "the Church of Rome") have, if possible, even exceeded in the Satanic malignity those edicts of primitive times. By those councils, and, in fact, by all the official and approved literature of the Roman Church, and by Catholics everywhere, as well—all true Protestant Christians are stigmatized as "heretics."

The Council of Constance, Sess. 45 (and also the Fourth Council of Lateran) decreed that "Whoever apprehends heretics—which all are at liberty to do—has power to take from them all their goods and freely to enjoy them!"

The same Council of Constance also decreed that "The punishment to be inflicted on heretics must be excommunication, confiscation of goods, imprisonment, exile, or death." The third and fourth Councils of Lateran, also: "Heretics are not only to be anathematized, but deprived of all property and civil rights, and delivered over to the secular power, to be punished and extirpated."

Again, "Let the secular powers be warned and induced . . . so they publicly take an oath for the defence of the faith, that they will study in good earnest, to exterminate, to their utmost power from the lands subject to their jurisdiction, all heretics denoted by the church."

Fourth Council of Lateran. Such quotations from the decrees of Romish councils—as also others which might be presented from the bulls of popes and the utterances of other hieratic dignitaries—all thundering out their demands for the "extirpation of heretics," might be multiplied indefinitely. For the terrible significance of such fulminations, we have only to look at the utterly devilish torturings, and Auto-Da-Fé of the bloody, infernal Inquisition, the burnings at the stake, here and there, the lingering, cruel deaths by starvation and other sufferings, in Romish dungeons, and the wholesale butcheries and assassinations of millions on millions of "saints and martyrs of Jesus"—all in the interest, and by the command of that great "infallible" name of "blasphemy"—"The Church!" Surely the edicts of the dragon, by which he let loose the powers of hell up-

on the Christians, in the days of the empire, did not—as results have shown—even equal, in Satanic malignity, the decrees by the councils of this beast "with two horns like a lamb"—that modern "Catholic" dragon—the Church of Rome!

Mark—he spake, not "like," but as "a dragon." That is, *as himself, a dragon.* His speech was the speech of the dragon; his voice was the voice of the dragon; his spirit and his communications were the spirit and the communications of the dragon. He was the dragon, in and as the Church of Rome!

Those utterances, by councils, popes, etc., are not, as some suppose, a dead letter now. It is the boast of the Roman Church, everywhere (both of clergy and laity) that "she never changes. Being infallible, she cannot err. Hence she can neither change nor reform. Her position, therefore, once enunciated, is irrevocable." (*Boston Pilot*.) To-day, every Catholic, whether a papist from his birth, or a neophyte in the Roman Church, is required to endorse and adopt Pope Pius' creed, as a summary of his own faith. In his acceptance of that creed, he declares, "I also profess and undoubtedly receive all other things delivered, defined and declared by the sacred canons and general councils. . . and likewise I also condemn, reject and anathematize all things contrary thereto."

In those horrible decrees, we behold the image of the two-horned beast, in the Roman Church, as in no other organization, of either ancient, or modern times—perfect, in every feature, in every particular. They are a perfect reproduction, in both language and spirit, of the speech (the edicts) of the dragon (the Roman empire) in primitive times.

Although, as the Roman Church, the dragon now claims to have become another self, those frightful modern manifestoes show that in that church he has only assumed the roll of the two-horned, lamb-disguised beast. *They are the utterances of "the beast with two horns like a lamb"—the Church of Rome—now "speaking like a dragon."*

"He exerciseth all the power of the first beast." Verse 12. "He." This second beast, "with two horns."

"The first beast, before him." Evidently the beast described in verses 1-3. That first beast succeeded the dragon—the empire—but not to all the imperial authority and power. The secular power of Rome, over "the nations," had departed, and they had resumed their former civil independence (as denoted by the transfer of the crowns from the heads of the dragon—Chap. 12:3 to the horns of the beast—Chap. 13:2.) Hence, the dragon did not, could not bestow on the beast, all his former authority, but "great authority." The pontifical power of Rome—the dragon—over "the nations, remained and was "exercised" as before. This, together with civil jurisdiction, in and over Rome, and what were afterward denominated "The states of the church," was that "great authority" inherited by the papacy, from the former imperial regime. Thus the papacy became "the beast with two horns like a lamb"—the full-fledged "man of sin," claiming, "exercising" all the powers and prerogatives of the "first beast" who was the connecting link between the dragon and the two-horned beast; that is—between the empire and the papacy, 476-756. Then, from the setting up of the papacy, in A. D. 756, till the occupation of Rome by Victor Emmanuel, in A. D. 1872, the Church of Rome (as the two-horned beast) literally "exercised all the power of the first beast."

Thus we have the hieratic genealogy of the two-horned beast. First, the dragon; that is, the Imperial Rome. Next, "the first beast," the immediate successor and heir of the dragon; the intermediary between him—the dragon—and the two-horned beast; that is, between the empire and the papacy. Next comes "the beast with two horns like a lamb," the full-fledged papacy, inheriting (from or through the first beast) the "seat" of the dragon—Rome—and "exercising" all the power of his immediate predecessor, "the first beast."

All these symbols, types, figures etc., are now fulfilled to the letter, in and by the Church of Rome. No other power ever has fulfilled, or ever can fulfill, in any sense, this inspired exhibition and description of that great apostate church. She now occupies "the seat of the dragon"—the city of Rome. Till Victor Emmanuel, she "exercised

all the power" which was left to Rome, at the subversion of the empire.

Holding, therefore, exactly the place assigned to "the beast with two horns like a lamb," fulfilling, too, all the functions, relations and conditions assigned in the vision, to that beast, that church can be nothing else than the power designated by him, and he can be nothing but a representation of that church. That beast, therefore, was and is the Church of Rome.

"THE MARK OF THE BEAST."

"He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." Verse 16. The fulfillment of this statement is clearly manifest in the fact that every member of the Roman church, young or old, male or female, "small and great, rich and poor, free and bond," received at baptism a "mark"—"the sign of the cross"—on his or her forehead, and every priest, at his ordination (or "consecration") receives the same mark, in the palm of his right hand. (Rev. S. B. Smith, Ex-priest and Editor of "The Downfall of Babylon," 1834.)

In verse 17 we find this "mark of the beast" coupled with "the name of the beast," in a manner at once peculiar and very suggestive. In it we see that "the sign of the cross" was connected with a "name," was, in fact, emblematically itself a name of much more than ordinary significance. That "sign of the cross" is simply and only "the true, original, mystic tau (T) of the ancient Chaldeans and Egyptians, the initial of the name of Tammuz. (*Hislop, p. 322.*) Tammuz was the false Messiah of Babylon. (*Id. pp. 117-20.*) With his mother—Semiramis—"Astarte" etc.—he was an originator of the ancient Paganism there, and so of Romanism. (*Id. pp. 80-89, 365-6.*) Thus, that sign of the cross," so used, symbolizes and expresses the name "Tammuz." Thus too it designates, describes and exemplifies that great system of which he was a founder, and after his deification (next to the sun) its chief divinity. Hence the inspired description of the "sign of the cross," the mark or name of the beast, and (chap. 14:11) "the mark of his name." That "sign of the cross," therefore, stamps the Church of Rome the church of Tammuz, not of Christ.

Of course, then, its application, as a initiative into the Roman church, stamps its recipient as the disciple and votary of Tammuz. It is a "seal," not "of the righteousness of faith," but as a "mark of the beast," and of "the name of the beast"—it is a seal of the beast, of Paganism—of Baal. It consecrates its recipient to the worship and service of anti-Christ. By it, therefore, he is "sealed," not for Christ, but for "the dragon . . . that old serpent, called the devil and Satan!"

[NOTE.—When we see (as in Rev. 12:4 we have seen) that primarily "the dragon represented Imperial Rome, we must also see that that ancient Imperial Roman "Pontifex" was also the representative of the dragon. So, when the bishop of Rome assumed the office of "Pontifex Maximus" or "pope" with all the relations, functions and powers of the ancient pontificate, and (as the head of the Roman Paganism, became the vicegerent of the devil) brought that whole system of abominations into the church, "he necessarily became thereby the primeminister of Satan, and, of course, came as thoroughly under his power as the previous pontiffs had ever been." Hence in verse 9 (of this twelfth of Revelations) the words "dragon," "devil" and "Satan," are used interchangeably to signify and designate the same thing. The fact, therefore, is self-evident, that those names, thus used, do teach that the sovereign pontiff of Rome was, and is, ever and always the dragon, and as such, "the high priest of Satan!" These facts give an added and darker significance to "the mystic tau," "the sign of the cross." "At first, it was the emblem of Tammuz." As Tammuz, by his apostacy from God, became, as it were, the progenitor of the whole system of Paganism, and thus the vicegerent of Satan's, so through him, "the sign of the cross" became the emblem of the ancient "Teitan," that is—of Satan himself." (*Hislop, pp. 460, with note.*) What then of the use of that "sign," in the Christian church?]

Such is "the mark of the beast," the sign of the cross. As a professedly Christian "mark," it is simply and only one of those "sorceries" by which, for long centuries, the Roman church has "deceived the nations." As the initial and me-

mento of the great originator of the dragon and beast (the Pagan, Roman hierarchy) it is, frequently, "the name of the two-horned beast," as he is now impersonated and represented in and by the Church of Rome.

Lebanon Springs, N. Y.

REFORMED PRESBYTERIANS AND SECRET SOCIETIES.

The double number of the Pittsburgh *Reformed Presbyterian and Covenanter* for July and August contains the Minutes of the Synod of the Reformed Presbyterian Church, U. S. A., held at New Castle, Pa., beginning May 1, 1893. In it we find the following

REPORT OF COMMITTEE ON SECRET SOCIETIES.

The argument against secret orders is many-sided. These orders are to be condemned as rivals of the home; as selfish, and in their selfishness wasteful of time and money; as promoters of the evil communications which corrupt good morals, as hostile to just government in the state, and to purity of doctrine and faithful discipline in the church. All these and other kindred objections may be and should be urged against secret societies. But there is one particular aspect of the argument against all such orders suggested by their name itself, and that is their secrecy. This objection is selected for consideration in this report for the reason that frequent attempts have been made of late to belittle it or even to dismiss it altogether. It has been maintained in public meetings of the National Christian Association within a few months past that their secrecy is not in itself a reason why these societies should be opposed and condemned. There seems to be, therefore, a present urgent call for a brief review of this mischievous apology for one of the worst characteristics of Satan's empire of darkness.

The argument by which it is attempted to apologize for this feature of secret orders is in substance as follows: The family may have and does often have its home gatherings, from the privacy of which all others are excluded. In like manner there may be meetings of ecclesiastical tribunals or civil legislatures which are not open to the public. So there may be societies for social, industrial, or other purposes, with secrecy as one of their essential characteristics, and yet their secret character may be justifiable and right.

A summary answer to all this argument is that it draws an unwarranted conclusion from the premises. God has given to mankind the family, the state, and the church. Their blessings are intended for all. The privacy of the homes and any occasional privacy in the church or state is only a wise means of securing their intended blessings more fully and more certainly for the entire family of mankind. To find in the privacies of these institutions which God has given with all their fullness of light and blessing to meet all the wants of all men, a justification of man-devised societies which are conceived and born in selfish exclusiveness, and carried forward in darkness, is a shameful perversion of reasoning from analogy. It is far worse than that. It is an insult to the wisdom and goodness of Him who said in the moral and spiritual as well as the natural world, "Let there be light," and who in the days of his tabernacling with men, taught his followers to walk in the light as children of the day and not of the night, by his own example of doing nothing in secret and ever speaking openly to the world.

But we must go further than simply to deny any true analogy between the privacies and intimacies of the home and the secrecy of the lodge. The latter is destructive of the former. The secrecy of a social order, apart altogether from any other feature of it, cannot but prove a deadly enemy of all the proper confidences of the home. It interposes the chasm of sealed lips and closed breasts between husband and wife, fathers and daughters, brothers and sisters, and sons and the mothers, in whose bosom they were cherished. The secrecy itself, whether of Masonry or of Odd-fellowship, or of any other less objectionable association, so far from having any analogy to the confidences and privacies of the home, is their necessary and implacable foe.

But does not the affirmed analogy hold in the wider sphere of the church and the state? Do not their institutions, by occasional proceedings at least, justify the secrecy of the lodge? The

argument here is no less fallacious than before. The church and the state may at times exercise the right of reaching in private certain conclusions intended to have in due time the widest publicity. This is a wise private method for a public end; a prudent administrative means for accomplishing the greatest possible good for all. But a secret association is founded in secrecy. The very end and essence of its being is to have secrets, and to keep them from all but the initiated. If anything at all analogous to this is introduced into the administration of national or ecclesiastical affairs, it is to be condemned equally with the secret orders themselves.

In the state, as in time of war, there may be secret methods for public ends. To guard against the communication of information to an enemy, matters may be kept in temporary concealment for the ultimate knowledge and benefit of all. But in all this can be found no justification either for secret orders or for secret caucuses of ambitious politicians. A secret political caucus, like a secret order such as Masonry, is readily transformed into a cabal, or even into a traitorous conspiracy.

In like manner in the church, in times of persecution, her members may be driven to the retirements of glens and moors, and to hidings in dens and caves of the earth. But the concealments necessary in such times for the enjoyment of the means of grace, and even for the preservation of life, bear no analogy either to the secrecy of ecclesiastical caucuses or to the secrecy of the lodge. The analogy is between the caucus and the lodge. An apology for the secrecy of Masonry may be attempted as a defence for a secret meeting of a coterie within a church, the very nature and purpose of which secret gathering requires the concealment of its proceedings from the church itself. But such an attempted apology and defence is a condemnation both of the secret order and of the secret church meeting which patterns after it. One of the gravest of perils that can threaten the church is a clique or coterie of her officers and members, planning their course, and agreeing before hand to stand by each other for the securing of certain ends. Entering into any such covert arrangement, whether expressed or in substance only tacitly understood, no follower of Christ can hold his soul free to receive divine light and guidance, and to act an independent part in all emergencies as they arise, and as present and imperative duty to the Lord himself demands.

Your committee submit for adoption the following recommendations:

1. That Synod urge upon all its members the maintenance of our uncompromising testimony against all secret orders on account of their secrecy, as well as on account of other evil features, whether these may be more or less aggravated.

2. That we testify not only against secret societies themselves, but also against the civil authority which gives to them a corporate being, and against the churches which permit their members to be connected with them.

3. That we commend the National Christian Association, its agents and its excellent organ, the *Christian Cynosure*, to the hearty co-operation and support of our ministers and people.

4. That Synod appoint five delegates, with power to add to their number, to represent the Covenanter church at the approaching Annual Meeting Conference, on June 20, in Chicago, with the understanding that that gathering shall in no way involve its members in an approval of the Columbian Exposition.

DAVID McALLISTER, } Of the
R. C. WYLIE, } Committee.

AN INTERNATIONAL CHRISTIAN CONFERENCE.

With much pleasure we call attention to the following announcement made by the Evangelical Alliance for the United States, of which William E. Dodge is President and Rev. Josiah Strong is General Secretary.

We have reason to believe that this conference will be the most important of all the long series of World's Fair Congresses in Chicago, because of the practical results which it is hoped will be therein achieved. Pastors and laymen interested in any one of seventy different lines of practical Christian work will be able to hear an expert tell of his or her success in that line of work, and will

be able to ask a thousand questions as to methods and results.

At the Memorial Art Palace in Chicago, October 8-15, 1893, under the auspices of the Evangelical Alliance for the United States will be held an International Christian Conference. The subjects to be discussed fall under four general divisions, as follows:

I. *Christian Liberty.* The Evangelical Alliance has ever contended for liberty of conscience, and has rendered important service in its behalf in many lands. Papers will be presented on the Present Condition of Religious Liberty Throughout the World, Religious Liberty and the State, and Religious Liberty and the Progress of Mankind.

II. *The Religious Condition of Protestant Christendom.* The papers of this division will not attempt statistical presentations, but rather discuss the existing currents of religious thought and life in Europe, America, and Australia.

III. *Christian Union and Co-operation.* These were the germinal ideas of the Evangelical Alliance. Their present prominence in Christian thought will lend exceptional interest to their discussion. There will be addresses on Organic Union: Its Reasons and Prospects, Denominational Federation, and the Necessity of Co-operation.

IV. *The Church and Sociological Problems.* This Conference will have been preceded by many denominational church congresses, showing how great and varied are the resources of the Christian church in the United States, also by congresses presenting the many and great social and industrial problems of modern civilization. It will be a peculiar province of this conference to point out the relations of the one to the other, to show how the resources of the church may be applied to the solution of these problems, and to emphasize the necessity of united action on the part of the churches in order to the accomplishment of their evangelic and social mission.

In addition to the General Conference there will be a large number of Section conferences, which together will constitute a School of Applied Christianity. Information will be given by experts on many lines of practical work, classified under the general divisions of Evangelistic, Reformatory, Social, Economic, Sanitary, Educational, and Miscellaneous.

It is expected that the Conference will hold two sessions daily: viz., morning and evening.

All ecclesiastical bodies, theological seminaries, ministerial associations, local churches of the various evangelical denominations, as well as local alliances, are hereby cordially invited to send delegates.

All communications should be addressed to the General Secretary of the Evangelical Alliance, United Charities Building, 105 East 22d Street, New York.

CHICAGO COMMITTEE.

Congregational: Prof. Samuel Ives Curtiss, D. D., chairman, Mr. E. W. Blatchford.

Lutheran: Rev. Lee L. Heilman, Mr. V. G. Tressler.

Methodist: Rev. Horace W. Bolton, D. D., Mr. E. W. Burke.

Baptist: Rev. P. S. Henson, D. D., Mr. Andrew MacLeish.

Protestant Episcopal: Rev. Floyd W. Tomkins, D. D., Mr. John M. Locke.

Presbyterian: Rev. S. J. McPherson, D. D., Mr. John V. Farwell, Jr., Mr. Cyrus H. McCormick.

THE DENS OF VICE IN CHICAGO.

The course taken by several Chicago papers in exposing some of the notorious dives, is most commendable, and as a result a number of them have already been closed through the attacks made upon them by these papers. Chicago is certainly a dangerous place for a young girl to go alone. The Columbian Exposition seems to have been an excuse for letting down the bars in all quarters, and immorality which would not have been tolerated even in Chicago at another time, is allowed to go on undisturbed. Fathers and mothers who let their innocent girls go to Chicago without friends to shield them, are running a tremendous risk. A great number of those who arrive in the city are likely to join the vast throng of unfortunate outcasts. Other people's daughters as innocent as yours have entered a large city never to be again what they were.

Pastors, superintendents of Sunday-schools, teachers and parents, should not hesitate to warn all the young girls of their acquaintance to look out. A father searching for his daughter not long since, said with great anguish, "I would to God that some one had warned us of the danger."—*Union Gospel News.*

NEW ENGLAND LETTER.

Two common newspaper blunders—Some reminiscences of anti-slavery times—The Congregationalist and the Boys' Brigade—Matters collegiate—A hint from the enemy.

There are certain things which always seem to get muddled in the brains of the average newspaper-writer. I have two especially in mind; one, a point of history; the other belonging to modern times. The Pilgrims and the Puritans, as in these days of diffused intelligence everybody ought to know, were radically different—in rank, in creed and in disposition; yet the former are still made to shoulder the sins of the latter, when, as a matter-of-fact, they never hanged or even persecuted a so-called witch, and pursued with the Indians a liberal Christian policy, the spirit of which, if adopted by the government to day, would save us another century of dishonor. The Pilgrims were Separatists; the Puritans, according to John Wesley, who lived nearer their time than we, were "old strict Church of England men." The one had a passive, the other an aggressive, form of piety. The Puritans were still in the shadow when the Pilgrims were rejoicing in the sunlight of freedom from sect bonds. They were as different as a Hicksite Quaker and a Hard Shell Baptist. The other distinction, which it seems almost impossible for newspaper paragraphists and reporters to recognize, is that existing between Christian Science, the faith-cure and divine healing. The intelligent reporter invariably muddles them all together, as if they were one and the same, and the worst of it is this confusion in his brain leads to similar confusion in the mind of the honest reader, and as a consequence gross injustice is often done. One of the marks of the cultured writer is that he keeps the boundary lines intact, and does not confound together, in this slipshod way, persons and things that have no affinity. For instance two "Christian Scientists" in Pittsfield, Mass., according to the papers, have been trying the faith cure on a horse with disastrous results; whereas Christian Science is as different from the faith-cure, as that is different from divine healing.

Last Saturday's *Transcript* has some reminiscences of anti-slavery days by Whipple which are calculated to make a New Englander blush. Park Street church walled up one of its pews which had been bought by a colored man, and stationed a constable at the door to prevent him from entering. Rowe Street Baptist church absolutely forbade in its by-laws the sale of any pew to a colored person. And was Unitarianism, with its boasted spirit of liberality, one whit behind when the standing committee of Dr. Channing's church refused to allow Rev. Samuel J. May to preach the funeral sermon over Prof. Charles G. Follen of Harvard University, because the latter had strong anti-slavery sympathies of which they feared the former would avail himself in order to make it an anti-slavery lecture in disguise? Anti-secretists need not "weep or lament" because they are called to pass through similar experiences. It simply shows that they are in the true line of apostolic succession from these worthies of a past generation.

The *Congregationalist* does itself no credit by its fling at Secretary Trueblood, of the Peace Society, for his honestly expressed condemnation of the Boys' Brigade. Its reference to Paul "with his figure of Christian as a soldier clad in armor," and his "allusions to life as a warfare where men must be good soldiers of Jesus Christ," as proof that such methods are right is not to the point. When did Paul seek to win converts by forming them into military companies in imitation of the legions of Rome, putting them through a course of drill, and arming them with carnal weapons when he distinctly says that the weapons of a Christian are spiritual, not carnal? It is unfortunate that a journal which is the acknowledged organ of Congregationalism, and a leader of religious thought, should take the wrong side on such an important question.

President Helen A. Shafer, of Wellesley, has received the degree of LL.D. from Oberlin, her

Alma Mater, being the second woman in America, after Maria Mitchell, to receive this honor, although there have doubtless been scores of American women whose attainments rendered them worthy of it.

Smith College, from a very small beginning in 1875, when it was a standing joke that President Seelye, on occasion of a college picnic, could take all the pupils who attended on a barge, being more like a large family than a college, has steadily grown till now it runs a nearly even race with Wellesley in the matter of numbers, having 700 students, and 114 in the graduating class. "The Smith College girl is sensible, proud and self-reliant." I wonder if the name has anything to do with these characteristics. Somehow we attach the idea of good sense and like qualities to such world-famous family names as Smith and Brown. Wellesley girls are just a little addicted to "gush", and the Vassar girl, everybody knows, has not materially altered since she tried the soul of Maria Mitchell by her devotion to feminine vanities. The story is told that on one occasion, when giving a lecture on astronomy in her class-room, a pupil informed her that the brooch which confined her collar was unfastened, but instead of thanks the latter received a stern rebuke for the frivolous interruption. Miss Mitchell could have had as little understanding of the keen interest which so many women take in the society column of the daily newspaper, dealing with such momentous topics as the care of the complexion or the latest fad in table etiquette, as the man in the moon. A brain which soared undisturbed among the worlds, and walked daily as in its habitual home among the vast eternities of celestial space, could only view such trifles with a pitying contempt for those who could find nothing higher or nobler to occupy their attention, and who, in her own words to the Vassar students, are "throwing away infinities for infinitesimals."

Wellesley, Smith and Mt. Holyoke are growing more and more to be miniature worlds in themselves, the college authorities trying as far as possible to keep the students from any "entangling alliances" of friendship or business with the townspeople. This is doubtless the wisest course to pursue, on the whole, though the result of four years of scholastic seclusion from the common everyday life about her, as complete as if she lived in a glass case, must be unfavorable in many respects for the college-bred young woman when she finally leaves her Alma Mater. She must know something of the world before she can do the world's work; she must do considerable learning and unlearning, and, above all, make the wholesome discovery that in spite of her graduation diploma there are plenty of men and women in the world who know as much, and perhaps a great deal more, than she, yet never took a college course.

Williams College has just rounded out its hundredth anniversary. It recently adopted the new method of making Greek and Latin elective, with a substitute in scientific studies and the modern languages. The result is that so many have elected the latter as to almost exclude the former. The bent of the age is decidedly in favor of practical studies, and the smaller colleges seem to yield to the pressure first; possibly because the students are as a rule poorer, and feel more deeply the necessity of obtaining an education which will help them in practical life, than the sons of wealthy parents who enter the larger and more richly endowed institutions.

"In the cool of the evening, as you sit on the front stoop or in the front yard, it is a good time to tell your neighbor of the advantages of Odd-fellowship." So reads a paragraph in the secret society column of one of our local newspapers. And is it not also a good time for an anti-secretist, as he sits under the shadow of his own vine and fig-tree, and chats with a neighbor, to enlighten him on the evils of the lodge system, and get him to take the *Cynosure*? It sometimes pays to learn even from the enemy.

ELIZABETH E. FLAGG.

Steps were taken at a meeting of representatives of the various secret railway orders, at Pittsburgh, on a recent Sunday, to form a federation, the object of which is ostensibly "mutual protection and aid." It includes the Brotherhood of Railway Trainmen, the Switchmen's Mutual Aid Association, the order of Railway Conduct-

ors, and the order of Railway Telegraphers. The Brotherhood of Locomotive Engineers has no connection with this federation. This concentration of railway employes will not, it is said, consider the question of wages, perhaps, for a year, but when it does, it may take the form of a serious menace to the railway prosperity of the country, through the lodge power.

OUR WASHINGTON LETTER.

WASHINGTON, July 19, 1893.

As soon as a man of prominence dies it seems that all of the absurd and ridiculous stories with which his name has been connected—such connections are penalties paid with more or less frequency by all men who become prominent in any station—are republished, no matter how often they may in the lifetime of the deceased have been proven to be entirely false, and begin a fresh round of the newspapers. The truthfulness of this statement is proven by the revival of the old stories about the late Senator Leland Stanford having become a Spiritualist after the death of his only son. Your correspondent once heard Senator Stanford say in the most positive language, soon after the death of his son, when the story was first started, that it was not true; and Bishop Newman, who was for many years the pastor and the close personal friend of Senator and Mrs. Stanford, has more than once publicly denounced the story as being without the slightest foundation. Now comes further proof. Rev. Dr. Hugh Johnston, who, although pastor of the church attended by Senator and Mrs. Stanford for some months previous to the death of the Senator, never saw him but three times, told his congregation last Sunday of one of those visits. It was on the day of the annual pew-renting, and the Senator being confined to his house, under medical treatment for a painful ear trouble, could not attend, so Dr. Johnston called at his residence to ask him whether he wished to retain his pew. His reply was: "Oh, yes, I shall keep my pew. I am a Methodist; I love the theological system—a generous teaching—of the Methodist church." After a general conversation, in which the Senator explained why he had not been able to attend church and expressed regrets, Dr. Johnston said to him: "My dear Senator, in view of the uncertainties of life, I trust you have peace with God through our Lord Jesus Christ, and have no fears for the future." The Senator warmly grasped the hand of the minister and said: "Thank God, I have peace. I have no fears for the future. I do not fear death. I rather welcome it. It seems to me that the happiest moment of existence must be the moment when the soul returns to its Maker." "His eyes were suffused with tears," said Dr. Johnston, "so were mine. I said: 'My dear Senator, I am so glad to hear you speak as you do.' And when in Toronto, I read of his sudden departure, I said: 'The happiest moment of his existence has come. His soul has been kissed away to God.'"

As a rule, the funerals of military officers are gorgeous affairs, but that of Gen. Kelton, late Superintendent of the Soldiers' Home, which took place late Monday afternoon, was a striking exception to the rule, owing to the following quotation from a letter by the deceased some time before his death, which was sudden: "Having lived longer than the average life-time of men, and having wrought hard for many years in the interest of public good and for the benefit of the army, and for which the army and the public have both shown appreciation, I feel that my work and usefulness must soon come to an end. I therefore express the wish that, if I die on duty at the Home, I be buried in the National Cemetery near the Home, in a common coffin, such as are made for the inmates, covered with common black serge, and that the Home hearse be used. I do not desire a military funeral, nor any pall-bearers; I have been permitted to walk alone, self-reliant, all my life; I prefer to go alone to the cemetery, without the escort of pall-bearers or military band." The dead officer's wishes were carried out to the letter, although 2,500 people, including all the inmates of the Soldiers' Home, attended the simple funeral services.

Government officials do not attach the slightest importance to the rumor telegraphed here a few days ago from the Pacific coast, that the British authorities were preparing to resist by force the decision of the Behring Sea arbitration, if it be

in favor of the claims made by the United States. They are unanimous in the belief that the decision, whatever it may be, will be accepted by both countries, in accordance with the terms of the treaty of arbitration. Statements to the contrary are both malicious and disgraceful.

The number of men who can address a congregation in three languages—German, Swedish and English—as the Bishop of Visby, Sweden, did Monday evening at the reception given him at St. Paul's Lutheran church, is limited. The bishop was sent to make a tour of the United States by King Oscar to commemorate the 300th anniversary of the Reformation of the English Lutheran church.

Agitate. Circulate. Donate. "Move forward, move forward, all along the line."

REFORM NEWS.

THE EASTERN AGENT IN INDIANA.

ON TRAIN, July 20, 1893.

DEAR CYNOSURE:—As our train speeds on toward the Iron City, I will write of my recent past.

The appointments announced in my letter of last week were all filled. The attendance was very good, all things considered.

I hardly expected the publisher of the *Cynosure* to leave the office and come down to Denver, Ind., to hear me lecture. The first man we saw as we drove up to the Adventist church, on Saturday evening, was Bro. Phillips. He was loaded with tracts, which the friends received gladly. The Adventist brethren treated us most kindly, and assured us of a welcome should we ever come that way again.

I was given a copy of the *American Sentinel*, with the request that I read it. I did so. There is some truth in this paper, but much that is unreasonable, and not in accord with the facts, as I understand them.

While I have spoken in German Baptist meeting-houses before, last Sabbath was my first experience in speaking at one of their regular meetings. As these brethren have different ways and means of conducting their religious services from any other denomination, they want to be very sure that the man who preaches for them is of the right kind. A council, consisting of about fifteen of the leading brethren, was called to discuss the situation. It was finally decided to risk me, and I was given the floor (there was no pulpit), morning and evening. There were at the two services not less than seven hundred people, many secretists coming to hear their lodges arraigned for trial in the evening. Weighed in the divine scales, they were all "found wanting". Judging from the kind words and *Cynosure* subscriptions given, I may report my efforts here as well received.

I cannot say what the lodge men thought. They did not stop to shake hands. As the women of this church are to "ask their husbands at home" (if they have any) about the things they want to know, they will doubtless think much as their husbands do. I am glad the husbands think right, on the lodge question.

I went to the M. E. church, at McGrawsville, in good season, Monday evening, and waited for an audience. At 8:10 the pastor and his wife came; a few ladies appeared later, and I began the meeting. The men came soon. Before 9 o'clock some seventy-five had gathered from the harvest field or threshing-machine, where they had been hard at work all day. They listened attentively while I spoke, for over an hour. Those who could not keep awake were allowed to sleep.

The friends at North Grove U. B. church said it was hard times, and I agreed with them, as I failed to get a *Cynosure* subscription. If the times were hard, the children were plenty. There was a large collection at the lecture. They were allowed to run at large and cry when they felt like it. If I were not blessed with a good voice I should have stood a poor show in this meeting.

En route for Columbus, Ohio, yesterday, I stepped off one train at Marion, Indiana. Here I renewed the acquaintance made with Bro. J. Q. Thomas in Chicago recently. He was the delegate sent by the Friends of Indiana Yearly Meet-

ing to represent them in the late conference of Christian churches to discuss the lodge question. He went with me, and we found three others willing to subscribe for the *Cynosure*. We reached the Friends' midweek meeting just as they were adjourning. I was introduced to several who knew Fathers Stoddard, Hinman, and several of the leaders in our work. They would have been glad if I could have stopped for lectures and work among them. The lodges have been making some inroads, and the watchful Friends say there is now need for more work. Sister Mary A. Nichols is their pastor. She has been greatly honored, as an evangelist, in seeing many turned from darkness to light. Her testimony is that where the lodge goes up the church goes down. I am to send her tracts for young men whom she hopes to keep out of the lodge.

I stayed last night with my sister and her husband, Mr. and Mrs. Orvis, in Columbus, Ohio. They were watching over a very sick child—their little Florence. Favorable symptoms gave them more hope of recovery this morning. We trust it may be the Lord's will to answer prayer in her restoration to health.

In looking over my work in Indiana I feel glad that it was my privilege to there proclaim a much-needed truth. But for the kind assistance of our friend, Isaac Crane, I could not have accomplished the work performed. Bro. Levi Miller's kind hospitality will be remembered with gratitude. Bro. Phillips' presence and help was an inspiration. Friends in Indiana, take new courage! We are on the side that is sure to win, for it is God's side. W. B. STODDARD.

REV. J. P. STODDARD AT THE WORLD'S FAIR.

CHICAGO, July 21, 1893.

Since the gates to the World's Fair have been officially closed on the Lord's day, the situation has been materially changed. This change, from law-breaking to law-abiding, has given a new impulse to the N. C. A. department and necessitated a readjustment of the working force on the grounds.

The committee in charge of our exhibit applied to me to represent the cause at their booth, and I have consented to do so to the best of my ability. On and after Monday the 24th inst., I expect to be in my place, until further notice. As there was no other person available who had as wide an acquaintance on the field and as general a knowledge of the methods, history and literature of the reform, it seemed to be a call from God to the duties of the station. With the co-operation and assistance of Mrs. Stoddard and other friends, I shall seek wisdom from God to make the most of this rare opportunity for the cause of Christ, in whose name we have unfurled our banner.

Friends will remember that our exhibit is to be found in the northwest corner of the gallery of the Manufactures Building, the largest on the grounds, easy of access, and in the midst of other interesting exhibits.

The work is not altogether new to me, and the few hours already spent at the exhibit are to me sufficient proof of an opportunity to reach the "ends of the earth" such as we have never before known, and such an opportunity as is not likely soon to be repeated.

I desire, first of all, to have in me "the mind of Christ," which is the Holy Spirit. Second, That "perfect love which casteth out all fear." Third, That "faith which overcomes the world." Fourth, "A mouth and wisdom which all your [and His] 'adversaries shall not be able to gain-say nor resist,'" and, Fifth, That I may so exalt Christ and his body, the church, that the unsaved, like the disciples, will forsake all and follow the Lamb whither soever he leadeth them.

I cordially invite friends visiting the Fair to call and register their names, examine the exhibits, and leave orders for books or other literature (which we will send by mail or express, as the rules prohibit us from delivering articles purchased on the Fair grounds), and subscribe for the *Cynosure* and obtain free tracts.

If you are already interested and have friends who are indifferent, induce them to call, if you can. I wish, especially, to extend a cordial invitation to all Freemasons of either rite in the higher degrees, to Odd-fellows, and members of

other secret or exclusive orders, to call and examine our "degree charts" and look over our list of credible witnesses, and get a catalogue of our publications for reference.

If you are not sufficiently interested already to pray for the man who is called as your representative to "stand in the gate," then a simple request from me would avail nothing. "This kind" of enemies which we encounter "come not out but by fasting and prayer," and I feel that there is a volume of believing prayer behind this movement against the secret empire which *will prevail*. Dearly beloved, let that volume increase.

JAMES P. STODDARD.

CORRESPONDENCE.

SHOULD THE TARES BE ALLOWED IN THE CHURCH?

DEKALB, Iowa, July 17, 1893.

EDITOR CYNOSURE:—It is claimed that the church should receive members of secret societies, because "Christ receives them." The evidence given that Christ "receives them" is that they claim to be "converted."

But if we are to depend upon human testimony whether secret societies are to be fellowshipped or not, there are at least two other classes of witnesses that should be heard. One class are those who claim to be converted from the secret orders to Christ, and testify against the lodge as evil. The other class are those who claim, and among them the writer, that Christ has converted them from all desire to belong to any lodge.

All human evidence on either side is not valuable, unless it has Bible foundation. A part of the foundation for the evidence against the lodge is just as good as it was eighteen hundred years ago, though quoted often, and there is none of the Bible contrary to it. Here it is:

"Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret." Christians are commanded by the Lord to "abhor that which is evil," and not testify in favor of it.

We, however, do not accuse any intelligent Christian thus, but many Christians grieve the Spirit by ignorance and "perish for want of knowledge."

In casting about for a seeming Bible foundation to admit members of lodges to church membership, they destroy the testimony of their own witness by the plank they use. "Let the tares and wheat grow together."

Christ does not receive tares into the church. Tares are not converted persons. It seems to me that wise men would not produce such an argument. An unlearned and ignorant brother gave me the light I needed on this subject. He said: "Let the tares and the wheat grow together, in the world, not in the church." That is according to the Gospel of separation. Christ says of those he receives, "They are not of the world, even as I am not of the world." The lodge is.

CYRUS SMITH.

AN ENCOURAGING LETTER FROM THE SOUTH.

SENECA, S. C., July 11, 1893.

EDITOR CYNOSURE:—I am a minister of the Gospel, and laboring here in harmony with my church—the Wesleyan Methodist. I have been preaching in this vicinity since last January, and have been outspoken against organized secrecy.

I have been careful in my statements and manner, but I have raised quite a commotion. Some have left their lodges, and others are honestly investigating. We need some books and tracts, to help in the work. The people have been educated to believe that secret societies are religious institutions and look upon them with favor. The consequence is, I am, in the war, but in the minority, and looked upon by some with suspicion; but we are gaining ground and advancing on the foe. Still we need help. If you are in a situation where you can donate some books and tracts, I will see that they are judiciously distributed, and will be very thankful for the chance to do so.

I have just returned from a trip to Athens, Ga., and while there I preached seven or eight times in a tent that had been put up for Gospel services. In one of the services I spoke plainly

against organized secrecy. There was a Methodist preacher present, and at the close of the service he came up and took sides with Masonry. He wore the badge of a Master Mason. In my remarks I had said that secret organizations were worldly institutions, and, to prove it, I stated that Masonry and Odd-fellowship forbade prayers in the name of the Lord Jesus Christ in the lodge, if there was a member that objected, and that Masonry, when it pretended to quote Scripture, left the name of Jesus Christ out of its quotations. These statements the minister referred to, and positively denied. There was an Odd-fellow standing by, and he was a member of the same church of which the Mason was minister, but he spoke right out and said: "What Mr. Abbott said is true concerning Odd fellowship." That remark brought him into conflict with his preacher and with the secret order men of the place. He is a business man, and proposes to stand by the truth. He told me, before I left Athens, that he was going to leave the lodge. He needs help to meet the opposition and to intelligently defend his position. If you could send him the *Cynosure* for a while, and some reliable exposition, I believe he would use them in such a way as would let light on many, and in the end pay you fully by obtaining subscribers for your paper, and distributing tracts. His name and address are James H. Higgins, Jr., 220 and 222 East Broad street, Athens, Ga. Do what you can for us, and we will be thankful, and remember you when the opportunity comes.

H. S. ABBOTT.

FRATERNITY AND WHISKY.

EMPORIA, Kans., July 16, 1893.

EDITOR CYNOSURE:—A few years ago a man came to Corsicana, Tex., and began business as a street auctioneer. Within about six years he accumulated several thousands of dollars. He was a Knight of Pythias. He then developed a taste for ardent spirits, and we found out that it has been his curse through life. I think that from the time he began a reckless drinking bout until his death was about twenty days.

There was a saloon in the town, operated by two brothers, at which our street auctioneer obtained more or less of his whisky. One of the brothers was also a Knight of Pythias; and as the victim of alcohol was buried by the order, the man who sold him the liquor, instead of following him to the grave, walked before him in the procession, in the character of acting chaplain of their lodge, carrying the Bible!

How is that for fraternal love? Here is the victim of alcoholism dead in his coffin, and the man who sold him the poison conducting his funeral services! I thought it the most appropriate combination that I had ever seen.

T. H. CHURCH.

FREEMASONRY.

THE CHRISTLESS DEGREES AND THOSE THAT BURLESQUE CHRISTIANITY.

(Scottish Rite continued.)

XVI.—GRAND PONTIFF.

In this degree, says President J. Blanchard, "the lodge master is 'Thrice Puissant,' personating Christ, who has all power. The master is seated on a throne and holds a sceptre, with the blue canopy of the heavens over him. This is Christ's rival, the usurping god of this world. The degree itself, says Mackey, is founded on the mysteries of the Apocalypse, which is the Revelation of Jesus Christ (Rev. 1: 1), and his lodge members are clothed in white linen robes, like attending angels (Rev. 15: 6); and on the jewel is engraved 'Alpha and Omega,' which is the title of Christ; and, in opening the warden, says: 'The Sun of truth has risen.' Christ is the Sun of Righteousness, and the 'Truth and the Life.' As in a preceding degree, where the grim mockery of opening the seals and sounding the trumpets was gone through with, so here follow the vials poured out, and the dwelling-place of God, the New Jerusalem comes down to men; and after these superlatively impudent mockeries are gone through with, the candidate is made to kneel down and swear to conceal them from all but Masons of this degree; after which the candidate is solemnly anointed into the priesthood of Christ, who is 'a priest forever after the order of Melchizedek.'" All of which is horribly blasphemous.

ous. All ascriptions of glory to Christ are omitted, and the Scripture is mutilated to avoid giving him honor.

XVII.—GRAND MASTER OF ALL SYMBOLIC LODGES.

There is no mention of Christ in the opening ceremonies, in the initiatory rites, or in the closing passages.

XVIII.—NOACHITE, OR PRUSSIAN KNIGHT.

The legend of the degree describes the travels of Peleg from Babel to the North of Europe. The object of the legend seems to have been to impress the idea of the thorough dispersion at the tower of Babel, and its fundamental idea, to teach the crime of assumption and the virtue of humility. It has no room for Christ.

XIX.—KNIGHT OF THE ROYAL AXE, OR PRINCE OF LIBANUS.

This degree would make an appropriate drama for a trades-union of carpenters. It recurs to a period when the Sidonians cut down the cedars of Lebanon to build Noah's Ark, etc., and the dignity of labor is lauded. It is neither witty, wise, nor pious—simply driveling.

XX.—CHIEF OF THE TABERNACLE.

In this degree Aaron and the Tabernacle worship are revived and burlesqued. The drama is the destruction of Korah, and the burning of the sons of Aaron. It is a string of blasphemous utterances. "When Christ began to exercise divine power here, the devil met him, and claimed through him the world's worship. That he has been at ever since, and Freemasonry and its spawn are the last hope of the devil." (Pres. J. Blanchard.) Christians have no business with this degree.

XXI.—PRINCE OF THE TABERNACLE.

Aaron and other Jews reappear. "Proofs are afforded by this degree," says Pres. J. Blanchard, "that Freemasonry is vulgar, debased heathenism."

XXII.—KNIGHTS OF THE BRAZEN SERPENT.

Founded in part on the brazen serpent erected by Moses in the wilderness and the incidents relating to it. In its connection with the corruptions of Freemasonry, that sublime story of the severity and mercy of God, the latter is debased to the character of a burlesque passion play. Like the rest of the Scottish Rite degrees, "it mixes things sacred with things profane, till the whole compound is profanity."

XXIII.—PRINCE OF MERCY.

Christ appears in this degree, but not as he is, the only Prince of Mercy. The Senior Warden opens "a chapter of Princes of Mercy." In Romanism, intercession and mercy for sinners is sought not only from Christ but from his mother and numerous other dead human beings. So here, in this degree, we have as many Princes of Mercy as there are ministers, doctors, lawyers, saloon-keepers able and willing to pay for their initiation into it. Christians know only ONE Prince of Mercy—even the Lord Jesus Christ, whom the Masons dishonor in all degrees.

XXIV.—COMMANDER OF THE TEMPLE.

This degree is looked upon with contempt by intelligent Masons. It is the revival of an old Teutonic order of military monks or priests, which Napoleon I. abolished in 1809. It is now renewed as an armed secret degree of Masonry. Mackey and Macoy dislike and scout it because it lacks symbols, allegories, and philosophy. Christians will avoid it as unworthy of their profession and allegiance to Christ.

(To be concluded.)

LITERATURE.

CURRENT PERIODICALS.

Home and Country for July derives a large share of its interest from its opening paper, by Robert Sigel, on the German Parliament (Reichstag), which has recently gained fresh distinction by its passage of the new German Army bill. As a legislative body representing a great nation it is a study in itself, and Mr. Sigel has made his sketches (illustrated by portraits) of the principal present leaders peculiarly attractive. Rev. Dr. J. J. Law reviews, with specimens, "The Songs of Freedom" that have moved the world and contributed to important national changes—The Marseillaise Hymn, etc. Other contributions are as follows: An Abolitionist, a story of ante-rebellion days, by M. H. Peters; Crossing the Plains in Early Days, illustrated, by Lieut Nathaniel Grill; Bird Racing in America—The Carrier Pigeon, illustrated, by Thos. C. Hilton; Insect Musicians, illus-

trated, by Harrison Kellogg; The Greatest Invention of the Greatest Inventor, by F. H. Vizetelly; The Kleptomaniac; Evolution of Coaching, illustrated, by Horace E. Bishop; Like a Tale that is Told—a Fourth-of-July story, by Leon Mead; Lawn Tennis, by Ernestine Gray; The White-Bordered Flag, illustrated, by Hezekiah Rutterworth; with other poems, sketches, etc. There are several full-page engravings—Peace; The German Parliament in Session; Indian Fight on the Plains; A Street in Denver in the '70s.; A Western Lynching; Sappho; Coach Attacked by Highwaymen, and Lawn Tennis. Published by Joseph W. Kay, New York.

The fifteen new forest reservations recently created by the government are described in the July number of the *Review of Reviews*, and maps are presented showing the exact location of each. These reservations are scattered throughout the great western half of the country, and aggregate in extent probably not less than 15,000,000 acres. The writer makes plain the importance of preserving the great forests which guard the headquarters of many of our large rivers, and urges that the undertaking so splendidly begun may be further extended. Published at 13 Astor place, New York City.

PAMPHLETS.

The "Time-Saver" is a guide to the World's Fair that deserves its name. It names and locates 5,000 of the most interesting things on the Exposition grounds, grading them according to their importance. No other guide does this. The visitor who uses a "Time Saver" can see the Fair in one-third of the time usually occupied and find without difficulty everything he wants to see. An encyclopædia of World's Fair information that can be carried in your breast pocket. Compiled by a newspaper man, who inspected every exhibit on the grounds. Not sold on the Exposition grounds; but nothing sold there will take its place. Ask your newsdealer for it, or send 25 cents to W. E. Hamilton, Room 12, No. 283 South Clark St., Chicago, Ill.

"The Lochgoil Conventicle, Sabbath, 4th June, 1893," is the title of a neat pamphlet, published by David Bryce & Son, Glasgow, Scotland. It contains an interesting collection of papers relating to the celebration of the centenary of the death of John Howie, author of the "Scots Worthies"; and the Two Hundred and Fourteenth Anniversary of Drumclog, which occurred on the above date. The contents are as follows: Lochgoil and the Howies; Covenanting Relics at Lochgoil; Gathering to the Conventicle; Order of the Service; Sermon by Rev. Dr. Kerr; Lines by Mr. Alex. Watt; The Battle of Drumclog; A Description of Claverhouse, and Hislop's Dream of the Martyrs. The illustrations represent Lochgoil Farmhouse, Covenanting Relics; Bothwell Bridge, and the Battle of Drumclog. Everything connected with the persecutions of the old Scotch Covenanters is of interest to every Christian. Their fidelity to truth and the principles of Christianity, we are glad to know, are perpetuated with equal fidelity among their present representatives. At the conventicle were gathered 5,000 to participate in the beautiful services of the occasion. "After prayer and the singing of the 93d Psalm," says a reporter, "Dr. Kerr announced his texts—the 8th verse of 2 Kings, chapter 2, and the 31st verse of the Gospel by John, chapter 8. From these he preached a most impressive sermon, dwelling on the main ideas that Elisha, though no relative of Elijah, inherited his position and work, while the Jews to whom Christ spoke had not inherited the faith nor other pious characteristics of their Father Abraham. Towards the close he made an allusion to the doctrines held specially by the Reformed Presbyterian church as to the relations between church and state, and expressed his belief that a middle course might be found between extremists in this matter."

Among recent publications embraced in "The Anti-Infidel Library" of H. L. Hastings, 47 Cornhill, Boston, are the following, both written by Mr. Hastings: "Witchcraft: Is It a Reality or a Delusion?" and "Was Moses Mistaken? or, Creation and Evolution." The former is a summary of the evidence, ancient and modern, in support of the reality of devilism in the affairs of men; the latter a defence of Bible truth against the delusive reasoning of evolution. These two enemies of Christ and his religion have been often exposed, and in these pamphlets, written in plain language, their author has condensed the wisdom of the ages in defending Christianity and its Founder against the insidious doctrines that would dethrone Christ and bring his kingdom to naught. The price of each pamphlet is ten cents.

NOTES.

The August *Century* will be, as usual, the Midsummer Holiday number. Its chief feature will be "Phillips Brooks's Letters to Children," which will include a great number of delightful letters written from abroad by the late Bishop Brooks to the children of his brothers' families. They present a little-known and most interesting side of the life and character of the great preacher.

One of the leading articles of the August *St. Nicholas* will be "The Boyhood of Edison," with an account of some of the great inventor's juvenile experiments, including his attempt to hatch eggs by sitting on the nest as he had seen the hen do? A portrait of Edison when a boy forms the frontispiece of the number.

LODGE NOTES.

(From Secret Society Papers.)

The Encyclopedia Britannica says that the oldest Odd-fellow lodge of which the name has been handed down to us is the Loyal Aristarchus No. 9, which met in 1745, "at the Oakley Arms, or the Bear's Head, in Smithfield, as the Noble Master may direct."

The Grand Lodge, K. of P., of Iowa, will assemble at Muscatine, August 7th, and continue through the 10th. At the same time the Grand Encampment of the U. R. will be held there. Three prizes for \$150, \$100 and \$50, will be awarded to the best drilled division, and one of \$150 to the best band of not less than sixteen pieces.

The "ball ballot" is a secret ballot and cannot be reconsidered. This is plain law and should be easily understood by every one who has read the ritual and laws of the order; yet every little while we find the question presented to Grand Lodge officers. After a secret ballot has been taken no member should speak of or discuss it. It is the prerogative of every member to cast such a ballot as he chooses, without question; and to deprive him of it would be to subvert one of the most sacred safeguards of the order.

"Bill Thompson's dog got his head stuck in a pitcher. Bill cut off the dog's head to save the pitcher, then broke the pitcher to get the head out." This fairly illustrates the wisdom of the man who goes in the Knights of Pythias, thinking that for twelve cents a week dues he will receive \$5.00 per week continuous sick benefits, \$100 death benefits after his demise, and \$50 when his wife dies; in addition, he expects to receive from the lodge a ten cent Havana cigar at each meeting, every other member to come to him, shake hands, offer him a cigar, and after adjournment all the members present to go out and have a banquet at the expense of the lodge.—*Pythian Banner*.

IN BRIEF.

A NEW FLOORING.

It is stated that French builders, who have carried the art of hardening plaster to where it is used for flooring, either in place of wood or tile, employ for this purpose six parts of good quality of plaster intimately mixed with one part of freshly-slaked white lime, finely sifted. The mixture, as thus composed, is laid down in as quick time as possible, care being taken that the trowel is not used upon the surface for too long a time; after this the floor is allowed to become very dry and subsequently saturated in a most thorough manner with sulphate of iron or zinc, the iron giving the strongest surface, its resistance to breaking being found to be twenty times the strength of ordinary plaster. It appears that with sulphate of zinc the floor remains white, while when iron is used it becomes the color of rusted iron; but if linseed oil, boiled with litharge, be applied to the surface, it becomes of an attractive mahogany color, this being especially the case if a coat of copal varnish is added.—*N. Y. Sun*.

UNSUSPECTED CAUSES OF FIRE.

Among the results brought to light, through modern chemical investigation of the sources and causes of spontaneous combustion, attention has recently been specially called to the fact that sawdust should never be used to collect drippings or leakages. It is said that dry vegetable or animal oil is found to inevitably take fire when saturating cotton waste at 180° F., and spontaneous combustion occurs more quickly when the cotton is soaked with its own weight of oil. Danger is involved in patent "driers," from leakage into sawdust, etc.; in oily waste, too, of any kind, or waste cloths of silk or cotton, saturated with oil, varnish or turpentine; also in linseed oil drippings into a sponge; glycerine or oil of any kind leaking into sawdust; bituminous coal in large heaps of pit coal, hastened by wet, and especially when pyrites are present in the coal—the larger, the greater the liability. Oil on flour, or water on flour is productive of spontane-



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ous combustion. In fact, all organic structures, being largely composed of carbon and hydrogen, are readily excited, because of the affinity of the hydrogen for oxygen.

CURIOUS PHOTOGRAPHS.

At a recent meeting of the British Royal Society one of the members exhibited some curious photographs, produced by placing coins, medals and such like objects on a sensitive plate. An electrical discharge was sent through the object, and a developer then applied to the film, whereby images of the designs upon the objects were obtained. The best results were produced in oxygen. No effect could be obtained in a good vacuum. Changes of temperature made little difference in the results, while increase of atmosphere pressure was found to improve definition.—*Electrical Review*.

The value of a good name was well exemplified the other day, when a man asked one of our druggists for a bottle of Sarsaparilla. "Whose?" inquired the clerk. "Whose?" why, Ayer's, of course. Ye don't suppose I'm going to run any risks with Hannah, do ye?"

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The Christian Cynosure.

HENRY M. HUGUNIN

Editor.

CHICAGO, THURSDAY, JULY 27, 1893.

CONGRESS AND SILVER.

August 7 is the day set by President Cleveland for the meeting of an extra session of Congress to discuss and adjust the prevailing financial situation. One important measure, which is urged by bankers and others, is the summary repeal of what is known as the Sherman Silver law, which required the government to purchase silver bullion to the amount of 4,500,000 ounces every month. When received at the mints, it has been coined into dollars, with the consequence of loading up the vaults with this money until stagnation and depreciation have overtaken it, disturbing values and creating a corresponding financial depression. Silver certificates, issued in lieu of silver dollars by the government, also felt the depreciation of silver values, and suffered accordingly as to demand and circulation.

It is not probable that the recent business failures, suspensions of banks, etc., can be traced to this dethronement of silver, but it has, perhaps, exercised an influence in that direction. Overproduction of manufactures, slow collections and other causes have contributed to the present commercial and financial situation; but the Sherman law has proved itself inimical to the national prosperity, and even its originator, Senator John Sherman, is now said to be in favor of its repeal.

It has always been understood that this law was the result of a coalition between politicians and silver mine owners for their mutual benefit. Hence the depression in the value of silver was at once and severely felt by the mine owners, with the result of stopping production at the mines, throwing thousands of laborers out of employment, and thus entailing upon them idleness, and promoting suffering in their families. This is why we have recently read in the secular papers of mining troubles in the silver-producing States. It would seem that there must be less production of silver, or it will have to be demontized and classed henceforth with the baser metals used in the arts and manufactures.

THE GERMAN ARMY BILL.

The passage of the Army bill in the German Reichstag indicates a triumph of the Emperor and of militarism. What the result may be to the peace of Europe time only can determine. The professed object of the Emperor is the preservation of peace.

At present the nations of Europe are too much afraid of each other, and of an enlightened public sentiment, for any one of them to inaugurate a war. The German standing army will be (without counting the reserves) nearly half a million.

Such a vast body of men cannot long be kept in idleness, and they constitute a burden that the people of Germany will not contentedly bear. The rapid growth of the Socialistic party, if it does not mean republicanism, means at least a great limitation of absolute power, and more thoughtful legislation in the interests of the masses. Notwithstanding the pacific declarations of the Emperor, the discordant elements in Germany and the surrounding nations are such that war may break out at any moment, and only the good providence of God can avert it.

CONTRASTS.

The Knights-Templar Conclave in Chicago, August, 1880, was an event of large significance, both to the fraternity and those who see in Freemasonry of every degree nothing in harmony with Christianity.

In the first place, with the usual arrogance of the fraternity, which can never brook rebuke for anything that it does, the Knights gathered here as a "Christian" assembly. They came ostensibly as Christians, as defenders of the Christian faith, manifesting intense devotion and enthusiasm in behalf of the symbol of the cross. They emblazoned it upon their banners, their regalia, their triumphal arches and their buildings. Even the saloons hung out the banner of the cross.

Yet these "Christians" came from far and near, filling Sunday trains with their commanderies,

paraphernalia and "liquid refreshments." If public information may be relied upon, the mass of visiting Knights did most of their journeying to Chicago on the Sabbath.

Secondly, they came as gentlemen; for it is a prime principle in the fraternity that Masons must be gentlemen; and so they are—when they are nothing else.

Yet these gentlemen, when off parade, thronged the saloons, paying double prices for beer, etc., because the saloon-keepers knew that the Knights were gentlemen and would not object to paying gentlemanly prices for their grog.

We don't pretend to know where all these Christian gentlemen spent their nights. Many of them ostensibly slept on cots in the Lake Front Park. But it was currently reported that the women whose "steps take hold on hell" were as jubilant as the saloon-keepers when the gathering began.

The conclave brought out some other incidents that do not reflect credit upon these Christian gentlemen. A newspaper printed at that time quoted a circumstance to this effect: One of the Knights, "who does not support his family in decency, an irreligious man, a Sabbath-breaker, and a patron of intemperance," (yet a knightly Christian gentleman!) got together \$80 with which to buy a sword and other "fixings" in which to join the parade.

A coal-dealer reported one of his customers a Knight in full rig, who passed his time pleasantly in the conclave, yet bought his household fuel by the bushel when the show was over!

But enough of that old conclave. It will come, some day, before the Lord whom it professed to honor for judgment—let us hope it will be judgment tempered with mercy.

This blessed summer of 1893, in Chicago, is not marked by the presence of a general conclave of Knights Templar. It has, instead, the Columbian Exposition, with which this article has no connection, and that noble band of evangelists led by Dwight L. Moody, and including Rev. Dr. Gordon, Messrs. McNeill, Whittle, Bliss, Sankey, Towner and a host of lesser lights in the mission tents.

Not a single saloon or other place of doubtful morality has hung out a sign of recognition of the presence of these Christian workers. They have not gone about with banners and swords: regalia and costly plumes, asking people to glorify them for their smart appearance. True, some of them have gone into theatres and circus tents, during the devil's recesses—not to act a part or to swell the coffers of the managers—but to preach Christ crucified.

Yet it is strange that in these same theatres and circus tents thousands have crowded about these men of God to hear the simple Gospel of Christ preached in love and earnestness. There are songs, and prayers, and exhortations, and testimonies of the love of Christ; but the fumes of ardent spirits, cigars, and oaths and innuendoes, are not apparent to the senses in those assemblages. Not even the semblance of the cross is there for adoration.

Not there, as in the Commandery, is the Scripture mutilated, lest any should be offended by the name of Christ, or hear something not at all conducive to the peace of the sinner; just the plain simple truth—"If ye abide in me, and my words abide in you, ye may ask what ye will, and it shall be done unto you;" "Behold the Lamb of God who taketh away the sin of the world;" and "Come unto me all ye who labor and are heavy laden, and I will give you rest."

And they are coming.

What can Freemasonry offer that is half as consolatory?

CONTRADICTIONS OF MASONIC THEOLOGY.

"Able, sound thinkers regard Masonry as a species of religion."—[John H. Brown, Capitular Correspondent of Kansas Grand Chapter, in "Voice of Masonry" for July, page 548.

"I am firmly resolved, with God's assistance, to oppose it (Freemasonry) all I can, being fully persuaded that man is wicked and corrupt enough by nature, without voluntarily returning to pagan practices, and swearing to support and maintain a pagan religious institution."—[From "The Master's Carpet," page 396, by Edmond Ronayne, Past Master Keystone Lodge No. 639, Chicago.

"We have, then, the implied testimony of

Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church."—[From the "Character, Claims and Practical Workings of Freemasonry," by Rev. Chas. G. Finney, Master Mason, pp. 260, 263.

"It is amazing that Masonic writers should coolly affirm the identity of Freemasonry with the dark, bloody and polluted heathen mysteries. The New Masonic Trestle-Board gives, as one reason why Masonic lodges are in upper rooms, that 'the ancients, worshiped in high places;' those that corrupted and destroyed the Hebrew nation; and the author of a 'Philosophic History of Freemasonry' calls his book 'The Modern Eleusinia,' from the mysteries of Eleusis, which Paul forbade Ephesians to fellowship because they were 'unfruitful works of darkness,' so vile that it was 'a shame even to speak of the things done of them in secret.' Eph. 5: 11, 12. These are broad confessions that Freemasonry is ancient paganism modernized. It follows that if 'the things which the Gentiles sacrificed,' they sacrificed to devils' (1 Cor. 10-20), then Freemasons worship the same."—[Pres. J. Blanchard, in Doesburg's "Masonry Illustrated," page 345.

"Freemasonry is not Christianity, nor even a substitute for it."—[Mackey's Masonic Encyclopedia, page 641.

"Masonry is not the religion of Israel; it is not the revelation of Jesus of Nazareth."—[From "Masonry's Grandeur and Goodness," by Rev. Jas. B. Murray, G. C., in "Voice of Masonry" for July, p. 485.

"The Christian religion... believe me, brethren, ... remains the basis and chief commentator of Masonry."—[Address of Rev. Jno. F. Ernst, G. C., Grand Royal Arch Chapter of N. Y., in the "Voice of Masonry" for July, p. 495.

Here is a choice bit of Masonic theology, by Wm. E. Ginther, in the "Voice of Masonry" for July, p. 504, founded on the text of Scripture in John 3: 14, 15: "The Son of man is 'lifted up' in the man who is born again, and in no other;" which is a serious perversion of the original meaning of the text.

Again, from the same, p. 510: "Surely no Mason, or any other intelligent person who believes the Scriptures to be the Word of God... ought to conceive the great deluge of Genesis 7, and the inundations spoken of elsewhere, to have been by rains, oceans and streams of natural water, and the fire and sulphur mentioned as having fallen from heaven, and conflagrations therefrom, to have been *liquid* and *literal* fire!" [The italics are his own.]

This is matched only by Robert G. Ingersoll's attempts to "upset Moses."

In "A Masonic Templar Address to the Grand Commandery of Knights Templar in Alabama, May 10, 1893," by an unknown orator, printed in the "Voice of Masonry" for July, p. 530, we are told, in a comparison between "Masonic Templary" and "Free and Accepted Masonry": "Neither is a religion or creed in or of itself; it neither displaces religion, nor usurps its prerogatives. They are SECULAR institutions, with a common end in view, teach lessons and truths in their own peculiar way."... "Masonic Templary stands at the head of SECULAR institutions." Page 531.

"19. A belief in the existence of God"—any ruling deity whose existence is acknowledged in any country where a Freemason's lodge is established—"as the Grand Architect of the Universe, is one of the most important landmarks of the order. It has been always admitted that a denial of the existence of a Supreme and Superintending Power is an absolute disqualification for initiation

... 20. Subsidiary to this belief in God, as a landmark of the order, is the belief in a resurrection to a future life." [Masonry cares little by whom, or by what medium, the resurrection from the dead is performed. The Master's degree shows a belief that the grasp of the "lion's paw," personated by the Master of the lodge, is sufficient to raise the dead after burial for a fortnight!—EDITOR.] "This landmark is not so positively impressed on the candidate by exact words as the preceding; but the doctrine is taught by very plain implication, and runs through the whole symbolism of the order. 21. It's a landmark that a Book of the Law shall constitute an indispensable part of the furniture of

every lodge. . . . The Book of the Law is that volume which by the religion of the" (any) "country is believed to contain the revealed will of the Grand Architect of the Universe." [The Old and New Testament—our Bible—is prescribed for *Christian* countries; the Koran for Mohammedan lodges, and, by implication, all the "sacred books" of heathen lands, for the various locations in which their authority is admitted.—EDITOR.] See Mackey's "Encyclopædia of Freemasonry," page 442. And this is the imperative law of Masonry throughout the world, whatever any other exponent of Masonic religion may say.

But enough of these theological contradictions in Freemasonry. They abound in Masonic authority; and it is difficult to determine just what a man may believe and lose his own soul if he remains a steadfast adherent of the fraternity.

"IN HOC," ETC.

We ask for the chapter on "Two Horns Like a Lamb," printed in this issue, a careful perusal, especially that portion of it (page 2, third column) relating to "the mark of the beast." The author has spent much time and given long research to this subject, and his description of the image of the cross and its origin and use by the heathen, the Romish church and the Masons, is full of interest.

We suppose that if all the pieces of wood exhibited throughout the world as relics of the true cross of Christ were gathered together they would form one taller than the gallows of Haman and be as remarkable for the different kinds of timber they present.

In 2 Kings 18:4, we are told that Hezekiah "broke in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan"—a piece of brass. The brazen serpent was the antetype of Christ on the cross—to whom all may look and live, as did the snake-bitten Israelites upon the brazen serpent in the wilderness.

The virtue was not in the piece of brass nor in the wood of the cross, but in the Christ whose power was represented in the one, and on the other of which he died for our sins.

There is no intimation in all the Scriptures that the cross, or the image of it, was ever designed by the Almighty to be honored or bowed down to; but if Bro. Temple is right, the sign of the cross in any form, as a something pertaining to religion, is an invention of Satan and its worship of pagan origin.

Yet in many forms it is worshiped, and by numerous people who think they thereby honor Christ.

The Second Commandment in the Decalogue is strangely ignored; and when we see the metallic cross on the Knight Templar's regalia, with the old Crusader's motto—"In this sign we conquer," we are not superstitiously to connect its significance with Christianity—it is only a piece of metal, the veneration of which is sin.

LAST SUNDAY.

Last Sunday was a day of events, both in and out of Chicago.

The World's Fair, for the first time since May 28, was closed to visitors. Only employees and those provided with passes could gain entrance to the grounds; but these swelled the number of admissions to 8,819. Lawyer Mason, who was Clingman's attorney when the latter obtained an injunction in a local court forbidding the Directory to close the gates on Sunday, sent his son to several gates to demand admission under the injunction, but his applications were refused. It may mean trouble for the Directory, but God and public opinion will defend them against these enemies.

All the booths in Midway Plaisance, except that of the "unspeakable Turks," were closed.

Altogether, the Commission and the Directory did their duty very well.

Joseph Cook preached about the World's Fair at Union Park Congregational church, and took occasion to remark that "greed opened the gates of the World's Fair on Sunday, and greed closed them on Sunday." He should have given God the glory for this last blessing.

The Erie street mission of the Third Presby-

terian church passed resolutions thanking the *Chicago Record* and another Chicago daily for so strenuously insisting that the gates be closed on Sunday. From the first the *Record* has been a grand advocate in this behalf, and richly deserves the thanks and patronage of our readers, while so many other secular papers throughout the city and country have rancorously advocated Sunday opening, and that without a single valid reason. The other daily thanked, by the Erie street mission for advocating Sunday closing was a recent convert to the cause, which it formerly opposed. But the *Record* has been with us first, last and all the time.

About 11,000 persons went to Milwaukee, from Chicago, by several steamboats, to witness the great Turner festival held in the "Cream City" on Sunday. Of these, 1,000 who had return tickets, and some of whom had no money, were crowded out of the boats when they wished to come home, and were left at Milwaukee to look out for themselves as they best could.

In Chicago the weather was warm and fair, and the public parks and saloons, drug-stores and ice-cream parlors were well-filled.

Taken altogether, including base ball games, the day, outside of the Christian places of worship, was very far from being honored according to God's commandment.

THE WORLD'S FAIR N. C. A. EXHIBIT.

As the *Cynosure* has previously stated, is in the northwest corner of the gallery of the Manufacturers' Building, the largest structure on the grounds, covering thirty and a half acres. Next to the N. C. A. exhibit, on the north, is the Woman's Educational Union, where two large attractive signs catch the eyes of those coming from each way:

"PETITIONS FOR BIBLE IN SCHOOLS; YOUR SIGNATURE SOLICITED."

Most of the time several young and old are signing petitions, while beautiful portraits of Miss Mary Allen West, the organizer of this union, D. W. Irwin and John Forsythe look down upon the scene. Next to the N. C. A. exhibit, on the south, is the National Temperance Society, then the M. E. church South, the M. E. church, the American Bible Society, the American Tract Society, Good Templars, Y. M. C. A. and Society of Christian Endeavor. Denominational exhibits are found to the east of those named.

Among all of these exhibits there is not one that attracts as much attention as that of the N. C. A., so far as we have observed.

The first thing that catches the eye is a large handsome sign:

"STANDARD ILLUSTRATED RITUALS OF SECRET SOCIETIES. POST UP."

Two book-cases, one of them of a revolving pattern, well filled with books, invite inspection and purchase, though they cannot be delivered from this stand.

A case filled with a variety of tracts and the sign "Free, take one of each," stands in the foreground and is well-patronized. Hanging on the left, is an oil-painting of Philo Carpenter, and, on the right, one of President J. Blanchard, and under each is the sign: "THE CHRISTIAN CYNOSURE."

At the back of the exhibit, on a shelf just under the canopy, are busts of Washington, Webster, Grant and John Quincy Adams, and under these are portraits of D. L. Moody, Pres. Finney, Drs. Gordon, Goodwin, Roy, Joseph Cook, John Wesley and others, with their ringing testimonies against the unfruitful works of darkness, in such large clear letters that they can be read thirty feet away. Many other short quotations from eminent divines and statesmen, on large map-like hangers, adorn the walls, and thousands stop to read these. Overhead are even clearer Scripture quotations condemning secretism. The first quotation on one of these hangers is by Shakespeare:

"It is a sin to swear unto a sin

But greater sin to keep a sinful oath,"

and after a Mason has read that, he does not feel so much like honoring seceders with the "perjured villain" title. Much of the time there is an earnest discussion of secrecy going on, and often from six to ten young men are interested listeners. It would be difficult to imagine a method of attack that secretists do not resort to. Some express astonishment and indignation that the ex-

hibit is allowed at the Fair at all, and such rabid secretists are usually answered by a listener, with the question: "Isn't this a free country?" or by some retort to show that lodge intolerance is not relished. Such retorts often come from young men who have joined college or insurance societies, and they almost invariably seem glad to have their attention called to the danger that they will reach such depths of degradation unless they about-face.

"You don't know anything about it," is the commonest declaration of war from a Mason or Odd-fellow, but the reading of a few foot note quotations from Albert G. Mackey, Robert Macoy, Daniel Sickels, etc., will convince said Masons and all listeners that they may be mistaken and the foot-note quotations from Grosh, Donaldson and others, satisfy the Odd-fellows. Sometimes a man will take one of the rituals and read some moral platitude and ask if that is not good teaching. If an Odd-fellow, he is told that the greatest objection to the order is the fact that it is an imitation or counterfeit religion, and if he disputes this, Grosh and others settle it, for the fact that the Sovereign Grand Lodge has prescribed Christless prayers ONLY, and Grosh's pity statement Manual of 1869, old edition, New Edition 1882, page 90: "What regeneration by the word of truth is in religion, initiation is in Odd-fellowship," is so conclusive that it often calls up honest astonishment from the deceived Odd-fellow.

Perhaps some of the *Cynosure* readers are not aware that the many similar quotations of Rev. A. B. Grosh, found in the foot-notes of Revised Odd-fellowship Illustrated, are excluded from the next edition of his Manual, dated 1882.

Many well-posted Freemasons will deny with much vehemence that Masonry is a Christless religion, but they dare not go back on the exponents of the order who with one voice proclaim salvation through Masonry and without Christ, and the foot-notes referred to settle the case. They also confirm the ritual in such a marked manner that Masons, when they have read a few of them, give up the fight and even talk freely and candidly on the subject. As Bro. James P. Stoddard has charge of the N. C. A. exhibit for a month, beginning July 24, the *Cynosure* readers can look for some pithy World's Fair items from him. His good wife, Mrs. Anna E. Stoddard, it is hoped, will have charge of the Woman's Educational Work during the same month.

W. I. PHILLIPS IN INDIANA.

A four-page, illustrated tract was issued just before my recent trip into Indiana. Some of our friends highly value illustrations, and my experience justifies their taste in this direction. These tracts were read on the cars, on the streets, and in homes, and carefully preserved.

For the first time I listened to an anti-secrecy lecture by Rev. W. B. Stoddard, and was gratified to notice the interest which he aroused and the power with which he spoke.

On Sabbath I had the pleasure of beginning an acquaintance, which I hope may long be continued, with Rev. Frank Fisher, superintendent of the Brethren Orphans' Home, at Mexico, Ind. In selecting him for superintendent, Bro. Miller showed a Napoleonic wisdom and insight of men. Bro. Fisher will be a great blessing to his church and Miami county, if he will inform himself as to the effect upon communities of the Masonic and other lodge altars. "Because they lacked knowledge, my people have gone into captivity."

A walk of seven or eight miles brought me to the home of an aged and well-known friend of the poor and of all good causes. I had a pleasant conference with Bro. Wm. Haverstock, and he seemed to have abated none of his Christian interest or zeal.

My trip was mainly for the financial interests of this reform, which are the interest of those whom I visited, and hence I can report good success so far as future promises are concerned. The financial stringency affects all our friends, and consequently we are finding it difficult to keep the work moving as we ought. But I believe you will do all that you can to keep the Treasurer supplied with means to meet current expenses.

My faith has been strengthened since returning to the office and finding a draft for \$50.00 from Bro. J. A. Conant, of Connecticut.

THE HOME.

NOT YET.—JOHN 13: 7.

Not yet thou knowest what I do,
O feeble child of earth,
Whose life is but to angel view
The morning of thy birth!
The smallest leaf, the simplest flower,
The wild bee's honey-cell,
Have lessons of my love and power
Too hard for thee to spell.

Thou knowest not how I uphold
The little thou dost scan;
And how much less canst thou unfold
My universal plan,
Where all thy mind can grasp of space
Is but a grain of sand;
The time thy boldest thought can trace,
One ripple on the strand.

Not yet thou knowest what I do
In this wild, warring world,
Whose prince doth still triumphant view
Confusion's flag unfurled;
Nor how each proud and daring thought
Is subject to my will,
Each strong and secret purpose brought
My counsel to fulfill.

Not yet thou knowest how I bid
Each passing hour entwine
Its grief or joy, its hope or fear,
In one great love design;
Nor how I lead thee through the night,
By many a various way,
Still upward to unclouded light,
And onward to the day.

Not yet thou knowest what I do
Within thine own weak breast,
To mould thee to my image true,
And fit thee for my rest.
But yield thee to my loving skill;
The veiled work of grace,
From day to day progressing still,
It is not thine to trace.

Yes, walk by faith and not by sight,
Fast clinging to my hand;
Content to feel my love and might,
Not yet to understand.
A little while thy course pursue,
Till grace to glory grow;
Then what I am, and what I do,
Hereafter thou shalt know.

—Frances Ridley Havergal.

DO NOT RESIST GOD.

You perceive by the light of God, in the depth of conscience, what grace demands of you; but you resist him. Hence your distress. You begin to say within, It is impossible for me to undertake to do what is required of me. This is a temptation to despair. Despair as much as you please of self, but never of God. He is all-good and all-powerful, and will grant you according to your faith. If you will believe all things, all things shall be yours, and you shall remove mountains. If you believe nothing, you shall have nothing, but you alone will be to blame. Look at Abraham, who hoped against every rational hope! Look at Mary, also, who, when the most incredible thing in the world was proposed to her, did not hesitate, but exclaimed, "Be it unto me according to thy word." Open then your heart. How can grace find room in so straitened a heart? All that you have to do is to rest in the teachable spirit of faith, and no longer listen to self, and those things which seemed the greatest difficulties will be insensibly smoothed away.—Madam Guyon.

THE FRIENDSHIP OF CHRIST.

"Any man"—any soul may have the friendship of Christ, or these, his words, are without meaning. His heart aches with pity for our loneliness, and for the poverty that we misname riches. He will listen to what we have to tell him, he will take what we have to offer him, however simple the story, however humble the fare. And he will give to us the heavenly food wherewith his earthly life was sustained, the meat that men know not of. While we talk with him and he with us, he will unfold to us the secret of his glorious earthly career—the blessed open secret that he would have us share with the whole world—"not to be ministered unto, but to minister". Filled with his Spirit, we shall not desire to claim him for ourselves alone. Our hearts will

unfold with his open-heartedness, and lonely souls will seek shelter with us, attracted by the light and warmth of his presence. They who have set wide the doors of their being to him have caught from the presence of this divine guest their first hint of the possible rapture of living; they have had in the face of Christ their first true glimpse of God.—Lucy Larcom.

A SIGNIFICANT STORY.

A wealthy banker in one of our large cities, who is noted for his large subscriptions to charities, and for his kindly habits of private benevolence, was called on by his pastor one evening, and asked to go with him to the help of a man who had attempted suicide.

They found the man in a wretched house, in an alley not far from the banker's dwelling. The front room was a cobbler's shop; behind it, on a miserable bed in the kitchen, lay the poor shoemaker, with a gaping gash in his throat, while his wife and children were gathered around him.

"These people are starving!" exclaimed the banker, as soon as he caught sight of their pinched, wan faces; and while the doctor was busy sewing up the cobbler's wounds, he hurried away to procure fuel and food.

"We have been without food for days," said the woman, when he returned. "It's not my husband's fault. He is a hard-working, sober man. But he could neither get work nor pay for that which he had done. To day he went, for the last time, to collect a debt due to him from a rich family; but the gentleman was not at home. My husband was weak from fasting, and seeing us starving drove him mad. So it ended that way"—turning to the fainting, motionless figure on the bed.

The banker, having fed and warmed the family, hurried home, opened his desk, and took out a file of little bills. All the large debts were promptly met; but he was apt to be careless about the accounts for milk, bread, etc., because they were so petty.

He found there a bill of Michael Goodlow's for repairing children's shoes, ten dollars. Michael Goodlow was the suicide. It was the banker's unpaid debt which had brought these people to the verge of the grave, and driven this man to desperation; while at the very same time the banker had been giving away thousands in charity.

The cobbler recovered, and will never want a friend while the banker lives; nor will a small, unpaid bill ever again be found on the banker's table.—Anonymous.

AFRICAN PECULIARITIES.

There arrived at Des Moines, Iowa, June 30 (says the *State Register*) David A. Day, Lutheran missionary on the west coast of Africa for more than nineteen years. That evening a delightful service and reception were held at the church. On Sunday a much-pleased audience listened to Dr. Day's sermons, both morning and evening, as well as his addresses to the King's Daughters, the Sunday-schools of St. John's and the Swedish Lutheran church, the Christian Endeavor Society and Missionary Twigs.

In the morning he began with the tribal troubles as to language. Cut up into many different petty clans, each dialect is different, causing one to feel that the tower of Babel might have located there. There are no words for "faith," "hope," "love," "home," "wife," "God." It is "Negro-English," a sort of *patois*, amusing specimens of which the missionary made his hearers "savvie" (understand). He told of crewmen living right on the coast who for generations have pursued their amphibious life, bringing in passengers and baggage from the roads several miles out as there are no harbors on the coast. A vivid description of climatology in general gave all an idea of forests of impenetrable jungle in a country without roads or horses to travel them; of farms cleared after immense labor, but no cows to pasture on some of the richest soil on earth, and better watered than any country on the globe.

A still larger audience greeted him at night. He began where he left off and pictured the native African as the most independent man on earth,—a man that did not want to work and did not have to. In his estimation the white man,

"he big fool, too muchee sweat." His sketch of the native standing at his (Mr. Day's) parlor window, dressed in a yard of cloth and his naked body greased with palm-oil, while the rain was pouring in torrents, was vivid and realistic.

All sickness is held to be the result of witchcraft, and a woman is generally at the bottom of it. The speaker illustrated this by telling of a time when the natives thought the sun was bewitched, and the means they took of discovering the witch, a woman, of course, who actually confessed that she had done it! They poured palm-oil over a lot of cork-wood, tied her on them, and then firing it, roasted her to death. Lack of space forbids the mention of many intensely interesting things, but there was the hush of death as he depicted the desolating curse of the rum-traffic. Ten years ago, after he left the Boston port, he discovered that the hold of the vessel contained 100,000 gallons of rum, bound with him for the west coast! He stood at Sierre Leone one Sunday morning and saw unloaded there 10,000 cases of gin and 10,000 demijohns of rum. He described the wrecking of a rum-loaded vessel, afterward abandoned by the crew, and how, for days, it seemed along those ports that pandemonium had broken loose. Everybody was drunk; every man, woman and child lay around drunk.

After a native is Christianized he settles down on a farm in the community. There is a self-supporting church there, with a Sunday-school "Endeavor" society. Clement Irons, a regular "Uncle Tom" from South Carolina, is in charge of the industrial plant. The young blacks are taught not only to wear shirts and hats, but how to get them, which is more important.

A VALUABLE CLOAK.

There has been on exhibition in New York, to be exhibited later at Chicago, the war cloak of Kamehameha I., of the Sandwich Islands. This is composed of the feathers of native birds. There is a network of homespun cord made of native hemp, with tiny meshes; the feathers are laid in small bunches of three or four feathers each, tied with a tiny thread on this network. The body of the cloak is of red feathers. The cloak has a border of yellow feathers, the plumage of a bird said now to be extinct. This bird is but little larger than a sparrow, with all its feathers black, except little tiny patches under the wings. The bird was under roof protection for several years; when it was captured only four feathers were plucked and then the bird was released; and this was allowed once a year. The value of this cloak, which is of a large size, can perhaps be partially estimated when it is said that five feathers were valued at \$1.50, and there are probably over a million in the cloak. At the Smithsonian Institution in Washington is a cloak that was presented by Kamehameha III. to Commodore Kearney in 1843. The commodore went to Honolulu on a diplomatic mission, and the king, as a token of his esteem and regard, took his royal cloak from his shoulders and placed it on the shoulders of the commodore. This cloak is insured for \$100,000.—*Christian Union*.

TWENTY-TWO FACTS ABOUT DANCING.

1. It is a fact that the dancing mentioned approvingly in the Bible was carried on by the sexes separately, and generally, if not always, as a religious act.
2. It is a fact that modern dancing, however well done, adds no worth to the character.
3. It is a fact that a trained monkey can excel the best taught young lady or gentleman in the use of the heels.
4. It is a fact that it requires no intelligence and no virtue to dance well.
5. It is a fact that there is no more honor in dancing well than there is in jumping, walking, running or wrestling well.
6. It is a fact that mixed dancing becomes extremely fascinating.
7. It is a fact that much valuable time is lost by this species of revelling.
8. It is a fact that people who can not entertain themselves and each other in a rational way and must employ their heels for this purpose are to be pitied.
9. It is a fact that much money is wasted on dancing.
10. It is a fact that young ladies permit famil-

iarities in the ballroom which public sentiment universally condemns as dangerous to purity.

11. It is a fact that many females have been ruined by attending dancing.

12. It is a fact that the best young men, even those who dance, do not wish their sisters to attend balls and they do not wish to marry dancing girls.

13. It is a fact that the whole spirit and tendency of dancing is worldly.

14. It is a fact that no one was ever noted for piety and dancing.

15. It is a fact that when a professor of religion follows dancing, his influence for good is lost.

16. It is a fact that men of the world think dancing inconsistent with the Christian profession.

17. It is a fact that the best people in the world never dance.

18. It is a fact that a dancing church member is not worth anything much to the church. As the love of dancing comes in, the love of God goes out.

19. It is a fact that most pious and considerate people in all denominations are opposed to dancing and earnestly advise against it.

20. It is a fact that no young convert desires to dance, nor any one else in whom the love of God burns.

21. It is a fact that no one ever dances to glorify God, but an apostle enjoins us to do everything to his glory.

22. It is a fact that the most ardent advocates of dancing always change their views in the presence of death.

All these facts can be proven, and are true beyond doubt. In the light of them it ought not to be difficult to any inquirer after the right way to come to a safe conclusion.

Reader, if you are a Christian and wish to decide the question, Shall I dance? with reference to your Christian growth, influence and happiness, you will never dance. It is a safe rule, says one, to engage in nothing upon which and in which we cannot ask the divine blessing. Apply this simple rule to the dancing question, and your feet will never be found in the slippery ways of the ballroom.—Anonymous.

SYMPATHY.

Of the power of sympathy the *School Journal* gives this illustration: "A teacher called up a little boy who seemed to be disturbing his neighbor, and while hearing a class, left him standing on the floor. After the class was dismissed she turned to the little fellow and felt sorry for him. She looked at him and through him to his surroundings. She bade him take his seat, and she could not but look tenderly at him. He leaned his head on his desk and began to shed tears. This infected the entire school. They felt the teacher was sympathizing with Johnny; they sympathized. It did all good, and yet no word was spoken." Of the voiceless intercession of Christ, one of our hymns says:

He shows his prints of love;
They kindle to a flame;
And sound through hall the world above
The slaughtered Lamb.

THE GIRL'S OPPORTUNITY.

Think of the opportunities for sweet service which comes to nearly every Christian girl. She finds them, first, in her own home. There is constant danger that the duties which lie closest shall be overlooked while the eye is watching farther off for services conspicuous and large. One writes: "It is the greatest pity that so many who are constantly active outside are quite useless in the family. Sweetness of temper and unselfishness at home, a readiness to put one's self out and lend a helping hand in all the little details of daily life, would not interfere with Sunday-school teaching and Christian work." Surely the place which should first of all be sweetened with the perfume of your ointment is your own home. Let the blessing of your cheerful love and your thoughtful, unselfish ministry fall first upon your weary mother, your burdened father, your tempted brother, upon the children in the household, on guests who drop in, on servants who help in domestic duties. "The house was filled with the odor of the ointment." Every house in which dwells a Christian young

woman should indeed be filled continually with the odor of the ointment of her sweet life of love.—J. R. Miller, D.D.

THE UNCEASING MELODY.

Like some pink shell that will not cease
Its murmur of the sea,
My heart sings on without release,
This anthem full and free;
"Thou wilt keep him in perfect peace
Whose mind is stayed on Thee."

The music of the melody
Has floated down the years,
A soul-subduing harmony,
It elevates and cheers;
And like the voice of Deity
It dissipates all fears.

Beyond the sounds of early strife,
Beyond the frown and sigh,
Beyond the world with discord rife,
It lifts the soul on high—
To find a calm and restful life,
By faith in Christ brought nigh.

There perfect peace surrounds the soul
Whose trust on God is stayed;
While pressing onward to the goal,
It hears, all undismayed,
The deep notes of the music roll
Through sunlight and through shade.

And this is why, without release,
My heart sings full and free,
The anthem that will never cease
Through all eternity;
"Thou wilt keep him in perfect peace
Whose mind is stayed on Thee."

—Helen Chauncey, in Parish Record.

TEMPERANCE.

A POWERFUL EXHIBIT.

The World's Fair is a great institution. It is filled with most rare and costly exhibits, in immense variety and unrivalled in splendor. Go into all departments, and wonder and admiration pervade the mind. But there is one great omission—one strange defect. There is no especial exhibition of the effects of the rum-traffic as sustained and authorized by the general government. Why not grant the friends of prohibition the use of a few acres of space in which to show the world the progress that the United States has made in legalizing the manufacture of malt liquors and the results of liquor-selling under a licensed system of control. Surround the exhibit, if necessary, by a high iron fence, with elevated seats inside for visitors. Then set the show in motion. Introduce the bleary-eyed, staggering, stupid, sodden, half-crazed drunkards of all ages, especially the young men of our land whose brains are inflamed with the fumes of beer and whisky. Let them reel, and stagger, and stumble, and swagger and fall, swearing and rolling in their filthiness, under a government license that makes them more brutish than the beasts of the field.

But this is only a portion of this exhibit. Bring in and turn loose the wife-slayer, the heart-smasher, the home-breaker, the gambler, the grave-robber, the prize-ring pugilists and drunken sports from the dens of infamy and companions of high and low-down prostitutes. Bring all in from the gambling hells, race-horse tracks, along with all the wild, raving, ranting, drunken lunatics, jail birds and dead-beats. Have in one corner of this dirty den a place to pile all the clubs, axes, hatchets, knives, revolvers and shot-guns that were used by these drunken fiends in murdering fathers and mothers, husbands and wives, children and neighbors, even the babe at its mother's breast, all of whose blood was spilt by America's legalized rum power.

The seats on one side of this cage are to be occupied by all the governors and legislators of each State, and the Congress and Senate and President of the United States; and with them are to be seated all preachers and elders and praying church members who voted to license the rum traffic. On the other side, the seats are to be occupied by the broken-hearted, widowed mothers; young wives with crushed and bleeding hearts, with babes in their arms clothed in rags; children holding to the tattered garments of mothers, crying and begging for bread; fathers with bowed heads and sad hearts; fair, sweet girls in prayer to God to remove the curse which

has forever blighted their homes, once so bright and fair.

Then let the President make an address to the gazing multitudes. Let him tell them of the pride with which he points to the visible fruits that have grown from one of America's great industrial enterprises—the manufacture and sale of all intoxicating drinks. The seal of the nation is stamped with its approval upon every brewery and distillery in this great and glorious Christian nation. With this seal is granted the lawful right to provide the material that produces the wonderful exhibition which we behold. It gives the saloon-keeper power to legally steal the clothes from off the backs of the praying mothers, and the bread from the mouth of the starving child; even to draw away the unsuspecting girl from her mother's side, and rob her of the dearest jewel on earth—her virtue; to decoy into their gilded dens her father, and hand out to him the breath of hell, and fire his soul with the spirit of damnation, and send him home to abuse mother, to kick and cuff the wife of his own bosom, and the children of his own blood. The legalized rum power grants the privilege to seduce from the side of a doting father, a loving mother, a darling son, and lift to his mouth the wine cup, and thus stain his pure lips, which were often pressed with a pure, sweet kiss, which sprang from a loving mother's heart.

If the speaker, in his character as manager of the exhibition, has time, he may lift the pall from the 100,000 drunkards who die annually under the effects of this legalized liquor traffic; he may show the bloody weapons with which its victims have murdered wives, children, sisters and mothers, and have killed themselves while under the influence of rum and remorse. What an array!

One more look and we close the exhibit. Behold that almost innumerable company of weeping wives, those starving children. See the misery depicted on the countenances of both old and young. Some are praying, others are begging. Some are trying to hide their nakedness by drawing around them a few dirty rags. Hearts go back to homes forever wrecked. Ears listen for the footsteps of a darling boy who never comes. All the misery and poverty that you see over yonder among those innumerable, sad-hearted, homeless wanderers are the fruits of the rum power.—Christian Leader.

THE CONSISTENT KING.

The King of Donkeyland having called for a report from his officers as to the results of the law against the traffic in strong drink which had been for some time in operation in his realm, was informed that the statute was a failure. "It has not stopped the traffic, your majesty," said the Lord Chamberlain. "The business goes on much as before, and alas, it is making us a nation of hypocrites." "Do I understand that an earnest and honest effort has been made by my officers to enforce the law?" asked the king. "Yes, your majesty; the government has done its best, but violations of the law are very common. It is the sense of the people that, since the law cannot be enforced, it ought to be repealed, that we may at least avoid being hypocrites." "I shall accept your reasoning and act upon it," said the king. "Let the book in which this law is written be taken to the market place and there burned." "O king, live for ever; thou art truly wise," cried the officers and the people. So on an appointed day the book was brought to the market place and cast into the flames by the king's own hand. "And now, bring me the other books—the laws against murder, and robbery, and extortion, and all the other prohibited things. These, also, are frequently broken, I am informed. Prohibition evidently does not prohibit, but let us not be hypocrites." So all the law-books were burned up, and each man in Donkeyland did according to his own sweet will.

Moral.—Logic is logic.—Hamilton (Can.) Templar.

"As to the question of the attitude of Christians toward the secret orders, two or three things seem to me very plain. One of them is this: that the whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity."—From address of Rev. E. P. Goodwin, D.D., pastor First Congregational Church, Chicago, to Christian Conference April, 1890.

BIBLE LESSON.

LESSONS FROM THE LIFE OF PAUL.

LESSON VI.—Third Quarter, 1893.—August 6.
SUBJECT.—Paul at Miletus.—Acts 20: 22-35.

GOLDEN TEXT.—Remember them which have the rule over you, who have spoken unto you the word of God.—Hebrews 13: 7.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 20: 22-35. T.—Acts 20: 13-21. W.—1 Tim. 4: 8-16. T.—2 Cor. 4: 1-10. F.—Jude 20-25. S.—Heb. 3: 12-19. S.—2 Tim. 4: 1-8.

COMMENTS BY E. E. FLAGG.

1. *Paul's determination.*—vs. 22-24. Paul was now at Miletus, a city of Asia Minor, about forty-five miles from Ephesus, where for three years he had preached the Word of God, and planted one of the seven famous churches so particularly mentioned in Revelation. His desire was to be in Jerusalem on the day of Pentecost, the anniversary of the descent of the Holy Spirit, but he could not go without a parting charge to the church he had founded with so many prayers and tears. From his address on this occasion we learn several important points for all evangelists and ministers of the Word to consider who would be successful in winning souls. (1) That it was "in all humility" that he preached God's message. He had no systems or theories of his own to promulgate. When he pointed men to Christ he was very careful not to stand in the way himself. (2) He "kept back nothing that was profitable," even the most unpopular truths. (3) He both "taught publicly and from house to house." This seemed a slow method, but it was sure, and helped more than anything else to give him his wonderful hold on the hearts of the people. (4) He "testified both to Jews and Greeks." There was no respect of persons with him. He saw in every human being, of whatever color, race, or station, a soul for whom Christ died. Here we have the true elements of pulpit power. And now he was going to leave them for Jerusalem, the city that had crucified Jesus and stoned Stephen. He was going in perfect ignorance of what should befall him there. All he knew was that the Holy Spirit bore witness in every city through which he passed that "bonds and afflictions" awaited him. Paul was no stranger to these things. At Philippi and Ephesus he had been "shamefully entreated," scourged and imprisoned, but these solemn warnings, received from various sources (see chap. 21: 10, 11), implied that something worse was to befall him: and so it proved, for his way to martyrdom at Rome lay through Jerusalem. "But none of these things move me." What a rebuke to Christians who let themselves be moved away from the defence of the Gospel from fear of unpopularity or putting themselves to a little extra trouble. "Neither count I my life dear unto me that I might finish my course with joy." With this supreme object ever before us, old age becomes beautiful; death loses all its terror.

2. *A faithful shepherd.*—vs. 25-27. It was his final parting with these beloved friends on earth, and therefore this address to the elders of Ephesus has all the solemnity of "last words." "I am pure from the blood of all men," Paul declares. Why? "For I have not shunned to declare unto you the whole counsel of God." He had kept back nothing through fear of man or from motives of policy. Let all ministers who refuse to preach against unpopular sins, especially against the Baal-worship of Masonry, on the plea that their whole time must be given to saving souls, take to themselves this rebuke, for in thus shunning to speak all God's message they run a fearful risk of appearing before him with the blood of souls on their garments whom they allowed to perish unwarned.

3. *The charge to the elders.*—vs. 28-31. "Take heed" (1) "to yourselves." Whoever seeks to show the way of life to men must not only know that way perfectly himself, but be very careful to walk therein and not turn aside. The smallest failing is noted in a clergyman when it would not be noticed in another man; and so they need to keep a double watch on themselves and shun everything which has the smallest appearance of evil. (2) "To all the flock." A pastor's duty is preeminently to feed the sheep. Many people seem to think that a minister's special work is to preach to the unconverted, but this is more the mission of an evangelist. We learn (1) that a true pastor has his commission direct from the Holy Spirit. (2) That he is a spiritual overseer, whose

eye must be on every part of the field at once, and who must know every lamb and every weak member of his flock so as to feed with special care those who might otherwise perish from neglect, and who, no less than their stronger brethren, are a part of the heritage which the Chief Shepherd has "purchased with his own blood." In his second epistle to the Thessalonians, Paul prophesies of a great apostasy through the coming in of false teachers which he here calls "grievous wolves." They have nothing in common with the harmless sheep, for they come "to kill and to destroy." "Also of your own selves." This point is of sad and important significance. These false teachers were not to come from the outside world but from the church itself, and not from the laity but from their own ranks. Paul closes by a reference to his own example. He had coveted no man's goods and even labored with his own hands rather than burden the poor of the flock. So their duty was in like manner to support the weak, and not live like the Pope of Rome on money wrung from the poor. The world says "Blessed are the receivers," but our Lord says "Blessed are the givers"—they who have within them his own divine spirit of self-abnegation and self-sacrifice.

RELIGIOUS NEWS.

—Protestantism in Germany shows steady increase, notwithstanding the numbers in which members of the Reformed church emigrate to the antipodes and America.

CONGREGATIONAL.

—Evangelical work in the Chicago churches, under the management of Mr. Moody, is a large and important feature of the World's Fair summer. Many talented strangers have been, and are now, engaged in preaching the Gospel in theaters, tents and other places, as well as in the churches, giving an appearance of activity throughout the city seldom seen in religious circles during the warm season. The Congregationalists are largely interested in this gratifying work. Similar activity is reported at other places.

FREE METHODIST.

—Owing to pecuniary difficulties, Orleans Seminary, at Orleans, Neb., has been sold to the citizens of that place for a Methodist Episcopal church seminary.

—Rev. B. R. Jones is slowly, very slowly, recovering from his protracted illness, which came near proving fatal. In the meantime his duties as editor of the *Free Methodist* have been ably performed by corresponding editors. His absence, however, has greatly increased the cares of the publisher and Mrs. Mary C. Baker, the efficient office editor, and so a halt was called for one week, during which the publication of the paper for July 26 was suspended. We trust that this forced vacation may result in great benefit to all concerned.

METHODIST EPISCOPAL.

—Lucy Ames Walker, sister of Bishop E. R. Ames, died recently at Athens, Ohio, in her ninety-second year.

—Bishop Merrill will have an article on "The evolution of political parties" in an early *North American Review*.

—The death is announced of Rev. Dr. I. N. Baird, of Pittsburgh conference. He was a native of Virginia; born in 1816, and entered the traveling connection in 1838.

—As a result of a camp meeting conducted by Evangelist N. P. Peterson of Oshkosh, Wis., on the Osakis (Minn) charge, over 140 were at the altar and 100 joined the Methodist church, besides a few that went to other churches.

—Rev. L. McLean for over two years has labored in the interest of a closed Fair on Sunday. Now that the question is settled, he is ready and glad to engage in some other line of Christian work. He is a member of Central Illinois conference, and was appointed to the Sabbath work by Bishop Foster at its last session.

—Some ladies of the Methodist Episcopal church South, connected with First church, St. Louis, Mo., were mobbed by roughs, recently, while engaged in street missionary work. As they had permission from the authorities, there is natural indignation that police protection was not afforded.

—Northwestern University has established a chair of surgery and clinical surgery, and elected Dr. Christian Fenger of Chicago to that professorship.

—Northwestern University has let contracts for a new building for the medical and dental departments. The building will be located on Dearborn street, near Twenty-fourth street, on ground belonging to the university, and on which stands the laboratory of the medical school. The cost of the new structure will be \$30,000.

—Bishop Vincent will ask the next general conference to say whether an episcopal residence is declared vacant by the expiration of the quadrennium, and whether a bishop once settled has to move unless he so desires.

PRESBYTERIAN.

—The trustees of the Church of the Covenant and of

the Brick church, New York City, two of the wealthiest Presbyterian churches in the United States, have decided upon consolidation. Under the proposed plan the Church of the Covenant will cease to exist.

—The Presbyterian churches of St. Paul, Minn., have received 266 accessions thus far as the fruit of the recent Mills meeting there.

—Rev. Dr. William Charles Roberts, senior corresponding secretary of the Presbyterian church, has been invited to Alabama for an informal conference with some of the leading Southern Presbyterians looking to a reunion of the North and South branches of the Presbyterian church.

—The Rev. Dr. A. W. Pitzer, Presbyterian, of Washington, D. C., was elected a member of the Advisory Council of the World's Religious Congress to be held in Chicago during the Fair in that city. He sent to the chairman, the Rev. J. H. Barrows, D.D., also a Presbyterian, the following: "I thank you for your courtesy and kindness in my appointment as a member of the Advisory Council of the World's Religious Congress, which I am constrained to decline. To invite the advocates and propagandists of all false and corrupt religions to meet the advocates of the Christian religion on terms of religious equality; to furnish the hall and congregations, and all the appurtenances of worship, seems to me to subject our divine Lord to unspeakable humiliation at our hands. I cannot be a party to this crucifixion in the house of his friends. Faithfully yours, A. W. Pitzer."

—The protest of Dr. Herrick Johnson and numerous other Presbyterians against the decision of the General Assembly in the Briggs case, leads the editor of the U. P. *Christian Instructor* to remark: "We are sorry that a man as distinguished as Dr. Johnson has taken the position occupied by him on this question. He showed himself to be more or less in sympathy with Prof. Briggs in his trial before the Assembly, and in this protest seems to endorse, at least in measure, one of his most destructive heresies—namely, the errancy of the original manuscripts of the Bible. . . . He is a professor of the McCormick Theological Seminary at Chicago. His attitude on the subject of inspiration, as well as his sympathy with Prof. Briggs, indicates that our Presbyterian brethren need to be on their guard in relation to that theological seminary, as well as in relation to Lane and Union."

PROTESTANT EPISCOPAL.

—The *Catholic Champion*, a Protestant Episcopal paper, is authority for saying that there are a hundred places in that church where there is daily mass. This fact is evidence of a tendency toward catholicism of the Roman type, which is not relished by earnest Christian people.

SALVATION ARMY.

—General Booth has been holding gigantic meetings in Switzerland and Germany; in spite of bricks, stones, cyclones, thunderstorms and police restriction, God gave wonderful victory and crowds got blessed. When he arrived at Barmen to hold a meeting there was such a terrific storm that the cabby refused to drive the General. He, however, like a good soldier, buttoned his coat, turned up his collar, pulled down his hat, and was soon busy leading his meeting. While he was holding a meeting at Herisau the police came in at 9:55 P. M. and demanded that the meeting be closed. Commissioner Booth Clibborn sent the following message to the chief of police: "I am too busy with a great work; I cannot stop, as Jesus is delighted to save souls after 10 o'clock." At 10:17 they were back to close the meeting, but during the delay seven more souls had got saved.

UNITED PRESBYTERIAN.

—An officer in the church reports the composition of membership in America as follows: Males, 39,383; females, 61,164; total, 100,547, or, in round numbers, two-fifths are males.

WALDENSES.

—It is now an assured fact that a colony of the ancient Waldensian church is settled in Burke county, N. C. They have purchased twelve thousand acres of land, have their own minister, and are warmly welcomed by the American residents of that community. Eight hundred more people are expected in October.

Y. W. C. A.

—The Young Women's Christian Association of this country held a summer conference at Northfield, Mass., June 22-29, for the purpose of gaining a more practical knowledge of the Bible, a deeper spiritual life and useful methods of Christian work. This was the first national meeting of the associations. There were 229 delegates present, representing 31 colleges. Among the workers present were Mrs. A. J. Gordon, of Boston, D. W. Whittle, Robert Speer, and others. The sessions were full of interest.

MISCELLANEOUS.

—The report of the discovery on Mt. Sinai of a manuscript containing the Syrian text of the four Gospels is confirmed. It is in Curetonian Syriac, and consequently older than the ordinary Syrian version, dating back, it is thought, to the sixth century. The discovery was made by a Cambridge woman, Mrs. Agnes Smith Lewis, who describes the find in the *Sunday-School Times* of April 22.

NEWS OF THE WEEK.

CHICAGO.

Statements of the Chicago banks show they are strong in cash resources. Affairs are on a solid basis.

Money is getting more plentiful in Chicago. Banks are showing more disposition to make loans on collateral.

Three were killed and ten hurt by another grade crossing accident, this time at Forty-ninth.

Street-car Conductor Barrett, Driver Stalneck and Railway Towerman Barnett were held responsible for the latest grade crossing killing.

The coroner's jury has held John B. Skinner, Charles A. McDonald, Daniel Burnham and Edward Murphy responsible for the cold storage casualty. Bonds have been filed by the four men held to the grand jury for the cold storage warehouse disaster.

The council committee on track elevation is tired of temporizing with the railroads and will act vigorously.

Herman Schaffner's creditors will get little. The suicide banker's estate will pay about 1 1/2 cents on the dollar.

Miss Emma Garrett, of Philadelphia, committed suicide by leaping from a fifth-story window at the Briggs House.

Special policemen will guard the crossings of the Northwestern road hereafter, to prevent the grade-crossing slaughters.

Banker Herman Schaffner's will has been lost. It was among the papers in a lawyer's office.

The new city directory shows a great increase in the population since the last issue—nearly 200,000.

In Chicago and the East the situation looks brighter. In the West it is not so hopeful.

Having appealed in vain for protection, Street Preacher Rice protected himself and struck an auditor. He was arrested.

Local Norwegians gave Captain Magnus Andersen and the Viking crew a rousing reception in Skandia Hall.

Oscar Seams, 13 years old, has been arrested, charged with killing Edward Smith, 8 years old, with an air gun.

Deaf mutes from various countries conducted a convention in Art Hall, the proceedings being conducted in sign language.

Of the vast amount of money collected for the victims of the storage warehouse fire only \$32,775 have been turned over.

Indications point to a general strike among the journeymen painters this week. A reduction in wages is given as the cause.

WORLD'S FAIR.

Collector of Customs Clarke will be asked to remove the inspectors who are charged with insulting Russian officials.

The South American Republic of Uruguay dedicated its pavilion in Agricultural Building with sacred rites and speeches.

The Columbus statue which stood before the cold storage warehouse will be used as a monument for the unidentified dead.

Machinery in the Government Building has been set in motion in order to properly show the exhibits.

Belgium has joined France in withdrawing from competition, alleging a breach of faith by Mr. Thacher.

Harmony now reigns in the manufacturers' jury of awards. Organization of other award bodies is progressing.

Director Davis and Collector Clark, with foreign exhibitors, are arranging that exhibitors may sell their goods.

National commissioners adopted resolutions calling for generous patronage now that the Fair is closed Sunday.

Russia's rich exhibit has been closed because of insult by a secret service officer to the national flag.

To stop the use of bogus passes cards of admission must be presented for reindorsement before August 1.

Columbus College has sent eighteen

students to make a practice study of the exhibits and appliances in Mining Building.

Director General Davis has issued a general order calling in all passes in excess of the number actually needed.

State Commissioners declare secret service men must stay out of State buildings. The men demand all the lost property.

Council of Administration has issued orders for the better protection of buildings at the grounds against fire.

COUNTRY.

Ewen, Mich., was nearly destroyed by an incendiary fire. A man believed to be responsible was lynched.

Property worth \$800,000 was burned at Long Island City. Hundreds of families were homeless as a result of the blaze.

St. Anne de la Parade, a village near the city of Quebec, was burned. Fully sixty families were homeless.

In its injunction suit against the Electric Manufacturing Company, of Oconto, Wis., the Edison company won.

In territory abandoned thirty years ago as practically worthless, near Toledo, Ohio, oil has been struck in immense quantities.

A. J. Drexel's will has been probated. Some of his \$30,000,000 was given to charity, and much more to heirs.

Three men were burned to death by a sudden flow of ignited oil at wells near Toledo, Ohio.

By a collision of freight trains at Tiskilwa, Ill., George Hickey and Henry L. Strong were killed.

P. J. Gallagher has made another confession, this time reiterating the guilt of Dempsey in the Homestead poisonings.

The silver convention at Topeka, Kan., is all but a failure. There was a scarcity of big men.

Terence Powderly has been appealed to by Aspen, Colo., miners in behalf of silver. They condemn the so-called plutocracy.

Charles F. Washburn, head of the barbed wire concern of Washburn Moen, died at Worcester, Mass., of apoplexy.

Three Denver banks closed to prevent impending runs. One banker blames the recent silver utterances for the troubles.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the Cynosure from July 17 to 22:

E Brakeman, H Schneider, G Hosack, Rev R Whittier, S C Taylor, W C Hewitt, Mrs S Tozier, C H Merryman, R C Wilson, J S Tibby, J Kumler, J Kinney, E W Hicks, S S Grannis, J E Pierce, J S Smedley, H Nash, Rev C D Brooks, G McCullough.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 2.....	62 1/2 @	63 1/2
Winter No. 2.....	60 @	63
Corn—No. 2.....	37 1/2 @	39 1/2
Oats—No. 2.....	30 @	32 1/2
Rye—No. 2.....	50 @	51
Bran per ton.....	10 00 @	10 75
Hay—Timothy.....	9 50 @	12 00
Butter, medium to best.....	14 @	19
Cheese.....	03 @	09
Beans.....	1 65 @	1 80
Eggs.....	12 1/2 @	
Seeds—Timothy (100 lbs).....	3 75 @	4 25
Flax.....	1 09 @	1 10
Clover.....	9 00 @	11 50
Broom corn.....	02 @	05
Potatoes, per bu. (new).....	1 25 @	1 90
Hides—Green to dry flint.....	03 1/2 @	08 1/2
Lumber—Common.....	10 00 @	13 00
Wool (unwashed).....	14 @	27
Cattle—Choice to extra.....	4 80 @	5 40
Common to good.....	3 75 @	4 25
Hogs.....	5 25 @	6 00
Sheep.....	4 35 @	5 25

NEW YORK.

Wheat.....	70 1/2 @	72 1/2
Coru.....	47 1/2 @	48 1/2
Oats.....	30 1/2 @	37
Rye.....	57 1/2 @	58
Eggs.....	14 1/2 @	15
Butter.....	15 1/2 @	21
Wool.....	13 @	25

KANSAS CITY.

Cattle.....	1 75 @	5 10
Hogs.....	5 30 @	5 80
Sheep.....	3 00 @	4 75

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CHRISTIAN POLITICS, by Rev. J. Blanchard, late President Wheaton College, and Editor Christian Cynosure.

THE MYSTERIOUS MACHINE: was it Lawn-mower, Town-pump, Balloon, Wheel-barrow,—or what? by Prof. E. D. Bailey of the Civil Service Dept. U. S. Government.

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(College Agent N. C. A.)

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HOME AND HEALTH.

CAMPHOR POISONING.

Camphor is a household remedy put to many purposes. The medicinal uses are principally in headache, cold in the head, and in nausea and fainting. In such cases camphor in solution is held to the nose, and the vapor inhaled. As long as it is used in this way it can do no harm; but, unfortunately, many people take it internally, in some form or other, and often run some risk in doing so.

Camphor as a medicine is generally used by laymen either in the form of the spirit of camphor or as camphor water. But few know wherein these differ; hence, one of the greatest dangers attending the drug. Spirits of camphor is made of camphor ten parts, alcohol seventy parts, and water twenty parts; the dose of this is from five to ten drops; whereas camphor water, as now usually made, is water filtered through cotton moistened with a strong tincture of camphor; the dose of this is from a teaspoonful to a tablespoonful. It is easy to see how unfortunate it would be were one to mistake the spirit for the water of camphor, and take it in the usual dose of the latter.

In overdoses camphor excites symptoms referable to the brain. There is giddiness and sleepiness, and, in extreme cases, fainting, delirium, convulsions and profound stupor occurs. Considering how wide its use, it is reasonable to suppose that deaths sometimes occur in consequence of poisonous doses of camphor, which are attributed to other causes. Just how much is required to kill is not known; but one author states that 30 grains have caused death in an infant, and 164 grains in a woman. Of course, the greatest danger attends its use in children. All things considered, camphor is an agent which should be limited to external use and to inhalations, unless ordered by physicians.

HOW OUR FOREFATHERS SLEPT.

In the earliest times the whole family slept in the common hall. The first improvement was the erection of the solar or upper chamber. This was above the hall, or a portion of it, or over the kitchen and buttery attached to the hall. The arrangement may still be observed in many of the old colleges of Oxford and Cambridge.

The solar was first the sleeping-room of the lord and lady, though afterwards it served not only for this purpose, but also as an ante-chamber to the dormitory of the daughters and maid servants. The men of the household still slept in the hall below; later on, bed recesses were contrived in the wall, as one may find in Northumberland at the present day. The bed was, as a rule, except for the ladies of the house, merely a big bag stuffed with straw. A sheet wraped round the body formed the only night-dress. But there were also pillows, blankets and coverlets.

The early English bed was quite as luxurious as any that followed after, until the invention of the spring mattress gave a new and hitherto unhoped-for joy to the hours of night. The second step in advance was the ladies' bower, a room or suite of rooms set apart for the ladies of the house and their women.

For the first time, as soon as this room was added, the women could follow their own avocations of embroidery, spinning, and needlework of all kinds, apart from the rough and noisy talk of the men.

GOOD COMPLEXIONS.

A good complexion is counted invaluable by fashionable society, but is sometimes exceedingly hard to get and keep. Doctors tell us that women are willing to suffer pain in order to look beautiful and have a good, clear complexion. Now if the daughters of fashion are willing to suffer pain in order to be made beautiful with the beauty of this perishing world, should not the King's daughters and sons be willing to suffer the trial of their faith for Jesus' sake, that they may be made beautiful with the beauty of holiness? Is not the incorruptible ornament of a meek and quiet spirit, which is in the sight of God of great price, of more real value than all the ornaments of the world? It is said of Daniel and his



Mrs. Anna Sutherland

Kalamazoo, Mich., had swellings in the neck, or From her 10th year, causing Goitre 40 Years great suffering. When she caught cold could not walk two blocks without fainting. She took

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FARM NOTES.

CUTTING AND CURING HAY.

The process of cutting and curing hay is one that should be directed by a high degree of intelligence, for the reason that a considerable amount of the food of animals during the winter months is dependent upon it; and not only the animals belonging to the farm, but those that are kept in city stables.

Regarding the time for cutting hay, while there is yet some diversity of opinion, the sentiment in that direction has very much changed within the past twenty-five or thirty years; there is now a feeling that grass should be cut much earlier than formerly, when little regard was paid to the time of cutting, that being regulated more by convenience than the economical demands of the case, and, as a result, hay was hard, woody and undesirable.

Where hay is hard and woody, it is either largely indigestible, or else the process becomes so laborious that too much of its substance is required in the process.

But in case of some animals like the horse, where it has been supposed that a small portion of coarse fodder is necessary for their health, a well matured timothy is considered more desirable than any hay out a little before maturity.

During recent years the question of the digestibility of animal foods has received much attention, and those foods that are most easily digestible, and to the greatest degree, are best, other conditions being equal.

It has been found that most grasses and clovers are richest in nutrient, digestible elements when about in bloom or just before the process of seed formation; so that as soon as the seed commences to form the best elements are extracted from the other parts of the plants for that purpose, leaving a large proportion of cellular tissue. These points are sufficient to show the importance of, and reason for, cutting grass for hay at a proper season.

Grass of a low grade of quality, that would be almost worthless if cut out of season, when properly cut may become desirable fodder; on the other hand, the best kind of grass may be so neglected in cutting in season as to make hay of little or no value for feeding purposes.

As a rule, an animal is a very good judge of the desirability of any kind of hay; and the fact that animals will almost invariably select early cut and well-cured hay in preference to that late cut, which they will leave in the manger unless driven to eating it by absolute hunger, is a reason sufficient to lead the thoughtful farmer in the proper course to pursue.

Regarding the curing of hay, much judgment is required; it may be over-cured, to as great injury as from under-curing. Hay may be so completely dried as to reduce it to a hard, strawy condition that is exceedingly distasteful to animals. One of the principal points to be observed is to be careful and eliminate every particle of exterior moisture; and then the grass should be thoroughly wilted and so dried as to harden, so to speak, the juices it contains; but it should not be so very dry as to hinder a close packing in the mow. As a rule, if hay can be made without, the less handling it undergoes, the better the hay; but if so thick that turning becomes necessary, let it be done as carefully as possible, that the hay be broken no more than is absolutely necessary.

Another important point is to plan work so that hay may be carted in the middle of the day when it is warm; in this way the process of curing is much facilitated, and the hay will come from the mow in much better condition than if the work is delayed until the falling dew dampens it.

Much hay that would otherwise be of value is ruined by being carted so late as to absorb such a quantity of dew as to make it grow mouldy and musty.

Hay that appears to be a little green when handled in carting in the heat of the day will complete the curing process in the most satisfactory manner.

If partially cured hay is caught by showers as it is sometimes liable to be,

it should be thoroughly dried before any attempt is made at carting, for a small amount of water in a mow of hay may work much mischief.

Hay may be made even in a partially cloudy day by working upon it carefully, keeping it in the air, if the air is dry; it will more completely retain its original color when thus cured, and is highly relished by cattle.

Haymaking is a labor that may be made successful or a failure, according to circumstances.—Wm. H. Yeomans, in the N. Y. Observer.

WATERING HORSES.

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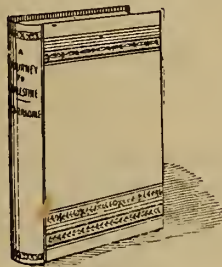
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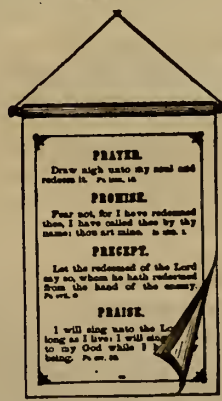
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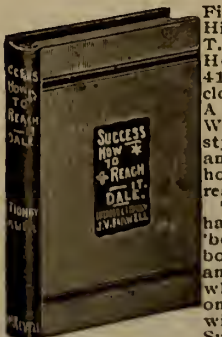
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NEWS OF THE WEEK (Continued from 13th page).

Naomi Sutherland, one of the seven sisters of the long hair, was buried at the family home near Lockport, N. Y.

Gov. Lewelling, of Kansas, will try to induce foreign nations to trade direct via the Gulf of Mexico.

Prisoners in the Macomb, Ill., jail made a desperate attempt to escape, but were foiled by a turnkey.

Owing to a reduction of 10 per cent in wages 600 shoemakers at St. Louis are on a strike.

Greenville, Miss., is being terrorized by a gang of fire bugs. Five buildings, worth \$100,000, were destroyed.

Rear Admiral Melancthon Smith, U. S. N., died at Green Bay, Wis. He was 83 years old and a native of New York.

The old feud between Populists and Democrats threatens to lead to bloodshed at Washington, Ga.

Young Mr. Aspinwall's forgery case at New York has been postponed. He found \$60,000 a year not enough.

By the explosion of a gasoline stove, near Cincinnati, John Ulrich, wife and child were badly burned.

Father Walsh, president of the University of Notre Dame, was buried at that place.

Three sons of Mr. Lave, of Gregg county, Texas, robbed their father of \$12,000 and fled. Two were caught.

John Swartout, of Morrison, Ill., indicted for the murder of his father, died in jail of consumption.

Two Kansas City banks succumbed to runs. Each has assets larger than the liabilities. Depositors will be paid.

Patti Stone, the opera singer, died at the St. Louis home of her father, Major George H. Stone.

Sheriff Spradley, of Nacogdoches, Texas, killed his fifth man in Joel Goodwin, who had a murderous record.

Dr. Henry C. W. Meyer, alleged poisoner and swindler of insurance companies, is now locked up in New York.

Bound by a robber, Farmer Barrman was nearly crazed by hunger and thirst when discovered near St. Joseph, Mo.

Charged with embezzling \$12,000, ex-City Treasurer John West, of Grand Island, Neb., is in jail there.

Populists of Kansas are believed to have stolen letters which are missing from Chief Justice Horton's office.

One fare for the round trip from Cincinnati to Chicago is declared by the Hamilton & Monon road.

Unable to test the new prohibitory law of Minnesota, the railroad ticket scalpers at Duluth will quit business.

Kansas miners will submit their troublesome strike to arbitration, in the hope of settling all differences.

Fifty Red Sea passengers are detained at Ellis Island, N. Y., and may be returned to their sailing port.

Mansfield, Ohio, has had another poisoning sensation. Three persons were the sufferers, from eating pressed beef.

Farm Ridge township, near Ottawa,

Ill., has a full-fledged feud. Farmer Fogle hinted that Farmer Taylor stole corn.

Corn in Kansas is in tassel. It needs good rains, which have so far been poorly distributed.

Bands of Mormons are at work in Virginia proselyting. They avow their belief in polygamy.

Populist papers in Kansas have endorsed the deal whereby Jerry Simpson is to be governor and Governor Lewelling is to be senator.

T. V. Powderly is back of a scheme to form a new labor party in Kansas which will defeat Republicans.

Eastern, Western and Southern railway lines are opposed to further World's Fair rate reductions until after Aug. 1.

There are too many restrictions on the excursion tickets from Missouri River points, and they have not proved popular.

Miss Helen Lipman, of Milwaukee, 20 years of age, was drowned in a swimming school, being seized with cramps.

Eight hundred workmen in a manufactory at Sheboygan, Mich., are on a strike against a reduction of wages.

Two oil tanks at Whiting, Ind., exploded and the Standard Oil Company lost 200,000 gallons of refined petroleum.

Near Atchison, Kan., the Missouri river has been eating away lands and is encroaching upon the railway roadbeds.

One woman stood her ground when a mob attacked an Alliance meeting at Little Rock, Ark. The men fled.

Lick Observatory astronomers claim that the new comet is really two comets with two distinct tails.

Thirty masked and armed men visited disreputable places in Union City, Tenn., and destroyed the furniture.

Workmen at Elwood, Ind., where tin plate and other factories were started, are suffering for the necessities of life.

Charles Breck, the oldest Mason in the United States, died at Milton, Mass. He was 95 years of age.

Ex-Governor William M. Stone, of Iowa, died in Oklahoma, where he had removed in search of health.

Elwood, Ind., merchants have been asked to extend credit to destitute workmen until they can secure employment.

Citizens of Kansas foresee bloodshed and revolution in the policy of disbanding the militia and arming the strikers.

An excursion train carrying a Sunday-school picnic party was wrecked at East Aurora, N. Y., and twenty children hurt.

A serious split has occurred in the ranks of the 15,000 or more colored Knights of Pythias of America.

Simon Schotish, indicted as a leader in the Lemont strike, says he and others were forced to join the strikers' ranks.

The Illinois crop bulletin, just issued, says that corn is generally good and wheat harvesting is nearly finished.

The Hoosier Coal Company, Ind., has failed, with liabilities of \$40,000. The collapse has rendered hundreds of men idle.

Three national banks and several business houses in Denver collapsed. Excited depositors started the run.

Fifty cents off each the Kansas City-Chicago and Kansas City St. Louis rates is declared by the Alton road.

A one-way railroad rate to Chicago is now considered as inevitable. Southern and Western lines are making the move.

Miners are hurrying away from Denver. The Burlington transported 100 free and Hastings, Neb., gave them food.

In an effort to drive men out of the mines at Weir City, Kan., several persons were injured.

Starving miners in Kansas are growing desperate. Many will defy political dictation and return to work.

Defective sewerage is causing a dangerous landslide in Cincinnati, and many houses have already been completely wrecked.

Charles Miller, of Mattoon, Ill., shot his sweetheart, Miss May Mock, and was

later found dead from three bullet wounds.

Unemployed miners in Montana towns have inaugurated a reign of terror, and numerous outrages have occurred.

Mine owners in Kansas, owing to the governor's attitude in the strike, have asked for federal protection.

W. R. Shoemaker, of Metropolis, Ill., killed George and Richard Lukens and then committed suicide. A lawsuit caused it.

A careless cigarette smoker started a fire in Little Goose Canon, Wyo., and much valuable timber has already been destroyed.

Harper & Brothers have been warned by secret service men not to portray government money on books published by them.

In anticipation of a raid by the Starr gang of desperadoes citizens of Parsons, Kan., are going about heavily armed.

Owing to the economical policy of the Nebraska Legislature there are no appropriations for expenses of State institutions.

Officers of the Kansas Farmers' Alliance have conceived the plan of loaning wheat to destitute farmers until next year.

Pension officials, in purging the rolls, have cut off Supreme Judge Charles Dean Long, of Michigan, who lost an arm in the service.

Officers of the revenue cutter Rush report the discovery of an active volcano near Cape St. John, Alaska.

Banker Little, who killed Attorney Johnston, at Kansas City, Kan., has been held for murder in the first degree by a jury.

William Napier and family, of Columbus Ohio, were badly poisoned by eating cabbage on which Paris green had been spread.

A battle is reported to have occurred between soldiers and outlaws in Virginia, in which half a dozen of the former were killed.

Dun's Weekly Trade Review notes a general depression in business and conservative feeling among buyers.

The money situation shows no material change. It is expected to be easier after August settlements are ended.

Owing to heavy withdrawals by depositors and inability to make collections, the Commercial Bank at Milwaukee has closed.

The First National Bank of Anthony, Kan., has closed its doors and posted a notice of suspension.

The financial outlook in Denver is brightening. Three of the suspended banks are expected to resume payment shortly.

England favors Siam in the difficulty with France, and will render that country secret aid in case of trouble.

FOREIGN.

Investigation into the Victoria disaster is under way. Captain Bourke swore he obeyed Admiral Tryon's orders.

Troubles between the French and Siamese continue. In a fight the former lost six and the latter heavily.

France will blockade the river Menam unless Siam pays 3,000,000 francs and makes other concessions.

China will support Siam, which may change France's ultimatum. The King of Siam will leave Bangkok.

Members of the House of Commons had a tilt in the House over Irish statistics of crime.

Members of the Brazilian legation in England say there has been no fighting in Rio Grande do Sul.

Twelve workmen employed on the Danube river in a small boat were dashed against iron gates and killed.

Delegates representing 248,000 coal miners in England opposed reduction of 25 per cent and a strike is probable.

Thirty buildings in London, covering an area of 500 yards square, were burned, entailing a loss of \$1,500,000.

The Chinese government has refused

to make reparation for the killing of Wickbold and Johanssen, Swedish missionaries.

Matabele warriors in Mashonaland have risen against the whites. The British do not have any fears as to the result.

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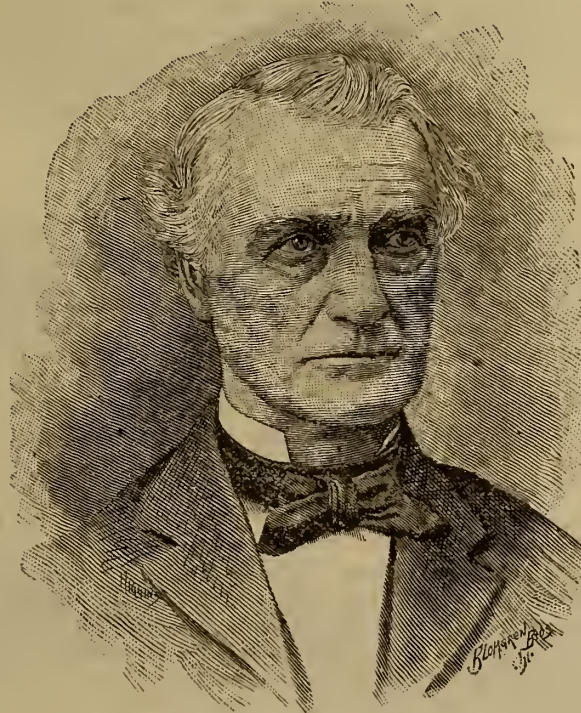
The Pacific Coast Anti-secrecy Convention is to be held at Canby, Oregon, August 15, 16. Rev. P. B. Williams, the efficient secretary on the coast, has charge of all arrangements. His address is at Portland, Ore. Let all who can attend. The official call may be found on the eighth page of this issue.

Bank failures continue to be frequent, but after all, they are by no means so disastrous to their patrons as one might suppose. We notice that in most cases bankers are well-fixed as to their assets; so that the trouble attending their liabilities is mostly temporary, and owing to the difficulty of obtaining ready money upon their securities. Very few of the recent failures may be considered permanent or conducive to a withdrawal altogether from business; and it is alleged, with a great degree of probability, that the fright and hurry of depositors to obtain their money lead them to bring on the catastrophe which every honest bank or banker would wish to avoid. Money is scarce, and sales of property for cash are slow; but with the exercise of a little forethought and consideration there need be few causes for a financial panic.

The labor question in various localities is almost as unsettled as the financial situation. In Pennsylvania, the conference between the Amalgamated Association and the iron manufacturers practically ended with an agreement no nearer than at the beginning. Altogether twenty thousand men are idle pending a settlement. A Denver dispatch reported ten thousand men in that city out of work in consequence of the closing down of the smelters, silver mines, etc., and that there were twenty-thousand more in other cities of the State. The striking Kansas coal miners propose, with the assistance of the Populist State officers, to attack the operators in the courts, alleging that the coal companies have formed a trust or combine to keep wages down and to fix the price of coal. In view of the open sympathy expressed by the Kansas State authorities for the striking coal miners in Southwestern

Kansas, the operators have taken steps to secure protection from the Federal courts. And in other parts of the country there is unrest, idleness and a threatening belligerency among the workingmen.

The World's Fair was kept open on Sunday last, in order to save the directors from punishment for contempt of Judge Stein's (local) court, which had granted an injunction upon them, in the Clingman case, which requires them to keep the grounds open on Sabbath. The total admissions during that day were only 18,637, the smallest number in attendance on any previous one. There need be no surprise manifested, however, if the Fair is no more closed on the Lord's day during its continuance. The grasp of the one-man power is upon it, and a local judge can defy public opinion with only half a law on his side.



PHILO CARPENTER.

Times are dull, and business is depressed. For this reason, recently, the captain and owner of one of our lake vessels, about to start out in search of a cargo at some other port, had the temerity to undertake to sail with one less man in his crew than the Seamen's (secret) Union had prescribed as a complement. For it is understood that the Czar of all the Russias has precisely the same autocratic power in his empire as that enjoyed in a less degree by the Seamen's Union of Chicago. Our lake captain was watched by its emissaries, and on the eve of sailing his vessel was boarded by a gang of ruffians from the Union who assaulted his men and threatened him with dire consequences. Fearing more trouble, he even dared to call in the police to preserve peace on his own craft, and had the audacity to order the arrest of his assailants. Affairs have come to a pretty pass when a vessel-owner and commander dares to do as he pleases under the laws of his country, while the secret lodge tells him not to do so!

The morale of the controversy between France and Siam, and the possibility of its bringing on a very general war between the greater nations of Europe, is discussed in another column. The cause of the present trouble and the localities involved may be thus summarized: France controls the narrow province of Annam, which lies along the coast east of Siam and extends to the west along the northern border. Up to a recent date it was understood that the boundary line be-

tween the two nations lay considerably east of the river Mekong; but France looked with covetous eyes upon certain productive provinces belonging to Siam, west of the Mekong, and attempted to obtain forcible possession of them. In one of these aggressive assaults upon Siamese territory, it would seem that one French officer was killed and another wounded. France then sent out gunboats, which were resisted and several lives were sacrificed in the conflict. Thus hostilities were inaugurated.

A correspondent in the State of New York tells us that "Writers of Masonic expositions have been derelict, and have not given the whole truth. I am told by a Mason that Masonry is so bad that if the whole truth were told it would not be believed. This is, perhaps, the reason that Masons are so cautious about giving it, and indulging in hints and garble facts. To state the whole truth would discredit themselves." On this point, Edmond Ronayne's "Master's Carpet," (pp. 328, 329) says: "Ministers of our churches go into those dark dens of infamy and sin called Masonic lodges, join themselves to this very same Baal-peor, solemnly swear to maintain and support the wicked religious philosophy of which it forms an important part, use whatever influence they possess in inducing others to follow their example, and when questioned on the subject by even one of their own congregation, they either give a haughty, defiant reply, or else positively lie to hide their wickedness." "It is false," writes ex-Pres. J. Blanchard (Doesburg's Exposition, p. 153), "that the candidate is 'uninfluenced by the mercenary motives' (when he joins the order). 'It is false that there ever was a lodge at Jerusalem 'dedicated to the Saints John,' etc., and lies told in joke, and sworn to, add blasphemy to falsehood.' It seems as if lying is a prominent characteristic of Freemasonry.

SKETCH OF PHILO CARPENTER.

Philo Carpenter, whose portrait appears on this page, was descended from English ancestry and New England parentage. His father, Abel Carpenter, settled in Western Massachusetts in 1787. Philo, the fifth of eight children, was born at Savoy, Mass., February 27, 1805.

Until he reached his majority he remained at home on his father's farm, enjoying a sound constitution and receiving a good common-school education, supplemented by a few terms at the South Adams Academy, while his home training resulted in habits of morality, industry and economy.

On two occasions, as a commercial traveler, he visited Richmond, Va., and other points in the South. Subsequently he removed to Troy, N. Y., where he found employment in a drug-store, with opportunities to pursue the medical studies to which his inclinations led him.

It was in this situation that he experienced conversion and united, in March, 1830, with the First Presbyterian church of Troy.

The return of a cousin who had explored the country between Detroit and St. Louis on an Indian pony, and his report of what he had seen, and of a favorable opening at Fort Dearborn, led Philo Carpenter to come West. So, in 1832, he shipped a stock of drugs and medicines to Fort Dearborn, took the short railroad then built to Schenectady, N. Y.; thence he journeyed by boat on the Erie Canal to Buffalo, where he secured passage on a lake steamer, the "Enterprise," to Detroit. From there he traveled to Niles, Mich., by stage; from Niles to St. Joseph, Mich., on a lighter; and, after a disagreeable delay, he reached Fort Dearborn, July 18, 1832.

At that time there were then here, outside of the fort, less than 200 inhabitants, mostly Indians and half-breeds, who lived in poor log-

houses on both sides of Chicago river, near its mouth.

The cholera was raging fearfully among the soldiers, and Mr. Carpenter at once entered upon the work of their relief.

The first evening after his arrival, with an officer of the fort and a Methodist brother, he held a prayer meeting. On the 19th of August he was chosen superintendent of the first Sunday-school. (See *Cynosure* for July 13, page 8.)

Mr. Carpenter opened the first drug-store in the village, in a log-house on Lake street, near the river; and as the population rapidly increased, his business prospered, and he had to remove to a larger store, also built of logs. Subsequently he bought a lot on South Water street, and built a frame store, between Fifth avenue (then Wells street) and La Salle street.

In 1833 he built a frame residence on La Salle street, opposite to the court house. In the spring of 1834 he was married to Miss Ann Thompson, of Saratoga, N. Y., and settled down in his new home. Seven children were the fruit of his marriage, two of whom, Mrs. Cheney and Mrs. Rev. Edward Hildreth, survive him.

He sold his drug-store in 1843 and gave his attention to dealing in real estate, investing all his spare funds in the business, and accumulating large and valuable tracts in and out of the city.

Among others was Carpenter's Addition to Chicago, between West Kinzie, West Madison, Halstead and a line between Ann and Elizabeth streets. About 1840 he moved his residence to the West Side, built a fine house between Randolph, Washington, Carpenter and Morgan streets, in the center of the block now occupied by the massive buildings of the New York Biscuit company's bakery. It was long the most prominent house on the West Side. Mr. Carpenter was a pronounced Abolitionist, and his house was the retreat for absconding Negroes on their way from Southern slavery to Canada and freedom. The number of those who escaped through his kindly offices was about 200, and not one of them, it is reported, was ever recaptured or returned.

In 1865, owing to his wife's ill-health, he removed to Aurora, Ill.; but she only survived the the change for six months, leaving him to travel through life alone for twenty years longer. Returning to the city, he resided here until his death, August 7, 1886.

In the words of one who knew him, he was "a pioneer of the best things"—prayer meetings, a Sunday-school, the First Presbyterian church, the first temperance society; circulated the first temperance pledge, and delivered the first temperance address. He was also one of the first officers of the Chicago Bible Society, in 1835. He took, also, great interest in the early educational affairs of the village and city, and was for ten years a member of the Board of Education, and endowed the Carpenter school with \$1,000 with which to purchase text-books for indigent children.

The First Congregational church of Chicago (now Dr. Goodwin's) was founded in West Chicago, May 22, 1851, and the names of Philo and Ann Carpenter stand first and second on its roll of members. To the various enterprises of this church, from time to time, he was a liberal giver.

Later he aided in establishing the *Congregational Herald*, in company with Chas. G. Hammond and others; and in 1855 he was one of the incorporators of the Chicago (Congl.) Theological Seminary, of which he was for many years a director and chairman of its executive committee.

His connection with our reform began subsequent to the foregoing events of his useful life, but he entered upon his opposition to secret societies with great and undying zeal. In early life, before he came west, his indignation had been aroused by the abduction of Morgan in New York by the Freemasons for exposing their secret rituals. The foulness of the crime and its attending circumstances, and the general evil character of secret oath-bound organizations, led him to suggest the establishment of a paper to oppose these injurious societies. In this enterprise he donated money for the publication of the first number of the *Christian Cynosure*, and provided headquarters for its publication and distribution at a cost of \$20,000. This is the present headquarters of the N. C. A. He also bought, for gratuitous circulation 1,000 copies of Finney's book on Masonry, and wrote and distributed tracts of his own on

the subject; thus to the close of his life he continued the anti-secrecy war, and when he died he provided for its continuance after his body should return to dust.

The memory of the just is blessed.

THE WISE AND THE FOOLS.

BY REV. J. M. FOSTER.

The human family is divided into five races: The Caucasian, the Mongolian, the Malay, the African and the American. These are divided, according to their nationality and language, into Chinese, Japanese, Turk, Russian, Italian, German, Spaniard, Frenchman, Englishman. These are divided again into the educated and ignorant classes, the rich and the poor, officials and private citizens. But the Bible divides all men into two classes—the righteous and the wicked. To these two classes Solomon referred when he said: "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed."

I. *The distinguishing characteristic of the two classes*—"wise men" and "fools". The Gospel is called "the wisdom of God," and those who accept of it are made wise unto salvation. They have received the righteousness of Christ, which is imputed to them by faith, and all their sins are pardoned. They have received the Holy Ghost, by whom they are created anew in Christ Jesus. The love of Christ is shed abroad in their hearts. They love him because he first loved them. The law of God is written upon their minds. They delight in the law of God after the inward man. They delight to do his will. They do all things for his glory. They have that wisdom which is from above, which enables them to choose the best means for the best ends. They are wise men.

All out of Christ reject God as the end of their lives; they do not and cannot keep his law; they do not wish to retain God in their knowledge; they desire not of his ways. They are fools.

You go through our city hospital. You find some old and some young, some educated and refined; others illiterate and rude; some happy and comfortable; others unsociable and distressed. There will be white and black, male and female, rich and poor. But all are alike in this: they are sick. Go to any prison, and you find criminals old and young, male and female, black and white, educated and ignorant, beautiful and refined and attractive, and vicious, abandoned and repulsive; red-handed murderers, petty thieves, gamblers, adulterers, blasphemers and Sabbath-breakers. Some are lazy and indolent; others are active and energetic; some are vicious; others are kind and tender; some are dangerous; others are harmless. But all belong to the class known as law-breakers. Go through the "secret empire," and you find some guilty-edged, others only gilt-edged; some endanger life and property, while others have no disposition to invade the rights of any man. You find the Jesuits, a society of foreigners, disloyal to our country and plotting to rob us of our civil and religious liberty; the Mafia, an oath-bound gang of ruffians and brigands, who do not hesitate to shed innocent blood; the Highbinders, an order of assassins which strikes down the unsuspecting; the Endowment House, which commits murder in the name of the Lord; the Clan-na-Gael, which uses murder as a weapon, and Masonry, which has murdered men in the dark. These are very different from the Orangemen, the Knights of Labor, Sons of Temperance, and the G. A. R. But all are alike in the element of secrecy, and that is the badge of Satan's kingdom.

During the war there lived in the rebellious States, rich and poor, drunkards and temperate people, educated and ignorant, strong and weak, those socially high, and the low, the bright and the dull, the pure and the filthy. But all were alike rebels.

So in the world you find those physically and mentally strong, and also the weak; the moral and immoral, the active and prosperous, and the indolent and dependent; those whose lives are beautiful and pure and good, and those whose lives are repulsive, vile and wicked. But all are alike in this—they do not love God; they do not believe on Christ; they have not the Holy Spirit; they dislike God's law, God's house, God's people; they are fools.

You go through the camp of an army. You find soldiers of great and small stature, old and

young, of high rank and low, cavalry, infantry and artillery, quick and slow, intelligent and thoughtless. But all are alike in wearing the uniform, in the oath of allegiance taken, and in their readiness to obey orders and endure hardships. So in the church—the Lord's army—you find old and young converts, male and female; some with a gift of organizing, others with a gift of planning, others with an executive talent. But all true believers are alike in having on the whole armor of God, in having consecrated themselves to Christ's service, in being led by the Spirit of Christ, and in being ready to endure hardness as good soldiers of the cross of Christ. They are *wise men*. Hence the Saviour said that those who hear and do his sayings are like the wise man who built his house upon the rock. And those who do not are like the foolish man who built his house upon the sand. The five virgins who trimmed their lamps and put oil in their vessels were wise. The five who took no oil in their vessels were foolish. The only wise people in the world are found in Christ, with Christ, like Christ. All the rest are fools.

II. *The way we become likened to and identified with either class by companionship*. "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed." "Birds of a feather flock together," is the old adage. "A man is known by the company he keeps." A man who consorts with gamblers will become one himself, by the law of association. A man who joins the lodge and follows it up will become like them. A man who frequents the saloon will soon become like those who belong there. Hence David said, in the First Psalm:

"That man hath perfect blessedness
Who walketh not astray
In counsel of ungodly men,
Nor stands in sinners' way,
Nor sitteth in the scorner's chair."

That indicates the gradual decline. First he walks with the wicked; then he standeth; then he sitteth. At first he keeps company with the moral and virtuous, only they have no religion. Then he goes to the lodge and to the saloon and to the gambling den, with the drunkard, libertine and profane swearer. And at last he joins those who scorn religion and the God of truth.

"Vice is a monster of such frightful mien
That to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

On the other hand, the man who reads only the best authors and keeps company with his superiors, the intellectual, cultured and refined, will be elevated. The man who keeps company with God's people will through them receive the spirit and become like them. Hence we are to separate from the lodge, the saloon, the gambling den, and join the church, the Bible society and the National Christian Association, and in them find our sphere of action, our companionship and life in Christ.

III. *The effects*. The end of the gambler, the drunkard, the libertine, the profane swearer, the Sabbath-breaker, and the murderer, unless converted, is distress in body and mind here, and hereafter eternal destruction from the presence of the Lord. "They shall have their part in the lake that burneth with fire and brimstone." On the other hand the *wise* inherit eternal life. "They that be wise shall shine as the brightness of the firmament forever and ever."

Boston, July 15, 1893.

FOUNDATION PRINCIPLES.

BY REV. M. A. GAULT.

In considering the relation of civic government to religion, much confusion arises from attempts to contrast laws civil with laws religious; whereas the real distinction is between laws civil and ecclesiastical. Civil law is that which the state must enforce in securing the rights of citizens. Ecclesiastical law pertains to the doctrine, worship, government and discipline of the church. The Bible nowhere sanctions the enforcement of church law by civil penalties.

We would oppose any attempt to compel people by state law to build churches or support any ecclesiastical system.

We protest against the union of church and state; but we are in dangerous error if we attempt to separate civil law from morals or religion.

ion. Every civil law that is right and just must be moral, and every moral law must have God at one end and man at the other. Each of the Ten Commandments is a civil law. Each belongs to the state as well as the church. Government cannot ignore any one of them without trampling upon the rights of some citizen.

The law which punishes theft or murder is not only a civil law, but also moral and religious. Religion, in its true sense, is that which binds or relates us to God.

We believe it is anarchy for civil government, or any system, to recognize any other supreme standard of law than Christ and his moral system. Men may plead the eternal fitness of things, or the greatest good to the greatest number, or that honesty is the best policy, but the last analysis proves that the foundation of all morality is not expediency merely, but in the eternal commandments of Christ. His law must be recognized, or there is nothing to determine right from wrong. No Christ, and there is no authority for virtue—no standard for virtue—no definition of virtue—no virtue. Virtue must even be under the dominion of law, and that law must be the Decalogue. For that it is the one perfect law is not only the testimony of God's Word, but of all human experience, and of the ablest jurors of all the centuries.

Bloomington, Ind.

EX-PRES. J. BLANCHARD.

HIS TESTIMONY AGAINST MASONRY.

There have been civil and ecclesiastical pests ever since there was a government and religion; and Freemasonry is one of those pests. The Cains of humanity have rejected Christ and worshiped nature, and Nimrods have denied justice and practiced oppression. But both are combined in the lodge.

That the very body and constitution of Freemasonry defies and sets at naught all law and authority but its own is as clear as language and as certain as Masonic authority can make it. If it be said that sects and sectaries favor their own members against law and justice, that is a good reason why such sects should be reformed, and a strong additional reason why that sect should be destroyed whose constitution protects crime, perverts the law of God for its own sinister use, and makes treason to all lawful authority justifiable by loyalty to itself. Thus we see that the lodge, in common with all false religions on earth, denies, neutralizes, sets aside the law of God; nay, seizes it for its own use and converts it into lodge law. Omitting Christ, it omits God, who is only revealed in him, and thus sets aside the only legitimate foundation of civil government. And if, in the words of Hooker, "The seat of law is the bosom of God, and her voice the harmony of the world," we have in this hateful order the antagonist of all law, and the extinction of all harmony; for harmony is as impossible in the lodge as in that dark world where the only restraint is what wicked passions impose on each other; and which can only be kept together by surrounding it with an impassable gulf.—*Ex-Pres. J. Blanchard's Analysis of the Master Mason's degree, in Doesburg's Exposition, pp. 349-350.*

WAS WASHINGTON A SECEDING MASON?

That the tenor of his farewell address is decidedly in condemnation of secret societies is undeniable, whether he referred to Freemasonry or not. The following, from "Giddin's Almanac of 1831," copied from the *Pennsylvania Intelligencer*, contains important evidence. Edward Livingston was the General Grand High Priest of the General Grand Royal Arch Chapter of the United States and the great Masonic champion of his day, and Andrew Jackson was also a high Mason. In view of Washington's non-affiliation and his farewell address there can be little doubt that General Jackson and Edward Livingston considered Washington a seceder. The following is the article referred to:

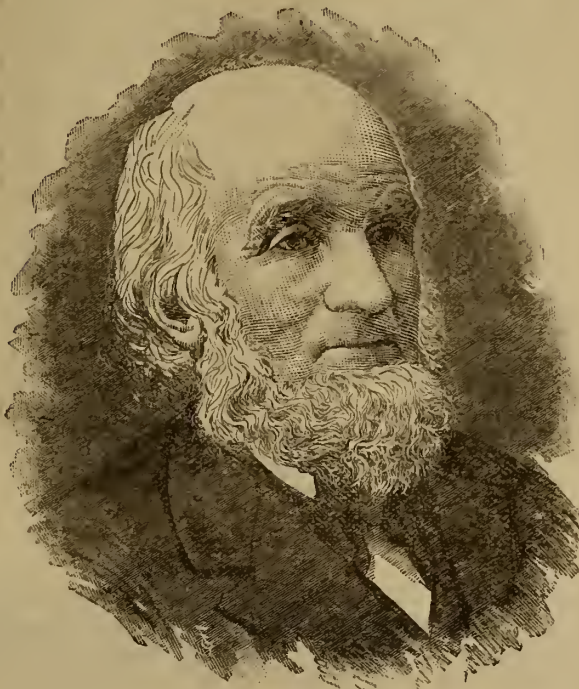
Who opposed a vote of thanks to Washington?—When General Washington retired to private life, Congress passed resolutions giving thanks to this great man. Only three men were found in Congress at that day, that voted against these resolutions. One of these three is now dead, and we do not wish to disturb his ashes. The grave

should cover the foibles of all men. But there are two men now alive, whose names are on the journals of Congress, denying the poor pittance of a vote of thanks to Gen. Washington. We ask who these two men are?

We have asked this question without expecting an answer from those to whom it is addressed. But there is no reason why our readers should not be gratified with the fact. Let the journals of Congress reply—"They are Andrew Jackson and Edward Livingston!"—*Penn. Intelligencer.*

WAS WASHINGTON A PERJURED VILLAIN?

Washington and Seceding Masons.—The editor of the *National Observer* lately delivered a course of Anti-masonic lectures at Catskill and Hudson, N. Y. One of these lectures was on the oaths of Masonry, showing that these oaths are null and void from the beginning, and unlawful; and that



JONATHAN BLANCHARD.

the eternal salvation of those who have taken them depends upon their repenting of and renouncing them. These points he established to the satisfaction of large assemblies of citizens, and of professing Christians, who heard the lecture.

We give a short extract from this lecture, for the satisfaction of seceding Masons who are styled "perjured villains" by their opponents; and it must console them to discover that if they are perjured, George Washington was ten-fold more perjured than they are, since his oath, which follows, and which he violated, was a lawful and constitutional one, lawfully ordained or prescribed, lawfully administered, and lawfully taken or received by him.

THE EXTRACT.

Let us look, for a moment, at the oath of allegiance, as taken by George Washington:

"I, George Washington, do take Almighty God to witness that I will be faithful and bear true allegiance to our most Sovereign Lord, King George the Third, and him will defend to the utmost of my power, against all conspiracies and attempts whatever, that shall be made against his person, crown and dignity; and I do faithfully promise to maintain, support and defend to the utmost of my power, the succession of the throne, in his Majesty's family, against any person, or persons, whatsoever; thereby utterly abjuring any allegiance or obedience to the person taking upon himself the style and title of Prince of Wales, in the lifetime of his father, and who, since his death, is said to have assumed the style and title of King of Great Britain and Ireland, by the name of Charles the Third, and to any other person claiming or pretending a right to the crown of these realms. And I do swear that I do reject and detest as un-Christian and impious, to believe, that it is lawful to murder or destroy any person or persons whatsoever, for or under pretense of their being heretics, and also that un-Christian and impious principle that no faith is to be kept with heretics. I further declare that it is no article of my faith; and that I do renounce, reject and abjure the opinion that Princes excommunicated by the Pope and Council, or by any authority of the See of Rome, or

by any authority whatsoever, may be deposed or murdered by their subjects, or by any person whatsoever; and I do promise, that I will not hold, maintain or abet any such opinion, or any other opinion, contrary to what is expressed in this declaration. And I do solemnly, in the presence of God, and of his only Son, Jesus Christ our Redeemer, profess, testify and declare that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted by the Pope, or any authority from the See of Rome, or any persons whatsoever; and without thinking that I am or can be acquitted before God or man, or absolved of this declaration, or any part thereof, although the Pope, or any other person or persons, or any authority whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning."

Now, then, let me see the American in this assemblage who will rise up and declare George Washington a perjured villain for drawing his sword against the monarch, whose person, crown and dignity he had so solemnly, in the name of the ever-living God, sworn to defend!

He swore to maintain the person, crown and dignity of George the Third, and yet he did not hesitate when George the Third lent his name, his person, his crown and dignity to the vile purposes of tyranny and oppression, as Freemasonry did, when she decreed the murder of Morgan, to buckle on his armor, and go forth to the field of battle, for the prostration of that tyrant, his crown and his dignity!

He swore to defend, to the utmost of his power, the succession of the throne in the family of George the Third; and yet he did not hesitate to exert himself to the utmost of his power to destroy that succession, to cut it off, both root and branch!

He swore that it was no article of his faith, that princes like George the Third could be deposed or murdered by their subjects, or by the authority of the Pope, or by any authority whatsoever; and yet he drew his sword by the authority of the American Congress of '76, to depose George the Third, so far as power extended to these States, then the province of George the Third—and had he come in contact with that monarch on the field of battle, would have killed him or seen him killed, with the same feelings that he killed, or saw killed, or instigated and exhorted, by all the powers of his mind and body, his fellow-soldiers to kill any or all, if necessary, of those who were sent hither by George the Third, to subjugate our fathers.

He swore, too, that he took the whole of his oath, which I have just recited, without thinking that he could be absolved from it by any authority whatever; and yet he absolved himself from it, and violated every clause of it; and where, I repeat it, is the American in this assemblage, or elsewhere, that will dare to brand him, on this account, as a traitor and a villain? Where is the man, or rather the miscreant, who will have the hardihood to bestow upon the name of the father of his country, the immortal George Washington, the foul epithets of "perjured apostate,"—"abandoned outcast,"—"detestable wretch," as we are styled who have, I fear not to say, as virtuously and as justly violated, and renounced forever, in the sight of God and man, our unlawful, vicious, all-corrupting and blasphemous obligations?—*Giddin's Almanac for 1832.*

SECRET SOCIETIES.

There are a great many secret societies which have strange names; and some whose names are unknown to outsiders, but whose members use certain letters as symbols or initials to express their character.

About these societies we know but very little. The men who join some of them are sworn not to tell their secrets, and we have never felt it duty to take such oaths, for our Master said, "Swear not at all." Besides, if we found out anything good we should want to tell of it; and if it was bad we should perhaps think it duty to confess it; and so we prefer to make no promises and tell no lies.

It is very true that many good men belong to such societies, and people say if the societies were bad, such good men would not join them;

but it is just as true that many bad men also belong to them, and if the societies were very good these bad men might not like them so well. But really, neither of these arguments prove much, because none of the men knew anything about the societies before they joined them, and all of them are sworn not to tell what they have found out since. So if the men are ever so good, or ever so bad, they are bound not to expose the good or the evil they may see, or in any way reveal the secrets of the orders to which they belong.

I never like to open my mouth and shut my eyes at the same time. When my mouth is open I keep my eyes open, too; when my eyes are shut I think it is time to shut my mouth also. Rats and mice sometimes get into places they do not know much about, and often never get out again alive. I prefer not to go into a place till I know what I go in for, and how and when I can get out again. And I do not make promises to people till I know what they are. So I do not join such secret societies, and I do not advise other people to join them.—*Gathered Gems.*

NEW ENGLAND LETTER.

A disappointed "four hundred".—Avenues for summer outings.—A new science.—The duplicating of town names.—The Sunday question.

The woman who knows what it is to get everything in readiness for an expected guest that fails to arrive, especially if the guest is one whose social standing necessitates an extra amount of painstaking preparation to make him or her satisfied and comfortable, can but feel a sad sympathy with Newport's unfortunate "four hundred," who having, metaphorically speaking, brought out their best china, and assumed their very smartest "bib and tucker" in anticipation of the coming of Grand Duke Alexis, have been disappointed at the last moment. Probably the Czar never knew when he sent orders for the immediate return of the Russian ships what pangs of dismay it would send to so many fair bosoms, or he might have been more considerate. But to the Autocrat of all the Russias the dividing lines of social rank in a republic like ours must be very nearly invisible, so that even if he had known what trouble he was making fashionable Newport, he would have been as indifferent to it as if they were so many of his Jewish subjects whom he was sending into exile by his imperial fiat at a moment's notice. It will be remembered that two years ago this same "four hundred" were all agog with excitement, expecting Prince George of England, and he also failed to materialize. These foreign royalties do not seem over anxious for the ordeal of toadying and snobbery through which they are sure to pass as soon as they land on our shores; and who can blame them?

Meanwhile, people who never expect nor desire to entertain grand dukes or princes may congratulate themselves on their immunity from all such anxieties. Every summer the ways grow more numerous in which one can enjoy a modest outing. It may be only a ride on the electric cars, but that is not a source of enjoyment to be despised, and anyone who has tried it on our lovely suburban roads, keeping his eyes open to every object of beauty and interest, may see as much to reward him—nay, more—than the foreign tourist who simply *does* Europe, guide-book fashion, and whose recollections of what he has seen are as jumbled-up and heterogeneous as the souvenirs of famous places which he brings home in his trunk. We have had writers to give us their impressions of life as they saw it from all sorts of conveyances—mule-carts, canal-boats, steam-cars; why not the electrics? Here is a field altogether unoccupied, just waiting for a second Thoreau to show people the treasures of beauty that are lying at their very door. For those with longer purses and a desire to get away from "the madding crowd," summer resorts are opening up in "the land of Evangeline," overhung by memories of Longfellow's magic poem as by a golden mist; where the old Acadian simplicity still reigns, and the waves roll in softly on summer nights, and tell no tale of storm and wreck, or the breaking hearts that watched some little fishing smack sail away on those northern waters that never again came back.

Then for those philosophically inclined there are the summer schools nearer home, whose rapid rise and marvellous growth are among the won-

ders of the century. I am glad to see that Chautauqua has organized a Society of Christian Sociology, with Dr. Richard T. Ely for president, the object of the society being to apply the teachings of Christianity to economic problems. Political science has been rightly named "the dismal science," for this reason: that the sunshine of Christian law has been so rigidly excluded from all treatises dealing with this subject. Another move in the same line is the chair of "Social Science and Humanity" which Pres. Angell, of the Mass. S. P. D. A., is trying to have established in one of our leading universities.

Rhode Island, by the way, has a law now prohibiting fox-hunts; so the Anglo-maniacs of Newport must amuse themselves in some other way not quite so "English". The idea of stout men—and, what is worse, women—turning out with dogs and horses to hunt a poor little trembling fox to its death! I would like to have the sport reversed just for once, and let them see how they would feel with a grizzly bear or Bengal tiger after them; provided, of course, for I don't believe in the society with the long name excluding even two-legged animals from the sphere of its kindly vigilance, they could be rescued just in time not to come to any material harm beyond the fright.

Jay Gould's family are going to build a memorial church in Roxbury, costing a quarter of a million of dollars, and with this inscription on the corner-stone, which cannot but strike a devout mind as well-nigh blasphemous: "To the glory of God and in memory of Jay Gould." N. B.: This is not Roxbury, Mass., but Roxbury, New York. The duplicating of names by towns and cities in different States often leads to inconvenient results, especially with careless mail clerks. Our forefathers gave to the early New England settlements the loved and familiar names of places where they were born in fair English counties beyond the sea. And in like manner their descendants, going westward, have done the same thing, not realizing what their indulgence in a very natural sentiment might cost the stranger who makes such a mistake as did a friend of mine, for instance, who was carried to Worcester, Mass., instead of Worcester, New York, through the neglect of the railroad officials to give him correct information. As he was a professional man, and every moment of his time was precious, his disgust was only equalled by his surprise when the spires of "the second city in New England" rose on his vision, and he realized that he had been actually carried a hundred miles from his destination. To name a humble village hamlet after a big city is like the mistake of naming an unfortunate infant after some noted man. The probability is that both will have to bear the burden of their names without any corresponding greatness to support it. Mediocrity has its rights—one of which is not to be made ridiculous by a name too big for it.

It is amusing to see how the papers which were so earnest for Sunday opening have backed down from their position since they discovered that "the dear people," whose interests they have so much at heart, do not care after all to visit the World's Fair on Sunday. Their abuse of Wilbur F. Crafts and other defenders of the Sabbath has availed them little. Very successful Gospel meetings have been held for some time past at Grove Hall, in this city, for the car-men, under the auspices of the Boston W. C. T. U. Mrs. Daniel Powers, whose name is so well known to *Cynosure* readers, writes to the *Traveller* that "from the first a thoughtful interest was manifested and some were deeply convicted". She also adds this little incident, which I commend to the attention of "all whom it may concern": "A Boston clergyman, who was a Lord's-day patron of the road, after having preached to these men, heard one of them say: 'It is a fine thing for you to come and preach to us, and then have us drive you to church.' It was an accepted rebuke, and, said that gentleman, 'I have never since stepped on a car on the Sabbath.'"

ELIZABETH E. FLAGG.

—The resignation of Chief of Police McClaughrey, of this city, was caused by his refusal to aid Mayor Harrison in the promotion of professional gambling. It is a misfortune; but the Major "steps down and out" without a blot on his official escutcheon, or a stain upon his fair personal fame.

OUR WASHINGTON LETTER.

WASHINGTON, July 26, 1893.

Church statistics are often surprising, even to the members of the church to which they relate, and, owing to the decadence of narrow bigotry among Christians, they are always interesting to all who rejoice at the steady and healthy growth of Christianity. In a sermon preached last Sunday, Rev. Dr. Domer presented some figures concerning the Lutheran church which will doubtless be as new to most people elsewhere as they were to a large majority of Washingtonians. He started with the statement that the growth of the Lutheran church in the United States during the last decade had been at the rate of 67 per cent, and that the number of Lutherans in the world equalled all of the other Protestant denominations combined. In Europe that church has 23,586 pastors, 30,051 churches, and 44,165,000 members; in Asia, 290 pastors, 351 churches and 113,000 members; in Africa, 414 pastors, 549 churches, and 122,976 members; in America, 5,096 pastors, 8,408 churches, and 7,107,800 members, and in Oceania, 141 pastors, 322 churches, and 103,700 members. The Lutheran church naturally has its largest membership among the Germans, 32,000,000 of its members speaking that language; but it also has a large membership among those who speak other languages. For instance, 5,300,000 Swedish, 2,500,000 Norwegian, 2,300,000 Danish, 2,048,000 Finnish, 1,250,000 English, 1,113,000 Hungarian, 624,000 Livonian, 480,000 Courlanish, 272,000 Estonian, 70,000 French, 70,000 Icelandic, and 48,000 Bohemian. The doctor had a word for the American beer-drinkers that ought to reach them all. He said: "I wish to brush away a misunderstanding in the minds of some people in this country who think that the German Lutherans are a beer-drinking and besotted class of people. That is a mistake. The Americans drink a great deal more beer than the Germans, and statistics will show it."

The prospect for any distinctly moral reform legislation by the Fifty-third Congress, soon to assemble in extra session, cannot be considered especially bright, as the average member of Congress needs a very little excuse for not doing what he has no desire to do; and from present indications financial and tariff legislation will dwarf everything else and will furnish a ready-made excuse for the neglect of bills intended to aid in the march of moral reform.

The absence of new laws might be excused, if those already upon our statute books were rigidly enforced, which they certainly are not in Washington. There is a law in force here prohibiting the sale of liquor to minors, yet it is a common thing for children to be found upon our streets in a state of intoxication, and no arrests are made. Children have recently been under treatment in our hospitals for alcoholism, and a messenger boy under thirteen was picked up on Pennsylvania avenue helplessly intoxicated. These things make it plain that the law against the sale of intoxicants to minors is being constantly violated; but, notwithstanding extraordinary efforts on the part of the local temperance people, no arrests have been made for such violations.

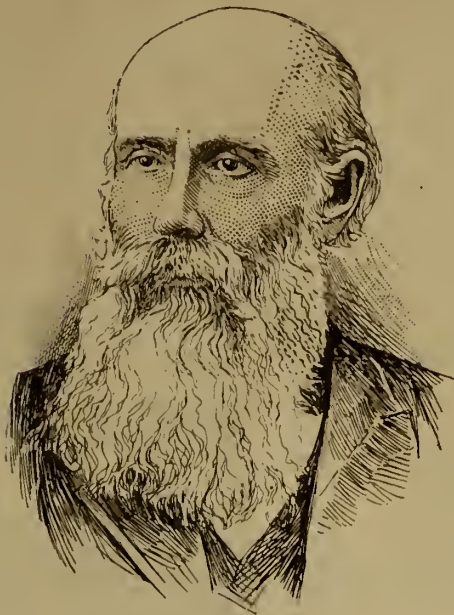
A national quarantine has been, by direction of President Cleveland, established at Brunswick, Georgia, Surgeon General Wyman, of the Marine Hospital Service, having reported the failure of the local authorities at that place to enforce the quarantine regulations against a yellow fever infested vessel. This action was taken under the National Quarantine act of February 15, 1893, and is generally approved here. It seems that Georgia has no State board of health.

Everything is unusually quiet in government circles just now. Secretary Carlisle is the only member of the Cabinet on duty. Treasury officials speak very hopefully of the financial outlook, and say that a large percentage of the national banks which have recently suspended will, in a short time, resume business, and that they have information from all sections of the country which leads them to believe that public confidence is being gradually restored.

The War Department has about come to the conclusion that Indians do not make good soldiers; and while those already in the service—about 700 in all—will probably be allowed to serve out their terms of enlistment, it is not probable that

any further efforts will be made to enlist Indians in the army, at least not under present conditions. There is some talk of organizing an Indian auxiliary branch of the army, modeled on the British system in India. The present trouble, according to army officers, is that the rules of discipline in the army are entirely unsuited to the nature and habits of the Indians. *

REFORM NEWS.



REV. J. P. STODDARD AT THE WORLD'S FAIR.

Of all others, the World's Fair is the place to study human nature. The cultured and the ignorant, the clean and the unwashed, the pious and the profane, the rich and the poor, meet together, and with a freedom begotten of absence from ordinary conventionalities, and stimulated by on-rushing throngs, what is inside comes to the surface. At no place, presumably, on the Fair grounds is this more noticeable than at the N. C. A. booth. Certainly in no nook or corner of the thirty and one-half acres covered by the Manufactures and Liberal Arts Building is there to be met a greater variety of expressions or deeper interest than where prophecy is fulfilled by the proclamation of the things done of them in secret upon the housetop. Expressions of surprise, accompanied with wonder at the insolence or hardness of a society daring thus to trench upon the sacred precincts of the initiated, are quite common among craftsmen. Others, who are friendly, entertain fears for the personal safety of those who dare invade the secret conclaves and then publicly proclaim what they swore ever to conceal and never reveal. I have been courteously treated by very many members of different orders, but not by all. The "young bloods" are especially free in the use of such epithets as "liar," "villain," "perjurer," "fool," "fanatic," "crank," etc., and one young Royal Arch went so far as to express a willingness to assist in suppressing such an exhibit by force.

Among the first who called was a gentleman, with his son, from England. He asked as to the origin, objects and plans of the N. C. A., and the influence of secret lodges in America on our civil and religious institutions; selected samples of our tracts, took a *Cynosure*, and moved quietly on. I was curious to know whether he took a like interest in other exhibits near, and noted his movements for a little time. He paused to read the signs of exhibits along the aisle for some distance, but made no stops for investigation, so far as I could see.

An amusing incident of the day was an encounter between two Pythian brothers. A member of the order became quite energetic in denunciation of your agent, and because I insisted that acceptable worship must recognize Christ as the one and only mediator between God and man, he called me a fanatic, a fool, a narrow-minded bigot, etc., and denied positively that the use of Christ's name was prohibited. A gentleman standing in the company of listeners, said: "That is going too far, when you denounce this man and call him a narrow-minded bigot for telling the truth. I am a Pythian, and I don't propose to expose the secrets; but what this man says about the rejection of Christ is correct. I was selected

as chaplain in our lodge, and because I insisted on using only Christian prayers, it created so much disturbance that I resigned my office. Now, sir, when you call a man a narrow-minded bigot for honoring Christ, you are yourself the most narrow-minded bigot imaginable," etc. The discussion waxed warm, and, with the other poor "cowans", I had only to listen, and heard how brothers Pythias and Damon love one another.

The 25th and 26th insts. brought many friends with words of cheer to the N. C. A. booth; among them, Rev. Mr. Myers, of Columbus, O., and Dr. Hanna, of Monmouth, Ill., who paused to give greetings and a hearty God-speed to the work.

Strict fidelity requires me to report the presence of many candid members of secret orders, and some who are not sweet or chaste in their words. While explaining the system of Masonry to some young men, by means of my charts, I noted a middle-aged gentleman who gave close attention. Addressing him personally, I said: "You have some knowledge of this system, I presume?" to which he replied affirmatively. "If I mistake not, you have taken thirty-eight degrees in Masonry," indicating his standing on the chart. He assented. I said to those who were listening: "This man is one of the rulers in the secret empire. He is in a position to make it pay. You gentlemen who are in the lower degrees have simply two things to do—obey orders and pay the bills. This gentleman and his associates give the orders, and make the assessments, and ride in easy carriages at the head of your public processions, while you trudge along on foot."

Quite a spirited discussion followed, in which the Christless worship of the lodge was referred to, when the 38-degree brother said: "Masonry made me a Christian. I was an infidel when I joined the lodge, and found Christ and learned to love and honor him in my initiations." This brought a second brother to the front, who said: "Here, here! give me your hand! That was precisely my experience."

Thus reinforced, the two made a vigorous assault, which I met as best I could, and then made some inquiry about their Christian experience. I found that both were Unitarian Christians (!) and both declared that the lodge was in every way far superior to the church. This brought a third brother into the ring, who spoke for Christ and his bride. Things were becoming decidedly interesting, and No. 1 and No. 2 withdrew, muttering all sorts of imprecations, while No. 3 remained to say: "My friend, you are right. I have been there, and know that the whole thing is of the devil. Good men are deceived and betrayed, but they don't stay in the lodge when they learn what it is. Those men are the kind of Christians (!) who are at home in the lodge."

A young man from Pennsylvania wore the K. T. badge. I said: "Did you enjoy the 'fifth liberation' from the skull of a dead man?" "It's a miserable swindle, from beginning to end," was his prompt reply. "I was down in the city last night, and a Sir Knight, so drunk that he couldn't walk straight, appealed to me for money to hire a bed, and reminded me of my obligation to a brother Knight. He wanted it to buy whisky, I have no doubt. The whole business of these secret orders is a swindle, and I wish I had never seen the inside of one of them."

On Thursday afternoon Brothers J. P. Richards and J. M. Hitchcock, N. C. A. directors, were among the friendly callers, and each remained for a time and took a hand in the conflict. I was much helped by their presence, and hope they will find time to give their impressions of the work to their readers. Your representative is not above criticism, and I trust not too willful or egotistical to profit by advice or suggestions from his brethren.

Friday's engagements were frequent, and at times quite spirited. My first opponent was a business man of extensive travel, and well-advanced in years and in the secret orders. His religious creed was briefly told: "Death ends all." He recently buried a son, an only child; and as he told the story of his bereavement the father's love got the better of his atheistic creed, and his eyes moistened with the tears of affection. I tried to show him that his boy was not, like his coach-dog, a mere brute to rot in the earth; but he insisted that he had no proof that the lifeless body of his son, who died suddenly while sitting in his chair, was in any respect dif-

ferent from the body of his dog, or that there was any hope of his meeting and knowing the one any more than the other beyond the grave. It was sad indeed to listen to his skepticism as he denied God, and his Son, and immortality, in tremulous accents. He had not always been without hope, but his pilgrimage over the "rough and rugged road" of Baal-worship had quenched the last spark of light in his soul. A disbeliever in a future state, a rejecter of the Scriptures, and a scoffer at religion, a defamer of the church and a blasphemer of his Maker, he was going to his grave and to the judgment with the record of over thirty degrees of Masonic diabolism charged to his account. When I directed his attention to the likeness of Chas. G. Finney and his testimony, he replied: "I have heard him preach, and knew him well; and a bigger hypocrite and scoundrel never lived," etc. I replied that my personal acquaintance with Mr. Finney had given me a very different opinion of the man, but he insisted that Mr. Finney was a perjured villain, a liar, etc.

Omitting a number, I will mention the case of a young man from Michigan, who "squared himself for a fight" and threw down the gauntlet by affirming that "nine-tenths of the ministers belong to the secret orders". Like most of his kind, he soon began to berate church members and extol the lodge, and became intensely bitter in denunciation of the church and the ministry. It seemed time to call a halt on that line, and so I reminded him of his former statement that "nine-tenths of the ministers belonged to the lodge" and "now you say they are hypocrites, which is equivalent to saying that the men whom you bring forward as exponents of the lodge are hypocrites; and if your best men, as you say, are hypocrites, what about the second and third best? Are they hypocrites, or something worse?" He seemed puzzled, and a "brother," standing by, came to his relief by saying to me: "You're too sharp; this is your business, and it's no use arguing with you;" and, taking the arm of his brother they made a hasty retreat.

These are dark spots, but there is a brighter side to this work. Scores express surprise and gratitude that something is being done to counteract the lodge influence, and gladly receive tracts and whatever light and information I have to give. If the friends interested could only spend a few hours at the booth and see for themselves the importance and opportunity providentially given for reaching all lands, I am confident that each would try to spare something towards meeting the expense inevitable in supplying the necessary literature.

I will add one other case. An alumnus of Delaware College, and a minister, called with his intelligent Christian wife. Both had been deceived and led into the secret snare, and both were heartily sick of the whole business. They remained half an hour to speak and hear the truth, promising to call again before leaving for their Ohio home. They were familiar with the facts in the late disgraceful affair at Delaware College, and said that the college secret fraternities were at the bottom of it all.

J. P. STODDARD.

A Chicago lady of foreign extraction is endeavoring to organize a purely woman's Masonic lodge in this city. It will be on a European plan, and the first one of its kind in this country.

CORRESPONDENCE.

"GRAND MASTER WASHINGTON."

CHICAGO, July 24, 1893.

EDITOR CYNOSURE:—Worshipful Masters and other Masonic zealots, who observe the bust of Washington, with those of Grant, Adams and Webster, and the quotation of Washington in condemnation of secret "combinations," often wax fierce in their denunciation of the Association for robbing them of the glory and prestige derived from the fame of Grand Master Washington.

One of these "Worshipfuls", after reading the quotation from Washington's Farewell Address which hangs on the wall of our exhibit, declared with emphasis that the quotation had nothing to do with Masonry, but in express terms referred to secret political associations.

To the question whether he claimed Freemasons were better fitted mentally and morally to

hold office than non-Masons, seeing what was coming, he impudently declared that he thought they were two to one more intelligent and competent on an average than non-Masons. Possibly one or two listeners agreed with him, but the majority evidently did not, and the rejoinder that statistics prove that of the voters in the United States four-fifths are non-Masons, while Freemasons held fully three-fourths of the offices, or fifteen times their proportion, satisfied the crowd that Masonry is a secret political combination, and the Worshipful was glad to take a new tack, by asserting that Washington was not only a Mason but Master of a lodge, which was promptly denied. He then asserted that he knew he was, and could bring the testimony of 100,000 other Freemasons that Washington was Master of a lodge. The challenge to produce even one Mason that *knew* any such thing, since he could not have been living in Washington's time, was not accepted, while Washington's own words in his letter to Rev. G. W. Snyder, of Fredericktown, Md., written less than fourteen months before his death, proved conclusive. Freemasons were ever then claiming him as "Grand Master Washington," and even his intimate friend, Rev. G. W. Snyder, believed the report and sent him "Robison's proofs of a conspiracy" and expressed the hope that he might prevent the spread of Illumism and Jacobinism among the lodges over which he presided. The following is Washington's reply:

"MOUNT VERNON, 25th September, 1798.

"The Rev. Mr. Snyder,

"Sir:—Many apologies are due to you for my not acknowledging the receipt of your obliging favor of the 22d ult. and for not thanking you, at an earlier period, for the book you had the goodness to send me.

"I have heard much of the nefarious and dangerous plot and doctrines of the Illuminati, but never saw the book until you were pleased to send it to me. The same causes which have prevented my acknowledging the receipt of your letter, have prevented my reading the book hitherto; namely, the multiplicity of matters which pressed upon me before, and the debilitated state in which I was left, after a severe fever had been removed, and which allows me to add little more now than thanks for your kind wishes and favorable sentiments, except to correct an error you have run into, of my presiding over the English lodges in this country. The fact is, I preside over none, nor have I been in one more than once or twice within the last thirty years. I believe, notwithstanding, that none of the lodges in this country are contaminated with the principles ascribed to the society of the Illuminati.

"With respect, I am, Sir, your ob't humble servant,
"GEO. WASHINGTON."

As Jared Sparks, the custodian of Washington's books, papers and letter-copying book, certifies to the absolute accuracy and authenticity of this letter, Freemasons may as well destroy their beautiful pictures of Grand Master Washington in full regalia.

But their institution was founded in, and has always been sustained by, fraud and deception. Grand Master Solomon, Grand Master Hiram Abiff and Grand Master Washington are lodge inventions, and, as Dr. Aydelot said, "Masonry is a lie all over."

Even as early as 1781 Freemasons knew officially that Washington not only was not a Masonic officer, but would not like to be addressed as a Masonic brother, and it is certainly a most remarkable providence of Almighty God that this remark could not be concealed.

I quote from Gov. Joseph Ritner's official communication to the House of Representatives of Pennsylvania, presented March 8, 1837, at the special request of that body:

"An action of trover was brought by the officers of St. John's Lodge, the successor of King David's Lodge, to recover those records from Dr. Benjamin Case, who claimed to be Master of the lodge, in the progress of which they were proved to be the original records, and Dr. Case was ordered to restore them to St. John's Lodge, or pay \$300 damages. The money was paid, and the records retained for the good of the country. This is the extract:

"Regular lodge night, held at the house of Mr. James Tew, Wednesday evening, the 7th February, 1781-5781."

"A motion was made, that as our worthy brother, His Excellency, General Washington, was daily expected amongst us, a committee should be appointed to prepare an address, on behalf of the lodge, to present to him. Voted that the Right Worshipful Master, together with Brothers Selxas, Peleg Clark, John Handy, and Robert Elliott, be a committee for that purpose, and that they present the same to this lodge, at their next meeting, for their approbation.

"At a lodge, held by request of the Right Worshipful Master, February 14th, 1781-5781."

"The committee appointed to draft an address to our worthy Brother, His Excellency General Washington, report, that on inquiry they find General Washington not to be Grand Master of North America, as was supposed, nor even Master of any particular lodge. They are therefore of opinion, that this lodge would not choose to address him as a private brother,—at the same time, think it would be agreeable to our worthy brother to be addressed as SUCH."

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APOLLOS AUSTIN

died at his home in Clayton, Wis., July 7, 1893.

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He leaves two sons and three daughters. With his son Frank he had made his home; the other is E. N. Austin, of Chicago. The daughters are: Mrs. A. J. Gillett, of St. Paul, Minn.; Mrs. J. E. Hughston, of Clayton, Wis., and Mrs. S. Curtice, of Neenah, Wis. J. E. H.

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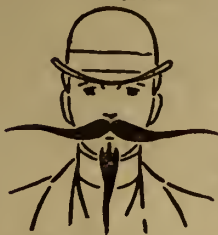
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The Christian Cynosure.

HENRY M. HUGUNIN

Editor.

CHICAGO, THURSDAY, AUGUST 3, 1893

THE OREGON CONVENTION.

The Pacific Coast Association opposed to secret societies will meet at Canby, Ore., Aug. 15, 1893. Rev. D. N. McInturff, D.D., of Eugene, will speak on the question of Prohibition; Rev. Roland D. Grant, D.D., on the Evils of Secret Societies. Other good speakers will be present. Let there be a general attendance.

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THE A. P. A. AND ROMANISM.

When Paul commanded the devil to go out of the Philippian damsel (Acts 16: 16-18), it was not because she did not speak the truth, nor because the truth ought not to have been spoken; but when for many days she followed them, saying: "These men are the servants of the most high God, who show us the way of salvation," Paul was grieved, and turned and said: "I command thee, in the name of Jesus, to come out of her." He could not afford to be honored by one who had a devil, and the Gospel preached under such influences would be dishonored rather than exalted. When the devil takes to the advocacy of any cause we may be very sure that he has "an axe to grind," and, if he cannot be silenced, we should, at least, stand aloof from all his efforts. Truth and righteousness never gain anything by such advocacy.

The American Protective Association is a secret society, having, for one of its leading objects, opposition to Romanism. On this ground, mainly, it makes its appeal to all Protestants and patriots. This object, if pursued in a right manner, with right motives, and in a right spirit, is a most important one, and has the sympathy of the most earnest and faithful of all Protestant Christians. The false teachings and mere human traditions that the Romish church inculcates as Christian doctrines are greatly to be deplored, and its arrogant claim to supremacy is to be steadfastly resisted.

But when ungodly men, using un-Christian methods, take advantage of this righteous opposition to popery, and especially when they resort to falsehood and fraud to inflame the public mind, we may be quite sure that the movement is not of God, and that he will not be honored by our participation. Satan cannot cast out Satan, nor will he ever reprove sin, except as a cover for some deeper iniquity. "Giving the devil his due" is both justice and wisdom.

But we know that the Roman church bitterly opposes Protestants, who are only heretics in her sight, hates the Protestant religion with a pious hate, just as she did 500 years ago, and keeps the Inquisition yet in existence for the punishment of heretics. Perhaps for these reasons Protestants need to be careful, discreet—"as wise as serpents, but as harmless as doves," waiting for deliverance from the evils that threaten our religion and government through papal influence, but discarding all the secret, lying methods of the so-called "patriotic orders." It is better to meet Rome and the secret societies squarely face to face with all honorable open methods, without compromise to the world, the flesh or the devil, but trusting in the power and might of the Lord Jesus Christ to vindicate his cause and deliver his people from the hands of his enemies.

RITUALISM IS ROMANISM OR PAGANISM.

Some idea of the growth of the Ritualistic element in the Established Church of England may be gathered from the fact that the "Church Union," which is the representative body of the High Ritualists, has thirty-four thousand seven hundred and sixty-one members, of whom four thousand two hundred are in the priesthood. Twenty-nine bishops of the Church of England belong to the Union. On the day of its last meeting, in a thousand churches in England "the Holy Eucharist was celebrated in behalf of the Union."

Is ritualism in England going to land the kingdom in Rome? The tendency is certainly in that direction, and the wise and cool heads of Britain are discussing the situation with great earnestness as one of peril. For in that country the union of church and state is so formulated

that as one goes the other must, unless the combination of the two is violently broken. "I would urge," writes Rev. H. Grattan Guinness, "an avoidance of all tampering with the bastard Romanism which is called Ritualism, or High-Churchism, and which abounds, alas! all over England. It is simply Romanism slightly diluted—popery disguised with a thin veil. Wherever you have a 'priest' instead of a preacher, an 'altar' instead of a communion table, wax candles instead of the sunshine of divine truth, ceremonial instead of sound doctrine, sacraments instead of saving grace, intoned liturgies instead of earnest, heartfelt prayers, splendid music instead of spiritual worship, gorgeous vestments instead of Gospel truth, tradition and 'the church' instead of 'as it is written,' and crossings instead of Christ, there you have Romanism, no matter what it is called."

The Roman Church in the United States, manipulated by the Pope at Rome and Mgr. Satolli at Washington, proposes, this coming autumn, to send out the Paulists to evangelize the American people and coax them to become Roman Catholic. It is an *ad captandum* work, this proselyting scheme, because it requires no conversion of soul, no change of heart, no reformation of life—only a blind submission to the errors and dogmas of a spurious Christianity that is sending its votaries to perdition because it is a league with sin. How any true Christian can fellowship Romanism or Ritualism, whether in the lodge or the church, is one of the mysteries of Satan when he puts on the regalia of an angel of light to deceive the fools of earth.

In the North Division of Chicago is an Episcopalian church, whose eucharistic services are openly advertised as "masses," and partake of the genuflections, intonations and symbols of Romanism. Yet this church is tolerated by the Episcopalian Bishop of Chicago, who allows the services of his own cathedral to partake largely of the Ritualism of the English church, which Mr. Guinness declares is only Romanism disguised. How long will it take the Paulist "fathers" to scoop the whole "Protestant" Episcopalian church, with all its Romish tendency, into the bosom of the Pope?

We all know the connection of Masonic Ritualism with pagan mysteries and worship. Like Romanism, also, it has priests instead of preachers, altars instead of communion tables, candles instead of the sunshine of divine truth, ceremonial instead of candor, and a religion that is "not Christianity, nor even a substitute for it."

Thus we see that Ritualism leads either to Romanism or Paganism, and both lead to perdition.

MEN AND CATTLE.

The war-cloud in the East is already larger than a man's hand. The conflicts that have already taken place, together with the threatening declarations of France, make it quite probable that there is to be a war with Siam; and it is not impossible that the great nations of Europe will be drawn into the conflict.

Already it is suggested that as Great Britain has far greater commercial interests at stake, her sympathies will be with Siam and against her hereditary enemy. Germany and Russia would be all too ready to take sides, and the scenes of carnage may be transferred from Asia to Europe. The great armies, like hounds in the leash, are ready and waiting to fall upon and destroy each other.

But without stopping to inquire into the merits of the controversy, it is safe to say that the wrongs which call for vengeance, whether they be the acts of France or Siam or of both, are the acts of the rulers of these countries, and not of the soldiers who do the actual fighting. Suppose the King of Siam and his immediate advisers have done a great wrong. It is morally certain that they will not have to suffer for it. The men who will be pierced by the bayonet and torn by shot and shell will be those who have had nothing to do with bringing on the war. Suppose the French government, as represented by President Carnot and his ministry, have undertaken a causeless and inhuman conflict, yet no one supposes that they will be called to suffer. It is only the French soldier who shall be pierced by bullets, or die of malaria, that bears the penalty of the crime that he had no hand in committing.

Suppose England, Germany and Russia are drawn into the strife, and their great armies go out to butcher each other; it will not be the fault of the men who make up the rank and file of those armies, but rather of the rulers who send them and keep them in the field. Of these soldiers it may be said:

"Their's not to ask the reason why,
Their's but to do and die."

No one can reconcile this with natural justice. Every principle of equity demands that the *principals* and not the *subordinates* are the ones who ought to suffer the penalties of crime. But all war, whether offensive or defensive, is carried on in this manner. It wholly ignores the principles of equity.

There is only one theory on which any war can be justified. If this theory is not tenable, then all militarism must be condemned.

The theory is, that the rulers own the people, and especially the *armies*, and that the way to punish the rulers of any nation is to kill and destroy the men who make up their armies. According to this theory, these men have *no rights*. No one has any rights but the men who constitute the government.

Suppose two ranchmen on our Western plains have each 100,000 cattle. They fall out about a line-fence, or a stream of water. Each, to punish his adversary, commences killing his adversary's cattle, or, perhaps, sets the cattle to killing each other. Tens of thousands are gored to death, and then the two men meet and settle their strife. Now no one thinks of the *cattle* as having any rights in this matter. Their owners' rights are the only ones considered. When these are adjusted, there is peace.

But men are not cattle. Each soldier, however humble, has a right to life and to *justice*, and that must be something *terribly wrong* that inflicts on him the penalty of death for an act for which he has had no responsibility.

KNIGHT TEMPLARISM REBUKED BY A SIR KNIGHT.

"Sir" E. G. DeLap is a Knight Templar in Mississippi, and one of the Committee on Correspondence of the Grand Commandery of that State. At the last session of that august body he presented the report of his committee. As reported by the *Voice of Masonry*, he acknowledged that some of his comments might seem to be cranky or dyspeptical, and yet claimed that he simply gave voice to convictions of half a century's growth and observation in the light of God's Word, as it strikes him. He professed regret at the loneliness of his situation in inveighing severely against commanderies attending divine service in uniform, but denied the charge that he considers all who do not concur in his views as fools. He characterized such service as "armed piety," "uniformed piety," "dress parade religion," "battalion religious gatherings," and "whited sepulchre devotion," and yet declared that "these matters are to be adjusted between us and the Judge of all the earth, to whom we are all alike amenable," and that "the light of eternity will demonstrate who is in the right."

Continuing in this spirit of submission, he quoted, "By their fruits ye shall know them," and "Do men gather grapes of thorns, or figs of thistles?" and then asked, "Do men gather the humility and meekness inseparable from a state of saving grace from the ostentation, arms and pomp of this sort of devotion?" He thinks there can be no humility and no holiness in the heart of a Knight Templar in uniform in the house of God, and hence he opposes his appearance there equipped. "We do not," he adds, "object to these things in the ceremonies of the order and the ritualistic work in the asylum; but we do object to the prostitution of God's house to the display of these gaudy trappings. There is no devotion in it, not a whit, and the desire to honor God is not an appropriate element in the desire to engage in this sort of thing."

Still further, he says: "It would have been a move in the right direction," if a certain Grand Commander had "asked for a commission of lunacy to look into the sanity" of Sir Knights who desired and were refused his permission to attend church in Templar uniform.

Again, "Sir Knight" DeLap denounced Templars who attend church in uniform, as follows:

If these doughty Crusaders, their admirers and abettors,

had any real wish to enter the earthly courts of God's Tabernacle for purposes of worship and devotion, their "nodding plumes and swords would be laid aside for the time as being utterly out of place in God's house and entirely repugnant to the worship of the 'Prince of Peace.'" Call us uncharitable, censorious, and quote the first verse of Matthew 7th as much as you please, but don't try to induce us to confess ourself a fool by believing that there is a single element of good in the practice. The fact that Mississippi engages in the diabolical practice of desecrating God's house annually, in uniform, makes no difference. This writer takes no stock in it and would, if he could, abolish it from Maine to the Rio Grande, and from the Atlantic to the Pacific. It is an abomination in the sight of God; an enemy of righteousness, a child of the devil and an immigration agent for hell!

Naturally the Masonic fraternity and press are as badly "stirred up" by their candid Commandery brother as the Jews at Jerusalem were over Paul's supposed defilement of the temple, and with no better reason. See Acts 21: 27-39.

ODD-FELLOWSHIP AGAIN.

In the editorial notice of the World's Fair exhibit in last week's *Cynosure*, ninth page, third column, it was intended to say that the quotation from Grosh's Manual of Odd-fellowship, page 90, appears only in the old edition of 1869, and not in the newer edition of 1882.

While this "reverend" author, in the last edition of his Manual, leaves out this clause: "What regeneration by the word of truth is in religion, initiation is in Odd-fellowship," doubtless because our use of it as footnote 17 in "Revised Odd-fellowship Illustrated" had tormented him, he does not abate his claim as to the religious character of the order and he defends the use of lodge regalia in the same words as a quoted in Note 8 of Revised Odd-fellowship as follows:

If our regalia and emblems tend to increase our benevolence, and stimulate us to greater activity in well-doing, then is their manufacture no idle work, their cost no useless expense.

This quotation is on page 66 in the new edition, instead of 56 as in the old edition. On the same page (66 new edition) Grosh says: "The cost of our decorations has been employed in giving needed labor, and by that labor honorable subsistence, to hundreds and thousands of industrious men, women and children," and he goes on to compare this expense to Mary and "the pound of ointment of spikenard very costly," to justify lodge show and extravagance. All the words in italics in these quotations are italics in the Manual.

Of late the liquor men have seemed hard pressed for a defense. Can they not successfully use their old argument as to the great number employed in the manufacture and sale of "hell-broth" to help their "vested rights" howl.

It is true that in order to pay for his lodge regalia many an Odd-fellow, Knight Templar and Knight of Pythias uses money that is due the merchant, grocer and butcher, but here stands a valiant defender. He is doing it all to give regalia manufacturers work, and in many cases he is giving his wife work, too, sometimes over the washtub, to get means to feed her lodge-decorated husband.

MASONRY AND "BOOZE."

"The Rechabites" is a secret order founded on 2 Kings 10: 15, Jer. 35: 2-10, and is classed among the temperance organizations of the day, and open to the same objections as other secret societies of its class. In this country it is neither prominent nor extensive.

No doubt many worthy persons have been induced to take its secret obligations as a means of effecting much good in the temperance cause, which is the plea of the Good Templars, Sons of Temperance, etc., but this is only a piece of sophistry designed to swell the lodge membership for social purposes, which could be equally well done without enveloping the order with an air of mystery and exciting the curiosity of the unlearned in its behalf.

In the Australian *Keystone* a gentleman who signs himself "A Mason and a Rechabite" writes that as a combination of the two he is sorely troubled in mind because of the large quantity of alcoholic drink which he saw consumed at a Masonic banquet table. He hesitates to sit in judgment on their actions when the limit of propriety is not exceeded; but he is free to ask his brethren, "in the very best feeling, do they consider that if it was not for the anticipation of our supper table (where more attention is paid to the 'black bottle') we would have many visitors to as-

sist us in our Masonic work and grace the proceedings with their presence?" And he significantly answers the question: "I think we would have very few to visit us."

This candid brother has noticed, when occasionally visiting sister lodges, "many brothers who were not acting up to one of the cardinal virtues—temperance in all things. I do not write this for the purpose of observing 'the mote' in my brother's eye; far from it; but to ask them, one and all, are we acting Masonically in spending such large sums of money in strong drink when so many of our Freemasons' charitable institutions are languishing for want of funds?"

It is evident that this open-hearted gentleman has not yet learned the complex rule of Masonic charity—that Masonry is not in any corporate sense a charitable institution, but that its eleemosynary funds are raised solely from individual contributions by members to whatever object, and in whatever amounts, personal inclination prompts them. The mystery of "lodge charity" consists in the fact that "it costs two dollars to give away one."

So far as temperance is a prevailing virtue in any Masonic lodge, very much depends upon the character of those who belong to it. If they are all Rechabites or other pronounced temperance men, that lodge will be tolerably clear from the drink-habit; but if it covers a majority of saloon keepers and "good fellows" about town, a Masonic banquet means a good deal of imbibition.

The trouble is, that in Masonry there is no "landmark" fixing the amount of liquor to be drank at a fraternal banquet!

GLADSTONE AND IRISH HOME RULE.

Ex-American Consul-General John C. New, who has returned to Indiana from his recent post in London, thus expressed his views of Home Rule for Ireland to a New York reporter:

"Outside the lower half of Ireland and one or two districts in Liverpool and an odd district scattered here and there in other parts of England, nobody cares a copper for Home Rule. Gladstone himself is a selfish and vain statesman. The Home Rule issue was a stepping-stone to satisfy his ambition for a return to the premiership. Gladstone has a majority of about forty in the House of Commons for the Home Rule bill, but it can never pass the House of Lords, and therefore Gladstone and his followers remind me of the French king who marched up hill with his army only to march down again. His ambition has been satisfied now, and he knows that there is no more chance for Home Rule in Ireland than if he had never been born.

Mr. New undoubtedly speaks from Tory suggestion, and has perhaps overdrawn his statement; but there are persons in America, as well as in England, who believe that the true interests of the Kingdom require that Ireland should remain in her present political position.

Judges in the lower courts of South Carolina have declared the new State law regulating the liquor traffic unconstitutional; yet the governor is assiduously enforcing it. Such a law, giving the State entire control of the sale of liquor, naturally produced a contraband traffic in it by unprincipled persons; and now the authorities are busily engaged in ferreting out these unlawful grog-shops, and creating intense excitement and opposition. This condition of affairs indicates an early repeal of the obnoxious law, which, it is evident, cannot be maintained without destroying the public peace. If it should lead, however, to actual prohibition of the manufacture and sale of ardent spirits within the State, it may yet prove a blessing in disguise.

A Masonic journal has a request that in the coming session of the Grand Lodge of that jurisdiction, "the proceedings will be conducted with the decorum suitable to such an important assemblage;" and then lets light upon the ordinary usages of that majestic body: "Members from the country expect to find Grand Lodge a pattern for their imitation. . . . Instead of which they complain that the proceedings are of such a noisy character as would not be tolerated in any well regulated private lodge. They complain that they have to listen to brethren wrangling with each other and using language to each other which would not be used with impunity outside

of the lodge. To have the best portion of the meeting spent in unseemly altercations, and then the business hurried through, is simply intolerable." But there is something to be said in favor of that Grand Lodge, which had a close following in the august British Parliament, last week, when the closing sections of the Irish Home Rule bill were under consideration. As one paper describes it, it was a "hand-to-hand conflict, beside which Donnybrook Fair pales into insignificance, and the members fought right and left, like so many cats and dogs."

But, brethren, you should never let
Your angry passions rise;
To quarrel and fight, or even fret,
Is neither good nor wise.

Coincident with the publication of the sketch of Philo Carpenter in this issue of the *Cynosure*, comes intelligence of the death of Rev. Jeremiah Porter, D.D., who, with Mr. Carpenter, founded the First Presbyterian church of Chicago, and was its first pastor. At the ripe age of 88 years he closed a long and active Christian career at Beloit, Wis., on Tuesday week. His death was sudden and resulted from general debility. Like Mr. Carpenter, he was zealous and alert to the necessity of Christian living and working, and was foremost and earnest in the reforms of the times. Like Mr. Carpenter, too, he was an enthusiastic Abolitionist, and on one occasion, while pastor of a church at Peoria, was protected by his parishioners from the assaults of a proslavery mob. A sketch of his eventful life will appear later in the *Cynosure*.

An Eastern correspondent writes: "As an anti-Catholic, anti-secret, anti-liquor and anti-'ring' reformer, with twenty-five years' observation, reflection, study, investigation and experience, . . . I most earnestly urge the reader to obtain 'more light,' immediately, from the *Christian Cynosure* and from all the rituals and other anti-secret and anti-Catholic publications now offered to the public by the National Christian Association, which is exposing and opposing all the secret societies composing the sly and crafty secret empire of the United States."

Some surprise and, in certain circles, great satisfaction will be manifested when it becomes known that Rutgers College has dismissed eight freshmen who persisted in cultivating muscle rather than brains. They proved deficient in their studies, and their classes no longer know them.

OFFICE ECHOES.

A carpenter and contractor said that he had arranged with his men to have every Saturday for seeing the World's Fair, if they wished it, during the summer. This arrangement was made before it was decided to close the gates on Sunday. It was done at a time when the secret trades-unions were claiming to represent the laboring people, and threatening to tear down the gates if they were shut. This carpenter said that they did not need the Fair open on Sunday, and did not want it open.

We were glad to greet that indefatigable worker, Bro. Fenton, for a short call. A few Sabbaths ago, after listening to a sermon, he spoke to the pastor and gave him an anti-secret tract, and his own address, with the remark that he should be pleased to have a call from him. In a few days the pastor called. He said: "It must have been the good providence of God that led you to give me that tract. You did not know that I was a Freemason. I had had my doubts about the institution; but now I see that it is my duty to renounce it."

The report, for the month of June, of Rev. P. B. Williams, Secretary of the Oregon Department, is "hard to beat." He delivered twenty-four anti-secrecy lectures to good houses. These addresses were delivered in fourteen different places—including such places as Portland and Oregon City.

How many of the *Cynosure* boys and girls read the poem in the *Cynosure* entitled "Marion"? It relates a true incident of an 18-year old boy of one of the Massachusetts regiments. His name was Marion Grant. That war was an awful scourge, permitted by God because of our treatment of the slavery question. Are the boys going to do differently by the liquor and lodge evil?

W. I. PHILLIPS.

THE HOME.

BEYOND.

Never a word is said
But it trembles in the air,
And the truant voice has sped
To vibrate everywhere;
And perhaps far off in eternal years
The echo may ring upon our ears.

Never are kind acts done
To wipe the weeping eyes,
But, like the flashing sun,
They signal to the skies;
And up above the angels read
How we have helped the sorer need.

Never a day is given
But it tones the after-years,
And it carries up to heaven
Its sunshine or its tears;
While the to-morrows stand and wait—
The silent mutes by the outer gate.

There is no end to the sky,
And the stars are everywhere,
And the time is eternity,
And the here is over there;
For the common deeds of the common day
Are ringing bells in the far away.

—Henry Burton.

THE WHEELMAN'S STORY.

He was the man who played the steam engine for a printing press in an office not far from the Bible House. I had never really separated him in my mind from the printing press whose great wheel it was his business to turn from morning to night, or from the proof sheets which during two or three years he had been wont to bring me during the noon hour.

One day he stood before me, his blue blouse and overalls streaked with oil and printer's ink, and a smutch of ink under his left eye, and asked if he might say a few words. With a sigh I turned to hear some plea for help, as I supposed, for his poverty. Then he told me his story in the queer, rough Turkish spoken by those whose native tongue is Arabic. He said:

"I am going back to my country, and I want you to know about our village. I went up there from the south at the time of the famine. We could get nothing to eat and I reached the village in the mountains beyond Sert one day when they were harvesting. I helped them and found that they needed a blacksmith, so I offered to stay. Two days later was Sunday, and the people were vexed because I would not work. They thought me a pretty poor blacksmith not to be willing to work on just the day they could spare time to have things mended up. I told them that I was a Protestant and would not work on Sunday. They were very angry, and some wanted to turn me right out of the village. Protestantism, they said, is a contagious disease, which, when it once gets into a village, spreads until it has turned all the people away from praying to the saints and all other good Christian usages. But the head man told them that they were fools to send away a blacksmith at that time of the year and said I would stay, but keep my Protestantism to myself. So he told me that if I ever spoke Protestantism to any one in the village, he would flog me until my toe-nails dropped off.

"All right," I said, "only I want to tell you that this is the holy day set apart for religion. All of you, as Christians, ought to keep from working on Sunday."

"I suppose you are right," he said; "but it is not our custom to be so particular here. There is nothing else to do on Sunday."

"It all began from that, for as I was reading my Bible the neighbors wanted to know what it was, and liked it so much that they used to come every Sunday to hear me read. Then one day I found a man out in a great lie, and told him that Christians ought not to lie.

"I never heard that before," said he.

"Well, it's so," I said; "and you ought to know what the Bible says about it."

"He asked me to come to his house and read him what the Bible says about lying. Pretty soon it was the custom to invite me to other houses, in the long winter evenings, to read the Bible.

"In the spring I was going one day with a neighbor to do some work outside of the village, when he got angry at his horse and swore aw-

fully. I said to him: 'Yusuf, are you a Christian?'

"Of course I am. What makes you ask?'

"Because a Christian is a child of God, and a child of God ought to be ashamed of using God's name in such a way."

"That is so," said Yusuf; "but I never thought of it before."

"After we reached the place where we were to work, one of the others swore, and Yusuf rebuked him, saying what I had said to him. This made them all talk, and some of them complained of me to the head man. He came to me and said: 'Simon, you must shut up. We will not stand these Protestant notions of yours in public places. Read your Bible to people in the houses, if you like and they like; but if you talk Protestantism again outside, I will flog your toe-nails off and turn you out of the village.'

"Well, not to make a long story of it, now a number of the people have Bibles of their own; no one in the village works on Sunday; half of the village has stopped swearing, and the rest are ashamed of it; many are trying to stop lying, while six are followers of Jesus Christ. I am going back to the village now, and I wanted to ask you who have been my Effendi in all these years, to remember that village in your prayers. They will all look to me, who have been in a city so long, to tell them more about what real Christianity is. Sometimes pray for them and pray for me, that I may show them truth, and make no mistakes. I have learned a great deal from the preaching here, but I don't know very much, and they are so hard to teach. Pray for us."

The tears were in my eyes as I grasped my new-found brother's hand and bade him God-speed. And whenever I look upon the map of Turkey that hangs on the wall, and see the belt of the mountains southwest of Lake Van, on the borders of Mesopotamia, my heart yearns for the blessing of God upon that faithful servant of his, living in those mountains, who used to turn the machine that prints the tracts. I repeat the story not for its own interest alone, but in hopes that other prayers may go up to the Lord of such obscure, faithful servants, entreating his blessing upon that village, and the scores of others in this land of the method of whose awakening and reformation it is a type.—Rev. H. O. Dwight, *Missionary of the American Board*.

HIS NIGHT OFF.

My father played a queer trick on me the other night. You know I used to feel that I had done myself an injustice if I did not go to the theatre about five or six nights a week. It wasn't always the theatre, but if it wasn't that, it was a music hall, or a game of cards or billiards with some of the boys. Well, you know how I am situated as to my business. I work for my father, and I have to be at the office early in the morning, just as the rest of the family are sitting down to breakfast. In consequence, I get my breakfast, and leave the house before they are up. But I can't complain of that. I'm doing exactly what the man who had my place before me did. But that's neither here nor there. It's the evenings. I used to finish work about six, get dinner in the city, and go somewhere in the evening.

I had been doing it for six months, and when I look back I remember that about the only time I saw my mother and sister during that period was at Sunday dinner. Nothing unusual in that, of course. The same thing is true of hundreds of young men in town. But they haven't fathers like mine. He came to me one afternoon and asked me if I had an engagement for that night.

"Yes," I said, "I've promised to go to the theatre."

"How about to-morrow night?" he asked.

"Nothing on at present," I replied.

"Well, I'd like you to go somewhere with me."

"All right," I said; "where shall I meet you?"

You see, he leaves the office about an hour before I can get my work finished. He suggested Lenox restaurant, at 7:30, and I was there, prepared for a quiet lecture on late hours. But when he appeared, he said he wanted me to call on a lady with him. "One I knew quite well when I was a young man," he explained.

We went out, and started straight for home.

"She is stopping at the house," he said, when I spoke of it. I thought it strange that he should

have made the appointment for the Lenox restaurant under those circumstances, but I said nothing.

Well, we went in, and I was introduced with due formality to my mother and sister. The situation was ludicrous, and I began to laugh, but the laugh died away. None of the three even smiled. My mother and my sister both shook hands with me, and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated. It wasn't a bit funny then, though I can laugh over it now. I sat down, and she told me one or two stories of my boyhood, at which we all laughed a little. When I finally retired, I was courteously invited to call again.

I went upstairs, feeling pretty small, and doing a good deal of thinking. Then I made up my mind that my mother was a most entertaining lady, and my sister was a good and brilliant girl. Now, I'm going to "call again," as I have been doing quite regularly for the last week. I enjoy their company, and I intend to cultivate their acquaintance.—*Evangelist*.

WARNED OFF THE TRAIN.

"On the twenty-third of February, 1891," said an earnest mission worker, "myself and Sister H. started from Denver to Canon City, Col. Our baggage was checked for Leadville. We had a meeting on the train, and warned the people to flee from the wrath to come. Some ridiculed, others were interested. One of the men heard the hymns sung, and remembered them as the hymns he had heard in his childhood.

"We went on for some distance until the train whistled for Salida, Col., when a voice bade me, 'Get off the train.' I told the two sisters and a brother who were with me to get things ready to leave the train. We gathered everything up and hurried off with our things in our hands.

"We left our baggage with the ticket-agent, telling him we wanted to go on the next train, which left about midnight, and went out into the street. I did not know why we were to stop or what we were to do, but we went out and had a meeting on the street in the cold wind. Some of the people heard the word and invited us to come into the Methodist church. After the meeting a man took us into his store that we might warm ourselves. I then went with Sister H. into many of the saloons, and talked and prayed there.

"At eleven o'clock we returned to the depot, and asked when the next train left for Leadville.

"I do not know," said the agent; "the train you left went on twelve miles, and crashed into the down-coming train. We have sent out two wrecking trains, and do not know when the way will be cleared."

"I told him my story, and how I left the train; he looked over my railway passes; and we talked till three o'clock in the morning, when the train came back. Some of the people on board were hurt; but when the train was ready we got on again and started, and I had an opportunity to testify to the people of how the Lord had taken me from the train, and how I had thus escaped injury."—E. W., in *The Christian*.

TAN AND TALLY.

One sunny day in April, 1892, little Mabel, the daughter of a physician living at Lowander Park, San Gabriel Valley, in Southern California, was playing in the grounds near her father's house. Two fox terriers, Tan and Tally, shared with her the delights of freedom and exercise in the open air. These dogs had been the playmates of Mabel since her babyhood, and during the five years that made the sum of her life had been her almost constant companions.

As they frolicked together through the paths of the garden a peculiar sound in a bush near by arrested the attention of the child, and she peered into the branches to see what caused it. Instantly the horrid head of a snake reared itself before her, and the ominous sound of its rattles told the frightful danger that menaced her. Mabel stood perfectly still, as if fascinated. The gardener, at work a little distance away, screamed to her to run, and hastened to her rescue; but, hurry as he might, he would have been too late, had not the fox terriers, with quick knowledge of the danger that threatened the

child they loved, thrown themselves before her, and worried the snake until the man could kill it with the spade that he had been using at his work.

The dogs knew their own peril. They had often shown great terror at the sight of a rattlesnake or the sound of his rattle when camping out with their master. All was forgotten. Natural fear was conquered in the desire to save what they loved better than life—the child whose baby sleep they had watched, whose first unsteady steps they had followed, whose childish play they had shared. When the mother came, in answer to the shouts of the gardener, she found her child unhurt; but at her feet, still faithful and loving, lay Tan and Tall in the agonies of death.

Only two dogs dying! But to the mother, holding in her arms the child they had died to save, their death meant the death of heroes. Never will the lesson be forgotten. It was not one of ordinary faithfulness. The sacrifice of life itself to save another from harm, Christ himself has declared to be the utmost that man can do to prove his love.—*L. P. D., in Our Animal Friends.*

HOW TO PROMOTE PEACE IN THE HOUSE.

Let each person remember that there are others in the house beside themselves.

That all, be they old or young, have a right to be considered as well as yourself.

That as there are differences of temper, disposition, and judgment amongst you, there should be bearing and forbearing.

Learn each other's tender point or peculiarity, and do all you can to avoid touching it.

When angry or cross, count ten before you speak, and then only in a whisper.

If others are put out, do all you can to soothe; provoke not, reply not.

Enter into one another's trials, sickness, pleasures or plans, and seek to share them.

Let sunshine into all your ways, works, and words.

Provoke not the children to wrath; soothe, cheer, guide them aright.

Praise when you can, and when you cannot, say nothing to wound or irritate.

Speak kindly to servants—do not lord it over those under you.

Let the servants do what is to be done, without waiting to be told to do it.

Let this mind be in you which was also in Christ Jesus. Phil. 2:2-8.—*Selected.*

POLLY AND THE TRAMP.

"Yes, Polly is a pretty bird, and as bright as she is pretty," said Aunt Abbie to us children, who crowded about the cage to admire the bird's bright plumage and pert manners. "Did I ever tell you?" she asked, "how Polly did me a good turn by frightening a tramp away?"

"No, Aunt Abbie," we all cried, and we gathered about her, anxious to lose no word of the story.

"Well, children," she began, "you know Uncle Daniel has lived with me for years. As he is old and feeble, he stays in the sitting-room, and reads or sleeps most of the time. When he is wanted I go to the door and call rather loudly, for he is hard of hearing, 'Uncle Dan, Uncle Dan, you are wanted.' Polly has heard these words so many times that she can repeat them as plainly as I can, and when anything unusual is going on she will scream, 'Uncle Dan, Uncle Dan, you are wanted;' but I never imagined this habit of Polly's would be of any service to me.

"One morning last summer I was alone in the house, and while I was clearing off the breakfast table I heard a loud knock at the back door. I opened it, and there stood the dirtiest, roughest-looking tramp I ever saw. He asked me for something to eat, and before I had time to make him any reply, he pushed past me, and, unwittingly, took a seat at the table.

"I never refuse to feed a hungry person, so I brought out what food there was in the pantry, and placed it on the table. Nearly all my eatables were down cellar, but I was afraid to leave the man alone to go after them, so I told him he was welcome to what was on the table. He glanced over the table disdainfully, and demanded something better.

"I was afraid to go down into the cellar, think-

ing he would either follow me, or rob the house in my absence; so I told him that was the best I could do for him.

"He brought his fist down on the table with an angry oath, and demanded a good hot breakfast.

"I was thoroughly frightened, and decided to run to the neighbors for help, when Polly, disturbed by the man's loud talk, came to the rescue by screaming, 'Uncle Dan, Uncle Dan, you are wanted!'

"An open door hid her cage from the man's view, and he threw one startled glance in the direction of the voice, and rushed from the house, thinking, no doubt, it was a child's voice calling some man about the place to my aid.

"My fear vanished with the tramp, and I laughed heartily at his sudden flight. No man was ever changed more quickly from an insolent bully to a crestfallen coward than he was by Polly's words.

"I gave her an extra lunch that morning, and I shall always feel grateful to her for saving me from an unpleasant, if not dangerous, situation." —*Atlanta (Ga.) Journal.*

TEMPERANCE.

THE CURSE OF THE AGE.

While licenses exist around,
Their wicked work is seen;
When blithesome children, boys and girls,
Seen sporting on the green,
Are called away from harmless play,
From all they relish dear,
And sent to bring the cause of strife,
The spirits or the beer,
Such fathers, mothers are bereft
Of much beside the gold—
Their peace, their child, their self-respect,
And all for drink are sold.

We plead with such from week to week,
To shun the downward course;
Our duty urges motives strong—
Alas, we find them worse.
How many spend the cost of bread
And wages hardly earned?
Or ask their neighbor for the "bit"
Withheld because it harmed?
The patent plea is ever raised,
"Should workmen lose their beer?"
They take the drink at work or rest—
"Why should I interfere?"

They're slaves of drink, the worst of slaves,
Still boasting they are free;
But drink they do, and drink they will,
Despite what man can see.
We turn in sorrow from the sight,
Their strifes, their cries bemoan,
And plead with One who knows it all—
Our faith survives alone.

—*J. M. Shaw, in the Hamilton (Can.) Templar.*

GUILT OF THE TRAFFIC.

"The men who traffic in ardent spirits, and sell to all who will buy, are poisoners general; they murder his Majesty's subjects by wholesale; neither do their eyes pity or spare."—*John Wesley.*

"Round about the caldron go;
In the poisoned entrails throw.
For a charm of powerful trouble,
Like a hell-broth boil and bubble—
Double, double, toil and trouble;
Fire, burn; and, caldron, bubble."

—*Macbeth.*

Neil Dow, when asked how prohibition was carried in the State of Maine, replied, "We snowed the country knee-deep with temperance literature."

Nothing so effectually counter-works God's purposes of grace, bans the souls that he would bless, and destroys the bodies of mankind as the giant evil—intemperance. It is the ally of the devil, the enemy of all righteousness, the incentive to every sin and vice, to every crime and violence, to every cruelty and wrong. Like the dread apocalyptic vials of wrath poured out upon the earth, this fiery curse has spread with the virulence of no other plague that ever blasted the world, and has burnt over the earth with its scoratic rivers of fire. No land has been unscathed, from frozen sea to tropic strand; from insular Britain to its far antipodes. Entire races have melted away at the breath of this pestilence, like snow before the summer sun.

But the most dreadful darkness of this shadow of death, deepest and most dire eclipse of woe,

has been in so-called Christian lands. There the air has been

Full of farewells for the dying
And weeping for the dead,

for, as in the great and terrible plague of Egypt, in almost every house has lain some slain victim of the traffic. Yet still the work of death goes on; still this wine-press of wrath is trodden out by "Christian" feet; still the Moloch fires of the distilleries redden the midnight heavens.

"Their worm dieth not on the holy Sabbath; on that hallowed day when all other things with any quality of goodness or salvation in them rest—the still-worm, twin reptile of the worm that never dies, works on with all the infernal energy of its kind. It works on while the people who live by its profits are singing psalms in the house of God! That still-worm works on like sin, and for the wages of sin. It works when all honest things are still and night hangs heavy on the world. It works on to feed the appetites it has kindled to life—appetites which ever become more imperious, crying out like the grave, 'Give! give!'

Therefore, God, who is forever and implacably opposed to sin, and wages eternal war against it, especially menaces with the most terrible maledictions of his wrath, this direst of all sins. The seven-fold curse of his eternal indignation is denounced against the agents, aiders, or abettors of this red traffic in blood—in the bodies and souls of men. "Woe unto him that giveth his neighbor drink" sounds the prophetic thunder of his holy Word.

This pernicious traffic, more than anything else, retards the progress of the Gospel, and erects a kingdom of darkness in the midst of Christendom, consigning millions of baptized men to a life of sin and misery and ignorance far worse than any in the realms of darkest paganism. It excludes men from the kingdom of heaven and makes them the heirs of wrath and death eternal. It everywhere creates and fosters crime and pauperism, irreligion and vice; causes physical and mental disease; shortens life, and often sends the soul into the presence of its Maker by an act of self-slaughter, or crimsoned with the guilt of murder. It is the cause of much of the Sabbath desecration, profanity and abounding wickedness that are the reproach of Christian civilization. By its malign influence, many who might be useful members of society and ornaments of the community, become its moral lepers and lazars, disseminating pollution and misery all around them. It makes of the streets of a Christian metropolis, reeking with their "immoral sewerage" of sinful souls, with their vile orgies, their haunts of vice and traps for virtue, a very pandemonium of profligacy and crime.

The waste of food, and its conversion into liquid poison caused by the liquor traffic, we contend, is contrary to the will of God, and is, therefore, sinful and immoral. It needs no labored argument to demonstrate this truth. It surely is self-evident to every candid mind. God created every herb and every tree, in all their vast variety and manifold excellence, to be food for man—to minister to the necessities and the enjoyment of the creatures he hath made. The great staples of nature—the cereal grains and fruits and vegetables of the earth—contain all the elements which are necessary for the uplifting of the body, and for its maintenance in a condition of health and vigor. Yet there is hardly a single production of the soil, which is fit for food, that man has not perverted from its proper use to the manufacture of poisonous and intoxicating liquors, which are injurious in the highest degree to both body and soul.

In this process all food-making elements are destroyed. The process of fermentation is literally one of putrefaction, by which the wholesome grain or luscious grape is changed from healthful food to death-dealing poison. Hence the hackneyed assertion that wine is a good creature of God, and therefore to be received with thanksgiving, is as false as it is common. The corn, in its golden gleaming, and the grape, in its purple bloom, are indeed his good creatures, which make glad the heart of man; but the alcoholic principle, which perverted ingenuity has tortured from them in the process of their putrefaction, and which is not found in the universe except as the offspring of corruption and decay, is in no sense a good creature of God, any more than the fetid gases by which its evolution is accompanied, or

than the opium, strychnine, prussic acid, or arsenic, which man is able, chemically, to isolate from the vegetable substances with which they are held in innocent combination.—*Rev. W. H. Withrow, D D, in Onward.*

BIBLE LESSON.

LESSONS FROM THE LIFE OF PAUL.

LESSON VII.—Third Quarter, 1893.—August 13.

SUBJECT.—Paul at Jerusalem.—Acts 21: 27-39.

GOLDEN TEXT.—For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.—Phil. 1: 29.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 21: 27-39. T.—Acts 21: 10-19. W.—Acts 22: 12-22. T.—Acts 23: 1-11. F.—John 16: 1-7. S.—Matt. 10: 25-33. S.—Rom. 8: 31-39.

COMMENTS BY THOMAS WILLIAMS.

In order to understand this lesson well, it will be necessary to read what precedes it, beginning at verse 17 of this chapter. For a better knowledge of what is therein stated, the help of a good commentator, or teacher, will be found useful.

Paul's sentiments on the Jewish dispensation are fully explained in his epistles. He considered the Jewish ritual as no longer obligatory. Yet he did not wish to treat it with contempt, nor to offend his Jewish brethren who did not yet realize that the coming of Christ had abolished it. Infidel writers have condemned his conduct in this respect as compromising and time-serving; but as his object was not worldly interest, but to subserve the cause of Christ, it ought not to be severely criticized. He became "all things to all men," that by any means "he might save some." 1 Cor. 9: 22.

This conciliatory measure, however, as we learn from the lesson under consideration, had an effect far different from what had been intended. It was not to be supposed that Paul would, or could, refrain from speaking to a Gentile convert in the city; but his having been seen to do this was sufficient to raise an alarm when his former enemies were on the watch. Just before the seven days of purification had ended, he had been seen talking with one "Trophimus, an Ephesian," whom "they supposed he brought into the temple," probably from seeing there a person like him. On this ground, whether real or pretended, the alarm was given. Paul was seized and dragged out of the temple, and the door closed, to prevent other Gentiles from going in. The whole city was immediately in an uproar, and they began beating Paul, whom, doubtless, they would have killed, had not the Roman authorities interfered. But notice of the riot had been conveyed to Lysias, the chief officer of the Roman Band, who commanded 1,000 soldiers. This force was employed in keeping guard at the outer gates of the temple, to preserve peace during the public festivals. Lysias promptly came, with his soldiers, to the rescue of Paul; and, supposing him to be some great criminal (a notable Egyptian false prophet who had previously created a riot), he ordered him to be bound to two soldiers with two chains, and inquired into the accusations against him. But obtaining no satisfaction from the angry Jews, he commanded Paul to be brought immediately to the Castle of Antonia, from the steps of which, leading from the court of the Gentiles, the apostle was permitted to speak to the populace in his own defence.

The action of the Jews in this adventure of Paul is worthy of remark: They wanted the Gentiles to become Christians, but with a strange perversity they insisted on their coming into the kingdom only through the Jewish forms, forgetting that the death of Christ had broken down the partition between Jew and Gentile.

It was providentially ordered that Paul should be publicly attacked, arrested and placed in the castle for safe keeping, as it opened the way for his preaching to many whom he might not otherwise have reached with the glorious tidings of salvation.

The events of this lesson forcibly recall the words of the Lord in the vision of Ananias, referring to Paul (Acts 9: 15, 16): "He is a chosen vessel unto me to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake." This was Paul's experience; and every soul that loves the Lord will have the experience which he has appointed it to undergo.

STERLING TESTIMONIES.

JOHN MARSHALL, *Chief Justice, in a Letter to Edward Everett, July 22, 1833, said of Freemasonry:* "That the institution ought to be abandoned, as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

THURLOW WEED: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

CHARLES P. SUMNER, *father of the Senator, and a renouncing Mason:* "Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed."

GEORGE WASHINGTON, *in Farewell Address:* "Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in the courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion."

HON. SAMUEL DEXTER, *in an Open Letter to the Grand Master of Mass., 1798:* "If there be no very important reason for upholding Masonry at a moment like the present, there is a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

GEN. HENRY SEWELL, *a Companion of Washington:* "I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this 'Perfect Rule of faith and practice,' during the year 1784, to view speculative Masonry in a shape still more deformed. Its character appeared to be selfishness, because restricted to its own members; its religion, deism, because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity, unsustainable; its titles, tulsome; its rites, barbarous and absurd; its oaths, extra-judicial, unlawfully imposed and blindly taken; and the penal sanctions annexed, horrid and impious."

HON. WILLIAM H. SEWARD, *Speech in the Senate:* "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No. No, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

GEORGE WASHINGTON, *in Farewell Address:* "The very idea of the power and the right of the people to establish Government, pre-supposes the duty of every individual to obey the established Government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle, and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation, the will of a party, often a small but artful and enterprising minority of the community. . . . However combinations and associations of the above description may now and then answer popular ends, they are likely, in the course of time and things, to become potent engines, by which cunning, ambitious, and unprincipled men, will be enabled to subvert the power of the people, and to usurp for themselves the reins of Government; destroying, afterwards, the very engines which had lifted them to unjust dominion."

WASHINGTON, *to Rev. Mr. Snyder, Sept. 25, 1798,* speaks of his illness, "which allows me to add little more now than thanks for your kind wishes and favorable sentiments, except to correct an error you have run into, of my presiding over the English lodges in this country. The fact is, I preside over none, NOR HAVE I BEEN IN ONE MORE THAN ONCE OR TWICE WITHIN THE LAST THIRTY YEARS."

JOHN MARSHALL: "I never did utter the words ascribed to me, nor any other words importing the sentiment they convey. I never did say, 'Freemasonry is a jewel of the utmost value, that the pure in heart and life can only appreciate it fully, and that in a free government it must, it will be sustained and protected.' The fact mentioned in the resolution, that I have been in a lodge but once, so far as I can recollect, for nearly forty years, is evidence that I have no disposition to volunteer in this controversy, as the zealous partisan which this language would indicate."—*Letter to Hon. John Bailey, Oct. 18, 1833.*

GOVERNOR RITNER, in response to a communication from the Legislature of Pennsylvania, prepared a vindication of General Washington from the stigma of adherence to secret societies, in which he proves from authentic documents:

1. That in 1768 Washington had ceased regular attendance on the lodge.
2. That in 1798, shortly before his death, his opinions were the same as thirty years before when thirty-six years old.
3. That he was never "Grand Master" or "Master" of any particular lodge.
4. That in 1781, as appears by the record of King David's lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason.
5. That all the letters said to be written by Washington to lodges are spurious.

THANKS TO WASHINGTON.—Edward Livingston was the General Grand High Priest of the General Grand Royal Arch Chapter of the United States and the great Masonic champion of his day, and Andrew Jackson was also a high Mason. In view of Washington's non-affiliation and his farewell address there can be little doubt that General Jackson and Edward Livingston considered Washington a seceded Mason. The following is an article published in 1830 in the *Pennsylvania Intelligencer*, which is an evidence of striking import:

"Who opposed a vote of thanks to Washington?—When General Washington retired to private life, Congress passed resolutions giving thanks to this great man. Only three men were found in Congress at that day, that voted against these resolutions. One of these three is now dead, and we do not wish to disturb his ashes. The grave should cover the foibles of all men. But there are two men now alive, whose names are on the journals of Congress, denying the poor pittance of a vote of thanks to Gen. Washington. We ask who these two men are.

"We have asked this question without expecting an answer from those to whom it is addressed. But there is no reason why our readers should not be gratified with the fact. Let the journals of Congress reply—"They are Andrew Jackson and Edward Livingston!"

Of all I wish to say of secret societies, this is the sum:

Secret oaths—

1. Can be shown historically to have often led to crime.
2. Are natural sources of jealousy and just alarm to society at large.
3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.
4. Are dangerous to the general cause of civil liberty and just government.
5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers, and reformers.

6. Are opposed to Christian principles, especially to those implied in these three texts:

"In secret I have said nothing."

"Be not unequally yoked together with unbelievers."

"Give no offence in anything, that the ministry be not blamed."

7. Are forbidden in some portions of our Republic by the civil law, and ought to be in all portions. Many European governments hold Freemasonry under grave suspicion as a mask for conspiracies against throne and altar. In Prussia, Poland, Russia and Spain Freemasonry is prohibited by law.

8. Are forbidden to church members by some Christian denominations, and ought to be by all.—*From address of Joseph Cook to Christian Conference, April, 1890.*

NEWS OF THE WEEK.

CHICAGO.

At a meeting of the Clearing-house Association Chicago banks were authorized to issue certificates in order to relieve the monetary stringency.

Ten thousand poor boys were taken to the Fair, given a dinner and entertained at Buffalo Bill's Wild West show.

For economical reasons it has been decided by the council of administration to keep only four of the Fair buildings open at night.

The women of California gave an informal reception to John W. Hutchinson, the famous singer of Abolitionist days.

Captain Bonfield thinks there is an organized band of youthful robbers working in the Fair grounds. Sixty-five of them have been arrested this month.

W. H. Irving, of Boston, committed suicide by filling his mouth with powder and applying a match. He left a note saying he was tired of life.

Cashier Noel, of the Calumet Electric Railway, was robbed of \$1,000, bound by the robber and thrown in the office vault.

Judge Stein is much vexed because World's Fair directors failed to answer to the citation charging them with contempt, for closing the Exposition on the Sabbath.

The weekly statements of the State banks, made in response to the call of the auditor, show a heavy loss in deposits.

Wheat shippers of Chicago, who have 20,000,000 bushels in store, have determined to move it to the seaboard.

A meeting of the executive committee of the Nicaragua Ship Canal Association will be held in conjunction with the Waterways Congress.

Donald McNaughton, executive commissioner for New York at the World's Fair, died at the State building. He was 63 years of age.

The Salvation Army has opened camp-meeting at Lake Bluff and 1,000 people attended the initiatory services.

H. B. Nemitz, charged with larceny and embezzlement by the Swiss commissioner to the Fair, returned to the city in charge of officers.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the Cynosure from July 24 to 29:

L Roberts, P Dunken, A L Hunting, Mrs M Barney, C E Bassett, H Cope, J C Ougheltree, Mrs N Nordgaarden, D Hopson, J B Wells, H Elder, J Robison, G H Hamlin, Mrs F P Minton, B Rishel.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 3.....	55	@	55½
Winter No. 3.....	52	@	55
Corn—No. 2.....	35½	@	37½
Oats—No. 2.....	22½	@	29
Rye—No. 2.....	49	@	50
Bran per ton.....	10 25	@	10 50
Hay—Timothy.....	10 50	@	13 00
Butter, medium to best.....	14	@	20
Cheese.....	03	@	08
Beans.....	1 25	@	1 75
Eggs.....	13	@	13
Seeds—Timothy (100 lbs).....	3 75	@	4 25
Flax.....	1 05	@	1 10
Clover.....	9 00	@	11 50
Broom corn.....	03	@	04½
Potatoes, per bu. (now).....	50	@	55
Hides—Green to dry flint.....	03½	@	06
Lumber—Common.....	10 00	@	13 00
Wool (unwashed).....	12	@	21
Cattle—Choice to extra.....	4 10	@	5 25
Common to good.....	3 35	@	4 10
Hogs.....	4 70	@	5 90
Sheep.....	3 35	@	5 80

NEW YORK.

Wheat.....	67	@	67½
Corn.....	40½	@	48
Oats.....	30½	@	44½
Rye.....	54	@	56
Eggs.....	14	@	15½
Butter.....	11	@	20
Wool.....	13	@	25

KANSAS CITY.

Cattle.....	1 10	@	5 25
Hogs.....	5 55	@	5 55
Sheep.....	3 00	@	4 75

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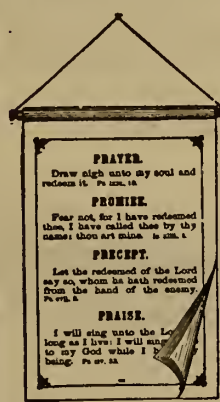
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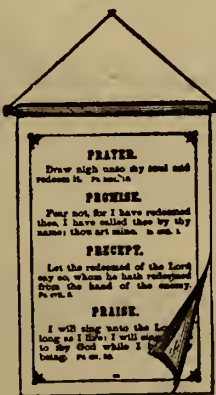
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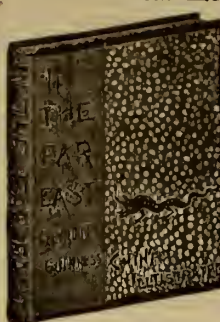
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NEWS OF THE WEEK (Continued from 13th page).

A. M. Richards, assistant superintendent of the Chicago & Alton, has been dismissed from the service, in which he has been twenty-seven years. Stringent times has caused the road to cut off many employees.

COUNTRY.

Iowa State labor statistics just issued make a very creditable showing of the financial condition and the average wages paid.

As a result of the war against liquor-dealers in Brooklyn, Ind., George Moss' saloon was demolished by dynamite. Moss defied the people.

William Marlott, an Indianapolis letter-carrier, has commenced suit against the government to test the legality of the eight-hour day.

By the aid of the spectroscope at Lick Observatory some important discoveries have been made concerning the new comet.

Serious charges have been made against Bishop Marty, of the Sioux Falls diocese, and Ablegate Satolli will investigate.

The First and Montana National banks of Helena have suspended, owing to the prevailing financial stringency. Assets exceed the liabilities in each case.

General managers of western lines will devise means for the more economical operations of their roads.

The Western Passenger Association has agreed to meet Great Northern and Northern Pacific competition between Chicago and Puget Sound.

The Big Four has refused to raise World's Fair rates and will maintain a one-way tariff during August.

Leavenworth, Kan., is swarming with tramps, and three of them are suspected of an attempt to rob the county treasurer's office.

Seven lives were lost and great damage to property was done at Pueblo, Colo., by floods. Houses were swept away by the torrent.

Nannie Hoyt, of Topeka, Kan., 10 years old, has been arrested in Sioux City for stealing a horse and buggy. She traveled 200 miles before being captured.

In Auburn prison the electrical appliance used to execute Murderer Taylor broke and an hour passed before it was repaired and the convict killed.

W. S. Mellen, general manager of the Northern Pacific and Wisconsin Central roads, died at Victoria, B. C., of heart paralysis.

Thousands of fish are dying in the Sandusky river. It is supposed they are poisoned by acids from a strawboard mill.

In court at Tacoma, Wash., the judge ordered one of the principals to release a witness from hypnotic influence, which was done, and the case proceeded.

Directors of the Denver Chamber of Commerce have adopted a memorial to Congress in behalf of silver.

It is claimed that employees of the Northern Pacific Elevator Company issued forged duplicate grain certificates

and victimized New England banks to the extent of \$1,500,000.

Denver is tired of feeding an army of idle men who do not seem to want work, and Camp Relief will be abolished.

Fears are entertained that the Seminole Indians in Florida may rise to avenge an alleged insult. They have asked the governor for redress.

Abram Fardon, teller of the First National Bank, of Paterson, N. J., has confessed that he stole \$10,650 of the institution's funds and asks to be sent to jail.

While laboring under great excitement Emma Lindsay, of Indiana, was suddenly stricken dumb and later became totally blind.

Business men of Pittsburg, Kan., are endeavoring to effect an adjustment of the trouble between operators and miners, with little chance of success.

Will Thompson, a 16-year-old Negro, who confessed a criminal assault, was flayed alive by a mob at Gaston, S. C., and afterward hanged and shot.

George G. Thornburg and Charles Asche have brought suit in the Pittsburg courts for divorce from the same woman.

Montreal's mayor refuses to take part in a reception to officers of an Italian warship because the government is under the ban of the Vatican.

The First National Bank of Kankakee, Ill., closed its doors. Liabilities are \$147,000 and assets \$224,000.

Father Barabasz, of the Polish Catholic church of the Holy Rosary, in Baltimore, was attacked by female members of his congregation and in the resulting riot many persons were injured.

Suit for \$1,900,000 for violation of contract has been brought by the Wiggins Ferry company against the Alton road.

George T. Carpenter, chancellor of Drake University, Des Moines, Iowa, is dead, at the age of 59 years.

Soldiers at Fort Sheridan found three bodies washed ashore. They were dressed in yachting suits and may have been victims of the Chesapeake disaster of July 9.

FOREIGN.

In the British House of Commons a hand-to-hand fight took place over the Home Rule question, and many disgraceful scenes were enacted.

The court martial at Valetta has exonerated all officers on trial from blame in the Victoria disaster, holding that Admiral Tryon alone was at fault.

Siam has accepted the terms of France's ultimatum, and the blockade will probably be at once raised. France has accepted Siam's concession to her ultimatum. Trouble with Great Britain is looked for in settling the boundary question.

It has been suggested that England, Russia and Germany co-operate against France in the Siamese difficulty.

The recent tariff war between Germany and Russia has opened an extensive market for American corn in the former country.

Radicals have commenced a revolutionary movement in Buenos Ayres and fighting is going on in twenty towns.

The consul at Smyrna cables that cholera has made its appearance at that port.

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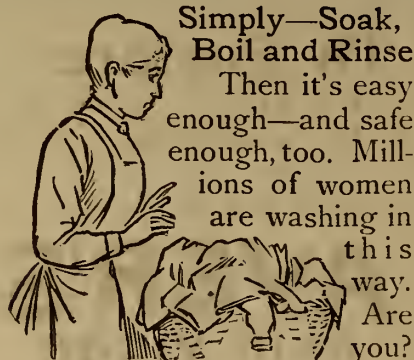
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THE WORLD'S CONGRESS, NATIONAL CHRISTIAN ASSOCIATION.

OCTOBER 5TH, AT 2 AND 7:30 P. M.

The uncertainties respecting the Sabbath opening of the World's Columbian Exposition have delayed announcement respecting our Congress. While there is still a measure of doubt, it now seems certain that the authorities desire to close on the Lord's day, and there is reason to believe that they will succeed in their wish. We are accordingly arranging for the meeting to be held, God willing, in the Art Hall, on the Lake Front, at the time above indicated. We desire that all our friends pray that the way may be opened by the Holy Spirit for the most effective gathering yet held on this question. We also request that all who can plan to visit the Exposition in early October should do so that they may be with us on the afternoon and evening of the 5th.

For the Committee,

CHARLES A. BLANCHARD, Ch'n.

The Pacific Coast Anti-secrecy Convention is to be held at Canby, Oregon, August 15, 16. Rev. P. B. Williams, the efficient secretary on the coast, has charge of all arrangements. Rev. D. N. McInturff, D.D., of Eugene, will speak on the question of Prohibition; Rev. Roland D. Grant, D.D., on the Evils of Secret Societies. Rev. M. S. Riddle, Woodburn, Ore., gives his views of "Secret Societies from the Standpoint of a Member." Other speakers are named.

The total paid admissions of adults to the World's Fair grounds, last Sunday, were 15,381; of children, 685; in all, 16,066. Those admitted on passes—employees, exhibitors, etc.—

were 17,881. Grand total, only 33,447. Exhibits were for the most part closed or covered. All but one or two of the State buildings were locked up; the restaurants and most of the other concessionaries were shut to the public. It was a dull, profitless day on the grounds.

Next Monday there will assemble at the Memorial Art Palace, on the Lake Front in this city, a Peace Congress, which is to remain in session one week. The topics to be discussed, and the number of allotted speakers, can hardly fail to make its sessions one of the most interesting of the World's Fair Auxiliary Congresses.

Times are hard, if we may judge from the suspension of great industrial enterprises. But strikes and quarrels with employers on minor matters will not tend to mend the financial and commercial situation. Honest industry at living wages is better than a whole summer of voluntary idleness and no income to meet expenses.

The August number of the *Voice of Masonry* prints an oration by a Grand Orator of the fraternity, of which it says editorially: "There are expressions in this oration which should not be accepted as correct; and it is hoped that the readers of same will discover and reject them." Judging by this extract from this oration and an editorial in the same number of this magazine, entitled "Masonry is for Time and Eternity," the reader will at once see why the editor does not endorse the orator. The latter says: "There is no Christ in Ancient Craft Masonry. It simply seeks to fit a man for time, and leaves his welfare for eternity to that grander, nobler and holier institution, the church of Christ. It does not teach piety but morality." . . . "No man ever did, or ever will, get to heaven on Masonry." The wonder is that the *Voice of Masonry* ever admitted this oration into its pages.

A cherished friend objects to the views of ex-Consul-General New, recently published in the *Cynosure*, respecting Mr. Gladstone and home rule in Ireland. He especially dissents from Mr. New's estimate of Mr. Gladstone, whom he describes as "selfish and vain" and whose arduous labors in behalf of Ireland are attributed to a desire to "gratify his ambition," which certainly ought to be satisfied with the high honors which he now enjoys. "Let us remember," continues our friend, "that Gladstone is 83 years of age—a period when vanity and ambition have generally lost their charms; and all should know that his pen, even yet, amid his onerous duties, is often used in the defense of truth and righteousness. To those who know what home rule is in Canada, in Australia, and in each single State of this Union, it is evident that Mr. New has overdrawn his statement, as you suggest." Certainly Mr. Gladstone is not easily overrated as a statesman or philanthropist.

"Higher criticism," not satisfied with attacking the Christian's faith in his Bible, has now begun an assault upon his prayers. A journal, whose editor ought to know better, makes this statement:

The word "Amen" does not mean "Let it be so." In that case the word would simply be an additional prayer. "Amen" means "It shall be so".

Webster's International Dictionary defines "Amen": "An expression used at the end of prayers, and meaning 'so be it'. At the end of a creed it is a solemn asseveration of belief. When it introduces a declaration, it is equivalent to *truly, verily*. . . . To say Amen to is to approve warmly, to concur in heartily or emphatically, to ratify, as 'I say Amen to all.'" The right use of the word is found in Psalm 16:48: "Let all the people say Amen"—thus earnestly sanctioning the praise expressed in the previous context.

We have always believed, however, that is the best of our prayers to which the Lord can say Amen—as he only has the right to say—"It shall be so."

A number of the friends of the free coinage of silver met in convention in this city, a few days ago, to give expression to their respective views upon the present financial situation. Most of the delegates seemed to sustain the merits of the Sherman silver law, which requires the purchase of a stipulated amount of silver bullion per month for coinage, and used every argument in its favor that can be urged. Congress met on Monday of this week to discuss this and similar problems that touch the needs of the hour. What will be the result of this special session it is too soon to predict; but the silver miners and their political allies will leave nothing undone to perpetuate the existing laws relating to silver coinage.

Quoting from Macoy's Encyclopædia and Dictionary of Freemasonry (Masonic authority), in the *Cynosure* for July 20, we stated, when speaking of the Scottish Rite 33-degree "Sovereign Grand Inspector-General," that "the number of Inspectors in a kingdom or republic must not exceed nine". Attention having been called to this as a discrepancy, we turn to Mackey's Encyclopædia of Freemasonry (another Masonic authority), p. 770, where we find the following: "On their first organization the supreme councils" (composed of Sovereign Grand Inspectors-General) "were limited to nine members each. That rule continued to be enforced in the Mother Council" (United States, 1801) "until the year 1859, when the number was increased to thirty-three". Sixteen of these are officers in the Supreme Council; the most puissant of whom is the "Sovereign Grand Commander," the highest in authority in the Scottish Rite—whose word is law, and whom his council is bound to "reverently regard" under a torturing obligation, confirmed by drinking wine out of a human skull.

THE MOTHER OF MASONRY.

The most depraved religions of history were the kindred nature-worships of the ancient Semitic nations of Asia Minor and the contiguous Egyptians. Chief among these in depravity was that of the Phœnicians, who corrupted and paved the way for the downfall of the Jews. The descendants of the votaries of these religions have now practically disappeared from the earth except the Arabians, and they have turned to the still vicious Mohammedanism. Rawlinson, in describing the Phœnician religion, cites the following account by an able scholar and writer—Dr. Dollenger—"the least sensational of the historians of religion," as justly and moderately drawn. It is a fit warning to Masons and their jacks, the nature-worshippers of the present day, who are teaching the same doctrines by symbols, precepts, and traveling the same road to ruin.

"In earlier times Baal had been worshiped without an image in Tyre and its colonies; but for a long time now his worship had grown into an idolatry of the most wanton character, directed by a numerous priesthood, who had their headquarters at Tyre. . . . His statue rode upon bulls, for the bull was the symbol of generative power; and he was also represented with bunches of grapes and pomegranates in his hands. As the people of (Western) Asia distinguished, properly speaking, only two deities of nature, a male and a female, so Baal was of an elemental and sidereal character at once. As the former, he was god of the creative power, bringing all things to life everywhere, and, in particular, god of fire; but he was sun-god, besides, and as such, to human lineaments, he added the crown of rays

about the head peculiar to this god. In the one quality as well as to the other he was represented at the same time as sovereign of the heavens (Baal-samen), and of the earth by him impregnated. . . . The Canaanitish Moloch (king) was not essentially different from Baal, but the same god in his terrible and destroying aspect, the god of consuming fire, the burning sun, who smites the land with unfruitfulness and pestilence, dries up the springs and begets poisonous winds. When the prophet says (Jer. 32:35), 'Such as in the valley of Ben-Hinnom built high places of Baal, to lead their sons and daughters through the fire of Moloch;' and again, 'The Jews had built high places to Baal, to burn their children by fire as a burnt-offering to Baal' (chap. 19:5) there is no mistaking the essential identity of the two. Besides the incense consumed in his honor, bulls also were sacrificed to Baal, and probably horses, too; the Persians, at least, sacrificed the latter to their sun-god. But the principal sacrifice was children. This horrible custom was grounded in part on the notion that children were the dearest possession of their parents, and, in part, that, as pure and innocent beings, they were the offerings of atonement most certain to pacify the anger of the deity; and further, that the god of whose essence the generative power of nature was, had a just title to that which was begotten of man, and to the surrender of their children's lives. The sacrifices were consumed by fire; the life given by the fire-god he should also take back again by the flames which destroy being. The Rabbinical description of the image of Moloch, that it was a human figure with a bull's head and outstretched arms, is confirmed by the account which Diodorus gives of the Carthaginian Kronos or Moloch. The image of metal was made hot by a fire kindled within it; and the children, laid in its arms, rolled from thence into the fiery lap below. Voluntary offering on the part of the parents was essential to the success of the sacrifice; even the first-born, nay, the only child of the family was given up. The parents stopped the cries of their children by fondling and kissing them, for the victims ought not to weep; and the sound of complaint was drowned in the din of flutes and kettle-drums. Mothers, according to Plutarch, stood by without tears or sobs; if they wept or sobbed they lost the honor of the act, and their children were sacrificed notwithstanding. Such sacrifices took place either annually on an appointed day, or before great enterprises, or on the occasion of public calamities, to appease the wrath of the god. The primitive custom is traceable in the myth of Theseus and the Minotaur. The Cretan monster, with human body and bull's head, to whom young men and maidens were sacrificed, was the Moloch who had come from Phœnicia, and the overcoming of him by Theseus was the destruction of the bloody rite. Thus, too, the rape of Europa into Crete from Phœnicia, through means of the bull, was a symbol of the colonization of that island by Phœnicians. The bull on which Europa sat was the sun-god, and she, herself, the moon-goddess, Astarte.

"Another form of Baal was Melkarth, 'the city king,' tutelary god of the city of Tyre, whose worship was carried far and wide by the colonies, proceeding thence to the shores of the Mediterranean. This protector of Tyre was the Phœnician Hercules, god alike of sun and fire (whence a perpetual light was kept upon the altar), a racing and hero-leader of the people's expeditions. From him have the Asiatic features of the contest with the lion, the self-immolation by fire on the pile, and others, passed over into the Greek Saga of Heracles. . . .

"In the Astarte of the western Asiatics we recognize that great nature-goddess, standing by Baal's side, regent of the stars, queen of heaven, and goddess of the moon, the mother of life, and goddess of women's fecundity. Under the name of Astarte she was the guardian goddess of Sidon, and not essentially distinct from the Baaltis of Byblus, and Urania of Ascalon. The Greeks and Romans sometimes take her for Juno, as she was the supreme female divinity of the Asiatics; sometimes for Aphrodite, on account of the licentious character of the worship sacred to her; and again, for Selene (Luna), for she was pictured as the goddess of the moon, with horns, representing the lunar crescent.

"As highest goddess, or queen of heaven, Astarte was (as above observed) accounted by the

Greeks as Hera (Juno); yet they also recognized in her something of Athene, Aphrodite, Selene, Repea, Artemis, Nemesis and the Moirai. In fact, she came nearest to the Phrygian Cybele. Sceptre and spindle in hand, she wore rays and a mural crown on her head, and the girdle, too, an ornament only beseeeming Aphrodite-Itrania. Her golden statue rode next to that of Baal-Zeus, in a chariot drawn by lions; a precious stone, placed upon her head, illuminated the whole temple at night. She was considered as one with Atergahs or Dercetey, who was honored under the form of a fish on the coasts of the Philistines. A combined worship was offered to the two, Baal and the goddess. Their temple at Apheka was so exceedingly rich that Crassus spent several days in weighing all the gold and silver vessels and precious things that were contained in it. These gifts were the combined offerings of Arabia, Babylonia, Assyria, Phœnicia, Cilicia and Cappadocia, and therefore of all the people of the Semitic tongue. In the court of the temple there were sacred beasts in a tame state in great numbers, and also a pond containing holy fish. Priests and temple ministers were present in such numbers that Lucian counted above three hundred employed in one sacrifice; besides these there were troops of flute players, Galli, and women frenzied with inspiration. At the spring festival, called by some 'the brand feast,' by others, 'the feast of torches,' which was attended by streams of visitors from every country, huge trees were burnt with the offering suspended on them. Even children were sacrificed; they were put into a leathern bag and thrown the whole height of the temple to the bottom, with the shocking expression that they were calves, and not children. In the fore-court stood two gigantic phalli. To the exciting din of drums, flutes and inspired songs, the Galli cut themselves on the arms; and the effect of this act, and of the music accompanying it, was so strong upon mere spectators, that all their bodily and mental powers were thrown into a tumult of excitement; and they, too, seized by the desire to lacerate themselves, inflicted wounds upon their bodies by means of potsherds lying ready for the purpose. Thereupon they ran bleeding through the city and received from the inhabitants a woman's attire. Not chastity, but barrenness, was intended by this act, whereby the Galli only desired to be like their goddess. The relation which they thenceforward occupied towards women was regarded as a holy thing, and was generally tolerated.

"Thus terrible were the practices which Phœnicia, in Eth-Baal's time, introduced among her southern neighbors (the Jews), by whom they had been previously, if not absolutely, unknown, at least indulged in rarely and in the deepest secrecy. Under Ahab and his sons, Ahaziah and Jehoram, Baal worship became the state religion of Samaria; under Athaliah it was for a time the state religion of Judah. The pure cult of Judaism—the one hope of the world—contracted a well-nigh indelible stain from the proselytizing efforts of Jezebel and Athaliah and their furious persecutions; the heavenly light passed under a thick cloud; and it required prolonged convulsions through the whole of the East, the downfall of Israel and Judah, and the long purgation of the captivity, to undo the effects brought about 'with a light heart' by a royal bigot, and his cruel daughter and grand-daughter."

Such was the religion from which Masonry derives its origin or example. But why was it chosen as a paragon? Was it in expectation that purity might come from corruption, or that like would produce like, according to the law of nature? That the modern prototype does not surpass the original in virtue or benefit is proved by every-day occurrences published in the *Cynosure*; by Levington's "Key to Masonry," (out of print), for the incipient stages of Masonry; the "Key to Masonry" in the last edition of "My Experiences with Secret Societies" for the present stages; and "Richardson's Monitor of Freemasonry," which alone contains necessary and significant auxiliary degrees.

The Pope, with knowledge gained from the confessional, in his Encyclical against Freemasonry accuses them of "trying to revive, after eighteen centuries, the manners and institutions of paganism," and of "trying to pull down the foundations of morality and become co-operators of those who, like some others, would like to see

that become lawful which they like," and adds that "it is nothing but to urge mankind into the most abject and ignominious degradation." All facts accord and form an indisputable chain of evidence.
MENE, TEKEL UPHARSIN.

SOWING AND REAPING.

BY REV. J. M. FOSTER.

The Apostle Paul said with emphasis: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

I. *Reaping follows sowing as effect follows cause.*—The seed has a germ-cell. Contact with the soil causes that life to put itself forth and incorporate other substances, adding cell to cell, until the limit of its life has been reached. Satan sowed the seed of sin and depravity in the hearts of our first parents. Every human being born into the world ever since is a new cell to the race of fallen humanity. Jesus Christ is the germ-cell of Christianity. Every convert is a new life-cell added. On Pentecost 3,000 were added. To-day there are 450,000,000. This process will go on until all have been incorporated in the body of Christ. Where there has been sowing there must be reaping. A gossiping woman was reproved by her bishop. He requested her to take a cup of thistle-seeds and scatter them along the highway. Then he asked her to go and gather them up; but she protested that that was impossible. So, he said, it is impossible for you to recall your idle words. Dr. Taylor said: "You may as well think of staying an avalanche midway in its descent from the Alpine ridge, so saving the village in the valley from destruction, or of stopping the bullet midway in its flight from the musket to the heart of him who will be destroyed by it as to think of arresting the consequences of the evil which you once have done. A man, let us suppose, has written an infidel book, or a book whose sole design was to destroy the purity and corrupt the modesty of youth. In course of time, however, he becomes himself a convert to the Christian faith, and has the assurance that all his sins, the writing of the book among the rest, are forgiven. But he cannot recall the past. He cannot take back that book. It has circulated, it may be, by thousands. Its poison has gone into many hearts. It has made many skeptics, who are living and propagating its abominable errors; or it has tainted many souls, who are doing their very utmost to carry out its principles and destroy the sanctity of our home-life and the solemnity of the marriage vow. Yet its author cannot put a stop to all this. The thing has gone from him and is now no more under his control. Or, again, one gathers around him a host of companions, who are largely moulded by his influence. He teaches them intemperance. He introduces them into haunts of sensuality and impurity. He shakes their faith in the Word of God and leads them on to glory in their shame. But after awhile he is taken, in God's providence, to some other city, where Jesus lays hold of him by his grace and brings him to his feet. He is converted, he is forgiven, he is himself renewed and sanctified; but he cannot undo the mischief of his former evil influence. That is working still."

II. *The harvest is like the sowing.*—"Men do not gather grapes of thorns or figs of thistles." Like produces like. By the grafting process the crab may be made to bear a luscious apple. But the seed always produces fruit after its kind. Wheat and tares grew in the field after the husbandman and his enemy had sowed the seed. The young man who sows his wild oats will reap the harvest. The upright shall not go unrewarded. Abel's works were good; Cain's were evil. One was a martyr for truth; the other a murderer. Two young men start out with equal prospects and equally equipped. One is honest, temperate, industrious; the other dishonest, intemperate and trifling. The first rises till he is the head of a great business; the second ends his inglorious career in the workhouse. Two young men go through college with equal honors. They receive the unstinted praises of their friends in the theological seminary. As they enter the ministry their gifts and intellectual furniture are the same. But in the work one is irascible, suspicious and overbearing; the other is kind, confiding and generous. Though equally industrious and capable, the one loses and the other

gains friends daily. The one forfeits the goodwill of his constituents and is retired as a useless and unprofitable servant; the other gains new friends and grapples the old ones with hooks of steel, and is promoted. Two professing Christians are prospered in business. They both add house to house and field to field. One yields to the grasping spirit. He lessens his contributions to the Lord's cause. He withdraws his hand and shuts his eyes against his needy brother. He becomes a victim of covetousness. The other cultivates the grace of liberality, which is twice blessed—blessing him that gives and him that takes. He daily becomes like the Giver of all good. A. T. Stewart built a gigantic fortune on the blood and tears of the poor. His body had no sepulcher and his property has been devoured by the scavengers of the legal profession. Peabody gathered a fortune by doing good, and he used it in doing good. "The memory of the just is blessed; but the name of the wicked shall rot."

The interval between the transgression and its penalty may be long, but it will surely come. "Because sentence against an evil deed is not executed speedily, therefore the heart of the children of men is set in them to do wickedly." God called Abraham, and his seed are to this day a separated people. But the calf that Aaron made was the seed of idolatry, that bore fruit all through the 400 years of the judges. The calf that Jeroboam, the son of Nebat, who made Israel to sin, set up gave an idolatrous cast to all the after-history of Israel, and wrought the nation's deportation in the Babylonian captivity. After the return they kept God's law, and the shouts of the vintage and harvest-home resounded through the land. But they rejected the Messiah, and for 1,800 years the chief products of the soil are thistles and briars and weeds; the chief animals fleas, bedbugs and scavenger dogs; and the chief people wild Arabs and Bedouins. Scotland has had the Bible for 300 years, and though a rocky island, has been made a fruitful garden. Spain has been without the Bible for three centuries, and, though having far greater natural resources, is a barren wilderness and an effete kingdom. Dr. Morris carried the Gospel to China in 1807, and there are now 50,000 native communicants. But England carried opium there, and hundreds of thousands of Chinese are slaves to the terrible opium habit. Dr. Moffat carried the Gospel to Africa, and Livingstone and Stanley have opened the way to the Congo and the heart of the dark continent. But the rum that was carried there, along with the missionaries, has destroyed more souls than the Gospel has saved. France revoked the edict of Nantes and expelled 400,000 Huguenots. In this she slit her veins and let out her best blood. The bad blood remaining produced the Reign of Terror. Robespierre and the mountain party set up a strumpet as a fitting goddess for the reasonable to worship. Since then the nude in art and licentious literature have grown. The riots in Paris, occasioned by the collision between the students and the police, are the fruits. The deism of Voltaire was the bomb-shell with lighted fuse in the powder magazine, causing the explosion of the Reign of Terror. Then deism went to the German universities and produced the "higher criticism". This came to America and appeared in the heresy of Briggs in Union Theological Seminary and the vagaries of Smith in Lane, which have so disturbed the Presbyterian church. But the worship of the lodge is deistic, and that has invaded the church. If the lodge remains in the church it will produce in them a French Revolution.

In 1620 the Mayflower brought freedom to New England. At the same time the Dutch vessel brought slavery to the James river. Slavery grew in the South and freedom in the North for two hundred and fifty years. The South was blighted; the North was blessed. The fruit of slavery was the war of the Rebellion. "If Sir John Hawkins, in the day when he went Negro hunting on the coast of Africa, could have foreseen Gettysburg he would sooner that his ship and all on board had gone to the bottom than that he should have done any thing to produce such terrible results."

III. *The harvest is more abundant than the sowing.*—One grain of wheat will produce a hundred. One Canada thistle will soon fill a field. In the fable, the man who sowed dragons' teeth

soon had a harvest of armed men. If we sow to the flesh we reap corruption; if we sow to the Spirit we reap life everlasting. If we sow to the wind we reap the whirlwind. Ignatius Loyola, in the cave of Mauresa, in Spain, conceived the scheme which resulted in the organization of the Society of Jesus in 1540, and to-day a network of Jesuitical organizations covers the new and old world, a standing menace to our civil and religious liberties. In 1717 Freemasonry was organized in London. The Jesuits are the authors of the rites of the lodge. This is history. Masonry is a child of Jesuitry. The Mafia of New Orleans is the unhallowed offspring of Jesuitry; the Clan-na-gael of Chicago is its bastard child. The Chaldean army invading the land of Israel was not so great a danger as Jesuitry in our midst. "The people love to have it so, but what will ye do in the end thereof?" Rev. Wm. Carey was not the father of foreign missions; but he organized the mission work. To-day there are 300 foreign missionary societies. They are led by King Jesus. He is observing the military maxims: "Seize the strong centers of the enemy;" "Hold the important outposts of the enemy;" "Keep an open line of communication between the centers and outposts." England and America are the strong centers. They control the world. They are Christ's. China, Japan, India, the Congo, the Sandwich Islands, are the important outposts. Christ is taking these. Direct and speedy communication is kept up between London and Calcutta, New York and Hong Kong, Washington and Honolulu. Christ will soon have the world in his kingdom of grace.

One hundred and four years ago this nation adopted a secular Constitution. Sabbath-breaking, intemperance, speedy divorce, anarchy and political corruption are the harvest. Twenty-nine years ago the National Reform Association was organized to maintain national Christianity and have it embodied in our fundamental law. Disfranchising the members of the Endowment House, the law that ends the Louisiana lottery when its charter expires, Congress decreeing that the gates of the World's Fair shall be closed on Sabbath and the sentiment of the people compelling the directors to respect it, and the affirmation of the Supreme Court of the United States that "this is a Christian nation," indicate that the tide is rising. The Constitution and administration of our government will yet be made conformable to God's law. The King of kings will be honored in our land. Our nation will then be an object lesson for all nations. "The kingdoms of this world will be the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

Boston, July 24, 1893.

THE MOODY INSTITUTE.

The training school for Christian men and women over which Mr. Moody presides, located near the corner of Chicago and LaSalle avenues, is a positive force for good.

The object of this Institute is not alone to discover, encourage and develop new material having gifts for Christian work, but to revamp and stimulate others long in the service to greater activity and efficiency.

For more than a quarter of a century, or ever since the great evangelist commenced his life-work, he has prayed not only for a multiplication of laborers in the harvest, but has had a profound and deepening conviction that something should be done for the practical qualification of these workers.

With many excellent theological seminaries for equipping young men for the ministry, Mr. Moody has felt that these schools were deficient, in that they did not instruct their students how to use to best advantage their furnishings. To supply this deficiency—and not to antagonize the seminaries—was organized the Chicago Evangelistic Society, under whose auspices is conducted this school for training men and women for practical Christian work, whether it be the ministry of the Word, singing the Gospel, missionary work at home or abroad, superintending the Sunday-school, or other Christian service.

In September, 1889, the Institute was inaugurated, with buildings of its own, at 226 and 228 LaSalle avenue, for the women's department, followed by the completion and dedication of the men's department in January, 1890. Already

these buildings have been enlarged and are yet insufficient for the growing demand for the advantages here furnished.

Beyond a superintendent for each department, with the necessary number of music instructors, the school has no regular corps of teachers. The chairs of mere "theological dogmas," and "prosy platitudes," in this Institute, have had to give way for the department of "successful expedients."

Mr. Moody's unlimited acquaintance on both sides of the water, and his relations to the most successful workers and instructors, enable him to keep the school well supplied with the greatest variety of fresh practical instruction. Among the many who have thus far been selected to teach and lecture before the classes are Rev. A. T. Pierson, who was called to the pulpit of Mr. Spurgeon just before and subsequent to his death; Professors Morehead and White of Xenia, Ohio; Dr. Gordon, of Boston; Dr. Smith, of Edinburgh; Pasteur Theodore Monod, of Paris; Dr. Pierson, of North Carolina; Rev. John McNeill, of Scotland, and many others of equal note; while Superintendent Torrey and Mr. Moody hold themselves in constant reserve.

The instruction to men and women in common is given largely in the forenoons, that the afternoons may be devoted to study, visitation and practical Christian work. As the successful teacher of botany or geology would accompany his class to the fields of flowers or rocks, to demonstrate in practice what has been acquired in theory, so do these teachers go with their pupils to the meetings held in the churches, theatres, halls, tents, etc., to show them the most successful methods of soul fishing. Music is made an important factor in all this preparatory work, and the services of the most competent teachers of vocal and instrumental music have been secured, that all with natural tastes and talents for music may be thoroughly equipped as leaders.

There is at present time at the Institute a galaxy of well-known musicians, authors, instructors, evangelistic singers, etc., consisting of Mr. and Mrs. Prof. McGranahan; Mrs. Pierson, Prof. W. Coffin, Dr. Towner, Mr. Stebbins, Mr. Burke, Mr. Jacobs, Mr. E. C. Miller, and several others. To assist in the conduct of the evangelistic meetings held throughout the city there is employed the Oberlin Male Quartette; the Kimball, also from Oberlin; the Institute Male Quartette, and the Torrey; while the Institute is capable of improvising any number of male or mixed quartettes, duets or solos. The congregational singing in the Institute lecture-room is most soul-stirring and inspiring. All the instruction given in the Institute, whether musical or religious, is free to any who care to receive it.

The programs of meetings held under the auspices of the Institute, in different parts of the city, each week, and which may be obtained at the Institute, will serve as a general outline of what it purposes doing. J. M. HITCHCOCK.

A NEW MASONIC WOMAN'S LODGE.

If determined effort and hard work on her part can accomplish it, Mrs. Erna Pritzker, wife of Dr. L. J. Pritzker, will have a woman's Masonic lodge here in a very short time.

Mrs. Pritzker's husband's office is at 509 South Jefferson street, and there Mrs. Pritzker can be found a great deal of the time. She is a German, intelligent and entertaining, and a good conversationalist. She is firmly imbued with the idea that she can start a Masonic lodge entirely for women in this city. She says she has already partly procured the consent of about ten or twelve ladies to co-operate with her in this. She must, however, have twenty before they can be installed. She is working hard to make up this number, and hopes to soon be able to do so.

Should Mrs. Pritzker succeed in organizing the woman's lodge here, it will be the first and only one of its kind in this country. There are two Masonic lodges composed entirely of women in Spain—one in Seville and the other in Madrid. There are also several of the same kind in France, but in no other countries. The lodges in Spain and France have been very successful, and the members own their own hospitals and lodge halls and are free from all debts. Princesses and women from the best and noblest families in Spain belong to them.

A letter was received by a prominent Mason,

who lives in New York, but is now in this city, from the Grand Secretary of the Grand Lodge of Spain, in which he states that women lodges should be organized in this country. They would be a great factor for good, the letter says, and the women should do all they could to start the work.

Encouraged by this, Mrs. Pritzker has been working hard to organize a lodge. She has the hearty co-operation of Emilio J. M. Nagues Guerrero of Spain, who is in Chicago at present. Mr. Guerrero is one of the highest Masons in Spain. He is the delegate to the Masonic congress, which convenes in this city August 14, from Spain, Great Britain and Ireland, Italy and Egypt. Should the lodge be established before August 14, Jacques Ochs, of New York, who is high in Masonry, will install it.

The woman's lodge will pay a stated sum into the treasury each month, which will be used to succor poor or friendless people who need it. The organization will be of a purely benevolent character.

The order of the Eastern Star, which is composed entirely of ladies, has no connection with Masonry, although many believe it has. This order was at one time a branch of the Masonic lodge, but now it is entirely separate and distinct and its principles and the laws governing it are different. There are many of these lodges in this country.

Mrs. Pritzker is handicapped in her work to some extent by the fact that she is not well acquainted with many women in this city. She would like to have any woman who would like to join to call on her and help her with the work, and ask others to join.—*Chicago Mail, July 29.*

NEW ENGLAND LETTER.

The sunny and the shady side.—The Maharajah.—The irresponsibility of the press.—A modern Samson.—The smokers' victory.—Another lodge pastor in trouble.—A New England Catholic pilgrimage.

No expression is more common, at least in the newspapers—writers of established reputation generally avoid it as shopworn—than the "sunny" or the "shady side of life," applied in the former case to people under forty-five, and in the latter to those who are nearing or have crossed the half-century line. But it is too heathenish a way of looking at existence to be adopted by a Christian, whose life, like a peach on a garden wall, ought to show a more and more "sunny side" to the world until death plucks it. Whether we are thirty or ninety, it is proof sufficient that we are on life's shady side where the sunshine does not touch or but feebly glints on us, if our souls still retain the green and acrid juices of early selfishness, or have shrivelled up in the east wind of worldly cares instead of ripening for their eternal destiny under the slow bitter-sweet discipline of the passing years.

And why do we talk of the "old times," when we really mean the new times, inasmuch as they were nearer the beginning than our own? Here is another popular mistake, but one that I am afraid has grown too venerable by long usage ever to be ousted from its place in common language. I suppose the Egyptians, when they were building the pyramids, talked of the old days, and dreamed not that they were living in the very youth of the world before

"Six thousand years had made her heart a-cold."

Boston does not entertain a real live Maharajah every day; so the newspapers at the Hub may be pardoned for giving him and his party more space in their columns than his actual importance, measured from an Occidental standpoint, would seem to warrant. Baron Hirsch, who, report says, is going to visit us, fills a much larger space in the world's eye than the many-wived and beturbaned Jajajit Singh, but it is more than likely that there will not be as much said about him. Perhaps, after all, what keeps Emperor William and other royal notabilities from visiting the World's Fair is a very reasonable horror of falling into the clutches of "the four hundred." If they ever see American newspapers, I am sure I have hit on the right reason.

"Have thin Cleveland did not go fishing," was the wonderful "news" recently wired from Gray Gables to an interested, or supposed to be interested, public. The Associated Press must be decidedly hard up for matter when it is obliged to descend to such petty personalities—or worse;

for the silly lie that it lately sent broadcast over the country, that Miss Borden had gone to Taunton and delivered herself up to the authorities, had all the malice of the pit in it; as also another press dispatch which reports her as walking the streets "unconcernedly," while failing to state any earthly reason why she should walk otherwise than unconcernedly. Now that she has been so triumphantly acquitted, one would think that poor Miss Borden, tried longer and more hardly, perhaps, than any other woman in Massachusetts since the days of the Salem witchcraft, might be allowed at least the privilege of walking through the streets of Fall River like any other citizen, without being made the subject of newspaper comment.

Sandow, the Prussian athlete, who has just completed his engagement in this city, must give, to all who have seen him bend a four-inch iron pipe-stem double, and then bend it back, and break heavy chains at a single blow, a more vivid idea of the Biblical Samson carrying off the gates of Gaza and pulling down the pillars of the Philistine amphitheatre to overwhelm in a common destruction himself and his country's enemies, than they ever possessed before. In ancient days, when wars were decided by the physical strength of the combatants, Sandow would have been "a mighty man of renown," and perhaps figured on the page of history as the founder of some royal dynasty. But now he is simply a "performer" who entertains the thoughtless crowd with his marvellous feats. Here is one instance of the effect of "environment," the word that Prof. Drummond has made so fashionable, on a man's life and career.

The smokers have won the victory, and people who neither want to smoke themselves, nor be smoked, must boycott the West End cars and walk, or else submit with what grace they can to the decision of the directors. The personal rights of the smoking minority must on no account be invaded; as for the rights of the non-smoking majority, that is evidently not worth a minute's consideration in the eyes of the West End company, many of whom, it is to be presumed, are actuated by a touch of "fellow-feeling," being fond of the weed themselves. The protest against allowing smokers to render more than half the seats unfit to be used by ladies, children and decent men, was signed by 5,200 names, including among them many well-known in lines of philanthropy and reform, ministers and leaders in the W. C. T. U. The smokers took alarm at this, realizing that if they did not bestir themselves, culture and brains might win the day for decency, and led by the *Record*, a scurrilous little sheet, began to get up counterpetitions, one of which was signed by *nearly all the city hall officials*. This tells the story.

The tongue of scandal is busy with the name of another Congregational pastor—this time of Rev. N. B. Thomson, of Brocton, Mass., who stands accused of sustaining improper relations with a lady of his church. The church trial has not as yet settled the matter, though it has developed much heated and bitter feeling, and done incalculable injury to the cause of Christ. He is a man prominent among the Knights of Pythias, and the local lodge in Brocton is reported as "strongly in his favor." Until within a short time he was chaplain of the third uniformed regiment of K. of P. and wears the emblem conspicuously displayed while preaching. He is also a Freemason. If Mr. Thomson is another instance of "a lodge minister gone astray," he has plenty of brethren of the mystic tie who will leave no stone unturned to clear him.

That E. L. Gunn, whose defalcations are being mourned by so many Connecticut people, was an active church and Sunday-school worker, the papers are all very careful to tell us; but if he was also, as is very probable, high up in the Masonic order, they give no more information than in the case of the forger E. D. Winslow, who was even higher up than Pastor Lovering, whose intoxicated condition when conducting a marriage service, recently, made an unsavory theme for the newspapers. There is a deliberate and set malignancy in the way the papers run by lodgemen will hold up to view the church connections of forgers and embezzlers and be as silent as the grave on their relations to Masonry.

Don't say that superstition has died out in New England even if no one now believes in witches, or hangs an old horseshoe over the door as a

protection against their evil spells. The people of St. Patrick's church, Roxbury, Mass., are intending to celebrate the feast of the Assumption by a pilgrimage to the miracle-working shrine of St. Anne de Beaupre, in Canada; and on August 14, a special train will leave Boston, containing over 500 American Catholic pilgrims to the new Mecca, to gaze upon—what? The astute priests of Rome probably know. Their poor dupes and Protestant outsiders don't; but some of the latter have irreverently said that the "relic" instead of bearing *prima facie* evidence that it is really a part of the wrist of St. Anne, looks a good deal more like part of the shinbone of a certain animal which shall be nameless. The *Transcript* quotes from the New York *Sun* a sneering allusion to Prof. Simms' late lecture in Music Hall, and the resolutions passed against Satolli, under the caption, "Are there more idiots in summer than in winter?" As the pilgrimage takes place in August, the *Transcript*, with its Jesuit staff, must not blame the intelligent reader, with this fact before his mind, if he is inclined to answer, "Yes."

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Aug. 2, 1893.

"Once a missionary, always a missionary." I heard an aged minister who has devoted the greater portion of a long life to missionary work abroad use those words many years ago, and they were recalled to mind by the announcement that Rev. Theodore S. Wynkoop, who has been pastor of a Washington church for something like fifteen years, had resigned to accept the secretaryship of the North India Bible Society, with headquarters at Allahabad, India. Mr. Wynkoop was a missionary in India for several years before he came to Washington. Other cases have at various times come under my observation, of the return to missionary work by individuals after long intervals spent in other branches of Christian work, and sometimes in secular work, and I am about convinced that "once a missionary, always a missionary" is almost, if not quite, absolutely true. Add "at heart," and it becomes, I believe, an absolute truth.

The opponents of the liquor saloon among our churches and temperance organizations have adopted a new plan of battle, which promises to produce better results than any of its numerous predecessors. Some time ago an anti-liquor league was organized, all opponents of the liquor traffic being invited to become members. One of the principal objects of this league is to see that no liquor license shall be granted, except in compliance with the law; and in order to carry out that plan the league investigates, through its own agents, one of whom is kept constantly on duty in the office where applications for license are filed, every application for a liquor license, particularly as to the location of the saloon and the identity and genuineness of signatures on the application of the residents on the square upon which it is located. The result has already become astonishing, having made it plain that fraud has been used to obtain licenses in numerous instances. It has been deemed best that the results of the work of the league shall be kept secret until the beginning of the new license year, November 1, next, when the new liquor law, enacted by the last Congress, will, in accordance with the decision of the local court, go into effect. There are excellent grounds for the belief that facts already in the possession of the league will be amply sufficient to prevent the renewal of the licenses of a large number of rum-sellers now doing business, even with the officials disposed to always give the liquor men the benefit of any doubt that may arise. The league proposes to point out to the officials every application upon which there is a violation of law, and to demand that it be rejected, no matter what influence may be behind the man who makes it.

The largest Sunday-school in Washington has thirty-five Chinese among its scholars, and on Monday last they gave a complimentary excursion and picnic to their teachers. The party went to the shore of Chesapeake Bay, and those who accompanied them say the amusements introduced by those Chinese for the enjoyment of their teachers were unique, and that the teachers were greatly pleased with everything except the music on Chinese instruments; they could not appreciate that.

While there is the widest possible divergence of opinion among Congressmen as to what financial legislation ought to be adopted by Congress, it is regarded as a hopeful sign that nearly all of them express the belief that an agreement will certainly be reached that will be approved by a majority, and which will be satisfactory to the country at large. What that agreement will be can only be guessed at just now, but the opinion appears to be gaining ground here that it will provide for the use of both gold and silver as money, slightly increasing the present ratio of 16 to 1, and many expect that authority for an issue of bonds, in the discretion of the President, will also be provided for. But the last is, in the opinion of your correspondent, very doubtful, because of the general prejudice, outside of strictly financial circles, against an increase in the public debt. The attempt will be made to confine the legislation of the extra session to finance, but the impression here is that it will not succeed. *

REFORM NEWS.

REV. H. L. KELLOGG AT ROCKFORD, ILL.

Rockford, Ill., July 31, 1893.

EDITOR CYNOSURE:—I spoke twice here yesterday, and have four more meetings this week and next; one in the Y. M. C. A. Hall, and the others in churches. Notices were read in the M. E. and Congregational churches, yesterday, of meetings opposed to secret societies.

HENRY L. KELLOGG.

[From the Rockford (Ill.) Morning Republican, July 31.]

Rev. Henry L. Kellogg, of Chicago, late corresponding secretary of the National Christian Association, delivered a sermon on the position of the Swedish Lutheran church as to secret societies, at the Zion Lutheran church last evening. Mr. Kellogg is opposed to secret societies in any form, and he bitterly denounced them last evening. If Mr. Kellogg has correctly interpreted the Scriptures, a lot of mighty good men are aboard a through train, bound for eternal perdition. Among other things he said:

Taking his text from Matthew, chapter 4, verse 10: Christ's answer to Satan's last temptation on the mountain, he went on to show that the devil was still engaged in the dark and damning design of leading mankind to worship him in one form or another in preference to the true God. "It is written that thou shalt worship God only," was the Saviour's answer when Satan offered him the world if he would but bow down and worship him. So rock-rooted should be our faith to-day and so fortified should we be with reasons for the faith that is in us. Turning away from God is the worst offence man can be guilty of in the sight of him, and yet that is what those who join secret societies are doing. The altar in the lodge-room is but one of the devil's devices to supplant the altar of the church and to lure unsuspecting ones into worshipping other than the one true God. The directories of all large cities show an average proportion of about three altars in the lodge-rooms to one in the house of God. These societies are but snares of Satan to entrap the young men. They are but a verification of the Biblical prophecy that Satan comes as an angel of light under the guise of temperance, benevolence, insurance or good fellowship they come blinding the eyes of the unwary to their true character, and the speaker was glad to find that not only the Lutheran but many other evangelical churches were taking a decided stand against the growing evil.

On Friday evening, Aug. 4, Mr. Kellogg lectured at the Y. M. C. A. Hall in Rockford, on "Why Secret Societies Should be Avoided and Discouraged." He reviewed the murderous character of the Clan-na-Gael and the Farmers' Alliance, and the general injury wrought by the lodges upon the state, the church and the family, presenting the testimonies of many well-known and esteemed public men against secret societies.

THE EASTERN SECRETARY IN WASHINGTON.

WASHINGTON, D. C., Aug. 3, 1893.

EDITOR CYNOSURE:—This city is putting on new life, as the time for the re-assembling of Congress draws near, and the daily papers contain much speculation regarding the political and financial situation. The question under consideration is how may the present unsettled condition of affairs in the country be righted, so that the wheels of business and government may revolve as usual? Opinions regarding this question are as diverse as the reasoning of men. Nobody knows. Some think that they know. All may have an opinion. Some say that the Sherman bill is responsible. Probably as many are equally confident that it is not. The whole Democratic party is blamed by others. In my judgment, there is a combination of reasons.

I notice that people are much like sheep, in some respects. One is frightened; the alarm is given; and soon the whole flock is running. One joins a lodge, and a company follow. If men were as much interested in securing their treasures in heaven as they are here on earth, what meetings there would be!

The papers here report the future outlook bright. It would seem that without the assembling of Congress, and the repeal of the Sherman bill, public confidence is being restored. The gold in the Treasury increases every day. Crops are reported abundant. Whether the assembling of Congress will make things better remains a matter of speculation.

That the general prevalence of the Spirit of Christ in the hearts of men will make them better, I know; so for this I labor. God has blessed me in mission work here during the past two weeks. I have assisted in meetings that are being held every night working for the conversion of sinners. God has honored my preaching of his Word in the conversion of some. What a blessed privilege to be a co-worker with him who owns and controls the universe!

Last week, by request, I assisted in conducting the funeral services of one whose life was given to mission work among the lowly. Sister Charity Hall, as she was familiarly called, spent sixty years of life here, and has now passed "through the valley of the shadow of death." Being of Quaker descent, she was naturally opposed to all ostentatious display, and, of course, the lodge system. At the funeral several testimonies were given to her devoted Christian life. Her remains were conveyed to their former home, near Mount Pleasant, Ohio, for interment. Can it be said of us, as of this sister, that the world is better because we live?

I had planned work in New England, and but for the unexpected care of repairs on the N. C. A. building I should have been at the East now.

W. B. STODDARD.

REV. J. P. STODDARD AT THE WORLD'S FAIR.

IS IT FAIR OR MANLY?

The church is assailed and the ministry censured most vehemently by lodge devotees, with only an occasional protest from the watchmen on Zion's walls. The "craft" assume the right of censorship, and use the largest liberty in making comparisons between church and lodge fidelity and charity, invariably placing the munificence of the mystic brotherhood above the brotherhood of Christ. The more violent have no scruples about calling the ministry mercenaries, dead-beats, hirelings and hypocrites, and church members bigoted, narrow-minded and fanatical, and yet these accusers of the brethren protest against the kindest criticism and grow "red in the face" over any unfavorable utterance from the pulpit. They call it persecution, a wanton or flagrant insult to the dignity of their venerable or benevolent orders, as if it was their sole prerogative to question the motives or impugn the integrity of men seeing things differently from what they do. This looks unfair, and unmanly.

To deny a man, or body of men, the right of self-defence, is cowardly, and to slander men because they express their honest convictions, is contemptible. The "untutored savage" scorns to scalp his enemy without giving him a chance to fight for his life; but the "Grand Sachem of Red Men" in Michigan hurled his "tomahawk" in merciless rage at the Bride of Christ when defending his "wigwam" at the N. C. A. World's Fair booth. One would naturally suppose that pseudo sachems, priests, prelates and princes in civilized states, would be as magnanimous in the treatment of their opponents as the native Modocs; yet it does not appear, in comparison, that bogus savages are more humane or respectful of the rights of others than are their swarthy brethren, whose rude manners and wild, weird performances they emulate, and so imperfectly imitate, in public demonstrations.

Are not such assaults identical with the request and protest of two "exceeding fierce" ones "coming out of the tombs," crying out "saying, what have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" Matt. 8: 29.

Casting out devils was a very unpopular business in the "country of the Gergesenes," so much so that the "whole city came out to meet Jesus," and "besought him that he would depart out of their coasts;" and since "there is nothing new under the sun" it is no marvel that reproving sin, or casting out devils in Christ's name, is not popular with men who reject "the man of

God" and revel in gilded theaters, saloons and lodges. They wrest chapter 13 of 1 Corinthians to their own destruction, and while dwelling upon "long-suffering charity" they seem to overlook the "rejoiceth not in iniquity," and to have dropped the eight consecutive woes of Matt. 23 entirely out of their creed.

By what divine or human authority do men claim exemption from "meeting the measure which they measure to their fellows?" Such conduct is neither fair nor manly, in the judgment of your fellow laborer.

OTHER MATTERS.

I went in good season Sabbath morning, hoping to hear Bro. D. L. Moody in Haymarket Theater. I was unable, however, to gain admission, for the room was already packed and many were standing on the street. The crowds were anxious to hear the Gospel from the world-renowned evangelist, and were promised an opportunity at 12 o'clock if they went to the Empire Theater, near by. I did not seek this opportunity, but joined a little band gathered in a neighboring mission hall in the study of God's Word.

The interest in our exhibit at the Fair has grown apace during the week. The fine portraits of Joseph Cook, D. L. Moody, E. P. Goodwin, A. J. Gordon, Joseph E. Roy, Wendell Phillips, O. P. Gifford, Charles G. Finney, Howard Crosby, Charles Sumner, John Wesley, Col. Geo. R. Clarke, and others, attract attention, and thousands read their testimonies who knew nothing of their sentiments on secret societies, and never before heard of the N. C. A. or its work.

My work is largely to call attention to what others have said, distribute literature, answer questions and reply to such objections as are made by the craft. A much wiser and abler man than your agent would find ample opportunity to use all his knowledge and tact in meeting and repelling the charges of the opposition; but, doing the best I can, I have not as yet been driven to the wall. Perhaps I am not wise in my methods, but, in spite of all that I can do to keep men quiet, they will get excited and say very hard things about seceders, churches and ministers; and when I tell them frankly that I have never belonged to any of their clans they still persist in charging me with violating obligations and betraying secrets, etc.; assuming that free speech is a thing of the past and only to be exercised at present by free men and outsiders only by their permission.

It is sad to note the tenacity with which some men cling to their miserable clans, and the subtleties to which they resort. A few examples from scores of these may interest your readers.

A well-dressed, middle-aged man said: "I am a Presbyterian elder, and a Knight Templar." A little later he said: "The K. T. are doing more for the world than the church is. I put my lodge above my church. It is a higher degree in

(Continued on 9th page.)

CORRESPONDENCE.

A PROTEST FROM THE Y. P. S. C. E.

Boston, Mass., July 23, 1893.

EDITOR CYNOSURE:—The Young People's Society of Christian Endeavor of the Second Reformed Presbyterian church of Boston protests against President F. E. Clark and the Montreal International Convention of the Y. P. S. C. E., for bowing to Rome, as follows. The paper was offered by the pastor, Rev. J. M. Foster, and unanimously adopted by a rising vote:

"The Y. P. S. C. E. of the Second Reformed Presbyterian church of Boston protests against President Clark and the Montreal convention for bowing to Rome."

This paper was offered by the pastor, Rev. J. M. Foster, and unanimously adopted by a rising vote.

At the annual convention of the Y. P. S. C. E., held in Montreal, Can., this month, Rev. Sumantrao Vishnu Karmarkar, Bombay, India, said, in the course of his address: "There is a remarkable correspondence between Romish worship and Hindu worship. Romanism is but a new label on the old bottles of Paganism, containing the deadly poison of idolatry. Often the Hindus ask us, when seeing the Romish worship, 'What is the difference between Christianity and Hinduism?'

In India we have not only to contend with the hydra-headed monster of idolatry, but also the octopus of Romanism." The Romanists of the city were incensed at this, and those of the baser sort formed a mob and assayed to attack the convention. The militia interfered and protected the Endeavors. But what staggers our Protestant faith followed. President F. E. Clark arose and disavowed all responsibility for the attack made upon Romanism by the native convert from India, and the whole convention arose and cheered his sentiment.

It is also stated that some of the unions made application to the Bishop of Montreal for the privilege of lodging in the convents during the sessions—a request which he declined with thanks; therefore,

Resolved, That the Y. P. S. C. E. of the Second Reformed Presbyterian church of Boston express its fullest sympathy with Rev. Sumantrao Vishnu Karmarkar in his conflict with Roman idolatry in his native land, and our hearty endorsement of the sentiment he expressed respecting this ancient, hoary-headed foe of civil and religious liberty wherever found.

Resolved, That we express our surprise and indignation that President F. E. Clark and the whole convention should bow and apologize in such a patronizing way to this mother of harlots, whose hands are reeking with the blood of 60,000,000 martyrs, and whose false doctrines and corrupt practices make it the system of iniquity conceived by Satan for deluding mankind and leading them down to hell.

Resolved, That we disavow all complicity with those unions that asked to be lodged in a Roman Catholic convent. This was criminal indifference to the safety and purity of their members. In a convent Maria Monk was deflowered. In a convent Barbara Ubryk was incarcerated in a living tomb for twenty-one years because she resisted the criminal assaults of the father. In these convents thousands of women and girls are robbed of their virtue by unwedded priests. In these convents Protestant girls are held as victims until they bow and yield their bodies to superior force. "Spirited away from their homes and placed in durance vile, some of them have never been heard from again since they entered the walls of these institutions, the sole purpose of which is to make, out of the young and rising generation, converts to Rome."—(Rev. I. J. Lansing, D.D.)

Resolved, That these resolutions be published as our testimony

"For the cause that lacks assistance,
'Gainst the wrongs that need resistance."

ALBERT WOODWORTH, President.
E. JENNIE LOWERY, Secretary.

A VOICE FROM RUSSIA.

LIBAN, Courland, Russia, }
July 3, 1893. }

EDITOR CYNOSURE:—For the sake of a noble cause, you are requested kindly to insert the following in your worthy paper:

The second congregation of Baptists in Liban is in a most distressed state, being greatly in need of a chapel. There is a considerable crowding in of people, and the means of the small company of seventy members are very scarce, so that there is no possibility of their building a chapel.

In order to remedy this calamity, two young members have promised to the Lord to dedicate three years of their labor in order to be able, if possible, to offer as a token of gratitude, a thousand roubles (\$550) to the Lord's cause.

They are both of Lettish nationality and natives of Courland; both strong and healthy, aged 22 and 26 years (the oldest a joiner by profession), and both are willing to accept any work or service offered to them, and to do the same with all the faithfulness and devotedness required.

Should anybody be willing to help these young men, or either of them, to the carrying out of their noble intention, the same is hereby respectfully requested to give the necessary information—all terms included.

Besides their native tongue, the Lettish, they both speak German, and the younger one has even a spare knowledge of English. Please direct to

Mr. F. RESEVSKY,
Melrose Park, Cook Co., Ill.

Or to their pastor, Mr. T. Rumberg, Budenstrasse 6, Liban, Courland, Russia.

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IN BRIEF.

There are 13,000 species of fishes, one tenth of which inhabit fresh water.

Germany is making steel fly-wheels. They do double the speed of cast-iron.

In a human body there are about 263 bones. The muscles are about 500 in number. The length of the alimentary canal is about 32 feet.

A scientific journal states that platinum can now be drawn into wire strands so fine that twenty-seven twisted together can be inserted into the hollow of a hair.

Thunder storms are more frequent in Java than in any other part of the world, there being an average of ninety-seven days in each year upon which they occur.

It is said that warm turpentine applied directly to the wound will work a speedy and permanent cure in most cases of lock-jaw. Cold turpentine is good for recent cuts and bruises.

The star Alcyone is so remote from the earth that the light which now arrives at our eyes, even though it speeds on its way at the rate of 180,000 miles a second, has not improbably taken a century or more than a century to reach us.

An eminent physician says that savage races seem to have better color perception than civilized. Of 100 Indian boys he found none color blind; another group of 250 had but two, while none of the girls were found to be color blind.

The ruddy color of Mars is thought by Herschel to be due to an ochery tinge in the soil; by others it is attributed to peculiarities of the atmosphere and clouds. Lambert suggests that the color of the vegetation on Mars may be red instead of green.

Electricity, where unretarded by atmospheric influences, travels at the rate of 288,000 miles a second. Along a wire it is, of course, vastly slower; a perceptible period of time is occupied by the electric current in sending telegrams over long distances.

It is said that oak trees are more frequently struck by lightning than beech trees. The leaves of the beech tree are, it seems, covered with a fine down, which is a better conductor of electricity than the smooth leaves of the oak. According to the same journal, experiments with discharges from influence machines tend to confirm this theory.

According to the census figures the silk manufacturing in this country has grown wonderfully in the past ten years. In 1890 goods to the value of \$69,000,000 were turned out as against \$34,500,000 in 1880. The number of hands employed here also increased from about 31,000 to 51,000, and the number of spindles have expanded from 508,137 to 1,254,798.

Calculations, based on the refraction of light, have caused it to be supposed that the air becomes so rare at the height of about sixty miles that the distance may be regarded as the limit to its sensible extent, but other calculations made during the present century, of the distance of the earth at which meteors ignite, indicate that the atmosphere extends upwards of 100 miles.

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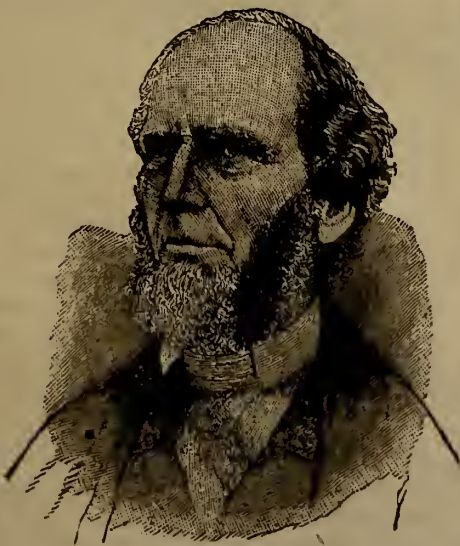
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The Christian Cynosure.

HENRY M. HUGUNIN

Editor.

CHICAGO, THURSDAY, AUGUST 10, 1893.

LODGE SERVICES IN CHURCHES.

While it is now popular with numerous churches to invite a lodge of some secret oath-bound society to attend occasional special services in their sacred edifices on the Sabbath, the true Christians are waking up to a sense of the inappropriateness of such performances, and we trust that the light will continue to shine upon the practice until it shall become disreputable and cease.

R. E. Stewart, writing to the *Associate Presbyterian Magazine* of Chesley, Ontario, for August, considerably objects to this mingling of secular and Christian services, in which the church pays undue honors to pagan or Christless lodges. In support of his position he quotes the following notices from the *Delphi Journal*:

The Masons and ladies of the Eastern Star are cordially invited to worship at the Methodist Episcopal church on Sunday, June 25. This is the Sunday nearest St. John's day.

Rev. H. G. Rice delivered an impressive sermon to the Grand Army and their friends in the Presbyterian church, Sunday morning. The Post attended the meeting in a body and entered heartily into the service. The church was hung with flags and decorated with flowers. Rev. Roberts of the Christian church, and Rev. VanCleve of the Baptist church, were in attendance, the service being a union one.

One glance at the surroundings of these semi-religious gatherings should convince any Christian man of their mistaken character for good. "When such invitations are extended, it is expected that the order will march from their lodge dressed in their regalia, and with great ceremony take their places in the house of God," and too often wearing the side-arms of men of war in the domain of the Prince of Peace. Then think of "churches hung with flags and decorated with flowers: the secret order, with its wardens and 'worshipfuls,' arrayed with plumes and squares and compasses and keystones and other insignia," marching with pomp and indifference to Christianity into the place where humility and broken-heartedness alone may rightly seek the peace of God that passeth understanding.

Further, Mr. Stewart says: "Yet these are the very means by which pastors build up their churches. The plan is efficient, and even those who once bore specific testimony against secret oath-bound societies... are drawn in and are now drifting down with the current of defection."

But the practice is, nevertheless, unworthy of any Christian following.

"KNIGHT TEMPLARISM ILLUSTRATED."

"Ours is a Christian institution; all its teachings are founded upon the Christian religion."—*J. C. Carpenter, Grand Prelate K. T., Texas, in the Voice of Masonry for August.*

In the Knights Templar degree, the station and duties of a Prelate are thus set forth:

"Eminent Commander:—What is the Prelate's station in the Commandery?"

"Senior Warden: On the right of the Generalissimo."

"Eminent Commander: What are your duties, Sir Knight Prelate?"

"Prelate: To minister at the altar and offer up prayers and oblations to Deity."

(From *Knight Templarism Illustrated*, published by Ezra A. Cook, Chicago, and sold at this office.)

The answer of the prelate would have been equally appropriate in the mouth of a priest of Baal, on the day of Elijah's victory.

For overwhelming *Masonic* evidence that the deception and blasphemy practiced in these council and commandery degrees cannot be too darkly painted, the reader is referred to the above-named book, chapters 1 and 2; pages 121-123, and 282-285; and to foot-notes (extracts from authoritative *Masonic* publications) on pages 34, 40, 42, 43, 46, 47, 50, 51, 54, 63, 64, 69, 71, 75, 79, 80, 81, 101, 107, 148, 151, 152, 155, 157, 158, 159, 160, 162, 182, 185, 186, 187, 190, 191, 195, 196, 199, 200, 202, 215, 216, 266, 269, and 270. "The monitorial quotations," says the same book, page 6, "all through the degrees prove conclusively the blasphemous use of the Word of God, and the impious representation even of the life,

sufferings, resurrection and ascension of the Lord Jesus."

Hence the Masons claim that Knight Templarism is "intensely Christian".

"Masonic Life Eternal."—*Voice of Masonry, August, p. 615.*

"At the opening of this our Grand Session, we would lay our chaplet of loving remembrance upon the graves of our fraternal dead, wherever those graves may be... And, brethren, the message these departed brothers send back to us, borne upon the wings of the winds, whispering through the beautiful lips of the flowers, echoing through the stillness of the morning hour, is this: 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the righteous Judge shall give to me in that day, and not to me only, but unto all those who love his appearing.'"—*Rev. J. H. Lloyd, of Iowa, in Voice of Masonry for August, p. 616.*

If Masonry does all this for the poor sinner, is it not supplanting Christianity, which Mackey says Masonry is not,—not even a substitute for Christianity.—*Encyclopædia, p. 641.*

THE MILITARY SPIRIT IS NOT THAT OF THE GOSPEL.

Our esteemed correspondent, Mr. Josiah W. Leeds, of Philadelphia, has been making a study on the question, "Ought Christians to Engage in War?" and his argument and conclusions, as becomes an ardent member of the Friends' church, are in the interest of universal peace, and fill a 16-page pamphlet.

In the course of his treatise, having occasion to refer to the military drill of young men in civil life—in schools, churches and various societies—he takes occasion to say:

Upon the matter of the military drill being a beneficial exercise, I have to say that I have no objection whatever to a certain amount of simple drill for the young. My own son, one of the senior scholars at the Friends' Boarding-school of Westtown, is even now (in part) discharging the duties of instructor in gymnastics, in the course of it going through with a good deal of marching and trotting around generally, but the arms the boys bear are the Indian clubs for developing the muscles of their bodies. Professor Sargent, the well-known instructor in gymnastics at Harvard, is authority for the statement that the usual military drill but awkwardly and imperfectly develops the body, and is a very indifferent substitute for intelligently pursued calisthenic exercises.

But the Boys' Brigade movement, started in Great Britain probably ten years ago, and less than four years ago in this country, I hold to be an experiment fraught with very great moral danger to our young people. "Whatever may be the purpose of its promoters," said a British journal a while ago, "it is an attempt to extend the kingdom of Christ among the young by means of its opposite; for it is essentially and avowedly military, military in its organization, spirit, methods, adjuncts, accoutrements, ideas and associations." Even the patronage, in Scotland, of the talented author of "The Greatest Thing in the World," will not suffice, I feel sure, to prevent an untoward sequence of this movement, the eventual tendency of which I believe will be to develop feelings not accordant with those of universal benevolence.

The question is, after all, does the Gospel of Christ, in any place, or in any degree, authorize a military drill, either without or with arms, as a means of proselyting followers of the Lamb? We think not. Mohammed and Constantine were wrong in this respect, and neither was worthy of imitation.

YORK RITE MASONRY.

The Ancient York Rite, which is now no longer cultivated, based upon what is known as the "York Legend" (it is alleged), is the oldest of all the fraternal Rites, and, according to Preston, a prominent *Masonic* author, originated as follows, copying from the ancient records:

"Edward (of England) died in 924, and was succeeded by Athelstane, his son (and grandson of Alfred the Great), who appointed his brother Edwin a patron of the Masons. This prince procured a charter from Athelstane, empowering them to meet annually in communication at York. In this city the first Grand Lodge of England was formed in 926."

"Such," says Mackey's *Encyclopædia of Freemasonry*, pages 904, 905, "is the York Legend, as it has been accepted by the craft... Only recently has any one thought of doubting its authenticity; and now the important question in *Masonic* literature is whether it is a myth or a history... The theory which I think may safely be advanced on this subject, and which must be maintained until there are better reasons than we now have to reject it, is that about the year 926 a German Assembly of Masons (stone-work-

ers) was held at York under the patronage of Edwin, brother of Athelstane, at which assembly a code of laws was adopted, which became the basis on which all subsequent *Masonic* constitutions were framed."

The same authority (page 906) also asserts: "The York Rite was that Rite which was most probably organized or modified at the (Apple-Tree Tavern) revival in 1717, and practiced for fifty years by the constitutional Grand Lodge of England. It consisted of only the three symbolic degrees, the last one (the Master's) containing within itself the secrets now transferred to the Royal Arch." The same authority (page 906) says that "the Rite in its purity does not now exist anywhere." It consisted originally of the Blue Lodge degrees, with the changes, noted above, in the Master's degree.

The matter has recently derived new interest from the following statement printed in the *Masonic Chronicle* of Columbus, Ohio, for July.

The *Hebrew Standard* of Nov. 28, 1892, repeated the York Legend substantially as related by Preston and Mackey, and the *Chronicle* replies:

This is a most erroneous statement of the origin of Freemasonry, and requires correction.

What are the historical facts?

1. Prince Edwin is a traditionary or mythical personage, and according to tradition was made a Mason at Windsor; this royal town, therefore, ought to have equal rank, as to antiquity, with the city of York.

2. The first Grand Lodge, or first General Assembly, held at York in 926, is a myth.

3. The old York constitutions are apocryphal.

4. There is no historical proof that a York Rite ever existed; but if it ever did, nobody at present knows what it has been. The York Rite, therefore, cannot be the mother of all other rites.

The existence of the old York Lodge can only be traced back historically to the year 1662, and is then lost in the obscurity of the dim past.

It is such contradictions as these in *Masonic* history, and those equally as pointed in its theology, that disgrace it as a system. If *Masonry* has any history or principles by which it is willing to stand, and will unite in proclaiming them to the world, its relations to God and man will be better understood. We care not what absurd secrecy it throws around its lodge ceremonies. The world is in possession of them; but a fraternity whose principles, aims and character are continually clashing, and hence must resort to falsehood and prevarication to make it appear plausible to the ignorant and unwary, is contemptible in the light of Christianity and good sense.

UNITY WITH CHRIST.

The great characteristic of the true Christian is that he is one with Christ. The Scriptures represent this unity as Christ in them, and they in Christ.

These seven things are implied by our being in Christ:

1. The new creation. "If any man is in Christ, he is a new creature. The old things have passed away; behold they are become new." 2 Cor. 5: 17 (R. V.)

2. Freedom from condemnation. "There is therefore now no condemnation to them that are in Christ Jesus." Rom. 8: 1.

3. Freedom from sin. "Ye know that he was manifested to take away our sins, and in him is no sin. He that abideth in him sinneth not." 1 John 5: 6.

4. Prevalence in prayer. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15: 7.

5. Fruit—believing. "He that abideth in me, the same bringeth forth much fruit." John 15: 5.

6. Completeness. "Ye are complete in Christ Jesus, who is made unto us wisdom and righteousness and sanctification and redemption." 1 Cor. 2: 30.

7. Everlasting salvation. "And I heard a voice from heaven saying, write, Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, for they rest from their labors and their works do follow them." Rev. 14: 13.

There are likewise seven things that result from Christ's abiding in us:

1. The assurance that we are not reprobates, but are truly the Lord's. "Examine yourselves whether ye be in the faith, prove your own selves. Know ye not of your own selves how that Christ is in you except ye be reprobates?" 2 Cor. 13: 5. "If any man have not the Spirit of Christ he is none of his." Rom. 8: 9.

2. True spiritual life. "He that hath the Son hath life." 1 John 5: 12.

3. Death unto sin. "If Christ be in you, the body is dead because of sin." Rom. 8: 10.

4. The hope of glory. "The mystery . . . which is Christ in us the hope of glory." Col. 1: 25, 27.

5. The keeping of the commandments. "He that keepeth his commandments dwelleth in him and he in him." 1 John 3: 24. "If any man love me he will keep my words, and my Father will love him, and we will come and take up our abode with him." John 14: 23.

6. Crucifixion to the world. "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me." Gal. 2: 20.

7. The abiding of the Spirit. "Hereby we know that we dwell in him and he in us, because he hath given us of his Spirit." 1 John 4: 13.

There are also seven evidences of the indwelling of the Holy Spirit:

1. He is an abiding comforter. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth, whom the world cannot receive because it seeth him not, neither knoweth him, for he dwelleth with you and shall be in you." John 14: 16, 17.

2. We are God's temple. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. 3: 16. "What, know ye not that your body is the temple of the Holy Ghost, which is in you?" 1 Cor. 6: 19. "For ye are the temple of the living God." 2 Cor. 6: 16. "And are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone, in whom the whole building, fitly framed together, groweth unto a holy temple in the Lord. In whom ye also are builded together for a habitation of God through the Spirit." Eph. 2: 20-23.

3. We are sealed unto the day of redemption. "Grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption." Eph. 4: 30.

4. Not in the flesh but in the Spirit. "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you . . . But if the Spirit of him that raised up Jesus from the dead dwell in you he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rev. 8: 9, 11.

The Holy Spirit our teacher. "But the Comforter, who is the Holy Ghost, whom the Father will send in my name, shall teach you all things." John 14: 26.

6. The witness of our adoption. "The Spirit himself beareth witness with our spirit, that we are the children of God." Rom. 8: 16. "And it is the Spirit that beareth witness because the Spirit is truth." 1 John 5: 7.

7. Our inward intercessor. "In like manner the Spirit also helpeth our infirmities; for we know not what to pray for as we ought, but the Spirit maketh intercession for us with groanings that cannot be uttered." Rom. 8: 26.

NON-SECRET POLITICAL ECONOMY.

Another new political organ has made its appearance in Washington. It calls itself the *Political Economist*. Its professed object is to "teach the masses how to so meet the political emergencies of the day by constitutional methods that the people shall control the nation, that man shall triumph over the dollar which now seems to reign supreme." On this subject the editor adds: "True, all efforts in this direction up to date have been failures." This is a strange admission for a fresh advocate in such a cause to make at the outset; but

"Hope springs eternal in the human breast;" and he proposes to take up his cudgel and fight for his opinions.

The editor was for a long time attached to the *National Economist*, the Washington organ of the Farmers' Alliance and the People's Union; but, disgusted with the "lies and slanders of the moral, financial and political bankrupts, who have so long been barking at his (my) heels and trying to attract attention, in the vain hope that they may recuperate their fortunes, either political or financial, by riding the people's movement," he starts out with a new political party, of which his paper is to be the mouthpiece. The former is "a non-secret organization," without officers, fees or dues. Its name is the "People's Co-oper-

ative Referendum," whose members are bound by this obligation: "I believe in the principles expressed in the 'Cardinal Purposes' of the People's Co-operative Referendum, have read and do approve of the By-laws and system of government, and I do hereby obligate myself as a member of that organization, to do and perform all those things which I may hereafter of my own free will and accord from time to time agree to."

The principles of this new party do not differ from those of the Alliance adopted at Ocala, in December, 1890, and in most respects it is the Alliance revamped. The editor, like the leopard, seemingly has not changed his spots; but we are pleased to learn that his new party is to have so little of the lodge element about it. That fact should greatly increase its chances for success.

—The fiscal year, which ended June 30, shows a sharp balance in foreign trade against us, inasmuch as exports of merchandise from the United States for the year amounted to \$847,423,147, as against \$1,030,278,148 for the previous year. The imports for the same period were \$941,076,128, as against \$827,402,462 in the year ending June 30, 1892.

—The military status of the following States of Europe may be estimated from the fact that in 1892 France, Germany, Russia, Austria, Italy, England, Spain, and Turkey had an aggregate armed force numbering 22,248,000 men. Now this number will be materially increased by the new military law of Germany. The annual war-tax of Europe is at present placed at \$814,000,000—a burden which falls heavily upon a people who are in no way benefited by this enormous outlay.

—From the Gospel Trumpet Company, Grand Junction, Michigan, we are in receipt of a wholesome new singing book, with original words and music, entitled "Echoes from Glory". An accomplished instructor of music, to whom it was referred for examination, informs us that "it is a valuable addition to the few superior Sunday-school books. It is especially suited to young people's meetings, every piece being singable and harmonious. May it receive the success it abundantly deserves!" For samples and terms address the publishers as above.

—Our Washington correspondent has an interesting description of a new temperance movement in that city that would seem to be quite efficient as one branch of the warfare upon the saloon. It is the formation of a league, by influential citizens, requiring satisfactory information relating to the character of every applicant for a saloon license. The standard is necessarily below that of most citizens who wish to embark in any other and more reputable employment, but high, comparatively, among the general run of proprietors of grog-shops. Unless this standard is reached by the applicant, his license is withheld. The tendency, it is thought, will be to reduce the number of low drinking places with which the capital abounds, and it might be used with benefit to society in other towns and cities, by restraining the growth and ill-repute of liquor-dealers.

LITERATURE.

We have received the following August magazines, which the present restrictions upon our columns will not permit us to notice with our usual particularity:

Scribner's, an illustrated "fiction number"; published by Chas. Scribner's Sons, New York. 25 cents.

The Cosmopolitan, beautifully illustrated. Published in New York City. A marvel of excellence and cheapness. 12½ cents.

The *Century* Midsummer holiday number. Unsurpassed in all that pertains to a superior literary periodical. Published by the Century Company, New York City. 35 cents.

The *Preachers' Magazine*, highly useful for preachers, teachers and Bible students—varied and interesting. Edited by Mark Guy Pearse and Arthur E. Gregory. American edition, with timely additions. Published by Wilbur B. Ketcham, New York City. 15 cents.

The *Social Economist*—devoted, under excellent management and with competent writers, to the financial, political and social interests of the

country; fully discusses the silver question and other important topics. Published by the School of Social Economics, New York City. 25 cents.

The *Cottage Hearth*, always rich in the lighter departments of literature, but discursive also, on subjects of social and domestic interest. Published by W. A. Wilde & Co., Boston, Mass. 15 cents.

The *Journal of Hygiene and Herald of Health*. Edited and published by Dr. M. L. Holbrook, New York City. One of the most sensible and practical of all the medical journals extant, and one that ought to be studied in every family. 10 cents.

Worthington's Magazine, for family reading, presents many points of excellence that have given popularity to other and older American periodicals. Its claims for a kind reception are many. Published by A. D. Worthington & Co., Hartford, Conn. 25 cents.

We have received, from the American Society for the Prevention of Cruelty to Animals, 10 East 22d street, New York, an interesting pamphlet—"Kindness to Animals, a manual for use in schools and families." We shall have more to say about it at an early date. It sells for 4 cents.

REFORM NEWS (Continued from 5th page.)

Christianity, and if I had to leave one or the other, the church might go."

Another read what Mr. Finney said about church and lodge membership, and remarked: "That's right. I used to belong to the church, but when I became a Mason I found it so much better that I have no use for it."

An elderly man, from California, looking at the exposition of the Eastern Star degrees, remarked: "That's a humbug. I've been a Mason since 1860, and find it a good enough religion for me; but those women degrees are all bosh."

A very intelligent young man, from the same State, said: "I find very little frank, square dealing among men out on the coast. They are all tied up in their lodges, and each clansman helps his fellow-clansman, and outsiders have very little show among those selfish combinations."

A K. P., living in Chicago, returned a third time for conference. Our first interview was far from harmonious. Our third was much more satisfactory. He has very deep convictions, and I am confident an honest desire to find rest for his soul. He has been sadly perplexed about the heathen, and the imperfections, inconsistencies and contentions among church people, etc. His wife is a Romanist, and he is fearful that their only child will adopt the mother's faith. I pressed the claims of Christ upon him, and explained the way of life as best I could; to which he responded: "I would give all I have in this world to have the peace you speak of." I said: "Give your sins to Christ, and accept his righteousness as a free gift, and you have all that your soul desireth." Reader, will you pray for this young husband and father?

A seceder, who had found Christ, brought to me a blessing in his words of encouragement. A number of Good Templar friends made an honest, though unsuccessful, effort to convince me of the error of my ways. I wish to acknowledge a uniformly courteous and respectful treatment by every member of this order who has called, for which they have my thanks.

A listener came to the front while a spirited discussion was going on, with the inquiry: "Have you ever been a Mason?" I said: "No, sir." "Well, then, you know nothing about it." I said: "Do you frequent dram-shops and houses of ill-fame?" "No, sir, I do not," was his most emphatic and, I have no doubt, truthful reply. I said: "You know something about them, and you are prepared to give reasons for your opinions. The same is true with me in reference to secret societies." His reply was not at all complimentary to your representative or creditable to himself; but as he returned to apologize, after thinking over the matter, we parted with mutual assurances of good will.

The craft are by no means idle, and, if I am not greatly mistaken, there is something on hand which may develop into, tale of deeper significance than the rattle of small arms on the skirmish line. Will you help together with prayer in this work? J. P. STODDARD.

THE HOME.

THE LORD'S DAY.

Fresh glides the brook and blows the gale,
Yet yonder halts the quiet mill;
The whirring wheel, the rushing sail,
How motionless and still!

Six days of toil, poor child of Cain!
Thy strength the slave of want may be;
The seventh thy limbs escape the chain—
A God hath made thee free!

Ah, tender was the law that gave
This holy respite to the breast,
To breathe the gale, to watch the wave,
And know—the wheel may rest!

But where the waves the gentlest glide,
What image charms to lift thine eyes!
The spire, reflected on the tide,
Invites thee to the skies.

To teach the soul its nobler worth
This rest from mortal toils is given;
Go, snatch the brief reprieve from earth,
And pass—a guest to heaven.

They tell thee, in their dreaming school,
Of power from old dominion hurled;
When rich and poor, with juster rule,
Shall share the alter'd world.

Alas! since time itself began,
That fable hath but fooled the hour;
Each age that ripens power in man
But subjects man to power.

Yet every day in seven, at least,
One bright republic shall be known;
Man's world awhile hath surely ceased
When God proclaims his own!

Six days may Rank divide the poor,
O Dives, from thy banquet hall;
The seventh the Father opens the door,
And holds his feast for all!

—Sir E. Bulwer Lytton.

BIBLE STUDY.

Dean Burgon gives an amusing account of an interview he had in 1846 with the learned divine Martin Joseph Routh (at that time aged ninety-one), the president of Magdalen, Oxford. He had called on the president in order that he might be directed as to the best way of pursuing his theological studies. "I think, sir," said Dr. Routh, "were I you, sir—that I would—first of all—read the Gospel according to St. Matthew." Here he paused. "And after I had read the Gospel according to St. Matthew—I would—were I you—sir—go on to read—the Gospel according to St.—Mark." "I looked at him," says Dean Burgon, "anxiously to see whether he was serious. One glance was enough. He was giving me (but at a very slow rate) the outline of my future course." "I think, sir, when I had read the Gospel according to St. Mark, I would go on, sir—to the Gospel according to St. Luke, sir. Well, sir, and when I had read those three Gospels, sir, were I in your place, I would go on—yes, I would certainly go on to read the Gospel according to St. John." "For an instant," says Burgon, "I felt an inclination to laugh. But by this time a very different set of feelings came over me. Here was a theologian of ninety-one, who, after surveying the entire field of sacred science, had come back to the starting-point, and had nothing better to advise me to read than—the Gospel! I believe I was attempting to thank him, but he did not give me time. He recommended me, with much emphasis, to read a portion of the Gospel *every day*." "And after the Gospel according to St. John," he proceeded—(Now for it, thought I; we are coming to the point at last)—"I would in the next place, sir—I think—yes, sir, I think I would certainly go on to read the—Acts of the Holy Apostles, a book, sir, which I have not the least doubt was the work of—St. Luke." "No more have I, sir," said Burgon. "But what is quite evident," continued Dr. Routh, "it must needs be a book of altogether apostolic antiquity; indeed of the age it professes to be. For you may have observed that the sacred writer ends by saying that Paul dwelt at Rome 'two whole years in his own hired house.' Now, sir, no one but a contemporary would have ended his narrative in that way. We should have had all about St. Paul's martyrdom—all about his martyrdom, sir, if the narrative had been subsequent in date to St. Paul's death." "After mentioning the seven Catholic Epistles,

he advised me to read those of St. Paul. He spoke of the Book of Revelation, and remarked that Rome is certainly there, whether imperial or papal."—*Selected*.

HOW TO READ THE DAILY PAPER.

That the daily paper is a great educator I presume no one will deny. But there is education and education. The saloon educates, as well as the church; the prize-fight, as well as the debating club. The average city daily is not discriminating, but serves its readers with the bad as well as with the good, and is usually more liberal with the former than with the latter. We want the news, but can we afford to read and have our children read the sensational reports of murders and robberies, scandals, prize-fights, etc. Such matter is especially damaging to the young, and is just the class of reading that they are apt to choose if left alone with the daily paper.

How can we give them the good, and keep from them the bad? Bro. Blank has solved the problem. During a recent visit of a few days to his neighborhood I was domiciled at his home, and was much pleased with his course. Now, he is a very busy man, and most men in his business would find no time for their families; but not so Bro. Blank. One hour just after dinner, every evening, is spent with the daily paper and his family. John and Susan, the older children, armed with their geography, and the father with the newspaper. He begins on the first page with the foreign news. As names of places are read, the children are asked to locate them, and failing to do so unaided, they refer to their maps. The mention of places may recall certain important historical events, and questions are asked, and information given concerning these. This is repeated as names may occur, until the facts are finally fixed in the minds of all. Questions are also asked concerning the names and titles of prominent persons, terms are explained, etc. Thus information is given in geography, history, science, politics and religion. The accounts of murders and other sensational matter are never read nor discussed.

I can suggest but one amendment to Bro. Blank's plan: Let the time be extended say 30 minutes, during which let the Bible be substituted for the newspaper, and at the close of the reading let all kneel while the father leads in fervent prayer to the Giver of all good. Who can doubt the good effects of such a course?—*Exchange*.

GRINDING THE DIAMOND.

The poor sufferer lay in severe pain on her bed. It had been nearly twenty years since she saw a well day,—more than half that time since she had walked a step, and nearly two years since she had sat up. Her limbs were jerked by spasms, her back had deep sores on it from lying so long; and whenever one was relieved by a new position of the body, another would be made. She never complained; and the cheerfulness with which she endured all this from day to day, and from year to year, was a matter of amazement to all. Her friends who saw the Bible always lying near her, knew well from what springs she drew water. They all said that it was one of the darkest providences they ever witnessed.

One night as the sufferer lay sleepless from terrible pain, she began to look back upon the past. What a wreck life seemed, dating from her bright school days! What a mystery that she must be so helpless and such a sufferer, while her school-companions could walk and move, and act and enjoy life! What was the object of her heavenly Father in putting her into this slow, hot, long-continued furnace? As she lay there thus communicating with herself, the room seemed suddenly to fill with light, and a beautiful form seemed to bend over her. His face was calm and gentle, but full of pity. She was not at all frightened, nor deemed it strange that he was there, though she was aware that she never saw him before.

"Daughter of sorrow!" said he in a voice soft as the zephyr that rocks the rose on its stem, "art thou impatient?"

"No; but I am full of pain and disease, and I have so long been a sufferer that I see no end to it, nor can I see why I must suffer thus. I know I am a sinner; but I hoped that Christ's suffer-

ings, and not mine, would save me. Oh, why does God deal thus with me?"

"Come with me, daughter, and I will show thee."

"But I cannot walk."

"True, true! There, gently, gently!"

He tenderly took her up in his arms, and carried her away, far away, over land and water, till he set her down in a far-off city, and in the midst of a large work-shop. The room was full of windows; and the workmen seemed to be near the light, and each with his own tools, and all seemed to be so intent upon their work that they neither noticed the new-comers, nor spoke to one another. They seemed to have small, brown pebbles, which they were grinding, and shaping, and polishing. Her guide pointed her to one who seemed to be most earnestly at work. He had a half-polished pebble, which was now seen to be a diamond, in a pair of strong iron pincers. He seemed to grasp the little thing as if he would crush it, and to hold on to the rough stone without mercy. The stone whirled; and the dust flew and the jewel grew smaller and lighter. Ever and anon he would stop, hold it up to the light, and examine it carefully.

"Workman," said the sufferer, "will you please to tell me why you bear on, and grind the jewel so hard?"

"I want to grind off every flaw and crack in it."

"But don't you waste it?"

"Yes; but what is left is worth so much the more. The fact is, this diamond, if it will bear the wheel long enough, is to occupy a very important place in the crown we are making up for our king. We take much more pains with such. We have to grind and polish them a great while; but, when they are done they are very beautiful. The king was here yesterday, and was much pleased with our work, but wanted this jewel, in particular; should be ground and polished a great deal. So you see how hard I hold it down on this stone. And, see! there is not a crack nor a flaw in it! What a beauty it will be!"

Gently, gently, the guide lifted up the poor sufferer, and again laid her down on her own bed of pain. "Daughter of sorrow! dost thou understand the vision?"

"Oh, yes! but may I ask you one question?"

"Certainly."

"Were you sent to me to show me all this?"

"Assuredly."

"Oh! may I take to myself the consolation that I am a diamond, and am now in the hands of the strong man, who is polishing it for the crown of the Great King?"

"Daughter of sorrow! thou mayest have that consolation; and every pang of suffering shall be like a flash of lightning in a dark night, revealing eternity to thee; and hereafter thou shalt 'run without weariness and walk without faintness,' and sing with those who have 'come out of great tribulation.'"—*Anonymous*.

FACTS AND FIGURES ABOUT TOBACCO.

It is estimated that nearly 300,000,000, or about one-fourth of the entire human family, use tobacco. It is used by men of every nation, civilized and uncivilized, old and young, rich and poor, saint and sinner; Christian, Turk and heathen. No pope, prince, president or king wields a sceptre over so wide an empire. It is computed that the whole number of smokers, snuffers and chewers consume 500,000 tons of tobacco annually, or 1,000,000,000 of pounds weight. The expenditure of time, labor and money laid out for tobacco is prodigious. The aggregate of all these that enter into the raising of the weed; the making of it into plugs, snuff and cigars; the transportation; the buying and selling and using, is a problem for mathematicians that know how to compute figures that rise beyond millions.

The time spent by a single individual in taking chews, and lighting and puffing pipes or cigars, would, if properly improved, in many instances, be sufficient to acquire a thorough knowledge of several useful sciences. Multiply this by the whole number of tobacco users, and it will amount to centuries of precious time consumed, not only in useless, but hurtful and degrading practices. The labor in producing tobacco and preparing it for use, is amazing. Five and a half millions of acres are cultivated in this soil-impov-

erishing crop throughout the world. In one great tobacco factory in Seville, Spain, 5,000 young girls are employed in a single room. In the city of Hamburg 10,000 persons, many of them women and children, are engaged in the manufacture of cigars. A printing press is occupied entirely in printing labels for the boxes of cigars, and other matters connected with the immense tobacco business of that city.

A man in one of our churches uses \$75 worth of tobacco yearly. A young man in a neighboring town confessed to smoking \$91 worth of cigars in a year. In an annual report of a State almshouse there is the following item of expenditure: "\$219 for tobacco, snuff and pipes." Communities must be taxed additional in order to provide tobacco for paupers! It is estimated that the clergy cost the United States \$600,000; tobacco, \$40,000,000; rum, \$100,000,000. Nearly seven times as much for tobacco as for preaching of the Gospel. Professed Christian, are you still waiting for God to show you it is wrong to use it?—*The Full Gospel.*

THE GIFT OF SONG.

A touching story is told of a little girl sent by her parents from Spain, during a time of religious persecution there, to take refuge with some friends in England. The vessel was lost on a rock-bound coast during a severe storm, but the little girl was saved through the efforts of some heroic men. She was too young to tell her story, but, by a series of providential events, was brought at last to the house of a friend of her parents just as, released from imprisonment, they arrived in England to seek their long-lost darling. A familiar tune, that the mother had taught to her little girl in former days, became the clew that led to their joyful meeting.

A remarkable incident is that of a Scottish youth, who learned with a pious mother to sing the old psalms that were as household words to them in the kirk and by the fireside. When he grew up he wandered away from his native country, was taken captive by the Turks, and made a slave in one of the Barbary States. But he never forgot the songs of Zion, although he sung them in a strange land and to heathen ears. One night he was solacing himself in this manner, when the attention of some sailors on board of an English man-of-war was directed to the familiar tune of "Old Hundred," as it came floating over the moonlight waves. At once they surmised the truth, that one of their countrymen was languishing away his life as a captive. Quickly arming themselves, they manned a boat, and lost no time in effecting his release. What a joy to him, after eighteen long years passed in slavery!—*Child's World.*

DOING AND BEING.

A young girl had been trying to do something very good, and had not succeeded very well. Her friend, hearing her complain, said:

"God gives us many things to *do*, but don't you think he gives us something to *be*, just as well?"

"Oh, dear! tell me about being," said Marion looking up. "I will think about being, if you will help."

Her friend answered: "God says:

"Be kindly affectioned one to another.

"Be ye also patient.

"Be ye thankful.

"Be not conformed to this world.

"Be ye therefore perfect.

"Be courteous.

"Be not wise in your own conceit.

"Be not overcome of evil."

Marion listened, but made no reply.

Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot do what God loves without being what he commands. It is easier to do with a rush than to be patient or unselfish or humble or just or watchful."

"I think it is," returned Marion.

During the fiscal year which ended June 30, 497,936 foreign emigrants came to the United

States, a decrease of 121,384 from the preceding year. Of the total given, 96,313 came from Germany, a decrease of 34,309; from Italy, 72,403, an increase of 11,459; from Sweden and Norway, 53,872, a decrease of 3,281; from Russia (except Poland), 43,657, a decrease of 40,631, and from the United Kingdom, 108,716, a decrease of 8,352. Roman Catholic Italy reports the only increase.

THE BORROWED BABY.

That nice old gentleman over the way
Came into our house quite early to-day,
And he said to mamma, "My wife sent me here
To borrow something;" then he looked very queer.
"It is not sugar, molasses, or tea,"
He said, as he pointed his finger at me;
"It's that little lass she wants me to bring.
Wife's growing feeble and childish this spring.
The weather's been bad, she couldn't get out;
She sees this little girl running about,
And fancies she's like our lassie who died.
'Twould do her good if she'd just step inside."
And then mamma whispered low in my ear:
"Will you be lent for this morning, my dear?
That poor old lady is lonely and sad,
With no little girl to make her heart glad;
You'll be a great comfort to her, I know."
I said to mamma, "Of course I will go."
I was just as happy as I could be
With that dear old lady who borrowed me.
I sat in her little girl's rocking chair
And held her doll with its long flaxen hair,
While she told about her little girl's ways,
How happy she was in all her plays;
And I spoke the prettiest piece I knew
About "a dear baby with eyes of blue,
With chubby hands and cunning toes
And dainty mouth as sweet as a rose."

When I said I must go she asked a kiss.
I gave her ten, for I knew she must miss
Her dear little girl. What mamma would be,
I'm sure I can't tell, if she didn't have me!
And I'll go often; I told her I would;
It's one way, you know, that I can do good.
I'll ask her how she is getting along,
And stop sometimes to sing her a song,
Or read her a story—her eyes are quite weak—
I'll give her kisses, and loving words speak.
I'm so very glad that old lady sent
This morning to see if I would be lent,
And I'll ask the good Lord to bless each day
That poor lonely mother over the way.

—Susan Teall Perry, in *Christian at Work.*

TEMPERANCE.

PROHIBITION IN MAINE.

The Royal Commission of Canada has been making enquiries of the working of the Maine law where it has now had an existence of over forty years. The *Witness* of July 6 gives quite a lengthy report of evidence taken in Portland, the capital and the largest city in the State.

Mayor Baxter said that politics entered very largely into the question of the administration of the law—very much as it now does in the administration of our license law in Ontario. The prohibitory law has done great good. The liquor traffic, where it exists, is disreputable. It is in the hands of the very low men. The law does not entirely prevent drunkenness, but it greatly reduces both crime and drunkenness. He owns a large amount of real estate, and was sure that the prohibitory law had not injured the value of his property. It has not prevented people moving to the State. One man he knew, who came from the city of Portland, England, to be free from the temptations of the open saloon, as he had been addicted to drink. He is now a prosperous and prominent citizen here.

City Marshal Trickey said there had been a good deal of laxity about enforcing the law, but that there were not now any open sales of liquors in the city. There was a good deal of illicit selling, but it was as disreputable as it could be. It was sold in barns and stables and outbuildings and from bottles carried in men's pockets and boot legs. Drunkenness has not increased. Persons not having the habit to use liquors would not go to these disreputable places. In rural districts prohibition does most effectually prohibit. Prohibition is now stronger and better enforced in the State outside of the cities than ever before, and it is better enforced in Portland than it has been for a long time.

Sheriff Crane has been a life-long resident of

the State. There is no open bar, but a good deal of drunkenness, as it was easy to secure liquor from the adjoining State. The prohibitory law is as well enforced as other laws. Public sentiment is much stronger than it was, in favor of rigid enforcement. The law has been most decidedly favorable to the prosperity of the State. In former times, in the country districts, wherever there was a licensed tavern—and there were plenty—there would be a lot of poor families about. That is not now at all the case. There are very many towns in the State where a pint of liquor could not be purchased for any amount of money. The enforcement of the law varies with the zeal and honesty of the officials. If there were licenses issued there would be still low dives where liquor would be sold clandestinely. Prohibition benefits almost all kinds of retail trade.

Police Officer Harmon said there had been a steady diminution of all crimes. There was as much illicit selling under license as under prohibition. There are not many places in the city where liquors are clandestinely sold. He had no knowledge of the existence of clubs where boys procured liquors. There were clubs where young men gathered and where liquor is had.

Mr. Baker, Secretary of Almshouse Overseers, has held the position for twenty years. His attention was called by Sir Joseph Hickson to the fact that the population had only increased 9 per cent as per last census, while the number of paupers had increased 37 per cent. He said the pauperism had increased among the foreign population. He is satisfied that prohibition is best for the State. The extremes of the two political parties are opposed to prohibition—those high in the Republican party and those way down in the Democratic party. The middle classes are in its favor. There are towns and towns in Maine where children have grown to manhood who have never seen a dramshop. Law is as well enforced to-day in Maine as it can be so long as there is a large foreign population to deal with. Boston has more difficulty in enforcing its license law than Portland has in enforcing prohibition. This is all the evidence that has yet been published.

KATE FIELD'S LOGIC.

"What is yeast but alcohol? Science long since demonstrated that fresh bread contains from one-fifth to two-fifths of one per cent of alcohol, and that forty two-pound loaves of bread represent in alcohol an ordinary bottle of port wine. Suppose the members of the Personal Liberty League demand the destruction of forty two-pound loaves of bread for every prohibited bottle of port wine—what then? Will they not have logic on their side?"—*Kate Field's Washington.*

Science must have analyzed a poor sample of bread if it found so much yeast in it after it had gone through the process of baking. But supposing all fresh bread has two-fifths of one per cent of alcohol in it; let us see on which side the "logic" lies. Did you ever know men to congregate in a bakery on Saturday night, swallow 120 pounds of fresh bread each, put eighty pounds more into their respective hip pockets to be swallowed on the sly, then go home in the early morning and fall to beating their wives and children and raising Cain generally? Did you ever see three men go fishing with a basket containing 950 pounds of fresh bread? Did you ever know them after eating it all in the course of an afternoon to fall overboard and sink like lead to the bottom? Did you ever see a man sneak over to the back door of a bakery at 5 o'clock in the morning to eat an "eye opener" of eighty pounds of fresh bread so that he might keep his breakfast on his stomach? Do our police tell us that 30 per cent of the cases they lock up are citizens who in unguarded moments of weakness have fallen in with the boys and eaten 500 pounds more fresh bread than they needed? Do our bakers coax in crowds of boys and get them to throwing dice for fresh bread? Do 90 per cent of our paupers lie in the arms of charity because they have eaten too much fresh bread? Do our lunatics go crazy over fresh bread? Do tramps tramp because of an over-feed of fresh bread? Do men swarm into dirty bakeries, get howling full of fresh bread, seize bread knives and guns and puncture each other's vitals? If you can prove that these things are true, Miss Kate, your Personal Liberty League has logic on its side. Otherwise you and they haven't anything to speak of except an appetite for port wine.—*Northwestern Mail.*

BIBLE LESSON.

LESSONS FROM THE LIFE OF PAUL.

LESSON VIII.—Third Quarter, 1893.—August 20.

SUBJECT.—Paul before Felix.—Acts 24: 10-25.

GOLDEN TEXT.—Watch ye, stand fast in the faith, quit you like men, be strong.—1 Cor. 16: 13.

DAILY READINGS.—M.—Acts 24: 10-16. T.—Acts 24: 17-25. W.—Acts 24: 1-9. T.—Rom. 15: 25-33. F.—1 Peter 3: 8-17. S.—Mark 13: 9-13. S.—Heb. 4: 6-13.

COMMENTS BY E. E. FLAGG.

1. *Paul's defence.* Vs. 10-16. Paul, after a brief imprisonment, during which he was cheered by a vision of his Lord, was only saved from assassination by being sent with an armed escort to Felix, governor of Judea. The latter, however, refused to judge his case until, according to Roman law, he was confronted by his accusers. Five days therefore elapsed before the high priest and elders came down to Cæsarea from Jerusalem, and through their orator, Tertullius, began to accuse him of sedition and sacrilege, and being "a ringleader of the sect of the Nazarenes." Paul answered by flatly denying the first two charges. He went up to Jerusalem "to worship," not to stir up revolt. He had only been there twelve days, and neither in the temple, the synagogue nor in the city at large could his enemies say that they had found him disputing, or in any way inciting to sedition. Neither could they prove the charges brought against him. "Herein do I exercise"—or discipline—"myself." There is no royal road to Christian perfection. There is but one way, and it is straight and narrow—the way of self-denial and self-sacrifice. Even Paul was no exception, for as he tells us in one of his epistles, he also had to labor to keep the flesh in subjection. "A conscience void of offence," (1) "towards God," (2) "towards men." It is impossible to reverse this order, and do our duty to our fellow-beings, while refusing to our Maker the loyal service we owe him. Paul, like his divine Master, spake openly to the world. Here was another point in his defence, that he had nothing to conceal. The last charge, however, he not only frankly confessed but gloried in. Paul was never ashamed of his colors. Yet he denied the accusation that he was a renegade and an apostate. It was his accusers who were false to the faith of their fathers, for in rejecting Christ they had rejected both the law and the prophecies.

2. *Paul's tact and shrewdness.* Vs. 17-21. "Now after many years." Paul's long absence from Judea, during which he had had little or no intercourse with his native land, was a strong point in his defence. His errand to Jerusalem, which was one of peace and good will, was still another. The third and perhaps the strongest of all was that these Asiatic Jews found him in the temple quietly engaged in a religious service. They themselves raised the tumult, and yet were too cowardly to appear before Felix and state their charges, or show if there was anything in his words that proved him to be a blasphemous or seditious person, unless it was his cry before the council: "Touching the resurrection of the dead I am called in question by you this day." How could they consistently persecute him for standing up for the very doctrine they themselves held so firmly, and which distinguished them as orthodox Jews from the rival sect of the Sadducees? Nothing could have been shrewder or more full of tact than this move by which he at once threw his enemies on the defensive. Our Saviour's promise, "I will give you a mouth and wisdom that none of your adversaries shall be able to gainsay or resist," was wonderfully fulfilled in the case of this brave and devoted apostle to the Gentiles.

3. *The heroic preacher.* Vs. 22-25. History gives to Felix the vilest of characters. His wife Drusilla was of the family of Herod the Great, and worthy of her lineage. Such was the couple before whom he was to make another grand address, "concerning the faith in Christ." Paul was not nearly so anxious for his own honor as he was for that of his beloved Master. He "reasoned." The Gospel addresses itself to the understanding as well as to the heart. He reasoned of righteousness, i.e., of justice; of temperance, i.e., virtue or self-control; and of judgment to come. But Felix, like the majority of sinners, delayed his action till too late. Two years later he lost his office and fell into disgrace with the emperor. He gained nothing by postponing repentance, but he lost everything.

STERLING TESTIMONIES.

"I would do almost anything in my power to help on the work of rescuing all Christian men from the 'grip' of Masonry and all other secret and un-Christian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence."—*From Dr. George F. Pentecost's Letter to Conference of Christians on Secret Societies, Chicago, 1887.*

"As to the question of the attitude of Christians toward the secret orders, two or three things seem to me very plain. One of them is this: that the whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity."—*From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference April, 1890.*

"I belonged to two secret societies, and have bumped against nearly all of them, and know what I am talking about. Their sociability and benevolence may be all well enough; but they belong to the world. . . . I have about made up my mind that the whole thing is of the world, and the enemy of God and his church Brethren, why don't you say Amen? You know I am telling the truth; and I pray that you may have grace to receive it in love, as I have spoken it. As Christ's disciples we can make no compromise with the world. The friendship of the world is enmity against God."—*From Bible reading, by L. W. Munhall, evangelist, on Separation, given Feb. 25, 1890, at Somerville, Mass.*

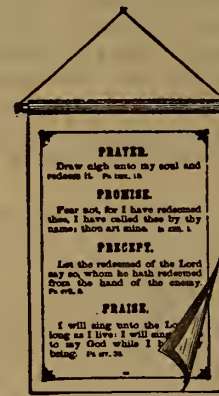
"God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and his service, and to the church by depleting and robbing her of her male membership, THAN ANY OTHER ONE ENEMY OF CHRIST. There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."—*From Dr. George F. Pentecost's Bible Studies, 1889, p. 389.*

"We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."—*From Pres. Finney's book, "Character, Claims and Practical Workings of Freemasonry," pp. 260, 263.*

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do? Better men will take their places. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God, and if only one or two go with us it is all right."—*Address by Dwight L. Moody in Farwell Hall, Chicago, 1876.*

CHIEF JUSTICE MARSHALL was the intimate friend and biographer of Washington, and was himself a Freemason in his youth. Marshall left the lodge in 1793. He had then for some sixteen years been acquainted with Washington, who died six years later. Marshall wrote to Hon. John Bailey from Richmond, Oct. 18, 1833, of Washington and Freemasonry: "I do not recollect ever to have heard him utter a syllable on the subject."

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NEWS OF THE WEEK.

CHICAGO.

Florida's exhibit in the Horticultural Building was thrown out by Chief Samuels because it was discreditable.

His Highness Rajah Jajetjait Singh Aliwalla Rajah Rajagan of Kapurthala, accompanied by one of his wives and a retinue, has arrived from India to see the fair.

Before the board of lady managers, Mrs. Barker denounced the dances on Midway Plaisance as highly immoral and degrading.

J. J. Duggan, a saloonkeeper, testified before the cold storage warehouse corner's jury that employees of the concern had smuggled most of the goods out before the fire.

Owing to inability to sell valuable securities the private bank of Lazarus Silverman closed. It is claimed the assets will greatly exceed the liabilities.

Exhibitors and concessionaires in Midway who have alien contract labor employed must return such people to their native land when discharged.

World's Fair total paid admissions: In May, 1,050,037; in June, 2,675,113; in July, 2,760,263. Total for three months, 6,485,413.

Director General Davis has ordered a stop put to the alleged dancing in the Persian Palace on Midway Plaisance.

Belgian officials here have been notified that 900 American exhibitors have engaged space at the big Antwerp fair which opens next April.

Mrs. Maria Dakin was fatally burned by the explosion of a gasoline stove. Two other women were seriously injured.

The James H. Walker Dry Goods Company failed for \$2,400,000. It is claimed the assets will overbalance the liabilities.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from July 31 to Aug. 5:

W Brisco, E Rarden, H S Wismer, O N Carnahan, E J Hayes, G M Smith, Miss A Blount, M Caldwell, C R Morsman, C H Potter, H Johnson, H Stahl, J W Modlin, Rev S A Bumstead, E Brace, Robt Jones, J W Raynor, A Worman, J Richardson, A Gummer, J R Lyons, T Ruark.

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CHICAGO.

Wheat—Spring No. 2.....	60	
Winter No. 2.....	56 3/4 @	60
Corn—No. 2.....	38 3/4 @	39
Oats—No. 2.....	23 3/4 @	27 1/4
Rye—No. 2.....	49 @	50
Bran per ton.....	10 75 @	11 00
Hay—Timothy.....	10 00 @	11 50
Butter, medium to best.....	15 1/2 @	19
Cheese.....	03 @	09 1/2
Beans.....	1 60 @	1 75
Eggs.....	12 1/2 @	13
Seeds—Timothy (100 lbs).....	3 40 @	3 80
Flax.....	97 1/4 @	1 00
Broom corn.....	03 @	04 1/2
Potatoes, (new).....	1 25 @	2 00
Hides—Green to dry flint.....	03 3/4 @	07
Lumber—Common.....	10 00 @	13 00
Wool (unwashed).....	14 @	20
Cattle—Choice to extra.....	4 30 @	4 80
Common to good.....	3 40 @	4 15
Hogs.....	4 90 @	5 50
Sheep.....	1 50 @	4 00

NEW YORK.

Wheat.....	67 1/2 @	69
Corn.....	47 1/2 @	49
Oats.....	31 1/2 @	35
Rye.....	55 @	57
Eggs.....	14 @	15
Butter.....	14 1/2 @	19 1/2
Wool.....	13 @	25

KANSAS CITY.

Cattle.....	1 15 @	4 10
Hogs.....	4 65 @	5 15
Sheep.....	3 00 @	4 75

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EDMUND RONAYNE.

I am firmly resolved, with God's assistance, to oppose it (Freemasonry) all I can, being fully persuaded that man is wicked and corrupt enough by nature, without voluntarily returning to pagan practices, and swearing to support and maintain a pagan religious institution.—From "The Master's Carpet," page 396, by Edmund Ronayne, Past Master Keystone Lodge No. 639, Chicago.

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NEWS OF THE WEEK (Continued from 13th page).

Nelson Vankirk, an old business man of Chicago, disheartened over business failures, committed suicide. His wife killed herself several years ago.

Monetary conditions show little change. Chicago banks have ordered \$650,000 more gold in order to carry on New York business.

Dr. David R. Dyche, prominent in medical and church societies of Evanston and Chicago, died Wednesday morning.

COUNTRY.

All credit has been abolished in Colorado and everything is done on a cash basis. The plan favors large cities where prices are low.

Presidents Miller, of the St. Paul, and Reinhart, of the Atchison, say that railroad prospects are bettering and there is enormous business in sight.

Gov. Boies, of Iowa, has notified the State central committee by letter that he is opposed to a third term and desires to retire from politics.

Commissioner Loehred says that only such pensions are to be suspended as were clearly granted contrary to law.

Ashland, Wis., was on Friday entirely surrounded by forest fires and the city in danger of destruction.

Sister Frances Antoinette, of Kansas City, has laid aside the nun's habit. Her father recently died, leaving an estate valued at \$75,000.

Frank Van Loon was hanged at Columbus, Ohio, for the murder of Farmer Vandermark in 1891.

Four persons were killed and twenty-five injured by the falling of a clubhouse balcony at Chelsea, Mass.

Insurance rates in Iowa have been raised 10 per cent and merchants have been notified that they must meet the increase.

Owing to a family quarrel a funeral procession was stopped by police authorities in Findlay, Ohio, and the body was held pending a settlement.

Cincinnati distillers have been given one day of grace in which to pay to the government \$3,000,000 in whisky taxes.

The Mayor of Toledo has agreed to pay city employees out of his private funds. There was money in the treasury, but the auditor refused to issue it.

On account of a reduction in wages, a serious riot took place at the Arkansas Valley smelter near Leadville, in which several men were hurt.

Mayor Miles, of Peoria, has commenced a determined warfare on the saloons in order to have them closed Sunday evenings.

Mrs. Clara Gee, a dentist of Grand Rapids, suffering from overwork, drowned herself in a cistern.

Kansas strikers have again assaulted miners in defiance of the injunction issued from a federal court.

Pennsylvania iron millers have instructed their superintendents to employ none but Americans hereafter.

Several members of the laity of the Catholic Diocese at Lincoln, Neb., have

asked Mgr. Satolli to appoint a court to try Bishop Bonacum on a number of serious charges.

William Smothers, while kneeling at his son's bier at Jeffersonville, Ind., was robbed of his watch and chain by another mourner.

Supreme Chancellor A. Williams, of the Colored Knights of Pythias, has been expelled by the supreme session at Cincinnati.

Denver's city council has appropriated \$15,000 for the purpose of employing idle men at work on the streets.

Gov. Tillman, of South Carolina, is angry at the treatment his liquor constables has received and says arms will be resorted to if necessary.

Cattle and horses in southern Illinois are dying from a new disease, which produces blindness and affects the throat.

The steam yacht Rachel sank in Lake George, N. Y., with twenty-nine passengers, nine of whom were drowned.

FOREIGN.

The town of Birsh, Russia, has been visited by fire. One hundred and eighty houses were destroyed and seven persons killed.

The explosion of a grenade on the German war ship Baden, at Kiel, caused the death of two officers and seven seamen.

Since the outbreak of cholera in Naples more than 100,000 residents have fled from the city to escape the pest.

Financiers of London met to discuss the present monetary situation. A speech was made by Balfour, who favors bimetalism and international currency.

Rear Admiral Humann, commanding the French fleet at Bangkok, has declared the blockade of Siam at an end.

Battle has taken place between the forces of Malietoa and Mataafa, rival chiefs in Samoa, in which the latter were routed.

Twenty new cases and fourteen deaths from cholera was the official record of the day at Naples.

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Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE WORLD'S CONGRESS, NATIONAL CHRISTIAN ASSOCIATION.

OCTOBER 5TH, AT 2 AND 7:30 P. M.

The uncertainties respecting the Sabbath opening of the World's Columbian Exposition have delayed announcement respecting our Congress. While there is still a measure of doubt, it now seems certain that the authorities desire to close on the Lord's day, and there is reason to believe that they will succeed in their wish. We are accordingly arranging for the meeting to be held, God willing, in the Art Hall, on the Lake Front, at the time above indicated. We desire that all our friends pray that the way may be opened by the Holy Spirit for the most effective gathering yet held on this question. We also request that all who can plan to visit the Exposition in early October should do so that they may be with us on the afternoon and evening of the 5th.

For the Committee,

CHARLES A. BLANCHARD, *Ch'n.*

Recent advices indicate that in some States of the Union the Republicans are beginning to view the Prohibition vote with unusual favor. Keep up the agitation; the light begins to shine.

Particular attention is called to the closing paragraphs of Rev. J. P. Stoddard's report of his work at the World's Fair. His appeal should be promptly heeded in the interest of our reform.

The legal obstruction to the efficacy of the new South Carolina State liquor law (which permits the authorities to buy and sell all the ardent spirits used) as set forth by Judge Hudson, is that provision which authorizes the searching of shops and homes for hidden and forbidden beverages,

and their seizure when found. This, it is claimed, is in opposition to constitutional restrictions upon the right of search.

If our neighbor of the New York *Catholic Review* is to be believed, "the Freemasons, who make such fervent pretensions of being patriots, have control of Italy, and the country is bankrupt." Between the Vatican, Freemasonry, brigands and the Mafia, Italy is not a very desirable land for Christian resort.

We think that no apology is necessary for printing in this issue the comprehensive analysis of the "Holy Royal Arch degree," by the late Pres. J. Blanchard. Freemasons of that degree have recently been doing special work in this city, with their usual glorification of its merits, and the article is timely and trustworthy.

Rev. Tullius C. Tupper writes in the *Voice of Masonry* that "Masonry is not an institution that antagonizes the church; far from it. It helps a man to be a Christian." For Christian read "church-member;" for no Christian needs the help of the lodge to make him a child of God. The Lord Jesus Christ and the Holy Spirit alone can do that.

A Masonic congress convened in this city last Monday; but a Masonic contemporary informs us that "it has not met with universal approval" from the fraternity, and adds that "it is powerless to accomplish anything beyond the ventilation of questions that have been more or less discussed in the different Grand bodies for the past half a century, with the result that each grand jurisdiction is a law unto itself." More hereafter.

As the *Cynosure* goes to press on Tuesday morning, and the court to try the case of Clingman vs. the World's Fair Directory for closing the grounds to the public on a recent Sunday does not sit until later in the day, it is still uncertain whether the Fair will remain open on future Sabbaths or not. Last Sunday admission was paid for by only 18,096 persons, the uncovered exhibits were not many, and an air of desolation pervaded the inclosure.

That well-known secret (paid-for-benevolence) insurance society, the "Ancient Order of United Workmen," having learned the value of maintaining the morality, good health and finances of its membership, and the injurious influence of the liquor traffic, has issued a proclamation demanding that all its members engaged in the retail liquor business either get out of the business or out of the order, and declaring that hereafter all applications for memberships from retail liquor-dealers will be refused. We have not statistics at hand to show how greatly this, as well as other "charitable" institutions, has suffered from the business and influence of the saloon; but the consequent waste and loss to each and all from this source must be considerable.

Several days ago, mob spirit in Indiana received a terrible check. At Corydon, two men named Conrad had been tried for an alleged murder, but, owing to insufficient testimony, both were acquitted. Fired with indignation at this result of the trial, a body of one hundred farmers and others attempted to lynch the two men, who, in self-defence, slew five of their pursuers. The occurrence greatly shocked the people in that vicinity; but it is understood that the "White Caps" have long flourished near Corydon, by whom the residents have been greatly intimidated, and among those who made up this lynching party were several members of this despicable secret organiza-

tion. While it is deplorable that five men of prominence in the neighborhood should have been involved in such an unlawful and disreputable pursuit, and were slain by those whom they attempted to persecute, yet the event will prove salutary in the interest of law and human rights.

The case of Hon. Chas. D. Long, one of the Supreme Court Justices of the State of Michigan, very pointedly confirms the necessity of weeding the pension list of superfluous barnacles. Judge Long has been drawing a pension at the rate of \$72 a month for the loss of the left arm above the elbow and the gunshot wound of left hip, resulting in "total helplessness, requiring the regular aid and attendance of another person." Second Deputy Commissioner Bell says of the case: "Report being made to the bureau that, in spite of the fact of his being pensioned for 'total helplessness, requiring the regular aid and attendance of another person,' he was performing his duties as a justice of the Supreme Court of Michigan at a salary of \$7,000 per annum, the bureau naturally came to the conclusion that an investigation of the case was demanded, and suspension followed accordingly, on the ground that the performance of the duties of justice of the Supreme Court of Michigan at a salary of \$7,000 per annum was hardly consistent with 'total helplessness.'" He had been drawing his pension since March, 1884, the date of his last medical examination.

FINAL VICTORY.

BY REV. A. THOMSON.

Though sudden storms in wrath may rise;
Though thunders shake the vaulted skies;
Though sudden ague-fits of fear
Drive from our hearts the Christian cheer;
Though foes without and foes within
Add their shrill clamor to the din,
Till our frail lifeboat, tempest-tossed,
Is like a vessel doomed and lost;
Yet even then we deeply know
That all the angry winds that blow—
That all the wrath of winds and sea
But brings us final victory.

Whom do we trust? The Lord whose word
The heaven, the earth and hell have heard—
Heard to obey; the Lord who sends
His daybeams upon foes and friends,
And waters, in his love, the soil
Of honest worth and caltiff vile.
Shall we be faithless to our trust?
Down with the thought, dark and accursed!
When spring forgets the rose of June;
When summer has no sultry noon;
When autumn has no sheaf of gold,
And the fair earth is dead and cold,
O'erwhelmed in one great fiery sea—
E'en then we'll sing his victory!

Tomahawk, Wis.

THE LORD'S DAY AND THE WORLD'S FAIR.

REVISED NOTES OF A SERMON PREACHED IN THE
COLLEGE CHURCH, WHEATON, JULY 23,
BY PRES. CHAS. A. BLANCHARD.

"Surely the wrath of man shall praise thee: the remainder of wrath thou shalt restrain."—Psalm 76:10.

Though the Sunday opening question is not entirely settled, it has so far advanced as to constitute a very instructive lesson to the thoughtful mind. We are not certain as to the exact working out of the legal complications which now environ the managers, but we do know that after years of agitation they closed the gates of their own accord, and, if unhindered, would no doubt have continued to keep them closed in deference to the Christian sentiment of the nation. As the wrath and confidence of slave-holders abolished slavery, and as the murder of Haddock closed the saloons in Sioux City, so once more God's Word

is proved true, and the fight for a seven-day fair results in God's glory and the good of the people.

This appears, first, in that it is now apparent to all the world that the persons to be relied on to sustain a respectable exhibition are Christians, and those who respect the Christian religion. Many thousands belonging to these two classes did not feel at liberty to patronize the Fair at all while it was open on the Lord's day. But of those attend who did it seemed evident that one-half at least preferred going to church on Sabbath to going to the Fair. The churches are crowded as never before in the history of Chicago; the theaters and the World's Fair have had a small and diminishing attendance. It was just so at the Metropolitan Art Museum in New York. The first year of Sunday opening resulted in a loss on running expenses of nearly ten thousand dollars, and the cancelling of a bequest of fifty thousand. It is clear that valuable exhibitions, like other conservative influences in society, depend for their success on those who honor the Christian religion.

In the second place this effort to turn the Sabbath into a holiday has shown how untrue is the "foreigner" plea. We were told that we must disregard the law of God, the law of the land, our national customs, and the most glorious page in our nation's history, because Europe was to be our guest and she could not understand a Puritan Sabbath. Then it was iterated and reiterated that Chicago was not an American city, and the silent inference was drawn that American laws and customs could not there be maintained. Well, the petitions of millions of people, the laws of our country and the agreement with Congress were all set aside. A successor to Chief Justice Taney was found to throw over the act the mantle of law. The drummers went out to rally the "foreigners" to trample down the American Sabbath, the Bible Sabbath, but lo! they would not come. The best of the European exhibits were covered, and even Japan, slow-waking from the sleep of centuries, put us to shame.

Along with this "foreigner" argument for Sabbath-breaking the "workingman" argument also went to sleep. A small crib bed nicely held them both. It can now be seen that the worthy class of wage-workers never asked for a Sunday Fair, and that those who haunt saloons and other disreputable resorts cannot be coaxed out of them by an Exposition. The diminishing Sunday crowds have swarmed about the Plaisance, where the theaters and beer-shops furnished what they desired. It would have been evident token of insanity if wage-workers should aid in destroying their only rest-day, but the opening of the Fair on the Lord's day proved that they did not wish so to do.

Another way in which the effort to carry on a seven-day-fair glorified God was in that it caused the church to utter a united voice on a moral question. So far as my information goes, there was never an occasion on which so many Christians gave a true testimony at one time. Of course, the Unitarian, Universalist and Romish churches were largely on the other side, though even among them there were notable and honorable exceptions; but the evangelical churches of our nation were practically one in resisting the assault that was made on the Lord's day. This furnishes precedent and example for days to come. It shows what the attitude of the church should be respecting Sunday mails, trains, newspapers, barber-shops, bakeries, tobacco-using, lodges, liquor-serving political parties, etc. Whenever an evil exists the whole church of Jesus Christ should stand as one man against it.

Union of law-loving-men who are not professed Christians with Christians was also a result of the persistent effort to secure a Sunday fair. Thousands of men who are not church-members, and who would not have objected to a Sunday fair if it could have been honorably secured, were decidedly opposed to one that involved what seemed to them a violation of law and of business integrity. They joined in the protest of the church and, under God, contributed to the result which has been attained. This is well. Every man who truly loves his country should stand with the church, on all moral questions at least. We may hope that many beginning thus may go on until they find the source of all good of all law in the mind of our Lord Jesus Christ.

But one of the most impressive lessons taught

us by this series of events is the power of the church when she utters a united voice. It is said, and truly, that this is God's doing. It is true. But why does not God stop the Sunday street-cars, papers, and trains? Why did he not stop slavery before the war? Why does he not stop the liquor shops? I think there is but one answer to these inquiries. The reason why evils prevail is often the fact that the church is mixed up with them, enjoys them, and shares in the profit of them. God does not destroy Sodom until Lot goes out. No evil lives when the church of the Lord Jesus separates from it and testifies against it. It is our silence, or our complicity with evil, that give it power, and when we trust in the blood of Jesus and utter a clean testimony God will act for us as he has at this time.

Of course, this suggests our responsibility. If we can overcome the iniquities that now slay our fellows, and do not do so, are we not partners in their death? There is no doubt of it, and God calls us by this marvelous series of providences to occupy higher ground. It is not our duty to destroy evils. That is the sole prerogative of God, and his honor, in this respect, he will not give to another. No flesh can glory in his presence. But it is our duty to testify for the truth and against error. If we utter this testimony humbly and faithfully, as God's witnesses, he will not let our words fall to the ground. God waits even now to smite down lodges, lust, liquor-shops, avarice, Sabbath-breaking, and other evils, until his people are willing to voice his mind concerning them. May he speedily grant us this grace for Jesus' sake! Amen.

A SECRET EMPIRE A FACT, NOT A FIGURE.

Some will persist in supposing that secret empires are to be taken in merely a figurative and not in a literal sense, but this may be disproved by an example. The rule of Prussia before the defeat of Austria and France was limited to its own territory, and it was properly called a kingdom; but after humbling the latter and incorporating the petty German states, voluntarily and involuntarily, accompanied by a partial dis-possession of the rulers, it was appropriately termed an empire because it embraced extraneous or foreign subjects. In a similar manner Odd-fellows, Knights of Pythias and other societies, including Masonry in its incipient stages, as stated near the beginning of the first chapter of the "Key to Masonry" in the last edition of "My Experiences" advertised in the *Cynosure*, are equivalent to kingdoms as they are limited to their members; but Masonry, after the coercion or seduction of jacks in the advanced stages, as related in the same place, the Mafia of Italy and the Tin-Ti-Sin of China are properly empires, because they coerce or seduce foreign subjects. Masonry is the only body in this country that aspires to and establishes a secret empire for Mafias, and Tin-Ti-Sins are confined to Italians and Chinese, and therefore lack universality. But empires in crime are more pernicious than political empires, because they strive to extend abominations as well as dominion over others, and are, therefore, more potent for evil. The vengeance of heaven was wreaked upon the Mobabites because they made themselves particularly obnoxious by attempting to coerce and seduce the Israelites, and the Baal-worshippers rendered themselves doubly injurious by seducing the Jews in Ahab's time. In the latter instance they accomplished what they had before attempted in vain. A secret empire is a reality in this country, although the term may also be used figuratively to mark a distinction between an open and a secret but partial government. Baal-worshippers, of whatever denomination, are supporters and members of the secret empire. I wish to emphasize the fact that there is an actual secret empire among Americans like the Mafias among Italians, as referred to in the above book.

As a suggestion that may prove beneficial to some reader who is troubled with weak lungs, we call attention to an article in the *Century Magazine* for August, by Thomas J. Mays, on the proper breathing movement as a preventive of consumption. He explains that the upper part of the lungs is not used as much as the lower part, and that pulmonary diseases may be avoided by

breathing so that every part of the lungs is brought into use. The article is illustrated with diagrams.

A CONTRAST.

VALUE OF THE ROYAL ARCH DEGREE IN MASONRY AS COMPARED WITH ITS ESTIMATE BY EX-PRES. J. BLANCHARD.

The first of the following articles is from a Masonic source; the second is copied from the "Analysis of the 'Holy Royal Arch' Degree" by the late ex-Pres. J. Blanchard, attached to Doeburg's Exposition, page 593, "Freemasonry Illustrated," copyrighted by Ezra A. Cook & Co., Chicago, with whose permission it now appears in the *Cynosure*.

SPECIAL VALUE OF THE ROYAL ARCH DEGREE.

In the ceremonies and teachings of the Royal Arch degree great stress is laid upon the importance of the sacred volume. The "law and the testimony" are frequently appealed to, and their binding authority recognized. Biblical personages and events are brought to the front and made prominent in the impressive rendering of a degree, than which none other is more pervaded with suggestions relating to the Supreme Architect of the Universe, and the revelations which he has made of himself, and his truth to mankind.

The scenes enacted, the lessons from the Holy Scriptures usually read in the conferring of the degree, together with the search made for and the finding of the book of the law, are all well calculated to impress the mind of the candidate with the value of the sacred records. He must be dull indeed if his respect for the holy writings is not increased during the progress of the ceremony; but, however this may be, he cannot fail to observe the high estimate put upon these writings by the fraternity into which he has been admitted. His thought is quickened in regard to the antiquity of the sacred records, which, for more than twenty-five hundred years, have been so carefully guarded by the Hebrew people, whose history they record in so many important movements and issues, and he is led to conclude that this book of the law—the sacred volume as it now comes into our hands—is in very truth what it has been called: "The foundation-stone of our lodges and the keystone of our Royal Arch."

The book of the law was providentially preserved and strangely found according to the old legend of the Royal Arch degree, and the moral significance of the preservation and finding may be understood without any lecture of explanation. It suggests that the holy volume has been subjected to rough treatment in many a day of rebuke and blasphemy, that it has often been consigned to the flames, and has had to pass through the fire of hostile, captious and ungodly criticism, but that it has survived the floods of ungodliness, weathered the storms of abuse, and come out unscathed from the fires of persecution, and is to-day, as ever, the guide, the hope and the comfort of believing millions; the special illumination of faithful craftsmen who walk in the light of its revelation of truth and duty.

The Royal Arch Degree, as we stated at the beginning, affords a special help to this recognition of the sacred volume as the great and distinguishing light of Freemasonry. The Royal Arch ritual and ceremonial are commended by many excellent features, but in nothing more than in their references to Jehovah and his revelation.—*Freemason's Repository*.

ITS ORIGIN.

To understand this degree some brief glances at facts in history are necessary. In 1517, Luther had forced on the nations of Europe the question of salvation by ceremonies or salvation by Christ, an issue eternal in its consequences, and which has been agitated from the ceremonies instituted by Cain to this hour. Its agitation in France had culminated in the massacre of Saint Bartholomew, Aug. 23 and 24, 1572, in which more than one hundred thousand Protestants were treacherously and in cold blood assassinated by papists, in the city of Paris and throughout France. The English people, prepared by the labors of Wickliffe a century and a half before, generally received Luther's doctrine of salvation by faith in Christ; but popery had seized on the

throne and measurably corrupted the priesthood, so that England was in a balance which continued wavering between the two religions. In 1605, under James I., who the Roman Catholics hoped would restore their religion, five or six otherwise respected and popular Englishmen, enraged at James, and believing that it was lawful to kill heretics, undertook to blow up the King, Lords and Commons with gunpowder. They would have succeeded but for the scruples they had about killing a few Roman Catholics along with the head men of the kingdom. Two Jesuit priests, Tesmond (or Texmund) and Garnet, were cognizant of the intended national assassination, but were under the oath of the confessional. The ferment caused by the memory of Saint Bartholomew and the Gunpowder Plot, with the despotic doctrines and ideas which produced them, did not die out, but drove out the Stuarts and produced Cromwell's "Commonwealth" (A. D. 1649-60).

This was fifty or sixty years before the Apple-tree tavern Grand Lodge had centralized and governed the craft. But the local lodges of working Masons, corrupted by their secrecy, oaths, idleness and drink, naturally supported despotic government and the Stuarts, who are justly described by a strong and nervous writer as "selfish beyond the semblance of benevolence, and voluptuous without the decency of shame." The lodges scattered over England were, at this early date, accustomed to "accept" as Masons members of the nobility, for the most part profligate lords, for the influence of their position in society; and these honorary members inclined the lodges to favor monarchy, and against the commonwealth. The part which Masonry played in favor of popery, despotism and the Stuarts, is thus given by Emanuel Rebold in his General History of Freemasonry in Europe, dedicated, by name, to the principal lodges, grand and local, on the continent of Europe; translated and published by J. Fletcher Brennan, Cincinnati, Ohio, 1868. This writer says:

"After the death of Charles I., in 1649, the Masonic corporations of England, and more particularly those of Scotland, labored in secret for the re-establishment of the throne destroyed by Cromwell; and for this purpose they instituted many degrees hitherto unknown." And Rebold goes on to say that "Charles II., who, during his exile, was received as an accepted Mason by their election, . . . gave to Masonry the title of the Royal Art, because it was mainly by its instrumentality that he was raised to the throne, and monarchy restored to England."—*Rebold, p. 55.*

This same Masonic writer tells us, in his learned history of the lodge, that "The desire to restore the family of the Stuarts to the throne of England, and thus to favor the interests of Roman Catholicism, suggested to the partisans of that family the idea of forming secret associations by which to carry out their plans; and it was with this object that they obtained entrance into the Masonic lodges on the Continent. They commenced in France;" and Pierson (Traditions, 320-5) tells us that the first degree he ever heard of, named Royal Arch, was brought over by one Ramsey, called Chevalier, Baron, and Doctor, a Scotchman by birth, converted to Rome by Fenelon, and made tutor to the Pretender, son of James II.

Charles II., by oath of office a Protestant, died a papist. Huddlesworth, a popish priest, was smuggled into the dying king's chamber, through a back stairway by which that profligate monarch was wont to receive his courtesans, received his last confession, and gave him the communion, after he had made provision for his favorite concubine. His brother, James II., "The simpleton who lost three kingdoms for a mass," cast off all disguise; professed popery openly; and, failing in his attempt to revolutionize the church and state, both which he had sworn to maintain as they were, threw his scepter into the Thames, abdicated his throne, left the country, and died abroad. His son, the Pretender, aided by papists, openly abroad and secretly at home, kept alive the claim of the Stuarts to the crown of England through the reigns of several monarchs into that of George II. Pierson, in his Traditions of Masonry, above cited, tells us that the tutor of this Pretender first brought a degree called "Royal Arch" from France into England, to organize by the help of Masonry a secret rebellion for the establishment of popery and des-

potic power. Ramsey's politics failed. His Masonry survived.

An Irishman named Dermott, whose religion, if he had any, is not mentioned, who headed the York wing of the split from the London Grand Lodge, adopted and altered Ramsey's Royal Arch degree and called it the "Holy Royal Arch." It became popular, and aided in healing the schism of seventy years between the London and York lodges, under the Duke of Sussex as Grand Master, in 1813. But the Royal Arch degree was not formally recognized by the London Grand Lodge till 1770. It was then adopted through the efforts of Thomas Dunckerly, Grand Master, aided by the Duke of Clarence, brother of the king. Dunckerly was an illegitimate son of George II.

Such is the singular origin and history of this "Holy Royal Arch" degree. Invented by papists in France, it was brought over by a Scotch traitor and convert to Rome, long resident in France, tutor to the Pretender, and partisan of the Stuarts. It was adopted and altered by an Irish clandestine, or schismatic Mason, and legitimated, in its present form, by the bastard son of a king.

Whoever will read carefully Rebold's History, pp. 105-212, and 314; also Pierson's Traditions, pp. 320-325, will see these astonishing facts verified by the best Masonic authorities.

NAME OF THE DEGREE.

The name "Holy Royal Arch" coincides with and confirms its history taken from Masonic authorities.

The adjective "Holy," in the title, has no reference to moral purity or goodness; but means a fancied, artificial, scenic sanctity, which is official, not moral; as in "The Holy Alliance," of crowned heads, and "Holy Mother Church," which was never more "holy" in this official sense than when in 1414, in the Council of Constance, the general corruption of its priesthood was acknowledged and reform promised; which promise was broken by the new pope as soon as elected, and John Huss burned in violation of plighted faith.

The word "Royal," in the name, means *pertaining to kings*; from the French *Roi* (king). It was called "Royal" or king's degree, because invented to overthrow the commonwealth and restore monarchy and the Stuarts in England. See proof cited above.

The term "Arch" comes from the arch which the three candidates pretend to find under the ruins of the first temple, in the drama or play of the degree. In symbol, it represented a monarchist's idea of a state, in which the people are constructed into an arch consisting of orders of commons and nobility resting one on another, with a king for the keystone at the top. The lost keystone found was monarchy restored; and the symbol of Christ, as "the stone which the builders rejected," was blasphemously applied to a Stuart restored as "headstone of the corner." Well might Charles II. call Masonry "The Royal Art."

This Masonic scheme for the restoration of monarchy succeeded in the restoration of Charles II.; but failed to restore his brother James II. and his son. Another house occupied the throne; Protestantism was established and lodge Masonry itself became so unpopular by the final fall of the Stuarts, that in 1717, when the Apple-tree Tavern Lodge was formed, there were but four old decayed lodges in South England. By the formation of that London Grand Lodge, Masonry was turned back again, from a specific end, the overthrow of Protestantism and just government in England, to its general use and object, the dethronement of God and the destruction of mankind, by substituting ceremonies administered by priests for salvation by faith in Christ; and in God through him; which substitution is the vice of the morally dead nations to-day. Thus "Holy" meant *priestly*; "Royal," *kingly*; and "Arch," *caste*; and "Holy Royal Arch" means the degree of *Priest, King and Caste*.

ITS PRE-EMINENCE.

But what gives this degree its terrible pre-eminence? See how it is exalted by the monitors. Hear Sickels:—

"This degree is indescribably more august, sublime, and important than all which precede it; and is the summit and perfection of ancient Masonry." [See Sickels's Monitor, note 320, p. 504 of this volume.] Mackey tersely calls it,

"This august degree". [Note 325, p. 570.] The explanation of the pre-eminence given to this degree by the lodge writers cited (and others which might be cited) is this: It is the first degree which swears the candidate (see its oath, p. 512) to discard all law but that of the lodge, by helping Masons, "right or wrong"; and to conceal their crimes, given as secrets, "without exception;" or, as formerly taken, "murder and treason not excepted," as a supplement to the Master's oath, which excepts by name these two crimes from the oath of concealment. This is simply abjuring all other allegiance, human or divine, that the candidate may give his fealty, single and undivided, to Satan, anti-Christ, or the god of the lodge. Blue Lodge Masonry, invented in England, had some lip-loyalty to government and some dram-shop religion toward God. That was as far as unsworn Englishmen could be carried. But to overturn the "Commonwealth of England" and establish despotism and popery on the ruins, required the English oath of allegiance to be unsworn and eradicated, and the Royal Arch oath, invented by papists in France, did it. And this oath, invented for a specific purpose in England, answered also the general one of swearing the whole French nation free from God in the *Champ de Mars*, where the nation became godless, and French *Reason* enthroned in place of the Most High. Thus, if, in the vigorous language of one, Masonry is "run by an invisible power," that power first had free course, ran and was glorified in this Royal Arch degree. The assurance, also, which the sorcerer gives the candidate to induce him to take the oath, that "it contains nothing which can conflict with his duty to his God, his neighbor or himself," is properly pronounced, by a Royal Arch Mason who has left them, "a villainous lie!"

This oath contains, too, eleven distinct oaths, or specifications, commencing, "Furthermore I promise and swear," and all closed with, "So help me God," in the face of the Son of God, who said, "Swear not at all." It also ascends to the pinnacle of blasphemy and impiety, by setting an average lodge-man behind a burning bush, to personate the Infinite Jehovah. It also travesties the Mosaic miracles, and makes by-play and balderdash of some of the sweetest promises and holiest precepts of God, as: "I will bring the blind by a way they knew not;" and, "He that humbleth himself shall be exalted," etc.

This degree certainly "excels all that precede it, but its superiority is its superiority in sorcery, blasphemy and impiety. It is the first degree in which mortal men ape and personate their Maker, and swear to shield each other's villainies and crimes, "without exception".

But while its individual demerits entitle this degree to its bad pre-eminence over all preceding degrees, it is as the culmination and queen of a wicked system that its true, horrible nature appears; a system of rebellion and sacrilege, reaching round our globe and running back to Cain's religion of self-projected worship.

The whole hateful network of false religions have the same impious nature and the same fatal end. They attempt to furnish substitutes for God and the reality of things, to turn history into legends, facts into myths, and truth itself into lies. Their means and motives are also the same: cunning, curiosity, superstition, intimidation, terror, and vague hopes of advantage. Isis, Osiris, Eleusis and the rest; the Masonry and Mormonism of all ages; the Purrow and Bondoo of Africa, meeting nightly in their chaparral lodges; and, with names and titles changed, in Asia as well,—these are the "high places" which Hebrew prophets encountered, and "the unfruitful works of darkness" which Christ's apostles denounced. On the one side, they are schemes by which the few live in luxury and lust on the earnings of the many, and, on the other, religions which sanction crime and keep the dupes content. No man can comprehend Freemasonry without considering it as a part of this poisonous and pestilent winding-sheet of nations; one vast conspiracy against God and goodness; in the words of another, "dovetailed together, and run by an invisible power".

"In the ranks of the opponents of Freemasonry may even to this day be found men of high position and station in the walks of life."—"Voice of Masonry" for July, p. 533. It would be strange indeed if this were not so.

NEW ENGLAND LETTER.

A popular inconsistency—A great temperance convention—A singular cause of strife in the C. E. S.—The course of thunderstorms—A new fact about beer—The tramp problem—Why can't women vote?—Home missionary work in New England—Saloon and lodge tactics alike.

"Laying aside all malice" signifies, in the original, "laying aside all worthlessness." This is one of the nuggets of thought dropped by Rev. A. C. Dixon for the Bible students of Northfield, and indeed for anybody who has been in the habit of thinking this one of the easy commands to obey. How many people, who would on no account harbor malice in their hearts, will glibly confess themselves "unprofitable sinners" without a blush; as if to be useless, a mere cumberer of the ground, was not the acme and the essence of "wickedness" (which is the way the Revised Version puts it) in an age like ours, whose call for workers, rescuers, helpers, like deep calling unto deep, is never still.

This is the time for out-door meetings, and a grand temperance convention is now in session at the Point of Pines, a beautiful seaside resort just out of Boston, where speakers and audience can alike catch enthusiasm from a sight of old ocean in his vastness. All the noted war-horses in the prohibition ranks are to be heard from, including the veteran Neal Dow, the Black Knight, Hector, Mrs. E. Trask Hill, Mrs. Rice, and others. But it has got to be strictly a non-partisan affair, as it will be a very mixed gathering in more than one sense, and it is well understood beforehand that any one who breathes a syllable in favor of third party politics will "throw a coldness over the meeting," even if no worse results follow. This, however, is perhaps inseparable from a convention conducted on such a mammoth scale; but I doubt if the sensation of being thus muzzled will be altogether agreeable to some of the men and women who are booked to speak, and are used to freer platforms. I notice among the list the name of one very prominent Freemason and Republican politician, who is much better known through the State for his secret society affiliations than his anti-saloon record. The lodge will always get a finger in the prohibition pie if it can, and in this largest temperance convention ever held in New England it will not be strange if it succeeds in getting in more than one.

Among other organizations represented is the Christian Endeavor Society. Many good people have been wondering for some time when this society, whose growth is so phenomenal, will stop "endeavoring" and go to "doing." One of our Boston dailies is responsible for the statement that the C. E. Societies in this city are seriously divided over—the dancing question. To dance, or not to dance, has become with many Christian Endeavorers such a burning problem that on a recent excursion the feeling on both sides—so it is reported—developed into almost a factional fight, in which some persisted in dancing, while the anti-dancers smothered the orchestra and blew out the lights. But rather than exercise a zeal without knowledge, would it not be better for the latter to avoid such disgraceful internecine strife by coming out altogether from an organization which has thus degenerated? Why not be content with the first society of Christian Endeavor that was ever instituted, and which met the wants of the world's greatest endeavorers and does—the church itself?

The papers have come to us daily, lurid with details of storm and accident. Few have been the summer tempests more furious in their sweep, or grander in their electrical display than the one a night or two since. The rain came down in sheets, in floods, as if all the fountains of heaven were opened; but what a delicious sense of newness and freshness and exquisite cleanliness the next morning! The majority of New England thunderstorms, so says a Harvard investigator, unlike the course of empire, come to us ready-made from the west,—a striking lack of analogy between law in the natural and the political world.

The temperance people have another medical fact in relation to the use of beer that I suppose will scare the inveterate beer-guzzler about as much as it affects the confirmed smoker to be told of the cancer-forming tendencies of nicotine. It has long been known that beer will rot leather; and now hospital records show that it will rot the fingers of those whose daily business it is to draw

this drink for their customers. What it will do, and is doing, to the stomachs of the latter may be inferred, but is not quite so patent, as it requires a post-mortem examination to find out with exactness.

How much we owe to these patient statisticians! Prof. McCook, by his late article in the *Forum*, has brought his readers face to face with the magnitude of the tramp problem in a way hardly possible except through the cold logic of figures. It seems there are nearly 50,000 men who are tramping the country, strong and able-bodied, with very few exceptions, three-fifths of them in the early prime of life, and 75 per cent under 40. Three-fifths have trades by which they might support themselves, and nine-tenths are able to read and write; yet this large and increasing army, who "produce nothing and pay nothing," costs the country from eight to nine million dollars annually; and for this army of vagabonds who sleep where it happens, and prefer to tramp the country to working for an honest living, the saloon—for this weed in the garden of our modern civilization flourishes regardless of the silver question or the price of wheat, or any other financial factor—is chiefly responsible. Prohibition would do more than any other measure to abate the tramp nuisance.

"Why can't women vote?" asked a questioner in the school for feeble-minded youth at Waltham, Mass. "Because they can't be presidents and governors," was the answer instantly shouted back. Kate Tannatt Woods tells the story in the *Transcript*; not the less amusing because it points a moral, for this is the way a good many people reason in a circle on this subject, who are neither youths nor feeble-minded;—as if thousands of men did not vote every year who are much less likely ever to become presidents and governors than Miss Willard or Mrs. Livermore.

There are only forty-five towns in Massachusetts without a library; but while general intelligence is more widely diffused than ever before, why is there such a sad religious decadence among the population of our rural districts, where there was once a church-going people, but which are now fast relapsing into "churchless wilds?" The same condition of things prevails very generally throughout the farming districts of New England. The last *Andover Review* has an account of home missionary work undertaken by some Andover students in a few of the frontier towns of Maine, which sums up the reason in these rather formidable-sounding words: "isolation, individualism, and denominationalism." The second is largely a result of the former, and as individualism made New England to a great degree what she is, it follows that it is not a bad thing in itself to be individual. But the spirit of denomination, dividing the Christian people in one town, who ought to be a unit, into half a dozen weak, struggling churches, with pastors utterly unable to do their best through lack of adequate support, is evil and only evil.

A W. C. T. U. sister of my acquaintance has lately had her eyes opened to the effect, as a stimulant, of Hires' root-beer, so largely patronized as "a temperance drink." There is no safety except in letting alone. The more the prohibition question is agitated, the more the markets will be flooded with these specious delusions. The hand of Joab—that is to say the saloon—is in them all. "No shrewder move has been made by the liquor power," says a leading temperance paper, "than this proviso for... the stopping of the mouths of those who would cry out against the saloon, by making them unconsciously partakers of the very thing they hate." How alike are the tactics in this respect of the saloon and the lodge!

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Aug. 9, 1893.

Few men have the gift of saying the right thing at the right time and of saying much in few words to a more marked extent than the "blind man eloquent," as Rev. Dr. Milburn, who has for a period of years been Chaplain of the House of Representatives and who is now Chaplain of the Senate, is commonly called. He made his prayer in the House of Representatives at the opening session of that body, and his language was so well-chosen and so well-suited to the occasion, and to the circumstances under which Congress assembled in extra session, that no apolo-

gy is necessary for quoting therefrom. It was an impressive scene, and even the chattering crowds in the galleries were awed as the blind minister, his sightless orbs turned upward as though looking up to the Supreme Ruler, and his hands extended supplicatingly, said: "In this critical moment of the nation's life, endow thy servants with supreme statesmanship and patriotism, inspire them with sound judgment and good counsel, that all their deliberations and decisions may be guided by thy good Spirit to the welfare, honor, and prosperity of the people. Bring to naught the selfish schemes of men who seek their private gain in public misfortune. Restore confidence in the minds of the people. Dispel all fright and panic, and grant that our country may soon return to its accustomed ways, crowned with prosperity and blessed with peace." It required no extra-vivid imagination to hear a universal amen to that prayer.

Rumsellers are impudent everywhere, but it does seem that those at the national capital are more impudent than those elsewhere. They talk and act as though they absolutely controlled a majority in both branches of Congress and have only to give their orders concerning legislation to have them obeyed. Patriotism has no meaning to the rumsellers; and now, when a distressed country is looking to Congress for legislation that will bring financial relief, the Washington rumsellers are bringing their nefarious influence to bear upon Congress to secure the repeal of the liquor-license law passed by the last Congress, and which has not yet gone into effect, the courts having decided that it must start with the license year, which begins November 1. The queer thing about this move on the part of the liquor-dealers of Washington is that the law was originally drawn for them by one of their lawyers, and when it was introduced not long before the close of the last session of Congress they openly boasted that the temperance people would either have to accept that bill or get nothing. The temperance people accepted the situation, and by hard work succeeded in getting some amendments attached to the original bill, which made it a big improvement upon existing law. It is those amendments that the whisky-sellers object to, and knowing that it would be difficult, if not impossible, to get them struck out they are trying to get the whole law repealed.

Rev. W. M. Cleveland, of Buffalo, N. Y., is a guest of his brother, the President, and he preached to large Washington congregations twice last Sunday, his text being in the morning, Isaiah 42:21—"He will magnify the law and make it honorable," and in the evening, Romans 3:5—"Is God unrighteous who taketh vengeance?" Mr. Cleveland looks nothing like his brother, the President, but there is a resemblance in their methods of talking. No eloquence or oratorical grace; just plain, straightforward, hard-hitting language, such as would be used by a business man in addressing a meeting of his associates. With those who go to church in the same spirit that a gourmand approaches a table laden with dainties to tickle his palate, such ministers as Mr. Cleveland are never popular, but others know their value.

The reading of President Cleveland's message was followed with the closest attention in both House and Senate, and the manner in which it dealt with the financial question is commended even by those who do not agree with the conclusions drawn, and the wish is heard very frequently that Congress in dealing with this matter will keep in mind these words from the message: "This matter arises above the plane of party politics. It vitally concerns every business and calling, and enters every household in the land."

Rev. S. W. Haddaway, the new Chaplain of the House of Representatives, opened yesterday's session with prayer. He is well known and much liked in Washington for his plain-spoken, old-fashioned Methodism.

Hon. Henry W. Blair, formerly Senator from New Hampshire and now a member of the House, received yesterday a handsome bouquet, attached to which was a card bearing the following inscription: "From the National and Local Woman's Christian Temperance Union. The women of the nation say, 'All honor to the brave and loyal champion of womanhood and right.'"

Please renew your subscription now.

REFORM NEWS.

REV. HENRY L. KELLOGG AT ROCKFORD.

Rockford, Ill., Aug. 5, 1893.

EDITOR CYNOSURE:—Rev. Henry L. Kellogg delivered an excellent lecture on the lodge question before a small audience at the Y. M. C. A. hall of this city last evening. It is to be regretted that not more people attended, but those present seemed to follow the speaker's remarks with the closest attention, and I have no doubt that a deep impression was made on many of them. Large meetings are very often, *but not always*, the most effectual ones. Where thorough instruction is the object, small gatherings often prove to be more beneficial than great crowds, in which there is, generally, so much to divert the attention of the listener. I am convinced that in the comparatively small meeting of last evening much good was done; a seed was sown which will not fail to grow and bear fruit; the gentlemen present, among whom there were several clergymen, were furnished with facts and arguments that will be used as strong weapons in the holy war against the secret orders.

Having made a few appropriate introductory remarks, Rev. Mr. Kellogg proceeded to show that the veil of secrecy, protecting the members of all lodges, subjects them to the very strong and dangerous temptation of doing things which they would not dare to do if they knew that their words and acts were liable to be made public. Hence the tendency of all secret orders leads them imperceptibly towards the practice of that which is forbidden, and, in the end, of crimes. The speaker further showed that secret societies interfere with the family, the state and the church; they tend to put a separating barrier between man and wife; they hinder and sometimes stop the course of justice; they estrange people from Christ, and exact from their members a false, idolatrous worship. All this was fully proved and illustrated by examples from life.

The questions of several lodge-members who had listened to the lecture revealed that their thoughts had been aroused on the subject.

Yours, L. D.

FROM REV. WM. FENTON.

St. Paul, Minn., Aug. 11, 1893.

EDITOR CYNOSURE:—I have recently visited Austin, a city of about 5,000 inhabitants, located in Mower county, near the southern boundary of this State. None of the churches visited were inclined to let me speak in them. The Norwegian Lutheran church has a Freemason on its board of trustees, and therefore its pastor dare not allow the subject of Freemasonry to be agitated in that church. The Congregational, Baptist and Methodist churches were found to be in the same category with the Lutheran—fearing a division if the secret society question should be agitated. One pastor whom I met on the street declared himself to be a believer in secret societies and a Freemason; and that his name has been proposed for chaplain of a Masonic lodge, which office he expected to fill if elected. In reply to the question, Why he liked Masonry so well? he said: "The symbolism of Masonry so beautifully explains the Bible," which answer seemed to me to be equivalent to that of a pirate who should say: "My black flag, my plank over which I drive my victims into the sea, my swords, cutlasses, guns, etc., beautifully symbolize and explain the righteous laws of civilized nations." A half-hour's conversation with this pastor on the sidewalk seemed to change his mind, for he appeared to be very much ashamed of Freemasonry, said that he knew but little about it, and desired me to send him some literature upon the subject.

Being denied the use of a church building, I spoke on the street, from the text: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4:12. There was a well-dressed Freemason in the audience, who promptly turned away as soon as the vicarious atonement was mentioned. Although the text has a very direct application to Freemasonry, as is seen in the context, intending to speak in the same place again on the following evening, I made the mistake of saying almost nothing about Freemasonry, for I departed from that city on the next day.

At Faribault, Rev. Bro. Ostly made me quite welcome to speak in his church. Other pastors in that place are so hampered by the lodges that they deprecate any righteous agitation of Freemasonry.

At La Crosse, Wisconsin, I heard a Freemason preach twice in the Baptist church. The church is without a pastor, and doubtless they will call the Freemason. In the Bible class an allusion to Freemasonry revealed the fact of the presence of a Freemason in the class. A private conversation with him made him ashamed of Freemasonry, and he expressed an interest in Leviticus 5:4, 5, which is God's authoritative commandment for men to break Masonic and all such-like obligations. I hope the man will get free thereby, and so save his soul from Masonry by obedience to his Maker in breaking the Masonic obligation.

A few days ago in conversation with a Christian friend who many years ago joined the Masons, and is now an evangelist, he remembered that while taking the Entered Apprentice degree he was prompted to say that he was prepared to be made a Mason in his heart before he went to the lodge. He now understands the meaning of that lodge catch to be that a man, to be a true Mason, must give his heart to Beelzebub, the prince of liars, *alias* Osiris, *alias* Hiram, the lodge name for Satan, the father of Freemasonry, before he goes to the lodge. My friend now tells me that for two or three days he has felt like praising God that he never gave his heart to Masonry. Therefore, when he said that he had been prepared in his heart, the Masons made him lie.

It is a bad job for a man to join the Freemasons, whether he gives his heart to the lodge-god or not.

I have also visited the World's Fair, and will offer a few words about it. If it is continued as it is for another year it may go far towards making Chicago as Sodom and Gomorrah were when the Lord rained fire and brimstone upon them out of heaven. A part of God's plan for our return to his favor is, that we shall wear clothing and eat our bread in the sweat of our faces. When our Saviour came from heaven to earth, he wore clothing and ate his bread in the sweat of his face. Missionaries tell us that when savages are converted to God they want to wear clothes and work at some honorable employment. Upon entering the Woman's Building at this World's Fair, the first thing that greets us is a statue of a naked woman. Now the sweet and wholesome food prepared by these excellent cooks and placed upon their tables at a moderate price cannot compensate for their indecency in the exposure of the shame of their nakedness. In nearly every room of the Fine Art Building there are pictures of naked men and women and crowds of men and women are thronging these rooms all day long. In some of the villages, at least in one, men and women appear in their savage state, with scarcely sufficient clothing to cover the shame of their nakedness.

In the street of Cairo there is a pagan temple, in which the worship of the golden calf is carried on with singing and dancing, led by an Egyptian priest, and girls dancing with such blandishments as might tempt a Herod to cut off the head of a John the Baptist to please her. The priest, at the close of the idolatrous worship, explained it in harmony with Freemasonry, Odd-fellowship and such like religions. When the performance was ended he talked with me, and explained the pictures portrayed on the wall as referring to nature worship and Freemasonry. He told me that he himself is a Freemason, and he believes that the Bible and Christianity are founded upon ancient Freemasonry or nature-worship; therefore he calls himself a Christian as well as a Freemason and calf-worshiper. It is nothing to him, of course, that our God slew about three thousand of his own chosen people for practicing that same calf-worship; that is to say that for adopting the faith of this Egyptian priest and his Masonic brethren, Dr. Lorimer and Bishop Fallows, God destroyed about 3,000 of his ancient people. Possibly, these distinguished Christian pastors, so-called, may be so deluded with certain mysteries of "higher criticism" as to think they may evade the judgments of the Almighty, revealed from heaven, against their ungodliness, and executed at Mount Sinai; which execution the apostle would say was an example to them that should hereafter live ungodly, suffering the vengeance of eternal fire. When we consider that these

Freemason idolaters can boast of 721 ordained clergymen of the State of New York alone affiliated under penalty of death, with their sworn allies, we may well ask, What is this world coming to?

Of course, the exhibition at this World's Fair of useful arts and manufactures, inventions, scientific discoveries, education exhibits and all such like are commendable, and might, without the unclean adjuncts alluded to, be, with the blessing of God, a means for the improvement of mankind, sweet and pure as the breath of heaven. But, defiled with abominations, it is abhorrent in the sight of God and all right-minded people.

W. FENTON.

REV. J. P. STODDARD AT THE WORLD'S FAIR.

The "chronic grumbler" is at the Fair, but so far I have had no occasion to solicit his services. The N. C. A. exhibit has received impartial treatment from the authorities, and my associations with neighboring exhibitors have been perfectly pleasant. The curtains were drawn in front of our booth on Sabbath and a notice, "Closed on the Lord's day," securely attached. Some miscreant wrote: "You darn fool, take away your trash; we have no use for it." Seeing the inscription, the guard properly removed the notice and reported to me on Monday morning. The lieutenant called soon after and assured me that if detected the offender would be shown no quarter.

The largest freedom compatible with good order is shown, and I notice that whenever the conversation becomes spirited a guard appears; but hitherto there has been no occasion for his interference.

I could give a number of indications showing an effort on foot to induce your agent to sell and deliver, contrary to the rules of the Fair; but I have cautiously kept within the limits. To make sure of my rights, I went to Superintendent Peabody and received my instructions from headquarters, so that no charges have been preferred against me. While the advocates and apologists for the lodge are numerous and bold, I am confident that "they that be with us are more than they that be with them." There is this difference, however: Secret order men love the chief seats, and to stand on the corners of the streets "to be seen of men," from both directions, while the disciples of the "meek and lowly" One are, as a rule, modest and retiring. It would be better if they were more outspoken in defence of the cause of Christ.

The Knights of Pythias pride themselves upon their bravery when put to the test, forgetting that the true test of bravery is to expose and renounce a fraud, and not to commit the foolhardy act of maiming one's self, or of being made a fool of by jumping upon rubber spikes for the amusement of clownish, shallow-minded impostors who practice upon their credulity and give them silly ceremonies in return for their initiation fees.

(Continued on 9th page.)

CORRESPONDENCE.

DISCOVERING THE FOUNDATIONS.

DEKALB, Iowa, August, 1893.

EDITOR CYNOSURE:—The *Cynosure* is a very excellent Christian paper. It shows a very gentle spirit in discovering the foundation principles of the Gospel, especially with opposition. We are told somewhere in the Bible about "the foundation" being "discovered". And it seems to me to be the business of the N. C. A. to remove that which obscures the foundation.

The foundation principles of Christianity are lost sight of by worldliness creeping into the church, and when "the enemy comes in like a flood," many float with the current. It has become well understood, by a few at least who have posted themselves, that lodgery is a false and Christless religion; yet, by being a cunningly devised system of organized deception, it has crawled into the church and created a popular tide on which it has floated into the high places of the church. "There is spiritual wickedness in high places." Perhaps by the societies of Jesuits in the Roman church, and Freemasonry in the Protestant church, the "man of sin exalting himself above all that is called God," is in

each place. His number is 666. Have the titles of secretism no signification? What does it mean that the lodge has a "Noble Grand," "Worshipful" and "Most Worshipful Master"? What is more blasphemous? Is it not the "mystery of iniquity" that the foundation principles should be so lost sight of that any should be so deceived as to try to serve two masters? But it is encouraging that the "hidden things of dishonesty" are being so exposed that it no longer appears in harmony with salvation; but the foundation is being so discovered that even the world exclaims, in substance, "There is something wrong with a man's religion when he attends lodge on prayer-meeting nights." How many the lodge has weaned from prayer-meeting eternity will reveal.

CYRUS SMITH.

SECRET SOCIETIES IN THE SOUTH.

SELMA, Ala., July 17, 1893.

EDITOR CYNOSURE:—I am a young man who has been about five years in ministerial work. For something over two years I was a pastor in Little Rock; for about eighteen months in Searcy, and for nine months editor of the *Baptist Vanguard*. I am now pastor of the Tabernacle Baptist church, in this place, having about 250 communicants. The students of Selma University worship with us also.

I came here under a divine impression, and since I have been here God has given me moderately of what men call success; that is to say, increasing congregation and an apparently growing confidence among the people that I am a man of Gospel purpose.

Ever since I have been a Christian and understood the New Testament spirit of Christianity, I have been opposed to secret lodges—especially to Christians belonging to them. I have kept aloof from them when they offered me inducements to come in that they might have my influence. I cannot thus defile my conscience. You have been giving me the *Cynosure* for several years, and it has kept me informed and inspired. In Little Rock the fight was on between the pastors and the lodges. Here I found the pastors either affiliating with them, or afraid of them. I came, and at once began to preach and lecture against them, at church, at the university and privately. A good many were so solicitous of my welfare as to try to get me to join their particular order, and so gave me abundant opportunity of giving them a private sword thrust. This I have done from sheer conviction of duty, everywhere I could. They are so arrogant here as to want to make the pulpits their advertising medium in exchange for support. This I could not possibly permit. I was imprudent enough to say so publicly. This enraged them, of course. But, although a good many of my leading brethren belong to them, they respect me. I know that they sometimes think I would get a better support were I to allow myself to be made the tool of their oath-bound brethren. But my Christian conscience cries out, and my whole nature revolts, at the idea. They thought a few weeks ago to handicap me. They sent a whisky-scented "Immaculate" (?) to offer me admittance into that order without either fee or initiation ceremony. I politely refused, and vouchsafed my Scriptural reasons for so doing. He at once stigmatized me as an enemy to those things which "build up the race" and openly threatened to do what he could to tear down my congregation. This did not appall me, for the congregation is Christ's, and I am charged to preach the Word, and not obey congregations. But I am sad when I see the people so ignorantly following off these "blind guides" who "call good evil and evil good," and seem, with a picture of a false charity, to deceive even the very elect.

I want some help in the form of as many pamphlets as you can spare me, and the *Cynosure*, if you can afford it, to two or three preachers who belong to my congregation. I am not able to pay for these. This I am sorry for, for I know some one must pay for them. But if you can send them, they will do good. If you cannot send them, I am going to do what I can in the name of God. He will help me. I belong to him and his church; not to the world.

God bless you and help you to spread the light. There does not seem much hope till Christ comes; but we can "fight in the shade."

Very truly,

C. P. JONES.

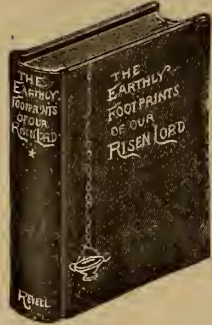
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LODGE NOTES.

(From Secret Society Papers.)

Of the Italian Chamber of Deputies 300 of the 504 are Freemasons, and of the French Chamber 200.

Portland, Oregon is to have a new Odd-fellows' temple which, when completed, will cost \$400,000.

In September next occurs the semi-centennial of the introduction of Odd-fellowship into New Hampshire.

The Manchester Unity of Odd-fellows, of England, increased 22,614 in one year. They number about three-quarters of a million.

At the close of the year 1892 there were 697,842 Masons in the United States and Canada. At this writing there are 700,000.

In March last there were ninety-seven subordinate lodges of Odd-fellows in Chicago. In addition to this there are a number of encampments, cantons and Rebekah lodges.

The officers of the national guard of the Hawaiian provisional government were largely, if not all of them, taken from the divisions of the uniform rank, Knights of Pythias, because of their knowledge of military tactics and drill. The uniform adopted is that of the Ohio national guard.

Three general revisions of the rituals of the Independent Order of Odd-fellows have been made since the institution of the order in America, viz.: in 1835, 1845 and 1880. Occasional, and many times unimportant, changes and corrections and modifications have been made, but no revisions except as above stated.

January 1, 1892, the Independent Order of Odd-fellows outnumbered the Manchester Unity Odd-fellows 33,378. The aggregate number of white Odd-fellows on the globe at that date was 1,572,384. At this time, eighteen months later, the aggregate would seem to be more than one and three-quarter millions.

There were 112,846 votes cast at the Pythian Home Fair at New York for a diamond badge for the most popular Knight in the State. The three highest were E. M. Friend, of Perfection Lodge, No. 270, who received 53,108; the next, Anson S. McNab, of Rochester City Lodge, No. 212, 27,771 votes, and J. C. DeLamare, of Ivy Lodge, No. 167, 11,809 votes.

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The Christian Cynosure.

HENRY M. HUGUNIN

Editor.

CHICAGO, THURSDAY, AUGUST 17, 1893.

ORGANIZED DIABOLISM.

One of the most unsavory and wicked portions of Chicago is that lying between Kinzie street on the north, Canalport on the south, Halstead street on the west, and Chicago River on the east. Whatever is vile, intemperate, cruel, murderous and God-forsaken, can be found in that district. It is doubtful if the old historic "Five Points" of New York City ever rivalled it in wickedness.

There are, however, bright spots in that sin-blighted and saloon-cursed stronghold of Satan, in the shape of Gospel missions, controlled by earnest Christian workers, who are laboring hard to save souls from the filth and degradation that environ them; and by the power of God's Holy Spirit they have hitherto met with success in snatching sinners as brands from the burning, and leading them to the Lord Jesus Christ for salvation.

This Gospel invasion of the devil's territory has greatly stirred up the wrath of its hardened denizens, and now there seems to have been created, and armed with infernal panoply, an organized and vindictive party of infidels and sons of Belial, whose object, judging from their recent manifestations, is to oppose the Gospel and those who are endeavoring to promulgate it in that vicinity.

Several times, within a few weeks, have street meetings on West Madison street, near the *Cynosure* office, been broken up, the evangelists either driven away or arrested on some trumped-up charge and thrust into a police station like a common criminal.

That these attacks in force are the result of premeditated and vicious opposition to the Gospel of Christ, in an organized form, is manifest in the fact that on one occasion a leader of the mob read to the assembled populace from a vile infidel publication, vilifying the Lord Jesus Christ and opposing his teachings.

It is supposed that we have laws and officers provided to permit peaceable Christian worship in our streets and to protect those who are engaged in this laudable work. If we have, it is the duty of the city and the State to enforce them; and if we have not such secular protection for our evangelists and their work, it is time that, like Paul, we appeal to Cæsar and the Lord of Hosts for our vindication.

SUN-WORSHIP.

Sabianism, or the worship of the sun, together with the moon and stars, has been, throughout the world, the most common and conspicuous form of idolatry. Whatever may have been the names of the idols, or the methods of the worship, in the last analysis it was supreme honor to the orb of day.

In the most ancient of books—that of Job—the man of Uz speaks of sun-worship as the most besetting and heinous of sins. He says: "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the Judge; for I should have denied the God that is above." Job 31: 26-28.

By the law of Moses it was declared to be a crime punishable with death by stoning, in which the witnesses were to be the first to execute the penalty, and, afterwards, the whole people. See Deut. 17: 2-7.

In that vision of idolatrous worship in the secret chambers that Ezekiel saw (Ezek. 8: 7-18), there were twenty-five men, with their backs towards the temple of the Lord, and their faces towards the east, and "they worshiped the sun in the east." And God said: "Therefore will I deal in fury: mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud cry, yet will I not hear them." Then follows the vision of the terrible destruction of idolaters, as recorded in chapter nine, in which the angel was to "slay utterly both old and young."

Many of our modern customs had their origin in this system of sun-worship, and some of our institutions are practically a continuation of the

old heathenism. Take Freemasonry as an example. It has a system of initiation which, according to the testimony of the most distinguished Masonic authors, is practically the same as that of the "ancient mysteries," or the secret worship of the pagan gods. Of its three principal officers, each represents the sun. The "Worshipful Master" personifies the sun in the east, where he has his station. The "Senior Warden" represents the sun in the west, where he also sits; while the "Junior Warden" stands for the sun in the south. Each of these officers is a fancied embodiment respectively, of wisdom, strength and beauty. In this they correspond with that triad of Hindu deities, Brahma, Vishnu and Siva, who are supposed to be, each in station, the sun in the east, the west and the south, and to stand for wisdom, strength and beauty.

In the Masonic rite of circumambulation, the candidate follows the course of the sun from the east to the west by the way of the south. By this and other ceremonies he is supposed, as in the "ancient mysteries," to experience the new birth.

It is impossible to resist the conviction that the modern system is derived from the ancient; and we are expressly told by that distinguished Masonic author, Dr. Albert G. Mackey, that Freemasonry is "a philosophical development of the ancient sun-worship." (Mackey's Ritualist, article "Master Mason.")

It is probable that idolatry less gross in outward form is as common in modern as it was in ancient society. Surely the apostolic admonition—"Keep yourselves from idols," has not become obsolete. We do not charge all Freemasons with being conscious sun-worshippers, for many of them have scarcely studied the origin and character of their institution; but we hold that its ceremonies and obligations are inconsistent with the true worship of God; and it is a matter of astonishment how any who profess Christianity, and knowing how God regarded the ancient sun-worship, should connect themselves with an institution which is, at best, "a philosophical development" of this abhorrent iniquity; or, having joined it, as many do, in ignorance of its un-Christian character, and, subsequently learning its wickedness, can remain willing adherents of it.

RADICALISM IN REFORMS.

All earnest and efficient reformers have been men of intense radicalism. They have sought to know the whole truth, and have not failed to declare and apply it.

There is no book so radical in its teachings as the Bible, and no teacher so perfectly fearless and uncompromising as our Lord Jesus Christ. The apostles owed their success (under God) to the fact that they had not shunned to declare his whole counsel, and that they could appeal to the people that they had lived holily, justly and unblamably among them that believed.

In most reforms the mistake has been in shunning the unpopularity of radicalism, and in endeavoring to do some work for the Lord without exciting the wrath of Satan and his servants. Thus, in the anti-slavery reform, there were those who saw clearly the "abuses of slavery," and were not afraid to speak against them; but they did not regard slavery as a sin in itself, and wrote learned arguments in favor of the right of slaveholders to a standing in the church. Of course, such men's influence counted for nothing in the great struggle. Some of them, like the conductors of the New York *Observer* at that time, had to be silenced during the slaveholders' rebellion, for giving aid to the enemy.

In the temperance reform, such men as the late Dr. Howard Crosby, Dr. Rainsford, and Carter H. Harrison, though differing widely in personal character, are yet alike in opposing the "abuses of the liquor traffic." The brewers, the wholesale and retail rum-sellers, all count these men as on their side. They, too, are opposed to the abuses of the traffic. The question is, Where does the abuse begin? In this they widely differ among themselves.

The cause of Peace has suffered from a similar inconsistency and confusion of ideas. Many good men deplore war, and favor arbitration of international disputes, and yet hold that military establishments are necessary, and therefore right. They hold that war is right under some circumstances. But since a war cannot be right on both sides, they are likely to differ very great-

ly from similar men on the *other side* of a given conflict. Honest differences of opinion may very properly exist; but when they lead men to butcher each other, there must be something wrong in the way they are held and enforced.

Men who hold such views, however sincere in their beliefs or worthy in their motives, can have no real influence in the abolition of war. The question will always be, Is not this a just and necessary war? It is probable that in the vast majority of wars this question has been decided in the affirmative by those who fought on both sides. Until men come to hold that the military system is in itself un-Christian, and that no consequences can ever be so bad as those which come from the adoption of un-Christian principles and methods, there can be no real and abiding opposition to international homicides.

The same principles apply, in a marked degree, to the anti-secrecy reform. Some excellent people are opposed to the evils of secret societies, and would like, if they could without too much controversy, to be found on the side of the reformers. Some of these orders they unqualifiedly condemn; others, they think, are less objectionable, and others still, as positively good. Hence they cannot oppose the lodge system as such, and more are likely, in the end, to be counted in favor of, rather than against, this whole system of folly and wickedness. We have never known any of this class of persons who ever *did* anything for the anti-secrecy reform. The history of the leaders in the Liberal wing of the United Brethren in Christ is an illustration of the downward tendency of this kind of conservatism.

No reform can make any substantial progress, except as it is built on the bedrock of Christian principles; and no reformers are to be trusted as builders who are not themselves built on the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone.

IRISH HOME RULE IN JEOPARDY.

Mr. Gladstone, it was recently and currently reported, determined to push his Home Rule for Ireland measure to a termination during the present term of Parliament. The fact that the bill had safely passed its second reading in the House of Commons greatly encouraged its friends as to its success upon its final passage. But the proverbial "slip between the cup and the lip," which caused the death of the ancient Anceus, is likely to defeat the hopes of Mr. Gladstone and his Home Rule adherents.

The event which has so completely changed the aspect of affairs in the House, is the defection of nine members of the Parnellite faction, who, after formal deliberation, have decided to vote against the bill on its third reading. It is also stated that two Liberal supporters of Mr. Gladstone have deserted the cause, and that Mr. Davitt, owing to illness, will not be present to vote when the motion for a third reading is made.

These losses, it is estimated, will prove extremely dangerous to Mr. Gladstone's measure, which is by no means free from objectionable features; and if it is voted down in the House, it will be principally through the disaffection of the Irish members.

WILL THE MINISTRY DEFEND ITSELF?

Rev. J. P. Stoddard, in last week's *Cynosure*, gave a very plain account of how the ministers of the Gospel are bitterly condemned by lodge devotees. Said he:

"The church is assailed and the ministry censured most vehemently . . . with only an occasional protest from the watchmen on Zion's walls. The 'craft' assume the right of censorship, and use the largest liberty in making comparisons between church and lodge fidelity and charity, invariably placing the munificence of the mystic brotherhood above the brotherhood of Christ. The more violent have no scruples about calling the ministry mercenaries, deadbeats, hirelings and hypocrites, and church members bigoted, narrow-minded and fanatical, and yet these accusers of the brethren protest against the kindest criticism and grow 'red in the face' over any unfavorable utterance from the pulpit. They call it persecution, a wanton or flagrant insult to the dignity of their venerable or benevolent orders, as if it was their sole prerogative to ques-

tion the motives or impugn the integrity of men seeing things differently from what they do. This looks unfair, and unmanly."

Of course the ministry of the Gospel is the ministry of peace; but the Bible nowhere forbids it to defend the church and Christianity against the assaults of its enemies. Every minister who does not know or realize the immense audacity and evil of the lodge should make it his study and a part of his duty to repel these assaults with the Word of God and the power of his Spirit; and those who know the strength and iniquity of this secret foe of Christ and his kingdom cannot afford to be derelict and refrain from raising up a banner against these evils in the name of the Lord.

The time is at hand when the church of Christ and his ministry must either compromise with the increasing sins of the age, or fight manfully against them with all the Gospel armament. The first course will surely lead to shameful defeat and the victory of evil; the second—a war waged against the lodge in the power of God against the mighty—can end only in the triumph of Christ and his truth.

CONGRESS AND FINANCE.

The new (Fifty-third) Congress met in special session at Washington last week, at the call of the President, to consider ways and means of relieving the present financial pressure. Speaker Crisp was re-elected to preside over the House.

President Cleveland's message was remarkable for fairness and comprehensiveness. Its principal features may be thus briefly summarized: He recommends a repeal of the Sherman silver-purchase law; reviews the recent business failures and embarrassments, which he attributes, in the main, to the past legislation relating to silver coinage, and shows how the Secretary of the Treasury is, by the law, unable to prevent the over-purchase of silver bullion.

Under the existing law, he says, silver notes have been issued against bullion purchase to the amount of more than \$147,000,000, and while the greater part of this vast amount of silver lies uncoined and useless in the Treasury vaults, the government has been redeeming these notes in gold. In his own words, "we have made the depletion of our gold easy."

Considering what would result from a continuation of this policy, he proceeds:

Unless government bonds are to be constantly issued and sold to replenish our exhausted gold, only to be again exhausted, it is apparent that the operation of the silver-purchase law now in force leads in the direction of the entire substitution of silver for the gold in the government Treasury and that this must be followed by the payment of all government obligations in depreciated silver.

He regards the present business depression as growing out of a loss of confidence in men and securities, rather than the product of any more permanent cause, and presents the remedy which he believes is only necessary to restore the financial situation to a more satisfactory condition.

Touching our silver coinage, an intelligent exchange makes public the following, which may help some reader who is puzzled by monetary questions:

But 8,000,000 silver dollars were coined in the whole history of the country previous to 1873, while since that time 417,000,000 silver dollars have been coined. In the single year of 1890 there were thirty million more silver dollars coined than in the whole history of the country before 1873.

This is the basis on which President Cleveland appeals for judicious legislation.

—For the present, the Franco-Siam controversy is quiet, Siam having unconditionally yielded to the tyrannical demands of France, under a private assurance that the other great powers shall settle the territorial dispute. Somehow or other, this statement revives a vision of the partition of Poland, many years ago. Will the same fate overtake Siam?

—On Sunday the 6th inst. Rev. J. C. Nevin, Ph. D., formerly a United Presbyterian missionary to China, addressed the Chinese at the Waters Mission at 221 West Madison street (N. C. A. Building). He has since returned to his home in California. By the way, this Chinese mission of Mrs. Waters, aided by Mr. Dott, is quite a prosperous Christian institution, and deserves encouragement.

—Down in Kansas, the other day, the cornerstone of a Presbyterian church was laid, "Mason-

ic Lodge No. 17 having charge of the ceremonies." We have no recollection that when Paul laid the foundations of the church at Ephesus, he called on the pagan Roman Band of Castle Antonia at Jerusalem to take "charge of the ceremonies." Why should the Christless lodge be called upon to perform similar duty in a Christian land?

—Rev. J. F. Hanson, pastor of the Friends' church at Mt. Vernon, So. Dakota, favored us with a pleasant call this week. In our reform work he is heart and hand with us. Not long since, learning that it was proposed to start a secret lodge in his vicinity, he procured a dollar's worth of Dr. Carradine's great Sermon on Secret Societies and distributed them so judiciously as to prevent the formation of the intended oath-bound abomination. It was a praiseworthy effort, well rewarded.

—A chance circular coming our way, we have learned that the advertiser and his wife will, for five dollars, guarantee to cure us of "any kind of sickness, disease or trouble," with "phrenological remedies." Also, that for one dollar they will tell our "best business, proper marriage, and how we can be happy and make plenty of money." Also, for twenty-five cents, they will tell our "troubles and sickness without asking us a question." This is the kind of "confidence games" that lure money from the unwary when they visit the great cities. It is strange, but the surest way to win one's confidence, in many cases, is to obtain a belief in the most incredible statements. "A lie will travel seven leagues while Truth is putting on his boots."

REFORM NEWS (Continued from 5th page.)

We are reaching a very important class in the young men who call at our booth. A sample is the case of two young men from Kalamazoo, Mich. After listening for a time to an explanation of the secret system, one of them said: "This is a revelation to us. We supposed that Masonry and Odd-fellowship were secret societies, but you seem to know more about them than these men who have attempted to defend them, and you don't seem to be afraid to tell what you know." They remained to ask questions and selected one of each of the N. C. A. tracts for use among their fellows at home.

Like Robert G. Ingersoll, the mystic brethren keep to the "beaten path" of slandering the church and her ministry, and when hard-pressed they say very bitter things. A man representing himself as a Christian and a Knight Templar, was dilating upon the unity of the two and their helpfulness each to the other. I interrupted him by asking: "How did you enjoy the fifth libation?" He replied: "First rate." I explained to the bystanders what the fifth libation is, and how it is taken from a human skull with an invocation of double damnation, etc.; to which he replied "never a word;" but a brother in the crowd, after some remarks not complimentary to your agent, said sneeringly: "That God of yours was a magnificent fellow, wasn't he, to let a few Jews murder him? You are right, sir; we Masons have no use for such a God as that. We believe in humanity and have no use for your priests and church cant and humbuggery." Of course I took occasion to call attention to him as a finished specimen of Masonic work, and showed that the authorized religion of Masonry treated our divine Lord with the same contempt. It was quite evident that some of the brothers did not enjoy this blasphemy; but not one ventured a word in denial of the slander or in defence of the accused.

It is by such incidents that the true character of the system is brought out and the charges we bring against the order are confirmed. I hope arrangements will be made, and means supplied, to keep some one in this important position as long as the people continue to gather from all parts of our own and foreign countries.

I have now been at the N. C. A. booth in the Fair three weeks, and find it one of the most difficult and laborious positions I have ever undertaken to fill. I have met not only every disposition and form of tactics that the opposition have the hardihood to employ, but representatives from all countries in the civilized world. The defenders of the secret system are less numerous, but far more demonstrative, than its opponents. Both classes accept our literature and listen to

illustrated chart-talks and to the histories and explanations of the character and workings of the system with interest, often expressing surprise and frequently satisfaction at whatever the N. C. A. is doing. The callers of one day pass on, carrying whatever information they have gained, and others follow, keeping the stream constantly flowing. There is no time to read and ponder amid the rush of hurrying and weary throngs, but what is gathered will be read and pondered over in far-away homes beside many waters.

It requires about twenty-five (25) dollars per week to meet the expense of this work, and the committee having it in charge inform me that provision is made for meeting this expense for two weeks, and beyond that time they must depend upon friends for the means, or modify or suspend the work altogether. I am confident that if the friends could personally witness the work, and feel its importance, they would cheerfully respond, so there would be no lack of means, and the committee could go on and enlarge rather than diminish their efforts. All sums sent to W. I. Phillips, Treasurer N. C. A., and designated for this purpose, will be used by the Fair Committee according to their best judgment. Even in hard and panicky times, like the present, such an opportunity ought not to pass unimproved for want of means.

Your fellow laborer, J. P. STODDARD.

FROM REV. J. P. RICHARDS.

EDITOR CYNOSURE:—A few days ago I called on our very efficient Secretary, Rev. J. P. Stoddard, who represents our exhibit at the World's Fair, and am satisfied that we could have no better man for the place. I was particularly pleased with the manner and skill with which he explained the "chart." Besides, there are so many opportunities for discussing secretism, that I think a vast amount of good will result from his conferences with friends and foes.

It is profitable to tarry awhile with him, and hear his arguments with the different secretists, on the various orders; they open their eyes when he asks them how they felt when they were being taken "through a course of sprouts," as our dear ex-President Blanchard called it, when doing work on the third degree, or how he felt when he drank wine out of a human skull, as is done in the Knight Templar degree.

I noticed that ladies were quite interested in the discussions. Why should they not be?

Sometimes these lodgites get pretty mad when Bro. S. brings down his sledge-hammer arguments. They don't like it a bit, and go away, I am afraid, thinking hard thoughts, not proper to appear in print. The lodge will not brook discussion if it can prevent it; and if it had the power, would to-day prohibit the discussion of its principles.

Sixty years ago, Freemasonry was driven out of the field of discussion in the North, and fled among the cradle-robbers of the South; and as it was driven from the field in disgrace, we have the right to ask, "What have you come back for?"

"But every dog will have his day,
And every fool will have his way."

Hence there is no law in any of the States to prevent a man from making a fool of himself. When a man will pay fifty dollars for information which he can obtain at 221 West Madison street for fifty cents, he must be lacking in something.

I once asked a Mason why Edmond Ronayne was not prosecuted for perjury by the Masons. I said: "There are said to be 40,000 Masons in Illinois. Some of them are smart lawyers, and some are wealthy; why don't you prosecute him?" He goes before a notary-public, and swears that he has given a true exposition of the first three degrees of Masonry; why don't you prosecute him for perjury?"

The reply: "It would only make the matter worse."

"Yes," I said, "it would."

Masons admit to Bro. Stoddard, that the lodge is a swindle, and it is a gigantic swindle. There are thousands of honest Masons who would gladly give "the handmaid of Christianity" a wide berth were it not for fear of the ban of the lodge.

Let us pray for such, that they may have courage to come out from among the workers of iniquity, and let the lodge alone with all their might.

J. P. RICHARDS.

821 Warren avenue, Chicago.

THE HOME.

"THE LEAST OF THESE."

She had little of earthly beauty,
She had less of earthly lore;
She climbed by a path so narrow,
Such wearisome burdens bore!
And she came with heart a-tremble
To the warder at heaven's door,

And said, "There were hearts of heroes;"
She said, "There were hands of might;
I had only my little children,
That called to me day and night;
I could only soothe their sorrows,
Their childish hearts make light."

And she bowed her head in silence,
And she hid her face in shame;
When, out from a blaze of glory,
A form majestic came;
And sweeter than all heaven's music,
Lo, some one called her name!

"Dear heart! that hath self forgotten,
That never its own has sought,
Who keepeth the weak from falling,
To the King hath jewels brought.
Lo, what thou hast done for the children
For the Lord himself was wrought!"

—Woman's Journal.

HOW BROWN PLAYED THE ORGAN.

The church was finished. For many years the society had worshiped in a worn-out structure of wood, inconvenient in form, and insufficient in size; and now stood in its place a noble edifice of brick and stone, with arches and lofty towers, broad aisles and rich effects of light and shade.

The first service was to be an organ recital, and for this long preparation had been made; for the organ, like everything else about the building, had been constructed upon a liberal scale, and was believed to be an instrument of great brilliancy and power. Performers had been invited from all the neighboring cities, and each had been given an opportunity to become familiar with all the peculiarities of the organ before the time of the performance.

The entertainment began with one of the great masterpieces of composition, played by an organist of country-wide reputation; and this was followed by another and another selection of the same kind, performed with equal skill. All the resources of the great machine were brought into play, and every possible combination was produced. This torrent of melody and harmony continued for two hours, and yet one performer remained to be heard.

What, in all the range of music, remained to him? What of soft or loud, high or low, slow or quick, could he offer that would have any charm for an audience at such a time? But he was the man that had designed the organ, had planned all its fine effects, and had watched its construction from day to day. He knew where to place his hand for every tone without a moment's thought. Slowly he seated himself upon the bench, with no music sheets before him, and then came a mere breath from the great forest of pipes, as soft and low as an autumn breeze among dead leaves:

"Nearer my God, to thee,
Nearer to thee;
E'en though it be a cross
That raiseth me."

Gradually the notes swelled and swelled. New tones appeared and grew in strength, as though they came in from the surrounding space. The player's cheeks were flushed, and his eyes shone. His soul was full of the beautiful hymn. He forgot the organ, the audience, the whole world. The waves of melody rolled down the great nave, and through the fretted Moorish arches, and into the deep spaces of the vaulted ceiling, till every part of the building trembled in response:

"Still all my song shall be,
Nearer my God to thee;
Nearer my God, to thee;
Nearer to thee."

In the audience heads dropped here and there, and eyes became moist; and when at last the music had died away, one by one the people stole softly out, as though they felt that they had been in a holy atmosphere.

"Brown, dear old fellow, do you know what you have been doing?" said a friend, placing his

hands on the shoulders of the organist as he came down the organ-loft steps.

"I feel as though I had been away—away somewhere."

He had been up in the light; he had been a little "nearer."—*Christian Union.*

INCREASING RESPECT FOR THE SABBATH.

It is one of the most remarkable facts of our time that those older nations from which some of us propose to borrow our habit of disregard for the Lord's day are striving at this very moment, with most impressive earnestness, to restore the earlier sacredness of that day. In Germany, in Switzerland, and in France, there are already organizations of serious and thoughtful men who are seeking to banish the continental Sunday. They have seen on the one hand, as any one may see in France to-day, that the removal of the sacred sanctions, which, with us, hold the first day of the week in a kind of chaste reserve, have eventuated not merely in degrading it to the level of a vulgar holiday, but also of degrading and enslaving him for whom its privileges were, most of all, designed—the wearied, overworked, and poorly-paid laboring man. They have seen that in such a capital as Paris, it has already come to pass that the workingman's Sunday is often as toilsome a day as any other, and that since the law no longer guards the day from labor, the capitalist and contractor no longer spare nor regard the laborer.—*Selected.*

ACTIVITY IS LIFE.

"The daily performance of Christian duty leaves no arrears."

Somewhere we have read a sermon that ended an important part of one division with these words. Amid many weary days of toil and sorrow, and while burdens heavy to be borne pressed us down, and life seemed almost a constant weariness, we have suffered our thoughts to run on and on in ceaseless flow, and at last some of them are gathering in quiet groups for the eye, and may we hope the heart as well, of those who read.

In any work or business it is the little left undone each day that makes such an accumulation of work. It is this accumulation of work that makes work a burden.

Ruskin said: "If you want knowledge you must toil for it. If you want food you must toil for it." Said a poor man in Brooklyn, with a family of eleven to maintain, "If I were worth a million of dollars I would not wish to do much different than I do now every day, working hour after hour." He must have known how to work and leave no daily arrears.

Between you, my friend, and any end, lies a broad field of labor. How to take it up and enjoy it is the secret.

President Garfield's advice to young men was: "Let me beg of you, in the outset of your career, to dismiss from your minds all idea of succeeding by luck. There is no more common thought among young people than that foolish one that by-and-by something will turn up by which they will suddenly achieve fame or fortune. No, young gentlemen, things don't turn up in this world, unless somebody turns them up. Inertia is one of the indispensable laws of matter, and things lie flat where they are until by some intelligent spirit (for nothing but spirit makes motion in this world) they are endowed with activity and life. Luck is an *ignis fatuus*. You may follow it to ruin, but not to success. The great Napoleon, who believed in his destiny, followed it until he saw his star go down in blackest night, when the Old Guard perished around him and Waterloo was lost. A pound of pluck is worth a ton of luck."

In thought and character, all that is worth having is to be earned by patient endeavor. To work so that a small surplus is gained and the reserve forces are not exhausted is the way to enjoy work. A day of rest or recreation earned and reserved for a coming need is doubly blessed, blessed in anticipation and in reality; but a holiday borrowed from labor days is robbed of all its best delights before we begin its use.

In Christian life how these accumulations hinder us. God and conscience never forget the little of each day's duties left undone. This it is that makes it a hard way to live; but, thanks be

to God, there is daily grace for daily living. The remedy for accumulating arrears is in living neither in the past nor future, but moment by moment, hour by hour, day by day, time and strength given each moment to match its duty. The swift-winged moments come in close company with God's swift-winged help.—*Wesleyan Methodist.*

AUNT RACHEL'S TREATMENT.

Crash! An ominous sound came from the kitchen as I was sitting for a quiet talk with my friend, Mrs. Morrison. We had just been enjoying a well-prepared dinner at her table, and the two or three gentlemen guests had gone.

"Something's broken," I said.

"It sounds like it," she replied.

I expected her to get up, and run nervously to the kitchen, but she quietly continued the conversation. A moment after there appeared at the door a Swedish servant with a most woe-begone look on her face, and a tear on either cheek. I could not forbear an exclamation of dismay at perceiving that in her hand she held the fragments of my friend's largest meat dish, belonging to her fine dinner set.

"Broken?" asked Mrs. Morrison, looking at it as she might have looked at the wreck of a kitchen bowl. "You might have selected something else to break, seems to me, Lena," she added, with a little shake of the head, but still with a smile.

"It slipped right out of my hands," said the girl in great distress.

"Oh, don't stop to fret over it, Lena. You don't break many dishes. No, it's no use to save the pieces. It can't be mended."

"Well, Ruth!" I exclaimed, as Lena, greatly comforted, took her departure. "Pope must surely have known some ancestress of yours when he wrote:

'And mistress of herself when china falls.'

Any one would think to see how coolly you take the ruin of that handsome dish that you could have a new set, any day, if you want it."

"Which is very far from being the case, as you know," said my friend, soberly. "I am afraid I cannot match the dish, and if I can, I can scarcely afford the money for it just now."

"But you do not seem to mind the accident at all," I persisted, quite unable to understand her equanimity.

"Oh, yes, I do—after a fashion," she went on very deliberately. "That set was a present from dear old Aunt Rachel, and I am sorry to see any piece of it broken. But if you are wondering because I do not fret over what can't be helped, I can only assure you, Eleanor, that I cannot afford to. It is bad enough to lose the dish without that."

"Any one will admit that fretting is of no use," I said. "But you are about the only woman I have ever seen who really lived up to the idea."

"I didn't begin that way," replied Ruth, settling back into her chair with a thoughtful expression on her pleasant face. "I was very much given to fretting over small annoyances when I was a good deal younger. It was that same dear old Aunt Rachel who cured me by vigorous treatment."

"I should like her recipe, if you can give it to me."

"Oh, it is only the same old one you may hear or read any day of your life: 'Don't fret; it is thankless, rebellious, and utterly useless; never does a bit of good, and always does harm,' with plenty more such plain truths. I think it must have been the sturdy administration which affected me. When we were first married, Fred and I began housekeeping in our pretty little house with everything nice about it, and were as happy as young people usually are. But my habit of worrying over trifles began putting little blots here and there on the smooth surface of our lives. A broken dish, a stained tablecloth, a poorly-ironed article, the flies, the dust, the soot, any petty annoyance, would bring a cloud over me which shut out the brightness all about me. I could see that Fred was hurt and fretted by it.

"Well, real trouble came at last. Our baby was sick for weeks and weeks, and we thought he never would get well. How I looked back on the days which had been blessed, and I wondered how I had ever been able to find trouble in trifles! As I prayed that the shadow of death might not

so early darked our home, I believed I should never again allow myself to be moved by small troubles. I did not have an opportunity to test my resolution very soon; for as baby recovered I became ill. For many a day I lay far beyond all resolving for the future; almost, indeed, beyond all hope of any future, so far as this world is concerned. The winter had passed before I won my way back to life, and began to take up its cares again one by one.

"I held well to my good resolution as I rejoiced in being able to oversee the house-cleaning, until I came to the parlor carpet. The room had been shut up for months, and had not been properly aired and swept, and the moths had made fearful ravages all around the edges of the carpet. You'll be astonished to hear, Eleanor, that all my equanimity broke down at sight of it."

"No," I said, sympathizingly, "I don't wonder at all. I've known women who would be fairly sick over such a thing."

"It was a beautiful carpet, and I had been very proud of it. I did not find that anything else had suffered from neglect through my illness; but forgot all the other pleasant facts in view of this distressing one. Even when the baby crept over it, crowing in delight at the bright flowers, and trying to pick them with his chubby little hands, I forgot how much I would have given, not so very long ago, to hear a merry note from him. Well, just as I was at the very culmination of my 'pet,' Aunt Rachel's kindly face beamed upon me for a week's visit."

"'Thankful to see thee so well, dear,' was her greeting. 'The Lord has been good to thee. Not that I don't mean that he would have been good if thee hadn't got well.'"

"'Yes, I'm very well now, thank you, Aunt Rachel,' I said, after the first inquiries were over. 'Well enough, you see, having got past my great troubles, to settle down to small worries: Look here— isn't this enough to turn the soul of a housekeeper sick?'"

"'It is a pity,' she remarked, viewing the mischief."

"'Of course some things had to be neglected while I was sick,' I continued, petulantly: 'but I never dreamed about such a thing as this.'"

"'She looked at me with her quiet eyes, always so full, I used to think, of the very peace of heaven.'"

"'Surely, Ruth, thee isn't going to make the matter worse by vexing thy immortal soul over a mishap?'"

"'Oh, it's very well for you to talk that way, Aunt Rachel,' I replied. 'But I can't afford a new carpet just now.'"

"'Thee doesn't need one. The bad places don't show much.'"

"'But I shall always know they are there, and it will take away all my peace of mind.'"

"The eyes looked straighter into mine as she talked on, something like this: 'Thy peace is worth little, to thee or to any one else, if it can be so easily broken. Ruth Harvey, thee is starting out in life; beware that thy disposition to fret thyself about small things does not prove a curse to thee and thine. Every thought of discontent about matters beyond thy control is not only a sin against the God who orders for thee, but a sin against thy own soul, and an added weight to every annoyance. If cherished, such thoughts become a pest of stinging serpents in thy breast. Thee will grow old and wrinkled before thy time. Thee will be peevish, complaining and fault-finding. Thee will be a terror to thy husband and children.'"

"'Yes,' continued Mrs. Morrison, 'she said all that and more. She said: 'Is one thread of that carpet woven into thy real peace of mind? Can it, or other small things, really concern thy welfare, or that of those dear to thee, either for this world or the next?'"

"'I never heard it quite so strongly before,' I said thoughtfully, as my friend paused. 'And if I hadn't seen you, I should have said it was very good talk indeed, but that no woman could live up to it.'"

"'I had a week of it, you see,' said Mrs. Morrison. 'When Aunt Rachel went away, one of the last things she said to me was: 'I want thee to bear in mind what I said, dear—that every fretful thought thee wastes on small accidents is only so much added to their burden.'"

"'I think I took it well to heart, for I concluded, Eleanor, that life's burdens are heavy enough

without any such addition. And I will tell you one thing I have observed," she added with a laugh, "I do believe that four-fifths of the women that fret, do it because they think it a solemn duty."

"Nonsense!" I exclaimed.

"They do," she persisted. "You notice the next woman you meet to whom some mishap occurs. See if a great part of her worrying is not because she thinks she is expected to worry, and that it might be taken ill of her if she didn't."

I wonder if Mrs. Morrison is right!—*Sydney Dayre, in the Congregationalist.*

GRANDPA'S WAY.

My grandpa is the strangest man!

Of course I love him dearly,
But really it does seem to me
He looks at things so queerly.

He always thinks that every day
Is right, no matter whether
It rains or snows, or shines or blows,
Or what the kind of weather.

When outdoor fun is ruined by
A heavy shower provoking,
He pats my head, and says, "You see
The dry earth needs a soaking."

And when I think the day too warm
For any kind of pleasure,
He says, "The corn has grown an inch—
I see without a measure."

And when I fret because the wind
Has set my things all whirling,
He looks at me, and says, "Tut! Tut!
This close air needs a stirring!"

He says, when drifts are piling high,
And fence-posts scarcely peeping:
How warm beneath their blanket white
The little flowers are keeping!

Sometimes I think when on his face
His sweet smile shines so clearly,
It would be nice if every one
Could see things just so clearly.

—Anonymous.

TEMPERANCE.

TEMPERANCE AND PURITY.

The World's Woman Christian Temperance Union and the National Woman's Christian Temperance Union of the United States will hold their conventions on successive days beginning October 16th, 1893, in the city of Chicago, in the Memorial Art Institute building. This will be the twentieth convention of the White Ribboners of the United States and the second biennial convention of the World's W. C. T. U. The presence is expected of Mrs. Mary Clement Leavitt, honorary president of the World's W. C. T. U.; Lady Henry Somerset, president of the British Women's Temperance Association; Mrs. Ella F. M. Williams, president of the Dominion W. C. T. U.; Miss Jessie Ackerman, president of the Australian W. C. T. U.; Mrs. Elizabeth Wheeler Andrew and Dr. Kate Bushnell, Round-the-World missionaries of the World's W. C. T. U., besides representative women from most of the great nations of the world, all of whom will be presented to the convention. The officers of the national W. C. T. U. with nearly twenty years' experience will do their utmost to make a program of even exceptional variety and power for their own annual meeting. The music will be in charge of Mrs. Harris, of Boston, and Miss Gordon's "White-Ribbon Hymnal" and "Songs of the Y. W. C. T. U." will be used by both conventions. The annual sermon will be delivered by Mrs. Mary T. Lathrop, president of the W. C. T. U. of Michigan. The dedication of the Woman's Temple (headquarters of the World's and National W. C. T. U.) will take place in connection with the convention services, and the dedicatory address will be delivered by Lady Henry Somerset. The Children's Fountain will also be presented to the city of Chicago with appropriate ceremonies. The Polyglot petition signed in fifty languages will be festooned around the upper hall in which the convention is held. The Young Woman's Christian Temperance Union will hold a meeting one evening under the management of the general secretary, Mrs. Frances J. Barnes, of New York City. The annual address of the president of the World's and the National W. C. T. U. will be delivered at the open-

ing of the convention (October 16th) at 1 o'clock, A. M. The mass meetings will be addressed by returned White-Ribbon missionaries by leading speakers of the North and South, and it is hoped by many representatives from foreign lands. The address of welcome will be given by Mrs. Matilda B. Carse, of Chicago, the founder of the Temperance Temple, and it is expected that replies will be made by Lady Henry Somerset, Mrs. Mary A. Livermore, of Massachusetts, Miss Lillian Phelps, of Canada, and others. The memorial services will be conducted by Mrs. L. S. Rounds, president of the W. C. T. U. of Illinois, and the address in memory of Miss Mary Allen West will be given by Mrs. Clara Hoffman of Missouri. The overflow meetings will be in charge of Rev. Anna Shaw of Washington, D. C. In view of many considerations, that will occur to the thoughtful and devoted of our membership, the first Sunday in October (the 1st) is appointed as a day of prayer throughout all our borders earnestly calling upon every White-Ribbon woman to offer up secret prayer to God for herself, her home, her nation, and our world, that the alcohol and opium trades, and licensed and unlicensed impurity, may be overthrown root and branch, and the glory of God may cover the whole earth as the waters do the great deep. Nothing less is worthy of his promise and our faith. It is also urged that a prayer meeting of the White Ribboners be held on this date, or on the Saturday previous, and that efforts shall be made to secure the general observance of Saturday or Sunday, as shall be most practicable for the local societies, but especially that pastors shall be earnestly requested to preach on the temperance cause, and mass meetings in its interests be held on Saturday or Sunday evening.

THE GREEDY BOTTLE.

A poor, under-sized boy named Tim, sitting by a bottle, and looking in, said, "I wonder if there can be a pair of shoes in it." He wanted to go to a Sunday-school picnic, but he had no shoes. His mother had mended his clothes, but said his shoes were so bad he must go barefoot. Then he took a brick and broke the bottle, but there were no shoes in it, and he was frightened, for it was his father's bottle. Tim sat down again, and sobbed so hard that he did not hear a step beside him until a voice said:

"Well! what's all this?" He sprang up in great alarm; it was his father.

"Who broke my bottle?" he asked.

"I did," said Tim, catching his breath, half in terror and half between his sobs.

"Why did you?" Tim looked up. The voice did not sound so terrible as he had expected. The truth was, his father had been touched at the sight of the forlorn figure, so very small and so sorrowful, which had bent over the broken bottle.

"Why," he said, "I was looking for a pair of new shoes; I want a pair of shoes awful bad to wear to the picnic—all the other chaps wear shoes."

"How came you to think you'd find shoes in a bottle?" the father asked.

"Why, mother said so; I asked for some new shoes, and she said they had gone into the black bottle, and that lots of other things had gone into it, too—coats and hats, and bread and meat and things; and I thought if I broke it I'd find 'em all, and there ain't a thing in it!" And Tim sat down again and cried harder than ever. His father seated himself on a box in the disorderly yard, and remained quiet for so long a time that Tim at last looked cautiously up.

"I'm real sorry I broke your bottle, father; I'll never do it again."

"No, I guess you won't," he said, laying a hand on the rough little head as he went away, leaving Tim overcome with astonishment that his father had not been angry with him. Two days after, on the very evening before the picnic, he handed Tim a parcel, telling him to open it.

"New shoes! New shoes!" he shouted. "O father, did you get a new bottle? And were they in it?"

"No, my boy, there isn't going to be a new bottle. Your mother was right—the things all went into the bottle, but you see getting them out is no easy matter; so, God helping me, I am going to keep them out after this."—*Selected.*

BIBLE LESSON.

LESSONS FROM THE LIFE OF PAUL.

LESSON IX.—Third Quarter, 1893.—August 27.

SUBJECT.—Paul before Agrippa.—Acts 26: 19-32.

GOLDEN TEXT.—Christ the power of God, and the wisdom of God.—1 Cor. 1: 24.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 26: 19-32. T.—Acts 25: 1-S. W.—Acts 25: 9-16. T.—Acts 26: 1-11. F.—Acts 26: 12-20. S.—Phil. 1: 21-30. S.—2 Cor. 5: 11-20.

COMMENTS BY E. E. FLAGG.

1. *Obedience to God often brings trial and persecution.* Vs. 19-21. Agrippa could not well pass judgment on Paul's case without first hearing the wonderful story of his conversion. When the whole course of a man's life is suddenly altered, and he embraces with zeal a faith that he despised before, the most natural question to ask is this: "What wrought the change?" It was particularly pertinent in Paul's case. A Jew of the Jews, one of the strictest sect of the Pharisees, a member of the Sanhedrim and brought up at the feet of Gamaliel, it must have taken some marvelous experience to lift him in a moment out of all the ruts of Jewish prejudice, and make him an apostle of the very faith he once hated so bitterly as to devote all his powers of mind and body to the task of crushing it out. He therefore relates at length "the heavenly vision" to which he was not and could not be "disobedient." Paul, though he died a martyr's death, and passed through incredible suffering and hardship, was the most successful man that ever lived. He set before his mind's eye the highest goal of attainment, and the most glorious reward possible to humanity; and he achieved it. But it was through obedience. So we in like manner must set our aims high, and be "obedient to the heavenly vision;" the revelation of God's will as it is given to us in Scripture, in the leadings of the Holy Spirit, and in the Lord's providential dealings with us. But this way of obedience is also the way of the cross. Paul was commanded to give the message to his own countrymen first, and in its very nature it was especially distasteful to a nation so self-righteous as the Jews, who believed that they were God's chosen people, and under no necessity to repent. "And then to the Gentiles." This was God's divine order, and another "stone of stumbling" to the Jews. They could not brook the idea that heathen Gentiles should be received into the kingdom on the same level with themselves. This, in brief, was the prime cause why the Jews had mobbed him in the temple and sought to kill him. He had been simply obedient—doing what his Lord commanded, without any fear of consequences, and so he had the blessing which in Rom. 1: 10 is promised to such: peace of mind in the midst of the wildest tumult, the honor which cometh from God alone, and eternal glory hereafter.

2. *The sum of Paul's preaching.* Vs. 22, 23. "Having therefore obtained help of God." The Lord never deserts his faithful soldiers, any more than a king in battle would desert his own son if in extreme peril from the foe. "Witnessing both to small and great." The Gospel age is the witnessing age. Christ himself is "the faithful and true Witness," and the demand has ever been, and will grow more imperative at the close of the age, for those who shall testify boldly to the truth as it is in him; neither fearing the great nor despising the humble, neither subtracting from the message or adding thereto.

3. *Unbelieving hearers.* Vs. 24-29. In the view of Festus, Paul was a mere religious fanatic, whose brain had been turned by too much poring over theological questions. So a Christian who separates himself from the world must expect to be called "crazy" by the unbelieving, to whom his conduct appears to be only the wildest folly. But Paul was the only truly sane person in the group. He was pressing towards "the mark of the prize of the high calling"—life eternal. They were striving only for things which perished in the using, and they had their reward. In less than two years after, Festus died in the province of which he was governor. Agrippa lived to be an old man, dying in the year 100, but both he and Berenice are only remembered in history for their lives of loathsome and shocking immorality. Dead in pleasure, they were even dead while they lived. "For this thing was not done in a corner." "The Son of the Father," Geo. Macdonald beautifully says, "has nothing to conceal, but all the Godhead to reveal." Like their divine Mas-

ter, the apostles lived in a blaze of publicity. They held no secret meetings, but everybody was freely invited and could enter without grip or password. Nothing was done or spoken in the secret chambers of darkness. Christianity invites—nay, urges—the closest scrutiny. Because it is of God it seeks the light. "Almost thou persuadest me"—or rather would persuade me on very slight grounds or with very few words—"to become a Christian." Agrippa did not speak sincerely but sarcastically. He was hardened in sin. Though brought up a Jew, conversant with the prophets, and all the threatenings of God's Word against sin, he was in the same condition with men to-day whom we call "Gospel-hardened." Neither Drusilla nor Berenice "trembled," or were "almost persuaded," showing that they were even more impervious to conviction than their male companions in guilt.

4. *The acquittal.* Vs. 30-32. Paul was triumphantly vindicated; but he had appealed to Cæsar, and to Cæsar he must go. The kindly disposed Agrippa seems to have regretted it as the only hindrance in the way of his setting Paul free. But he saw only with his natural human wisdom. God had a vast and mighty plan to carry out, and no doubt Paul was divinely inspired to take this step, as thereby he was saved from death at the hands of the infuriated Jews, and given the long-coveted opportunity to "preach the Gospel at Rome also."

LITERATURE.

BOOKS RECEIVED.

From A. W. Hall, publisher, Syracuse, N. Y.: "The School Plot Unmasked; or The Papal Conspiracy Against American Institutions." By Olin Marvin Owen, author of "Rum, Rags and Religion," etc. This book shows the present position that Rome occupies in America; why Rome assails the schools; Rome's mode of attack; Rome a political machine, and the attitude of political parties. The "mode of attack" is well defined, and the whole subject-matter is patriotically and convincingly set forth. It should enjoy a wide perusal. Price, 25 cents.

From H. L. Hastings, 47 Cornhill, Boston: "A Square Talk to Young Men about the Inspiration of the Bible." By H. L. Hastings. This is one of the *third million* of copies of this little work that have been printed. This fact evinces the great popularity with which it has been received, and suggests an unknown quantity but no trifling amount of good that it may have accomplished. Certainly, it deserves circulation among all intelligent young men, especially those who are in danger of imbibing wrong ideas of the Bible and Christianity from the infidel publications and lectures of the day. It refutes, in a plain and masterly manner, ancient and modern dogmas and ridicule against Bible history, the truth of which it tends strongly to confirm.

From the same publisher we have also the following tracts—five and ten-cent numbers of Hastings' "Anti-Infidel Library: "Spiritual Manifestations—their nature and significance," by Wm. Ramsey; "Spirit Workings in Various Lands and Ages," by Wm. Ramsey; "Familiar Spirits—their workings and teachings," by Wm. Ramsey; "The Mystery Solved: Spiritual Manifestations Explained," by Wm. Ramsey; "The Depths of Satan: A Solution of Spirit Mysteries," by Wm. Ramsey; "Trying the Spirits: an Examination of Modern Spiritualism," by H. L. Hastings; "Ancient Heathenism and Modern Spiritualism," by H. L. Hastings; "Primitive Christianity and Modern Spiritualism," by H. L. Hastings; "Witchcraft—Is It a Reality or Delusion?" by H. L. Hastings; and "Necromancy," by H. L. Hastings. In these comely tracts are contained many useful facts and suggestions designed to inform the reader of the diabolical character and evils of the great spiritual delusion that has won so many brilliant minds into its fascinating but fatal embrace.

CURRENT PERIODICALS.

The *Arena* for August is, as usual, well-filled with philosophic and religious dogmas, the latter of which are no credit to it. In philosophy and literature it is intelligent, and often interesting; but it has no fellowship with vital Christianity, and hence is not calculated to advance the cause of Christ. Its articles on secular subjects include a paper on Inebriety and Insanity, by

Dr. Keeley; Monometallism, by Senator Stewart; The Financial Problem, by Hon. W. H. Standish; A Practical View of the Mind-cure, by Joseph L. Hasbrouck, and Mask or Mirror, by the editor. Boston: The Arena Publishing Co. 50 cents.

The *Review of Reviews* for August has, for one of its features of vital interest, brief communications from twelve prominent professors of political economy and finance upon the present monetary situation. It happens that every one of these gentlemen distinctly declares for the immediate repeal of the Sherman Silver Purchase act. Beyond this their points of view are quite various. Dr. Albert Shaw contributes an illustrated article upon the career of the late Senator Leland Stanford. A particularly timely article is Mr. W. T. Stead's contribution of a sketch of the late Admiral Tryon and the "Victoria" disaster. Rev. Herbert Stead gives his impressions of the civic life of the city of Chicago. The article is one of decided intrinsic value, and evinces a remarkable power of quick observation and generalization. This magazine seems to hold the most intimate relations with almost everything and everybody in all parts of the world. New York City, 13 Astor place. 25 cents.

The August *St. Nicholas* contains an article on The Crown-Prince of Siam, by Hon. Isaac Townsend Smith, Consul-General for Siam, which happens to be of great timeliness. In the City Series, now running in *St. Nicholas*, President D. C. Gilman describes Baltimore. The Viking Ship is described and drawn by J. O. Davidson. An article that will attract every boy who owns, and can use, a jackknife is McCabe's story of The Boyhood of Edison. Less modern, but fully as interesting, is the selection from Hakluyt's "Voyages," prepared by the late Florence Snedeker—a young writer who was becoming most favorably known to the readers of magazines. This installment gives an account of the last voyage made to the West Indies by Sir John Hawkins. From Montresia to San Mateo, by E. Vinton Blake, is an exciting frontier episode, telling of the rescue of a white boy from a Mexican family who held him in servitude. Other prose pieces worthy of mention are: The Crown-Prince of Siam, about the cutting of whose hair there is ceremony and bother enough to console any average boy for the infliction; Outwitting a Shark, a short incident, "told without waste of words" (as Charles Reade put it); *St. Nicholas* at the Fair, a notice of The Century Company's exhibit; and two articles on animals—The Little Bear of Cazadero, by Charles H. Shinn, and The Stormy Petrel, by Capt. H. D. Smith, of the United States revenue service. Finely illustrated, as usual, throughout. New York: The Century Co. 25 cents.

RELIGIOUS NEWS.

CONGREGATIONAL.

—We noted a few weeks ago the death of Rev. E. F. Thwing, D.D., at Canton, China. Last week the sad news was received of the death of his widow, which occurred at Canton, June 18.

—On June 30th the corner-stone of the Immanuel Ibor City Mission, Tampa, Fla., was laid with appropriate ceremonies. This is the first chapel built in the United States by the Congregationalists for the exclusive use of Hispano-Americans. A flourishing Sunday-school and preaching services are maintained.

METHODIST EPISCOPAL.

—The twenty-third annual encampment of Freeport District Camp Meeting Association begins at Lena, Ill., Aug. 22, and will continue till Aug. 29. Extensive preparation has been made for the comfort of campers.

—Anniversary services will be held at the Fowler M. E. church, corner Millard avenue and Twenty-third street, Chicago, from Wednesday, Aug. 23, to Sunday, Sept. 3. Special evangelistic services will be held each evening.

—Bishop Taylor attended the camp meeting at Cousin's Run, Ind. More than usual interest was awakened by the fact that this was the first visit of any of our bishops to this historic ground, where Bishop Asbury made several attempts to found a university.

MISCELLANEOUS.

—In 1807 there were 24,291,000 Protestants in the German Empire, and 14,564,000 Roman Catholics. In 1891, when the last census was taken, there were 31,026,810 Protestants and 17,671,921 Roman Catholics. In Alsace-Lorraine the Protestants are increasing in numbers, while the Roman Catholics are decreasing.

PRESBYTERIAN.

—The fifty-sixth annual report of the Presbyterian Board of Foreign Missions, recently issued, shows a total expenditure for the year of \$1,008,124, the list of missionaries including six hundred and twenty-six men and women.

—The Cumberland Presbyterian church is being slightly agitated over a proposition to change their name. It is assumed by those who desire the change that the word "Cumberland" constantly demands explanation, and does not at a glance show what the church is. We venture that this very fact has afforded many an opportunity for personal testimony in favor of the doctrines of the church. It is a dignified name as it now is.

OBITUARY.

MRS. SARAH M. HARRIS,

wife of Rev. E. L. Harris, died at her home near Delavan, Wis., July 23, 1893.

Mrs. Harris was born at Grafton, Vt., August 1, 1814. In her young womanhood she gave her heart to Christ, and united with the Baptist church.

After completing her education at Hamilton, N. Y., she was married to Elder Harris, August 30, 1843, and with him removed to Beloit, Wis., in 1850. It was there that she gave her wise counsel and assistance to make successful the earnest, effective labor of the husband in his duties as pastor of the First Baptist church in that city. Four years later they removed to their farm-home, near Delavan, where they continued to reside until she was called to a better world.

Mrs. Harris was a strong friend and supporter of the anti-secrecy reform, and as such had special claims upon the interest of the *Cynosure* readers, who will no doubt deeply sympathize with her afflicted husband in his bereavement.

By request we print the following sketch of her Christian character from a local paper:

"The universal testimony of those who knew her was of a rare, unselfish life, never thinking of herself if others could be helped; and of a Christian life consecrated to her Master's service in a way so true, so useful, that everyone with whom she came in contact felt its wonderful influence. She was a pastor's daughter and was then, as her husband testifies, of more than usual profit to him in his ministerial labors. Their marriage took place at the close of the ordination services of our brother, and was a fitting beginning of that union Christian service which continued so long. In her youth she desired to enter the foreign mission field, and always cherished a deep interest in this work, taking such part in the mission circles and services as was possible. But it is hard to say that anything was second in her great heart of love, that pertained to the kingdom of Christ. Whatever she might do to assist her husband who continued, though remaining on his farm, to do royal service for Christ in various pastorate around his home, she did with her might. Perhaps no better summary need be given than the words of her husband in the hour of his great sorrow. 'No man ever had a better wife, no children a better mother.' For some months the feebleness of age had been aggravated by a stroke of paralysis. But the loving care of the husband and the devotion of her children had made as smooth as possible the path to the chill river, and the crossing of that we may be assured, through the faithfulness of the Saviour, was one of safety and triumph. She quietly breathed out her life, 'falling asleep in Jesus'. The last of August would have been the fiftieth anniversary of her marriage, but God had better things in store for her and took her home, where she shall have part in the marriage-supper of the Lamb."

Mrs. Harris left to mourn for her, besides her husband and two children and a son by adoption, a brother, Deacon C. M. Fuller, and two sisters, with many relatives, all of whom have the sympathy of a large circle of friends, that yet also grieve over the ending of a noble life.

The funeral services were held at the old home on the afternoon of July 25, conducted by Rev. C. A. Hobbs, who spoke from the words, "Be thou faithful unto death, and I will give thee a crown of life," and was assisted by Rev. Mr. Stewart, of Spring Prairie. The attendance of old settlers, friends, neighbors and relatives was large, including many from a distance. Peace to her ashes!

The suspension of the Dispensary law in South Carolina in one district by Judge Hudson has led to a supersedeas from the Supreme Court, which continues the law in effect while the appeal is being heard.

NEWS OF THE WEEK.

CHICAGO.

Charles G. Eddy, second vice president of the Reading system, shot himself in the head at Washington Park. No cause assigned.

By the arrest of Harry K. Robinson, a postal clerk, the mystery surrounding a series of mail robberies is cleared.

Arriving from England in search of her husband, Mrs. Edward Douglass finds him a convict at Joliet prison.

Frederick A. Root, federal court clerk, was fatally hurt by a horse cart running into a crowded horse car.

Banker Silverman's liabilities were reduced to \$229,972.72. A bookkeeper had entered a sum in the wrong account.

Improvement continues in the monetary situation. The change is not radical, but is gradually developing.

Professor Gray told the congress of municipal governments why cities are misgoverned—respectable men lack interest.

Proportional representation was advocated by several speakers before the Suffrage Congress at the Art Palace.

Papers on legal practice were read and discussed by eminent judges at the Congress of jurisprudence.

Lum Ling, a crazy Chinaman, will probably be returned to China. Insane persons are beheaded in that empire.

Pythian day at the World's Fair did not draw out the crowd expected. Although there are said to be 10,000 or more Knights in Chicago, not many of them joined in the parade that marched into Midway Plaisance early in the afternoon. The exercises, like the parade, were brief,—much shorter than the original program contemplated.

At a meeting of citizens in the interest of elevated railroad tracks it was decided to select a committee of 100 to continue the agitation.

Twenty-five Poles, suspected of offering to work below the scale, were set upon in Packingtown, and but for the bravery of Officer Murphy might have lost their lives.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 7 to 12.

J Mintier, J C Yoder, L Platt, A Sullivan, W I Abbott, Rev J P Robb, S Witmer, J M Stanton, Dr A G Young, L B Smith, J F H Dobler, O C M Bates, J L Glasgow, Miss M M Warcup, Rev A Appell, A E Goodwin, G Prichards, Mrs A A Rockwood, C H McIntyre, Rev S Mathew, I L Buckwalter, E Reed, S Shroyer, F W Smith, W Hine, Rev M Mathieson, J McLelland.

MARKET REPORTS.

CHICAGO.

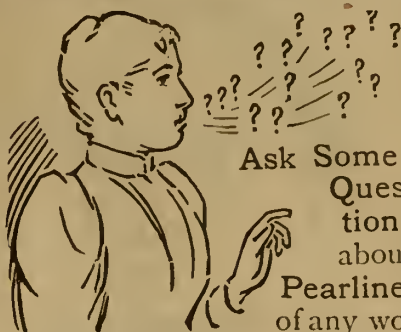
Wheat—Spring No. 2.....	60	
Winter No. 2.....	59	@ 62½
Corn—No. 2.....	39½	@ 40½
Oats—No. 2.....	25½	@ 25½
Rye—No. 2.....	47	@ 49
Barley per ton.....		@ 12 00
Hay—Timothy.....	10 50	@ 12 50
Butter, medium to best....	13	@ 22
Cheese.....	03	@ 09½
Beans.....	1 50	@ 1 85
Eggs.....	12½	@ 13
Seeds—Timothy (100 lbs.)..	3 05	@ 3 15
Flax.....	98	@ 10 00
Clover (100 lbs.).....		@ 10 00
Broom corn.....	03	@ 04½
Potatoes, (new, bbl.).....	1 50	@ 2 25
Hides—Green to dry flint..	03½	@ 05½
Lumber—Common.....	10 00	@ 13 00
Wool (unwashed).....	14	@ 20
Cattle—Choice to extra....	4 40	@ 4 75
Common to good.....	3 60	@ 4 15
Hogs.....	4 75	@ 5 90
Sheep.....	3 00	@ 3 35

NEW YORK.

Wheat.....	69	@ 71
Corn.....	47½	@ 49½
Oats.....	32½	@ 40½
Rye.....	55	@ 57
Eggs.....	15	@ 17
Butter.....	14	@ 22
Wool.....	12	@ 23

KANSAS CITY.

Cattle.....	1 50	@ 4 05
Hogs.....	4 60	@ 5 20
Sheep.....	3 00	@ 4 75



Ask Some Questions about Pearlline, of any woman who uses it. Ask her what she thinks of it, and whether it's quite safe to use, and if washing and cleaning is any easier with it. Ask her how the clothes look and last, when they're not rubbed over the washboard. Ask her how it would seem to go back to that eternal rub, rub, rub, now that she has got rid of it. If she has used Pearlline faithfully, and just as directed on every package, she'll probably have one question to ask you: "How in the world do you manage to get along without it."

Beware of imitations. 357 JAMES PYLE, N. Y.

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TITLES TO THE CHAPTERS:

1. A Summary. 2. The Holy Ghost a Person.
3. The New Testament Designating Terms.
4. The Scriptural View. 5. The Holy Ghost is God.
6. Blasphemy Against the Holy Ghost.
7. The Trinity of God. 8. The Apostolic Benediction. 9. The Worship of the Holy Ghost.
10. The Dispensations. 11. The First Dispensation. 12. The Second Dispensation. 13. Holiness—Sinning. 14. "The Sin of the World."
15. Final Deliverance from Sin. 16. The Day of the Holy Ghost. 17. Jesus and the Holy Ghost. 18 and 19. The Epoch of the Holy Ghost. 20. The Anointing. 21. The Baptism of the Holy Ghost. 22. The Baptism of Fire. 23. The Two-Fold Experiences of the Holy Ghost. 24. Fellowship of the Holy Ghost. 25. "In the Spirit." 26. Several Scriptural Terms Considered. 27. Pentecost. 28. Inspiration—Prophecy. 29. Spiritual Leading and Teaching. 30. The Gifts of the Spirit. 31. "Praying in the Holy Ghost." 32 and 33. Power.

This book is creating quite a stir in religious circles. The original, bold and convincing manner of presenting the subject, has forced the press to comment upon the book, either adversely or favorably, generally the latter. We give a few opinions:

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Christian Cynosure: "His book is one of the most excellent, instructive and practical of any that have come to our knowledge. The exposition of the Scriptures concerning the personality and work of the Spirit is very clear, able and comforting. There is much dogmatizing on these topics by Christians who never fully felt the power of the Spirit's work, or are not living in gracious fellowship with him. To all such and to those who have not yet learned what gifts the Lord is waiting to bestow on his people we heartily commend the careful reading of this volume."

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A large piece of charcoal put in a refrigerator will help to keep it sweet. It should be renewed every week.

Tea trays and all japanned goods should be cleaned with a sponge wet with warm water and a little soap.

Kerosene applied with a rag when you are about to put your stoves away for the summer will prevent them from rusting.

Skimmed milk makes hardwood floors, stained ones and oilcloth look shiny. A woolen cloth should be used to wipe up the floor.

Sunning clothes and carpets and curtains ought to be as important a part of the twice-yearly cleaning as scrubbing and washing.

In bottling pickles or catsup, boil the corks, and while hot you can press them in the bottles, and when cold they are sealed tightly.

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Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, Polo, Ill.—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftentimes, 'than fiction.' One day the choral-mass came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he wanted one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeared, saying: 'Now go on wid de prayer. I dun 'or-give him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, aa' t' row me out for dead, and I meth him down de street, an' wouldn't speak at him, bat to-day I met him an' aid 'How d'ye?' Now go on wid dat prayer!"

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General Washington Opposed to SECRET SOCIETIES. This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction AND MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 300 pages; cloth, \$1.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

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In reply to inquiries addressed to the Secretary of Agriculture asking for a definite expression, in bushels, of a normal full yield of wheat, which is the basis represented by 100, upon which the crop reporters of the United States Department of Agriculture are instructed to calculate their percentages of impairment, the statistician of the department, H. A. Robinson, has addressed to the secretary a communication giving the information sought. He says that the ascertained normal, or full crop, expressed in terms of "bushels per acre" for the entire country, is taken from the tables of the Department, and that during the past ten years the normal standard has varied from 13.60 to 15.69, averaging 14.5 bushels per acre.

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NEWS OF THE WEEK (Continued from 15th page).

Retail merchants of Chicago unite in saying that business down town is better than ever before.

Foreign commissioners have contributed exhibits which will be the nucleus for a great museum after the Fair.

George V. Hannaman, of Denver, is under arrest, charged with putting corrosive sublimate in an office water cooler.

Mrs. Julia T. Hall, who was born in 1833 on what is now the site of the Chicago federal building and who had left the city but once in her lifetime, is dead.

General Fitz Hugh Lee and Senator John W. Daniel delivered addresses in Music Hall at the celebration of Virginia's day.

The resignation of Theodore Thomas has been accepted by the directors and his orchestra will be disbanded.

COUNTRY.

At Chester, Pa., the largest steamboat in the world was launched. She will ply in the Fall River line.

Cattle in several counties in Illinois are suffering from the Egyptian plague. The disease is highly infectious.

Wong Dep Ken is the first Chinaman to be deported under the Geary law. He was shipped from San Francisco.

Trouble at Coal Creek, Tenn., has broken out afresh. A soldier was murdered and his death avenged by a lynching.

Pensacola, Fla., denies that yellow fever is there, but other cities are quarantining against her in a rigid manner.

Lawrence T. Neal received the Democratic nomination for governor of Ohio on the first ballot.

Patrick Egan, ex-minister to Chile, has arrived in New York from Colon, Panama, with his family.

Banker Little, slayer of Lawyer Johnston at Kansas City, Kan., has been held without bail for trial.

Six hundred guests at a hotel at Put-in-Bay, Lake Erie, were turned out on account of serious trouble with the servants. The destruction of the hotel by the latter was feared.

President Cleveland's proclamation opening the Cherokee strip the first week in September is said to be ready.

Numerous pension bills are to come before Congress, but great care will be exercised in pension legislation.

Rates on Eastern roads will be advanced Aug. 21 to the point in force before World's Fair reductions.

Excursions on two Eastern lines indicate that low rates are not only popular but highly profitable to the lines.

A newspaper report declares that a million dollars has been raised by the Mormons to buy Statehood for Utah.

A carelessly thrown cigarette caused the destruction of much of the business part of Sidell, Ill.

Incendiaries set fire to the courthouse at Isabella, Ga., and it was destroyed, with its contents.

The Catholics have just closed their

annual Chautauqua at Plattsburg, N. Y. They have also introduced reading circles, "Queen's daughters," etc.

The pension commissioner, Judge Lochren, has extended until Oct. 10 the time within which pensioners whose pensions have been suspended may make proof of their right to receive them.

Jacob Bond, president of the State Bank of Cortland, Neb., has been arrested, charged with receiving deposits, knowing the bank to be insolvent.

S. H. Kelsey, of Atchison, Kan., is at the head of 100 armed men who will build a town in the Cherokee strip and make it a county seat.

At the meeting of cordage manufacturers in New York it was decided to at once form a "mutual protective association".

Colorado's board of control has let a contract for a canal from Canon City to Colorado Springs. It will cost \$1,023,000 and give 5,000 men employment.

The convention of the American Bankers' Association has been postponed to a future date because of the financial situation.

Two deaths from yellow fever have caused a stampede at Pensacola, Fla., and quarantine has been enforced by Mobile and Montgomery.

A committee was selected at the caucus of silver men to draw up a bill providing for free coinage at an agreed ratio as a substitute for the Sherman law.

The treasury cash balance continues to decline and the gold reserve may be drawn on for current expenditures.

The First National Bank of Nashville, Tenn., with a capital of \$1,000,000 and individual deposits of \$1,005,507, has decided to suspend.

Robert H. Coleman, the Pennsylvania iron king, has made an assignment. His liabilities will approximate \$3,500,000.

Seven cases of cholera have developed among the passengers on the Karamania, recently arrived at New York.

The British bark Glenora, with three cases of yellow fever on board, has arrived at Mobile and is quarantined.

Whisky men have not succeeded in influencing Secretary Carlisle to grant them relief in the matter of paying taxes.

Prohibition influences seem to prevail in the councils of the Republican party in Iowa.

Hoarded money is being brought out and currency premiums are disappearing. The crisis is thought to be about over.

FOREIGN.

Parnellite members of Parliament have decided that the Home Rule bill, in its present shape, is unacceptable to the Irish people.

Balfour's amendment to the Home Rule bill, intending to restrict the voting power of Irish members, was defeated in the House of Commons.

Alarmed at the prospect of the repeal of the Sherman law, Britain is said to be willing to resume silver coinage in India at a ratio of 24 to 1.

Austria's condition with regard to cholera is said to be serious. The strictest precautions are enjoined.

The Chinese pay their doctor only so long as he keeps them in health. They believe in preventing rather than curing disease. This is sound sense, and one of the strongest recommendations of Ayer's Sarsaparilla, a medicine which not only cures diseases but prevents them.

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THE WORLD'S CONGRESS, NATIONAL CHRISTIAN ASSOCIATION.

OCTOBER 5TH, AT 2 AND 7:30 P. M.

We are now planning for the World's Congress of Christians opposed to Secret Societies. It will be held, God willing, in the Fine Art Building, Lake Front, Chicago, October 5. The sessions will be at 2 and 7:30 p. m. Papers are promised by Rev. Joseph Cook, Rev. H. L. Kellogg, Bishop H. J. Becker, and Rev. M. A. Gault. Other gentlemen will be on the program, and there will be opportunity for others interested to speak. This will probably be the most representative gathering held on this subject for years, and all our readers should plan to attend. The program will be announced in the near future.

NEBRASKA CONFERENCE, SEPTEMBER 1, 1893.

AT WAUSA, NEBRASKA.

An audience of some 1,500 is promised, and that many doors will be opened in surrounding communities.

The Conference will be held in connection with the fall meeting of the Swedish Evangelical Lutherans. There will be an address in Swedish, as well as addresses by the N. C. A. representatives.

A question-drawer will allow a wide range of topics to be discussed in connection with this reform.

MINNESOTA STATE CONVENTION.

It is proposed to hold a convention in St. Paul

on the 12th and 13th of September next. Further notice next week. Bear all of these meetings to the throne of grace in prayer.

The elections in France, last Sunday, were favorable to a maintenance of the present government, all the incumbent cabinet ministers having been re-elected without serious opposition. The election is also a triumph for the Roman Catholic religion in the republic.

The massacre of a party of Italians by Frenchmen, a few days ago, led to an attack by an Italian mob upon a seminary of French priests at Rome on Saturday evening. The police, however, soon restored order. The angry feeling against the French grows stronger throughout Italy, and grave national consequences are anticipated. The situation is aggravated by the fact that at the time of the assault upon the French priests at Rome, the Italian government was making demands upon France for reparation for the previous massacre.

While it would have been better, perhaps, had the faculty of the Chicago Baptist University positively forbidden the organization of college secret fraternities in that institution, they certainly took a long step forward when they publicly advised the students to refrain from forming them. They also demand that such fraternities, if organized, be subject to such regulations as the faculty may make. They also reserve the right to suppress any such fraternity whenever they may deem it best to do so. If strict adherence to these rules is maintained, the university will be saved from a world of trouble; and, a little further along, entire prohibition will not be difficult to establish.

The anarchists of Chicago held a mass meeting last Sunday, at which 1,500 persons, more or less, were present. The meeting had been called by the Chicago Tailors' Union, in the interest of unemployed workmen. Jews, Germans, Poles, Italians and a few native Americans, formed the motley group. L. S. Oliver presided. Prominent among the speakers was the notorious Lucy Parsons, who, with her usual exaggerated statements and inflammatory words, said that hungry men can appreciate anarchy, and, after a time, may be nerved up to take their rights by force. Other speakers advised the workmen not to pay rent or remove from their tenements. The sentiments were against law and order, against capital and property, and capitalists came in for the usual quota of abuse. Resolutions against capital and the present conditions of society were passed, embracing appeals to change the order of things according to Parsons & Co., who quietly sleep in Waldheim cemetery. By the way, we passed this cemetery last Saturday, and are fully persuaded that there is room within its boundaries for the graves of several other like disturbers of the peace.

The public at large is not supposed to have an absorbing interest in the seal-protecting controversy between Great Britain and the United States; yet a passing glance at the decision of the arbitrators in the Bering Sea discussion, last week, may not be out of place. The United States asked for the right to protect the seals in transit as her own property. The arbitrators decided that she has no right to the protection of or property in the seals frequenting the islands of the United States in Bering Sea when the same are found outside the ordinary three-mile limit. But while denying our right to protect the seals on the high seas, the ruling of the tribunal lays it upon both governments, and indirectly upon every maritime nation, to help furnish this pro-

tection, besides establishing a neutral zone of sixty miles' radius around the islands within which no seal hunting whatever shall be done save by the government lessee of the seal-retreats on the Pribilof islands. This, with the three months' close season and the forbidding of the use of guns on the ocean, gives the lessee all necessary protection, and more than our scattered revenue cutters could ever have furnished alone. Altogether, it might have been worse.

About 3,000 workingmen met in convention on the Lake Front, one day last week, as representatives of the very large number of unemployed artisans and laborers now in this city. The meeting was held under the auspices of the Allied Woodworkers' Union, as stated in the call, for a discussion of the causes leading to the present lack of work. Several speakers grappled with this question. One claimed that the workingman is in the grasp of the money power. The West wants free coinage and the East refuses it. The editor of the *Arbeiter Zeitung* (the organ of the Anarchists) called loudly for "Bread and work." P. J. Grimes of the Hardwood Finishers' Union presented a resolution that the Haymarket monument be removed, it being regarded as a relic of a terrible "judicial murder." Resolutions were adopted, demanding that Congress fix a standard of values based upon the products of labor; that the government employ the idle men on the railways and on public improvements of all kinds where convicts are now employed, and that all public works be done by the people and by contract; that the hours of labor be reduced to a point that will allow all to be employed; and that the unemployed be warned, through the press, that Chicago has thousands of men who are willing to work, but for whom there is nothing to do.

ODD-FELLOWS' CHARITY.

BY REV. M. A. GAULT.

I have just received through the kindness of a friend, the June number of the *Odd-fellows' Talisman*, published at Indianapolis. It contains the report of the fifty-sixth semi-annual communication of the Grand Lodge of I. O. O. F. of Indiana, which met in Indianapolis May 17, 1893.

In their proceedings I find a great variety of questions referred for their decision from local lodges throughout the State. Their decisions of some of these questions I give as illustrations of the boasted charity and benevolence of this order.

Decision 7 is, "When a brother dies delinquent in his dues, his lodge is not required to pay funeral benefits. All the lodge is bound to do is to give him an Odd-fellow's burial."

Decision 11. "December 31, 1873, a person petitioned a lodge for membership and paid the initiation fee. Committee reported favorably, Jan. 7, 1874. Before initiation, the brother was taken sick and was sick three years, and not considered a sound man until eight years ago. He now demands initiation on his petition and election. Held, that he must have his money returned to him. He cannot file a new petition and have it take its regular course. A lodge would not be justified in such a case in initiating a person."

Decision 13. "A brother became delinquent on dues. Paid up, and during the thirteen weeks he was non-beneficial, died. Held, that he was not entitled to funeral benefits."

Decision 26. "A brother pays his dues up to Dec. 1, 1892. Is taken sick Jan. 10, 1893, having paid no more. Held, that he is not entitled to benefits."

Decision 47. "A dismissal card was granted a brother on the 8th day of February. The lodge having no cards on hand, sent for some and the

card was issued on Feb. 16, and received by the brother on the 17th. On Feb. 16 he took sick and died on the 20th. Was the lodge granting the card liable to the deceased brother's nearest of kin for funeral benefits? *Held:* No; when the lodge granted the card the connection of the brother with the lodge was severed."

There are other decisions of like import, but these are sufficient to show that the policy of Odd-fellowship is to take advantage of every possible technicality to avoid paying out for charity what their members have paid in. It is a marvel that men of good sense will continue to support such an institution, when it is the testimony of so many of their members that they pay in more than \$2 for every dollar that they get out. This report says that there are in active membership in Indiana 39,706 Odd-fellows who paid in, last year, \$148,635.87. All they expended during the year for relief and charity was \$68,745.17. Thus we see it cost them over two dollars to give away one dollar for charity.

Bloomington, Ind.

EXPENSIVE "CHARITY."

Question.—Is it right for a Christian to belong to a secret, oath-bound lodge? Some excuse themselves with the passage in 1 Tim. 5: 8: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel."

Ans.—We answer, no, it is not right. The space here is too limited to give extensive proof for our answer. We would simply say that anything good need not be kept secret. These societies are called benevolent societies. But it would puzzle one to find on which side their benevolence is. A man makes a contract with the society—he agrees to pay a certain sum of money annually if at his death they will bury his body and pay \$1,000, or more, to his family. Or if he is disabled by accident to earn a living they will pay him a certain sum of money per week. Now, as long as that man keeps up his side of the bargain he stands a chance of getting some help from his society when in need, as before mentioned. The man dies. The society bury him and pay the wife \$1,000, according to their contract. They fulfill their contract with the man and then boast of their benevolence to this family. Where, now, does their benevolence come in? There is no more benevolence in this than if a man pays his honest debts. In some of these societies it costs \$3 to give away \$2. If these men who join secret societies would each pay to their church the amount they annually pay to their lodge that church could take better care of their family, if they should die, than any secret society does.—*Berlin, Ont., Gospel Banner.*

OUR NATIONAL DISTRESS.

BY REV. J. M. FOSTER.

Our country has been overshadowed by a financial panic. President Cleveland, in his message to the special session of Congress, convened on the 7th inst., thus states the cause of the trouble:

Our unfortunate financial plight is not the result of untoward events nor of conditions related to our natural resources; nor is it traceable to any of the afflictions which frequently check national growth and prosperity. With plentiful crops, with abundant promise of remunerative production and manufacture, with unusual invitation to safe investment, and with satisfactory assurance to business enterprise, suddenly financial distrust and fear have sprung up on every side. Numerous moneyed institutions have suspended because abundant assets were not immediately available to meet the demands of frightened depositors. Surviving corporations and individuals are content to keep in hand the money they are usually anxious to loan, and those engaged in legitimate business are surprised to find that the securities they offer for loans, though heretofore satisfactory, are no longer accepted. Values supposed to be fixed are fast becoming conjectural, and loss and failure have involved every branch of business.

Various explanations have been offered. The President thinks it is largely due to the silver legislation. Many think the tariff is the cause. The Republicans think it is due to Democratic ascendancy. The Prohibitionists think the liquor traffic is the guilty cause. There is, perhaps, a measure of truth in all these explanations. But the great fact is overlooked in all, viz.: That God has a controversy with this nation because the crown-rights and royal prerogatives of his Son have been ignored. When Pharaoh pursued Israel into the Red Sea, we read: "In the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the

pillar of cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily." Now the Lord Jesus Christ has been looking at us through the clouds that hide his throne from us, and the result is this financial distress throughout the land.

A retrospective view of the history of nations informs us that every nation that refused allegiance to the scepter of King Jesus was utterly wasted. Why were the gates of the river Tigris opened, and the walls of Nineveh, so famous for their height and width, melted down and their palaces dissolved? Why was Tyre, the proud city of the waters, made like the top of a rock whereon fishers dry their nets? Why did Egypt become the basest of kingdoms? Why did Babylon become a desolation? What mean the horrors of the siege of Jerusalem by Titus; when the foundations of society were broken up; when theft, incendiarism, rape and murder ran riot in the streets; when those who had vociferated, "Crucify him!" were crucified themselves around the walls of their blazing city, until there was no more wood of which to make crosses; when famine, gnawing and unparalleled, was doing a work along those crowded streets, the bare recital of which would cause the stupid, the callous and the cruel to faint with sickening horror? Why must the waves of destruction rise so high and beat so hard against the French nation! Why must the streets of Paris run red with blood and the river Seine be gorged with the bodies of the slain? The only answer is, they refused allegiance to Christ, and their national crimes operated as a conductor to draw down the lightning of vengeance from his throne.

Our nation is not an exception. Human slavery was a national crime. Timely warning was given in the panic of 1840, the Mexican war of 1847, the financial paralysis of 1857. But in 1861 the hour of judgment arrived. The war was our national retribution. It was either put away our national sin or perish. But our greater sin as a nation is in ignoring the claim of the King of kings. In 1789 our nation adopted a secular Constitution. This was a great dishonor to King Jesus. It has stunted our moral and spiritual growth as a nation. It has made it possible for such giant evils as the liquor traffic, Sabbath profanation, speedy and easy divorce, and an unchurched people. They are the sons of Anakim; they dwell in walled cities and have chariots of iron, and were in their sight as grasshoppers, and so we are in our own sight. God has given us warning. The panic of 1873, the destructive fires in Boston, Chicago and the forests of the Northwest, the grasshopper plague in the West, the yellow fever in the South, and the assassination of our Christian President Garfield in 1881; the Pittsburgh riot of 1877; the Cincinnati riot of 1885, and the Homestead riot of last summer were additional warnings. And this present national distress is still another. They are all warnings that the day of mercy is passing and the time of visitation is fast drawing near. We must put away our political atheism from the United States Constitution, and recognize the authority and law of our Saviour-King, or perish from the way when his wrath is kindled but a little. May the nation see her need of him. "When the judgments of God are abroad in the land, the inhabitants thereof will learn righteousness."

Boston, Aug. 11, 1893.

THE FINANCIAL MEASURES OF THE EXTRA SESSION.

BY REV. H. H. HINMAN.

The folly of attempting to make men saints by act of parliament is equalled only by the expectation of making them rich by legislation; for governments cannot put virtue into men's hearts, nor money into their pockets, except as it takes it from the pockets of others. Neither can government control the prices of commodities which have the world for their market.

But legislation can do much, incidentally, for the promotion of both virtue and prosperity. It can make favorable conditions for individual efforts for both these objects.

It is a remarkable illustration of natural law in the economic as well as the spiritual world, that the principle of *faith* lies at the basis of all successful endeavor, either to be good or to be

prosperous; and that want of confidence in the financial stability of others is the most common cause of commercial depressions. This seems especially true at the present time; for we are suffering neither from war nor pestilence, and our land is blessed with bountiful crops.

It is just twenty years since a similar financial flurry passed over the land, and such panics have come and gone with almost the regularity of the tides. Laws of trade are more potent than acts of Congress. The McKinley tariff, though it remains unchanged on our statute books, has failed to bring general prosperity; and the Sherman silver act, by which we are required to purchase 54,000,000 dollars' worth of silver a year has failed to keep up the price of silver. It has almost steadily declined in the markets of the world. The supply was greater than the demand.

The causes of the present want of confidence in all financial circles are, namely: 1. The large exportations of gold during the past year, which, in turn, have resulted from our large accumulation of silver, its declining price, and the fear that national and individual debts would be paid in a depreciated coin. 2. The withdrawal of money on deposit and hoarding it as safer than any investments under existing circumstances. 3. The fear of large reductions of the tariff and the apparent necessity of taking in sail, lest a financial cyclone should strike the manufacturing establishments. 4. The powerful secret labor combinations, which render the supply and the price of labor uncertain and unreliable. 5. The general poverty of European nations (the result of famines in Russia, pestilence and their immense military establishments), which makes them unable to buy our products except at greatly reduced prices.

The remedies likely to be adopted are: 1. The repeal of the Silver Purchase act. This has cost the general government about \$12,000,000 and been of no permanent advantage, even to the silver miners. But this alone would not restore general confidence. 2. The probable substitution of some finance measure, such as that proposed by Prof. Comings, of Bloomington, Ind. This is, in substance, the scheme of Secretary Windom, viz.: That the government accept all gold and silver bullion at market price, and issue certificates redeemable in bullion at market price. This, it is thought, will solve the question of the free coinage of silver. It is not probable that our government will adopt any free coinage act unless they change the ratio of gold and silver. If they do this, our silver dollars would be quite unwieldy, and our standard dollars would have to be recoined. 3. Some, but not material, modifications of the tariff.

It is greatly desirable that there should be legislation for the promotion of the temperance reform. It would add materially to the moral and financial well-being of the country; but it is too much to expect of the present Congress.

Oberlin, O.

MASONRY'S CHIEF PROP.

BY R. W. LYMAN.

There is seeming evidence that the parents of our Brother Butler had a prophet's ken, in that they gave him the name Man-love. He has abundantly honored that name by the service he has rendered the human family in the issue, for its good, of a "Hand-Book" opposing its and God's enemy—Freemasonry.

Inasmuch as it survived its twin demon—Slavery—in our nation, his artillery is properly turned upon it, with intent to banish it to the regions to which its relative has flown for refuge. The brother seems to have overlooked the fact that these twins are also component members of a band of triplet demons, the second-born of which is Sect-Schism, now, as heretofore, furnishing in itself the protecting Aegis of its wings for its fellows. All three have, as a designed ultimate end, the same purpose in view, viz.: the dethroning of the God of the universe and substituting themselves, each individually, or possibly as a triumvirate, for universal rule.

I do not, by any means, wish to be understood as affirming that all the members of these three institutions, or of any one of them, design to dethrone God, for I do not believe they do. But I do unqualifiedly affirm that, personifying each of

these institutions, there inheres in them, as such, a principle that, if in its power, would subjugate God and his government. Their existence as entities is, in itself, an attempted usurpation of God's prerogative to rule and reign, for they are, each and all, prohibited by his law.

The question as to the comparative enormity of their diabolism is not of very great importance, perhaps, yet it may be well to give some consideration to this point.

Bro. Butler seems to award the belt of superiority to Masonry, inasmuch as that he deals with the twins rather than with the triplets. I quote from his book, pages 154, 155: "The lodge being false worship, is worth more to Satan's kingdom than slavery. The devil, therefore, threw slavery in as a breastwork to defend the lodge from the dashing waves of public opinion and popular discussion. It was swept away, and we are now face to face with lodgeism, which presents the simple issue, worship Christ or worship Satan. The lodge, therefore, is the last hope of the devil." As between the two the brother is correct.

But what of that other Satanic strategy, Sect-Schism? Far more distinctly, as by name, is it condemned by Scripture authority, in its frequent allusions to it, than either of the two other entities.

Living then, in 1826, as I was, in the same county in New York from which a fellow-citizen was spirited away to his death, at the demands of Masonry, I was, by the murdering of Wm. Morgan, led to search into the principles of Masonry. That search revealed the fact that there was far deeper diabolism in the makeup of the institution than was revealed by the legitimate murder of human beings. A renewed murdering of the Lord Jesus Christ, the only-begotten of the Father, was discovered by me and is now clearly revealed to the world at large. In the light of this revelation, what did sectism do? It is within my knowledge, and that of the few now-living observers of the times of such first revelation of the superlative wickedness of Masonry, that the sects, as a rule, shielded and sheltered the murderers of Morgan and their apologists, and generally, not all of them, left ajar, invitingly, the doors to the fellowship and communion of Masons. Even to the present day, unrepentant Masons are freely admitted; yes, and are invited, unquestioned, to membership and fellowship by numbers of the popular sects.

It is as fresh as though of yesterday's occurrence, to those of us who were in active life in ante-bellum times,—say from 1830 on to the time of firing upon Fort Sumter, and, to some extent, after that—at least the more popular sects, through some of their representative ministers and laymen, vied with each other as to which of them should be most subservient to slavery and the slave power.

I was a member from this place, to a State-delegated body of anti-slavery men meeting in Utica, N. Y., which body was broken up by a mob of so-called (and otherwise appearing) gentlemanly citizens, among whom, no doubt, were members of sect churches. At all events I heard nothing from popular sect bodies condemnatory of such mobbing. In view of these facts, and many others of like nature, is it not clear that sectism, rather than the lodge, "is therefore the last hope of the devil"? Being a sheltering fortress in which Masonry may and does take shelter, and in and by which it is sustained and defended, does not common sense teach that as barely a war measure as against Masonry, this fort be bombarded and leveled to the ground? Surely it does.

Add the further reason, which is by far the greater, for its overthrow, namely, that in itself it is a sin, then the duty becomes clearly imperative.

Arcade, N. Y., July, 1893.

WILL THEY BE DRIVEN OUT?

Portsmouth, N. H., the only seaport, is also probably the lowest in morality of any city in the State. This is due largely to the great breweries, which turn out nearly 300,000 barrels of ale annually. Three years ago, the owner—Frank Jones—who had paid taxes on a valuation of only \$374,000, sold the breweries to English capitalists for six million three hundred thousand dollars.

With this enormous sum, and aided by others,

including members of the Legislature and the Supreme Court itself, he began getting control of railroads, until to-day there is only one line in the State not under their management. The State and the people are, as a matter of fact, ruled by this great monopoly. No one fails to admit that U. S. Senator Wm. E. Chandler, some two years ago, published a "Book of Bargains," exposing the uncanny operations of the railroad ring. He stated much truth, and did not forget the judges of the Supreme Court, who, as in the days of Tweed, Fisk and Gould, sold themselves to the ring. Senator Chandler owns the Concord Monitor, and, the past week, published an open letter addressed to the presidents of the State bar associations, preferring charges against not only the Chief Justice, but also four associate justices of the New Hampshire Supreme Court. Senator Chandler alleges that the opinion rendered by the said judges to the Legislature was "palpably erroneous and adverse to the claimed rights of the people of New Hampshire in the Concord railroad". He asks that the papers in the case be laid before the bar associations, and says that "if the charges are found to be false, then the instigator should be given the severest possible punishment. If proved, then the judges deserve to be driven from their places by all the powers of a plundered and outraged people."

There is no reason to think that the instigator of these charges (Senator Chandler) will be punished, because his statements are, without doubt, true; but the probability that the judges will be "driven from their places" is still less, because "plundered and outraged people"—at least the great majority of them—do not know, and many do not seem to care, that as things are the N. H. Supreme Court is not likely to be "driven"—i. e., the majority—the four associates and the chief justice, against whom Senator Chandler preferred his charges; they are to stay; for they all wear aprons,—trimmed with lamb's-wool, some of them; all are Freemasons; else they would not be Supreme Court judges in New Hampshire. As nearly every lawyer in the State is also a lodgeite, and as bar associations are generally composed of lawyers, there is not much probability that these lawyers will bother about Senator Chandler's charges, except to snicker and smile at their next "regular communication". Oh, no, not every official in the Granite State is a secretist. The last Governor was not a Mason, but was a clean, square-cut temperance man—in very poor company, though, as a rule.

Like Vermont, however, New Hampshire now has a Masonic Governor; a Mason for Attorney General, and, taking the State through, its officials are Masons by a very large majority. Senator Chandler is "not in it," and he admits in private that Masonry rules the State; but he does not say so in his newspaper. So, too, the good Roman Catholic bishop "sincerely deplores" (in private) that secret societies are ruling and ruining the State; but he does not say one word in public. How can he, when, as in the past, he may any day need to ask Masonic influence to save some reverend "father" from the clutches of the law? Of some sixty lawyers in Concord, our capital, it was stated on good authority, two years ago, that only two were free from secret societies. One was a young lawyer, just admitted, and the other an elderly man, of whom it was said that "the Foresters had elected him a member without his knowledge; but he had never attended a meeting"; for so determined are these workers in darkness that they propose names even without saying "by your leave".

Difficult, indeed, would it be to find a State so thoroughly dominated by secretism as is to-day the State of New Hampshire—"the old Granite State".

NEW ENGLAND.

CHINESE FREEMASONRY IN CHICAGO.

Chinatown throbbed with excitement last night. Twenty-eight Mongolians were initiated into the deep mysteries of Chinese Masonry, and the occasion will go down into local Chinese history as the greatest event of 1893. The session began at 8 o'clock last evening, and it will not end until 10 o'clock this morning. It is the first meeting for initiation held in Chicago in a year. Ling Tong, who is a big officer in the order, came here from Portland, Oregon, to assist Yee Chow, the Chicago Tai Low, or Grand Master, in the initiation ceremonies.

Of the 3,000 Chinamen in this city about 1,200 are Masons in various degrees. The regular lodge hall is on the top floor of Hip Lung's store, 323 Clark street. The rooms are large enough for all ordinary meetings, but Yee Chow was of the opinion that a place four times as big would have to be engaged for last night's event. He shrewdly guessed that every Chinaman in town who belonged to the order would want to be present when twenty-eight new members were initiated, and he had the janitor hunt up a place big enough in which to hold the meeting.

There is a vacant basement at 347 Clark street. On the ground floor is a saloon. The basement was rented for last night's seance and Lee Chow was happy. A man who runs a laundry on Clark street south of Van Buren went down to South Water street a few days ago and bought twenty-eight chickens. Sam Moy and Chow Tai, as a committee, went to the Armory police station yesterday afternoon and asked Capt. Hartnett for the loan of two officers from 8 o'clock in the evening until the conclusion of the symposium at 10 o'clock this morning. The captain told the committee that he could not grant the request, but he said he would notify the officer traveling around Harrison and Clark streets to keep an eye open for any trouble or interference by the denizens of the neighborhood.

Scores of slant-eyed Mongolians could be seen shambling along Clark street last night, and nearly every one of them had a broad grin on his face. Those whose faces were wreathed in smiles were members of the order and they were thinking of the fun they were going to have with their twenty-eight countrymen. The celestials walked along the street in single file, with their arms thrust into the sleeves of their blouses, and, on reaching the rendezvous, remained on the sidewalk until the two inspectors gave them permission to enter the basement. These inspectors were supposed to know every member of the order in the city, but to gain admittance to the place of meeting another Mongolian had to be encountered, to whom the password was given.

At 10 o'clock there were about 500 men in the basement and fifty or seventy-five more were standing on the sidewalk. It was not until midnight, however, that the ceremonies of initiation were begun. The two sentries on the sidewalk attended strictly to business, and the small boy of the neighborhood was driven away if he ventured too close.

From a member of the order it was learned that the ceremonies were of the most elaborate kind. Yee Chow, the Chicago Tai Low, had spared no trouble or expense to make the meeting a memorable one. Ling Tong, who is the highest official of the order on the Pacific coast, expressed pleasure at the spacious basement which had been hired for the occasion.

Charles Kee, of 319 Clark street, one of the most intelligent of his race in Chicago, said that the victims were the greatest number ever initiated at one time in this city. The order is called in the Chinese language, Tong Suen Tong, and any Chinaman can become a member if he is of good reputation. There are thirty-one degrees, but very few members reach the highest. Yee Chow, the Tai Low of the Chicago body, is a thirty-first degree man, and is believed to be the only one in the city. Out on the coast there are four or five Chinese women who belong to the order. They are the wives of high officials in the society. If a member should divulge any of the secrets of the order he would be killed, but no Mason was ever heard of who paid the death penalty.

It is an old saying that a woman can't keep a secret, but Chinamen are of a different opinion. Many years ago a Chinawoman was admitted to the order, and some men tried to make her divulge the secrets. They tortured her to death, but the secrets of the society were not divulged. That is why Chinese Masons have faith in women, and it is considered a great honor for a woman to be admitted to the society. There are four or five Americans in Chicago who belong to the Chinese Masons. They are not given more than six degrees, however. Dr. Flavius M. Wilder, who was killed by John Redmond, was a member, and when he was buried the society spent \$600 for carriages, music and other things. According to ancient custom, the members who were initiated last night will give a banquet to the officers on the third night after the initiation.—*Chicago Herald, Aug. 14.*

NEW ENGLAND LETTER.

The business depression and some of its results.—The Knights of Labor in politics.—Shall the I. O. O. F. admit saloon-keepers?—Literary "sweating".—A new word.—Seventy years young.—A New England Mecca.

In the face of this general business depression, when the mills and factories are shutting down in all our New England towns and cities, isn't there food for reflection, to say the least, in the fact that the leading tobacconists report no falling off in their sales, and say they "have not the slightest fear for the future"? This indemnity from those financial ups and downs which beset ordinary business seems to be shared by its twin brother, the rum traffic. When did a distillery shut down, or a saloon close its doors, on account of hard times? And why do we never see the names of liquor-dealers in the black list of mercantile failures? These are questions worth asking. The liquor traffic is not a legitimate trade. It is a poisonous parasite, and therefore unaffected by those conditions which are so keenly felt by all honest industries. But to come back to "the tobacco problem"; why is it that so many men who can see that it is proper and altogether the right thing for their wives to retrench in every department of household economy, and wear their old bonnets another season, because it is hard times, cannot see the beauty of even so much self-denial on their part as would include the giving up of their daily cigars?

Among other "shut-downs" is that of Dr. Warner's corset factory in Bridgeport, Conn.; though it is only a partial one, being kept running on half time. But with a philanthropy rare among millionaire capitalists, the doctor has offered to board all his young women employees who have no homes and are short of money, at his seaside Institute until better times return. There is not much danger of a strike very soon among Dr. Warner's "hands," many of whom have availed themselves of their employer's considerate offer. But does the shutting down of this large feminine industry mean that a good many women are doing without corsets either for economy's sake or because they have become imbued with dress reform principles? Women are fast redeeming their character as "the frivolous sex". Wherever, for instance, there is a woman's club, it will be found to have a distinctly educational or philanthropic purpose, and to be a place, not so much for social entertainment as for discussion of all kinds of live subjects, from literature to cookery; from the tariff to dress reform;—which surely cannot be said of most of the men's clubs.

The hard times have developed one reason why the anarchist has found New England a poor soil in which to sow the seeds of his lawless creed. While there is undoubtedly much suffering among the thousands of unemployed, there are also multitudes whose thrifty habits have enabled them to lay up something in the bank, or own a modest little home of their own, from which vantage-point they can afford a longer or shorter season of enforced idleness, and even enjoy the vacation. The epidemic of suicides which generally accompanies business depression, is more among the employers than the employees. Men lose their faith in God, or, perhaps more strictly, they find they never had any, and their brains reel, bewildered under the stress and strain of meeting unforeseen liabilities. This is one of the saddest features of such a time of financial stringency as the one through which we are now passing. But the fact that D. L. Moody's meetings at Northfield do not seem to feel the pressure is a most encouraging and hopeful sign. It is enough to make every Christian feel as if he wanted to sing the Doxology, to think of a collection of \$35,000 made in thirty-five minutes for the new auditorium. It is seldom that money is raised, even for secular purposes which appeal to the public at large, at the rate of \$1,000 a minute.

The Knights of Labor held a meeting in Boston recently, in which State Master-Workman Kelley urged the necessity of impressing all opponents with the political power of the order. His recommendations covered, in the main, the same ground as the Nationalist platform, favoring municipal ownership of gas and electric plants, and government ownership of telegraphs, railway and steamship lines. The European Socialists, at their late congress, declared in favor of universal peace. God, who makes the wrath of man

to praise him, has vast and important reforms to work out through these organizations, little as the majority of the members care about him or his laws. But—and this is a most important fact; but, considering that Romanists form the majority of the rank and file, and compose nearly all the officials in the K. of L., how far will Rome be able to bend them to her own purposes? Political power is what she is striving for, and her late utterances in favor of the working men means that she, as Frederick the Great said of Providence, "goes with the strongest battalions".

Says an Odd-fellow writer regarding the next Sovereign Grand Lodge meeting: "The question likely to provoke considerable discussion, and possibly much feeling, will be the pending amendment to exclude from membership those engaged in the liquor traffic," and adds, "the subject will come up again this year. What its fate will be time will alone tell." That there should be any uncertainty in this respect does not show well for an order which boasts its "progressive," moral, and "religious" nature.

Mr. Edward Fuller, a comparatively new writer, has satirized Boston society in a lately published novel, especially its capacity for taking in strangers with bogus titles, and being in turn taken in by them. He is now exposing in the *Providence Journal* some of the ways, chiefly through writers of social paragraphs, that the undeserving win prestige and become lions in society. Something a little similar is not unknown in the literary world. A writer of some celebrity is engaged on a leading Washington paper to supply so much matter weekly on various subjects; but his contributions, though printed under his own name, are, many of them, written by women to whom he pays such niggardly sums as five or ten dollars on articles for which he receives fifty or a hundred. This was told me by one who has been a resident of Washington for many years, and has facilities for knowing whereof she affirms.

We are threatened with a new word in the dictionary to describe a day when the thermometer goes rioting among the nineties, and that is "sizzard". It is not quite so euphonious as blizzard, owing to the combination of s and z, but perhaps it will pass muster for all that. However, our sizzards for this year are nearly over, and the chill when evening comes on suggests the time when a blazing wood-fire on the hearth will seem the acme of comfort and good cheer. Few can help a little shrinking of heart as they think where all these glorious summer days are hastening; but winter brings us its own work and its own joys, and the nearer we draw to the season of the falling leaf, the nearer we are to the time of its endless renewal; just as the winter of age and death is only the bridge over which we pass to the eternal springtime of our youth just beyond. Mrs. Julia Ward Howe's words on her seventieth birthday: "I am seventy years young," ought to be as immortal as her famous "Battle Hymn". Nothing will keep us young like a constant realization of this fact. I have no doubt that the oldest archangel in heaven feels the youngest.

Already the old Whittier house at Haverhill has become a literary Mecca. In deference to modern ideas, the big kitchen had been made smaller. Now the partition has been removed, restoring the room to its former dimensions; and with it the old fireplace, and the antique furniture have come back "to stay." Perhaps a hundred years from now the curious tourists will tread those floors with feelings akin to that which we now feel in visiting the poetic shrines of Old England. Certainly New England cannot better preserve the laurels which her poets have twined for her brows, than by preserving with religious care the homes where they lived and wrote. Speaking of ancient things, the pulpit of the old Cohasset meeting-house, erected in 1747, is still in being. Wonderful erections were those old Puritan pulpits, with quaint sounding-boards, which I believe never did drop upon the minister's head; though I have no doubt the children often wondered why, and speculated on the probable results if it should; the draperies falling in solemn folds, and the general sense of awfulness, as if the huge and clumsy structure, which only allowed the minister's head and shoulders to be seen, was intended for a demi-god at least. I don't wonder that people in those days looked

upon their minister almost as if he was but one remove from the Deity.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, Aug. 16, 1893.

The decision of the Behring Sea tribunal of arbitration, which was received in Washington yesterday afternoon, while not in accordance with the expectations of either this government or that of Great Britain, was well received by Senators and Representatives and members of the administration. It is in the nature of a compromise between the contentions of the two governments, and is a far more satisfactory settlement of the long dispute than ever seemed likely to be arrived at by diplomacy, and there is not the slightest doubt about its being accepted as a final and permanent settlement by both governments of a question which has at several different times come dangerously near to causing war. A gentleman who has been conversant with the negotiations between our government and that of Great Britain for the last ten years, speaking of the decision said: "I think, as a whole, it gives the United States as much as either Secretary Bayard or Secretary Blaine ever expected to get, and I have the best reasons for the belief that if Great Britain had offered at any time during the negotiations to have conceded what the arbitration has given us the offer would have been accepted by this government." But away above and beyond the questions at issue in the dispute is the benefit to the world at large of the precedent set by two of the most powerful nations of the earth in settling so serious a dispute by peaceful arbitration, in accordance with the teachings of modern Christianity, instead of by force of arms. Verily, the age of international arbitration is upon us, and, as was said by an eminent Detroit minister in a recent sermon preached in Washington, we are rapidly approaching the time when there shall be no more war. God speed the time when the energies and wealth of governments, which in the past have been devoted to making war upon each other, shall be devoted to the advance of moral reform and the consequent welfare of mankind.

The administration, through Secretary Carlisle, has unqualifiedly endorsed the bill which was favorably reported to the Senate from its Finance committee yesterday, providing that national banks may issue currency to the full face-value of the bonds they have deposited with the United States Treasury to secure their currency. The bill appears to be generally regarded as a step in the right direction; it will, if taken advantage of by the banks, and of that there is little doubt, result in an immediate addition of \$19,000,000 to the money at present in circulation, and probably a great deal more, as it is believed that the National banks would make large purchases of bonds now held by trust companies and savings banks, in order to deposit them with the Treasury for additional currency. It is stated that Treasury officials are so confident that this bill will become a law that they are already making preparations to meet the expected large demand for currency from the banks.

The debate in the House of Representatives, under the agreement giving fourteen days for discussion of the bill for the unconditional repeal of the purchasing clause of the present silver law and the several proposed amendments thereto; for the free coinage of silver at the present and increased ratios, and for the restoration of the Bland law, is going on daily, but it has up to this time brought out little that was new.

Our people have regarded the South Carolina State bar-rooms as something radically wrong but a long ways off and consequently of minor interest to them, but the subject has been freshly and rather strikingly brought to their attention by the proceedings before the Patent office in connection with the official application of the State of South Carolina, through its governor, for the sanction of the use of the popular *sou-briquet* of the State ("Palmetto") as a trademark for the whisky to be sold by the State bar-rooms. The application was denied by an Examiner in the Patent office, on the ground that the law only provides for the registration of trade-marks owned by persons, firms or corporations, and that a State of the American Union is neither a person, firm nor a corporation. The State,

through its Washington attorneys, appealed from the Examiner's decision and the question is now before the Commissioner of Patents. It is a matter of small moment whether the copyright shall finally be allowed or not. The important thing is that a great State thus publicly advertises itself as having entered the lowest and most degrading of all business callings—that of selling intoxicating liquor, a business that is responsible for more law-breaking than arises from all other causes combined. The popular idea of the principal duty of a State government is the maintenance of good order and enforcement of law, but here is a State government engaged in aiding the breaking of its own laws.

REFORM NEWS.

THE EASTERN SECRETARY IN MASSACHUSETTS.

HEBRONVILLE, Mass., Aug. 16, 1893.

DEAR CYNOSURE:—This finds me in camp. As I write under the shade of the forest trees that rustle their leaves above my head, I can hear many voices being lifted to God in prayer in the cottages around. It is the time of the morning sacrifice. The incense of devout prayer is ascending to the throne. Truly it is blessed to be here! Bro. A. A. Hoyt has the meeting in charge. He is well known to most of our New England friends as a fearless advocate of truth. The motto here is—"Truth on all Scriptural lines."

Part of yesterday was given to the presentation of arguments against the secret empire. Bro. Foster, the New England President, struck some sledge-hammer blows. During his address of nearly two hours he had the undivided attention of his audience. Your agent followed with a chart-talk that called forth a general discussion, in which several participated. Many were present who knew nothing of our work. A sister from Providence and a brother from Worcester inquired if I could not come to their towns and speak. They were sure such truth was greatly needed. The sister was very anxious that a young man of her acquaintance should be informed. This young man was astonished on learning of the things done of them in secret. Like thousands of others, he had thought that it could not be "so bad," or church members would not be there! Oh, what an awful account the judgment day will reveal, when those church members who are now professing light will be shown to have been leading others into darkness! Tracts were gladly received.

I feel that I have been guided by the Divine Spirit in coming to this place at this time.

Traveling toward "the Hub," I made several calls. At Willimantic, Putnam and Worcester, I met some of the "old guard," who cheered me much on my way. On calling at the home of Dr. Henry Cheever, I learned of the severe sickness of his sister, Mrs. Ichabod Washburn. My call was on Thursday, and on Sabbath morning she passed peacefully out of this life and on, we are assured, to the eternal life beyond, being at the time of her death eighty-one years of age. She has been a friend and supporter of the anti-secrecy work. I trust a worthy obituary notice will be prepared for our paper.

EVENING, SAME DAY, IN PROVIDENCE, R. I.—This has been a good day at the camp. There was an enlarged attendance of the people, and much manifest presence of the Holy Spirit. I secured several readers for the *Cynosure*. Among them is Bro. H. A. Shepard, of West Mansfield, Mass. He is to arrange for me to lecture in his town next Tuesday evening.

I am disappointed in not meeting Bro. Paull here. Expect to attend a mission meeting to-night and speak, if the way is open.

W. B. STODDARD.

THE ROCKFORD MEETINGS.

EDITOR CHRISTIAN CYNOSURE:—The late meetings in the beautiful Forest City of Illinois have been partially reported. Your readers there may justly expect a word about the whole.

The first address was in Zion Evangelical Lutheran church, Pastor S. G. Ohman, on Sabbath evening, July 30. The audience was large for a hot summer evening, and the attention excellent, since we must remember that in addressing Swe-

dish people there are always some who cannot readily understand English. Pastor Ohman is young, enthusiastic, and greatly esteemed by his people. The church has a large membership and he works unceasingly, as do all the Lutheran pastors of Rockford.

The lodge has made some inroads upon this church. It is always the unexpected that happens, and such defection from duty and fealty was by no means expected. The young pastor meets the issue with a brave but forbearing spirit and his church is with him.

At 4 P. M. the same day an address before the members of the Y. M. C. A. in their regular meeting, on the Consecration of Companionship, bore immediate fruit, as some came forward at the close to speak of their sympathy with my views of the secret orders.

Thursday evening an address in the Free Church, on Fourth avenue, was heard with very warm interest. The young pastor Newberg is aided here by a very devoted company of young people. His brother is one of the city aldermen, a young man of energy and conviction.

The meeting in the Y. M. C. A. auditorium, Friday evening, Aug. 4, has been reported. The small attendance was not unexpected, but the result directly appearing was almost better than I had hoped. To know that the best young men of the city were promising each other, at the close of the lecture, and next day, to leave their lodges, was a better reward than money. One of these young men, in contributing for the expense of the hall, ordered several books for use among his friends of the Y. M. C. A., to keep the truth acting upon their consciences.

Sabbath evening, in Immanuel church, Pastor Juhlin, I spoke on the disavowal of the only true God by the lodge creeds and the impossibility that an evil effect should follow their profession by any one, whether or no the Christian vow should be on him. Pastor Juhlin would be the best judge of the good or ill-effect. I am hopeful that in the end a blessing will have come to his people through the discourse.

Pastors Johnston and Jessup, of the First Lutheran church, and Rev. F. M. Johnson, of the Mission Tabernacle, have my promise to return and speak to their people in the near future. The "hard times" are very hard in Rockford. Thousands are dependent on the factories, which are closing entirely or running on short time. Some thirty families, I learned, are being fed at public expense on the east side of the river alone. I am much indebted to Rev. Mr. Jessup and brethren Lundstrom and Marks for kind entertainment during these meetings, and to many others for words of encouragement.

HENRY L. KELLOGG.

REV. J. P. STODDARD AT THE WORLD'S FAIR.

American Freemasons refer to Geo. Washington in justification of their system as confidently and as constantly as the Christian appeals to Christ and his example and teachings in confirmation of their faith and practice. This may not be intended profanation, but it is certainly a prostitution of a great and noble man to a base purpose, to which he would never have lent his name or influence, and against which he gave decided and unequivocal testimony before his death. It is a beggarly and mean spirit that seizes upon some folly or indiscretion of youth and inexperience in a person who later in life becomes eminent, and uses those foibles in support of an organized or extended movement which he afterwards abandoned and condemned. It would be just as fair, and just as honorable, to justify drunkenness by citing the excesses of John B. Gough in early life, as it is to parade the "Father of his country" before the people in support of Freemasonry. Both were eminent, patriotic and Christian. Both were imperfect and sinned, and both confessed and forsook their sins; and why should those coming after, who are so much indebted to them for the good they did and the truth they taught, sully their fame by parading the blemishes in their records in defence of that which they condemned?

The general trend of events at the Fair exhibit is varied by incidents more or less noteworthy, all teaching the same lesson of lodge deception and fraud. It is, however, a pleasure to witness many instances of emancipation by the grace of

God and to record the fact that Christ is bringing men out of darkness into the light and liberty of the sons of God.

Two ministers met as strangers at the booth. Both had met the "three ruffians," and were disgusted. One had renounced and exposed the fraud, and when denounced as a "perjured villain," he sought and obtained redress in the civil courts. The other, after looking carefully through Doesburg's expose until he came to the prayer before the resurrection, paused and said: "I stood it pretty well until I was required to sham dead and insult God in a mockery of prayer. That was too much for me and I declared off."

A plain-looking young man, after examining the K. of P. expose, remarked: "Well, there is no use in lying about it. You have got it all there just as I took it." Shortly after several K. P.s denied the correctness of the work *in toto*, but the strange thing about it was that after the company left, one of their number returned, paid for the "bogus" document, and ordered it sent to his home address.

Two very candid and intelligent gentlemen, from England, were desirous of learning about our American system of Freemasonry. Both were members in the Blue Lodge, and especially anxious to learn something of the higher degrees. I explained the system on my chart, and gave such facts as they asked for. They assured me that the Masonry of England was the simple Blue Lodge degrees, and that the high degrees were considered of little or no value in their country. They were well-versed in the controversy with the Grand Orient of France, and while strongly Unitarian in their views, they repudiated the rejection of the "Grand Architect of the Universe," but could see nothing wrong in excluding Christ from their worship or in expunging his name from whatever Scriptures they wished to use. A young man, from Germany, called soon after, and took substantially the same position in defence of his lodge.

I notice a marked difference between most of these foreign Masons and their American brothers. They discuss calmly and avoid denunciation or prevarication, and seem as willing to give as to receive information. There has been but a single exception. One caller, whose dialect bespoke his English nationality, declined to canvass the question, or to hear anything on the subject. He declared most emphatically that it was a

(Continued on 9th page.)

CORRESPONDENCE.

ANTI-SECRECY WORK IN PENNSYLVANIA.

CAMBRIDGEBORO, Pa., Aug. 10, 1893.

EDITOR CYNOSURE:—I have been intending to write to you for some time, but have not been feeling well and have been neglecting my duty but have finally got at it. I want, first, to tell you who I am. I am the only son of Dr. J. H. Gray (deceased), of whom you probably know and who was all his life an anti-secret man and a devout Christian. I commence the word Christian with a capital letter, for I think it ought to be made prominent.

I want to tell you how I enjoy your paper, and to put myself on record as an anti-secret man to the backbone. I am the only one that I know of in this section. I have been instrumental, through the Father, of keeping one young man from joining any secret orders. He had sent his name in, and was soon to be initiated; but upon having a talk with him and giving him a copy of the *Cynosure*, he backed out, and has thanked me a great many times since. Of course he had to stand a certain amount of abuse, but as he is a conscientious Christian, it does him no harm. Another young brother, through my influence and talk, left his lodge and is now free from it, although the *fratres* are boycotting and persecuting him considerably. He went to them in a manly way and told them that he had nothing against any of them as individuals, but had conscientious scruples against any oath-bound lodge. He asked them to make out his indebtedness and he would pay up everything, and that he would not betray their secrets, etc. One of them asked him, the next day, why he had left, and, in answer, he told him that the Bible spoke strongly against secret orders. The man answered thus: "The

Bible is a pack of d—d lies." This man who does not believe the Bible is *the very man who read the Odd-fellow services over the dead body of a young man who was killed by a falling tree last fall.* How can professed Christians countenance such work? I asked one of my brothers in the church (who is a Mason) if he would let the Masons bury him when he died? He answered very emphatically, "Yes, sir!" I then asked him if he would let Mr. So-and-so read the services and pray over his dead body. He answered just as emphatically that he would not. But I replied: "When a certain man was buried you stood by his open grave and bowed your head in pretended reverence, while this man blasphemed God's holy name and you knew it was a mockery; and you knew he was going to do this when you went there; you also knew that he probably would be swearing in a few moments." I think this brother will come out all right soon. I am praying earnestly for him and I have great faith that all will be well soon.

I have noticed one very peculiar fact, viz: You may say almost anything about, or rather against, the church of a secret society man, and he will not pay much attention to it; but just hint the least thing against his lodge and his indignation rises at once. No matter how strong evidence or argument you bring up against secretism, they always say: "You don't know," or "If you only knew." My father was intimately acquainted with Miller and Jagger who helped Morgan expose Masonry, and had many a long talk with them on the subject, and they both said that Morgan's expose was true and that they (the Masons) killed him. I myself heard two prominent Masons (who had been drinking) tell my father: "Of course we killed him," and that "he ought to have been killed." When I get on this subject I hardly know when to stop. I don't want to tire you out the first time, but I do want to say that I think you are doing a noble work and that God will surely prosper you. I wish some of your lecturers could come here and lecture, but I am not able to pay for it alone. In closing I would say God speed you! Yours very respectfully,
M. D. GRAY, M. D.

P. S.—I wish to add that the two young men referred to above are anti-secret. M. D. G.

THE LODGE AND CHURCH IN DAKOTA.

DAYTON, N. Dakota, July 28, 1893.

EDITOR CYNOSURE:—Having been connected with the Women's Christian Temperance Union for almost fifteen years, I have had many opportunities of observing how our work in temperance and purity has been hindered by lodge influences; and I have been convinced for some considerable time that our W. C. T. U. should add to its many departments one in opposition to secret societies.

For the purpose of agitation and education I have sent out the papers and leaflets received from the N. C. A. broadcast over our (Pembina) county, especially to our women in the local unions. To show you that this effort has borne some fruit, I quote the following resolution, which was passed at the last county convention of our Union, a few weeks ago, with but little opposition. Thirty-three delegates were present from eleven local unions:

"Resolved, That secret societies are anti-Christian and anti-republican, a menace to the peace of society and the harmony of the home, as also antagonistic to our Christian churches and free institutions."

[Our correspondent explains that as all the editors in her vicinity belong to some or all of the local lodges, the above resolution was not written out for publication. She further explains that if it will do any good, we are at liberty to publish it, which we cheerfully do.—EDITOR CYNOSURE.]

Our county, like many others, is lodge-cursed; the women giving suppers and entertainments to keep up interest in the churches, while the men are in the lodges, which are all flourishing. Many of the ministers belong to these secret societies, and some who do not are quite vexed with me for opposing them.

Of course, I do not belong to any of the churches, as my husband and I are Covenanters. We work in all ways that we can, however, but do not now commune with them, as the present pastor of the M. E. church here is an Odd-fellow.

Yours for truth, (Mrs.) S. M. WYLLIE.

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IN BRIEF.

Calculations based on the refraction of light, have caused it to be supposed that air becomes so rare at the height of about sixty miles that the distance may be regarded as the limit to its sensible extent, but other calculations made during the present century of the distance of the earth at which meteors ignite, indicate that the atmosphere extends upwards of 100 miles.

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The Christian Cynosure.

HENRY M. HUGUNIN

Editor.

CHICAGO, THURSDAY, AUGUST 24, 1893.

UNHALLOWED ASSOCIATIONS.

Catholic mass was celebrated on a recent Sabbath in the East Avenue Baptist church in Long Island City, L. I. The use of the church was offered to the Rev. John McGuire of St. Mary's church because the latter building had been destroyed by fire.

Considerable misplaced sentiment has been uttered by certain religious papers, founded upon the so-called "Christian spirit" of the Baptists who admitted Father McGuire and his people into their church to worship.

We are told that "an altar was erected in the chancel, and to this the Holy Eucharist was conveyed by priests and acolytes. A cross was placed in the center of the chancel, and near it many candles were arranged," and of course the service was recited in a pagan language, with all the genuflexions and intonations that distinguish the Roman Catholic worship.

In the present state of Christianity, the Protestant charges of vital error in the theology of the Roman Catholic church, and for other causes, there is room for some dissent to the action of the Baptist minister in this affair. But perhaps it should excite no great degree of wonder when we take into consideration the following facts:

The Baptist and many other so-called Christian churches number among their members hundreds of men who belong to secret lodges founded upon the ancient mysteries of paganism, which perpetuate the worship of Baal in their ceremonies and reject Christ in their rituals and lodge prayers. Furthermore, these so-called Christian churches often invite these Christless fraternities, as civic bodies, to hold special services in their houses of worship, bearing their society banners and insignia, wearing their regalia and jewels, and embracing in their numbers every class of sinners named in the Bible. These men come to these churches to hear their own lodge ideas of "benevolence" and "charity" extolled by a lodge minister, yet are devoid of the spirit of true worship, for they know not God and travestie his Word and in their lodges, ignore his Son and his salvation, and depend upon their lodge religion to bring them to everlasting bliss.

Really, it makes one feel, sometimes, as if "Ichabod" is about to be written upon a majority of our churches for the manner in which they harbor and encourage these abominations.

Christian church union is desirable; but a union of Christian churches with un-Christian organizations reminds one of the lady and the tiger—the former swallowed by the latter, which would be the inevitable result of such a combination.

EVANGELISTS MOBBED AND IMPRISONED.

A Chicago clergyman, in a recent discourse, stated that of the 800 policemen employed by the city of Chicago, 600 are Roman Catholics. If this is so, it will serve as a probable solution of the persecution by the authorities inflicted upon Justin Rice, the evangelist, and his wife, who were arrested last week for preaching the Gospel on the public streets.

Mr. Rice, for "obstructing the streets" with his meeting, was taken before a magistrate and fined \$25 and costs. Refusing to pay what he considered an unlawful assessment for his offense, he was sent to the city bridewell to serve an imprisonment of sixty-five days.

Mrs. Rice was first mobbed by hoodlums, and then fined for a similar offence; but the payment of her assessment kept her from imprisonment. Both were ordered to desist from further street preaching.

The Chicago Record of last Thursday morning, commenting upon these events, remarks:

On the night that Mrs. Rice was set upon and mobbed by a crowd of roughs there was not a blue-coat in the vicinity who felt called upon to go to her assistance. Not one of the ruffians who pelted her with missiles was put under arrest and sent to his appropriate abiding place in the house of correction. Yet on the next night, when Mrs. Rice essayed to preach again, the police manifested a strange activity in arresting her. Both the unfortunate couple have now been brought before justice courts and fined on charges of obstructing the streets.

It is now time for Inspector Lewis to come forward and answer a few questions. Where were his men when the riot was in progress? Why didn't they quell the disturbance and arrest the disturbers? Why do they find them-

selves justified in bullying one lone woman and calmly ignoring the aggressions of a band of thugs? What is the secret of their intense and delicate reluctance in interfering with hoodlums?

It is a pretty state of affairs if the police of that district do not understand the plain duties of their office.

We have reason to believe that the opening sentence of this article sufficiently explains the action of the police.

Mr. Rice, during his examination before the police magistrate, was dignified and reasonable. He justly claimed his right, as an American citizen, to openly express his opinions in public without let or hindrance. But the policy of the Romish church is opposed to freedom of speech and the promulgation of the Gospel among the common people. Hence this outrage.

PEACE AND ARBITRATION.

The following is the resolution, as amended by Mr. Gladstone, which passed the House of Commons June 16:

"Resolved, That this House has learned with satisfaction that both Houses of the United States Congress have authorized the President to invite from time to time, as fit occasions may arise, negotiations with any government with which the United States has or may have diplomatic relations; to the end that any differences or disputes arising between the two governments which cannot be adjusted by diplomatic agencies may be referred to arbitration and peaceably adjusted by such means, and that this House, cordially sympathizing with the purpose in view, expresses the hope that her Majesty's government will lend their ready co-operation to the government of the United States upon the basis of the foregoing resolution."

The debate which preceded the vote took a wide range, and was participated in by some military as well as peace men. It puts on record, as the definite conviction of the two great English-speaking nations, that international wars ought to cease, and that arbitration is a safe and wise substitute. The resolution applies primarily to the United States and Great Britain and has been practically acted on ever since 1814.

Among the able speeches that of Sir J. Lubbock abounds in telling points. The following is a brief extract:

"It was impossible for any one to contemplate the present military and naval arrangements without the gravest forebodings. Even if they did not end in war, they would eventually lead to ruin and bankruptcy. The principal countries of Europe were running deeper and deeper into debt. During the last twenty years the debt of Italy had risen from £483,000,000 to £516,000,000, that of Austria from £340,000,000 to £580,000,000, that of Russia from £340,000,000 to £750,000,000, and that of France from £500,000,000 to £1,300,000,000. Taking the government debts of the world together, they amounted in 1870 to £4,000,000,000—a fabulous, terrible, and crushing weight. But what were they now? They had risen to £6,000,000,000 and were still increasing. By far the greater part of this enormous, this appalling burden was represented by no valuable property, had fulfilled no useful purpose; it had been absolutely wasted, or, what from an international point of view was even worse, thrown away on war or in preparation for war. . . . If the present military system was maintained no relaxation of the hours of labor is possible."

HUMAN CONTROL OF THE WEATHER.

For several years schemes for causing rain to fall upon certain districts when the meteorological conditions indicated nothing but continued dry weather, have been numerous; and, if the published statements are correct, some success has attended these attempts to artificially water the thirsty earth. The actual results, however, are shaded with doubt, caused either by popular unbelief, or by failure on the part of the operators. The abstract testimony as to the possibility of inducing artificial rain has been very favorable, and even the United States government expended considerable money in experiments on a farm in the State of New York; but the outcome, we believe, has never been given to the public. It will not do, however, to say that artificial rain cannot be produced. The trouble has been too strong a desire to make money out of farming communities; and this seems to have

been the principal motive in conducting the business of rain-making. Some day or other, perhaps, the experiments in this direction, divested of greed, will resolve themselves into a fixed science and ultimate success.

Attention has been called to this subject by a later scheme, by artifice, to control the winds of heaven and regulate the temperature of the air and earth. For this purpose an "International Cold Wave Company" has been organized in a Western State, with an alleged capital of six million dollars and a reserve fund of two millions. The organizers are local capitalists, who, we are told, expect to realize untold wealth out of a secret process for vitiating and destroying the hot winds of the prairies, by bringing a counter-wind from the colder regions of the north. If it does not prove a fraud, of which there is danger, the result will be awaited with interest.

"REVISED ODD-FELLOWSHIP."

All parties claiming to publish the secret work of the order are frauds, and their publications are spurious.—*The Companion* (Odd-fellows' organ), Columbus, Ohio, for August.

The records of Odd-fellowship show that only three revisions of its ritual have been made since its first organization, the last of which, prepared in 1880, going into general use by the order in January, 1881.

"Revised Odd-fellowship Illustrated: The Complete Revised Ritual of the Lodge, Encampment, Patriarchs' Militant, and the Rebekah Degrees," which is sold by the N. C. A., is a genuine copy of the written and unwritten work of the order. In the preface to this publication it is stated:

"The signs, grips, passwords, etc., which are known as the secret or unwritten work of the order, were given to the lodges and encampments orally; but all of the rest of the ritual was furnished them printed in what are called 'Charge-books.' The three charge-books containing the ritual of the lodge and encampment were furnished to us, and every line of the ritual" (in our book) "was carefully corrected thereby. The secret (oral) work had been taken down in shorthand, and even the description of the signs, grips, etc., is given in the very words prescribed by the Sovereign Grand Lodge."

This statement ought to be a full and sufficient refutation of the falsehoods, quoted above, in the *Companion*. The revision sold by us may be deemed perfectly trustworthy, and is rendered more valuable by the notes and comments added by the lamented ex-Pres. J. Blanchard.

DUPLICITY OF MASONRY.

Masonry out of doors and in the lodge presents a dual existence. In the former, it exhibits itself as the embodiment of brotherly love, kindness, benevolence and the friend and handmaid of Christianity. In the second, it develops its true character as an exacting, tyrannical, selfish and murderous institution.

Take, for example, the subject of Masonic punishments.

OUT OF DOORS.

Mackey's Encyclopædia of Freemasonry, page 620: "Masonic punishments are . . . restricted to an expression of disapprobation, or the deprivation of Masonic rights, and are: 1. Censure; 2. Reprimand; 3. Exclusion; 4. Suspension, definite or indefinite; and 5. Expulsion;" . . . *Imprisonment and corporeal punishment are equally adverse to the spirit of the institution*, and are also prohibited by the laws of the land, which reserve the infliction of such penalties for their own tribunals."

IN THE LODGE.

First member—"Then you think Morgan was really killed?"

Second member—"Yes, — him! and served him right; but be careful how you say so out of doors."

Entered Apprentice degree—Obligation of the initiate; from "Ecce Orienti," the Masonic (cypher) charge book (Illinois), page 28: "To all this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reservation, or secret evasion of mind whatever; binding myself under a no less penalty than that of having my throat cut across, my tongue torn out by the roots and buried in the rough sands of the sea, at low-water mark, where the tide ebbs and flows twice in twenty-

four hours, should I ever knowingly or willfully violate this my solemn obligation of an Entered Apprentice Mason. So help me God and keep me steadfast in the due performance of the same."

The reader will note that this solemn asseveration and lodge-imposed immolation on the bloody altar of Masonry is not copied from any Anti-masonic exposition or ritual, but from a purely Masonic book, published in New York in 1890, for the use of the fraternity.

From it can be seen the authority under which William Morgan was killed in 1826, for "knowingly or willfully" violating this same obligation.

What was there in his case to indicate that he received only "censure, reprimand, exclusion, suspension and expulsion?" The evidence was all on the side of his suffering the extreme penalty which he had at least three times pledged himself to undergo.

The public should be very careful about accepting the self-published merits and benefits of any secret society, especially of the Masonic fraternity. They are all written to ensnare the unwary, to give glory to a system that merits only contempt, and to deceive, if possible, the very elect of Christ's kingdom.

MASONIC CONGRESSES.

The sessions of the Masonic congress convened in this city last week were held behind closed doors; but the published list of papers and problems to be discussed contained much of interest for anti-secrecy reformers as well as Masons.

Among them we observed the following titles: "The Creed of Masonry." If made public, it would be a curiosity indeed. "Are Entered Apprentices Masons? If not, what makes a man a Mason?" "Are outside refreshments desirable, and under what restrictions?" "Unlawful publications." This has reference, we suppose, to "Ecce Orienti," which is a "dead give-away" of Blue Lodge Masonry.

Perhaps the last problem with which the craft had to wrestle—"What is the Congress for?"—has the most interest, inasmuch as all previous Masonic congresses in this country, according to the *American Tyler*, have been flat failures. They were as follows:

The Congress of Washington convoked in the year 1822, at the call of several Grand Lodges, for the purpose of recommending the establishment of a general Grand Lodge of the United States. The effort was an unsuccessful one.

Congress of Baltimore, convoked in the year 1843, with the object of establishing a uniform system of work. Perhaps there was not, in any of the preceding congresses, a greater instance of failure than in this, since not a year elapsed before the most prominent members of the congress disagreed as to the nature and extent of the reforms which were instituted; and the Baltimore system of work has already become a myth.

Second Congress of Baltimore, convoked in the year 1847, the object being again to attempt the establishment of a general Grand Lodge. This Congress went so far as to adopt a "Supreme Grand Lodge Constitution," but its action was not supported by a sufficient number of Grand Lodges to carry it into effect.

Congress of Lexington, convoked in 1853, at Lexington, Ky., for the purpose of again making the attempt to form a general Grand Lodge. A plan of constitution was proposed, but a sufficient number of Grand Lodges did not accede to the proposal to give it efficacy.

North American Masonic Congress convened in the city of Chicago, Sept. 13, 1859, at the call of a large number of prominent members of the fraternity, for the purpose of organizing a general Grand Lodge of the United States. The convention held two sessions, adopted articles of confederation, which proposed that the congress should meet triennially; take cognizance of all cases of difference which may have arisen between two or more lodges; consult and advise on questions of Masonic law and jurisprudence, without power of enforcement of its decrees. No subsequent session was held; the project therefore failed of any definite results.

The *American Tyler*, from which we gather the foregoing information, confesses that the last question is "too difficult" for it "to attempt an answer."

Masonry is a mystery, as well as a law, unto itself.

IN MEMORIAM.

A kind letter from an esteemed friend and fellow-helper recalls a garland of fragrant memories clustering around the altar of family devotion in the Christian home of Bro. Andrew Stevens, in Rock county, Wis. If I had previously learned of the release of Bro. S., the fact had escaped me; but while he "sleeps the sleep of the just," the results of a quiet, peaceful, devoted and truly heroic life fall like sunbeams from above upon generations of waiting pilgrims to cheer and guide their footsteps away from the lodges and secret snares of the evil one, to the sanctuary, the home and the paths of integrity. May the faith and consolation which sustained the husband and father be the unfailing portion of widow and children, until a reunited family join the assembly of the "just made perfect," where "the wicked cease from troubling and the weary are forever at rest."

JAMES P. STODDARD.

—One of the most impressive corollaries upon the unjust Geary Chinese exclusion law is found in the story of a Chinaman in Denver, Col., who, during the recent suffering of unemployed and starving workmen there provided daily sufficient bread and meat to sustain thirteen of these hungry sufferers. This is another argument in support of Rev. J. M. Foster's theory of "Our National Distress," printed on page 2 of this issue of the *Cynosure*.

—Our Washington correspondent, recently, showed that Lutheranism is making wonderful advances in this country, having within ten years increased its membership 67 per cent. In Europe it has more than 44,000,000 adherents, 32,000,000 of whom speak the German language. Among the German Lutherans in the United States—the total number of both English and German exceeding 7,000,000, the anti-secrecy reform is earnestly studied and almost universally made a cardinal point in church doctrine.

—How the labor unions "help" their members is a story well-told by the *Chicago Herald* of Thursday last:

Day before yesterday a vessel was manned at Chicago for a lake voyage. The sailors' union learned that the men who had been shipped belonged to the union and had made a private bargain without its consent as to the wages which they were to receive for the trip. The union forces boarded the vessel, coaxed the crew away, had them at headquarters and fined them for violating the by-laws. In the meantime the captain found enough non-union sailors to man his vessel and sailed away. After being disciplined, the union men returned to the dock, but their job had been given to others. They then joined the mass meeting of the unemployed at the lake front and cheered the speakers, who exclaimed, "We must have work or bread."

—Under the head of "How to Treat Anti-masons," the *Michigan Freemason* advises members of the fraternity that "silence is the best rebuke which can be given to evident folly." Your "duly and truly prepared" Mason has four arguments with which to confront his opponents. Of these two are "secrecy and silence," and when these fail to intimidate or refute Anti-masonic charges against the fraternity, they resort to the other two—denial and abuse. As for argument in favor of their institution when exposed by its own publications and seceding members, the less they say the better.

—Rev. C. B. Small, referring to the split in the United Brethren church, and remaining firm to the original anti-secret Radical (or Conservative) branch, takes opportunity, in a recent letter, to prod the Liberals as follows: "The facts concerning our church controversy will be better known after awhile. The old church stands more favorably before the public now than it did four years ago. Dr. Bunnell, of Washington, Ind., a Mason, said to me that he had no confidence in a class of preachers who had lectured and preached against secret societies so long and loud, and then suddenly turned about to get money and influence." We find his letter in a recent number of the *Christian Conservator*.

—Debates on the financial situation continue to occupy the attention of Congress. The silver producers have a strong following, but are promptly met by the opposition. The Senate Finance committee, it is announced, has outlined a measure designed to relieve the monetary situation, in addition to Senator Voorhees' national bank bill, which was under discussion last week. Secretary Carlisle is considering a plan to transfer the silver bullion in the Treasury to the coinage fund and issue certificates against it—a step that promises relief. The tone of the silver men

may be judged from the statement that "impeachment of President Cleveland and Secretary Carlisle is demanded by the organ of the Kansas Populists for failure to purchase the prescribed quantity of silver in July." The debates will probably close in Congress within a week or two. In the meantime let us pray that God will give the legislators wisdom as well as a voice.

REFORM NEWS (Continued from 5th page.)

shame to allow such a benevolent and praiseworthy institution as Freemasonry to be assailed and traduced before the world, and that our exhibit ought to be at once removed from the Fair, etc. I tried to direct his attention to the statements of Pres. Finney, D. L. Moody, Wendell Phillips and Chas. Sumner; but as my efforts had the effect of inducing fiercer and more vehement assaults, I desisted from further attempts to enlighten my brother from across the sea.

In the midst of all that tries our faith there is some satisfaction in knowing that the lance reaches the tender spot, and that the opposition recognize the fact that their order is on trial before the world. Not all the seed sown will fall by the wayside, or among thorns, or on stony ground, but some will bring a harvest in due season. Let no friend of the cause say there are yet four months to the harvest, but lift up your eyes and behold the fields white already for the reapers, and cast in the sickle, and pluck the choice clusters before the husbandman returns to burn the bundled tares and set judgment in the earth.

I scarcely dare attempt an enumeration of friends who have called recently at our exposition, lest some should be omitted who are deserving of mention. Rev. H. H. Hinman rendered service to the cause while he remained for several hours to rest and refresh himself. T. C. McChesney, a friend and classmate, now living in California, stopped long enough to renew old acquaintance. Sister Mary Carnes, from Detroit, spent two days with us and brought inspiration and a blessing, as she is wont to every good word and work. Bro. M. L. Worcester's presence was a happy surprise, and he was not an idle spectator but active participant in the work while he remained. Bro. Palmer met the denials and cavils of the opposition by facts from his own experience, showing that he neither surrenders the right of private judgment or his freedom of speech to the dictum of the master to whom he was once a slave. A brief but pleasant interview with Mr. Johnston of Putnam, Conn., was very gratifying, as we talked of mutual friends and occurrences in that far-away city.

Two young men, from Pennsylvania, brought greetings from Bro. Nathan Callender, and showed a real zeal for reform. The presence and companionship of sympathizing friends is very helpful when the conflict is on.

JAMES P. STODDARD.

FROM REV. H. H. HINMAN.

Yesterday, the 17th, was my first day at the Fair. A greater part of the time I spent at the booth of the N. C. A., doing what I could to aid Bro. J. P. Stoddard in his arduous and successful work.

I was surprised to see the marked facilities both for the distribution of literature and personal conversation in advocacy of the principles for which we have so long contended.

It was somewhat remarkable that none of the adjoining exhibits of Christian and benevolent associations drew so large a crowd and awakened so much apparent interest. Persons are there from not only all parts of our country, but from every part of the world.

I was much interested in a conversation with an intelligent physician from Central America. He is apparently a Christian—a Lutheran; did not believe in secret societies, and knew but little about them. He was glad to listen and to accept our literature.

Occasionally there called some who were acquainted with the *Cynosure* and our work, and who cheered our hearts; but, in the main, the crowd was quite promiscuous, the Masonic element being largely dominant. Nearly all, however, were courteous, and many candid and appreciative.

The friends of the N. C. A. cannot do better than to heartily sustain this exhibit by their means.

H. H. HINMAN.

THE HOME.

A SONG OF YOUTH.

Early seeking, early finding,
Happy, happy we!
Looking up in life's sweet morning,
Looking up to thee!
We begin our children's days,
Lord of glory, with thy praise.

Early asking, early getting,
Happy, happy we!
We would daily, blessed Jesus,
Find our all in thee.
In thy fullness is the store
Of the life for evermore.

Early knocking, early opening,
Happy, happy we!
By the holy gate we enter,
Lord, to dwell with thee.
In the city of the blest—
In the home of heavenly rest.

Early loving, early trusting,
Happy, happy we!
Looking upward, pressing onward,
Day by day to thee;
Leaving this poor world behind,
All in thee, O Christ, to find.

—Horatio Bonar, D. D.

DEAD IN CHRIST.

The vital thought of all Christian disciples should be the continuation and enlargement, the exaltation and supremacy, of Christ in the life of the world. Not self, but Christ, should be the goal of all our religious culture. The devoted disciple will be blind to self in his ever-growing vision of the Lord. Indeed, there is no other honorable attitude which the redeemed can assume toward their Redeemer. We are the spiritual creations of the infinite Christ-life. We are the subjects of an eternal atonement. We are swathed in the infinite pity of the Christ-love. We have not an inch of spiritual standing-ground save the mercy of God revealed in Christ. We are redeemed with his fathomless sufferings. We are the heirs of his exhaustless grace. Our weakness is upborne and infolded by the almighty strength of his tenderness. He brings to us, as a gift, all the elements that make up the character of God. And, withal, it is his unwearying hand that arrests and wrenches us from awful abysses of spiritual destruction, invisible to our blindness. All in us that is eternal is what there is in us of Christ. The growing Christian is essentially the growing Christ. And no life, had it the earth with its ages in hand, could, by the consecration of all, give any comprehensive expression of the gratitude it should cherish for the gift of God in Christ. Hence the moving, abiding, solemn thought of our Christian experience should be: not, am I growing better or worse, in and for myself; but, am I increasing the influence, the reputation, the saving life of Christ among men? Not what I am, but what I show Christ to be, should be the end of all Christian aspiration. Christ is, to the world, largely what the Christian is—Christ increasing or decreasing according as Christians manifest him in their being and doing. We, the church, says Paul, are Christ's body. We are genuinely Christian, then, to the extent that we are Christ in all our earthly relationships. And it is a momentous thought that just to the degree that we are less Christ-like than it is our privilege to be, to the extent that we fail to fulfill all our possibilities of goodness and grasp all our opportunities for service, to the measure that we go without all the Holy Ghost power God promises to the receptive, we misrepresent Christ to men, and stand between Christ and the subjection of the world.—Rev. George D. Herron.

"THERE WILL BE ROOM IN HEAVEN."

She was a little old woman, very plainly dressed in black bombazine that had seen much careful wear, and her bonnet was very old-fashioned, and people stared at her tottering up the aisle of the grand church, evidently bent on securing one of the best seats; for a great man preached on that day, and the house was filled with splendidly-dressed people who had heard of the fame of the preacher, his learning, his intellect, his goodness, and they wondered at the presumption of the poor old woman. She must have

been in her dotage, for she went into the pew of the richest member of the church, and took a seat. The three ladies who were seated there beckoned to the sexton, who bent over the intruder and whispered something; but she was hard of hearing, and smiled a little withered smile, as she said, gently:

"Oh, I'm quite comfortable—quite comfortable."

"But you are not wanted here," said the sexton, pompously; "there is not room. Come with me, my good woman; I'll see that you have a seat."

"Not room!" said the old woman, looking at her shrunken proportions, and then at the fine ladies. "Why, I am not crowded a bit. I rode ten miles to hear the sermon to-day, because—"

But here the sexton took her by the arm and shook her roughly in a polite, underhand way, and then she took the hint. Her faded old eyes filled with tears, her chin quivered; but she arose meekly and left the pew. Turning quietly to the ladies, who were spreading their rich dresses over the space she left vacant, she said, gently:

"I hope, my dears, there'll be room in heaven for us all."

Then she followed the pompous sexton to the rear of the church, where, in the last pew she was seated between a threadbare girl and a shabby old man.

"She must be crazy," said one of the ladies in the pew which she had first occupied. "What can an ignorant old woman like her want to hear Dr. ——— preach for? She would not be able to understand a word he said."

"Those people are so persistent! The idea of her forcing herself into our pew! Isn't that voluntary lovely! There's Dr. ——— coming out of the vestry. Isn't he grand?"

"Splendid! What a stately man! You know he promised to dine with us while he is here."

He is a commanding-looking man, and as the organ voluntary stopped, and he looked over the crowd of worshipers gathered in the vast church, he seemed to scan every face. His hand was on the Bible, when suddenly, leaning over the reading desk, he beckoned to the sexton, who obsequiously mounted the steps to receive the mysterious message. And then the three ladies in the grand pew were electrified to see him take his way the whole length of the church to return with the old woman, whom he placed in the front pew of all, its other occupants making room for her. The great preacher looked at her with a smile of recognition; and then the service proceeded, and he preached a sermon that struck fire from every heart.

"Who was she?" asked the ladies who could not make room for her, as they passed the sexton at the door.

"The preacher's mother," answered that functionary, in an injured tone.—*Selected.*

THERE CAME OUT THIS CALF.

Aaron professed to be greatly astonished that the calf should come out; but of course the calf took its shape from the mould in which it was cast; and who prepared that mould but Aaron himself?

Do we not see the same thing to-day?

Hear how that father laments over his son. "I could not have believed he would turn out so badly; he takes no notice of anything I say to him!" But when he was a child he was allowed to have his own way if he only teased and cried long enough. It was much easier to give the child the sugar he cried for than patiently to teach him that he would never get anything by crying for it. Much easier, a few years later, to let him choose his own companions and follow his own pursuits than to take some care about these things, so as, at the same time, to keep his affection and maintain a wise and firm control over him. The mould was made, and the result might have been expected.

Look at that mother, who is breaking her heart because her daughter is obstinately bent on marrying a godless young man! Yet the mother suffered her child to go where she would not have thought of going herself. True, the girl had professed conversion, but she was not taught how the Lord loves obedience, and how there can be no fellowship between light and darkness. "You know young people must have a little pleasure," was made the excuse for all sorts of worldly friv-

olity, and what has come out of the mould is nothing more than might have been looked for.

When Eli was very old he feebly remonstrated with his ungodly sons, and they did not heed him; but God's charge against Eli was that he did not restrain them when he might have done it (1 Sam. 3: 13). How different what God could say about Abraham—"For I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." Gen. 18: 19.—*The Believer's Pathway.*

A SENSIBLE LETTER FROM LINCOLN

TO HIS HALF BROTHER.

"WASHINGTON, Dec. 24, 1848.

"DEAR JOHNSON:—Your request for \$80 I do not think it best to comply with just now. At the various times when I have helped you a little you have said to me, 'We can get along very well now;' but in a short time I find you in the same difficulty again.

"Now, this can only happen by some defect in your conduct. What the defect is, I think I know: you are not lazy, and still you are an idler. I doubt whether, since I saw you, you have done a good whole day's work in any one day. You do not very much dislike to work, and still you do not work much, merely because it does not seem to you that you could get much for it. This habit of uselessly wasting time is the whole difficulty, and it is vastly important to you, and still more to the children, that you should break this habit. It is more important to them, because they have longer to live and can keep out of an idle habit before they age in it easier than they can get out after they are in.

"You are now in need of some ready money, and what I propose to you is that you shall go to work 'tooth and nail' for somebody who will give you money for it. Let father and your boys have charge of things at home—prepare for a crop and make a crop—and you will go to work for the best money—wages, or in discharge of any debt you owe, that you can get. And to secure you a fair reward for your labor I now promise you that for every dollar you will, between now and the first of May, get for your labor, either in money or on your own indebtedness, I will give you one other dollar. By this if you hire yourself at ten dollars a month, from me you will get ten dollars more, making twenty dollars a month for your work. In this I do not mean you shall go off to St. Louis, or the lead mines, or the gold mines of California, but I mean for you to go at it for the best wages you can get close at home—in Coles county. Now, if you will do this, you will soon be out of debt, and what is better, you will have a habit that will keep you from getting into debt again. But if I should now clear you out, next year you will be just as deep in as ever. You say you would almost give your place in heaven for seventy or eighty dollars. Then you value your place in heaven very cheap, for I am sure you can, with the offer I make you, get the seventy or eighty dollars with four or five months' work. You say if I furnish you the money you will deed me the land, and if you don't pay the money back you will deliver possession. Nonsense! If you cannot live *with* the land, how will you then live without it? You have always been kind to me, and I do not mean to be unkind to you. On the contrary, if you will but follow my advice, you will find it worth more than eighty times eighty dollars to you.

"Affectionately your brother,

"A. LINCOLN."

PITH FOR THE PEOPLE.

Rev. Wallace Radcliffe, D. D., of Detroit, Mich., is the author of the following points. They formed part of a "charge to the people" in an installation service:

One man cannot keep both sides of the contract.

The church bell rings twice on Sabbath, and just as loudly for the people as for the pastor.

The church makes the minister. Like people like priest. Each church has its own atmosphere.

A minister's day is only twenty-four hours long.

When one is introduced to 600 faces, the 600

know him 600 times faster than he knows them.

Pew rents do not have summer vacations.

If the church is the army of the Lord, the trustees run the commissary department.

A thoughtful usher is a means of grace.

Repair all roads that lead to the church.

Sabbath sickness is healed only by the unction from the Holy One.

A congregation gets what it brings.

A hungry man does not criticise the shape of the loaf.

A congregation as well as an individual may have the dyspepsia.

The end of a sermon is only its beginning.

Perfection is never in the pulpit, and it is seldom in the pews.

If Aaron and Hur are not on the church roll you may as well burn the books.

Children cry for sweets when they may need oil or the slipper—the same is a parable.

Hear with both ears.

Hear with your own ears.

The patron saint of church collections is St. Nickel-us.

The benediction is not an official order for overcoats.

Is any sick? Let him send.

As a bird that wandereth from her nest, so is he that tasteth all the pulpits.

The rusty lock creaks the loudest, and the do-nothings make the most noise in the church.

The ox that pulls the least groans the loudest.

The croaker and the contentious one we may endure, but the whispering woman in man's clothes who can stand?

A machine does not run itself, and a list of officers, even when printed, does not make a society.

There are some things which even the young people do not know.

Faithful are the wounds of a friend, but that is no reason for sharpening the tongue whenever the pastor appears.—*Selected.*

CRADLE SONGS.

In the old New England cabin on Midway plains, among the quaint and old-fashioned bits of furniture, there is an old cradle made out of a barrel. The baby of to-day, even the pampered infant resting on pillows of down in its lace-draped bassinet, misses the luxury that the baby of olden times possessed when the busy mother pushed with her foot the cradle, as she hummed a soft lullaby. But if the cradle is out of date, cradle songs remain, and will endure as long as there are tired babies to be hushed to sleep. Every language contains lullabies, and every period of literature shows them.

The baby of ancient Rome drooped his eyes at the soothing words:

"Lalla, lalla, lalla,
Aut dormi, aut lacta."

The Japanese mother tells her child that if he is a good baby he shall eat red beans and fish, while the Chinese mother sings:

"Snail, snail, come out and be fed,
Put out your horns and then your head,
And thy mamma will give thee mutton,
For thou art doubly dear to me."

The little Zulu listens to a song like this:

"Hush, thec, my baby,
Thy mother's o'er the mountains gone;
There she will dig the little garden patch,
And water she'll fetch from the river."

There is a Spanish song that tells how

"The moon was chewing a mellow fig,
The sun was gobbling cabbage big."

which shows a resemblance to our own Mother Goose melodies. Of course, among the Germans, with their love of home and children, beautiful lullabies may be expected. A sweet and familiar one is this:

"Sleep, baby, sleep! Thy father guards the sheep;
Thy mother shakes the dreamland tree,
And from it fall sweet dreams for thee;
Sleep, baby, sleep! Sleep, baby, sleep!"

Many of the familiar English cradle songs date back to the time of Henry VIII., though when they were first composed it is difficult to discover. Many of them refer to "Rock-a-bye, baby, on the tree-top," and may simply have been suggested by the swaying and soothing motion of the topmost branches of the trees, although one

authority traces its origin to the Aryan ancestors of Britain, who dug their houses underground and covered them with the interlaced boughs of trees. Another authority is that "Rock-a-bye, baby," and "Bye, Baby Bunting" come to us from the Indians, as they had a custom of cradling their papposes among the swaying branches.

The early English poets felt it rather beneath their dignity to compose lullabies, but Tennyson did not think so, and no more beautiful lines came from his pen than the lullaby in "The Princess":

"Sweet and low, sweet and low,
Wind of the western sea,"

that has been set to music as beautiful as the words.

Sir Walter Scott wrote another famous lullaby:

"O, hush thee, my babie, thy sire was a knight,
Thy mother a lady, both lovely and bright;
The woods and the glens from the tow'rs which we see;
They are all belonging, dear babie, to thee."

Who has not heard some mother as she nestles her babe to her breast sing Watts' fine old hymn:

"Hush, my dear, lie still and slumber,
Holy angels guard thy bed?"

We none of us can remember the soothing melodies our mothers sang during our days of babyhood, but we can guess at our portion by seeing how the younger brothers and sisters fared, and when we are grown up and too old to be sung to sleep, a remnant of the old hymn stays with us,

"Holy angels guard thy bed,"

and after the toil and trouble of the day are over we can close our eyes peacefully, grateful for the hovering presences we feel are near us, wise, tender and loving.—*Anonymous.*

TEMPERANCE.

THE TEMPERANCE SHIP.

(Isaiah 41:10-13.)

Take courage, temperance workers!
You shall not suffer wreck
While up to God the people's prayers
Are ringing from your deck.
Wait cheerily, temperance workers,
For daylight and for land;
The breath of God is on your sail,
Your rudder in his hand.

Sail on! sail on! deep freighted
With blessings and with hopes;
The good of old, with shadowy hands
Are pulling at your ropes.
Behind, your holy martyrs
Uplift the palm and crown;
Before you, unborn ages send
Their benedictions down.

Courage! your work is holy,
God's errands never fail!
Sweep on through storm and sunshine,
The thunder and the hail!
Work on! sail on! the morning comes,
The port you yet shall win,
And all the bells of God shall ring,
The ship of temperance in.

—John G. Whittier.

ONTARIO'S LICENSED LIQUOR TRAFFIC.

Now that it has been decided to take a prohibition plebiscite for the Province of Ontario in January next, the following facts and figures in regard to receipts and expenditure in connection with the licensed liquor traffic may be of interest and value.

According to the last published Ontario official reports there were, in all, 3,464 liquor licenses granted last year. Of these 2,968 were full tavern licenses and 72 for the sale of wine and beer only; 403 were shop license and 21 wholesale.

The total cash receipts for licenses and fines collected amounted to \$965,604. Of this there went to the Province \$300,604, and to the municipalities \$289,487. There was deducted for the payment of License Inspectors' salaries, Commissioners' expenses and other items, \$75,517.

The total amount of fines collected, which is included in the gross receipts given above, was \$23,316.

The total number of persons committed to the fifty-two county jails of the Province for drunkenness alone during the year was 2,736, which was less than any year since the present license act came into force in 1876. The highest number of commitments of this kind was ten years ago,

in 1883, when 4,897 were thus committed. The average for the past ten years has been about 4,000 a year.

Of course the commitments for drunkenness only represents a part of the crimes caused by drink. According to the observations and testimony of Sir Oliver Mowat, fully three-fourths of the crime and poverty and misery of the country comes from the drink traffic.

Here are some statistics of crime in Ontario and its cost to the people, obtained from the last published Prison's Report of the Province:

Total commitments to county jails.....	9,011
Total commitments to Central prison.....	935
Total commitments to Andrew Mercer Female prison	234
Total commitments to Penetanguishene Boys' Reformatory.....	252
Total commitments to Kingston Penitentiary.....	703
	11,144

It will be seen, then, that of prisoners alone the tax-payers of this one Province are carrying over eleven thousand on their backs. Three-fourths of these would represent 8,358 directly chargeable to this one cause. Remove that cause and the number left, all told, would be but a comparatively light burden on the people's shoulders.

Here are some items of expenditures for the punishment of these prisoners after they have been caught and tried and sentenced, as given in our official reports:

Annual cost of common jails.....	\$135,706
Annual cost of Central prison.....	65,955
Annual cost of Mercer Reformatory.....	26,725
Annual cost of Penetanguishene Reformatory.....	36,977
Annual cost of Kingston Penitentiary.....	139,558
	\$404,721

Three-fourths of that sum represents \$303,541 to be chargeable to the drink traffic or more than the Province received, all told, from its entire revenue from the license business.

A million dollars more would not represent the amount of capital sunk in the cost and previous maintenance of these various public prisons, the interest of which must be added to this account.

We have not space now to go into details in connection with these matters, but purpose doing so in the near future. They ought to be better understood by the people than they are, and especially in view of the January plebiscite. Temperance speakers, either in the pulpit or on the platform, ought to pay more attention to them.

Turning to the last published Ontario public accounts here are some of the items of expenditure that the tax-payers had to provide for in some way:

Administration of justice.....	\$391,639
Hospitals and charities.....	151,574
Insane asylums.....	185,081
Reformatory asylums.....	9,216
Central prison.....	46,915
Lock-ups in outlying districts.....	11,967
Crown Council prosecution fees.....	8,882
	\$805,224

These are but a few of many items of the class of which three-fourths are chargeable to the drink traffic, and the burden must continue to be as heavy as it is while the traffic is licensed and sanctioned by law. These items do not include the Municipal and Dominion expenses in connection with them and similar matters. They go to show, however, that outside of all mere sentiment it will be a great relief to the tax-payers of Ontario to get rid of the licensed liquor traffic as soon as possible.—*Hamilton, Ont., Templar, Aug. 11.*

WHAT A SPECTACLE!

A case strikingly illustrating the horrible hold which the appetite for strong drink may acquire over a man is reported in a press dispatch from Columbus, Ohio. Years ago one Samuel White, while intoxicated, slew a man. His character, otherwise than in the matter of intemperance, was good, and his family connections were the best. For these and other considerations a strong effort was made, after his conviction and sentence to imprisonment for life, to induce the governor to pardon him. Finally a conditional pardon was obtained, the condition being that ever afterward he should abstain from intoxicants. October 25, on the occasion of his daughter's marriage, after eighteen years of abstinence, he violated the condition of his pardon, and was carried back to prison for the rest of his natural life. Eighteen years of sobriety had not quenched his thirst for liquor, and imprisonment for life was not sufficient to deter him from indulging this insatiable appetite!—*Way of Faith.*

BIBLE LESSON.

LESSONS FROM THE LIFE OF PAUL.

LESSON IX.—Third Quarter, 1893.—September 3.

SUBJECT.—Paul Shipwrecked.—Acts 27: 30-44.

GOLDEN TEXT.—God is our refuge and strength, a very present help in trouble.—Psalm 46: 1.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 27: 30-44. T.—Acts 27: 7-13. W.—Acts 27: 14-26. T.—2 Cor. 11: 23-30. F.—Ps. 107: 23-31. S.—Ps. 46: 1-7. S.—Ps. 56: 1-11.

COMMENTS BY E. E. FLAGG.

1. *Heavenly wisdom is profitable for the life that now is.*—vs. 30-36. Paul was as calm and full of courage on board of a vessel seemingly doomed to destruction, as when addressing the mob on the castle stairs at Jerusalem. A Christian's peace of mind is independent of circumstances. He whose soul is anchored to the bed-rock of eternal truth is not moved by any surface tumult. The seamen were planning a cowardly desertion of the ship. Heathenism is selfish, whether it be what we generally think of by that name, or the kind which wears the colors of a false and formal Christianity. "Except these abide in the ship." The soldiers were no navigators, and the vessel thus bereft of its crew would have drifted to certain destruction. Paul, being delivered from the fear which possessed the others, retained his cool sagacity, and saw at once through their plan. He "besought them all to take meat". Their extreme peril had led them to neglect their bodily needs; and yet the very danger they were in demanded that they take sustenance so as to be able to endure what further hardships might lie before them. To neglect the requirements of our physical natures is no part of Christianity, but, on the contrary, Christian ethics properly applied teach us to take more and better care of our bodies, in order that we may have strength to adequately perform life's duties. And if the Master calls us to protracted or wearing labors in his cause, there is still less excuse for such neglect; for before we can "endure hardship as a good soldier of Jesus Christ," we need to have healthy bodies. Baths, simple food and daily exercise made the old Greeks and Romans the most athletic races the world ever saw. But with still more binding force does Christianity require us to care for the well-being of those about us. It would not be possible to find within the pale of heathenism, ancient or modern, anything answering to the various associations or the individual efforts by which Christianity is seeking at the present time to ameliorate the condition of the poor, and persuade them to adopt more hygienic methods of living. He "gave thanks". No combination of evil circumstances could make him forego what had become as natural to him as his daily breath. He practiced his own precept, "In everything give thanks," in evil as in good fortune; for the bitter as well as for the sweet. "Then were they all of good cheer." This is a part of Gospel work; to cheer instead of discouraging. Shakspeare truly says:

"A merry heart goes all the day,
Your sad tires in a mile-a."

We need, as Christians, to cultivate a bright, courageous disposition. The Gospel is "glad tidings of great joy," but the world will not believe that this is so if its professors go about with sad and gloomy countenances, or are chronic grumblers. "Rejoice in the Lord," is as much a command as to "repent and believe".

2. *The shipwreck*—vs. 37-41. "They knew not the land." So we are often in ignorance of duties and relationships on which providential circumstances may suddenly cast us. It is enough that God knows. It was a gloomy, forbidding shore, but the shivering, shipwrecked sailors were thankful for its safe shelter. So the cause of reform may often seem to suffer shipwreck; its leaders may be cast on a strange coast, and not know, in the mist and darkness, where they are. But let them take courage who have risked their all for justice and right. "Not a hair of their heads shall perish." The ship's crew had the promise that they would be saved, yet they put forth just as strong efforts as if they had received no such cheering word. Lack of faith is shown not in our wise use of, but in our trusting to, means. "They lightened the ship." So we, if we would win the heavenly port, must "cast aside every weight." The wheat was valuable, but the lives on board were infinitely more precious. So millions of money

and all the honors of the world cannot be weighed in the scales for an instant with eternal life.

3. *The crew saved.*—vs. 42-44. Again, we see illustrated the selfishness of the natural heart. "The soldiers' counsel was to kill the prisoners," lest through their escape they should forfeit their own lives; and the probability is that if Paul had not been on board, and the centurion anxious to save one whose counsel had been of such material benefit, this would have been done. So one righteous man may often save the lives of many sinners.

LITERATURE.

THE HAMMER AND THE NAIL; or, The Relations of Power to Force. By Adam Miller, M.D., author of "Life in Other Worlds," etc. Chicago: Published by the author at 172 Ashland Boulevard. Price 25 cents; five copies for \$1. Sent by mail, on receipt of price, to any address.

Dr. Miller, now in his 84th year, yet vigorous in mind, and not decrepit in body, has made a life-long study of causality—the tracing of effects to their causes; and in this booklet he calmly reviews the fallacies of scientific hypothesis relating to evolution, and refutes the doctrine of self-creation in the material world. By the simple figure of a perfect hammer and a perfect nail laid side by side, he maintains the idea that without a superior force and intelligence to use them properly, they would continue in a condition of inertia forever, would benefit nobody, and be no better than a clod in the economy of nature. Comparing larger things in the cosmos with these smaller examples, he argues that in spite of all the dogmas of philosophy (so-called) there is in the universe a "great First Cause," to which all matter is subject, and which moulds and fashions it by superior intelligence and energy to the needs and use of created beings who also owe to it their existence. In this connection he quotes the following from the late Prof. Winchell: "If a hypothesis be not sustained by scientific evidence, it behooves the Christian world to overthrow it from scientific data. If she can use science to overthrow a false and dangerous position, she is derelict to neglect the opportunity." As a Christian and a scholar, Dr. Miller has in this form undertaken to show young men the false lights that would lure them from the existence and power of Almighty God and wreck them on the fatal shoals of infidelity. In this labor of love he discusses the relations of power and force; the limitations of human knowledge when brought into opposition to divine revelation; the speculations of philosophers in relation to solar physics; reviews the writings of sundry astronomers, and their attempts to displace the Christian religion by their fancied discoveries; dissects the peculiar dogmas of Tyndall, Spencer, Drummond and others of that ilk; points out the atheistic features of their writings, and sharply criticises their errors; and manfully takes the position that "theology cannot consistently yield to the demands of speculative science;" in other words, that the Bible and Christianity have nothing to fear when brought into contradistinction with any erratic system of natural religion. Whatever in science, art or nature cannot be brought into harmony with revelation and simple truth is not worthy of acceptance.

Dr. Miller's treatise is warmly commended by distinguished orthodox clergymen, thoughtful doctors of medicine and intelligent journalists.

NOTES.

Mrs. M. O. W. Oliphant will contribute an article on Daniel Defoe, author of "Robinson Crusoe," to the September *Century*. She says that no man in his age was a more complete paradox than Defoe. "His fame is world-wide, though all that is known of him is one or two of his least productions." He was fifty-eight years of age at the time "Robinson Crusoe" was written, and he was then a man who had fallen and failed, and had made but little of his life.

The August number of *American Gardening* has for its opening article a description (finely illustrated) of the spring pomological exhibitions of the World's Fair. Other illustrated papers are: Farleyuse, a beautiful maidenhair fern; Indian Azaleas; The Moccasin Flower; Persimmons; The Cineraria; Cultivating a Fenced Garden; A Peculiar Fuchsia; The Pepperidge Tree; Viburnums for Lawn Planting, etc. Other information is both valuable and timely. Every horticulturist of intelligence and good taste will find much to interest him in this excellent monthly. New York: Rural Publishing Co. 10 cents.

The Bureau of Education, in its first circular of information for 1893, issues a comprehensive treatise on Shorthand—a thorough revision of Mr. Julius Ensign

Rockwell's former volume, published by the Bureau in 1884, entitled: "The Teaching, Practice and Literature of Shorthand." The present issue bears the title of "Shorthand Instruction and Practice." Much of the former matter is omitted in this, and some new material is inserted. Among the latter is a digest of legal decisions in regard to shorthand writers. For those who desire to secure a trustworthy history of the origin and progress of this useful science, this work will be found very appropriate and gratifying. It can be obtained on application to the Bureau of Education at Washington.

Brief reference was made, a few weeks ago, to the little Manual on Kindness to Animals, published by the American Society for the Prevention of Cruelty to Animals, No. 10, East 22d street, New York. The experience of the society shows that far more cruelty is done through ignorance and want of thought than through vicious intention. To educate children to avoid cruelty, with sufficient reasons why, is the object of this pamphlet. For this purpose the author has divided his booklet into fifty-two sections, each representing one week's instruction, in the form of questions and answers, to be studied and memorized. The lessons are short, but very comprehensive, very easily learned, and their teachings of a very salutary nature. Used in homes, Sunday-schools and day-schools, its effects should be promptly and beneficially felt. Price 4 cents each, or \$2 per hundred.

RELIGIOUS NEWS.

—In Wales there are 100 Welsh ministers and 24,955 Welsh members; English Methodism in Wales has eighty-one ministers and 16,206 members, making a total of nearly 200 ministers and over 40,000 members. The work was begun in Wales in 1800.

—A French Roman Catholic church in New York "has received through Mgr. Marquis of Quebec a piece of what is claimed to be a bone of the body of John the Baptist, from eight to ten inches long." "Father Fetureau," it is stated, already had "another piece in his church about two inches long." "Fresh miracles are expected to be worked with them."

—There are nineteen Moravian missionaries among the Mosquito Indians in Nicaragua. No work is yet opened to over 200,000 Spanish-speaking natives in this republic.

—There is a small Protestant community in the little village of Husinec, Bohemia, where John Huss was born. The reformer's house is national property, but a neighboring barn is to be transformed into a chapel and a pastor's house.

—An Ohio minister has earned the undying gratitude of the exquisitely nice people whose sense of cleanliness has been outraged by having to drink at the communion of the Lord's Supper out of a common cup. This ingenious gentleman has invented a tray which will hold 40 real cute "individual cups" at a time.

—Bishop Newman arrived in New York Aug. 4 from South America. To a reporter he said: "There are 4,000 communicants and about 18,000 adherents of the Methodist church in South America."

—The Illinois Christian Endeavor union has engaged Mr. John G. Woolley for a tour of the State in the interest of Gospel temperance. The campaign opens Sept. 1 and the union is rapidly making engagements in different parts of the State.

—As a result of the Salvation Army campaign at Lake Bluff there were 250 conversions.

—The St. Jean Baptiste Society of the Province of Quebec, whose watchword has always been "Our language, our religion, and our laws," has lately so amended its regulations as to admit Protestants to become members.

—The venerable Daniel A. Payne, D. D., LL.D., of the African church, is to preside over the African Methodist congress to be held in Chicago, Sept. 22-26. Bishops Tanner, Turner, Lee, Ward, and Brown, Drs. Derrick, Coppin, Mitchell, Embury, and Morris, Hon. Fred Douglass, and many other dignitaries of the African churches are to take part in the congress.

—The Friendly Islands fifty years ago had not a native Christian; now there are more than thirty thousand church members, who give from their scanty store \$15,000 annually for religious objects. This is none other than a miracle of the Gospel of Christ.

—Four grandsons of Garibaldi, the Italian patriot, have been placed by their father in the Methodist Episcopal Institute in Rome to be educated. The father said in entering them, "I do not want my boys to be taught by the Romanists."

—Another great Presbyterian church, on the corner of Fourth avenue at Thirty-fifth street, New York, which pays its pastor \$10,000 a year, is to be pulled down and the congregation is to unite with another great Presbyterian church on the corner of Fifth Ave. and Thirty-seventh street. The property, according to the papers, has been sold for \$350,000. This is the third Presbyterian church sold within a year. They aggregate a money value of nearly \$1,000,000. Two of them are to try their fortunes "up town," where the money is to be put into magnificent structures. The other drops out of sight.

OBITUARY.

MRS. CATHERINE A. GOODWIN

passed to her rest at Berwyn, Ill., June 8, 1893, aged 77 years. The funeral services were held at the family residence by Rev. C. O. Snyder, pastor of the Riverside Presbyterian church; after which her body was taken to Logansport, Ind., for burial.

Mrs. Goodwin, whose maiden name was McFarland, was born in Frederick county, Maryland, January, 12, 1816. With her parents she moved to Ohio when eleven years old, and in her fourteenth year, at a protracted meeting held by Michael Marley, she was soundly converted and joined the Methodist church. For conscientious reasons she afterwards withdrew from the M. E. church and united with the Presbyterian, in which church she took a most active interest.

For many years she was a constant reader of the *Cynosure* and heartily endorsed all its attempts at anti-secret reform. She was most radical in her opposition to secret societies, especially Masonry.

For sixty-three years she was a consistent Christian, loving the right in all its forms; and when the Master called her she was willing and ready to obey the summons. M. A. G.

NEWS OF THE WEEK.

CHICAGO.

At a meeting of prominent residents it was decided to take immediate steps to secure a permanent World's Fair museum.

City undertakers are being victimized by a sorrowing brother who borrows money on the strength of his sister's death.

Gold is still flowing into Chicago. About \$8,000,000 all told has been engaged.

Creditors of John Cudahy will receive 100 cents on the dollar. His brothers have come to his assistance.

Labor unions in Chicago have started a movement to release the funds which they now have locked up in safety vaults and restore them to circulation.

Commissioner Minano and Interpreter Yoshikawa, Japanese representing their government at the Fair, have been converted to Christianity.

James Wilson, a stockholder, declares the Total Abstinence Life Association is insolvent and has applied for a receiver.

Fred Douglass and Commissioner Preston received Fair officials and foreign representatives informally in the Hayti building.

Representatives of all the nations of the world took part in the ball given by the Midway concessionaires in the Natatorium building.

The live-stock show of the Exposition opened on Monday of this week.

Twelfth ward citizens protest against the retention on the force of Officer Cassidy, who killed Thomas Foley.

At a meeting in New York of creditors of the J. H. Walker Co. it was decided to give the firm time to reorganize if possible.

While holding religious exercises, the wife of Cowboy Preacher Rice was again placed under arrest for obstructing the streets.

Three hundred West Point cadets arrived and went into camp on the plaza to the east of Government building.

Interesting addresses were made to the Peace Congress by A. H. Love, Rev. George D. Boardman and others. The next Congress will be held in Europe.

Austria-Hungary's special day was celebrated by a down-town parade, a reception in Manufactures building and speechmaking in Music Hall.

COUNTRY.

A terrible condition of things exists in the counties of Clark, Cherokee, Wilcox, and Marengo, Alabama, where the illicit distillation and sale of liquors, and the counterfeiting of money, have given rise to great excitement. Several crimes have been committed; several men opposed to

such practices have been killed. The promoters of these practices are a family named Meacham, and their relatives. The condition has become so aggravated that 500 men have banded together to exterminate the Meachamites.

A circular, dated Chicago, has been sent to labor organizations throughout the country urging the unemployed to move on Congress for relief.

By direction of the Finance Committee Mr. Voorhees introduced in the Senate a bill to repeal the silver purchase clause of the Sherman law.

W. G. Jamieson was hanged at Quincy, Ill., for the murder of Charles Aaron. Both men were Negroes.

Thousands of intending settlers line the borders of the Cherokee strip awaiting the President's proclamation.

Twenty members of the Meacham gang have been killed near Jackson, Ala., within ten days. Five others were surrounded, but escaped.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances of money to the *Cynosure* from Aug. 14 to 19.

Rev J P Dyas, W H Morrow, Rev L G Almen, A Snyder, N N Green, J H Cobine, W H McKee, H Cole, S Smith, A Pettit, Dea M Pierce, S Baldrige, M W Holt, G W Waterbury, A L Earson, E A Lefebvre, R Johnson, C K Green, Fr Brouse, A Rose, W C Percival, Rev A F Dempsey, Rev W H Lichty, I Meeker,

MARKET REPORTS.

CHICAGO.

Wheat—Spring No.	60%	
Winter No.	61%	@ 63
Corn—No. 2.....	57	@ 59
Oats—No. 2.....	38%	@ 40%
Rye—No. 2.....	47	@ 49
Bran per ton.....	11 75	@ 12 00
Hay—Timothy.....	10 50	@ 12 50
Butter, medium to best....	15	@ 21
Cheese.....	03	@ 08 1/4
Beans.....	1 50	@ 1 75
Eggs.....		@ 13
Seeds—Timothy (100 lbs)...	2 90	@ 3 50
Flax.....	98	@ 1 00
Clover (100 lbs.)....		10 00
Broom corn.....	03 1/4	@ 05
Potatoes, (new, bu.).....	65	@ 75
Hides—Green to dry flint..	03 1/4	@ 05 1/4
Lumber—Common.....		@ 15 50
Wool (unwashed).....	14	@ 21
Cattle—Choice to extra....	4 30	@ 4 75
Common to good.....	3 55	@ 4 10
Hogs.....	4 60	@ 5 60
Sheep.....	2 25	@ 3 50

NEW YORK.

Wheat.....	68 1/4	@ 70 1/4
Corn.....	47 1/4	@ 49
Oats.....	30 1/4	@ 30 1/4
Rye.....	55	@ 57
Eggs.....	15	@ 16
Butter.....	14	@ 25 1/4
Wool.....	12	@ 28

KANSAS CITY.

Cattle.....	1 00	@ 5 00
Hogs.....	4 25	@ 5 65
Sheep.....	2 90	@ 3 30

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The St. Louis Sermon

Are Secret Societies a Blessing or a Curse?

An Address by Rev. B. Carradine D. D., Pastor of the Centenary M. E. Church, St. Louis, Mo., Jan. 4, 1891.

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"Brother Thomas K. Doty has written a book which we take pleasure in commending to all devout readers who enjoy all spiritual things. The subject is so important, and the treatment of it so timely, that we may be pardoned for calling attention to it thus prominently. We, at least have been greatly interested, and gratefully acknowledge that we have also been decidedly profited by perusing it."

..... Brother Doty writes with an incisive pen, in a clear, lucid style, often epigrammatical and with great force. He is evidently deeply impressed with the truth of what he writes and demands the respect even where he does not gain the intellectual assent of his readers. Withal the book is written in a kindly, candid spirit, rather didactic than polemical, and is calculated to help the reader and not to rouse his opposition, as is the case with so many books which have been written upon this and kindred subjects. The theological views expressed are orthodox, and in some cases the argument is fresh in matter, and certainly fresh in form throughout."

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HOME AND HEALTH.

GOOD TO REMEMBER.

That next to sleep there is nothing more restful than a bath when the body and mind are fatigued.

That a sponge large enough to expand and fill the chimney after having been squeezed in, tied to a slender stick, is the best thing with which to clean a lamp chimney.

That when molasses is to be used in cooking, it is a very great improvement to boil it and skim it first. It takes out the unpleasant raw taste and gives it more the flavor of sugar.

That black silk petticoats will wear much longer, if instead of making ruffles of the silk, these are made of ribbon. It is a great deal more durable, and may be employed for narrow ruffles and plaitings to great advantage.

That she who wishes to improve her conversational powers should keep up with the current of events of the day, and to do this she should become a careful reader of the daily papers, remembering that a well-stored mind is never at a loss for topics of conversation.

That the most successful way of reducing the yearly glove expense is to buy the best quality of glove, selecting the colors that will not easily soil, and taking care to get a perfect fit. Gloves that are too large and wrinkle soil more quickly than those which fit perfectly.

That an old housekeeper says that little red ants may be kept out of cupboards by placing in the closet which they infest an earthen dish in which is one pint of tar in two quarts of water. The water should be hot when it is poured on the tar. This is a simple remedy, and well worth trying.

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NEWS OF THE WEEK (Continued from 13th page).

Three children of J. L. Casey, of Little Rock, Ark., are dead, and the rest of the family seriously ill from drinking water from a polluted well.

John W. Casilear, the painter, a member of the National Academy since 1851 and an associate since 1835, is dead.

Unemployed workmen in New York held meetings in various halls. A demonstration is being arranged for.

A New York mob wrecked the saloon of Charles Myers, who had refused aid to sufferers from an early morning fire.

Dr. Carl Peters, the African explorer, reached New York on his way to Chicago to attend the Ethnological Congress.

John R. Koetting, missing cashier of the Milwaukee South Side bank, was under arrest at Denver, securely manacled.

John Logan Chipman, Michigan Congressman, died at Detroit of pneumonia. He was 63 years old.

Henry Villard and other Northern Pacific directors are to be sued on a charge of malfeasance and mismanagement.

Democrats of Virginia have nominated C. T. O'Ferrall for governor and R. C. Kent for lieutenant-governor.

Western Kansas politicians want the capital removed from Topeka to their section. McPherson is the town suggested.

Treasury officers have received an appeal from distinguished Frenchmen asking closer trade relations with the United States.

The banks of River Falls and Ellsworth, Wis., have closed their doors. The assets largely exceed the liabilities.

Continual withdrawal of deposits caused suspension of the Union National bank, of Racine. Assets are \$893,806 and deposits \$545,314.

On judgments aggregating \$150,000 the sheriff has seized the works of the Gilbert Car Manufacturing Company of Troy, N. Y.

Until proclamation of the arbitrators' decision the United States will exercise jurisdiction over the seals in Behring Sea.

By the giving way of a bridge near Milton, Va., three cars were dropped sixty feet. Seven persons were killed and four injured.

Directors of the California Midwinter Fair have accepted plans for four buildings, to cost \$360,000. Ground will be at once broken.

Sons of Veterans will not adopt an insurance feature. The national encampment rejected the favorable report of the committee.

At the session of the national encampment of the Union Veterans' Union in Boston resolutions demanding pension reform were adopted.

At a meeting of unemployed men in New York resolutions were adopted calling upon workmen to pay no rent until conditions were improved.

Since July, 1890, the gold in the government treasury has decreased more

than \$132,000,000, while during the same period the silver coin and bullion in the treasury increased more than \$147,000,000. The entire paper currency of the country amounts to \$1,105,000,000. Of this only about \$55,000,000 is in \$1 and \$2 bills, of which about 5 per cent are worn out and destroyed. In fives there is about \$230,000,000 and in tens \$275,000,000, so that only about one-fourth of the entire amount of paper currency is available for small retail transactions.

FOREIGN.

Ten were killed and twenty-six wounded in a fight between French and Italian workmen near Paris.

United Ireland declares Dr. Gallagher, alleged dynamiter, is insane and free. Home Secretary Asquith asserts the contrary.

Pope Leo spoke affectionately of President Cleveland in an interview with Rev. William Bartlett, of Baltimore.

Several Croats who made a business of mutilating children to use as beggars have been arrested.

The New York *Mail and Express* avers that the petitions presented to the directors asking for closing of the World's Fair on Sabbath were endorsed by 25,825,086; while those asking opening were endorsed by 87,507.

Franz Ferdinand d'Este, heir to the Austrian throne, is on his way to the Exposition.

The return of the Khedive from Constantinople has been followed by a cabinet crisis in Egypt.

A severe earthquake occurred on the Adriatic coast Aug. 11.

Many people have been killed by religious riots in Bombay, between Hindoos and Mohammedans.

Cholera is spreading in Russia.

Seventy-five Holland firms are said to have been using the World's Fair as a medium of swindling operations.

Seventeen of an excursion party from Kilkee, Ireland, were drowned by the capsizing of their boat in Carrigaholt bay.

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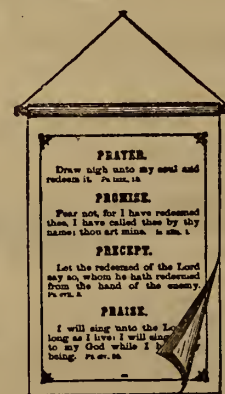
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Mohammedans and the "Mystic Shriners" interchangeably sport the "cross and crescent," as their insignia, and one is quite as allied to Christianity as the other.



DWIGHT L. MOODY.

HIS TESTIMONY AGAINST THE LODGE.

"I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. They are unequally yoked with unbelievers."—Address in Farwell Hall, Chicago.

Since the police persist in arresting street preachers without sufficient cause, it has been deemed advisable, in the interest of free speech, secured to every citizen by the Federal Constitution, to apply to the legal tribunals for redress. This course has resulted in the deliverance and protection of Mrs. Rice. The Salvation Army

also seeks redress in this manner for its persecuted workers. Let the agitation continue until the open preaching of a pure Gospel shall not be reckoned a breach of the peace, and every preacher shall be fully protected in his or her vocation.



REV. GEORGE F. PENTECOST.

HIS TESTIMONY AGAINST THE LODGE.

"I would do almost anything in my power to help on the work of rescuing all Christian men from the 'grip' of Masonry and all other secret and un-Christian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence."—From Dr. George F. Pentecost's Letter to Conference of Christians on Secret Societies, Chicago, 1887.

A "work or bread" parade of unemployed men; riotous conduct in the open street; a collision with the police, several of whom were injured, and the arrest of a number of rioters, were among the incidents of Chicago last Saturday. Result, a municipal order forbidding such parades in future. In New York great strikes were inaugurated last week by alien-born laborers, with the usual excitement, unrest and disorder. Times are "hard," no doubt, but strikes and riots will never make them better. Public and private charity, however, will find a fine field for exercise in the care of the suffering families of these malcontents, who deserve no sympathy.

The warfare waged under the banner of the National Christian Association's exhibit at the World's Fair, against all secret organizations, is productive of many happy results, inasmuch as it is teaching thousands who never before thought of it, what an evil system is that of the lodge. To many it is a revelation of truth that will remain rock-rooted in their memories and in this and other ways our reform is receiving the publicity which it only needs to increase the number of its friends and patrons. The reports of Rev. J. P. Stoddard, regularly printed in each *Cynosure*, not only possess great interest, but continually confirm the righteousness and need of a reform, like ours, that grapples fearlessly with the iniquity of secrecy and paganism.

Concerning the N. C. A.'s exhibit at the World's Fair, we are pleased to announce that the Board of Directors has re-engaged Rev. J. P. Stoddard to represent the Association and the cause at the booth during another month. In view of his highly satisfactory work in that difficult position, and the many commendations which he and our exhibit are receiving, it is very evi-

dent that the action of the Directors will be gratifying to all our friends and patrons.

A CARD FROM BRO. STODDARD.

I do not intend to neglect New England or any part of the field having special claim on my time or services; but I agree with the committee of the Directors in the importance of keeping the exhibit manned at the World's Fair. It is the judgment of the committee that I ought to continue my work for a time, and I have acceded to their request. I do so the more willingly as it gives an opportunity to meet many New Englanders and explain to them the movement centered in Boston. I want to ask the forbearance and prayers of our New England friends until I shall give the order "Go hence" to their fellow laborer.

JAMES P. STODDARD.

NEBRASKA CONFERENCE, SEPTEMBER 1893.

AT WAUSA, NEBRASKA.

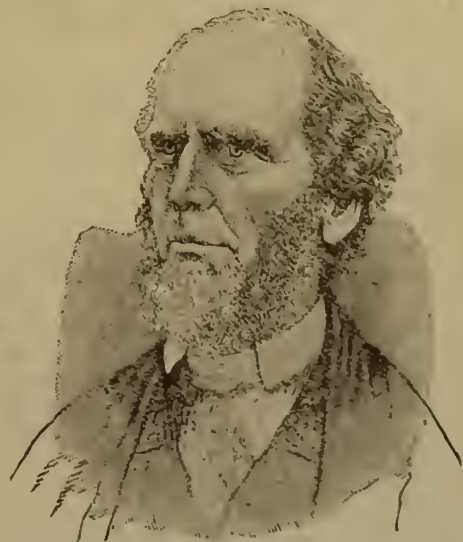
An audience of some 1,500 is promised, and that many doors will be opened in surrounding communities.

The Conference will be held in connection with the fall meeting of the Swedish Evangelical Lutherans. There will be an address in Swedish by Rev. N. F. Swanberg, the Moderator of the Lutheran meeting. Rev. William Fenton will represent the anti-secrecy cause in English.

A question-drawer will allow a wide range of topics to be discussed in connection with this reform.

MINNESOTA STATE ANTI SECRECY CONVENTION.

The convention which it was proposed to hold in St. Paul on the 12th and 13th of September HAS BEEN POSTPONED UNTIL FURTHER NOTICE.



CHAS. G. FINNEY.

HIS TESTIMONY AGAINST THE LODGE.

"We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."—From Pres. Finney's book, "Character, Claims and Practical Workings of Freemasonry," pp. 260, 263.

CONFLICT WITH THE SECRET EMPIRE.

SERMON BY REV. J. M. FOSTER, AT HEBRON CAMP, MASS., AUG. 15, 1893.

Text: "They sacrifice to devils, and not to God."—1 Cor. 10:20. "Have no fellowship with the unfruitful works of darkness."—Eph. 5:11.

Satan is the god of this world. The whole world lieth in the wicked one. There has been a world-old and a world-wide conflict between Christ and Satan. The first organized opposition of Satan to Christ's kingdom was when Cain went out from the presence of the Lord and builded a city. In Noah's day this organized rebellion was universal and the world was destroyed by the flood. Next we find Satan's throne set up in Sodom; and it is significantly added that Lot, a just man, "pitched his tent toward Sodom".

I often think that a student at college who joins a Greek-letter fraternity is doing the same thing. For we soon find Lot located in Sodom; and so the student generally goes from the Greek to the worse orders. After this, Satan used the government of Egypt to oppress the people of God. But his instrument was broken when the plagues had desolated the land and the flower of the Egyptian army had been swallowed up in the Red Sea. Later he formed combinations with the Ammonites, Moabites, Edomites, Syrians, Assyrians, Philistines and Ethiopians, to overpower Israel. But his alliances always came to naught. Still later, he used Nebuchadnezzar and the Chaldean empire to deport the chosen people to Babylon. But after seventy years this ended in their peaceable restoration.

When Christ appeared, Rome pagan was mistress of the world, and Satan was supreme. Through this he made war upon the church. "There was war in heaven; Michael and his angels fought, and the dragon fought, and his angels; and prevailed not." Paganism went down and Christianity ascended the throne of the Cæsars and occupied "the golden palace," which occupied 200 acres and concerning which Nero remarked, "I am now accommodated like a man". Satan's party was broken up. He was cast out into the earth to organize a new party. Soon after, the papal system arose. Through this "mystery of iniquity" Satan made war upon the saints, chasing them like hunted deer among the Alps and through the Low Countries, until "every mountain became a monument, every valley saw executions, and every village had its roll of martyrs". But when the time came God spoke, and by Martin Luther was the papacy driven back and the kingdom of righteousness started upon a new career.

In 1540 the Society of Jesus was organized, and to-day Jesuitry is an organization as perfect as my hand, the wrist of which is yonder on the Tiber and the fingers are in every nation, manipulating their civil and political institutions.

In 1717 Jesuitry conceived by Satan, her husband, and brought forth Masonry. This order has grown into alarming proportions in England and America. Masonry has given birth to a large family. Odd-fellows, Knights of Pythias, and the orders whose name is legion, all bear the image of their father, the devil. In Russia Satan has Nihilism; in Germany, Socialism; in Spain, the Black Hand; in China, Highbinders; in Italy, Mafia.

Satan has also several divisions of innocent children, wearing uniforms, plumes, sashes, and carrying pewter swords, and drilling for future usefulness in his army. These are the Orange-men, Sons of Temperance, the G. A. R., the Knights of Labor,—harmless in themselves, but ignorantly training on the wrong side. The "secret empire" is Satan's army to-day.

Organized opposition to the lodge system is of recent date. The first convention was held in Aurora, Ill., in 1867. Rev. J. Blanchard, D.D., was president. The first National Convention was held in Pittsburgh, in 1868. Here the National Christian Association was organized, and they are marching on to Appomattox and the "sour apple tree". There are two great principles upon which they base their movement.

1. *The state, as the divinely appointed keeper of the Decalogue, should authoritatively and judicially suppress all open and public violation of the Ten Commandments by the lodge.*

The state is not a human device, but a divine

institution. It has its necessity in the constitution of our nature and its authority in God's Word. "The powers that be are ordained of God." It is clothed with authority and powers which transcend all human institutions, and so becomes the heaven-ordained and heaven-commissioned agent representing the divine authority among men. Both tables of the law have been committed to the custody and guardianship of the state. Here is the basis of all moral legislation. The Ten Commandments are both a civil code and a spiritual rule of life. In the second sense they belong to the church. The church deals with matters of faith. But in the first sense they belong to the state. And in keeping them the state is "a terror to evil-doers and a praise to them that do well". The first commandment teaches that the being, authority and law of the state come from God. It follows that obedience to just and legal authority is obedience to God. Rebellion against just and legal authority is rebellion against God. Patriotism is not a mere sentiment, but a duty to God. Rebellion is not mere mistaken political sentiment, but resisting the authority of God. "And they that resist shall receive judgment to themselves."

Hence Roman Catholics cannot be loyal citizens, for they acknowledge the Pope's authority above our government. "The Roman church has a right to exercise its authority without any limits set to it by civil power; the Pope and the priests ought to have dominion over temporal affairs; the Roman church and her ecclesiastics have a right to immunity from civil law; in case of conflict between ecclesiastical and civil powers, the ecclesiastical ought to prevail."—*Pope Pius IX. THAT IS TREASON.* Those holding it ought to be disfranchised, or, if not naturalized, should be refused citizenship. But Masonry is chargeable with the same crime. Mackey's Lexicon, page 8, says: "The Master is supreme in the lodge. Such a thing as an appeal from the Master to the lodge is unknown in Masonry. The power of the Master is supreme." Page 103: "The government of the Grand Lodge is completely despotic: its edicts must be respected, obeyed without examination by its subordinate lodges." *THAT IS TREASON.* Masons should be dealt with as Roman Catholics.

The second commandment requires the suppression of the open and public practice of idolatry. King Josiah was commended of God because he went through the kingdom of Judah and cut down the groves, broke the images in pieces and burned them. That means that our government should send officers to go through these Roman Catholic cathedrals, pull down the images of Christ, the Virgin Mary and the saints, break down their altars, overturn their burning candles and imprison their mitred priests until they are cured of their devil-worshipping propensity. It means that the government should tear down these Joss houses, burn the idols and forbid the importation of Chinese idolatry to this Christian land. Let the Chinamen come, but prohibit idolatry.

But Masonry is a religion. They have their altar, mutilated Bible and chaplain. Mackey speaks of a Mason as "free from sin by living up to the rules of the order". But they exclude Christ from the lodge. What is worship without Christ? It is sacrificing to devils and not to God. The government should take the broom of the law and sweep these Masonic temples clean of every vestige of devil-worship.

The third commandment requires that the oath be protected against profanation. The Supreme Court of the United States decided that those taking the oaths of the Endowment House in Utah were disqualified for citizenship. In the trial of the Clan-na-Gael for the murder of Dr. Cronin in Chicago, the court decided that their oaths were disloyal and the murderers should be placed behind the bars, although the anarchistic governor of Illinois has pardoned them out. In 1833 the legislature of Vermont passed a law that anyone taking the Masonic oath should be fined \$100. In 1839 the fine was increased to \$200. New Hampshire and Massachusetts passed a similar law. Daniel Webster said: "All secret associations, the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths, are natural sources of jealousy and just alarm to others, and especially unfavorable to harmony and mutual confidence among men living together

under public institutions; and are dangerous to the general cause of civil liberty and justice. Under the influence of this conviction I heartily approve the law lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations."

The horrid imprecations of the lodge oaths, having their throats cut from ear to ear, their bowels torn out, and thrown upon the rough sands of the sea, their bodies burned to ashes and scattered to the four winds of heaven, make them an abomination in the sight of heaven.

The fourth commandment requires the state to prohibit public Sabbath desecration. Jeremiah was required to stand in the gate of Jerusalem and say to the rulers in the land: "Thus saith the Lord, Ye shall bear no burden on the Sabbath." That means that they were to prohibit common labor on Sabbath. Were that message addressed to our President and Congress, the governors and legislatures, it would read: Thus saith the Lord, You shall allow no railroad trains, or U. S. mail service, or Sunday newspapers, on Sabbath-day." But this would include Sunday parades, Sunday picnics, and Sunday excursions by secret orders. What a pity!

The fifth commandment establishes the divine authority of the family, and that parental authority is to be assiduously guarded. But the lodge is the enemy of the home. Think of a man staying out until after 12 o'clock, Monday night, at the Masonic lodge; Tuesday night at the Odd-fellows'; Wednesday night at the Knights of Pythias, etc.! Think of his wife asking him, "If I were to stay from you this late every night, how long would you live with me?" and he replies, with arms folded, head thrown back and eye glittering: "Just about five minutes!" Think of a Mason in all the paraphernalia of a gorgeous uniform, costing \$100, and his wife at home wearing a \$1.50 calico dress! It costs from \$10 to \$125 to get into the lodge. For every \$2,000,000 distributed in benevolence they spend \$3,000,000. That is, it takes \$3 to disburse \$2. A missionary society that spends more than \$5,000 in disbursing \$100,000 is extravagant.

The sixth commandment requires the prohibition of murder. The liquor traffic murders 60,000 American citizens every year. A writer says that the 240,000 saloon-keepers in our country are worse than so many cannibals. Lord Chesterfield, that cool-headed statesman, calls them "artists in human slaughter". They are red-handed murderers, and should be punished. But the Masons murdered Wm. Morgan in 1826. In the words of John Quincy Adams, "hundreds were proved to have been accessories to the Morgan murder crimes before and after the fact." Forty-five out of every fifty members left the lodge on this account. The lodge went South and allied itself with slavery. The Southern Confederacy was conceived in the lodge. The "boys in blue" crushed the rebellion. But they were enamored with the lodge and brought it back with them. It has grown to monstrous proportions and is winding its tentacles about the political body. In 1880 the Massachusetts legislature abolished the anti-secret law, and now gives charters to Masonic lodges. Other States do likewise. They may strangle the republic. The head of the monster should be cut off.

(To be continued.)

ROMAN CATHOLICISM.

BY M. N. BUTLER.

Perhaps but few Protestants fully realize the imminent danger from the papacy in this country. To be sure, there is increased agitation everywhere, but it is by no means commensurate with the demands of the hour. The A. P. A., P. S. A., and other rapidly forming organizations indicate an awakening, and mayhap it is none too soon.

Startling rumors are flying. It is charged that Romanism is fast gaining control of our cities; that by some means it is holding vast property and wealth; that it is most persistently pushing for position and power; that it is systematically assailing our public school system; that the Pope has ordered all Catholics to push their way into politics and governmental affairs; that they should pervert and Catholicize our Federal Constitution and all our laws; that the Federal, State and municipal offices are largely in the

hands of papists; that the priesthood and auricular confessional are a standing menace to morality, virtue and individual safety; that the secular and spiritual power of Rome is already officially set up in the United States; that the Jesuits and Inquisition are established and in full operation; that Roman Catholics are arming, drilling and threatening death and destruction to all heretics; in a word, we are to have war and blood not many days hence.

What means all this talk and excitement? Can it be that ten millions of papists are assuming control of our free Republic? Will fifty millions of Protestants quietly submit to Catholic dictation and domination? Will the children of the Pilgrims bow to the yoke of the cruel power from which their forefathers fled? Are not all Catholics foreigners, and are these foreigners to rule America? Has popery changed since the days of the martyrs? Does she not breathe the same spirit and practice the same abuses as in the days of Luther and Huss? Shall Protestants organize, arm and prepare for civil upheaval? Does not the very toleration of Romanism mean the destruction of free thought, free speech and free press? Or is all this Protestant imagination? Is there any immediate danger? Are there not ample reasons why Catholicism will not at present resort to arms in her conquest of America, which she claims by right of discovery?

The first reason why Rome will not carry out her threats is her love of wealth. The papal hierarchy is the most covetous, avaricious and greedy element on earth. The nation is crazy for filthy lucre and the Catholics are as mercenary as the rest. Nine-tenths of the Catholics and their wealth is in the cities. To inaugurate war would mean the speedy destruction of the consolidated wealth of Romanism. War means the demoralization of commerce and trade. The breweries, distilleries and factories with other avenues of papal revenue would be destroyed. Ninety per cent of the saloons and doggeries are kept by Catholics. Thrown out of employment, their income cut off, the cities in ashes, out of food and provision, the papal hordes would take to the country to pillage and plunder as they go. And as nine-tenths of the Protestants live in the rural, the great battlefields would begin at city limits. And if Protestants would not fight for their religion they would to the death for their property and their homes. To surrender to Catholics has always meant confiscation of property and death. Civil wars are barbarous but religious wars are more fanatical and mean extermination. Rome has never failed to totally annihilate her conquered Protestant enemies. But are there not other good reasons why Rome does not want war just yet? We will see.

Darlington, Mo.

INDIANS AS AMERICAN SOLDIERS.

Rev. Geo. A. Beecher sends from Kearney, Neb., to Mr. Herbert Welsh, secretary of the Indian Rights Association, Philadelphia, Penn., the following interesting report, under date of August 2, 1893:

DEAR SIR:—While I was a student in the Episcopal Seminary at Philadelphia I had the honor of attending some of your lectures on the Indian question.

Soon after my graduation and ordination, in the spring of 1892, I came West and took up work in the western part of Nebraska. One of the interesting features of my work is that connected with the services at Fort Sidney. There are four companies of the 21st Infantry stationed at this post.

Company I is composed of Indians enlisted from the Brule and Yankton agencies, South Dakota. Lieut. Seay, 2nd Lieut. of the 21st Infantry, is in command of this company. It is of these men that I wish to speak to you.

There has been, of late, much dissatisfaction expressed in the newspapers and army journals about the Indian soldiers; and there is a report that the Indian companies will all be discharged. I take this opportunity to express my own idea in regard to this measure, in the hope that it may concur with you in taking some steps to prevent, if possible, the issuing of such orders from headquarters.

I have known the Indians in Company I for one year. I became acquainted with them princi-

pally from holding services with them, but also through frequent visits to their quarters with Mr. Seay. In all my dealings with these Indians I have been a close observer and a careful student of the details in their new life as soldiers. I believe their present condition to be far better than any in which they have been placed before. They are all perfectly contented in their new life; and now the company reports for the past year show plainly that they are making remarkable progress. Their quarters are as neat and clean as any of the white men; in person each soldier is as tidy as can be. He takes pride in everything he does when the merits of the deed are based upon the principles or true qualities of a soldier; he is proud of his uniform, and is more than willing to give up his striped blanket and bear the flag. It may be unnecessary for me to tell you any of these things, but I do not know that you have seen the Indian as a soldier. You know of what he is capable, and I have learned that he can become a good man, a good citizen, a good Christian, if the proper steps are taken to aid him to this plane of living. The army provides for him proper food and compels him to be regular in all his habits. A proper diet and certain regulations in regard to his personal cleanliness are two very important steps which the army affords for the civilization of the Indian. In this first step toward civilization he gains a certain amount of self-respect and a desire to be more like the "good" white man. As a soldier he is obedient to the minutest detail.

Mr. Seay, the commanding officer of this company, is thoroughly fitted for his position. If the commanding officers of the other Indian companies were as thoroughly devoted to their work and to the cultivation of the individual men of their companies as Lieut. Seay, I am sure there would be no orders from headquarters to discharge Indian companies. There was an attempt made last winter, by some man who claims to be a missionary among the Indians in South Dakota, to secure the discharge of certain Indians in Company I. A petition was sent to the headquarters (signed?) by members of the company who never saw the petition. When the matter was made known to the men whose names were signed to this paper they all said they wanted to remain in the army and knew nothing of such a petition.

Drinking and drunkenness is not more common among the Indians than among the whites.

I am confident that if the companies now enlisted are given the same amount of drill and individual training as the white man, there can be no question as to the result. The Indian wants to become civilized, and I feel that there is no better way to civilize the Indian than by making a soldier of him. If these men are turned back to roam about their reservation, they will become discontented, and there is no telling what may result from such a measure.

Before closing allow me to make one request of you: If you cannot exercise some influence in having all the companies of Indians retained, please make a special effort for Company I of the 21st Infantry at Fort Sidney. I feel that it comes within the range of my duties to do all I can for the uplifting and bettering the condition of the Indian.

Please let me hear from you and state in your reply just what you think in regard to the army. Most sincerely yours,

GEORGE A. BEECHER, *Chaplain.*

OUR CITY EVANGELISTIC SERVICES.

Mr. Moody is pushing the Gospel campaign with great vigor. He has now five tents in which meetings are held every night. At four other places, either churches or halls, revival services are also held on most of the evenings of the week. All of these services are remarkably well attended, some of them by more people than can be seated. Inquirers respond readily to the appeals, and every night quite a number seem to be brought to a wise decision to lead a Christian life.

The meetings on the West Side have showed a decided advance in interest on the part of the people. The Haymarket Theater was crowded to its utmost capacity on last Sunday morning, and the Empire Theater was very nearly full at the same time. This latter theater was packed Sunday afternoon and night and many inquirers tar-

ried for conversation. Tuesday afternoon this theater was very full at the special meeting for prayer. There was no preaching, no exhortation, but the whole hour given to pouring out the heart for the fullness of the Spirit to come upon believers, and for the conversion of the unsaved, for whom many petitions were presented. At night Mr. Moody preached on "The Prodigal" to a crowded house. A very large number of men were present, many of them able to appreciate the story from their own personal experience. The Gospel net which Mr. Moody cast into the deep came back quite full, and of all sorts of fish. Skeptics, infidels, backsliders abounded; and a number of habitual and hard drinkers expressed a desire to be freed from their chains. On the whole, Mr. Moody feels greatly gratified at the success of these efforts to reach the people with the Gospel. He has said repeatedly that if only Christian people would pour out their hearts in prayer, and lay hold of their opportunities for Christian work, we should see such a revival as our city has never experienced. Let us respond to the appeal and as much as lies in us seek to push the good work on. Let us attend such of the week-night meetings as we can, and help in the work with inquirers. Above all, let us continually remember the meetings in prayer. Here will lie the real secret of any success realized and the measure of its largeness. This is the hour of unusual opportunity for us. Not only are there inquirers to be helped into the light, but they are from every part of our land, and from other lands also. This has been a most noticeable feature of all the after-meetings. If now we can by prayer and testimony bring these strangers to the knowledge of the Gospel, this gathering together of people from all parts of our land, and from beyond the seas, may prove a veritable Pentecost. And these pilgrims, like those of that early day, may go to their homes to tell the "wonderful works of God," and it may be to kindle the fires of revival in scores and hundreds of churches. Mr. Moody believes that if Christian people are only faithful now this country will have such a blessing as it has never seen. God grant that his hope may be realized.—*Rev. Edw. P. Goodwin, in Our Greeting.*

THE PRIBOLOV ISLANDS.

These adjuncts of our Alaskan territory, whose name is sometimes misspelled Pryboloff, are just now the center of new interest in connection with the recent Behring Sea arbitration. They also form the subject of a richly illustrated article in *Worthington's Magazine* for September. It is from the pen of Joseph Stanley-Brown (formerly secretary to Pres. Garfield), who, in the interest of the United States government, spent many months at the islands, which are the home of the seal during at least half the year. These isolated, rock-bound, fog-drenched islands are the seals' chosen resort, and a necessity to their existence. To them they return with unerring certainty from their winter pilgrimage, completing one of the most extraordinary migratory circles known in the animal kingdom. Upon these little islands, which, since the purchase of Alaska in 1867, have yielded no less than \$10,000,000 to the United States treasury, the writer studied the habits and family life of the seal and the methods of selecting and despatching the "killable" animals, convincing himself and his readers of the evils of pelagic sealing, which by its indiscriminate and wasteful slaughter is calculated to deplete the herds, until the islands of the Behring Sea shall be as barren of seals as are those of the Antarctic Ocean. Both Great Britain and the United States will find here a fine field for the practice of commendable humanity.

PROTESTANT EPISCOPALIAN MASSES.

The Catholic Champion reports something like a hundred places in the country "in which there is a daily mass". It might be imagined that *The Catholic Champion* is a Roman Catholic paper. It is not, but a Protestant Episcopal paper; and there are Protestant Episcopal churches, hospitals and schools in which a daily mass is said; fourteen of them in New York, eight in Philadelphia, six each in Newark and Chicago, five in Baltimore, and four in Phillips Brookes' city.—*Christian Guardian.*

NEW ENGLAND LETTER.

An August storm.—The death of a mother in Israel.—A Romish miracle in Beverly, Mass.—Some problems arising from "hard times."—The endowment orders.

New England is now experiencing one of those chilly and protracted storms of wind and rain which at first strike us as unseasonable. It seems an anomaly,—this steady weeping of steely-gray skies, and sobbing moan of east winds falling into the matured ripeness and bloom of summer. And then we remember, with a sudden start, how long it is since the roses went; and, after all, such a Euroclydon in August is not a very exceptional thing, as the records of past seasons show. But it is like some great sorrow which comes into a human life when it is just passing its glowing meridian;—peace will succeed the storm, and yet there will always be a subtle, unexplainable difference. It will never be quite the same again. And so we shall have days royal with sunshine, whose garments are purple with the blood of grapes, and whose breath as it comes wafted over the hills is a very elixir of life, but they will never be just like the days that went before. Yet is not the season of fulfillment better than that of mere aspiration? And sweet as is the time of seed-sowing, with the sweetness that can never come but once, can it weigh for an instant against the joy of harvest home?

"Better a death when work is done, than earth's most favored birth,"

sings George Macdonald, and this may well be said of the recent death of Mrs. E. B. C. Washburn, the lifelong friend of the Blanchards, as well as of the cause to which they gave their lives. On Jan. 23, 1812, that famous but shadowed year in American history—in the town of Hallowell, Maine, she first saw the light; and on Sabbath morning, August 12, she passed away at the old family residence in Worcester, where she had so long resided with her brother, Rev. Henry T. Cheever. She was the third of the seven sons and daughters of Nathaniel Cheever and Charlotte Barrell, and a worthy worthy sister of the veteran Dr. Geo. B. Cheever who was put in jail just for writing "Dea. Giles's Distillery"—perhaps the most remarkable production which the anti-saloon war, with all its tons of literature, has yet produced. We hear a great deal about heredity nowadays, but in those primitive times

"Of homespun gowns and manners, and noon-marks on the floor,"

this doctrine was not so much talked of as it was quietly illustrated in homes of New England, where the heroes and heroines of many a moral battlefield yet to come were being brought up on the regimen of "plain living and high thinking." It was not strange that Mrs. Washburn was ever, from the days of her early womanhood, a warm sympathizer in all those lines of reform in which her brothers took so active a part:—antislavery, temperance, and, last but not least, the warfare against the lodge.

As the co-administrator of the large estate left by her husband, Dea. Ichabod Washburn, she showed such executive ability and soundness of judgment that threatened litigation was avoided, to the great advantage of the various benevolences, public and individual, for which his will made provision. A long and beautiful life, active to its very sunset—until the stroke of paralysis on June 22d, from which she never recovered, she could thread her needle and read fine print without her glasses—has ended, and all that made it so sympathetic and helpful are among "the treasures of memory." Her deep interest in the Worcester campaign for no-license, and her grief at Sunday opening by the World's Fair managers, showed how near to her heart, even to the last, was everything that concerned her Redeemer's kingdom, and gives peculiar point and pith to these words from her bereaved brother, Rev. Henry T. Cheever: "It is plain now that until women like Mrs. Washburn are allowed the franchise by law, the millennium of temperance and morality cannot come."

A Roman Catholic miracle in Beverly (Mass.) is just now taking up more space in the papers than they have ever seemed willing to devote to any Protestant case of divine healing, no matter how marvelous or well-attested. It was a case of paralysis resulting from fever, and not of long-standing,—only between three and four months,

both of which circumstances rather discount from "the miracle." The prayer for recovery was made to St. Ann. Thus a Romish saint gets all the credit, and He in whose name every miracle was wrought which is recorded between the lids of the New Testament, none!

One of the effects of the hard times in Boston is to keep the recruiting officers for the army and navy exceptionally busy. Many men are thrown out of work by the closing of the mills and factories, and accept Uncle Sam's service as better than to go to the workhouse, or join the great army of tramps. They are said to be a much superior class to the trash who seek to enlist in time of prosperity, both morally and in bodily physique. It is a pity that these men should feel obliged to take a step which it is certain many of them will look back upon with regret. Americans, and the better class of foreigners are too independent and self-respecting to like the restraints imposed upon them by army life, or to choose it unless forced in by untoward circumstances. Another question which naturally arises is, Why is it almost an impossibility for farmers in the country to obtain help while these able-bodied men loiter about the streets, "because no man hath hired us?" A letter from New Hampshire to the Springfield *Republican* tells of a farmer, seventy years old, who has been obliged to do all his haying with the sole assistance of a man of 83. I could match this case by one nearer home. A passion for herding in the cities and large towns, and an inveterate dislike to the country, is one of the peculiar and perverse phases of human nature which has to be taken account of in dealing with the labor question. For the same reason country housekeepers have to do their own work. Every woman willing to engage in domestic service, almost without exception, prefers the city. It is one of the stubborn facts which stand in the way of ameliorating the condition of the city poor, that they themselves are not more anxious for it. The slums exist, not entirely because of the greed of tenement-house owners, but because there is a large and increasing class who seem to prefer to live in the slums, and would actually choose its vilest smells and hardest medley of noises to a robin's song in the elm, or the odor of fresh-mown hay on a June morning. I should consider this hardly believable if personal observations had not led me to this conclusion, which sounds uncharitable but is only truth.

Speaking of the money stringency, is it not strange that the laws which govern a thing in daily use by everybody, and which stand in the most intimate relations to our happiness and comfort, should be so little understood? The papers talk wisely, but I think very few people who read those learned editorials see through the muddle.

There is over \$300,000 in the State treasury awaiting members of endowment orders, but it is not the fault of the receivers, for the "supreme grand" officials have taken care to keep the books in such a wretched condition that it would take a wizard to straighten them out, and know exactly the condition of the corporations. One of the mysteries about ordinary life-insurance is that it discriminates between men and women to the prejudice of the latter. The old tradition that a woman is not presumed to be self-supporting, and so in need of any such help, still clings about her; yet why they should decline to take risks on the sex least liable to accident, is, as I said, one of the unexplainable things, though perhaps it does explain, in some measure, why workingwomen embarked so eagerly in the bogus endowment orders, which roped in all without discrimination of age or sex.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Aug. 23, 1893.

Congress is apparently working towards a solution of the vexatious financial problem, although the end is not yet in sight. Senator Voorhees, whose position as chairman of the Senate committee on Finance gives his opinions additional weight, made a long speech yesterday, which was listened to by nearly all the Senators, and by as large a crowd of outsiders as could be very well packed into the galleries. The Senator, although what is popularly known as a "silver man," favors the immediate and unconditional repeal of the purchasing clause of the present silver law.

The House will vote on this question next Monday.

Speaker Crisp having this week announced the committees, the House is now ready to proceed with general legislation as soon as the silver question is out of the way. The first bill passed by the House was that admitting, free of duty, all articles from foreign countries intended for exhibition at the proposed California mid-winter international exposition. The bill had previously passed the Senate, and now only needs the President's signature to become a law. By unanimous consent of the House, Representative Johnson, of Ohio, was yesterday allowed to introduce a bill providing for the exchange of U. S. bonds for treasury notes, and the bill was referred to the committee on Banking and Currency, of which Representative Springer, of Illinois, is the chairman, with leave to report at any time after the vote on the bill for the repeal of the purchasing clause of the silver law has been taken. This bill has been widely discussed here, and many regard it as a good and wise measure. Under it any holder of U. S. bonds may deposit those bonds with the government and receive their face value in treasury notes, which may at any time be returned and the bonds be again obtained, the payment for the accommodation being the interest on the bonds, which shall cease so long as they remain in possession of the government. The House also passed, by unanimous consent, a joint resolution extending to the Cherokee outlet, which, in accordance with the President's proclamation, yesterday made public, is to be opened to settlement on September 16 next, the provisions of the act providing for town-site entries of land in Oklahoma.

U. S. Minister Blount arrived in Washington yesterday, direct from Hawaii. He had a long conference with Secretary Gresham, and it is expected that as soon as President Cleveland returns, which will be in about ten days, a new Hawaiian treaty will be submitted to the Senate.

It has for many years been contended that Washington city officials were, as a rule, controlled by the rumsellers, and the contention is constantly being borne out by the action of some of those officials. The last public occasion was during a somewhat remarkable trial, a few days ago. A police sergeant raided the grocery store of a notorious character who was well known to be engaged in selling liquor without a license, and arrested the proprietor and several members of his family, besides seizing a quantity of liquors. When the case came to trial a stranger would have supposed that it was the police sergeant, and not the rumseller, who was being tried. He was accused of being a temperance man, and with belonging to an organization which was opposed to the liquor traffic, and when he admitted the accusation, the whisky lawyer said the testimony of such a man was not worthy of belief, and introduced a police lieutenant to swear that he would not believe the sergeant on oath. Right there is where the plot came in. This same sergeant was under that lieutenant last Inauguration day, and preferred charges against him for being intoxicated while on duty, and, what is more, he proved them, although the authorities dismissed the charges, and the sergeant was transferred to another precinct, and given a hint that he had better not make any similar charges in future. This matter may not seem important to the average reader, but it is of the most vital importance to every man and woman who has the future welfare of the country in view. It involves a great principle, one which many try to ignore, but which has got to be faced sooner or later by us all. The city of Washington is the capital of the United States—your capital, reader, as well as mine; and if the liquor men are allowed to control officials, high or low, here, there will come a time when they will control them everywhere. The trouble is that people who do not investigate the matter fail to realize the full extent of the cursed liquor power, and by their indifference really aid the rumseller in extending that power.

GEORGE WASHINGTON, in *Farewell Address*: "Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in the courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion."

REFORM NEWS.

THE PACIFIC COAST CONVENTION.

EDITOR CYNOSURE:—The Pacific Coast Association, opposed to secret societies, met in its second annual session at Canby, Ore., August 15, 1893.

The attendance was not quite as large as last year, owing, first, to its being mid-harvest, which means a great deal here, engrossing all the time and energies of farmers; secondly, to the stringency of money matters, as indicated by the numerous letters received; thirdly, because each person was expected to pay his own way this year, which was not the case in 1892.

Notwithstanding the decrease in numbers at the convention, the increase in enthusiasm more than atoned for it. The interest, especially in the afternoon and evening, was intense.

President Mathew presided.

The forenoon was devoted largely to prohibition. Very excellent addresses were delivered by Revs. Messrs. W. I. Gardner, of Canby, and J. N. Dennison, D.D., of Portland. These were masterly efforts, showing clearly that the only consistent position for a spiritual Christian to take is that of "legal prohibition".

Father Mathew followed with an earnest and able address on the lodge, showing it to be a most potent agency in advancing the saloon interests.

Luncheon was served on the camp ground.

At 1:30 P. M. the convention again assembled and proceeded to elect officers for the ensuing year, as per constitution. The election resulted as follows: President, Bishop Wm. Dillon, D.D., Salem, Ore.; vice-president, Rev. Samuel Mathew, Canby, Ore.; secretary, Rev. P. B. Williams, Philomath, Ore.; treasurer, Samuel Terry, Canby, Ore.

Bishop Dillon will remove to Salem early in October and will add great strength to our cause.

Philomath was chosen as the place for holding the next annual convention; and in order to get out of the way of harvest, the fourth Tuesday and Wednesday in September, 1894, were appointed the place and date.

The convention adjourned in a body at 2:00 P. M., to attend the funeral of an aged sister, who died, as she had lived, a faithful Christian.

Prof. L. B. Baldwin arrived on the afternoon train from Salem. He conducted the song services, presiding at the organ and adding great interest to the convention.

During the afternoon and evening sessions telling addresses were made against the lodge, embracing almost every phase of the question, by the following: Messrs. Mathew, Wyatt, Organ, Watson, Morgan, Baldwin, McLain, Mrs. Organ, Ridgeway, Franklin, McKensie and Williams.

Bros. Organ and Watson gave their experience while Odd-fellows. Both, in a most conscientious manner, left because they could not endure it longer as Christians—one for being refused the name of Christ in the prayer; the other, while being installed as High Priest in the Encampment. In this way both got the load which drove the institution from them forever, and sent them out as bright lights against the darkness of organized secrecy.

Among the ministers in attendance were: S. Mathew, J. N. Dennison, D.D., W. J. Gardner, T. H. Organ, H. C. Morgan, John Watson, H. B. Ridgeway, Arvilda Organ, A. Wiles, W. H. McLain, A. Ernst, and P. B. Williams, representing the following denominations: Methodist Episcopal, Wesleyan Methodist, Free Methodist, Evangelical Association, and United Brethren in Christ (Old Constitution). Lay members were present and gave their support to the convention from the Baptist, Christian and Presbyterian churches, in addition to those named.

It amounts to something to see such very promising young men as Prof. Baldwin, C. H. Merryman, and W. H. McLain, standing with us in the very front rank of this reform movement. We greatly revere the aged reformers, like Fathers Mathew and Loggan, and are glad, as young men, to be associated with them in this noble work.

There were encouraging letters read from a host of men and women who could not attend. We shall give your readers, in the future, some

extracts from these which we think will be of interest.

The Association unanimously voted to allow Rev. J. C. Scott to lecture in Washington, as opportunity offers, against the lodge, in the name of this Association.

The constitution was changed so as to read: "All secret societies," instead of "All oath-bound" secret societies. This puts us, as an association, squarely against the whole brood, which is the only consistent position to take.

The lecturer for the Association reported fifty-eight addresses on Moral Reform, besides a number of other discourses preached during two and one-half months.

Now, we ask for, and must have, help from some source to carry forward our plans for the future, or we fail. Father Mathew cannot bear the whole burden. P. B. WILLIAMS.

Philomath, Benton Co., Ore.

REV. J. P. STODDARD AT THE WORLD'S FAIR.

ODD-FELLOWSHIP.

If it is true that "Politics makes strange bed-fellows," it is even more evident in lodge relations. While it would be unfair to hold the more sensible and candid member responsible for the utterances of his "hot-headed" brother, it is perfectly fair to test the claims of both the conservatist and the enthusiast by the law and teachings of the system to which they adhere. It seems a marvelous inconsistency for men who profess Christianity to join with scoffers of the Bible and traducers of Christ in defending an order that rejects both the Word and the Son of God. In my present work this unholy alliance is a painful fact that I am compelled often to witness.

An Odd-fellow, having examined the expose of his order, threw it violently upon the table and with an oath exclaimed, "The scoundrel who wrote that book, whoever he was, ought to be hung." When asked if he approved of the secret lodges trying, condemning and executing the penalty of death upon offenders without reference to civil tribunals, he replied: "Most certainly I do; any man who would violate his obligation to keep the secrets of an order ought to die." I suggested that such a course might bring a conflict between the lodge and the civil authorities; to which he replied: "The highest tribunal in our land has decided that the oaths of an organized body of men are binding." I suggested, again, that such a multiplication of oaths might lead to complications in our courts and serious confusion in society. He still insisted that the secret obligation must prevail.

Not long after, another member of the order, who named the church to which he belonged, looked over the same book. When interrogated, he would neither deny nor affirm its correctness. He said that the order numbered ministers and eminent men in its membership, and if a man lived up to its laws and teachings, he would be a good man and put the church to shame by its benevolence, etc. He admitted, after parrying my questions for a time, that Christ was excluded to placate the animosity of Jewish and other unbelievers in the atonement, and attempted to justify the omission in the interest of a "broad-gauge religion," ignoring all narrow and bigoted views.

Looking at the claims of these two men, we see the first superseding constitutional law and putting the "Star-Chamber" decision above the civil tribunal, and the second, rejecting Christ at the behest of his enemies, and leaving the poor "cowans" without protection by civil authority in this world and without a "daysman" in the world beyond. Certainly these men could not have pondered the words of Paul, in the 13th of Romans: "Let every soul be subject to the higher powers," or Christ's declaration (Matt. 10:33): "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

A member from Boston made some damaging admissions about the despotic government of the I. O. O. F. system. Finding his claim to its benevolence untenable, he took refuge in the insurance feature of his order. Finding this unsatisfactory, he again betook himself to the plea of feeding the orphan and drying the widows' tears. When asked by what authority they carried on their work in Boston, he replied: "By authority of the Sovereign Grand Lodge of the World." I

asked, "Has the Sovereign Grand Lodge given you authority to act outside of your own membership and their relatives, AS A LODGE, in your relief work; or are your authorized benefactions *officially and lawfully* bestowed only in your own household?" He said truly, "Only such as have complied with our laws are legally entitled to help from our funds." To make sure of the fact, I inquired: "Could your lodge in Boston meet in a regular or special session and as a lodge vote to appropriate lodge funds in aid of those who had no connection with your order?" "No," was his prompt response; "it would be a misappropriation of funds," etc. I asked again, "What would be necessary to make an appropriation to an outsider legal in the eyes of your law?" "It would require the sanction of the Sovereign Grand Lodge," was his reply—a declaration showing the despotism and the un-Christ-like character of the order, and giving the lie to all its pretended charity.

A volume of incidents occurring during the week might be written, but one wearies of such heartless, selfish and puerile boasting, which is endurable only in the hope that the many who thoughtfully listen may receive "a word in due season," and that some may be won from these terrible delusions to Christ.

FOREIGN COUNTRIES.

have been well represented at our exhibit during the week, and conversations with an elderly lady from Ireland and three gentlemen from Scotland specially interested me.

A large reinforcement of friends has been especially gratifying, all of whom have my thanks for encouragement and assistance. I trust the work will go on, and that there will be no flagging of the interest in the hands of whosoever the Lord shall choose to "drive the battle on" to the close of the Fair.

TRUE AND FALSE RELIGIONS.

Many pass the N. C. A. exhibit without saying a word; some without even noticing the faces or mottoes on the walls. A single remark from others, and the reception of a tract, closes the brief interview, never to be repeated until the judgment day. Those who linger for a better acquaintance are far from being of "one mind,"

(Continued on 9th page.)

CORRESPONDENCE.

"MYSTERY" IN LODGERY AND POPEY.

ROGERS PARK, Ill., August 21, 1893.

EDITOR CYNOSURE:—The late distinguished and talented Archbishop Whately of Dublin wrote thus on "Vicarious Religion," which some of our readers will no doubt apply to Freemasonry or lodgery generally, as well as popery—the competitors for that supremacy over mankind to which the risen Lord Jesus Christ alone has the rightful claim. He says: "It is very important to observe that in all passages (of Scripture)—and they are numerous—to which he applies the word *mystery* to the Christian faith, or to any part of it, the circumstance to which he is directing the reader's attention is *not the concealment but the disclosure of the mystery* . . . Truths formerly unknown by men's unaided powers, he speaks of now as no longer concealed, except from those who willfully shut their eyes against the light of divine revelation. . . The apostle draws attention to the revealed portion of the divine dispensations . . . in manifest allusion to the *mysteries* of the ancient pagan religions with which he contrasts Christianity; inasmuch as in this last there was not, as among the pagans, a distinction between the *initiated and the uninitiated*; a revelation to some of the worshipers of certain holy secrets from which the rest were excluded." (How applicable is this description of pagan mysteries and their holy secrets to Freemasonry, from which those in the lower degrees are excluded!). . . "But the great mysteries of the Christian faith were made known . . . to all alike—Jew or Gentile—who were but willing to embrace the truth. . . There was not one system of religion for a certain favored few, and another for the mass of believers; but the *mystery of godliness* was made *accessible*, gradually indeed, in proportion as they were able to bear it, but *universally*. To all Christ's disciples it was 'given to know the mysteries of the kingdom of heaven.' There was 'one Lord, one faith, one baptism,' and

(though with diversity of gifts) one and the same Spirit, sanctifying the church, and dwelling in all its members. The opposite system to this—that of recognizing different degrees of access to the Deity, and of keeping certain *sacred rites and holy secrets* confined to a few, and set apart from the multitude, is one of the characteristics of *natural religion*; by which expression I mean not what is commonly, though improperly, so called, but such a religious system as men *naturally* fall into when left to themselves."

The learned Archbishop charges *Romanism* with fostering the corruptions described; but readers will be equally ready to charge Freemasonry and its allies with the like corruptions. He says: "The . . . profane speculations of scholastic theologians ('not all of them members of the Romish church') which are extant, afford a melancholy specimen of the fruits of this mistake as to the Christian mysteries, 'this corruption from the *simplicity* that is in Christ.'"

The volume from which we have taken the above was published in 1864; and in our United States, to-day, as well as in the United Kingdom, the invasion and consequent increasing corruption of Protestant churches by lodgery makes the references to paganism in a great degree as applicable to such churches and members as to popery itself.

Rome has but lately begun to cultivate popular political favor, and considers, as she ever has done, that States and nations should be her servants. She is acquiring great wealth by her political power and would delight to receive support from national taxes.

Are the American people willing to have it so? in fact, to change the Constitution of the country?

T. H.

JNO. G. WOOLLEY'S ILLINOIS TEMPERANCE CAMPAIGN.

ILLINOIS CHRISTIAN ENDEAVOR UNION, TEMPERANCE DEPARTMENT.

99 WASHINGTON ST., CHICAGO, }
August 19, 1893. }

EDITOR CYNOSURE:—The Christian Endeavor Temperance campaign seems to have struck a popular chord in the hearts of the young people of this State.

We have received already a large number of requests for Mr. Woolley's services. These have come from all parts of the State.

Mr. Woolley is to speak Sunday evening, September 3, and Tuesday evening, September 5, at Evanston. Monday morning, September 4, he will deliver an address before the ministers at the First Methodist church, this city, and in the evening of the same day he will lecture at Oak Park. The entire month of September will be spent in Northern Illinois. From the present outlook there will be a splendid uprising in all our churches on temperance lines during the coming fall.

We enclose a copy of our battle hymn and also a copy of Mr. Woolley's letter to the young people. Very sincerely,

E. D. WHELOCK, Superintendent.

MR. WOOLLEY'S LETTER.

REST ISLAND, Minn., Aug. 1, 1893.
To the Christian Young People of Illinois:

DEAR FRIENDS:—I never meant to be a lecturer for money, and have gladly given nearly six years, asking no pay. But now it seems I *must*; for having undertaken a great enterprise of help to fallen men, and so incurred a heavy liability, it surely seems the will of Him we serve that I should pay the debt, and I am confident the work itself is of His planning.

So I have authorized the friends who send you this to make appointments for me in your State on terms that will in time lift Rest Island's burden and free my hands and head and heart for wider labors also pressing.

If this tour among you and in your name shall realize a considerable sum of money—which may God grant—I want you to know that all of it except a decent frugal living for myself and mine will go, without reserve, to the Rest Island Mission.

I am so glad the wonderful campaign these friends propose is laid in Illinois, for it was in her saloons my light went out and in her soil my parents laid them down in sorrow, years ago. Greetings in Jesus' name, JNO. G. WOOLLEY.

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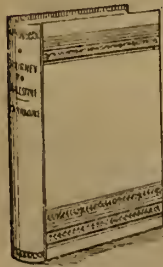
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The Christian Cynosure.

HENRY M. HUGUNIN

Editor.

CHICAGO, THURSDAY, AUGUST 31, 1893.

THE WORLD'S CONGRESS, NATIONAL CHRISTIAN ASSOCIATION.

OCTOBER 5TH, AT 2 AND 7:30 P. M.

We are now planning for the World's Congress of Christians opposed to Secret Societies. It will be held, God willing, in the Fine Art Building, Lake Front, Chicago, October 5. The sessions will be at 2 and 7:30 p. m. Papers are promised by Rev. Joseph Cook, Rev. H. L. Kellogg, Bishop H. J. Becker, and Rev. M. A. Gault. Other gentlemen will be on the program, and there will be opportunity for others interested to speak. This will probably be the most representative gathering held on this subject for years, and all our readers should plan to attend. The program will be announced in the near future.

FINANCIAL.

The present paper contains a statement of money donated since the annual meeting in June. While this amount has not equalled the expenses of the Association, yet we are very grateful to our God for what his children have done in these "stringent" times.

We shall go forward, trusting that the next two months will not only find your gifts equalling the necessities of the work, but allowing the payment of the debts of the Association.

The Lord put it into the heart of one man to have Bro. Phillips, our General Secretary, write his will, which provides some hundreds of dollars for the future.

Others are corresponding about the matter. It will cost you but little to write, and it may be the means of doing much good.

You will read with interest of the Oregon Convention, just closed.

In another week we hope to have a report from the Nebraska Conference.

The blessing of God is resting continually on the labors of W. B. Stoddard in New England, while his father is delivering, on an average, four or five addresses per day at the World's Fair, that reach the uttermost parts of the earth.

Notwithstanding the "stringent times," take it all in all, it is a season of blessing. God be praised!

This article is headed financial, and so it closes with the thought that we may each be partakers of the blessing, being co-workers, by furnishing funds for carrying on the work as God has prospered us.

DR. LORIMER MISQUOTES SCRIPTURE.

That Freemasonry is Gentile or devil-worship has often been demonstrated in the *Cynosure* with mathematical certainty. That this institution makes use of the Scriptures in the same way that Satan did in his temptation of Christ and for a similar purpose has also been clearly shown, and that such use must inevitably destroy reverence for the Word of God in Masonic devotees is equally certain. The fact that Masonic preachers often get lodge legends so mixed up with Bible truth that they are unable to accurately quote either the words or teachings of Scripture, has often been remarked. Nor are those misquotations always intentional, as is very clearly shown by the following quotation from Dr. Lorimer, formerly of this city, but now of Tremont Temple, Boston, which is taken from the *Union Signal* of August 10th:

When Jesus took the piece of money from the fish's mouth he asked, Whose image and superscription are these? Like coins, Christians are in circulation in the world, and the only question it asks of them is, Whose image and superscription do ye bear? "Ye [are] epistles known and read of all men," and whether you will or not, the only confession of faith the world wants of the church is the disciples it sends out. It will not ask whether a church believes in vicarious atonement when it sees its disciples, the pastor, the pew-holder and Sunday-school superintendent, vicariously sacrificing themselves day by day for the sins and sufferings of others.—Dr. Lorimer of Tremont Temple.

Christ not only did not take the money from

the mouth of the fish, but evidently was not present when Peter by divine command went "to the sea and cast a hook," caught the fish, and, taking the piece of money, paid it as tribute money for Christ and himself, to save giving needless offense to the Romans. See Matthew 17:24-27.

The account of Christ's asking the Pharisees: "Whose is this image and superscription?" when one of them, at Christ's command, "Shew me the tribute money," held up a penny, is given in Matthew 22:17-21.

That this doctor of divinity should be so unfamiliar with the simple narratives of the New Testament, must seem astonishing indeed to those unaware of the fact that Dr. Lorimer is a 33-degree Freemason and has himself blasphemously assumed many titles belonging exclusively to the Deity, such as Prince of Mercy, Most Puissant, Worshipful Master, Perfect Master, etc.

Dr. Lorimer may not have intended to cast a slur on the doctrine of the vicarious atonement of Christ in this quotation; but we cannot see how any one can overlook the fact that this atoning work is belittled by comparing the work of pastor, Sunday-school officer, or teacher therewith.

Errors in the life breed errors in the brain,
And those reciprocally those again.

"ROYAL AND SELECT MASTERS."

A mass convention of Royal and Select Masters of Illinois will be convened in the city of Peoria, Sept. 5, continuing two days. P. M. Ill. Comp. Warville has consented to read a paper before the convention, entitled, "The Genesis of the Degree of Royal Master." The several degrees of the rite will be conferred upon actual candidates.

Mackey's *Lexicon of Freemasonry*, article "Royal Master," describes this Council degree as "by no means of ancient origin, intimately connected with the degree of Select Master, and with it explanatory of the Royal Arch degree;" also, that it is "sometimes conferred on Royal Arch Masons by a distinct and independent body called 'A Council of Royal and Select Masters.'"

The Select Master degree is described as the ninth in the American Rite of Freemasonry. (Both the Royal Masters' and Select Masters' degrees are fully exposed in "Knight Templarism Illustrated," which is sold at this office.) Secrecy, silence and darkness are its characteristics. It is filled with lying statements about the power of the heathen gods, about the name of God giving Saul and David wisdom, and fabulous traditions concerning the finding of immense treasures by Solomon, the death of Hiram Abiff, and other Masonic "history."

The obligation of the Royal Master binds him to the degree under a penalty of being burned alive. The Select Master submits him to have his eyes torn from their sockets, his hands chopped off, his body quartered and thrown among the rubbish of the temple, if he ever dares to reveal the trumpery secrets of this degree.

There is unequivocal Masonic authority (Mackey's *Ritualist*, pp. 508 and 515) that Freemasonry, through the Royal Master's degree, proposes to give its members eternal life, without Christ; and Mackey also gives us to understand that the Select Master's degree is still more potent in the work of Masonic salvation. See Mackey's *Ritualist*, p. 549.

In a degree-conferring council like that which is to meet at Peoria next month, no less than nine, nor more than twenty-seven, Royal Masters can work together. If more members of either degree are present, they can take no part in the ceremonies.

In Masonry these degrees are considered "great, grand and glorious." Christians will find them blasphemous and insignificant beyond their purpose of revealing Freemasonry, as it is, a mighty poor religion.

PERSECUTING WOMEN EVANGELISTS.

Mrs. Justin Rice, whose husband is serving a 65 days' incarceration in the city bridewell for "obstructing the public streets," by preaching the Gospel, has been frequently arrested by the police, both before and since Mr. Rice's imprisonment, for the same offense.

On a recent occasion, at the corner of Madison and Peoria streets, while speaking to fifty persons, she was arrested and carried to the police station, from which, after two hours of detention she was released on her own cognizance. In ex-

planation she said she had not enough people in her audience to obstruct the streets, while a patent medicine man who had a large crowd on another corner was not molested.

There has been, in these arrests of Mr. and Mrs. Rice, a very apparent discrimination against the Gospel, for when Mrs. Rice applied at the DesPlaines street station for protection in her work, she was laughed at and ordered to "get out."

Although her husband is locked up, and these interruptions are to her very annoying, Mrs. Rice maintains a calm, Christian courage which has enlisted warm friends in her behalf. Among others, the Free Speech League has espoused her cause, and calls upon all liberty-loving citizens to join it in restoring to these evangelists the rights given to them by our forefathers. By its help it is probable that they will be relieved from the spite-work which oppresses them.

But Mrs. Rice is not the only woman evangelist that has fallen into the hands of the police for preaching in the streets of Chicago. On a recent evening one of the Salvation Army women, Mrs. Captain Peterson, was arrested, with her lieutenant, for conducting an open-air meeting on Thirty-ninth street. The patrol wagon was called to take herself and the lieutenant to the police station, at Forty-third and Halsted streets. On the way to the station the officers having them in charge, and who had heard her voice in the street, asked her to sing. While the wagon rattled on to the station the captain did sing—not the rollicking songs that enthuse the crowds, but, soft and low, a touching and familiar religious hymn. Then she prayed with the officers, kneeling in their midst on the floor of the wagon. The captain, as she told the story, said she thought there was a gentleness in their demeanor toward her, when they got out of the wagon, that she had not experienced before.

When it is remembered that these faithful Christian soldiers are engaged, as a labor of love, in carrying the Gospel to the poor, degraded and lost denizens of our city slums and working hard to save a few out of the neglected masses, it seems hard that they should meet with these adverse adventures. If they were fakirs, or thieves, endeavoring to rob the poor and ignorant, instead of leading them to better lives, they would, evidently, be more esteemed. Let them alone.

THE "NEGRO PROBLEM."

Quite a little interest has been created in certain quarters by the lectures of a certain Professor Graves, who proposes, as a final settlement of this question, that a territory somewhere in our Western wilds shall be set aside for the formation of a distinctively Negro State, and that to this territory all persons of African descent shall be consigned; and from its borders all white persons are to be excluded.

The reasons assigned are: 1. The irreconcilable prejudices of the races. 2. The impossibility of the Negro successfully competing with white men. 3. That Negroes can, by competition with each other, secure the highest and best moral and material development.

For more than fifty years we have heard this same line of argument. It has always come from those who never had, or, if so, had quite forgotten, their Christianity and their arithmetic, as well as their geography. It has always met with a hearty response from those who took counsel of their race prejudices and never stopped to enquire whether it was practicable or just.

It is a recognized principle in civil jurisprudence that before a man can be tried for murder it must be shown that some one has been killed. So it will have to be shown that we have such a territory of sufficient size, fertility and mildness of climate to contain some 8,000,000 of mainly agricultural people, and with a capacity of enlargement of at least 25 per cent for each decade. Suppose, for example, we had a region four times as large as the State of Iowa, and of equal fertility; that it was unoccupied and accessible, we might have room to commence the experiment, but without a similar region adjoining we could not long carry it on.

Now it is plain: 1. That there is no such territory. 2. That if there were, it would be impossible to keep white men out of it. The mad rush for Oklahoma and the newly-opened Indian reservations illustrates the Anglo-Saxon's greed

for land. We should need our entire standing army to protect our Negro State from invasion. 3. It would be impossible to persuade all the Negroes to go there, even if such a region were provided. Many of them are well-to-do citizens, with pleasant homes and favorable surroundings.

Nothing short of a repeal of the fourteenth and fifteenth amendments of the Constitution and a return to the spirit and practice of the days of slavery could accomplish such an object. Revolutions do not go backward in that fashion.

The reasons for the proposed movement, even if it were just and practicable, are wholly inadequate. 1. Prejudices. These are not inevitable or unreconcilable. They yield to Christian education and community of interest. 2. Inability to compete with the white race. But some Negroes can compete with most white men and all white men cannot successfully compete with all others. This does not prevent their living together in harmonious relations. 3. The isolation of the Negro race. This has not been found favorable for their development. In countries like Hayti, where such isolation has been complete, the upward progress has been much slower than where the two races have lived together in harmonious relations.

But the true solution of the Negro problem is in practical obedience to civil and divine law. If those who prate about the deportation of the Negroes would use their influence to secure the execution of the laws both for the restraint and for the protection of the Negro, and if, above all, they would heartily unite in the grand work of Christian education by which the race has made such marked and commendable progress since their emancipation, there would be a wise and certain solution of the so-called race problem.

—From a Mason's wife in Ohio we have received the following clear-cut testimony against the lodge and in favor of our reform: "I think that Satan could not have done better than start secret societies; they are keeping both our old and young men out of the church. I think the *Cynosure* the best Christian paper I take, and as long as it keeps its present Christian character, I feel that I am a life-subscriber."

—Quite a full and interesting report of the Pacific Coast Anti-secrecy Convention, held at Canby, Ore., Aug. 15 and 16, will be found on our fifth page. While the attendance was not as satisfactory in point of numbers as at the previous gathering, the spirit of Christian unity and earnestness was very apparent in its deliberations. The election of Bishops Dillon as President of the P. C. Association, and the hearty co-operation of the Christian men and women on the coast, indicate a year of determination and industry that gives assurance, under divine favor, of gratifying success.

—Among welcome callers at the *Cynosure* office during the past week were the following: W. O. Norval, of McCook, Western Nebraska, one of the staunch friends of our reform, and an industrious farmer. Formerly, as a local preacher in the Methodist Episcopal church, he frequently seized an opportunity to warn his hearers against the evils of the lodge system. For this he was severely rebuked by his presiding elder for overstepping the bounds of duty. In consequence of this treatment he decided that it was his duty to step out of the M. E. church into the Congregational, where he now enjoys more freedom of speech. Upon his departure from this office he left a material token of his interest in our work. Rev. H. H. Hinman was with us for a few days prior to his departure for a brief visit in Wisconsin. Bro. and Sister J. F. Browne, the former well known as an old-time lecturer for the N. C. A., passed through here while on their sad journey from their home in Ohio to Wenona, Ill., to inter their little child beside another whom they had at an earlier day buried there. The World's Fair is bringing many kind friends to the city and their visits are always appreciated.

REFORM NEWS (Continued from 5th page.)

and their approval or disapprobation of the Association is often very emphatic.

One thing has impressed me deeply by its frequent occurrence. When anyone takes decided ground against our work and in favor of the lodge, it is my custom to ask, "Do you read the Bible, and believe in Jesus Christ as the Son of

God and the only Saviour of lost men?" Some hesitate, while others respond promptly; but in nine cases out of ten, and I think I may safely say in ninety and nine cases out of every hundred, those who attempt to defend Masonry and Odd-fellowship, in the last analysis of their creed reject the atonement and repudiate the Bible as the unchangeable and perfect law of God. Nothing is more common with this class than to ask, "What Bible or what Christ do you mean?" There are a great many sacred books and a great many Christs, and who is to decide which is true or which is false. You are too narrow and old-fogyish for this age. It is time for people to get out of the superstitious prejudices and ruts of Jewish tradition, and escape the craft of priests, and come into the broad and universal brotherhood of all mankind," etc. I suggest that I have heard of two ways before, and that I prefer to be narrow enough to walk in the "straight and narrow way that leadeth unto life" rather than to join the multitude treading the "broad road that leadeth unto death".

There is something about this lodge worship that seems to possess its devotees, and make them cry out against Christ and his Word, as did the demoniac who dwelt in the tombs. While its fullest development appears in the older fraternities, it finds frequent expression in those "fledglings" that "peep and mutter" through "holes in the wall," or croak like frogs in dark cellars, or windowless rooms, in the darkness of night. Very few among this class show any knowledge of the Scriptures, and confess that they never read them. Most of them are equally ignorant of the history, literature and teachings of their own religious systems, and, having little beyond assertion to offer in self-defence, they suggest that their time and thought is so fully occupied with "lodge work" that they have neither time nor inclination to bestow upon anything better.

Of the other class it may be affirmed that, with very rare exceptions, they are not only Bible readers but Bible students. They hold firmly to the divinity and the vicarious offering of Christ, and a life of purity preceded by a "birth from above," as the only "hope of immortality and eternal life". They are, moreover, ready to give a reason for their hope "with meekness and fear". They are neither "heady, high-minded," boisterous, boastful or profane. The contrast is so marked that only the spiritually blind and deaf and dead can fail to note it.

When subjected to the Scripture test, "By their fruits ye shall know them," the church is as much above the lodge in its effects upon the character and conduct of men as the influence of the Christian home is superior to that "house which is the way to hell, going down to the chambers of death". J. P. STODDARD.

FROM REV. S. S. PALMER.

CHICAGO, Aug. 23, 1893.

EDITOR CYNOSURE:—Will you allow me to say a word about the N. C. A. exhibit in the Manufactures and Liberal Arts Building?

August 17 was my first day at the Fair. After a somewhat extended search, I discovered the location and found Mr. Stoddard so busy attending to the callers that I was much pleased and surprised.

A lengthy stay convinced me thoroughly of the importance of the work there, and of this exhibit. The secret society men are having their eyes opened, I think, as never before to the fact that these things they call secrets are all published to the world, and scattered broadcast. Many young men about to enter the lodge, also, are learning the fact that they can buy for 40 cents all they would get for \$25 to \$100 on uniting with the lodge.

Discussions, some warm, and very earnest, are almost constant, and the thoughtful, inquiring young men—yes, and young women, too—are stopping to learn all about these things, and take away with them tracts and facts that may save many of them from eternal ruin; for when the Satan of the lodge once gets hold of a young man, the chances are very largely against his escape to perfect freedom. After eight years of nominal membership in the Masonic fraternity, and twenty-odd years of most bitter and unrelenting persecution because of my renunciation, I can speak with positive knowledge that few men possess; and I make this appeal to those who have means to spare for this work: Do not allow Mr. Stod-

dard to leave that work until the last day and the last hour of the World's Fair.

We may not see results. That is not our part. Let us be faithful. It is the "good and faithful" servant, not the "good" and "successful" servant. Don't forget that the work costs something. Eternity alone can tell the results; but God's promises are sure. A courteous, kind, efficient man is doing a noble work in this field. Keep him there to the last moment. Truly yours, S. S. PALMER.

THE EASTERN SECRETARY IN NEW ENGLAND.

BOSTON, Mass., August 24, 1893.

DEAR CYNOSURE:—The papers of this city have been printing long and sensational accounts of the trial of Rev. N. B. Thompson, of Campello, Mass. He was charged with adultery. After a thorough trial, in which I judge from the evidence that he was given every advantage, the charge was sustained and he was expelled from the church by a two-thirds vote.

When in Campello two years ago, lecturing and securing readers for the *Cynosure*, I was frequently told that the lodge could not be so bad or Rev. Mr. Thompson, who was regarded as a godly man, would not belong to it.

He has been a recognized leader in the K. of P. lodge in his town. This lodge now receives him with open arms. Last Sabbath he preached before Damocles Lodge K. of P., his subject being "The wonderful love of two men." He related the fable of Damon and Pythias, and the story of David and Jonathan.

It is the custom of this lodge, I am told, to have dancing sprees to raise money. Who knows how far this poor deluded man has been led in his downward course by these dancing Pythians?

Mr. Thompson purposes to lecture in the Brocton Theater next Sabbath evening, and announces his subject as "Inside-out, or the secret workings of a church trial." Every man who hates God and his church in the city, who can, will undoubtedly attend and hear the bride of Christ ridiculed by this unworthy man. But there is a judgment day coming, thank God! Those who are called good bymen do not always prove to be good.

The standpoint from which you view an object has much to do with your like or dislike. My first view of the city of Providence, R. I., was from the standpoint of a stranger seeking a temperance hotel. I was told there was but one in the city. Going to this one, "The Central," I remarked to the clerk, "I understand you do not sell liquor here." "No," said he, "but you can get it next door." He assigned me to a back room with a broken transom and the plaster partially off the wall, and charged me one dollar for occupying the same overnight. I found some friends and *Cynosure* subscribers in this Roman Catholic and rum-cursed place. My introduction was anything but pleasant.

Sabbath evening I preached the Word to those who gathered in the United Presbyterian church in this city. Bro. Hood, the pastor, was most cordial, and aided me in securing *Cynosure* subscriptions among his people.

Tuesday evening I filled my appointment at West Mansfield, Mass. I was met at the train and conveyed to the home of Bro. Purdy, who cared for my temporal needs and rendered what assistance he could. The evening proved to be pleasant, and the attendance good. There had never been an anti-secrecy lecture there before, so far as I could learn. Several lodgemen came in. All did not remain until the benediction was pronounced. Those who left evidently did not feel very kindly toward the speaker, as loud words outside, and pounding on the building followed. At least one man renounced the lodge as a result of this lecture, and I trust others. The brethren rejoiced in the truth, and will stand by it. I expect to hear that the battle is going on at West Mansfield. Four copies of our paper will be read each week there hereafter.

To-day I met Bro. E. T. McIntire, whose experience appeared in the *Cynosure* some weeks since. He had just returned from the Alton Bay Adventist camp meeting, where he did some telling work in opposing lodgery. I hope he will report to the *Cynosure*. Strong opposition only tends to intensify his earnestness in the fight. May God bless him. Yours till the final victory, W. B. STODDARD.

THE HOME.

ABIDE WITH ME.

Abide with me; fast falls the eventide,
The darkness deepens; Lord! with me abide;
When other helpers fail, and comforts flee,
Help of the helpless! oh! abide with me.

Swift to its close, ebbs out life's little day;
Earth's joys grow dim; its glories pass away;
Change and decay in all around I see:
O thou who changeth not! abide with me!

I need thy presence every passing hour.
What but thy grace can foil the tempter's power?
Who like thyself my guide and stay can be?
Through cloud and sunshine, oh, abide with me.

I fear no foe, with thee at hand to bless;
Ills have no weight, and tears no bitterness:
Where is death's sting? where grave, thy victory?
I triumph still, if thou abide with me.

Hold thou thy cross before my closing eyes;
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows
flee:

In life, in death, O Lord! abide with me!
—Henry F. Lyte.

THINK OF IT, YOUNG MAN!

"Hope to help some poor soul to look to Jesus before joining secret orders. I feel so sad when thinking of the way people are led away from God by joining them. Many of our best young men are ruined by them. Instead of prayer meeting they have balls and other entertainments; and then pretend they are as good as a church. It is awful, awful to think of!"

The words of our correspondent are timely words. These things are pitfalls for the young. It is not to be wondered at that the careless and the unregenerate, the worldly and the infidel flock to them. They are well calculated to feed the sinful heart. They are of the world, worldly, and belong not to God. All should let them alone.

Are there no differences of degree in the evils of these orders? No doubt. But all of them are sufficiently out of the way to be let alone. Many of them are particularly Christless, and spiritually disastrous.

Why should a true child of the King mix up with these unspiritual institutions? He has high and pure fellowships; why should he seek the low and the impure?

You will notice that of those Christians who are not entirely free from them when they become intensely spiritual, the relish for the lodge grows proportionally smaller and disappears. Christ weans us from anti-Christ, and holds us to himself. Praise his name!—*Harvester*.

PRAY MUCH.

True prayer is the language of an earnest soul breathing after God and a knowledge of his will. The praying spirit is a search for the presence of God and a continued craving for a conscious blessing from him. "Give ear to my prayer, O God, and hide not thyself from my supplication." "O Lord God of my salvation, I have cried day and night before thee; incline thy ear unto my cry: for my soul is full of troubles." "Hear me when I call, O God of my righteousness; thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer." These are the cries of a dependent, trusting and enriched heart. They show the natural disposition of troubled man to fly to God for succor and relief.

Man has always prayed. He cannot help it. He is made so. His prayers may not always be prompted by the right motive, nor couched in acceptable phraseology, nor offered in the proper spirit. "Ye ask and receive not, because ye ask amiss." But man will pray. The very nature of his earthly life demands prayer. He may rebel against his environments, scoff at the necessity for supplications, for years neglect his duty, yet sooner or later, secretly or openly, he will call upon a higher power for that aid which earthly help cannot render.

There is no substitute for prayer. Praise is excellent, and good works are noble, but prayer is indispensable. "Ask, and ye shall receive," has its counterpart in, Ask not and ye shall not receive. The prayerless life is a barren life. Jesus said, "Men ought always to pray." He

set a glorious example—"Sit ye here while I go and pray yonder." His human life was the grandest life ever lived, yet it was a life of conscious dependence upon God and constant supplication for his aid and blessing.

Prayer is successful when offered in faith and with obedience. No man can expect God to bless him while conscious of willful and unrepented sin. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." "If I regard (cherish) iniquity in my heart, the Lord will not hear me." Man knows that his heart must be emptied of Satan, if it is to be filled with God. Just in proportion as his life is straight and pure will his trust take hold upon the Infinite. "The effectual fervent prayer of a righteous man availeth much."—*Anonymous*.

TRUE WOMANHOOD.

We are foolish, and without excuse foolish, in speaking of the "superiority" of one sex to the other, as if they could be compared in similar things. Each has what the other has not; each completes the other, and is completed by the other; they are in nothing alike, and the happiness and perfection of both depend on each by asking and receiving from the other what the other only can give.

Now, their separate characters are briefly these. The man's power is active, progressive, defensive. He is eminently the doer, the creator, the discoverer, the defender. His intellect is for speculation and invention; his energy for adventure, for war, and for conquest, wherever war is just, wherever conquest is necessary. But the woman's power is for rule, not for battle; and her intellect is not for invention or creation, but for sweet ordering, arrangement, and decision. She sees the qualities of things, their claims and their places. Her great function is praise. She enters into no contest, but infallibly judges the crown of contest. By her office and place she is protected from all danger and temptation. The man, in his rough work in open world, must encounter all peril and trial; to him, therefore, the failure, the offense, the inevitable error; often he must be wounded or subdued, often misled, and always hardened. But he guards the woman from all this; within his house, as ruled by her, unless she herself has sought it, need enter no danger, no temptation, no cause of error or offense. This is the true nature of home; it is the place of peace; the shelter, not only from all injury, but from all terror, doubt and division. In so far as it is not this, it is not home; so far as the anxieties of the outer life penetrate into it, and the inconsistently minded, unknown, unloved, or hostile society of the outer world is allowed by either husband or wife to cross the threshold, it ceases to be home; it is then only a part of that outer world which you have roofed over, and lighted fire in. But so far as it is a sacred place, a vestal temple, a temple of the hearth watched over by household gods, before whose faces none may come but those whom they can receive with love; so far as it is this, and roof and fire are types only of a nobler shade and light, shade as the rock in a weary land, and light as of the Pharos in the stormy sea, so far it vindicates the name, and fulfills the praise of home.—*Ruskin*.

MISSION WORK AND WORKERS.

All cannot become missionaries, but those who cannot go themselves can help to send others. The venerable George Muller earnestly desired, when a young man, to go as a missionary to heathen lands, but the way did not open for him to go; and he then determined to do all in his power to promote the work. He has since been enabled to assist missions in various parts of the world by contributions to the amount of more than a million dollars. During one year 138 missionaries were thus assisted, at a cost of \$30,000. And this with no organization or society, but simply an earnest-hearted godly, man giving his life to the work of the Lord.

Many people think nothing can be done without a society, corporation, or board of directors;—and often very little is done with them;—but greatly as they are sometimes blessed of God, yet much good is also done without such agencies; and good work was done long before any such societies existed. And by individual action self-

supporting work is developed, and new centres of labor and influence are developed.

Thus some twenty-five or thirty years ago George Muller was helping on a young missionary to China, who had not long before left all societies, and determined to put his trust in God. That young man's work has grown, and now he is working independently, and he has led forth some five hundred missionaries who work in the "China Inland Mission."

When we teach a child to walk, we want him to walk off and then teach some one else; we do not want to keep him forever in leading strings. It is good for birds to try their wings; and the sooner a missionary or mission can be well started and become independent and self-supporting, the better.

There are evils and dangers in independent labor, and so there are dangers in societyism, officialism and red-tape. We must guard against them all, and each for ourselves try to do our own work, whether others work with us or not.

One of the most useful and fruitful methods of doing mission work is by means of books, tracts and papers, wherever the people can read them. This is a work that makes no show, and sounds no trumpet, but is quiet as the coming of spring; yet doubtless thousands of souls have been saved by this means. A penny may send the message of salvation to some remote corner of the earth, where a missionary might be unable to go; and the word thus sent forth may win a soul for Christ who shall shine in glory forever. There is plenty of work to do,—where are the workers?

WISE AUNT MARTHA.

"Do, child, take time to live as you go along," said Aunt Martha to me one day.

The words were "spoken in season and fitly chosen," and gave a new turn to my life, and I am going to write down what followed, so that some other woman may hear what Aunt Martha had to say.

She was a little woman, with kindly face set in soft grey hair, with the brightest eyes showing behind glistening gold-rimmed "specs," and her seventy years had been lived faithfully to her God and to herself.

As far from selfishness as ever a woman could be, yet she preached and practiced the glorification of self as I never knew another to do.

It was toward the close of a busy, hurrying Saturday; little things upstairs and down had claimed my attention all day, and at the moment Aunt Martha spoke I was agonizing over the trimming of a bonnet, not because I needed the article, but because it was a part of the week's work I had set for myself.

The bows would not settle themselves gracefully under my nervous fingers, and the bit of bias velvet refused to stretch a required half-inch in length. Just then the door-bell sounded, and my exclamation of dismay at the prospect of a visitor called forth auntie's remark, and clinched the thought that to begrudge one's time to a friend for the sake of a few ribbon bows was anything but a sane state of mind.

Away went the offending bonnet; ribbons, lace and pins were all tumbled into the convenient bandbox, and, turning to the open fire, I shook off the threads into the blaze; and, dropping down on the hearthrug, gazed into the heart of the glow like an old Persian fire-worshiper. Aunt Martha knew I was ready for a talk, and she took up her knitting. "That's right, my dear," she began, "the world will do as well and you'll do far better without that bonnet to-morrow. I sometimes wish the good Book had said 'Remember Saturday night to keep it holy.' Sunday would be smoother if it had. I've been watching some time, and you're getting no good of yourself, child," she continued. "Human beings are a sight of trouble, to start with: teething, and the measles and the rest; but just as soon as they are old enough to be something, away they go; rush and scramble from Monday morning till Saturday night, with no attention to the best part; as if we weren't made just a little lower than the angels, and expected to live up to that pitch."

The old lady's needles ceased their click as her voice increased in earnestness. "I'm sick of this cry of 'no time! no time!'" she said. "As we're going to have all forever and forever, we might enjoy a little of it while we're in these wonderfu

bodies. I hate this talk about worms of the earth, and poor miserable beings; 'tis a fine compliment to the Lord who breathed into each one of us the breath of life. He stamped a different 'I' in goodness knows how many billions, and if he thought you and me of as much consequence as that, we ought to do all we can to keep up our ends."

"But, Aunt Martha," I protested, giving the fire a vigorous poke, "many people are so tied down by circumstances, with their noses all their lives to the grindstone, that cultivation of what you call the best part is an actual impossibility."

"Don't talk circumstances to me, Jane" (auntie generally called me Jennie); "anybody can keep his soul on top, for that's where the Lord meant it should be, and any living that's worth while makes its own circumstances. The Lord will help the child who respects and tends the part which the Creator made in his own image; is that to be dwarfed and smothered that there may be one more embroidered doily in the world, or an extra frill on a petticoat?"

"Now, I'm the last one to advise anybody to laze through life" (and I knew from experience she was); "but this out-of-breath-scrambles isn't living at all, and we lose the every-day's getting ready to enjoy the to-morrows which never come. We'll never travel over to day, and every one ought to lift us a mite up, or it is worse than lost."

"Now, my boy John hardly knows that the Lord has trusted the children to him to finish off for him, he's so busy toilin' and moilin' every day for them. When Sunday comes its hurry, scurry, just the same; to church twice and to Sunday-school, where John teaches Mr. Lee's boys, Mr. Lee teaches John's; and its early to bed for the whole tired family, so as to get a fair start to begin all over again Monday morning."

"But, Aunt Martha, how can you disapprove of church and Sunday-schools?" I asked, wondering if my good aunt was letting her hobby run away with her. "You surely don't want Uncle John to bring up his boys to be careless about Sunday?"

"No, child, no! The Lord made the day sacred, but he made families sacred too, and John and Milly seem to forget that side. One day last spring I was there, as pretty a morning it was that ever shone, and in rushed the children to beg the mother to go to the woods with them, and she actually kissed them all around, and sent them off with a basket of cookies, saying that she hadn't time. To be sure there was a fancy pie for dinner, and little Mill had an extra frill on a new gingham, and what did they cost? The mother spent the next day in bed with a nervous headache, and the children lost the mothering they had a right to. What is time good for if a woman can't use it to mother her own children? What else was lost no one can count. Surely the Lord doesn't spread out a May day for his little creatures to snub and turn their backs upon. A fresh-made world, new every morning, and never two after the same pattern at that time of year. Folks are made different, there's no doubt of that; and the Lord touches one by music, and one by a picture, and another by a sermon; but I believe he means sky, and trees, and flowers, and sunshine, and ocean, and mountains to speak to every one who will take time to listen. Despising the works of the Lord will have to be explained some day, and when that day comes, and we go up with a poor, miserable, little dried-up soul, the excuse 'no time, no time,' won't sound as well as it does here, for the Lord gave us all the time there is, and all the privileges we can use to make something of ourselves that will be a credit to the pattern."

"But, Aunt Martha," I said, hoping to draw her on, "everybody looks upon Aunt Milly as a model wife and mother. She has even given up her music, which used to be her very life, for the sake of the children, and she is the most unselfish woman known, most self-sacrificing."

"Jennie, my child," said Aunt Martha, putting her hand gently upon my shoulder, "never be self-sacrificing in the same way. The Lord gave Milly a wonderful musical talent, and he expects some return for it. What right has she to neglect such a blessing, such a means of glorifying him? 'Tis your sacred duty to cultivate your painting; 'tis hers to cultivate her music; and if, as is the case with most of us, we think we have no special gift to cultivate, then do, day by day, something which makes the soul a little larger,

just a little higher, and by-and-by we discover there is a point to cultivate. Perhaps 'tis a fresh way of telling a story, or a quickness at seeing the funny side; all these little things make all the difference between happiness and misery in this grand old world."

"Take time, child. Take it. Don't feel that you are stealing it, but take it as the right of a free-born citizen, and use it to make the best kind of a citizen for the heavenly country, for this is the only training ground for that."—*Sydney Methodist.*

THE NEGRO BATTLE HYMN.

One of the songs sung at the recent closing exercises at the Hampton Institute was one the colored soldiers in General Armstrong's regiment used to sing during the war and which he used to call the Negro Battle Hymn. These are the words:

Hark! listen to the trumpeters,
They call for volunteers;
On Zion's bright and flow'ry mount
Behold the officers.

Chorus:

They look like men,
They look like men,
They look like men of war,
All armed and dressed in uniforms,
They look like men of war.

Their horses white, their armor bright,
With courage bold they stand,
Enlisting soldiers for their King,
We march to Canaan's land.

It puts my heart quite in a flame
A soldier thus to be;
I will enlist, gird on my arms,
And fight for liberty.

We want no cowards in our hand,
That will their colors fly;
We call for valiant-hearted men,
Who're not afraid to die.

To see our armies on parade,
How martial they appear!
All armed and dressed in uniform,
They look like men of war.

They follow their great General,
The great eternal Lamb;
His garment stained in his own blood;
King Jesus is his name.

The trumpets sound, the armies shout,
They drive the host of hell;
How dreadful is our God to adore,
The great Emmanuel!

TEMPERANCE.

THE INSTITUTION, NOT THE INDIVIDUAL.

One day Canada was accosted by one of her citizens who demanded that the liquor traffic be suppressed. "But, sir," replied Canada, "a prohibitory law won't work. I cannot make men sober by an act of Parliament." "No," replied the citizen, "but you can make them drunk by act of Parliament, and what I protest against is your continuing to do so. I do not propose that you shall undertake to superintend the moral character of the individual, and regulate what he shall eat or drink, but on the other hand I demand that you shall no longer sustain upon your back a public institution which is a public nuisance, whose only product is drunkards. You cease to uphold the saloon as a state establishment and we will undertake to look after the individual with moral suasion and bi-chloride of gold. You outlaw the licensed traffic, throw off that drunkard factory you are now carrying, and before long the inebriate will be as extinct as the Dodo!" And Canada departed to think it over.

MORAL.—Prohibitionists are fighting a public institution, not an individual appetite.—*Hamilton (Can.) Templar.*

THE DUTY OF THE HOUR.

The following excellent paper was read by Mrs. M. Strong at the last regular temperance services of the Fairfield, Ill., F. B. Sabbath-school:

Thinking of home missions, let us, in the spirit of Paul, inquire earnestly, "Lord, what wilt thou have me to do?" What work ought we to be doing now and here? When our missionaries go to heathen lands we expect them to weaken and undermine the influence of their idols, great and small, and as soon as possible banish them from the lands they cannot save.

In our loved country there is an idol, a god, if you please, whose influence is more debasing to

his devotees than Moloch, Astarte or Baal. It is not a wooden or stone image, but a living, aggressive, terrible power for evil. The liquor traffic is its name and Bacchus is its divinity. Every brewery is its temple and every saloon a shrine. As Baal, in the guise of a charming wife, seated himself on the throne with Solomon and regulated the religious ordinances of God's chosen people until their certain ruin was accomplished, so now in the counsels of the nation the rum power casts the deciding vote. His shrines are built upon every street, and men and women, boys and girls are hourly laying upon those shrines gifts. What gifts? Money, health, honor, virtue, love, life and heaven. The most damning sin of which the rulers of Israel and Judah were accused was that they caused their children to pass through fires to Moloch.

What are we doing? We plant a saloon by every roadside, and from its gilded Bacchus shrine there streams a fire of temptation a hundred-fold more deadly than any Moloch fire of old. That may have killed the body, but this destroys the soul. That, we suppose, was only kindled on great festival occasions, and the number sacrificed was probably not large. The fires of Bacchus burn day and night, and our sons and daughters are compelled daily and hourly to pass through them. A few escape, but statistics show that year by year more fall helpless victims. The duty of the hour in our own town or city is to destroy the rum power.—*Advance.*

WOMAN'S PRACTICAL ARGUMENT.

"What brings you here, Mary?" said Truesdell to his wife, as she entered the liquor shop.

"It is very lonesome at home, and your business seldom allows you to be there," replied the meek and resolute wife. "To me there is no company like yours, and as you cannot come to me, I must come to you. I have a right to share your pleasures as well as your sorrows."

"But to come to such a place as this!" expostulated Tom.

"No place can be improper where my husband is," said poor Mary. "Whom God hath joined together let no man put asunder."

She took up the glass of spirits which the shop-keeper had just poured out for her husband.

"Surely you are not going to drink?" said Tom, in huge astonishment.

"Why not? You say that you drink to forget sorrow, and surely I have sorrows to forget."

"Woman, woman, you are not going to give that stuff to the children!" cried Tom, as she was passing the glass of liquor to them.

"Why not? Can children have a better example than their father's? Is not what is good for him good for them also? It will put them to sleep and they will forget that they are cold and hungry. Drink, my children; this is fire and bed, and food and clothing. Drink; you see how much good it does your father?"

With seeming reluctance, Mary suffered her husband to lead her home, and that night he prayed long and fervently that God would help him to break an evil habit and keep a newly-formed but firm resolution.

His reformation was thorough, and Mrs. Truesdell is now one of the happiest of women, and remembers with a melancholy pleasure her first and last visit to the dram-shop.—*Selected.*

The legislature of Quebec has passed a law prohibiting the sale of tobacco to boys under eighteen years. Boys under fifteen will be imprisoned or fined when found using the weed.

Two Japanese girls are in the National Temperance hospital, Chicago, training for nurses. They were sent over by the Woman's Christian Temperance Union of Japan. The expenses of one are paid by her father in Japan; those of the other by a wealthy lady in California.

One day several colored men met Bishop Keene, of Richmond, and asked him if he was the Catholic bishop who sometimes preached to their people. The bishop said he was. "And you say your religion is the only true one?" "Yes, so we believe," replied the bishop. "Well, then, if your's be the true religion, how is it that your people sell rum to our people and make them drunk?" And do you know the bishop says he couldn't answer that simple question?—*Griffin's (Catholic) Journal.*

BIBLE LESSON.

LESSONS FROM THE LIFE OF PAUL.

LESSON XI.—Third Quarter, 1893.—September 10.

SUBJECT.—Paul at Rome.—Acts 28: 20-31.

GOLDEN TEXT.—I am not ashamed of the Gospel of Christ.—Romans 1: 16.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Acts 28: 20-31. T.—Acts 28: 11-19. W.—Luke 24: 15-27. T.—John 5: 39-47. F.—Matt. 13: 10-17. S.—2 Cor. 3: 9-18. S.—Rom. 11: 13-25.

COMMENTS BY E. E. FLAGG.

1. *To the Jew first.*—vs. 20-23 The darkness of those hours, when battling for life with the angry waves, was succeeded by two years of peace and quiet, in which Paul had his longed-for opportunity to "preach the word at Rome also". The Christians in that city had heard of his coming and testified their joy and delight by coming forty miles to meet him on his way. No wonder that when Paul saw this proof of that faith which he writes afterwards in his epistle to the Roman Christians "is spoken of throughout the entire world," he "thanked God and took courage". Through the favor of the centurion he was not remanded to a dungeon like the common prisoners, but allowed to dwell by himself, only chained to a soldier who was his keeper, the guards being relieved at stated times. To this chain, so irksome to a free-born Roman citizen, he touchingly alludes in his address to the chief of the Jews, whom he called together, both because the terms of his commission bade him preach the Gospel "to the Jew first," and also because it was highly necessary to meet his own countrymen, and conciliate their prejudices, as well as explain his own doubtful position as a prisoner. "For the hope of Israel"—the earnest expectation with which every true son of Jacob hoped and waited for the Messiah—"I am bound with this chain". Nothing can surpass the gentleness, the dignity, the tact, with which Paul tries to show them that because he is a true Jew, holding fast to the one grand doctrine which formed at once the line of division and the bond of union between them and all other nations of the world, he was now a prisoner, waiting his trial before Cæsar. Paul's departure had been so sudden that his enemies in Jerusalem, if they learned of it, had no chance to send any letters to Rome to his prejudice before he himself arrived. As a consequence, they were ready to hear what he had to say regarding the new sect which were "everywhere spoken against" by both Jews and Gentiles,—the former, because they considered it heresy, the latter, foolishness, and both because it enforced a purity of heart and conduct for which neither the works of the laws, nor the most refined and philosophic teachings of paganism, had prepared them. Then came "many" to his lodgings, not only of the invited chief ones, but of the multitudes who were anxious to hear and see the great apostle. From morning till night "he expounded and testified". His longed-for opportunity had come at last, and he embraced it with all the fervor of his soul.

2. *Rejecting and rejected.*—vs. 24-29. "And some believed...and some believed not." Wherever the Gospel is faithfully preached it will create these two classes—believers and unbelievers. "They departed after that Paul had spoken one word:" the same that Christ spoke when met by the same persistent unbelief; which Isaiah, their chief prophet, spoke long before to the Jews of his day, and which may as aptly describe the formal, worldly membership in our churches to-day, who have a name to live, but reject all spiritual truth in their practice. They hear the Bible read every Sabbath, yet are deaf to its true meaning. Its urgent appeals not to be conformed to the world fall on unheeding ears. They see the holy lives of those Christians who separate themselves from the world, and yet like one who is color-blind they do not see. And the worst of it is, it is they themselves who have shut their eyes, closed their ears, and allowed their hearts to grow so fat and sluggish in the pursuit of gain or sensual pleasures that it is impossible for them to "turn about"—the original meaning of repent—and be healed. They think they have no need of healing. They are blind and deaf; poor and naked, yet know it not. But salvation was next to be offered to the Gentiles, Paul tells them; and they would accept it. They who were the first in God's divine order must be the last. They themselves had willed it so. So let us have a fear who are so highly ex-

alted in point of privilege, lest we fall in the same manner from our high position, and heathen nations press into the coming kingdom before us.

3. *The Gospel freely preached.*—vs. 30, 31. Though a prisoner and uncertain what fate might await him, it is probable that these were the happiest two years in Paul's life. He preached "with all confidence, no man forbidding him". It might seem an unfortunate thing, at first view, not to have his liberty; yet this very circumstance protected him from the Jewish assaults to which he had been exposed in other cities. The rock which looks so dark and forbidding in the sunshine of prosperity may be God's appointed means of shelter from the storm and tempest. God will give us our heart's desire when it is in accordance with his will, but not always in the way we would choose.

LITERATURE.

LOOKING WITHIN: The Misleading Tendencies of "Looking Backward" Made Manifest. By J. W. Roberts, author of several other thoughtful books. One volume, cloth, pp. 279. Published by A. S. Barnes & Co., New York City.

Socialism was the basis of Mr. Bellamy's work, "Looking Backward," as it is of the narrative embraced in this work. Yet they differ widely in their theories; and, it must be confessed, Mr. Roberts' story is a blow at "Paternalism" delivered with energy and good effect. But it will not do to place too much dependence upon theories in the direction of government and social reform. "Fourierism," in the palmy days of Horace Greeley, the New York *Tribune*, and Chas. Mackay's "Good Time Coming," captivated many by its factitious views of social success and happiness; but in every instance where the Fourier "Phalanxes" were established, in which the production and preparation of food, clothing and other household necessities was conducted by the community, with a division of the labor among its members, dissatisfaction crept in and dissolution followed. The whole system proved a failure.

It is too soon to predict the result of Mr. Bellamy's system of socialism. Like "Fourierism," it may have many salutary features—on paper; but it will be long before a general adoption of his views will ensue.

Mr. Roberts' narrative shows up the fallacies of the Bellamy style of building society on a new and untried model; and rather encourages individual and intelligent control of one's own affairs, in contradistinction to submitting them to the supervision of the government or associations or corporations. As for a society, as well as any institution or enterprise that depends upon the public for support because of its utility, if it cannot thus sustain itself, it had better die at once rather than become a burden to the community, by direct or indirect taxation for its maintenance.

Mr. Roberts goes quite generally over the problems which at present are prolific in theories for their solution, and states his position in a manly manner. The reader may seldom agree with him, and it is possible may antagonize many of his arguments. There never was a perfect government on earth except a Theocracy; and when the people condemned its methods, the Almighty suffered them to adopt another system, which led to perplexity and often to defeat; and since that the "science of government" has always been unsettled, because it was so very human in its structure and accomplishment.

Christians who are looking, through the eyes of faith, for the new heavens and the new earth do not expect to find perfection in society and government during the existence of the world-powers that now have control of us.

RELIGIOUS NEWS.

CONGREGATIONAL.

—Sunday, Aug. 20, was African field-day at Union Park church, Chicago. In the morning Bishop William Taylor of the Methodist African Mission spoke to a very large audience, and in the evening there were short addresses by Mr. W. E. Blackstone, Bishop Arnett of the M. E. Church (colored) South, and ex-Commissioner John Eaton of Washington, and singing by the Jubilee Singers. The house was packed, and many went away unable to get in.

—The Congregational Year Book this year shows an increase in every respect over last year. One hundred and fifteen churches have been added to the list, making

a total of 5,140. The number of church members in 1892 was 525,097; this has been increased to 542,725. The number of pupils in Sunday-schools has been increased from 625,975 to 694,053. The benevolent contributions for the year 1892 amounted to \$2,448,875. This year it has been increased to \$2,651,892. Home expenditures have been increased slightly, from \$6,791,607 to \$7,146,092.

PRESBYTERIAN.

—The Presbyterian church South has 13 synods; 72 presbyteries; 1,271 ministers; 2,652 churches; total communicants, 188,546; total contributions for all purposes for past year, \$1,943,580.

SALVATION ARMY.

—The latest statistics of the Salvation Army show that their work is established in 23 countries; in 21 different languages; has 40 newspapers, with an annual circulation of 43,000,000 copies. They also report 3,070 stations; 10,826 officers; and estimate that they reach not less than 7,000,000 persons every week.

SWEDISH AND NORWEGIAN LUTHERANS.

—The *Workman* contains a most interesting account of the development of the Swedish Lutheran church in the West. It states that in 1850, just 43 years ago this summer, the Pittsburgh Synod sent one of its ministers to the Northwest, to look after the interests of the Scandinavian immigrants who were beginning to make small settlements in that region. The Joint Synod of Ohio likewise appointed one of its members to accompany this brother, and together they visited Chicago and Milwaukee and the Norwegian settlements on Koskonong Prairie, Wis. The sudden breaking out of the cholera in Pittsburgh necessitated a return, and made further progress impossible. The results of this visitation cannot be given in words. This only need be mentioned—that a solitary Swedish Lutheran minister was found in the entire West—the devout pastor Esbjorn who accompanied a little band of pious people from Sweden, and was serving them at Andover and other places in Illinois. Now, after 43 years, the Synod which he was largely instrumental in establishing, contains 679 congregations, 370 ministers, and a membership of 153,000! It has one theological seminary, three colleges in operation, and two which are projected, with a number of superior academies and numerous parochial schools. Under its auspices three hospitals and six homes for orphan children are in operation, while a deaconess mother-house is engaged in training sisters for various works of mercy. From 1 to 370 ministers, and from 3 or 4 small congregations without a single church edifice, to 679 congregations.

—The three Norwegian Synods in the West now contain no less than 682 ministers and some 1,700 congregations. In these synods there are 3 theological seminaries, 6 flourishing colleges, with numerous well-attended academies and congregational schools, together with 3 deaconess institutions, as many hospitals, and 4 orphan homes.

—A Lutheran congress is announced for Chicago, for Sept. 10-12. The participants are all members of the General Synod, no other Lutheran body participating.

MISCELLANEOUS.

—The Congregationalists and the United Presbyterian church publish figures showing how the membership in each body stands as regards the proportion between male and female. The proportion in each is nearly two to one in favor of female members. The returns made by these two religious bodies may safely be taken as representing the general condition in this respect in all our denominations. The men are certainly the "lesser half" in the churches. This may be truthfully attributed to the influence of the secret lodges and the "social clubs."

—The governors of the provinces of Kuban and Stavropol, Russia, have given orders to close Baptist meeting houses within their jurisdiction. In the province inhabited by the Kuban Cossacks the Baptists have recently made a considerable number of conversions from the Orthodox church.

—After fifteen years' agitation, one of the three great Bible societies working in China, the Scottish National, has acceded to the united prayer of the missionaries, and agreed to issue single portions of the Scriptures, with annotations specially adapted to the Chinese mind.

—The *Conservator* learns that five of the leading ministers of the United Brethren (Liberal) Oregon Conference withdrew from that conference at its late session; four of them transferred themselves to other conferences and one of them went to another church.

—Bishop Kephart, who has recently visited the mission of the United Brethren in Christ on the west coast of Africa, says that the practice of circumcision is very general among all the African tribes of that coast. It is practiced among the converts to Christianity as well as among the pagans.

—Special services in memory of Rev. George C. Haddock, who was assassinated Aug. 3, 1886, by friends of the liquor power in Iowa, were recently held in Haddock Memorial church, Sioux City, Iowa.

—The *Congregationalist* says: "The University of Chicago conferred its first degree of Ph.D. upon a Japanese, who is to be a professor of Old Testament literature in a Methodist college at Tokyo."

WORTH A GUINEA A BOX.

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They Act Like Magic on the Vital Organs, Regulating the Secretions, restoring long lost Complexion, bringing back the Keen Edge of Appetite, and arousing with the **ROSEBUD OF HEALTH** the whole physical energy of the human frame. These Facts are admitted by thousands, in all classes of Society. Largest Sale in the World.

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OBITUARY.

REV. J. W. MORTON.

The death of Rev. J. W. Morton at St. Paul, Minn., July 27, 1893, will cause sincere sorrow to all those who have known him as an earnest and faithful Christian minister and a consistent advocate of the anti-secrecy reform.

Bro. Morton was formerly a Reformed Presbyterian minister, and retained the essential reform principle that he had inherited from his Covenanter ancestry.

Some years since, he became connected with the Seventh Day Baptists, through a change of conviction, and was a faithful and honored minister among them. He was a man of great kindness and gentleness of spirit, but strong in his convictions for what is right and true.

H. H. HINMAN.

NEWS OF THE WEEK.

CHICAGO.

About 241,000 persons paid admissions into the Fair grounds last Thursday—Illinois day. The exercises were brilliant.

Manufacturers held a meeting to prepare a test of the constitutionality of the State eight-hour law.

Policeman Cassidy, who shot and killed a prisoner, has been held to the criminal court on a charge of murder.

A meeting, representing both capital and labor, considered the finding of work for the unemployed, and a committee was appointed to formulate a plan for their relief. Sanitary Commissioners recommend the employment of 1,500 on the Drainage canal.

French-Canadians will organize a relief and benefit society, resembling that of the Catholic Foresters.

The monetary situation continues to improve—the banks are collecting gold.

Passenger business on Chicago railroads, during August, averaged 2,500 persons each day on each road.

Half a million dollars' worth of property was destroyed by fire in the residence portion of South Chicago.

Indictments against eighty-three gambling-house keepers were found by the special grand jury.

Five hundred unemployed men marched in procession to the city hall and presented a petition to the mayor.

Miss Annie Howard, of New Orleans, and Mayor Harrison will, it is said, be married some time in September.

COUNTRY.

Unemployed Poles in Buffalo, raided the markets in a mob. Two thousand were dispersed by the police. Their motto was "Bread or blood!"

Debate on the silver question in the lower house of Congress closed last Friday. Repeal of the Sherman law is anticipated when a vote is taken.

There is testimony that Kansas Republicans intend to kill Gov. Lewelling.

Gustav Scharff, of Milwaukee, Wis., has confessed to drowning Mrs. Ollie King and her 6-year-old daughter.

The Republicans in Kansas favor a temperance plank in their State platform, with Republican prohibitionists and members of the Christian church repudi-

ated. The Prohibitionists have issued a call for a State convention at Des Moines, Sept. 5.

More than a score of lives were lost, and great damage was done in a storm on the Atlantic coast.

Chiefs of fire departments will hold their next meeting at Montreal, Can.

On her trip from Chile the bark Lottie Moore encountered an earthquake, a field of icebergs and two terrible storms.

Several hundred unemployed men marched to a Milwaukee hotel and asked for food. Police were called and the crowd dispersed.

As a result of a conference between General Manager Devlin and a committee, the Kansas coal miners' troubles have been settled.

The long debate in Congress over the silver currency question, which has occupied the attention of Congress since the 7th inst., has been closed, and the repeal of the Sherman silver-purchase law this week is deemed assured.

FOREIGN.

Duke Ernst of Saxe-Coburg-Gotha is dead. The Duke of Edinburgh, Queen Victoria's son, succeeds to the throne.

In an address at Kissingen Prince Bismarck declared himself opposed to the centralization of the imperial power.

At Moscow, Russia, within three days, 171 new cases of cholera were reported, with 74 deaths.

The prospects of the passage of the Irish Home Rule bill in the British Parliament at an early day are very encouraging; but its utter defeat in the House of Lords is a foregone conclusion, and the battle will have to be fought all over again, or the scheme dropped until a more favorable sentiment is cultivated.

The elevation of the Duke of Edinburgh (Queen Victoria's son) to the throne of Saxe-Gotha, an important principality in Germany, is displeasing to the people of that empire. Prince Albert, the husband of Queen Victoria, belonged to the royal house of Saxe-Gotha, and the accession of his son is in the line of kingly succession.

DONATIONS.

The following have made donations from May 25 to Aug. 28 as follows:

Southern Ministers' Fund:

Mrs A C Hand.....	\$ 2.00
Mrs E Talcott.....	1.50
Mrs H Loker.....	.50
J A Conant.....	20.00
	\$ 24.00

Foreign Fund:

Mrs M Stubbs.....	\$ 3.50
A friend (Illinois).....	1.00
	\$ 4.50

Free Tract Fund:

Aaron Stalker.....	\$.50
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World's Fair Fund:

Mrs Cheney and Mrs Hildreth, trustees will of Philo Carpenter.....	\$300 00
R D Nichols.....	1.00
M J McFarland.....	3.00
J Griffin.....	2.00
Mrs Mary Gaddis.....	.40
T Hudson.....	8.50
J B Barnes.....	5.00
Ira Meeker.....	.50
S D Moses.....	1.00
Isaac Bancroft.....	1.50
Mrs A E H Doyon.....	2.85
R W Lyman.....	1.00
	\$326 75

Current Expense Fund:

O C M Bates.....	\$ 3.00
R D Nichols.....	3.00
Summer Avery.....	1.00
W L Bitley.....	3.50
S Simpson.....	5.00
L B Oliphant.....	5.00
J Griffin.....	5.00
H Stemmler.....	1.50
Mrs M B Nichols.....	7.00
M L Worcester.....	5.00
Rev S F Porter.....	25.00
Isaac Crane.....	10.00
John Dorcas.....	5.00
Henry Elder.....	1.50
Rev M A Gault.....	10.00

Mrs L P Marsh.....	1.00
Lewis Wood.....	2.50
J A Conant.....	25.00
Mrs H M Cole.....	5.00
Rev R Whittier.....	.50
Mrs A W Schönhut.....	2.00
Mrs E B Clark.....	5.00
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Mrs E Hall, E Hallman, A J Loudenback, J Emerson, J Hamilton, Miss A A Wolcott, L A Cole, S S Glasgow, Mrs M Cox, H Frost, J M Chambers, T Robins, Rev A J McFarland, Mrs A E H Doyon.

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MARKET REPORTS.

CHICAGO.

Wheat—Spring No.	Dull no sales
Winter No. 2.....	61 @ 61½
Corn—No. 2.....	37½ @ 38
Oats—No. 2.....	23½ @ 23¾
Rye—No. 2.....	44 @ 45
Barley per ton.....	11 50 @ 11 50
Hay—Timothy.....	9 00 @ 11 50
Butter, medium to best....	15 @ 24
Cheese.....	03 @ 09
Beans.....	1 40 @ 1 70
Eggs.....	@ 13
Seeds—Timothy (100 lbs)...	3 20 @ 3 50
Flax.....	1 00 @ 1 00½
Clover (100 lbs).....	8 75 @ 9 00
Broom corn.....	03½ @ 04½
Potatoes, (new, bu.).....	45 @ 55
Hides—Green to dry flint....	03½ @ 05½
Lumber—Common.....	@15 50
Wool (unwashed).....	14 @ 21
Cattle—Choice to extra....	4 30 @ 4 70
Common to good.....	3 20 @ 3 55
Hogs.....	5 05 @ 5 90
Sheep.....	dull and weak

NEW YORK.

Wheat.....	66½ @ 68½
Corn No 2.....	45½ @ 45½
Oats.....	30 @ 31
Rye.....	nominal
Eggs.....	15½ @ 17½
Butter.....	14½ @ 19
Wool.....	20 @ 28

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Cattle.....	1 30 @ 4 20
Hogs.....	4 90 @ 5 65
Sheep.....	2 90 @ 3 30

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Dr. Talmage, in the Christian Herald and Signs of our Times, for February 11th, says: "A helpful little volume, just out, for the workers is, 'Seven Years among the Freedmen,' by Miss M. Waterbury, of Polo, Ill.,—a teacher well known to many in Illinois—detailing the quaint and thrilling scenes of her experience—'truth stranger,' oftentimes, 'than fiction. One day the chore-man came to Miss M. Waterbury, to be taught a prayer; all the scholars had a prayer to say and he wanted one. John was past middle life and very ignorant. The teacher began the Lord's Prayer, a sentence at a time, explaining as the lesson progressed. 'Thy kingdom come' was all right. 'Forgive us our debts as we forgive our debtors.' 'What dat mean?' said he. 'That you must forgive everybody, or God will not forgive you.' 'Stop, teacher, can't do dat,' and he went away. After vacation he appeared, saying: 'Now go on wid de prayer. I dun 'forgive him. Old massar once gib me five hundred lashes, and hit me wid a crow bar, an' t' row me out for dead, and I met him down de street, an' wouldn't speak at him, but to-day I met him an' aid 'How d'ye?' Now go on wid dat prayer!'"

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FOOD HYGIENE.

SOME SANITARY ASPECTS OF BREAD MAKING.

BY CYRUS EDSON, M. D.

Health Commissioner, New York City.

It is necessary, if one would understand the sanitary aspects of bread making, to fully comprehend the present theory held by scientists of germs and the part played by them in disease. The theory of disease germs is merely the name given to the knowledge had of those germs by medical men, a knowledge which is the result of innumerable experiments. Being this, the old term of a "theory" has become a misnomer. A germ of a disease is a plant, so small that I do not know

most often collected on the hands. Any person who has ever kneaded dough understands the way in which the dough cleans the hands. This means that any germs which may have found a lodging-place on the hands of the baker before he makes up his batch of bread are sure to find their way into the dough, and once there, to find all the conditions necessary for subdivision and growth. This is equivalent to saying that we must rely on heat to kill these germs, because it is almost certain that they will be there. Now, underdone or doughy bread is a form which every man and woman has seen.

It is a belief as old as the hills that underdone bread is unhealthful. This reputation has been earned for it by the

It needs but a glance to see that it is, in its effects on the dough, purely mechanical. The dough, which was before a close-grained mass, is now full of little holes, and when cooked in this condition is what we ordinarily call light. This porous quality of bread enables the stomach to rapidly and easily digest it, for the gastric juices quickly soak into and attack it from all sides. The fermentation of the dough, however, uses up a portion of the nutrient elements of the loaf. If it be possible, therefore, to produce a light porous loaf without this destruction and without the "kneading" process, which fills the dough with germs and filth, and without the long period during which the raising process goes on, the gain in food and the gain in the avoidance of the germs is exceedingly plain.

But while we can easily see the dangers which attend the use of yeast it is certain that the vesiculating effect produced by it on the dough is to the last degree perfect. It is apparent that if we are to substitute any other system of breadmaking we must have one which will give us, first, mechanical results equally as good, that is, that will produce minute bubbles of carbonic acid gas throughout the mass of dough. Now it is in no way difficult to produce carbonic acid gas chemically, but when we are working at bread we must use such chemicals as are perfectly healthful. Fortunately these are not hard to find.

The evils which attend the yeast-made bread are obviated by the use of a properly-made, pure and wholesome baking powder in the lieu of yeast. Baking powders are composed of an acid and an alkali which, if properly combined, should when they unite at once destroy themselves and produce carbonic acid gas. A good baking powder does its work while the loaf is in the oven, and having done it, disappears.

But care is imperative in selecting the brand of baking powder to be certain that it is composed of non-injurious chemicals. Powders containing alum or those which are compounded from impure ingredients, or those which are not combined in proper proportion or care-

cream of tartar and soda, are perfectly harmless even when eaten. But they are combined in exact compensating weights, so that when chemical action begins between them they practically disappear, the substance of both having been taken up to form the carbonic acid gas. More than this, the proper method of using the powder insures the most thorough mixing with the flour. The proper quantity being taken, it is mixed with the flour and stirred around in it. The mixture is then sifted several times and this insures that in every part of the flour there shall be a few particles of the powder. The salt and milk or water being added, the dough is made up as quickly as possible and moulded into the loaves.

These are placed in the oven and baked. But the very moment the warmth and moisture attack the mixture of cream of tartar and soda, these two ingredients chemically combine and carbonic acid or leavening gas is evolved. The consequence may be seen at a glance, the bread is raised during the time it is baking in the oven, and this is the most perfect of all conceivable methods of raising it.

Here, then, there is no chance for germs of disease to get into the dough and thence into the stomach, more than that the bread is necessarily as sweet as possible, there having been no time during which it could sour. This involves the fact that the bread so made will keep longer, as it is less likely to be contaminated by the germs that affect the souring process.

It will be strange if the crowds of visitors to the World's Fair do not greatly increase the number of contagious diseases, which we will have to treat. Under these circumstances it is not folly of follies to open a single channel through which these germs may reach us? Is it not the part of wisdom to watch with the greatest care all that we eat and drink, and see that none but the safest and best methods are employed in the preparation of our food? To me it seems as though there could be but one answer to questions like these.

I have shown the danger of using the yeast-raised bread, and with this I have shown how that danger may be avoided.



"DISEASE GERMS FOUND THEIR WAY INTO THE YEAST BREAD."

how to express intelligibly to the general reader its lack of size. When this germ is introduced into the blood or tissues of the body, its action appears to be analogous to that which takes place when yeast is added to dough. It attacks certain elements of the blood or tissues, and destroys them, at the same time producing new substances.

But the germs of the greater part of the germ diseases, that is, of the infectious and contagious diseases, will develop or increase in number without being in the body of a human being, provided always you give them the proper conditions. These conditions are to be found in dough which is being raised with yeast. They are warmth, moisture and the organic matter of the flour on which the germs, after certain changes, feed.

It is necessary to remember at this point that yeast is germ growth, and when introduced into a mixture of glucose or starch, in the presence of warmth and moisture, sets up a fermentation. If the mixture be a starchy dough the yeast first changes a portion of the starch into glucose and then decomposes the glucose by changing it into two new substances, viz., carbonic acid gas and alcohol.

Now the gluten, which is also a constituent of dough and moist starch, affords, with the latter, an excellent nidus for the development of germs of disease as well as for the yeast germs. The germs of cholera, and of typhoid fever, would, if introduced into dough, find very favorable conditions for their growth.

I do not wish to "pose" as an alarmist, nor am I willing to say there is very much chance of the germs of typhus and of cholera reaching the stomachs of the people who eat bread which has been raised with yeast. But I have not the slightest cause to doubt that other diseases have been and will be carried about in the bread.

I have met journeymen bakers, suffering from cutaneous diseases, working the dough in the bread trough with naked hands and arms. I have no reason to suppose bakers are less liable to cutaneous diseases than are other men, and I know, as every housewife knows, yeast-raised bread must be worked a long time. This is an exceedingly objectionable thing from the standpoint of a physician, for the reason that the germs of disease which are in the air and dust and on stairways and straps in street cars, are

experience of countless generations, and no careful mother will wish her children to eat bread that has not been thoroughly cooked. The reason given for this recognized unhealthfulness has been that the uncooked yeast dough is very difficult to digest. No one but a physician would be apt to think of disease germs which have not been killed during the process of baking as a cause of the sickness following the use of uncooked yeast bread. Yet this result from this cause is more than probable. I have not the slightest doubt that could we trace back some of the cases of illness which we meet in our practice we would find that germs collected by the baker have found their way into the yeast bread, that the heat has not been sufficient to destroy them, that the uncooked yeast bread has been eaten and with it the colonies of germs, that they have found their way into the blood and that the call for our services, which followed, has rounded off this sequence of events.

I have already pointed out that the germs of disease are to be found in the air and dust. The longer any substance to be eaten is exposed to the air, the greater the chance that germs will be deposited on it. Bread raised with yeast is worked down or kneaded twice before being baked and this process may take anywhere from four hours to ten. It has, then, the chance of collecting disease germs, during this process of raising, and it has two periods of working down or kneading, during each of which it may gather the dirt containing the germs from the baker's hands. As no bread, save that raised with yeast, goes through this long process of raising and kneading so no bread save that raised with yeast has so good a chance of gathering germs.

What is meant by "raising" bread is worth a few words. The introduction of the yeast into the moist dough and the addition of heat when the pan is placed near the fire produces an enormous growth of the yeast fungi—the yeast "germ," in other words. These fungi effect a destructive fermentation of a portion of the starchy matter of the flour—one of the most valuable nutrient elements in the flour. The fermentation produces carbonic acid gas, and this, having its origin in every little particle of the starch which is itself everywhere in the flour, pushes aside the particles of the dough to give itself room. This is what is called raising the bread.



BREAD WITHOUT YEAST—"THE MOST PERFECT OF ALL CONCEIVABLE WAYS OF RAISING IT."

fully mixed and which will leave either an acid or an alkali in the bread, must not be used.

It is to sound a note of warning in this direction, or the change from the objectionable yeast to an impure baking powder will be a case of jumping from the frying pan into the fire.

The best baking powder made is, as shown by analysis, the "Royal." It contains absolutely nothing but cream of tartar and soda, refined to a chemical purity, which when combined under the influence of heat and moisture produce carbonic acid gas, and having done this, disappear. Its leavening strength has been found superior to other baking powders, and, as far as I know, it is the only powder which will raise large bread perfectly. Its use avoids the long period during which the yeast-made dough must stand in order that the starch may ferment, and there is also no kneading necessary.

The two materials used in the Royal,

The ounce of prevention which in this case is neither difficult nor expensive is certainly worth many pounds of cure, and the best thing about it is that it may be relied on almost absolutely. Those who eat bread or biscuits or rolls made at home with Royal baking powder may be sure they have absolutely stopped one channel through which disease may reach them.

Farm products in large quantities have been destroyed by prairie fires southwest of Moline, Ill.

Plans to blow up the Detroit (Mich.) waterworks, and then fire the city, were discovered and parties arrested.

Strikers near Pittsburgh attacked Negro miners and further trouble was feared.

John S. Hoff, of Rahway, N. J., has been left \$1,000,000 by a Californian whom years ago he nursed through a severe illness.

Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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THE WORLD'S CONGRESS, NATIONAL CHRISTIAN ASSOCIATION.

OCTOBER 5TH, AT 2 AND 7:30 P. M.

We are now planning for the World's Congress of Christians opposed to Secret Societies. It will be held, God willing, in the Fine Art Building, Lake Front, Chicago, October 5. The sessions will be at 2 and 7:30 p. m. Papers are promised by Rev. Joseph Cook, Rev. H. L. Kellogg, Bishop H. J. Becker, and Rev. M. A. Gault. Other gentlemen will be on the program, and there will be opportunity for others interested to speak. This will probably be the most representative gathering held on this subject for years, and all our readers should plan to attend. The program will be announced in the near future.

ATTENTION, IOWA!

The annual convention of the Iowa Christian Association will be held on the second Tuesday and Wednesday of November. Where shall we meet? The Executive Committee desire to locate the meeting where the largest measure of good may be accomplished. Invitations are solicited, and they will be carefully considered. Address all communications to T. P. ROBB, Linton, Ia.

INDIANA CONFERENCE.

SEPTEMBER 28, AT LAPORTE.

Addresses and discussions on secret societies and their antagonism to the church, the family and the state, will be conducted by a competent corps of speakers. Fuller announcements will be made next week. Let there be a full attendance.

An interesting description of the national finance discussion in Congress is given in our Washington Letter this week.

The total number of paid admissions to the Columbian Exposition, from the opening day until Saturday evening last, was 10,279,747, an average of about 82,238 daily.

Judge Goggin's decision, continuing the Clingman injunction case for sixty days, and thus opening the gates of the World's Fair until its close, meets with much opposition, and may not be sustained.

It is but justice to the Directory of the Columbian Exposition to say that its members were, weeks ago, in favor of closing the gates of the World's Fair on Sabbath; but they have been forced to submit to the arbitrary decision of a local court, against their expressed wishes, and must open the Fair grounds to the public on the Lord's day. The exhibits, however, need not, and probably will not, be uncovered on that day.

The "World's First Parliament of Religions" is to convene on Monday, September 11, in the "Hall of Columbus" in the Art Palace on the Lake Front. The hall will seat about 3,000 persons. The sessions will continue seventeen days. There are many who believe that this parliament will degrade Christ and his religion by parading them on the same plane with the spurious and pagan worship extant, without a hope of gaining an expression in favor of his superiority to all other religions.

Harrison county, Ind., has the reputation of being the stronghold of the White Caps, and it is stated that every township in that county had, a few years ago, an organized band of these ruffians. The same informant also states that at the present time there is but one lodge or band in the county, and that the organization is going to pieces because of the public sentiment that is growing against the methods of the fraternity. It seems likely to disappear altogether in that vicinity.

A New York dispatch of Saturday last shows an improved condition of the banks in that city, and that all indications point to a healthy resumption of business activity, with confidence restored and money flowing in the channels of trade. Reports from all sections of the country are considered cheering. In Chicago the banks, it is reported, are well-supplied with currency, and prospects for business improvement at an early day are encouraging. The greatest sufferers by the recent depression have been speculators and those whose purchases on credit were in excess of the current demand.

The order of the "Mystic Shrine" (of which an abundant exposition is published at this office) is composed of Masons of the higher degrees of Scotch Rite Masonry and Knights Templar. In reply to a question whether a "Shriner" can remain in good standing in the Shrine after he has been suspended in his commandery, provided that he is still a member in good standing in the Scottish Rite, it is replied that "an offense committed by a Noble which has caused his suspension or expulsion in any order, membership in which is prerequisite to this order, such suspension or expulsion must similarly affect his standing in his Temple".

Amid much enthusiasm, at an early hour on Saturday morning last, Mr. Gladstone's great measure, the Irish Home Rule bill, was passed in the British House of Commons by a majority of

thirty-four. The vote stood: For the bill, 301; against it, 267. There is great rejoicing among the friends of Ireland over this result. The battle has been long and hardly fought, and the triumph of the measure in the Commons, even should it suffer defeat in the House of Lords (as predicted), adds another to the many successes of Mr. Gladstone during his busy public career.

Events of the past week in Chicago show that the only danger of "bread or work" parades and gatherings lies in the fact that the most lawless and discontented of unemployed men are roughs and bummers, mostly of alien birth and unacquainted with our republican institutions and circumstances, or careless of their own true interests or those of their fellow-men. There is a large army of honest, industrious persons who are unable to obtain employment, or earn a competent livelihood. For all such, organized charities have been established, where palatable bread and meat are distributed freely, and starvation kept from many doors until work can be obtained by those who seek it.

In view of the fact that the Massachusetts Grand Lodge of Odd-fellows, at its recent session, showed a total membership of the order in that State of 46,982—a gain of 2,173 over that of the previous year, C. E. Mather (P. G.) writes to us from Braggville, Mass., that he wants missionaries to convert these nearly 50,000 deluded individuals. The annual financial report shows that the total receipts of the order during the year were: From dues, \$151,703 82; from fees for initiations and degrees conferred, \$57,649 43; from all other sources, \$57,012 67; total, \$266,365 92. Total paid for "charity and benevolence," same time, only \$96,973 17; leaving a very snug balance for "the good of the order"—whatever that may be.

A statement has been widely published that Sir Francis Jeune, the presiding judge in a British court of justice, recently decided that secrets confided to a clergyman must be told in court. An Episcopalian clergyman from this country writes that the story is misleading. "There was no mention of confession in the case before the court. The clergyman simply declined to say anything in the witness-box which was told him confidentially in the course of his ministerial office. Sir Francis Jeune then observed that of course he could not listen to any such plea, but, as the evidence was not material in the case, he should say nothing further; and the matter was dropped." The report served, however, to stir up the *Western Catholic News*, as an attack upon the Romish Confessional.

Rev. John Milbank, rector of St. John's Episcopal church at Elkhart, Ind., on Wednesday of last week, refused to allow Masonic burial services to be held in his church over the corpse of Thos. W. Stalker, a member of his flock, and a Mason of high degree. He plainly told the fraternity that it was contrary to the rules of the organization to hold the funeral of any member of a secret society in a church. He subsequently consented that the prescribed religious service might be said over the remains in the church; but during this ceremony none entered the sanctuary except the undertakers and pall-bearers. After the church rites were ended, the Masons received the body at the door and proceeded to the cemetery, where the fraternal exercises took place. The clergyman was requested to dismiss the cortege with a benediction, which he refused to do. Mr. Milbank is a son of Commodore Milbank of the British marine service. The bishop of the diocese is a 32-degree Mason, and chaplain of the Grand Lodge of Indiana. He is yet to be heard from in connection with the case.

CONFLICT WITH THE SECRET EMPIRE.

SERMON BY REV. J. M. FOSTER, AT HEBRON CAMP,
MASS., AUG. 15, 1893.

(Concluded.)

The Seventh Commandment requires the suppression of Mormon polygamy, free-love, and speedy and easy divorce. Rome has 100,000 confessionals in our land. Through them the unwedded priests make an assault upon the virtue of the wives and daughters who resort to them. These should be judicially suppressed. They are a great national scandal. The priests in the monasteries and the nuns of the convents are too often guilty of unholy commerce to be tolerated. In the name of public decency these institutions should be broken up and their inmates compelled to return to the home. Orders of unwedded priests and unmarried nuns are inimical to the republic. But the lodge and the saloon are twin sources of domestic infelicity, leading to divorce. They should be included in a common destruction.

The Eighth Commandment guards property against thieves and robbers. But stock-gamblers are giant robbers and should be punished. The lodge is a robber. It should not escape the penalty.

The Ninth Commandment requires the punishment of perjury. The Master Mason's oath reads: "I promise and swear that a Master Mason's secret, given to me in charge as such, shall remain as secure and inviolable in my breast as in his own, murder and treason excepted, and they left to my own discretion." The oath of the Royal Arch degree amends this, "murder and treason not excepted." Now let a Mason of this degree be on trial for murder, and a Mason of the same degree be sworn as a witness against him, which oath will the witness break—the one administered by the court, or the lodge oath? There is here the defeat of justice.

The Tenth Commandment requires the cutting off of the growth of the poisonous plant of covetousness, as in the case of Achan and Ahab. The Jesuits are coveting America. Pope Gregory XVI. said: "Out of the Roman States there is no country where I am Pope, except the United States." Pope Pius IX. said: "A cardinal used to say, so earnestly, that the salvation of the church would come from America, that it made a deep impression on my mind, and I hold to it." The Masonic lodge tried, by the Southern Confederacy, to destroy our government. These and all other treasonable orders should be banished at once. Let the state authoritatively and judicially apply the Ten Commandments to the evils of the lodge system, and it will be swept away with the besom of destruction.

II. The church should require absolute separation from the lodge system as a condition of membership.

1. Because secrecy belongs to the kingdom of darkness, and is opposed to the kingdom of light. All secret, oath-bound fraternities, whether gilt-edged or guilty-edged, whether indifferent, bad, worse or worst, are alike in the element of secrecy, and this is the badge of Satan's kingdom. God's people must have no fellowship with the unfruitful works of darkness.

2. Because they administer immoral oaths. The oath is a divine ordinance. Only legally qualified officers in church and state have a right to administer it. But the blasphemous oaths of the lodge no child of God should take.

3. Because they use the time and money belonging to the family and the church in the lodge. The church has a right to one-tenth of the income of her members for the support of the Gospel. How many church members give \$50 to their lodges for every \$5 to the church? That is a great wrong. The man who spends his money in paying lodge dues and buying regalia, and lets his wife earn the living for the family at the washtub, is a black-hearted villain. The church cannot afford to have such in her membership. The Sabbath belongs to God. But the lodge takes church members from God's house on Sabbath to go on excursions and pilgrimages. Church members vowed to attend prayer-meeting. But the lodge takes them away to enjoy a banquet. A man should spend his evenings with his family. But the lodge keeps him away night after night, and the way the time is spent will not bear the light. "For it is a shame even to speak of the things

that are done of them in secret." It is time for "judgment to begin at the house of God."

4. Because they are idolatrous. Their worship is a mingling of heathenism, Judaism, and Christianity with Christ left out. It is spiritual adultery. It is worshiping Satan. Those guilty of it should be excluded from the privileges of Christ's house. "Ye cannot drink the cup of the Lord and the cup of devils."

Now we raise the question: What is the present duty of the friends of Christ who repudiate the lodge to make their reform complete? I answer:

1. Let them refuse to commune in any church that allows members of the lodge to commune. In proof of the validity of this position, I cite the case of Moses when Israel made the golden calf their god. He was indignant and broke the tables of the law to pieces. He interceded for the people with such zeal and earnestness that he even asked to have his own name blotted from God's book rather than have his prayer fail. But he was still identified with the people, and their sin was his, and God did not hear him. But when the pillar of cloud, the emblem of God's presence, removed from the camp and stood afar off in the wilderness, Moses was convinced that he must separate himself from this idolatrous people. So he removed the tabernacle from the camp and set it up afar off, and those who feared the Lord came out to the tabernacle to worship; and the pillar of cloud overshadowed the tabernacle, and the Lord talked to Moses. Separation from that idolatrous church of Israel was essential before Moses and the faithful could commune with God.

Now the parallel is complete. The Reformed churches have largely apostatized in and through the secret empire. The lodge members are admitted to full communion in the majority of them. This is idolatry, of a worse type than Israel at Sinai. God's people must separate themselves from it, else God will not hear them. They must have faith strong enough to part company with sin and lay hold upon the divine arm, else they cannot have fellowship with him. Hence the significant command of Paul in Hebrews: "Let us go forth therefore unto him without the camp, bearing his reproach."

2. Let them refuse to exercise their political privileges in the voting society so long as the members of the lodge are permitted to vote and hold office in that body. In proof of the correctness of this position, we cite the case of the two spies, Caleb, the son of Jephunneh, and Joshua, the son of Nun. When Israel first came to the borders of Canaan, Moses sent twelve men, one from each tribe, to view the land. They brought back a cluster of Eschol grapes and reported that the land was indeed good. But ten of the spies raised a false report. They said the Anakims are there; they have walled cities and chariots of iron, and we were in their sight and in our own as grasshoppers. And they advised the people against going over. Immediately they began organizing the people and appointing officers to return to Egypt. But Caleb and Joshua protested. They would have nothing to do with this organized rebellion. The ten men died by the plague, but the two dissenters lived. Then the Lord commanded the people to return to the wilderness for forty years. Now they are anxious to go up and possess Canaan, and in spite of the remonstrance of Moses, they do go up and are smitten. But Caleb and Joshua would not be identified with them in going up contrary to God's command. They dissented and stood aloof, until the people were willing to go in God's way.

Now the voting body in our land admits lodge members to every political privilege, and makes them eligible to every office and trust in the land. Satan has a larger share of the control of our politics through the secret empire than Christ has through his church. Now if the friends of Christ would please him; if they would be his honored instruments in bringing about a reformation, and if they would have his blessing, they must separate from the political body as political dissenters. This frees us from responsibility for the iniquity.

In Ezek. 14th chapter, we have an account of Israel's apostasy, and God says: "Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness." A reference to the history of these men indicates that they overcame by separation from the evil. This makes the evil odious and

creates public sentiment against it. The apostles and early Christians made idolatry odious by separation from it. The Reformers of the sixteenth century made Roman Catholicism odious by separation, and the hierarchy was checked in its mad career. The Covenanters of Scotland, by separation, made the Prelatic Establishment odious, and secured the revolution of 1688. Wendell Phillips and the Garrisonians and the Covenanters made slavery odious by separation from the government that supported that sum of all villainies. And to-day the Covenanters are making the political atheism of the United States Constitution odious by separation from the political body that has accepted of authority under it. Now let the anti-secret society people make the secret empire odious by refusing to have political fellowship in the political body that receives the members of the lodge.

This will make their testimony efficient. Gideon and the three hundred swung their lamps and shouted, "The sword of the Lord and of Gideon!" And the host of the Midianites fled. God gave the word; the people published it; kings and great armies fled away.

In the sixth book of "Paradise Lost," Milton describes the battle between the good and bad angels in heaven: Michael and his angels fought with Satan and his angels. Millions of spirits are on either side. All day long the battle rages; night closes upon them. Although Satan is worsted, neither is finally victorious. On the second day the legions of darkness bring out horrible engines and hurl chain-shot into the ranks of heaven. The bright angels pluck up mountains and overwhelm the forces and the machines of Satan. The day closes with the forces on both sides resting on their arms. On the third day the Messiah appears, riding in his chariot of fire. "Under his burning wheels, the steadfast empyrean shook throughout." He drove upon his foes. He rode "o'er shields and helms and helmed heads." He "drove them before him to the bounds and crystal walls of heaven." "Headlong themselves they threw down from the verge of heaven; eternal wrath burnt after them to the bottomless pit."

The church had her first day's conflict with Rome Pagan. The second day's battle was with Rome Papal. And now the third day's engagement is with Jesuitry, Masonry, and Political Atheism, with its Sabbath desecration, licensed saloon, speedy and easy divorce, etc. The victory is certain, because Jesus leads. When the Ammonites, Moabites and Syrians formed an alliance against Jehoshaphat, King of Judah, God said: "Be not afraid; the battle is not yours but God's." "Ye shall not need to fight in this battle; set yourselves, stand ye still and see the salvation of the Lord." So Jehoshaphat marched out with singers before his army, to say: "Praise the Lord; for his mercy endureth forever." And the Moabites and Ammonites turned against the Syrians and destroyed them. Then the Ammonites and the Moabites slew one another. And Judah took the spoil. In this battle we shall see the salvation of God. The glory will be his.

AN ARMED PEACE—IS IT WAR?

BY REV. H. H. HINMAN.

The present condition of the nations of Europe is that of a so-called "armed peace". Their immense armies and navies are all professedly in the interests of peace. None of the great powers express a desire, or even willingness, for war, provided it can be safely avoided. With one consent they deprecate the supposed necessity of the vast expenditure essential to their several military establishments. This is especially true of Germany. The emperor, in demanding the recent increase in the army, did so in the interests of peace, and as the only means by which it could be honorably secured.

It is not necessary to call in question the sincerity of the rulers and statesmen of these nations in order to show the greatness of their mistake, and that their vast preparations for war are, above all things else, likely to provoke and promote it.

The heritage of barbarism is universal distrust. They literally "take heed one of another, and trust not in any brother;" and hence in all barbarous states war is regarded as natural and in-

evitable. Among the rude tribes of Africa every man goes armed, not because he desires war, but to secure safety and peace. The result is that conflicts are frequent and human life is very cheap. There is a similar condition of society in some part of the mountain region of the South. Though there are laws against carrying concealed weapons, yet every man who can afford it has his Winchester rifle and carries his revolvers. The result is seen in the fierce mountain feuds, the frequent murders, and the general lawlessness of that unhappy region.

This condition of chronic warfare, whether among individuals or nations, is largely the result of the constant preparation for war. This is evident from the fact that both those individuals and those nations that discard such preparation, that seek for peace and safety in doing justly and in appealing to the kindlier impulses of humanity, are far more likely to escape the horrors of war than those who trust in their weapons of defense.

Nor is this immunity from the horrors of fratricidal strife obtained at the expense of individual or national humiliation. Men of peace who go unarmed among barbarians not only, as a rule, escape all conflicts, but often are greatly honored and beloved.

Men of war may escape. They may triumph over their weak and ignorant adversaries; but there rests upon them the hatred of the people, and this hatred often extends to all of their nation and their race. During the last 200 years every one of the great nations of Europe, though armed to the teeth, has been repeatedly humbled before its adversaries, while those countries that have trusted to the justice and forbearance of mankind have generally, if not always, escaped.

To illustrate: Take the history of those two eminently noble and conscientious men, Col. Gordon and Dr. David Livingstone. Both notable, self-sacrificing and philanthropic, both gave their lives for Africa—the one at Khartoum and the other on the headwaters of the Congo. But Gordon was a man of war. He sought to overcome the hostile people of the Eastern Soudan by force and guile. He excited their intense hatred, and miserably perished in his attempt. The returning wave of barbarism swept over the waters of the Upper Nile, and it has, since then, been utterly closed to all Christian influences. Not so with Dr. Livingstone. He traversed the vast interior of Africa for many years, and everywhere conquered hearts by the power of love. When he died in the little hut which they had built for him, he was deeply mourned by all those Africans who knew him.

No man has ever done so much to lift the veil from the Dark Continent, and to make it possible to send Christian enlightenment to her people. This principle is equally true of other nations. None of the great powers of Europe enjoys so much of the respect and confidence of the Christian world as the little republic of Switzerland, and none is less likely to be assailed.

An "armed peace" is an outgrowth of barbarism, and corresponds with barbarous society. Peace, through universal disarmament, is as much to be preferred to such a condition of things as a Christian civilization is better than barbarism.

Chicago, Ill.

CHINESE QUEERNESS.

A writer in the current number of *Wide Awake* says:

If one argues that China, being upon the opposite side of the globe, must be literally upside down, he will not find himself much mistaken. Dinner begins with cake, pudding and confectionery and ends with soup. Lemonade is always as hot as hot can be. If a friend sends you a letter, he often sends only an empty envelope addressed to you, and the bearer delivers the message orally. But what seemed to me one of the oddest of all the odd customs of the Chinese was the mode of resenting an injury. There is seldom a real fight. Sometimes they resort to hair-pulling, and they pull with a vengeance; but, as a rule, when one feels deeply injured in any way, he goes right out on the street and begins to tell his wrongs "at the top of his lungs," shouting all sorts of family secrets and abusing the relative or neighbor who has wronged him with all the

hard words and hard names he can think of. I have seen women on low flat roofs of their houses screaming all sorts of horrible things about their husbands, and men sitting in the streets, with their backs against the wall, shouting till they were dark in the face and too hoarse to speak, telling everybody about their cross, obstinate wives. The most curious part is that no one seems to listen or care anything about it, and, really, I do not think that the people who are howling care either, whether any one listens or not. Out upon a country road I once came upon a man who was ventilating his wrongs in this way, and I am sure that, except his own family, there was not another mortal within sound of his voice; yet he was rattling on at a great rate concerning the treatment he received from his family.

THINGS SECRET AND REVEALED.

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."—Deut. 29: 29.

When God revealed his law to man there were many things he did not reveal. These belong to God; but there has always been an inclination in the human race to find out secret things. This caused the fall in Eden. Notwithstanding the Lord has revealed in our text that "secret things belong unto the Lord our God," man, in direct violation of God's revealed law, has organized secret bands and instituted a religion that discards the Bible. "Masonry has nothing whatever to do with the Bible." (Chase's "Digest," p. 208.)

They regard the Bible and the Christian religion as narrow and selfish. "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew and the Mohammedan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, Parsee, the Confucian, and the worshiper of Deity under every form." ("Freemason's Monitor," by Thomas Smith Webb, pp. 286-7.)

"A temple where no narrow creed
Protects a chosen few;
It holds alike deserved need
To Christian, Turk and Jew."

—Richardson's Manual, p. 273.

They cast out the sacred name of "our Lord Jesus Christ" when quoting Paul's instructions contained in 2 Thess. 3: 6, 12. See "Freemason's Monitor," by Z. A. Davis, p. 226; "Freemason's Guide," by Cornelius Moore, p. 137; "Webb's Monitor," p. 122.

The Bible teaches that "the blood of Jesus Christ, the Son of God, cleanseth us from all sin." 1 John 1: 17. Masonry teaches that "a Mason, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin." (See under "Acacian," "Mackey's Lexicon," p. 16.)

The principles and teachings of "our Lord Jesus Christ" and those of secret societies are directly opposite to each other. Secret societies bind their votaries under a dreadful oath to not reveal its secrets. Their meetings and most of their work are hid in concealed halls with guarded doors and curtained windows, where no inquiring eye may see, no investigating ear may hear, no seeker after truth may learn until they violate the word of the Lord as recorded in Lev. 5: 4, 5.

On the contrary, the herald of the birth of our Lord said, "Behold, I bring you good tidings of great joy which shall be unto all people." Luke 2: 10. Jesus himself said, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 15, 16. "What ye hear in the ear, that preach ye upon the housetops." Matt. 10: 27. "In secret have I said nothing." John 18: 20. "Go ye therefore and teach all nations." Matt. 28: 19. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3: 19-21.

In short, while the religion of secret societies

seeks seclusion and seeks to benefit its patrons only, the religion of Jesus Christ is for all people, in all lands, for all time to come, and then—a glorious consummation—eternal bliss, "where the wicked cease from troubling and the weary are at rest."

Not only does the religion of Jesus Christ enjoin upon its heralds to publish the "glad tidings of great joy," but also to give the warning when they see danger approaching, and holds them responsible if they should fail to do so. "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezek. 23: 8.

Secret societies are organizing juvenile societies to captivate the children under the fascination of secrecy, and thus have them entangled in the meshes of their unholy designs and their minds poisoned and prejudiced against the simplicity of the Gospel of our Lord and Saviour Jesus Christ.

Can we stand quietly by and know these things and not raise a warning voice against this fascinating, popular evil without incurring the displeasure of our Father in heaven? Arouse, brethren! especially ye ministers and writers! Better have our garments dyed even in our own blood for crying against the monstrous evil, than to come to judgment with other people's blood clinging to our skirts because we were afraid of the wrath of man.—J. D. Haughtelin, in the Gospel Messenger.

THE PRIEST'S CURSE.

The failure of the ordinary Romish curse is thus illustrated by the following extract from Gen. T. M. Harris, in Chapter 14 of his great book, "The Assassination of Lincoln."

"For twenty-six years Fr. Walter [the confessor of Mrs. Surratt] and his rebel coadjutors have kept a paragraph going the rounds of the papers stating as a fact that all the members of the Commission [which tried the assassins of Lincoln] are dead but one; and that they have died miserable deaths which marked them as the subjects of heaven's dire vengeance, and that some of them perished from the violence of their own hands, being crazed with remorse. The truth is that at this writing (March, 1892,) all the members of the Commission are alive except Generals Hunter and Ekin. Gen. Hunter lived to over four-score years, and Gen. Ekin to 73. The writer of these pages is 80 years old, and is still able to vindicate the truth in the interest of a true history of his period. Is it not time that the American people should be fully informed on this most important and interesting episode in their history, and warned against these dangerous men whose highest ambition even at this late day is to subvert our liberties?"—Selected.

THE TOWER OF BABEL.

It has been discovered that Nebuchadnezzar reared his temple of Belus on the foundations of the original tower of Babel. An inscription on a cylinder has brought this to light; and the inscription declares that the old tower, on the foundation of which the temple of Belus was built, was begun forty-two generations before the time of Nebuchadnezzar—that is reckoning between thirty-five and forty years to a generation, as was commonly done—about 1,600 years before—a date that carries us back to the years when men were scattered over the face of the earth by the confusion of tongues.

But we shall give the inscription in full. It was deciphered and translated by Oppert, a man of great learning, sent out by the French government in 1857. It is Nebuchadnezzar's own composition, apparently:

"The temple of the seven lights of the earth—the planets—the ancient monument of Borsippa, was built by an ancient king; since then are reckoned forty-two generations. But he did not reach the summit of it. Men had left it since the days of the flood, which confused their language. Earthquake and thunder had shattered the bricks and thrown down the tiles of the roof. The bricks of the walls were cast down and formed heaps. The great god Merodach has put it into my heart to build it again. I have not altered the place nor disturbed the foundations. In the month of salvation, on the auspicious day, I pierced the unburnt bricks of the walls, and

the bricks of the casings with arches. I inscribed the glory of my name on the frieze of the arches."

Is not the discovery of this cylinder, under the rubbish of Babylon, like the raising up of a witness from the dead to attest the truth of the ancient history of the tower of Babel.—*Episcopal Recorder*.

NEW ENGLAND LETTER.

Heroism on the water.—Abused benefactors.—What will she do with it?—The testimony of a Mason.—A point of law.—Non-beneficial Odd fellows.

It is not often that New England is visited by two West India hurricanes in less than a week. Dwellers on the seacoast can get a tolerably vivid idea of the way these tropical visitors disport themselves in their own home. Here they are chance guests, and, so to speak, on their good behaviour. They may pull down a few trolley wires, and wreck vines and shrubbery, but so far north this is generally the extent of the damage they do on land. But on the water many a precious life is sacrificed before they give forth their last passionate sigh, and sea and air are calm once more. Who says the days of romance and heroism have gone by? There is never a disaster by fire or flood that is not redeemed by showing us what capabilities of courage and devotion rest latent in the human soul. The recent experience of the sailor picked up after clinging for thirty-three hours to some floating wreckage just in time to save him from the hurricane that in a moment would have swept him into eternity, reads like a chapter from some nautical novel. It was a Maine fishing schooner whose fate, had not this one of all her crew by a rare providence escaped to tell the tale, could have been only guessed at by the "poor lone Hannahs;"—for Lucy Larcom's pathetic heroine is the prototype of multitudes in our New England seaports,—who watch vainly for the sail that never returns till uncertainty becomes despair. And for heroism, when did any mediæval knight make a finer showing than those sailors who in a tremendous sea rescued three people from a pleasure boat off Block Island the other day at the risk of their own lives? or the brave young lawyer, drowned in attempting to save one of his proteges whom he was taking out for a day's pleasuring on the beach. If we hear of much evil through the newspapers, so we also occasionally hear of some good that is happening; and we should bear a hundredfold more if the press did not make a specialty of what we may call the night-side of human nature.

We are finding out that the much-abused English sparrow is not without his good traits; for instance, that he is immoderately fond of the seven-year-locusts. And now the increase of a certain grub or worm that has done much mischief to the hay-crop in some parts of Connecticut by eating away the roots of the grass in patches much as a buffalo moth eats into a carpet, is said to be caused by the war of extermination which has been waged against the almost equally-abused crow. Nature adjusts very carefully cause and effect, and it is at our own peril we disturb the balance of her delicately-poised scales. Our song-birds find plenty of defendants, in fact, plead their own cases with such effective sweetness that only the veriest churl can think of taking their little lives in forfeit for filched cherries and strawberries; but alas, for their brothers of the air who have neither song nor fine feather to recommend them! They will be sure to have all manner of iniquities laid to their charge, and only here and there a voice raised in their defence. But how often a flock of sociable sparrows has lit up the gloom of a winter's day with the thought of Him who feeds them, and in whose sight the least of us are of more value than many sparrows. And in the late days of autumn, with the brooding glory of the Indian summer resting on the hills, just what is needed to put the finishing touch of sweet melancholy to the picture is the caw of a crow from its distant habitat in some far-off pine-tree. He is in fact like a good many human beings, not nearly so black as he is painted.

America probably never saw so many young woman college graduates as this past collegiate year; and unless the stringency of the times interfere she will see more at the close of the one just beginning. And of course the old and su-

premely absurd question, "What will they do with it?" will be asked oftener than ever by those who believe by a queer paradox that the more a woman knows the less fitted she is for the care of a household. She is better off than the heiress of a millionaire, for she never will be tempted to exchange her intellectual riches for the title of some empty-headed fool of a foreign earl or count. She is better off than her struggling sister of other days who, if she knew her three Rs thoroughly, saw nothing better to do than to swell the overcrowded ranks of teachers, no matter how mortally she hated it, or how intense was her desire to tread another path. At the same time I have been painfully impressed in talking with many of our young girl graduates in reference to their future prospects, with the unsettled feeling that drops like a pall over their spirits as soon as they receive their diplomas and leave those halls of learning behind them. The world expects, parents and friends expect, that she will do something with her hard-earned education, while they have never helped her to make a definite choice. Only in rare cases is she brought up like her brother to feel that whether she goes to college or not a necessity devolves upon her as soon as she reaches mature years of deciding what she shall do and be. But to her credit be it said that when she has once made her final choice of a career, she is quite as persistent and makes as few mistakes as her college-bred brother.

A prominent Mason said the other day:—I am quoting from an exchange—that "secret societies organized for benevolent and brotherly purposes have larger memberships now than ever before. But you rarely see a man wearing the badge or pin of the order to which he belongs." He goes on to say that any one with a spare quarter can buy a Knight Templar's charm or a three-linked Odd-fellow's pin, and the wearers are so often clandestine that secret society men are inclined to shun and be suspicious of those who display them. Or is there another reason still; that self-respecting lodgemen are beginning to feel that such gewgaws are getting to be a dishonor rather than an honor in the eyes of all sensible people?

The *British American* prints a pathetic letter from a ship-carpenter who is a non-union man, and thus excluded, like so many others, from the right to labor, in which he asks if there is any redress at law for himself and others of his non-union companions. The laboring man needs protection more from these lawless organizations than from foreign competitors.

A non-beneficial Odd-fellow is one who through misfortune or for any other reason has not paid his dues and for that reason been suspended. But when old and invalid he may be graciously permitted to come back into the order as a non-beneficial member, provided he pays a proportionate share of the running expenses. They will take his money but he must in no event expect anything from them in return. No wonder that men fools enough to desire reinstatement under such conditions are few and far between, and that in the State of New Hampshire where the order claims to especially flourish, there has never been but one applicant for a position of such dubious advantage.

ELIZABETH E. FLAGG.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Aug. 30, 1893.

No other topic than finance has occupied any considerable portion of the attention of the Washington public this week. One hears the votes of the House of Representatives on the several silver propositions discussed everywhere. While the result—the passing of the bill for the unconditional repeal of the purchasing clause of the silver law—surprised no one, there were several surprising things in connection therewith. For instance, the smallness of the highest vote cast for free coinage of silver. Out of 351 members present and voting only 124 voted for free coinage of silver at the present ratio, and only 119 for free coinage at a ratio of 20 to 1. A tabulation of the first vote by sections shows that the New England States cast 27 votes—all they had—against free coinage; the Middle States 77 against and only one for free coinage; the Southern States 70 for and 33 against; the Central States 40 for and 86 against, and the Pacific coast States 13 for and 4 against.

The question of the continued purchase of silver bullion by the government having been negatively decided by one house of Congress by a more than two-thirds vote—240 to 110 being the vote on the repeal of the purchasing clause of the Sherman silver law—has now been transferred to the Senate, where the silver men are much stronger—strong enough they still claim to attach conditions favorable to silver to the bill in the shape of an amendment. On the other hand, those who favor unconditional repeal claim to be strong enough to pass the bill without amendment. So far all attempts to reach an agreement in the Senate as to the length of time the bill shall be debated have failed. Unless an agreement is reached it will be but guessing to attempt to say when or how the Senate will dispose of the question. Senator Voorhees, chairman of the Finance Committee, gave notice yesterday that his bill, which was reported from that committee as a substitute for the Wilson repeal bill which was passed by the House, would be kept before the Senate until a vote was reached.

A bill has been introduced in the Senate prohibiting the manufacture and sale of intoxicating liquors in the District of Columbia, and Representative Morse, of Massachusetts, will introduce a similar bill in the House as soon as that body adopts its new code of rules which is now being discussed. While it would unquestionably be the greatest possible blessing that could possibly be bestowed upon the District of Columbia to have either of these bills become a law, there is not the slightest probability that either of them will be even seriously considered by the committees to which they will be referred. I have long been under the impression that the friends of moral reform in Congress, with intentions the best, make mistakes in introducing such bills. They should, in my opinion, be more politic, and introduce only such reform bills as would at least have a chance to become laws, instead of wasting time that might be put to a better purpose on impossibilities. Such, for instance, as one putting an absolute stop to the sale of liquors in the restaurants in the basement of the Capitol building. The time will come—it is bound to come—when there will be a Congress which will not only consider, but will pass a prohibition bill, but it hasn't come yet.

President and Mrs. Cleveland are expected to return to Washington this week. Members of the administration deny the truthfulness of the sensational report, widely published, that Mr. Cleveland had recently been operated upon for a cancerous trouble.

The decision of the Senate by the close vote of 31 to 28 to refuse the applications for seats made by Mr. Lee Mantle and Mr. John B. Allen, who were appointed Senators respectively by the governors of Montana and Washington, was a surprise, as it had been generally supposed from opinions expressed by Senators that the decision would have been in their favor. The decision also affects the vacancy from Wyoming. These three States will be only half represented in the Senate until their Legislatures meet and fill the vacancies.

Comparatively few people knew until this week that a small congregation of Dunkards existed in Washington. The first baptism of a Dunkard in Washington took place last Sunday in the Eastern branch of the Potomac river, the immersion being performed by Bishop Stoner, of Maryland, who also presided at three services of song and praise held by the little congregation on Monday, Tuesday and Wednesday of this week, and attended by a number of people who had never before witnessed the quaint and interesting services of this sect, the foundation of which is a literal acceptance of the language of the Bible.

REFORM NEWS.

WORLD'S FAIR N. C. A. WORK.

Considerable space has been given in the *Cynosure* to the work of Rev. J. P. Stoddard and others at the N. C. A. exhibit in the vast Manufactures Building at the World's Fair; but it seems to your committee impossible even for those who have witnessed this work to over-estimate its importance.

Of the many thousands of exhibits occupying the forty-odd acres of floor-space in this building there is not one which so constantly holds a crowd

of interested listeners, who comprise to a large extent the most intelligent persons who visit the building. What a marvelous opportunity to show the difference between the Gentile and the Christian religion—between the worship of Baal and the worship of Jehovah, to the nations of the world!

That mere curiosity does not retain their attention, even if it does cause them to halt, is certain; and nothing is clearer than the fact that many, even among those who have been caught in the secret-society net, are promptly convinced of the evil character of secret societies; and it is really remarkable, in view of the unparalleled array of attractions there, that so many visitors return, sometimes repeatedly, to get more information, often telling Bro. Stoddard they have come to hear another lecture.

Your committee, believing that you will not suffer this work to cease for lack of funds, have asked Bro. Stoddard to continue its management for another month, and he has consented.

The greatest economy has been used in the management of this work, but the expenses for services, and for a very large amount of reform literature, must be met.

Reader, can you more literally "disciple all nations" in any other way than by giving them the pure Gospel message, now that they are congregated at our doors? Will you not answer promptly?

During the next two months, \$500 could be so expended in this work as to bring a great harvest.

ELLIOT WHIPPLE,
J. M. HITCHCOCK,
EZRA A. COOK,

Committee on World's Fair Exhibit.

REV. J. P. STODDARD AT THE BOOTH.

Very much that is encouraging might be given in my report for the week past. New England has been more fully represented among callers at the N. C. A. exhibit than at any time previous.

Dr. George A. Gordon, pastor of the New Old South church, Boston, and wife, and a daughter of Dr. A. J. Gordon, pastor of Clarendon-street Baptist church, Boston, stopped long enough to speak words of approval. Several young men from Boston were furnished with tracts, and learned something of our work.

Two "White Ribboners" found their way to our booth by the direction of a Boston pastor, who is a stranger to me but had been interested in some things which he had heard at the N. C. A. booth. I am confident that these two ladies will add both enthusiasm and piety to our New England department, as they had seen the serpent's trail in their neighborhood and felt his sting.

A vigorous young M. E. pastor came, with word fresh from Bro. S. A. Pratt, of Worcester, Mass., and showed his interest by adding his name to the list of *Cynosure* readers for one year. Rev. Mr. Taylor, son of Father Taylor, of blessed memory, gave assurance of hearty sympathy and quiet co-operation in our work. Rev. Mr. Cyle, from Philadelphia, with his wife, lingered with the group, to listen to a short "chart-talk," to which he gave his approval.

Bro. Miller and his daughter, from Marshalltown, Iowa, had not forgotten the exciting time when I assisted Mr. Ronayne in working the degrees in that city. Bro. McLeod told of old friends at Clarence, Iowa. D. W. Nelson, of Mass., Bro. C. K. Bell, of Md., and a score of others enrolled under our banner. One man, after listening for a moment, said: "I joined one secret order, and, finding that it interfered with my duties to my family and my church, I left it;" to which his wife gave hearty assent.

While the friends have been more numerous, the opposition has at times been more personal and persistent. Not only has your agent been severely censured, but men whose lives and labors merit at least respectful mention have been classed with the most dissolute and profane. Next to Pres. Finney, Pres. J. Blanchard is most execrated by these "sons of light," while Mr. Moody, Drs. Goodwin, Gordon, Cook and Pentecost are criticised and condemned by men in the "jeweled fraternities," whose verdancy is as evident as that of a mullein stock in early June. An early caller one morning made inquiry about our work, and, after remarks not highly creditable to a gentleman and certainly not intended as complimentary to your agent, added: "This thing is a disgrace

to the Fair, and ought to be stopped." I learned afterward that some of my neighbor-exhibitors had been interviewed on the question of removal; but failing to enlist their sympathy, the work on that line was evidently abandoned as impracticable.

There are indications of concerted action on a different policy by our opponents. Instead of one or two, as at first, they appear of late in groups of half a dozen or more, and there are some faces that are becoming quite familiar in these accidental assemblies. A few questions precede a general assault, in which all seem desirous to participate, with the apparent intention of destroying the veracity of their opponent by detecting contradictions in his testimony or inaccuracies in his statements. It is not difficult to escape from this snare, but when the scene becomes somewhat clamorous it is a little perplexing to know just how to maintain the truth without seeming to be the occasion of a disturbance which would come under the censure of the authorities. To illustrate: In a company of say twenty, one man said: "I want to ask you a question." "Very well, sir." "How do you account for the fact that there are four hundred members in the lodge at Wheaton where the Blanchards have been fighting them for years?" My reply was: "If there is that number in the lodge they have been secured and the money largely furnished by outsiders, to keep up that lodge." "That's a lie; I belong to that lodge, and I nail that right here and now as a lie." Another man said: "I used to belong to Wheaton lodge, and I say it's a lie." Others caught up the strain, and joined in the vociferations until I felt a little fearful lest an account of the matter should be called for at headquarters, especially as I had learned that the Superintendent had made inquiries about how things were managed at our exhibit.

It is to be expected that remarkable statements will be made by the brethren; but I confess to some surprise when told that Pres. Finney came to Chicago and delivered a course of Anti-masonic lectures, and as the result 3,700 of Chicago's best men applied and were made Masons. I remarked that "such a statement needs confirmation before it will be accepted by people who knew Mr. Finney." "I am a Mason, sir, and know whereof I affirm." That, of course, settled the question in his estimation. "I am a Mason, and I know" is the *sine qua non*; and it is irreverent presumption to ask for further proof of any assertion, however absurd. I could give names of parties who would not be proud of some of the remarks of their "Masonic brethren" respecting some of their fellow-citizens who speak freely about the lodge; but I forbear.

One thing more regarding Mr. Finney's Masonic record was a trifle amusing. A man bearing the exalted honor of being a "Sublime Prince of the Royal Secret," claimed to have been familiar with Mr. Finney, and to know all about him. He solemnly asserted that he belonged to the lodge where Mr. Finney was initiated, and that he knew positively that he never got but one degree, though he earnestly besought them to let him go on. This "Sublime Prince," I should say, was not over 40 years of age, and not born until after Mr. Finney had accepted Christ as his personal Saviour, and renounced Masonry along with other "unfruitful works of darkness."

I am taking too much space; but please indulge another statement, which I deem noteworthy: A gentleman called and introduced himself by saying: "I am a German and sent here to report to my government on certain exhibits, and yours is one of them." To make sure he took his list and showed me that it was put down among others to be examined. I was, of course, glad to give all the information I could, and to furnish him specimens of our literature and explain how, by the use of charts and other appliances, we were endeavoring to inform the people. He evidently took more than a simple official interest and expressed hearty thanks on retiring. It should encourage us to know that the N. C. A. is known in Germany and considered of sufficient importance by the government to instruct its agent to investigate and report its methods.

JAMES P. STODDARD.

FROM J. S. HICKMAN.

HICKMAN, Ill., August 28, 1893

EDITOR CYNOSURE:—Having called on Bro.

Stoddard, at the N. C. A. booth in the Manufactures Building, at the World's Fair, we were more than pleased with the work which is being accomplished there.

We also called on the gentleman in charge of the exhibit of the Christian or Disciples' church, near by, and had a very nice talk with him. He said that he was intimate with Bro. Stoddard and in full sympathy with us.

Speaking of the other booths, representing various denominations in that vicinity—the Methodist Episcopal, North and South Presbyterians, Baptists, United Brethren, Swedenborgians, Unitarians, Congregationalists and others, he said there is more interest taken by the people in Bro. Stoddard's work at our booth than in all the rest. We must keep Bro. Stoddard, or some one else, there until the Fair is closed. He is especially good in the remarks brought out by the tracts that are given away, and this fact makes it necessary to employ an assistant to distribute these little messengers of truth continually, with catalogues of our publications. We also need funds for the payment of these two workers, and also to defray the expense of printing tracts.

We also hope that all *Cynosure* readers and other friends will call at our booth and leave a word of cheer and such material aid as may be convenient. Those who do not attend the Fair may remit as they are able to Bro. Phillips at the *Cynosure* office.

The secret orders are all idolatrous, and we, like the children of Israel on the borders of the promised land, are fully able to possess it and drive out the barbarous nations.

We were at the N. C. A. booth for several hours, and were more than pleased with the "good cheer" that many of the callers brought. One man, from Iowa, left \$2. A Methodist pastor, from Ohio, was very much interested and seemed to be anxious for "light." We very much liked his frank, open conversation, while Bro. Stoddard was temporarily absent and the writer was in charge of the booth. At this booth we have "an open field and a fair fight," and the secretists are routed every time.

Quite an intelligent man came up, with a good crowd, thinking that he could put Bro. Stoddard to flight. He announced himself as an Odd-fellow and also a disbeliever in the Bible; but he soon retreated on the run like a cat stealing chickens when "dispersed" with a boot-jack!

On no account should we discontinue the good work now being done by the N. C. A. at the World's Fair.

J. S. HICKMAN.

THE EASTERN AGENT IN MASSACHUSETTS.

Boston, Mass., August 31, 1893.

DEAR CYNOSURE:—A reason frequently given by ministers for not antagonizing forms of evil, such as the lodge, is that they are so engaged in getting men to become Christians that they have no time for outside reform. A young minister of a church that bears testimony against the lodge [I refer to the denomination] said that he believed in preaching the positive of the Gospel and letting the negative alone. This statement,

(Continued on 9th page.)

CORRESPONDENCE.

OUR FREE BUT OPPRESSED CITIZENS.

PERCY, Mississippi, 1893.

EDITOR CYNOSURE:—Your valuable paper comes to me as "a gift from a friend." Not knowing his or her exact name, I desire to say, through your columns, that I am certainly grateful for such a valuable present. It is a certain fact that while I read many papers, I never knew of yours until now. Reading it proves very profitable as well as interesting, since you are doing a great work.

One great feature noticeable is that you take a bold stand for God as against the whimsical iniquities of man, regardless of color. This is the line upon which continued, unrestrained warfare must be waged. It seems to me that these are they who continue to defy the teachings of God, and precipitately, or deliberately, do those things that will ultimately cause him to pronounce vengeance upon their heads.

Here are we, in America, the land of the brave and free (?) Our emblematic bird stands with pinions stretched wide and overlooks land and

sea. No war-cloud has ever yet frightened it from its lofty perch; but a closer observation discloses the fact that both pinions are deeply dyed with blood—the blood of those who volunteered their assistance when national integrity was to be both gained and maintained.

A nation built upon injustice is just as sure to fall as is a stone thrown into the air. It is simply gravitation that causes the latter to come back to the earth; but it is God's wrath that is certain to destroy all of the Babylons of the world and cause as many Romes to become antiquated debris.

But the prayers of the faithful have always prevailed, so the oppressed of America sincerely solicit all Christendom to aid them in this the trying hour of their souls! Let us all faithfully approach the throne of Jesus and ask him to blot from his book of remembrance the present injustice, and speedily bring reformation on balmy wings. Sincerely yours, JOHN G. MONROE.

LACK OF BACKBONE IN THE RELIGIOUS PRESS.

GENEVA, Ohio, August, 1893.

EDITOR CYNOSURE:—I did not know, until Mrs. Seeley informed me, that the *Cynosure* was largely devoted to the work of unmasking the Gorgon head of Masonry and its hydra progeny of secretism and lodgery. I am more than pleased to find such a sturdy foe of these Christless, blood-sucking parasites that have fastened their slimy tentacles on the church and the entire fabric of government and society. Ever since I have found out their silent, destructive power on these God-given conditions of mankind, I have abhorred lodgery as I do the damnable saloon. But not until I asked the assistance of the press to publish even very gentle criticisms on these abominations, did I, in amazement, learn to what an extent editors were under the fell power of the lodge. The *Christian Standard*, of Cincinnati, from its birth till six months ago, has been under obligations to me, and has so acknowledged; but when I sent it an article reflecting unfavorably on Masonry, and its harmfulness to the church, the editor would neither publish it, nor return me my type-written article, though accompanied with a stamped and self-directed envelope for that purpose. His reply, after my third letter reached him, was: "We acknowledge the importance of your article, and may publish it in the future." I have now no use for any religious editor who plays the coward in the presence of secret clans. The reluctance on the part of secular papers to peep one note against the lodges is nearly equal to that of the religious journals. I was amazed, when I began asking a little space for adverse remarks on their continual brag of lodge benevolence, to find them nearly all bound in the hush-chains of oath or promise-bound secret societies. You will see, by reading the small clipping enclosed, that I have succeeded in stirring up the opposition here. If our community gets interested in the controversy, I shall send to your office for literature. E. B.

OUR HOPE IN THE COMING CHRIST.

FROM AYLESFORD, Nova Scotia.

EDITOR CYNOSURE:—I am pleased to know that the "mystery of iniquity" is being revealed, and that the Lord, who alone can and will "consume it with the spirit of his mouth and destroy it with the brightness of his coming," is on his way. (See 2 Thess. 2: 8) The phrase, "the spirit of his mouth," I think, means the Word of God. God is light, and it is his Word applied by the Holy Spirit that translates the sinner out of darkness into light. I rejoice, therefore, that God's Word is being promulgated throughout the world.

The signs of the times indicate that Satan is disturbed in his strongholds. Hence the desperate efforts on the part of the liquor-dealers and the almost numberless branches of the secret empire to propagate their nefarious and soul-destroying business. But as the darkness flees before the rising sun, so the kingdom of darkness must retreat before the spreading rays of the Sun of righteousness. Let the *Cynosure* continue to pour its sin-disclosing rays upon the darkness of the lodge and all other existing evils, with unwavering faith in the promises of God. For Christ must reign until he hath put all enemies under his feet. Let us rejoice. R. S. MORTON.

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OBITUARY.

MRS. E. B. C. WASHBURN.

Mrs. E. B. C. Washburn was born at Hallowell, Me., on the 26th day of January, 1812, being the third of seven sons and daughters of Nathaniel Cheever and Charlotte Barrell. About the year 1844 she went with her widowed mother to New York, where she resided with her brother Henry, then in charge of a church in that city. With him she removed to Jewett City, Ct., where she was married in 1858 to Deacon Ichabod Washburn, founder of the Washburn & Moen Manufacturing Co. Here she has since lived a modest, unostentatious life of active, unselfish, old fashioned New England industry and abounding hospitality.

On the death of her husband, in 1868, and the resignation of the executors named in his will, she was made by the probate court co-administrator of the large estate. This she managed with singular judgment and ability, conducting to a successful issue, by arbitration, a protracted controversy with the managers of the American Bible Society, as a result of which equity and proven intention, instead of lawyers' technicality, were established as the usage and law of that society in the construction and settlement of legacies. The large benevolences of her husband's will were there administered, not only without cost by litigation, but with large increase to all the institutions endowed and individual objects remembered.

Desiring to see established and in practical operation during her own lifetime, the home for aged women, provided for in her husband's will by the bequest of his homestead estate at her decease, she determined to purchase from the trustees of the contemplated home the fee simple of that estate, of which she held the life interest, for its estimated value (\$11,000), in order that with the same and other available funds the home might be set up in her lifetime. Thus was secured the favored institution on Orange street, entitled "The Washburn Home for Aged Women," which for nearly twenty-three years has been dispensing its substantial bounties under the charge of a body of lady managers elected from different churches of the city.

In the use of her own income from that period she has been an exemplar of prudence, self denial and generosity, making it a point, as she was known to say, never to refuse any worthy applicant, and following her appropriations to institutions of benevolence and private charities with a prayerful remembrance. Among the poor she went as "Lady Bountiful". While judicious, considerate, pitiful and thoroughly poised, her left hand seldom knew what her right hand was doing. To the destitute and unfortunate of her personal acquaintance she was a quiet and delicate benefactor, taking care that the stream of her kindness should never run dry.

In the cause of Christian education she maintained an intelligent and generous interest through the American Home Missionary Society, the American missionary associations and the American Board of Foreign Missions, to each of which great organizations she was a life member and a regular contributor. To the charitable colored schools and colleges of the South, especially to Gen. Armstrong's cherished institute, Hampton, Va.; to Booker Washington's Tuskegee Institute, Alabama; to John G. Fee's Berea College, Kentucky; to President Bumstead's Atlanta University, Georgia; and to other educational institutions in Tennessee, Mississippi, Louisiana and the Carolinas, she was a habitual donor. To Oberlin, Ohio; Washburn College, Kansas; the Blanchard anti-secrecy college of Wheaton, Ill.; Gates College, Nebraska; Bangor Theological Seminary, Maine, and divers other smaller colleges of the West and South, she was a periodical giver. It was her principle to give as long as it was in her power; and giving, therefore, was her habit and delight.

She warmly sympathized with her brothers in their anti-slavery and temperance and anti-secrecy labors, and sup-



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plied largely the sinews of war to their reform enterprises. She gave freely to the National Temperance Society and publication house at New York, to the N. C. A. reform society, Chicago, and in support of the no license warfare in Worcester. She was a pronounced patriotic citizen, a clear-headed Republican of the original free soil and Vermont stamp. She was a subscriber and daily reader of the New York Tribune from its beginning with Horace Greeley, and all through the war of the rebellion to the day of her sudden seizure by a stroke of paralysis, on the 22d of June, from which she never rallied.

Up to that time her health had been equable and excellent, her powers and faculties remarkably preserved, her eyesight apparently perfect, so that she threaded her busy needle without glasses, and perused the fine print Bible of her youth and the close columns of the Tribune, unassisted. Her constitutional strength by heredity was such, her vitality so great, her interest in friends and passing events so kept up, and her knowledge of the progress of the Redeemer's kingdom in the world so accurate that longer life and continued usefulness seemed to be assured.

She was to the last in high esteem for her many virtues, not least for her loyalty to the particular church of which she was long a member, the Central Congregational, Rev. Dr. Merriman's. She was a scrupulous keeper of the Lord's day and was sorely grieved by its desecration through Sunday selling of newspapers and the Sunday opening of the Columbian Exposition by authority of its contract-breaking Commission. She was pained to the point of Christian indignation by the apathy and failure of Republicans, when it was clearly in their power to have carried Worcester for no-license, in the late campaign, to the cost of which she liberally contributed.

In common with our best citizens, she deprecated the opening of the flood-gates of intemperance and immorality by the legalizing of the nefarious liquor traffic; and it was clearly foreseen by her how the city would rue its neglect and folly at the polls. It is plain now that until women like Mrs. Washburn are allowed the franchise by law, the millennium of temperance and morality cannot come. But it is to be hoped that the influence of a character and example like hers will live long after her, and be an important factor in future victories of the right. As a poet of her own sex has lately written of another like-minded woman:

Her heart was like a generous fire,
Round which a hundred souls could sit,
And warm them in the unstinted blaze:
Those who held nearest place to it
Had cheer and comfort all their days;
Those who, perforce, were farther still
Yet felt her radiance melt their chill,
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The Christian Cynosure.

HENRY M. HUGUNIN. - - - Editor.

CHICAGO, THURSDAY, SEPTEMBER 7, 1893.

"BRIGHT" MASONIC AUTHORITIES.

Looking over a copy of the first edition of Salem Town's "System of Speculative Masonry," issued at Albany, N. Y., in 1818, eight years before the murder of William Morgan for exposing the secrets of the fraternity—an event which led the way to the most complete elucidation of all there is in Masonry, good, bad and indifferent—we find, portrayed in brilliant colors, the character of the order as its leaders would have it understood by those whose interest or curiosity might lead them into the lodge. Of this volume it may be safely said, as of many more modern purely Masonic eulogies, that what is not rhapsody and exaggeration is rhodomontade and hypocrisy, designed to convey an impression of beauty and grandeur in the fraternity that scores of seceding Masons assure us do nowhere exist in speculative Masonry. Mr. Town wrote for Masons, as a leader among them, and published his lectures to glorify the system; and his book is entitled to no more credit than a Christian seceder from Masonry would accord to it. One of the latter, Rev. Chas. G. Finney, of Oberlin College, tells us that "Masonry cannot be known from a perusal of the eulogistic books which adhering Masons have written.... Their eulogistic books, as anyone may know who will examine them, are silly, and for the most part little better than twaddle." Town's is such a book as this; but, we believe, Masonically speaking, a more honest book than if it had been written after the Morgan murder. When the lime-lights of truth were turned upon the fraternity at the time of that event, all the sophistry of the Masonic system and its defenders was scattered to the four winds. All that is needed is to keep our search-lights constantly upon it, exposing it *simply as it is*—a Christless, murderous institution, without a redeeming trait to commend it to Christian support. This is the mission of the National Christian Association.

ALLEGED LODGE INTERFERENCE WITH JUSTICE.

Within a few weeks, in the North Division of this city, Mrs. Robert Webb, a fair young woman, was found dead in her room, with a pistol-shot wound in her head. With her at the time was Hugh S. Haven, of Kenosha, Wis., her paramour, who testified that she committed suicide by shooting herself. The alleged instrument of death was found lying on a table eight feet away from the place where the woman stood, according to his statement, when the fatal shot was fired.

A medical examination and a coroner's inquest followed, and at this point we follow the report printed in the *Chicago Dispatch*:

The opinions of half a dozen physicians go to prove that as soon as the bullet entered Mrs. Webb's brain she immediately collapsed and could not have placed the revolver where it was found on the table. Doctors all agree that a wound such as Mrs. Webb received would instantly produce paralysis and that the wounded person would instantly fall to the ground and be unable to move a muscle. Such being the case, Mrs. Webb did not shoot herself, and even if she had Haven must have picked up the revolver after the shot was fired, and laid it on the table, a thing which he stoutly denies having done.

In support of this position, the *Dispatch* printed the individual expressions of two down-town physicians.

Resuming, the *Dispatch* goes on to say:

In the case of Mrs. Webb not a powder mark was found upon her fair skin, and this fact it was which led the undertaker at Jordan's establishment to remark that "that woman never committed suicide," when the body of the murdered woman was removed to the morgue.

But in spite of the testimony of these medical witnesses, the coroner's jury returned a verdict of self-murder.

Quoting again from the *Dispatch*, we learn why this verdict was probably rendered:

Another fact which has recently come to light is that Haven is a member of the order of Elks, and that four of the six jurors who listened to evidence in the case are members of the same organization.

Whether or not Coroner McHale impaneled a jury with the intention of exonerating Haven, he certainly succeeded in securing a very peculiar jury. The night prior to the inquest several of the most important witnesses in the case were approached by members of the jury and asked for their opinions on the case. One witness who was approached by a juror and asked for his opinion asked why it was wanted.

"Oh, I am one of the coroner's jury," said the questioner, "and would like to find out a little something about this matter."

The witness grew indignant and informed the inquisitive juror that he had no opinion to offer and what he had to say relative to the case would be said when the inquest was held.

It is to be hoped that an impartial and intelligent grand jury will give this case the careful consideration which it deserves. The previous record of the woman's paramour, as well as the evident interference of the lodge for his protection, demands it.

WITH JESUS IS FAR BETTER.

We print in another column a notice of the departure to the better land of our dear friend and fellow-laborer, Mrs. E. B. Washburn, of Worcester, Mass. After a long life spent in the service of God and in kindly ministries to her comrades on the march through time, she has fallen asleep in Jesus. In reading the record of her earthly living we are once more impressed with the thought that the *story* of a life can only be written by the life given. She was born; she lived in certain habitations; she did certain works; she closed her eyes and folded her hands; we can no longer hear her footfall nor see her kindly face; this is what we call biography.

In a certain sense it is so, for out of the heart came the words and works which we hear and see. These outward acts are like the hands of the clock: they hint to us the interior processes. Yet in its fullness no human life-story has ever been told. Only the High and Holy One who created us in his likeness and who follows with a Father's loving eye our wanderings in this beginning of our existence can read the real record. Enough, however, is revealed in each case to determine the trend. Upward toward the light, or downward toward the darkness, we can see that each soul is moving.

The love of truth, the love of humanity, the love of Jesus: these are infallible tokens which show that the soul is pluming itself for flight beyond the stars. God be thanked that such lives are not wanting, but that from time to time their inspiration and benediction fall upon us. Those who knew our sister, who has but recently entered the company of celestials, recognized her while yet among us as one whose citizenship was in heaven. The great cloud of witnesses who applauded her heavenly race have already welcomed her to their number, and with them she now looks down in eager interest upon those of us who still struggle for the prize of their high calling of God in Christ Jesus.

"THEY LOOK LIKE MEN OF WAR."

Most of the basements of Catholic churches are being stocked with firearms of the best make. The whole plan of the war is kept in the greatest of secrecy. Satolli (pope No. 2) has been sent over from Rome to investigate and report to headquarters. It is reported that the Catholics have an army of 700,000 which they drill every week. When everything is ready the Pope will give the command to slaughter heretics. Catholics will rush to their churches, take their arms (which are there ready) and begin to shed blood right and left the same as they did in the dark ages. You will see that every papist will fight at the command of their infallible pope.—G. W. Chapman, in the *Vanguard*.

A good deal of this sort of writing and talk in Protestant circles is current. If half of it is true, it behooves the patriotic citizens of this country to bestir themselves and prepare to meet the impending calamity.

But whether it is true or not, the Roman Catholics have an opportunity, also, to complain of threatening disaster. Just look at it. The Knights Templar (Masons) form a military organization of wide-spread extent. They wear uniforms of military pattern, and parade and drill, in secret and in public, with naked swords. The military branches of the Knights of Pythias do the same thing, and so do the Patriarchs Militant (I. O. O. F.), as a regular part of their secret ritual. The independent military societies, —the Hussars, for instance—are armed horsemen; and even the Boys' Brigades of our Protestant churches dress in uniform, drill and parade, and are armed with muskets owned by the church!

Now what does it all mean—this creation of so many and such numerous bodies of able-bodied and armed men and youths? Does it mean that at the first irruption of partisan and religious rancor among our people these military companies will wage battle with each other? "They, that take the sword shall perish by the sword," said our Lord Jesus Christ, and he warned his disciples

against this military spirit and its effects. There is nothing of Christianity in these armed drills and parades; and we have only to look back to the story of the destruction of Jerusalem for the confirmation of this fact. The Roman army and the besieged Jews did the fighting, and 1,100,000 of the latter perished by the sword, while the meek and lowly followers of our Lord escaped from the bloody conflict without the loss of a single life. What a signal corollary was this upon our Saviour's prophecy! No, the sword is not the Christian's weapon of defence; —the Lord is his shield and buckler, and with the sword of the Spirit his enemies are put to flight.

THE CONVERSION OF DEAD SINNERS.

We believe that in all or nearly all the books that have been written for and against the Mormonism of Utah, little or no mention is made of the doctrine of working for the conversion of their dead and sinful ancestors. To many the following extracts from the *Deseret* (Salt Lake, Utah) *Weekly News* of August 19 will come like a new revelation concerning these singular people.

First came a printed "Temple Notice" signed by Lorenzo Snow, President of Salt Lake Temple, defining the "stakes" (or synods) comprised in the Temple district, and warning the workers in the approaching ceremonies not to come in too large numbers, crowding each other and so hindering the work.

Following this warning, the editor of the *News* prints this caution:

"We understand that the numbers of saints who have been recently admitted to the Temple to work in behalf of the dead have largely exceeded the proportions intended and that have been deemed judicious by President Woodruff. Overcrowding should be especially avoided when work of a sacred character is being performed; otherwise the solemnity which ought to be always attached to it is liable to be depreciated. Those engaged in it should not be placed under conditions tending toward physical discomfort, which superinduces mental perturbation. No situation should exist which would detract from the serene spirit which pervades the house of the Lord."

Again he says: "The preaching of the Gospel of Christ to the dead is in constant progress, and preparations are being rapidly forwarded in the spirit world behind the veil, for the coming to earth of the Lord Jesus Christ, when the righteous shall be raised from the dead. This labor of redemption will continue until the great mass of the human family are saved, and Jesus shall have conquered death, hell and the grave. Hence the labor for the dead in which the Latter-day Saints are engaged in the holy temples they have reared to the name of the Most High has barely begun. Those who now perform this God-given labor should so operate that it may be continued by their children after they themselves have left the scenes of mortality. This cannot well be done unless each individual or family shall keep a correct private record of the work performed. To enable the saints to do this, record books have been in existence for a considerable time. One of a specially simple description has lately been prepared. In order to avoid forming the book into separate divisions to admit of the recording of different classes of ordinance work, all that is not deemed essential for a private record has been eliminated from the headings. In this way the record of all ordinance work can be placed opposite each listed name on a direct line opposite to it across two pages of the book. No Latter-day Saint, family or individual, as the case may be, engaged in performing temple work should fail to procure a book and carefully keep a record of what is done."

Other extracts: "The Prophet Joseph Smith, in elucidating the subject of salvation for the dead, attached great weight to the keeping of records and seeing that they are correct in every detail." . . . "The doctrine of preparation is connected with every undertaking human or divine. It is specially important in its application to so sublime a labor as that which the Latter-day Saints are performing in behalf of the dead, as well as that which they do for themselves. Every individual who purposes entering the temple for an object so holy ought to be free from every sentiment and desire that is not Godlike.

There should also be a preparation of a nature that will lead to the work being done intelligently. Great care should be taken in having the record of those for whom ordinance work is to be done, carefully compiled and written out on blank sheets. No one should go to the house of the Lord trusting to his memory on this subject."

For the present this will suffice. We hope, however, to be able to give more details of this heathenish custom in an early number, from the pen of an intelligent correspondent.

S. V. R. A. AND N., U. S.

The "Society of Veterans of the Regular Army and Navy of the United States" is a secret organization, ostensibly for "mutual aid and protection, to bind together in fraternal unity all persons who have at any time served in and were honorably discharged from the army, navy, signal or marine corps of the United States." Its declared object is to aid each other in sickness or distress, to procure decent burial for its deceased members and to "look after" their widows and orphans. This society claims to be "an army of reserve, pledged to support the Constitution of the United States, bear true allegiance to the national government, and defend it against all enemies—a menace to disloyal agitators, and a powerful auxiliary of the army in the field."

This society was originally incorporated under the laws of the State of New York in 1885. Its name, badge and button are protected by letters patent in Washington, D. C. Its motto is: "Loyalty, integrity, obedience,"—to what or whom?

A recent manifesto from the order proclaims it "a duty that those honorable veterans of the nation owe to themselves and to their families to organize for self-protection" (against what or whom?), "and for prompt and efficient service in case of a call from the government."

Thomas J. Brenack is "General and Commander-in-chief" of this society, and Col. John C. Phillips, managing editor of the *Chicago Western Catholic News*, is "Deputy Commander-in-chief, with the rank of Lieutenant General."

Will some of our friends, veterans in the army and navy, kindly furnish us with additional particulars relating to this society, which, seemingly, is in opposition to the G. A. R. and the A. P. A.?

"He was probably up to some game that he thought was a harmless game, but which proved a fatal one," was the reflection of one of Dickens' police inspectors over the body of a dead seaman found floating in the Thames. Connect the inspector's thought with the unwary who join the Masonic lodge as "a harmless game," and afterwards find themselves seriously involved in a tyrannical, soul-destroying, Christless institution.

Respecting higher criticism, it is refreshing to read that Dr. Mendenhall is quoted as saying: "Of the seven hundred critical theories of the Bible and parts of it, five hundred have wholly disappeared, and not one-third of the two hundred theories left can be said to be alive to-day." This does not speak well for the permanency of "higher criticism." "The grass withereth, the flower fadeth, but the Word of our God shall stand forever."—Isaiah.

"It is my fault," explained Admiral Tryon, just before he and his gallant crew of over 400 went down in the ill-fated British warship, "Victoria"; and the coroner's jury rendered a verdict accordingly. Wherein lay his fault? A practical seaman, occupying a high position of trust, under such circumstances should have been spared a fate so shameful and full of horror. How many a self-wrecked man has also sent up this same dying wail, too late to be saved!

The other day, a specimen Freemason visited this office. First he called for a Blue Lodge ritual; said he was not a Mason, but thought of being one; examined the printed work of the Entered-Apprentice degree; said it was "wrong"; that "Masonry cannot be revealed"; was assured that what he read was correct; became angry and said that the man who exposed Masonry "should have been killed;" owned up that he himself was a Mason, and within five minutes declared that he was not one; then calmly went to sleep in an Anti-Masonic chair, out of which he was uncereemoniously hustled by the secretary.

The impression which he left in the office was that he was a Mason "duly and truly prepared" for lying in behalf of the fraternity.

The friends of National Reform propose to hold a convention in Pittsburgh or Allegheny, Pa., Nov. 14 and 15, to secure the fruits of the recent great struggle for the sanctity of the Sabbath, which has stirred the entire country, by taking such measures as shall crystallize the Sabbath sentiment in a national and permanent legal form. Rev. Dr. H. H. George has accepted his appointment as Field Secretary in behalf of the movement, and is laboring in the interest of a general and popular expression of Sabbath observance.

The Detroit papers announce the death by accident of Rev. John Levington at Corunna, Mich. Except that he was struck by a train, no details are given of the painful occurrence. Mr. Levington was 85 years old, and was living in Detroit at the time of his death, which took place some three weeks ago. For several years he has been an evangelist in the Wesleyan church, having finally left the Methodist Episcopal because of his convictions against the lodge. His struggles against this evil while yet a preacher in the M. E. connection, report of church trials, etc., filled many columns of the *Cynosure* about eighteen years ago. He lectured widely, wrote two books, and endeavored to start a Methodist movement against secretism. His effort to combine sectarianism with reform did not succeed, but his books were widely read.

Our esteemed, old-time friend George W. Clark, the enthusiastic reform singer, writes that he has read with deep interest the excellent articles by Rev. J. P. Stoddard in the *Cynosure*, reporting the progress of the battle against the lodges now being carried on so hopefully at the World's Fair. He enjoys, very much, the "grape and canister" with which Bro. Stoddard is storming the enemy's castle, and believes that he is the right general in the right place and at the right time. In conclusion, he adds:

"Keep heart!—Stand firm, untiring!
Strike at the monster's heart;
Take thought!—take aim!—keep firing!—
He dreads your well-aimed dart.
Your words—we pray, God bless them!--
All oath-bound clans to quell;
Strike out for truth and freedom—
Your country's page will tell!"

REFORM NEWS (Continued from 5th page.)

I think, was merely an excuse for not doing his duty. He has a number of secretists as members of his church. Is it true that by preaching the positive of the Gospel men will get right before God so that there is no need of presenting the negative? Evidently not, taking this brother's church as an example. God has put the positive and negative together in his Word, and the minister who does not preach both sides, does not preach the whole Gospel. "Believe on the Lord Jesus Christ, and thou shalt be saved." This is positive. "Thou shalt not steal, kill, commit adultery," etc. This is negative.

If it had not been Christ's plan that both sides should be preached, he would have set us a different example. "Woe unto you, scribes," etc., are words uttered by the same loving Saviour who said: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." We live in a practical age. The world asks, "What will the church, or the lodge, or any society do for a man?"

Several illustrations have been given me during the week past. A young married man, clerk in a Boston store, joined the Knights of Pythias. Shortly after, he remarked to a fellow-clerk: "We have just bought a silk flag for our lodge." The clerk addressed asked: "Have you enough money to buy a barrel of flour?" The reply was "No." "Have you enough money to buy a sack of flour?" The same reply. The question was then asked, "Would it not be better to buy flour for your family, rather than silk flags?"

This K. of P. lodge, a little later, had a parade and picnic. The clerk who had not money to buy a sack of flour carried the silk flag. The other clerk noticed that he let it trail in the dust, and inquired if he had not been drinking. The reply was "Yes". The silk-flag clerk then went on to explain that they had a keg of beer at the picnic. Some were temperance men and would

not drink of the beer; so they divided the money and let them have lemonade.

If anyone wishes to see these clerks I will be glad to introduce them.

Last evening I called on several young men connected with the Columbus Avenue Presbyterian church. Four of the young men did not belong to any secret society and had a natural aversion to them, though they knew little of their teachings. Another had united with the Odd-fellows, but said he should have nothing more to do with them. He was glad to know of our work. When in the lodge he was urged to go to the temple on Sabbath afternoon, to practice in degree work; he promptly replied that he would do no such thing. It was his judgment that about half the I. O. O. F. men in the lodges here were drinking men.

The next young man was very much interested. He had belonged to secret societies and saw that they were doing a vast amount of evil. He will try and arrange for me to lecture in the church. These young men will read the *Cynosure* hereafter.

I find the prayer meeting an excellent place to get acquainted. I have attended and taken part in two during the week past. Being in Roxbury, Friday evening, and finding a prayer meeting in the Presbyterian church of which Rev. Mr. Kneeland is pastor, I attended. Brother K. was very cordial and expressed his hearty approbation of the work in which I was engaged. On Sabbath evening I attended the Shawmut Congregational church, Rev. Mr. Barton, pastor. On mentioning my name to the usher, he remarked: "Why, that's a good name; we have a Rev. Mr. Stoddard who worships with us." He referred to father. Owing to the pressure of work, I have not yet called on Bro. Barton, but I hope to. In looking over the list I see I have secured over eighty subscriptions to the *Cynosure* during the past month. I have recently visited friends in Peabody, Lynn, Waltham, Mt. Auburn, Cambridge, Somerville, Campello and Quincy. All appear in good heart. There is no reason why New England should not make a strong forward move this winter.

I speak to-night in the Swedish Lutheran church at Waltham, and to-morrow evening in the Christian Union Hall at Cambridgeport. Rev. H. Jacobson, the pastor, arranges for these lectures.

I had been planning work for Pennsylvania next month. There seems to be an open field and a desire that I work here another month, as father is in the West. Perhaps this will appear to be duty. I expect to return home either on Saturday or next week. W. B. STODDARD.

FROM THE PACIFIC COAST.

PHILOMATH, Ore., 1893.

EDITOR CYNOSURE:—In arraiging the lodge the other night, at a certain place in this State, a gentleman of the lodge became angry, took his hat and left the room, but could not go home. He stayed near the door, listening, till the close. He then accosted a minister and also the editor of a paper representing a prominent denomination, and complained to him. The minister said: "What's the use to get mad about it. You know the lecturer told the truth." The man answered: "I know it's so; but a fellow hates to be told of it." He promised to leave his lodges, and have no more to do with them.

By the way, the minister referred to above is a K. of P. and A. O. U. W. He promised to never enter the lodges again, or say a word in their favor. He declared them to be the greatest menace to the church and all good.

Thus you see our work is moving on here. Not long since I had a number of Masons in my audience. I can tell them afar off. These were especially uneasy. I said to them: "Gentlemen, I don't blame you for being restless and ashamed under these remarks, for there is much connected with your initiation that I am actually ashamed to mention in public, and can only imagine how I would feel were I in your place here to-night."

The battle waxeth warm, but we are in to stay. I wish we could find some friends to assist our cause here financially. I am sure it is a successful outlay. Who will help us and lift some of the burden from Father Mathew? P. B. WILLIAMS.

THE HOME.

THE IMMORTAL HYMN.

"Jesus, lover of my soul,"
Sang I softly o'er and o'er,
"Let me to thy bosom fly,"
I would part from thee no more.
I would in this haven rest,
When the raging storm is nigh;
When all earthly help has failed,
"Let me to thy bosom fly."

"Jesus, lover—Oh, how sweet
Came the precious thought to me;
Earthly love is all too fleet,
Longs my soul for constancy.
"Jesus, lover"—soft and low,
O'er my soul the cadence fell;
Words and thoughts together flow,
Nor can half its meaning tell.

"Jesus, lover"—dearest Friend,
All my griefs to thee I bring;
Thou wilt consolation send,
And my longing heart shall sing,
"Thou, O Christ, art all I want,
More than all in thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind."

"Jesus, lover"—and the strain
As it rose was all a prayer
Over a remembered pain
And the blight of something fair;
Yet in all my pain and woe
For this vanished hope of mine,
To the grave where love lies low
Comes the Comforter Divine.

"Jesus, lover"—nothing less
Will my soul receive from thee,
Than thy love and faithfulness;
And my ceaseless cry shall be:
"Thou of life the fountain art,
Freely let me take of thee;—
Spring thou up within my heart,
Rise to all eternity."

—Selected.

DOUGLAS LEONARD'S REMORSE.

BY VICTORIA ALEXANDRA STONE.

"Are you going anywhere to-day, Douglas?" The speaker sat in a low arm-chair beside an open doorway. She was dressed in white, and as she leaned forward her right hand rested upon a crutch. She was a cripple. "Are you going away to-day, Douglas?" The person addressed sat upon the threshold in the open doorway. He was a fair-faced, handsome young man, about 26 years old. His clear-cut features had a frank, open expression, and yet it was a weak face, and the habitual droop at the corners of his finely chiseled lips indicated, somehow, a lack of strength of character. He looked annoyed as his sister repeated the question.

"Well, yes," he said; "the boys are going down the river on a hunting and fishing excursion, and I am invited. I think I will go."

"But, Douglas, promise me that you won't drink while you are gone. You know you are so easily tempted."

"There is no danger, he said, Gertrude," his fine face flushing.

"But you *do* drink sometimes when you are with the boys," she said; "now promise me."

"I promise," he said; "and now I must be going."

"How long will you be gone?" "About two weeks," he said.

"Can you send no word to us while you are away?"

"No, I think not," said Douglas. "We are going down to Sewall's Island to have a clam-bake and to make some chowder; but you need not fear. I shall come back all right."

"I am sorry to have you go. To-morrow is my birthday, too."

"I declare I forgot it," her brother said; "I have no present for you, but I will stop in town and buy something nice and send it up to you." He stooped and kissed her, and she clung to his hands.

"My only brother," she said, "if you would only refuse when they ask you to drink."

"I shall not drink while I am away," he said; and, darting through the door, he was soon in the street.

Gertrude Leonard watched the tall, lithe figure of her brother as he hastened along the street

with long, swinging strides. "He is the best brother in the world, with this exception," she said. "He will drink when he gets with the boys. Oh, I do hope he will have the courage to refuse." She watched him until a bend in the road hid him from her sight.

Meanwhile he hurried along the hot and dusty street until at last he met the boys in front of Boyd's restaurant. As he sat on the steps fanning his heated face, one of them handed him a glass of egg-nog. "Drink it," he said; "we have all had some. We have a long walk to the river and it won't hurt you." Douglas Leonard took the glass and, feeling tired and thirsty, swallowed its contents.

The boys—there were five of them—were soon on their way to the river, and Douglas Leonard followed slowly behind. It was very hot and dusty, and young Leonard found it impossible to keep up with his companions. "I wonder what ails me?" he said; "my head whirls and my limbs are numb. I wonder if I should feel better if I were to lie down. There is a nice shady place under that tree." Bright rays flashed before his eyes, and the sun seemed piercingly hot. "I believe I will lie down," he said. Suddenly, from far down the street he heard music, and, looking up, he saw sitting by the roadside two foreign-looking men, one with a hand-organ and the other with a little Spitz dog. Douglas Leonard hastened to the spot and stood, in a dazed way, listening to the music; and as his eyes rested on the dog he suddenly remembered that he had forgotten Gertrude's birthday present. "I cannot go back to town," he said; "I am so dizzy and the sun is so hot. Oh, but the dog! that is the very thing! I wonder if they would sell it. Say, boys," he said as the music ceased, "would you like to sell that dog?"

"What you pay?" they said. "How much do you want?" said Leonard. "Five dolla," they said. Young Leonard took out his pocket-book, counted out the money and handed it to them.

"Do you see that white house on the hill? Well, take the dog up there and give it to the young lady whom you will see there, and tell her it is a gift from her brother. Will you remember?" "Yes," they said, and departed in a cloud of dust.

They were Italians. They were roughly clad and had evil-looking faces, and, somehow, young Leonard had an uneasy feeling after he parted with them. "And yet, why should I worry?" he said. Gertrude will be pleased with the dog." It was a long and weary journey to the river, and when young Leonard stepped on board the boat it was sunset, and he laid down and fell into a deep sleep, from which he did not wake until morning.

We will pass over the days that followed. They hunted, fished, and had a glorious time. Young Leonard enjoyed the trip, and two weeks from the day he left home he was traveling once more that dusty road. He had enjoyed the ride down the river, and through the grand old woods, and yet there was an uneasy feeling at his heart as he neared his home. He had broken his promise to his sister—his sister whom he loved so dearly! He realized, now, that the last time he trod that well-known path he was shamefully intoxicated. He realized his weakness, and how manfully he had struggled against it. Did Gertrude know? had she heard? He almost dreaded to go home.

(To be continued.)

BIRDS OF A FEATHER—A FABLE.

Once upon a time all the institutions of society determined to separate themselves into two classes, according to their feathers.

As the man in the moon was not an institution of society, they decided to make him the judge. Then the separation began.

The first one to take its place before the judge was the church. He commanded it to step over to his right. "Now," said he, "let all things that are like the church in their purposes and effects come over and gather around it."

First came the Sunday-school, then the Bible, the temperance pledge, all the good books and papers, the Christian Endeavor Society, Young Men's Christian Association, the Woman's Christian Temperance Union, the school, the home, marriage, the lecture platform, music, medicine,

science, art, and inventions, and a great many other things.

The last to cross over to the side of the church were the Sunday newspaper, the social club, the theater, the progressive euchre and wine party, and the dancing school.

"Hold on!" cried the judge, as they were on their way; "on what ground do you claim to be benefactors of mankind, like the church and the other institutions with it?"

"Why," said the Sunday newspaper, "we reach more people with information and enlightenment than the churches do."

"And we, said the theater, "present the drama in all its purity, educate the taste and imagination, and make life cheerful and happy."

"And we," said the social club, "cultivate close and genial relations among men over the festive board and the exhilarating cup."

"And we," said the progressive euchre party and dancing school, "furnish amusement for the young of the churches, and thus prevent them hankering after the pleasures of coarse vice."

"And we," said light wines, "take the place of stronger and dangerous drinks."

Meanwhile the saloon, the race course, the brothel, the slums, the divorce court, the sensational novel, the gambling table, the prize fight, and a number of other institutions of like character had ranged themselves upon the left of the judge.

The man in the moon, who was almost as wise as Solomon, said: "I will settle this question. You must close your eyes. Turn around to your right three and a half times, and then to your left four and three-quarter times, and then back to your right two and two-third times. After that, those upon my right and those upon my left will call out at the same time, and to those voices you recognize as your friends you will be allowed to go."

Everybody agreed that the test proposed was fair; and so the theater, and the Sunday newspaper, and the social club, and the progressive euchre party, and the dancing school, and the rest, did as the man in the moon directed. Then those upon the right and those upon the left began to call.

At first, those blindfolded were very much bewildered; but soon they began to venture in the direction from which they heard familiar voices. And so they kept going, until they found themselves mingling with a throng. Then, when the covering was removed from their eyes, lo! to their great surprise the Sunday newspaper, the theater, the progressive euchre party, the dancing school, and the rest, found themselves, by their own choice, on the side of the saloon, the race course, the gambling table, the brothel, the criminal court, and the others.

"Thus you see," said the man in the moon, "birds of a feather will flock together," even though they have to find their places, in the dark."

—J. F. Cowan, in the *Missionary Visitor*.

PITCHING TOWARDS SODOM.

We often meet with individuals whose conduct leads us to say within ourselves, they are pitching their tents towards Sodom.

The man who in any way sacrifices moral good and spiritual ends for physical and temporal advantages is pitching his tent towards Sodom.

The man of family, who leaves a religious community and Christian privileges, and carries his family merely for purposes of gain into a country where there are no Sabbaths nor sanctuaries, where the influences are against religion, where his children will have the children of the vile and profane men as their only companions, and will, of course, marry ungodly husbands and wives, will find after a while that he has pitched his tent towards Sodom.

A gentleman, a ruling elder in the Presbyterian church, some years since opened a hotel in a country village. He did it to support his family, and it was right; but then to secure custom he departed from Christian principles, and kept an open bar. In a few years he died, leaving a widow and seven sons. The hotel was kept up, and his sons attended the bar. The sons of that man all became drunkards; they squandered his property, and his widow is now sustained by the benevolence of the church. He was a good man, but he pitched his tent towards Sodom.

The young man who commences the indulgence

of bad habits is pitching his tent towards Sodom. He may love a social glass. He may prefer the society of the vicious. He may indulge in an occasional game of cards. He may go to the house of her whose steps take hold on hell. In all this he may see no great evil. But after awhile, unless arrested by God's providence and grace, he finds himself bound in the strong chains of habit, vexed by evil passions—a suitable subject to have dwelt in ancient Sodom, and, ere long, to take up his abode in those regions of which Sodom and Gomorrah are but an emblem.

Finally, every impenitent sinner has pitched his tent towards Sodom, because he chooses to dwell in the cities of the plains; because he is traveling to a place over which the storms of God's wrath are gathering; and because he must soon be cast into the lake that burneth with fire and brimstone, unless he flee into the mountain, and tarry not in all the plain. Reader! hast thou pitched thy tent towards Sodom?—*Watchman and Reflector.*

ENEMIES OF CHRIST'S KINGDOM.

Paul, in his letter to Timothy, says: "This know also, that in the last days perilous times shall come; for men shall be...lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away."

To my mind the Protestant church at the present time occupies a position perilous in the extreme. It is beset on one hand by the Catholic power, ever on the alert for any opportunity to further its own interests, constantly increasing in power, and threatening more and more an overwhelming tempest of fire and blood.

There is another force, as silently at work, that constantly saps the vitality of the spiritual life, and fosters a spirit of worldliness, carelessness, and finally of absolute indifference to the religion of Jesus Christ; and her force which, while it will hardly resort to the use of arms, will yet undermine the foundation of true religion by an influence more subtle than that of the Jesuit. This is the lodge. In this we find the reason our churches, at the present time, are attended and sustained mostly by women. The men are going to heaven by the Grand Lodge route and have little use for a religion that requires a crucifixion of the old nature. Between two such anti-Christian forces, how can the position of the Christian world in these last days be anything but perilous?—*A. M. Streeter, in Messiah's Herald.*

POINTED THOUGHTS.

President Porter, of Yale, gave the following closely packed advice to his students: Inscribe on your banner, "Luck is a fool, Pluck is a hero." Keep at your helm and steer your own ship, and remember that the great art of commanding is to take a fair share of the work. Don't practice too much humanity. Think well of yourself. Strike out. Assume your own position. Put potatoes in your cart, over a rough road, and the small ones will go to the bottom. Rise above the envious and jealous. Fire above the mark you intend to hit. Energy, invincible determination, with a right motive, are the levers which move the world. Don't drink. Don't chew. Don't smoke. Don't swear. Don't deceive. Don't read novels. Don't marry until you can support a wife. Be in earnest. Be self-reliant. Be generous. Be civil. Read the papers. Advertise your business. Make money and do good with it. Love your God and fellow-men. Love truth and virtue. Love your country and obey its laws.

While you wait, doubting and hesitating, for the opportunity to do the best thing possible, your life is passing away. Give yourself a grand surprise by putting your best impulse into action at once. Young Christian, don't be afraid to "show your colors." A cowardly Christian is a misnomer. Shrink from no declaration, from no duty that Christ desires of you. The timid, vacillating course is the hardest and most barren. The brave, outspoken, faithful life is the happiest and most effective. There are many things you do not understand as yet. But let no doubts or uncertainties prevent you from acting on what you do know. There are some spiritual facts clear enough, plenty of Christian duties plain enough to you; act immediately on these. Do faithfully all you know you ought to do, and the

larger knowledge will follow in due time. Use earnestly every means that will enlarge and strengthen your Christian life. Study the Bible. Pray without ceasing. Do not neglect the prayer-meeting or the Sabbath-school.—*Selected.*

A KIND DEED.

A little spring had lost its way along the grass and fern; A passing stranger scooped a well, where weary man might turn; He walled it in and hung with care a ladle at the brink; He thought not of the deed he did, but judged that toil might drink. He passed again, and lo! the well, by summers never dried, Had cooled ten thousand parching tongues, and saved a life beside.

—*Selected.*

TEMPERANCE.

THE BEST HOTEL IN TOWN.

"Esq. Princeton from Ohio is stopping at the Blank House," said Mr. Nims, glancing up from the list of hotel arrivals in the morning paper he had purchased on the train.

"Shall we have time to call upon him?" asked Mrs. Nims. "It will be pleasant to meet him again."

"Lucky we happened in town to-day; we will try it." And an hour later they were shown to his apartments in the best hotel in the city.

"You have comfortable and luxurious quarters here, and they are very easy of access," said Mr. Nims after the first surprised and cordial greetings.

An earnest, serious look passed over Esq. Princeton's face as he replied:

"Yes, I am very well cared for here, but I have made up mind to quit the abominable rum hole before the sun goes down."

"Rum hole?" repeated the gentleman and lady in surprise. "What can you mean by calling the Blank House a rum hole? and why do you propose to depart from it so hastily?"

"I will tell you," replied the gentleman. "Last evening as I was turning the key in the lock of my door, on the way to supper, the door of the room directly opposite mine, in the long corridor, swung back, disclosing two young men, apparently fighting. One of them looked like a maniac, and was shrieking wildly, and I was soon convinced that his companion was endeavoring to get him under control and to keep him in his room. As I ran to his assistance he said:

"I beg of you sir to let no one in the house know of my poor chum's condition. We have been playing billiards; he has been drinking hard here for a couple of days and nights, and has brought himself, as you see, to a terrible state."

"We soon had the young fellow quiet on the bed, and as I looked in his face what was my astonishment, on a closer observation, to discover that he was the son of my old friend and neighbor at home, Judge A—. You know the family, Mrs. Nims."

"Certainly; I have heard that his oldest son was in the sophomore class of B— College."

"This was the boy, and this meeting was a sad contrast to the friendly call I had planned to make upon him at his father's request. I have some knowledge of medicine, and hastily preparing a quieting draught I administered it with some difficulty, and he was soon quietly sleeping off the effects of his long debauch."

"I did not need to be told by his chum that he had come from his home and entered this world-famous college a pure-minded, frank-hearted temperance boy—all that I knew from personal acquaintance."

"Now I heard the sad story of his being gradually enticed to visit this hotel in company with some of his classmates, at first to play billiards, then to play billiards and to drink, and then, when the brain was fired and consequently the reason and conscience dethroned, to rush to vile resorts."

"As I sat in that luxurious room gazing into the pale, haggard face of that darling son of my friend, as he lay upon the bed moaning and tossing his arms at intervals in his feverish sleep, and heard from the lips of his faithful and conscientious friend and chum, who had never been his companion in evil, the dreadful account of how scores of young men, students, and others, were being ruined body and soul while on their nightly visits

to this as well as to other so-called first-class hotels in the city, I resolutely said to myself, 'A— for me, I will no longer countenance this dreadful sin in any direction whatever. I will never again contribute my money or influence to the support of a hotel where, from the very 'respectable' bar below, to the rooms in the topmost story, the glasses jingle in which the viper lies coiled, ready to fasten its fangs into the very soul of rich and poor, high and low, young and old alike.'

"I am more and more led to see," said Mr. Nims, "that there is a manifest and very urgent duty in regard to this matter to be followed by the Christian public. The inconsistency of our so-called best people in regard to this matter is astonishing."

"It is so, indeed," replied the gentleman from Ohio. "Ministers as well as the laity, from the most eminent to the lowliest, should not only rigidly refrain from upholding the damnable sin of rum-selling personally, but strive by every means in their power to so mould the sentiments and practice of the traveling religious public in this direction that it would no sooner think of helping support a rum establishment under whatever guise than a counterfeiting den or a faro bank."

"It is strange to me," said Mrs. Nims, "why many people when they travel insist on having things so much more luxurious than they are accustomed to at home. The modest temperance hotel, the clean lodging-house, the respectable restaurant will not satisfy them. They seem to forget that a petty annoyance is of little account by the side of principle, consistency and genuine love for the Master and his teaching."

"That is so," said Esq. Princeton; "we have all need to pray with the Psalmist: 'Lead me into the land of uprightness.'—Annie A. Preston, in the (Boston) Christian Safeguard."

THE CRIME AGAINST AFRICA.

It is exasperating that a few men, for the sake of the profit on liquor, should be able to bring national disgrace on countries like England and America, and curse and blight the prospects of the uncivilized races of Africa for whose enlightenment the Christian world is now making such costly sacrifice. The men who sent out rum to the Congo and to the east and south are far greater criminals than the Arabs who burn the villages and steal the helpless inhabitants of those regions. Dealers in rum should be ostracised, boycotted, made to feel that a sentence of social outlawry has been pronounced against them. Just here is where the fashionable people who patronized the London meeting can do something. If they will persistently and openly refuse to associate with the rich manufacturers and wholesale dealers it will be easier to turn the tide of public opinion so that every man who has anything to do with giving liquor to uncivilized races will carry the mark of Cain and be considered a murderer. When this is done we will have seen the beginning of the end of this nefarious business.—*Selected.*

ARE YOU AGREED?

Are you in favor of personal liberty? So is the saloon-keeper.

Are you in favor of high-license? So is the saloon-keeper.

Are you in favor of moral suasion? So is the saloon-keeper.

Are you in favor of keeping the temperance question out of politics? So is the saloon-keeper.

Are you in favor of dealing with the drink traffic on a non-partisan basis? So is the saloon-keeper.

Are you in favor of all temperance men voting the old party tickets? So is the saloon-keeper.

Are you in favor of doing all that can be done to destroy the Prohibition party? So is the saloon-keeper.

The following resolution was passed at the convention of the Christians of Southern California, that just closed at Long Beach: "Resolved, That we, as a brotherhood, are unchangeably opposed to the manufacture, sale and use of intoxicating liquors as a beverage." They don't say anything about voting or doing any vigorous work against it. Resolutions are cheap. Had the North done nothing but "resolve," in 1861, slavery would still exist.

BIBLE LESSON.

LESSONS FROM THE LIFE OF PAUL.

LESSON XII.—Third Quarter, 1893.—September 17.

SUBJECT.—Personal Responsibility—A Temperance Lesson.—Romans 14: 12-23.

GOLDEN TEXT.—It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.—Romans 14: 21.

[Open the Bible and read the lesson.]

DAILY READINGS.—M.—Rom. 14: 12-23. T.—Gal. 6: 1-10. W.—Rom. 15: 1-7. T.—Luke 10: 25-37. F.—1 Pet. 4: 1-8. S.—Prov. 24: 1-12. S.—1 Cor. 10: 23-33.

COMMENTS BY E. E. FLAGG.

1. *Personal accountability.*—vs. 12, 13. We may not judge another in respect to things indifferent. There are many non-essentials in Christian doctrine and conduct on which there is and must be a wide difference of opinion. "Let every man," says the apostle, "be fully persuaded in his own mind," but not to seek to bring others into bondage to his own opinions. The doctrine of personal responsibility is one strongly insisted on all through the Scriptures; but from the time when Adam tried to put the guilt of his sin on Eve, and she, in her turn, on the serpent, every sinner has tried to excuse himself by laying the blame of his transgressions on others. Yet, like all great truths, it has more than one side to it. If we put a stumbling-block in our brother's way we make ourselves responsible for his fall, and must answer for it before God.

2. *True charity.*—vs. 14, 15. The great point at issue was whether the Gentile converts should eat food that by the Jewish law was ceremonially unclean, especially food that had been offered to idols, as was the case with a large part of the meat exposed for sale in the markets. Paul lays down the general principle that the sin lies entirely in the way a person regards it. If he esteems it unclean, to him it is unclean. Yet, as he tell us in another place (1 Cor. 8: 4), an idol is a nonentity. It cannot make anything clean or unclean, any more than it can walk or talk. But some of weak understanding could not receive this truth, and would be either irritated, and lose their faith in the Christian character of their brethren who they saw do this, or be emboldened themselves to do what their consciences did not approve. This difficult question could only be solved by the golden rule of charity. If the measure of Christ's love to that soul should also be the measure of theirs (1 John 3: 16), how could they risk that soul's destruction in order to gratify their appetites?

3. *The true principle of total abstinence.*—vs. 16-21. This problem, which so troubled the Gentile converts, became a dead issue centuries ago; but there are questions to-day of the same nature which must be solved on the same general principles, the most prominent of which is the temperance question. Here are several reasons laid down why Christians should be total abstainers. (1) "That your good be not evil-spoken of." Only God can read our hearts; the world must judge of us by our actions, and it will have its own opinion of the minister, the deacon, or the church member who indulges, however moderately, in a social glass. (2) "The kingdom of God is not meat and drink," and they deny the power of Christianity who, on the one hand, make it to consist in ascetic self-denial of all physical enjoyment; and, on the other, do not bring their bodily appetites into subjection to its laws. But it is "righteousness"—right living towards God and towards man; and, as a consequence, "peace and joy in the Holy Ghost". The grand rule for righteous living is, that "whether we eat or drink, or whatsoever we do, we do all to the glory of God"; and it is not to his glory if by any act of ours, however trivial or innocent in itself, we put a soul in peril for whom Christ died. (3) There may be some to ridicule the total abstainer, or those who conscientiously refuse, for fear of harming others, to touch a card, or go to the theater to witness even the most moral play; but they who thus bring every part of their daily life into subjection to the law of Christ are accepted of God and honored by men. We ourselves may do with impunity many things which might wreck a weaker soul that followed our example. Christian women should consider it their duty to dress plainly, lest some weaker sister fall into temptation through their example. The rich and well-to-do have a duty in this respect towards the poor, which they too seldom think of. (4) If we are to "follow after the things which make for peace," we must yield in non-essentials, and be

willing, while claiming for ourselves the largest liberty, not to use that liberty if it is to bring discord and division among our brethren. (5) "It is good neither to eat flesh, nor to drink wine, nor anything"—thus taking in every possible ground of dispute that might arise in the future—"whereby thy brother stumbleth, or is offended, or is made weak." Here we have the whole matter summed up in a few words. If Paul had foreseen the temperance question of to-day, with all its complications, he could not have laid down a rule more perfect and far-reaching. It follows, on general principles, that we violate this law of Christian love if in any way we cause our brother to stumble. If we do not directly put a stumbling-block in his way, by drinking ourselves, or tempting him to drink, are we not just as guilty if we vote to license men whose business it is to snare his feet, and make him fall into their net?

3. *The principle stated.*—vs. 22, 23. "Have we faith?"—confidence that it is right for us to do certain things? let us keep it as a matter of private opinion, rather than offend others, remembering that he is happy who never does that which his conscience disallows, even in small or disputed points.

RELIGIOUS NEWS.

CONGREGATIONAL.

—During the last few weeks the American Education Society (formerly called the American College and Educational Society) and the New West Education Commission have completed an arrangement which will enable the work of both societies, after the first of September, to be carried on under the auspices and supervision of the New West Education Commission. When this above-mentioned arrangement goes into effect it is fully believed that all the advantages of a consolidation will be realized by both societies. Although it seems to be necessary for the proper protection of various property interests that the corporate existence of both societies be continued for the present, still it is hoped that a legal union may be perfected at an early day. In the meantime each of the societies will take steps to add the word "Congregational" to its corporate name, as many have thought for some time that such a change should be made.—*Advance*.

METHODIST EPISCOPAL.

—Of the Chinese converts on the Pacific coast gathered by the Methodist Mission, 90 per cent remain faithful, notwithstanding the persecution they receive. They average five dollars per member annually for missions, besides contributing to other benevolent objects.

PRESBYTERIAN.

—The *Presbyterian Journal* notes that the Presbyterian Synod of Pennsylvania includes within it 180,902 members, and that the entire Southern Presbyterian church contains but 7,644 more members. The total contributions of the Southern church were \$1,943,580, while those of the Synod of Pennsylvania were \$3,292,849. The additions to the Southern church on profession last year were 12,187; those of the Synod were 11,398.

—There has been for some time threatening a secession from the Free Church of Scotland in the Highlands. The reason of it is alleged corruption in the Free church. A new presbytery, consisting of three "members," probably ministers, and two licentiates, has at last been organized.

—The *United Presbyterian*, referring to the approaching "World's Fair Congress of All Religions," remarks: "Christianity is in antagonism to all other religions, and pronounces them false; the Gospel does not sit in council with falsehood. Such a congress can be held only by first lowering the position of the Gospel of love as God's message to men."

—Rev. H. S. Kellogg, D.D., last year went to India to engage in the work of publishing a new translation of the Bible in Hindoo. The North India Bible Society has invited Rev. T. S. Wynkoop, D.D., pastor of the Western Presbyterian church, Washington City, for fifteen years, to come and direct Bible work in that section. He has consented to undertake the work.

—The *Herald and Presbyter* says that on the roll of the Northern Presbyterian church there are three hundred and fifty-eight churches which have a membership of ten or less. "Of these, eight churches report only one member each; twenty-four report two members; eighteen have three each; twenty-four have four each; fifty-two have five each; forty-five have six each; thirty-five have seven each; fifty-three have eight each; thirty-six have nine each, and sixty-three have ten each. A large number enrolled between ten and twenty each."

PROTESTANTS IN GERMANY.

—The Paris *Temps* states that the German national census of 1891 reveals the fact that in Alsace-Lorraine the number of Protestants is increasing. From 1866 to 1891 the Protestants have increased from 245,000 to 337,476, while the Romanists have decreased in numbers from 1,304,000 to 1,227,189. This change might partly be attributed to the emigration and immigration

if it were not for the fact that a similar increase in the number of Protestants, with a corresponding decrease in the number of Romanists, is general throughout the whole German empire. Thus in 1867 the proportion was 621 Protestants to 363 Romanists in each 1,000 inhabitants; in 1891 the number of Protestants had risen to 628, while the number of Romanists had fallen to 357.

MISCELLANEOUS.

—Complete accounts, just made up, of the results of the week of self-denial observed by the Salvation Army all over the world last October, show that it added over \$250,000 to the Army treasury. The largest single amount is credited to the British Isles, with \$113,635. The United States comes next, with \$36,455. South African Salvationists denied themselves \$8,000 worth during that one week.

LITERATURE.

CURRENT PERIODICALS.

One can sit down to read *Scribner's Magazine* for September with a sense of rest and pleasure, and find in its variety and freshness a genial companion. As usual, the illustrations are numerous and helpful as well as gratifying. The following are its principal attractions: Izaak Walton, by Alex. Cargill; A Thackeray Manuscript, with a *fac simile*, by T. R. Sullivan; Clothes—Historically Considered, by Edward J. Lowell; Men's Occupations—No. 5—The Machinist, by Fred J. Miller; The Tides in the Bay of Fundy, by Gustav Kobbe; A Letter to Sam'l Pepys, Esq., by Andrew Lang; Richardson at Home, with a portrait, by Austin Dobson; The Harvest, by Duncan C. Scott; The Sharpness of Death, by Elizabeth K. Tompkins, and "The Rich Miss Girard," by Harrison Robertson. There are also continuations of *The Copperhead* and *The Opinions of a Philosopher*—the former by Harold Frederic and the latter by Robert Grant; with several poems, editorials, etc. New York: Chas. Scribner's Sons. 25 cents.

The September *Arena* is abreast of the times and the important topics to which the attention of the people is now turned with interest. Among these may be mentioned the following: A Money Famine in a Nation Rich in Money's Worth, by Geo. C. Douglass; Seven Facts About Silver, by Hon. W. H. Standish; Japan and Her Relation to Foreign Powers, by E. A. Cheney; The Currency Problem Through a Vista of Fifty Years, by Albert Brisbane; A Study of Benjamin Franklin, by E. P. Powell; The New Education and the Public Schools, by B. O. Flower; An Inquiry into the Law of Cure, by Dr. M. W. Van Denburg, A. M.; Moral and Immoral Literature, by Rev. Howard MacQuary; Spiritual Phenomena from a Theosophic View, by Ella Wheeler Wilcox, and The Man who Feared the Dark, by Herbert Bates. The Bacon-Shakespeare Case—Verdict No. 2, is rendered by Rev. M. J. Savage, Geo. M. Towle, Mrs. Livermore and others. Boston: The Arena Publishing Co. 50 cts.

Worthington's Magazine for September has a paper of more than ordinary interest, and finely illustrated.—At the Pribolov Islands, the home of the seal in Behring Sea. Mrs. Livermore's Fifty Years Ago in "Old Virginia" is continued with its usual spirit. Hours with Percival, by Richard Storrs Willis, is a kind memorial of one of the early and talented poets of this country—a man possessing genius and genuine manhood. Other papers are: A Second Courtship, a capital story, by Margaret L. Knapp; Do Women Dress for Men? by Junius Henry Browne; A Country Pastorate, by Helen A. Morton; A Modern Moses, a story; An Old-fashioned Love Match (the story of Simon and Anne Bradstreet), by Helen Campbell; Hiel's Warning; with poems and the customary well-filled social departments, all of which possess attraction. Hartford, Conn.: A. D. Worthington & Co. 25 cents.

The *Social Economist* for September opens with an elaborate criticism of President Cleveland's recent Message to Congress on Finance, by Mr. Geo. Gunton, the editor. Van Buren Denslow revives and reviews The Second Bank of the United States, in connection with the present financial condition of the country. Alice L. Woodbridge, Sec'y of the Working Woman's Society, has an instructive article on Our Working Women. Our Labor Outlook is discussed by Edward Thimme, and The Ethics of Journalism by Channing M. Huntington. Some bright and helpful thoughts for American youth will be found in Charles Barnard's What is He Going to Do About It? And the Editorial Crucible will well repay perusal. New York: Published by the School of Social Economics, 34 Union Square, East. 25 cents.

Favorite *St. Nicholas* has absorbed another popular youth's magazine of many years' growth, well known as *Wide Awake*. The change will not be injurious, for *St. Nicholas* will gain more patrons, and lose none of its own brilliancy. The September number contains much, as usual, to bring joy to Young America, in stories, sketches and pictures. The famous Mexican Burros come in for a chatty description, with numerous illustrations, by Chas. G. Morton. Other interesting papers are: A Night Encounter with a Panther, an exciting adventure; A Boy's Visit to Chief Joseph, of the Nez Perce Indians; Tom Trawley's Start in Life; Queer Things About Frogs; The Stars and Stripes; D. and J., and several others of less importance but quite attractive. New York: The Century Co. 25 cents.

HOME AND HEALTH.

TO GROW OLD SLOWLY.

Eat moderately of healthful, nutritious food. Dress warmly, but lightly. Work moderately, and take gentle exercise and abundant sleep. Avoid carking care and anxiety. Do not strain, or lift, or run, or exercise violently. Do not try to show how smart an old man can be. Wash all over with hot water, *quickly*, twice a week. Treat young people so they will be glad to have you around. Make friends with all the children. Do not scowl, scold or fret. Give liberally, before you get so stingy that you cannot. Avoid stimulants and condiments, salt, pepper and spices. Do not carry big loads, do big days' work, or eat big dinners. You may buy new teeth to grind food, but you cannot buy a new stomach to digest it. Do not smoke, chew or snuff tobacco, and so make yourself offensive, and subject to heart disease and sudden death. Leave alone tea and coffee,—drink milk and warm water, and so have a clear complexion, steady nerves, and be free from aches and quakes and shakes. Make yourself so pleasant, useful and agreeable that no one will think you a burden. Beware of cold rooms and cold weather; most old people die in the winter; do not get chilled. Avoid stimulants, excitement, passion, anger, and worldliness. Do not try to build,—there is little comfort in being buried from a new house. Do not undertake great enterprises; give the boys a chance. Do not hang on to every office and position until you drop dead in your tracks. Learn to retire in good order, so people will be sorry rather than glad that you are gone. Use your money and do good with it. Do not give it all to your children, so that they will be in a hurry to get rid of you because they have got it; and do not keep it so close that they will want you to die so they can get it. Do not sit in the chimney corner. Go to meeting, sing, pray, serve God, bring forth fruit in old age, and let your hoary head be "a crown of glory, being found in the way of righteousness."—*Christian*.

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Ex-President John Quincy Adams' LETTERS on the Nature of Masonic Oaths, Obligations and Penalties. Price, cloth, \$1.00. Paper, 35 cents.

Hon. Thurlow Weed on the Morgan Abduction. This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario. 5 cents each.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greeno. In cloth, 75 cents. Paper covers, 40 cents.

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Freemasonry a Fourfold Conspiracy. Address of Pres. J. Blanchard. This is a most convincing argument against the lodge. 5 cents each.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each.

General Washington Opposed to Secret Societies. This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10cts each.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valence's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees." 80c pages; cloth, \$1.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Pres. Charles C. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents. Paper cover, 35 cents.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15cts each.

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NEWS OF THE WEEK.

CHICAGO.

ans for employing 1,200 of the city's men on the drainage ditch were per-
ted.

George Samuels, operating a robbing
tery, was arrested by Postoffice In-
ector Stuart. He was caught by a
e.

Nonunion painters were attacked by
strikers on Wells street and beaten with
clubs. Police prevented a riot.

Mrs. Mahoney caused Thomas Jen-
nings' arrest as her runaway husband.
At the trial she found she was mistaken.

New York's fine building at the
World's Fair will probably be sold to the
Chicago Naval Academy. Negotiations
are in progress.

Eight thousand celebrated Catholic
educational day. Addresses were deliv-
ered by Archbishop Ryan and Judge
O'Brien.

Negro labor was considered at the
Labor Congress. B. T. Washington read
a paper. Frederick Douglass presided.

Supervising Architect O'Rourke de-
clares the Chicago public building is
almost beyond repair, and recommends
removal of Superintendent Bailey.

Michael Schwab, one of the anarchists
whom Governor Altgeld pardoned out of
the Illinois penitentiary, has been en-
gaged as a writer for the *Arbeiter Zeitung*,
the organ of the anarchists. He former-
ly occupied that position, under August
Spies.

The loss by fire at South Chicago is
variously estimated at from \$300,000 to
\$500,000. Among the buildings burned
were the German Lutheran church, the
Zion Lutheran church, the First Meth-
odist church, the Sunday Creek Coal
Company's building, yards and stock, A.
T. Thatcher's estate coal plant, and 131
residence houses.

The secular press has called attention
to the fact that patent medicine venders
can call crowds of hundreds around
them, but Protestant preachers who wish
to hold street meetings cannot be toler-
ated.

Mr. Moody and his assistants are at
present, he says, "holding services in
two theaters, eight churches, five tents,
about a dozen mission halls, besides the
work done in training 275 women in our
Bible Institute, who are daily engaged in
personal work, house-to-house visitation
and work in the saloons, hospitals, jail
and other places. The results have far
exceeded my expectations. For exam-
ple, we thought that August would be
our poorest month, but we have had our
largest audiences and most encouraging
results. There were over 50,000 people
at our services last Sunday, beside sev-
eral thousand turned away that could
not get in at some places. I have never
seen such eagerness to hear the Gospel."

COUNTRY.

Secretary Carlisle has notified treasury
officers they must be more careful in
conducting the affairs of the department.

It is now estimated that 1,500 persons
lost their lives in the great storm along
the Southern coast.

Polk county, Iowa, Republicans repu-
diate the platform of the party on ac-
count of its declaration for local option.

Polish Catholics are at loggerheads
with Bishop McGoirick, of Duluth,
Minn., who refuses to bless a cemetery
tract.

Veterans of the civil war arrived
at Indianapolis for the annual encamp-
ment.

Gov. Matthews, of Indiana, will ask a
receiver for the Roby Prize Ring Club
and will send State troops to seize the
property.

Twenty masked men at Selma, Cal.,
made a raid on the Chinese washhouses.
Chinamen claim to have lost \$3,000.

Dan McCarty, attorney at Marysville,
Iowa, was called from his house and shot
by two unidentified assassins.

Sunday night, August 26, a Rooka-
way Beach train ran into the rear end of
a Manhattan Beach train at Berlin, L. I.,

on the Long Island railroad, demolishing
three cars of Manhattan Beach train,
killing fourteen persons and injuring
eighteen, more or less severely. Both
trains were crowded with excursionists.

At a conference of Congressmen and
treasury officials it was decided all the
pledges of the democracy shall be re-
deemed.

(Continued on 16th page.)

SUBSCRIPTION LETTERS.

The following have made remittances
of money to the *Cynosure* from Aug. 28
Sept. 2.

H E Hunter, H Nordahl, D W Kelt-
ner, A C Staples, F D Kilpatrick, Rev D
Krasse, W Huesemann, A J Millard, P
Millard, W R Hendricks, Mrs M H Shep-
ard, J Baker, A Geil.

MARKET REPORTS.

CHICAGO.

Wheat—Spring No. 3.....	56	@	60
Winter No. 3.....	57	@	58
Corn—No. 2.....	24 1/4	@	28 3/8
Oats—No. 2.....	44	@	45
Rye—No. 2.....	12	@	10
Barley per ton.....	9	@	11 50
Hay—Timothy.....	15	@	24
Butter, medium to best....	03	@	08 1/4
Cheese.....	1	@	1 70
Beans.....	98	@	14
Eggs.....	2	@	3 10
Seeds—Timothy (100 lbs)...	98	@	98 1/2
Flax.....	8	@	50 9 00
Clover (100 lbs.).....	03	@	04 1/2
Broom corn.....	60	@	65
Potatoes, (new, bu.).....	03 1/4	@	04
Hides—Green to dry flint..	15	@	15 1/2
Lumber—Common.....	14	@	21
Wool (unwashed).....	4	@	4 95
Cattle—Choice to extra....	3	@	3 85
Common to good.....	5	@	6 05
Hogs.....	1	@	3 20
Sheep.....			

NEW YORK.

Wheat.....	68 1/2	@	69
Coru No 2.....	45	@	45 1/2
Oats.....	30	@	37 1/2
Rye.....	50	@	52
Eggs.....	15	@	15 1/2
Butter.....	15 1/4	@	26
Wool.....	20	@	28

KANSAS CITY.

Cattle.....	1	@	4 05
Hogs.....	5	@	5 30
Sheep.....	2	@	3 00

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CHRISTIAN POLITICS, by Rev. J. Blanchard,
late President Wheaton College, and
Editor *Christian Cynosure*.

THE MYSTERIOUS MACHINE: was it Lawn-
mower, Town-pump, Balloon, Wheel-bar-
row,—or what? by Prof. E. D. Bailey of
the Civil Service Dept. U. S. Govern-
ment.

This booklet includes other in-
teresting matter connected with the
unveiling of the Morgan monument
at Batavia, N. Y. Address

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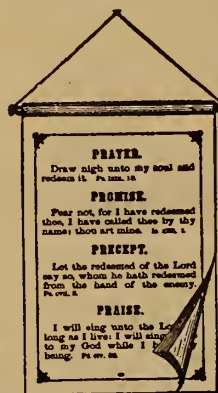
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ing questions of the time."—*The Advance*.

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The shorter the silage is cut the better. Half an inch or less gives the best results.

If the clover pasture has dried up feed the shoats fresh cut corn and keep pushing them right along.

Provide shade, water and succulent food for the milch cows this dry spell, if you would have them do well.

All milk utensils are better cleaned if rinsed with cold or lukewarm water before scalding water or steam is applied to them.

Do not wait too long before cutting up the corn if you wish the fodder to be "the best". The same warning is to be heeded if you are going to silo it.

It is often worth while to compare the prices that we receive for our dairy produce with that of some other noted dairy district, and see if we are much worse off than "our neighbors".

Because feed is short do not scrimp the stock. If there is any truth in the saying, "Well summered is half wintered," now is a good time to test it. Feed well now, and if fall feed is good it will not take it all to put the stock in shape for going into winter.

If you would make good butter or sell fine cream this hot weather the cream must be cooled down to as near 50° as possible as soon as separated, and kept there till churned or shipped. It will not do to let it get up to 70° in the heat of the day and cool it down again with ice water at night. Once it gets above 50° its fine flavor is gone, not to return, no matter what care it has afterward.

This is the time of the year that cows have chapped and sore teats. Vaseline is recommended. Grease them every milking till they are well. Mutton tallow and kerosene, two parts to one, for winter use, and three to one for summer use, is as good, especially, if a few drops of carbolic acid be added to each half pound. To prepare the "ointment" melt the tallow and stir in the oil while it is cooling.

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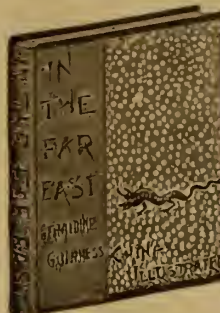
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The treasury, which has been disbursing gold coin, resumed the issue of currency. National banks are rapidly increasing their circulation.

The President, accompanied by Mrs. Cleveland and Baby Ruth, returned to Washington in excellent health.

FOREIGN.

Cholera returns show that in twenty-one provinces of Russia 4,325 new cases were reported and 1,692 deaths occurred.

Serious floods have prevailed in Galicia and northern Hungary. The counties of Saros and Ungh have been devastated. Many dwelling houses on the lowlands have collapsed, and many persons have been killed by falling buildings or drowned in the flood. The town of Turka has been partially destroyed, and twenty persons have been drowned. At Vorasco a workshop was swept away and fourteen employes were drowned. Sixty persons are said to have been drowned at Rymanow, Galicia. The damage caused by the floods amounts to many million florins. In many districts the peasantry have been beggared.

Strike of the seamen at Sydney, Australia, is getting dangerous. Attempts to blow up several vessels have been made.

Royalists at Honolulu plotted to blow up public buildings, fire the city and restore the queen. They were foiled.

Tories in the British House of Lords are preparing for an overwhelming majority against Home Rule this week.

Ten thousand more miners in Wales have returned to work, making 70,000 accepting the old scale. About 30,000 are out.

Lord Dufferin will go to Paris to insist upon France's pledge to respect the independence of Siam.

Several vessels were wrecked, many houses were destroyed and five persons were killed by a hurricane in the Azore Islands.

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NEWS OF THE WEEK (Continued from 13th page).

New York banks have begun paying out currency in small amounts. New York exchange now sells at par.

Kansas women have opened their campaign at Kansas City, and will canvass the State for equal suffrage.

Mayor Willard, of Argentine, Kan., may lose his office through a failure to enforce the prohibitory law.

The shortage of the Nebraska county treasurer, Scott, who is charged with embezzlement, is placed at fully \$90,000. He is in Mexico.

Colored people who have been induced to emigrate to Colorado upon the promise of work at good wages find there is no work for them. There is no demand for colored laborers there.

The State Farm at Roanoke, N. C., employs more than 800 convicts, who have under cultivation about 6,000 acres. There will be an enormous crop this season.

Peace has been proclaimed between the Carnegie company and its former employees at the mills in Pittsburgh, Pa., and hundreds of men who went out on the sympathetic strike last year, have resumed their former places.

Italian immigration has ceased for the present. So many restrictions have been put upon the steamship companies that the business does not pay them, and they refuse to take steerage passengers.

Twelve western counties in Kansas are in need of wheat, but none of the eastern counties have answered relief calls.

It is estimated that 340 lives were lost in the big storm about Yemassee, S. C. Wreckage is terrible.

Hundreds of people are arriving at Guthrie, Oklahoma, every day, to await the Cherokee strip opening. A large majority of the people arriving are laboring under the belief that they will get the land free, and are disappointed when they learn that they must pay from \$1.50 to \$2.50 per acre in addition to living

upon the land for five years before they secure it.

Fifteen were killed and a score or more injured by a wreck on the Boston & Albany, near Chester, Mass.

According to reports to the State agricultural boards the year has been disastrous to the farmers of Illinois.

Finlanders at Brule, Wis., near West Superior, are suffering from destitution. Women and children are famishing.

Democrats in both houses of Congress have determined to repeal the federal election law.

Threatening letters, purporting to come from the infernal regions, have been sent to a number of Delphi, Ind., saloonkeepers.

Justice, attorneys and witnesses had a free-for-all fight during a trial at Danville, Ill. Women were conspicuous.

Women of Missouri will begin at once the campaign for an equal suffrage amendment to the State constitution.

Crowds are pouring into points close to the Cherokee Strip border, awaiting the day of opening, Sept. 16.

Fiery resolutions were adopted by the Ohio Woolgrowers' Association. Free wool was characterized as a political crime.

Articles of incorporation for a great north and south road were filed at Topeka. Capital stock, \$18,000,000.

Wisconsin Central attorneys petitioned at Milwaukee to allow it to operate independently of the Northern Pacific.

Savannah, Ga., Jacksonville, Fla., and contiguous points were swept by a hurricane on Monday, doing immense damage to property and proving quite destructive to human life.

Numerous industries at Pittsburgh have resumed work, which is proving a great relief to idle men in that city.

The Northern Pacific railway has gone into the hands of three receivers. The road is burdened with a great debt and is not paying its way. During the year ending June 30, 1892, the earnings were

